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Notes of the Month

The Kalpaka was commenced in the year 1908 and it had a smooth sailing till 1912. The years of 1913 and 1914 were rather very troublous periods. The dawn

OURSELVES of 1915 set it alright.

On the suggestion of a few friends we issued *the Kalpaka* as a Fortnightly from July, 1915. This has not been a success. On the request of many of our subscribers and of our own initiation, we decided to bring the *Kalpaka* to its original shape and state as a monthly. This is the first monthly number of the year. During the year, we hope more than ever before to deal with laws that pertain to the highest development and the highest type of life to which the human being can reach. We hope to have all of our old subscribers with us and

many new ones. We take this opportunity to thank our subscribers who have been with us from the very commencement of the journal and have patiently put up with our shortcomings and frequent changes. We are pleased to note from a letter of Martin Holmes of S. S. Washington of the United State Navy:

Your magazine is so far superior in its contents that I know of none that can hold its place alongside it. 15 years ago I used to take 22 magazines comprising Monthlies, By-monthlies and Weeklies.

* * *

As has been said by J. Swift 'Although men are accused for not knowing their own weakness, yet perhaps as few know their own

strength. It is in men as in soils, where sometimes there is a vein of gold which the owner

L. L. C. knows not of', there are in everyone of us powers that are latent which when developed may do wonders. Ten years ago, the student of things occult was a butt for the jokes of the newspaper. Now the scene has changed. The pendulum is swinging back to a saner conception of spiritual truths. People are accepting the new order of things. Greater by far than any dogma is the influence of the Press. The rise or rather the attitude toward matters occult in the Press is very encouraging. The Latent Light Culture has now become to be recognised as one of the leading societies of the world in things psychic. It is now eleven years since the Latent Light Culture was established and we believe it has justified its existence; no better testimony is necessary than those of its adherents. Mr. G. Soma Rao, B. A., of Allur (Madras) writes:

Words fail to express my gratitude for having given me the preliminary correspondence course

in the Latent Light Culture. Though I have been a student of Yoga in general for the past 15 years and occultism in particular for the last five years, it is only after your course was received and practised that I got enough of strength and will-power to apply the science in so short a time in practice.

* * *

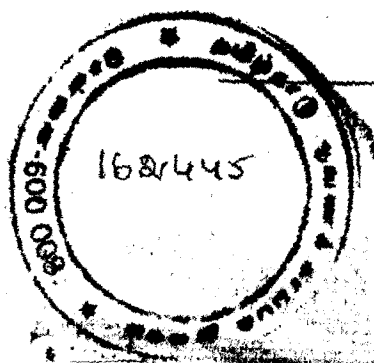
We take pleasure in announcing the grant of the degree of D. Sc. O. (Doctor of Sciences Occult) to

L. C. BURMAN,
Principal, Burman Oriental
College, Benares City.

the grant of the *Certificate of Proficiency* to

F. F. X. FIGREDO,
59, Mody Street, Fort,
Bombay.

S. KILLOWAY,
Retired 1st Class Asst.
Military Surgeon, Dinapore.



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Some Lessons from the Bhagwad Gita

Lesson IX. The Gita as the key to Raja-Yoga

(P. S. CHARYA)

As has already been pointed out, the Gita has been aptly called *Yoga-Shastra*—the Text-Book of the Yogi. In the opinion of competent *Sadhakas*, there are numerous practical hints, scattered throughout the book, which may be utilised by the students of the various branches of the Yoga Philosophy. In the previous lesson, I have dealt at some length with some aspects of Hata-Yoga in the light of the Gita; in this, I intend speaking of some elementary principles of Raja Yoga, as unveiled by the author of the Gita who has been truly called *Yogeeswara*.

The sweet and sublime Philosophy of *Raja-Yoga* has been happily designated in the Gita the 'Yoga of the Kingly Science and the Kingly Secret.' The whole of the 9th discourse is devoted to the exposition of its fundamental principles so that the aspirant may not go astray while walking the Enchanted Land of practical Indian Psychology.

To-day, people all over the world are eagerly catching hold of some stray bits of the Yogic Mysticism, and endeavouring to build for themselves new Temples of Wisdom and Love where they may worship the lord of their hearts, free from fear

or prejudice. It is to such, especially, that this lesson is intended; it is to such as are prepared to open their hearts to new light on the old problems that I essay to speak herein of the Mystic Philosophy of sweetness and light divine, which underlies the various schools of Raja-Yoga, and which may furnish one common platform whereon the Raja-Yogis of all denominations can unite, forgetting for a moment their minor dogmas and differences.

The basic principles of Raja-Yoga should never be lost sight of, for they open up infinite possibilities of Mind-building which will confer on the 'devotee' the untold blessings of *Yoga-Siddhis*. In a certain sense, it is these that form the more important portion of Raja-Yoga or the 'Royal science' otherwise known as the Kingly Mystery.

The Hindu books tell us that Raja-Yoga, in its advanced stages, is a profound mystery—the supreme secret which can only be communicated by an experienced Yogi-teacher to his worthy disciple. The Yogis have no faith, like the great Christ, in 'casting pearls before swine'; for the fools are generally

known to laugh at things which they cannot make out. Hence the mystery which surrounds the subject of Practical Yoga.

'Unto thee, the uncarping, verily shall I reveal this profoundest secret, wisdom to knowledge wedded, which, having known, thou shalt be freed from evil.' (Sloka 1. Ch. 9.) Such is the foreward with which the Blessed Lord begins His 9th Discourse.

'Kingly Science, Kingly Secret, says the Lord, 'is the Supreme Purifier; intuitional, according to Dharma, easy to perform, imperishable; men without faith in this knowledge, O Parantapa, not reaching Me, return to the paths of this world'.

What, then, is the starting point of this Yoga? Back of the flesh, there is the spirit. The spirit is not of the flesh. The spirit is the dweller in the body; yet he is not born, nor doth he die. It is this spirit—the soul of man or *Atman*—which connects man with God—makes him one with the Infinite spirit of Love and Grace.

'By Me all this world is pervaded, in My unmanifested aspect, all beings have root in Me, I am not rooted in them.....Behold My sovereign Yoga! The support of beings, yet not rooted in beings, Myself their efficient cause. As the

mighty air everywhere moving is rooted in the ether (Akasa), so all beings rest rooted in Me—thus know thou. (Slokas 4-6). So says Sri Krishna the Ultimate spirit of the Universe. Hidden in Nature, which is His Own, the Divine Wizard emanates again and again all this multitude of beings. (Sloka 8). In other words, 'under God as supervisor Nature emanates or sends forth all beings (Jivas); thus, O Kaunteya, the universe revolves. (Sloka 10). We learn from the Gita that our Lord is ever active—incessantly active; but for His infinite activity displayed in the constant and progressive Evolution of beings, the whole universe would be naught. Yet these works bind him not (Sloka 9) as they constitute mere *Lila* or Sport Divine.

Even as the Lord works, should the Yogi work, 'unattached to actions (S. 9), whatever be his duty for the time being. According to the Yogi, the foremost duty of man is to develop and control his body and mind. The Hatha Yogi pays more attention to 'Body-control'; the Raja-Yogi to 'mind control'. Both act upon the well-known axiom of the Yogi Philosophy—the body is but the mind externalised; the habitual mental state outpictures itself in the body. The bodily condition follows the mental, and *vice versa*'.

Especially the Raja Yogi knows that man is, above all, a Thinker, and that he is well or ill, happy or unhappy, young or old, lovely or unlovely, according to the degree in which he learns to control his thought-processes. By Thought-culture based upon the methods of Raja Yoga, one can renew oneself, in body and mind. In this sense, as the poet says,

'A man is his own star;
His acts, his angels are
For good or ill.'

The Yogi rules his stars; while the man in the street is ruled by them; for the Yogi evolves himself by his own efforts, and, like the marvellous boy sage Markandeya of old, he overcomes Fate by bringing himself through psychic and spiritual thinking into conscious union with

the Lord of Life, Love and Light. This conscious union with the Divine Lord and Lover is Yoga, and is the one supreme secret of all success and happiness, power and prosperity.

The true Raja-Yogi, by virtue of his culture and discipline begins to know something of the great Lord of beings—something of his secret and supreme Nature (S, 11) In time, by the Lord's grace, he will realise his inseparable connection with the Lord of the Universe. Thus the devotee partakes of the Divine Nature of Sri Krishna; and 'worshipping with unwavering mind, the imperishable source of beings' finds out, after all, that each man's Ideal is but a prophecy of what he should at last unveil (S. 13).

(To be continued).

Christ and Tiruvalluvar

BY MR. T. LAKSHMANA PILLAI, B. A.,

Who was the wisest of men, Solomon or Socrates? According to the Bible and the Hebrews, it was Solomon. According to the Greeks and later European traditions, it was Socrates. Solomon lived in the eleventh, and Socrates in the fifth century before Christ.

Three or four centuries later than Socrates, there lived one in India who could have easily disputed the title of both these great men to the highest honor for wisdom. It was our own great Tiruvalluvar. Had the ancients of Europe known the Kural of Tiruvalluvar in those days,

they would probably not have been in such haste to offer their crown of glory to Solomon or Socrates. But our comparison of Tiruvalluvar is not with either of these great men. It is with Christ. It may perhaps be thought that Christ should be compared with Buddha or Krishna as there is more kinship between them as religious reformers, rather than with Tiruvalluvar, whose teachings were more ethical than religious, and that the latter could be more appropriately compared with Confucius, Solomon, or Marcus Aurelius. But it is not as a religious teacher that Tiruvalluvar presents likenesses to Christ. It is as an ethical or moral teacher, and it is this aspect of their teachings that attracts a comparative study.

Ethics is the soul of religion. Without it, religion would be the 'baseless fabric of a vision'. The greatness of Buddhism, as that of Christianity, lies in its ethical ground work. Take away ethics, and you will find that religion reduces itself to 'sacred dust and consecrated cobwebs'; it becomes, in fact, a store-house for vague, metaphysical speculations, solidified into doctrines and observances, on which the most philosophical, as the most ignorant and superstitious, may dogmatize till the world's end. The greatest happiness (both here and hereafter) of the greatest number of sentient

beings is man's highest and noblest ideal, and ethical rules and principles, broad-based upon universal love or benevolence, are the only safe guides to its attainment. To that end, the highest ethics and the highest religion are marching hand-in-hand. Any work, therefore, that inculcates universal ethical principles leading to universal happiness, as distinguished from national or racial ethics, leading to the happiness of one set of beings to the exclusion or the detriment of others, must receive, from every age and clime, the foremost recognition. The greatness of the Kural as an ethical work rests upon intrinsically solid foundations, and no wonder, it has compelled the unqualified admiration of great European savants, the work itself having been rendered into more than a dozen European languages, and into Latin by the Italian Joseph Constantine Beschi, himself a great poet and scholar in Tamil. In English and French there are several translations, the most valuable in English being those of Dr. G. U. Pope and Rev. Perceival. Dr. Pope says of the Kural that 'in value it far outweighs the whole of the remaining Tamil Literature, and is one of the select number of great works which have entered into the very soul of a whole people, and which can never die', and he confesses that 'enthusiasm for the great Tamil poet has been an important factor in my life'

Rev. Perceival speaks of this great work in the following august strain: 'Nothing in the whole compass of human language can equal the force and terseness of the sententious distiches in which the author of the Kural conveys the lessons of wisdom he utters'. This is the highest praise that can be bestowed on any literary work for power of thought and pithiness of expression.

Of Tiruvalluvar it may be truly said that 'he was not of an age but for all time' and of his deep-thoughted couplets that they are so many 'gems stretched on the fore-finger of Time, sparkling for ever'. Alike in personal discussions, in social deliberations and in literary disputations, the Kural is invariably referred to as an authority over which there is no appeal, and it comes home with a transcendent force of conviction, and a sobered gravity and authority, peculiarly its own. At the raising of Tiruvalluvar's magic wand, as it were, all weary disputations are hushed into thoughtful silence, and all distressing differences finally settled. To the Tamils of South India, Tiruvalluvar is a name to conjure with, and they hold his work in the highest esteem—an esteem which is supreme and unparalleled in the whole field of their literature. The Kural has been quoted as authority even by Tamil classical authors of the early centuries of the Christian era.

A Greek writer of the fourth century A. D., appears to have translated some of the stanzas of the Kural into Greek. In the present age, the theosophists have claimed Tiruvalluvar as one of their Mahatmas, and Westerners like Ingersoll have quoted him with approbation and delight.

The Kural is allowed by unanimous consent to be the greatest ethical code of South India, and Tiruvalluvar as a poet occupies no less lofty a position in Tamil Literature than Shakespeare does in English. He is as great a poet as a sage. He is a king among poets and moralists, and has been quoted by other poets and prose writers, times without number. He is the Tamil ethical Shakespeare. In poetic excellence and sublimity of thought, there is a great deal in common between him and Shakespeare, though the form of composition is purely *didactic* in the one, while it is *dramatic* in the other. Those lucid, condensed and aphoristic expressions of thought which, like 'aerolites from the sky,' one comes across when reading Shakespeare's dramas, present every similarity to Tiruvalluvar's inimitable and immortal couplets. It may be safely said that Shakespeare at his best is not more lofty or beautiful than Tiruvalluvar. Even in the subordinate matter of play upon words, there is a striking likeness between the two.

A comparison of these two great poets each grand and versatile in his own sphere, might perhaps be a very interesting topic, but we must abandon it for the present in favour of the deeper and more fascinating parallelisms of ethical thought between Tiruvalluvar and the great religious and ethical teacher of the Western world.

Tiruvalluvar belongs to the earlier part of the third Tamil Sangam period which has been fixed by recent research (and this so far demolishes all previous conjectural dates given by Rev. Caldwell and others) as about the middle of the first, or the beginning of the second century of the Christian era, *vide* Mr. Seshagiri Sastri's Report on Sanskrit and Tamil Manuscripts, Vol. II. page 124, (1893—94), in which he says 'we thus see from the historical as well as literary sources that the age of Karikala and Ilankovadigal and Sittalai Chathanar was prior to the existence of the Third Sangam, that Karikala flourished about 113 A. C. when Gajabahu began to reign in Ceylon, and, that consequently the Silappadikaram (and by implication Manimekhalai also) was written long before the works of the Third sangam, that is, in the second century A D.' This view is endorsed by some later writers on the subject. In Manimekhalai the Kural stanza beginning 'தெய்வந்தொழா அன்' has been

distinctly quoted. Quotations from the Kural are also found in such ancient works as Kalladam (கல்லாடம்), Sheraman Perumal's Adiyula (ஆதியுலா). In the later, the following stanzas occur:—

கண்டு கேட்டுண்டுயிர்த்துத்
தறியுமைம்புலனும்
ஒண்டொடி கண்ணே யுளவென்னும்
பண்டையோர்
கட்டுரையேமெம்படுத்தான்.

and

இல்லாநாயெல்லாரும்
என்குவர் செல்வரை
யெல்லாரும் செய்வார்
சிறப்பெனும்—சொல்லாலே.

This would strongly point to the conclusion that Tiruvalluvar must have flourished in an earlier period, probably a century or two before the Christian era, and not earlier perhaps than the third century B. C., when Buddhism was spread in South India by the efforts of the great Emperor Asoka. Tiruvalluvar's approximate date could be known, if the date of a North Indian contemporary of his who lived in Muttara and who is styled the husband of Upakesi in the 21st stanza of the laudatory verses prefixed to the Kural, and composed by Nalkoor Velviyar, could be discovered. The North Indian poet or moralist was probably a contemporary of Tiruvalluvar and a Buddhist, as inferable from the name Upakesi.

(To be continued)

Talks to Young Men

By Sheldon Leavitt, M. D.

VII.

Acting on One's own judgment.

Oh, God, for a man with heart,
head, hand,
Like some of the simple great ones
gone
For ever and forever by!

In the quiet of his own meditations on life the young man must find his initiatives. In solitude he must come to understand that the chief end and aim of life should be the development of personal character. Says Maeterlinck, 'We should tell ourselves once and for all, that it is the first duty of the soul to become as happy, as complete, independent and great as lies in its power.' The aspiration should be

Ah for a man to arise in me!

Then he will be able to come forth from that silence with a strong heart and a steady purpose expressed in eye, and countenance, and demeanor.

The Material for Personality at hand. Personality is but modified 'mind stuff' or original 'substance' which constitutes the basis of individuality, acted upon, molded and fashioned, by all-controlling will. We can make of ourselves what we will, by applying the energies at our command, or we can let ourselves become whatever we may, by lying passive in the power of our environment. We can make of ourselves strong, commanding personalities or we can allow ourselves to become the mere plaything of cir-

cumstances and conditions. It is up to us to determine what we shall be. 'The body,' observes Campbell, 'is the thought-form through which the individual finds expression on our present limited plane; the soul is a man's consciousness of himself as apart from all the rest of existence and even from God. It is the bay seeing itself as the bay and not as the ocean; the spirit is the true being thus limited and expressed; it is the deathless divine within us.' 'What we are here to do is to grow the soul, that is, to manifest the true nature of the spirit.'

The Restraints of Environment.

The young man should early learn to act from his own centre, to move in his own orbit. To be sure, he cannot be independent of his surrounding. He is conditioned by those about him, and by the things into the midst of which he is thrust. But these things can only modify and restrain; they are powerless to control. By virtue of his sovereign nature and associated power he is able to become master of the situation.

The Restraints of Heredity.

Environment is not the only modifying factor. Man comes into the world with the stamp of heredity upon him. Like begets like the world through. He partakes of ancestral characteristics, both mental and physical, and has impressed on him their tendencies. But he is not

irrevocably bound by hereditary bands. He is not powerless to modify the course which the undirected tendencies have imposed upon him. It is *within his power to modify conditions and to groove new channels of action.* He can say, with effect, to his Subliminal Self, 'Follow these wholesome courses and forget the old ways.' He can, if he will, but how few really will! The masses go rushing on, oblivious of their powers, and forever remain mere creatures of circumstance.

The Part Played by Emotion. We are swayed by emotion; it becomes a great usurper. Its place is to furnish motive power; but it is usually allowed to overwhelm judgment and to tie up the will. Feeling between which and emotion we here make no distinctions, takes possession of men and bears them on to loss and wreck. Pleasure lures, ease seduces and pain subjugates. Lines of small resistance are easily followed. To others is left the formation of one's opinions and to chance are left the consequences of action. This is the history of life as it is commonly lived.

Following such an imbecile course, is it any wonder that judgment becomes defective and unreliable and will without power to compel? It could not be otherwise.

The Value of Self-Reliance. It is only when the young man learns to rely on his own judgment and follow his own intuitions that he acquires personal character of the sort that counts. The following from Emerson should be read again and again by him who hopes to win in life's battle:

'What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it.' 'A man must consider what blindman's bluff is this game of conformity.' 'With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words and to-morrow speak what to-morrow thinks in hard words again, though it contradicts everything you said to-day. Ah, so you shall be sure to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.'

There Are Certain Considerations In acting from one's own center, in carrying out one's own ideas, developing one's personality, there are certain things not to be lost sight of, which are the more keenly thrust upon one by the fact that he does not and cannot remain isolated from his fellows, as well as the other fact that, at best, individual development is incomplete and immature. To cultivate and disclose a spirit of infallibility would be to make you a stalkinghorse among your associates, meriting and receiving their scorn. We should move with humility and discretion, avoiding on the one hand a mockness signifying weakness, and on

the other an unfeeling demeanor denoting hardness of heart.

Due consideration must be given to the needs of those about us. There should be a happy blending of egoism and altruism,—a purpose to make the most of self, but not at the expense of unnecessary suffering to others. A vaulting ambition sometimes makes one domineering, dictatorial and mean. Mental and physical powers are to be used with due regard to the rights and privileges of others, failing which our life will prove disappointing and useless.

At the same time there is another truth concerning self which ought to exert a strong influence upon action, namely, that the spirit, the power, the life of an epoch is epitomized in individuals. The spirit of the great reformation was epitomized in Luther and Wycliffe; that of the American revolution in Patrick Henry and Washington; and that of emancipation in Wendell Phillips, Wm. Lloyd Garrison, John Brown and Abraham Lincoln. Had these men been any less than they were, notwithstanding their strong development of self at the expense of others the world's progress might have been retarded.

In general one must follow the impulses of his own soul. Napoleon, though the scourge of Europe, would have fallen culpably short of his duty had he been more considerate of the rights of others, to his own emasculation:

and the ultimate good of Europe might have been thereby delayed for generations.

To thine own self be true,

Thou can'st not then be false to any man.

In following the impulses of his own soul one may appear to merit denunciation for arrogance and egotism still he is not to be deterred by such representation. *No tenets, no forms, no methods are to be regarded as too sacred to admit of question.* Let the young man who feels the fire burning within him, ask, Are these things so? Let him dissect and analyse, reassemble and reconstruct as he feels impelled to, and neither man nor angel shall say him nay. *It is only by pushing over the line of conventionality and accepted belief that one is able to explore new regions and demonstrate new truths.* So let the young man not fear to heed the urge of his persistent impulses and learn what lies beyond. Let him feel at liberty to lay aside tradition, to ignore old guide-posts, to push into *terra incognita*, if he feel impelled, using his own faculties—conscious and subconscious—as his guide.

Whatever physiology, psychology, or philosophy may say to the contrary, each of us should act his part in life with the conviction that his battle is fought out by himself alone, and that what he thinks and says and does in large measure determines results.

The Breath of Life

(BY HENRY PROCTOR, M. R. A. S., F. R. S. L., F. L. L. C.)

In the Biblical account of the formation of Adam, we get first mention of breath. God breathed into his nostrils 'nishmath khay-yim' or the breath of lives. The word 'nishmath' is the construct state of the word 'neshamah'—breath, which by the Hebrews was deemed of such importance as to be used afterward to denote the 'anima divina' or permanent ego, which is the Holy of Holies of the human tabernacle, that part which is directly derived from God—that 'pneuma' or spirit, of which God is the Father. As such it is the seat of inspiration, which word is directly connected with the breath—its meaning being simply 'inbreathing.' The saints and prophets of old saw this more clearly than we do to-day, for in that most ancient of Hebrew dramas—the Book of Job—Elihu says, 'The breath of the Almighty (Nishmath Shaddi) giveth me understanding.'

The connection then is clear between breathing and Divine wisdom and understanding. And this is most important, because if we recognise the omnipresence of the Spirit, or in simpler words, that God is everywhere, it follows that to the spiritual man the Mind of God is everywhere available and that he

can breathe in the thoughts of God, which are said to come down from Heaven like the rain and snow, and so be continually inspired. To the real child of God, this is one of the simplest things in the world—it is as easy and simple as breathing.

The New Testament bears out the same truth which we have deduced from the Old. The meaning of the word 'inspired' is simply 'God-breathed' (Theopneustos). Also in John 3: 8, which is translated, 'The wind bloweth where it listeth'—a literal translation would be, 'The Spirit breathes where he willeth, and thou hearest his voice.' Here the connection is distinctly shown between breathing and inspiration, as also in John 20: 22, when Jesus breathed on His disciples and said: 'Receive ye the Holy Spirit.' This is proved also by the experience of saints of later ages who say that: 'It is in the air that the Holy Spirit is hidden. Every time we breathe with entire abandonment of self, and full truth in the loving kindness of our Divine Master, we receive the sacred body which is everywhere and we saturate our hearts with the pure element in which, and by which alone, we can be born again to a new life.' Swedenborg says that 'an inward spiritual breathing

breathed the Divine atmosphere directly from the Holy Spirit.' This he considered an essential to a perfectly spiritual state and to occur in all apostles and holy persons who live under immediate inspiration.

T. L. Harris also speaks of an internal spiritual breathing corresponding to the outer natural breathing, by means of which he was able to receive an influx of divine intuition in such power and abundance as to throw off under its influence the most astonishing stream of eloquence. 'As the bodily lungs imbibe air,' so he contends, 'the spiritual lungs inspire and respire the divine aura, reffluent with the highest thought and purest sentiment, and without any labor and trail of brain.' The inspiring breath when long sustained by practice, expands the 'Silver Thread' until it connects with the White Light, all pervading and all power.

One of the most important, although it appears to be the simplest of life's lessons, is to learn how to breathe on the natural, as well as on the spiritual plane. It is clear that the spiritual organism can breathe in, not only spiritual life, but spiritual knowledge, for the spiritual atmosphere impinges upon us (like the natural) everywhere. For the spiritual organism demands as much its preservation by a spiri-

tual atmosphere; as the physical by the natural. Apart from the natural atmosphere, the natural organism could not exist an instant, so neither could the spiritual man exist for a moment apart from the spiritual atmosphere. And just as the natural and spiritual organisms are combined and harmonised into one in the regenerate man, so are the natural and spiritual atmospheres combined into one. Thus the Spirit of God and the Breath of Life are around us everywhere, we need only to breathe it in as we breathe, and breathe ourselves out. As a perfect spiritual life, therefore depends mainly upon a perfect spiritual breathing so a perfect physical life depends mainly upon a perfect physical breathing. The twain should be combined and harmonized into one. We can breathe in at the same time power and love and strength and vitality and nerve—force—fresh life and vigor for spirit, soul and body.

But as the majority of mankind have lost this power, or have never used it, it is necessary to learn the first and greatest of all lessons—how to breathe. The first and simplest thing to remember, is to breathe always through the nostrils and to the full capacity of the lungs. Most of us are in the habit of using only a small portion of the lung surface was opened up in him, and his spirit

instead of the whole, while a considerable portion remains inactive, and offers an inviting field for microbes, which, invading the weakened tissue, soon produce havoc. To obviate this, and to bring into use the whole of the lung surface, we must practise what is called the complete breath.

Thus: '1. Stand or sit erect. Breathing through the nostrils, inhale steadily, first filling the lower part of the lungs, then the middle, and then the higher portion; protruding the upper chest; then lifting the chest including the upper ribs.

'2. Retain the breath a few seconds.

'3. Exhale quite slowly, as slowly as possible; drawing the abdomen in a little, and lifting it up slowly as the air leaves the lungs.'

This exercise should be repeated until it becomes our natural method of breathing. The effects will be found extremely beneficial. The practice of the complete breath will make any one immune to consumption and other pulmonary troubles; and will do away with all liability to contract cold, as well as bronchial and similar weaknesses. It will produce a full broad chest. Colds may often be prevented by practising a little vigorous complete breathing, whenever you feel you are being unduly exposed, and most colds can be cur-

ed by complete breathing and partial fasting for a day. Another very useful exercise is called the cleansing breath. This, with many other exercises, depends upon the complete breath, which we should first inhale, and then retain a few seconds. Now pucker up the lips as if to whistle; then exhale a little air vigorously through the opening. Then stop a moment, retaining the air, and then exhale a little more air. Repeat until the air is completely exhausted; using considerable vigor each time in exhaling.

A third exercise has the advantage of being as useful as it is simple. His is for 'brain stimulation,' and is as follows:

Sit erect. Press the left nostril with the thumb and inhale through the right nostril. Then remove the thumb and close the right nostril with the fingers and exhale through the left nostril. Then inhale through the left and exhale through the right alternately.

'This exercise has the effect of clearing the head, and is very beneficial in case of a cold in the head.

But the most important of these breathing exercises is that of the regenerative birth for the transmutation of the reproductive energy, and the transmission to all parts of the body. It is effected in the same manner: It is necessary.

'1. Lie passively or sit erect and fix your mind upon the idea of drawing up the reproductive energy to the solar plexus, where it will be transmuted and stored away as a reserve force of vital energy.

'2. Then breathe rhythmically, forming the mental image of drawing up the reproductive energy with each inhalation. You will be conscious of the upward passage of the energy and will feel its stimulating effect.

'3. If you desire an increase in mental force you may draw it up to the brain by giving the command and holding the mental image of its transmission to the brain.'

The transmutation of the reproductive energy gives great vitality to those who practise it. It fills them with great vital force, which will radiate from them, and cause them to become known as magnetic personalities.

The reproductive organism is the most powerful storage battery in animal life, and the forces may be drawn up and used as explained above, instead of being, as is so often the case, wasted in riotous lust. According to the Scriptures every creature from the amoeba up to man is 'a living soul' in which is the breath of the spirit of lives. From the highest manifestation to the lowest, it is the same life differing

only in degree according to the complexity of the organism. So we recognize in that structureless mass of jelly called the amoeba, which is absolutely without organs, the same life which animates the highest and noblest being on earth.

All are of one birth and one life. All live and move and have their being in God. Life is the highest of all forces. No force can be destroyed. Therefore life itself is indestructible and immortal. But the organisms which contain it are, in the present age, corruptible, capable of death and destruction. Life must therefore pass on from vessel to vessel, or return to God who is the fountain and source of all life.

ALL ONE AND THE SAME LIFE

So we gather that though the number and variety of manifestations of life may be infinite—yet it is all one and the same life.

We have already seen how perfect breathing benefits the animal or physical man, and, under the head of 'brain stimulation', how it increases mental power. We know that the life is the same in both the mental and physical. We do not pretend to differentiate between them. We know that the man has not two lives but one life. Life on the mental plane, as well as on the physical, is sustained by breathing, and so it is on the spiritual. The

Spirit of God is said to breathe where he wills. The spiritual world as Drummond said, 'is the outer segment of the natural,' and the same law is continuous through out the universe. So it is with life. The life in the smallest microbe, or the lowest plant, is the same as that in man and in every case sustained by breathing.

So we gather that plant life, animal life, human life and spiritual life are all but one life—the Life of God, which is immortal and incorruptible, but that the life cannot be perpetuated in any one organism until that organism is rendered incorruptible.

From this point of view it is impossible to overestimate the importance of the conservation of the vital fluid, and its transmutation into mental and spiritual power. For we agree with the talented author of 'Cosmic Procession' that 'the perfection of the individual can be attained through non-sexuality and the conservation of the life force. We have shown how this may be accomplished by regeneration of spirit, soul and body, and the living of a pure and holy life. And how by perfect breathing on the physical, mental and spiritual planes the waters of the Jordan may flow upward unto life immortal, instead of downward unto the Dead Sea of generation and decay.

How to Expand the Body.

By Dr. James M. Wilson

Of the objects gained as a result of exercise the most important is expansion - that is, enlargement of the body. The organs of the body are situated in the trunk, and operated by free movements, held in their places by structures which, while giving full support, allow freedom of movement.

The heart is supported by the pericardium, the intestine by a fluffy-like structure called the mesentery, and so on. Now, when the body is erect and expanded these organs, heart, lungs,

stomach, liver, intestines, hang freely and have space to work.

Ordinarily the body is more or less oppressed and collapsed. The organs are crowded together, and so their functions are impaired; disease is rare in organ habitually carried in its proper place in an expanded body.

It is important to have an extended body, and expansion may be gained by exercise - not any exercise, but proper exercises which uplift the body and increase vitality, strength and endurance.

The exercises given, if practised, produce uplifting and expansion of the body and physical and mental improvement of the individual.

As to the time to be devoted to exercise there is no general rule, but it can hardly be overdone; at the beginning practise with care, since there is possibility otherwise of lameness and stiffness of muscles.

Exercise No. 1. Stand with feet close together, take full breath, at the same time raising the arms until they are extended horizontally at the sides. Then holding the breath and with hands extended stretch the arms as wide as possible as though trying to reach opposite sides of the room.

Exercise No. 2. Standing in the same position, take full breath, at the same time raising the hands and clasping them behind the head. Then, holding the waist firm, turn the face upward, extending the chest upward and forward

Exercise No. 3. Standing on both feet, raise left arm and pass it behind the head, at the same time inhaling. Now, with right hand clasp the left wrist. Then, holding the breath, bend the body slightly to the right, at the same time pulling the left arm firmly in the same direction. The muscles extending from the left arm and shoulder to the ribs on the left side are thus strongly stretched and the trunk on that side is uplifted and expanded.

Exercise No. 4. Raise right arm behind the head, taking breath. Clasp right wrist with left hand, bend toward left side etc.

Exercise No. 5. Stand easily, take breath and raise left arm straight up, palm turned, outward. Then, holding breath, extend the arm still further upward, and at the same time carry it further over toward the right.

Exercise No. 6. Reverse of preceding. Raise right arm, inhaling breath. Hold breath, extending arm upward and over toward the left side.

Hypnotic Experiments

Mr. Harry Mills writes an account of his experiments in Hypnotism in a recent issue of the A. S. P. R. Mr. Mills is personally known to Dr. Hyslop. We have the Doctor's testimony as to Mr. Mills:—

Throughout the sessions of 1894-5, 6-7, I was an instructor at Bethel Military Academy, near Warrenton, Va.,

and had the opportunity of making many and varied experiments on the activities of the human mind under the influence of induced unconsciousness. As an interested student of so-called psychic phenomena, I looked upon the results in a cool, calm, dispassionate manner and am thus enabled to give an accurate account thereof, exaggerated neither by

repetition nor by elimination. Among hundreds of experiments of an equally interesting character, I give only those relating to that class of phenomena known to the layman as clairvoyance and clairaudience, the truth or falsity of which I had an opportunity of verifying.

R—, a Jew, 21 years of age, from Parkersburg, W. Va.

This young man was deeply attached to his home people and suffered at times with nostalgia. He came to my room Wednesday night and told me he was much troubled on account of not hearing from home and feared illness in the family. He asked me to induce unconsciousness and send him to his home in order that he might obtain definite information. This I did, and after a few moments of apparently dull, heavy sleep, his face brightened with a happy smile. He was told to omit nothing, to detail all he saw and heard; all of which I took down in shorthand, but which I omit here as of no importance and only detail such portions as may be of scientific interest.

He said his mother, sister and five visitors were sitting down at a table spread for a late supper. There was cheese, sausage, beer, bread and bananas. His mother had just risen from the table and had gone out of the room for a pitcher of water. She had returned. He named and described the visitors. Frequently, during the dream, I tried to catch him on his own statements by asking the number of people in the room, to which he always replied "seven", I would then ask the names

which he gave as in the first instance. He said one of the ladies present—, mentioning her by name—is asking sister, when sister Kate and the baby are coming home to which sister replies "We expect her and the baby home Friday morning". Then mention was made of a girls' club and a good deal of the ordinary talk about such an institution was the result.

R— then being asked about his father, said he was ill in bed upstairs, but was feeling better and would return to his office Friday morning. The room was described, the medicine bottles on the mantel referred to and even the directions thereon.

When R— was brought back to a state of consciousness he was asked by me if he had a sister Kate, to which he replied "Yes", he had a sister Kate living in Ohio and she had a baby. When asked if he had any means of knowing if she was expected home on a visit, he replied "No," he had no letters either from home or from his sister Kate.

When asked about the girls' club he disclaimed any knowledge thereof and insisted that it must be an error as there was no club of the kind in Parkersburg, or he would have known it.

Careful and guarded correspondence elicited the following:

On the day and at the hour R— gave the description, the people and number named by him were partaking of a late supper. The food and drink described was on the table. The conversations detailed were correct. His sister Kate came from Ohio with the baby Friday

morning, as they expected. The girls' club (The name of which has escaped me) has been inaugurated since R— left Parkersburg and it was impossible for him to have had any knowledge thereof, as nothing had been written to him on the subject.

His father was ill in bed and as a matter of fact was better and did return to his office on Friday morning.

R— was suggested into unconsciousness, was told to visit the house of a neighbour, distant about two miles, and tell me what the young ladies were doing. A broad, sheepish smile overspread his features and he said, before I could stop him, "Miss A—is in bed and Miss R. is sitting by the bed running her fingers through her (Miss A's) hair." It is needless to say I at once stopped any further revelations. I was well acquainted with both ladies and proved the truth of the situation as follows: I asked Miss R—if it was her custom to sooth her mistress to sleep by sitting at the bedside and passing her fingers through the hair; Her face flushed and she became furious. She exclaimed—"Even the privacy of a girl's bedroom is not sacred from such a man as you."

R— was told to go to Buenos Ayres, S. A., to find a certain street and number of a house, and describe the interior. He said he was there but the city was in darkness and he did not know the way; that there were a few dim street lights, but no person in sight from whom he could get directions. In a few moments his face brightened and he said there was a cab coming driven by

a man. I told him to attract the man's attention and ask him to take him to No—street. A puzzled, troubled look came into his face and he said "the man does not understand me and I don't understand him; he is speaking some language I do not know." I then gave him the message in Spanish, which he apparently repeated. His face lighted and he said "it's all right, he understands that and will drive me there." Arriving at the house he again complained of darkness and the house having no lights and being closed. I assured him he could see in the dark and that he could enter the house. He gave a minute description of the interior down to the most minor details.

I have only the word of two dignified young men attending the school, that this was an accurate description of the interior of their grandmother's house in that city.*

* The man was sent to Buenos Ayres, as I was requested to do so by a Mr. Perkins, whose grandmother resided at the number and street given by him and he wished to prove the truth or falsity of the descriptions. That of course might have come from his knowledge but it does not account for the stumbling-block when the Spanish cab driver was encountered.

The darkness in the house can only be accounted for by the late hour at which the experiment was tried—after taps in a military school between 10 and 11 p. m.

The verification was through Perkins whose grandmother lived there, and for the purpose as above stated of proving the correctness of such information. He (Perkins) was a very dignified young man of about 20 or 21 and he assured me the description was accurate in all its detail.

D—, very susceptible to induced unconsciousness, was requested to describe a hotel in St. Augustine. He had never been there himself, did not even know that such an hostelry as the Ponce de Leon existed. This place was accurately described down to the minutest details of electric lighting. The clerk behind the desk was described and his name given.

I had to rely, for accuracy of description and name and personal appearance of clerk, upon the assurances of several witnesses who were familiar with this place and who know the clerk, as I had not at that time visited St. Augustine.

There was to be a fight between Jackson and Sullivan or Corbett and Sullivan in Jacksonville, supposed to take place at 1 o'clock on some date in 1896 or 1897 (this was to be looked up and the exact date and year given). D— was placed in an abjectively unconscious state and was commanded to go there and describe the fight in detail. (This was done exactly at 1 P. M.) His description of the road he took to get to the arena, and of the arena itself—particularly mentioning that there was *barbed wire*

stretched around to keep the spectators from pushing too close to the scene of action, was accurate in the minutest detail. His description of a fight was magnificent, the details of each blow being given with an apparent accuracy which carried conviction, but he had the wrong man knocked out, and as a matter of fact the fight did not take place until one hour later.

I am firmly convinced that the command that he *must* report this fight, was the direct cause of his drawing upon his imagination and that had the time been co-incident a correct report of the real fight would have been forthcoming.

A young man B—was sent to the middle of the campus on a dark night D—was told to go and find out what boy was out of the campus. From his facial expression it would appear that he was groping around in the dark for some time, then a look of relief came and he said he had found him. When asked who it was he unhesitatingly said B—.

Experiments of this nature were tried to the vanishing point of any possible doubt and were invariably successful and correct.

Hypnosis as a Therapeutic Agent

By Langham Harley in the I. P. Gazette.

Hypnotism is a subject largely misunderstood. It has yet to take its proper place in the public mind, and to be recognised as an effective healing

agent. No one seems to doubt that it may be used for ignoble and ulterior purposes, but there are comparatively few who know its value in restoring

equilibrium to minds and bodies suffering from the overstrain of our strenuous civilisation.

The popular misconceptions associated with this important subject are mainly due to ridiculous public exhibitions which have only half revealed the science, and that in a manner tending to bring it into contempt. It is a theme which has also provided a fruitful source of inspiration to cheap literature and morbid melodrama, and, as was only natural, is now being exploited in the interests of the picture film. Always it is the same. This mysterious power is possessed and wielded by the villain of the piece to the undoing of the weak and innocent victim. Consequently, a great deal of prejudice, not unmixed with fear, confronts the capable and conscientious exponent. This can only be met and overcome by education and successful demonstration. As an aid to healing, hypnotism may yet prove to be one of the greatest blessings to mankind.

It is, of course, in relieving cases of nervous trouble that the hypnotist proves most successful, though it should be borne in mind that where there is proved organic disease the repose induced and the healing suggestions given may also be important contributing factors in establishing a cure. Still, it is now definitely proved that all forms of nervous and functional disorders yield to the treatment here recommended. Drugs are quite unnecessary, if not positively harmful, in such cases. The world will never know how much injury

has been caused to suffering humanity by some well-meaning but unimaginative doctors. Not only has Nature to fight the trouble from which the patient suffers, but she must perforce, if such doctors have their way, fight another alien enemy, introduced into the system under the guise of an ally. Should a patient recover in these circumstances it is not because, but in spite of, the medicine administered.

In most cases of nerve trouble, rest, and plenty of it, is all that is needed. Nature, the great alchemist, requires certain conditions before she can operate successfully. Sound, restful sleep is essential. But this is the difficulty; when night comes sleep cometh not. The sufferer tosses restlessly from one side to the other, counting the hours as they drag wearily along. It is here where hypnosis becomes a valuable co-operating factor. Sleep artificially induced is none the less real and effective. It is often more so. There are thousands of sufferers who never properly rest during sleep. But the rest obtained through hypnosis is absolute, because relaxation is complete.

The work of the hypnotic healer, however, has only just begun by the producing of sleep for his patient. If he did nothing more, it would be well worth while. But now comes the opportunity for wise and helpful suggestions, which the mind more readily receives and acts upon than in a normal, conscious condition. To be a healer, one must understand suggestive therapeutics. This involves a sympathetic recognition of the patient's temperament and

disposition. Firmness and gentleness must go hand in hand. It is no indication of a firm will to speak in loud, imperative tones, thereby giving an impression of harshness. Nothing is more likely to hinder a patient's recovery than the manner which I have seen adopted on more than one occasion by would-be hypnotists. I seldom find it necessary to more than whisper to many patients and find the suggestions more readily received in that way than by any other. By bringing the patient's mind and reason in accord with your own—producing a hopeful, confident disposition, thereby dispelling the black clouds of pessimism that envelop the sufferer, you have achieved more than all the physic in the world.

Undoubtedly there are some to whom the idea of being influenced by another even for healing, is distasteful. There seems to be a fear of being dominated. It should be remembered, however, that here is no question of resigning your will-power to another. All the healer requires is co-operation between the patient and himself. After all, what is there to be afraid of in suggestion? The general public little realises that it is constantly being influenced more than it knows by suggestion. Every advertisement one reads is an attempt to influence you in a certain direction. What, for instance, is more insidiously suggestive than the average patent medicine advertisement? Suggestions may be good, bad, or indifferent. The responsible hypnotic healer is only interested in doing good to his patients,

this being a necessary condition of his success.

The great advantage of the treatment is that the patient generally experiences relief at once, giving confidence in an ultimate and quick recovery. I have cured an obstinate case of insomnia in one treatment. In this case the patient had suffered for fifteen years, the doctors having completely failed. Most cases of insomnia do not require more than half a dozen treatments. Severe cases of nervous trouble yield slowly or quickly according to the natural vitality of the patient and the degree of readiness to receive suggestions. The point I wish to emphasise is that benefit is experienced at once. The writer was successful in bringing into use a paralysed arm in less than a week, after which the improvement was progressive.

One cannot deal exhaustively with a subject of this kind in a magazine article, but I must not conclude without emphasising the importance of hypnotic treatment in the case of soldiers suffering from shock and nervous collapse. No medical prejudices ought to be allowed to stand in the way at a time like this. Our brave men are called upon to stand a strain of unparalleled intensity, resulting in nervous breakdown, involving in many cases the partial or total loss of certain senses. Only the authorities concerned could tell the number of men incapacitated in this way. Most of these cases are curable and could be cured very much more quickly, by applying the scientific methods of hypnotic therapeutics.

As an ounce of experience is worth a ton of theory, the writer has in this article strictly confined himself to what he knows. The new system of Psycho-

Therapy, in which hypnotism is wisely employed, has solved the nerve problem, and will prove of inestimable value to future generations.

The Psychic Detective

'Did you see it, Williams? Did you see it?'

'See what?'

'No, it's gone. It disappeared like a flash when it heard me cry out.'

'What was it, Mr. Greene?'

'It was—I don't know what it was. Something resembling a large bat, with long, bony legs, and an evil face.'

'Where did it go?'

'Nowhere. That's the queer part of it. It had a red line of fire on its breast. It rushed along the hall, glared at me, and as you came to my call, it vanished without going anywhere.'

The men explored the hall but saw nothing.

'I don't like it, Mr Williams. I wish I had pulled down the old house instead of deciding to stay here another night. We may be eaten alive before we have a chance to leave.'

Williams smiled grimly as he persuaded his host to take a seat by the fire, which was replenished,

'See the thing through, Greene.'

Very well, I will not back out now, but I know one thing, I will never stay here another night, if I get through this one alive.'

Everything being quiet, the detective lit four small braziers, which he had placed, one in each corner of the apartment. From a bag he poured a quantity of red sand, forming a circle about the braziers, the chairs, table and bed. All were within the circle. Having completed these arrangements, Williams dressed himself in a long, flowing robe of black, ornamented with cabalistic designs in silver. In his hand he carried a scepter. On his head he wore a low crown of shining metal. Having thus arrayed himself his host eyed him in wonderment.

'Anybody would think that you were preparing for some mystic ceremony.'

'Right you are. I have placed the lighted braziers, drawn the mystic circle, and having donned the appropriate costume, and taken in my hand the talismanic scepter, I am prepared to meet our ghostly enemies.'

They did not have to wait long, for he had just stopped speaking when the pattering was heard echoing through the house from cellar to garret. It seemed as if a multitude of creatures were gathering. After continuing for a few moments the noise ceased. The silence was more impressive and terrifying than the noise.

The detective, with a set look upon his face, stood beside Greene, in the center of the circle. Greene shook with terror, as the door of the astrologer's room in the attic was heard to open. A heavy, measured tread descended the stairs. Following and mingling with the footsteps came the pattering.

The fire in the grate burned low, and the lamps were extinguished, as the heat and brilliance of the flames were deadened by the chill that crept into the room. But the light of the braziers burned more steadily, seeking to dispel the gathering shadows. The footsteps paused outside the chamber doors, while the pattering sound continued. Then there sounded a scratching and shuffling, as if the hall was being

filled. The door of the room, which had been locked, swung back upon its hinges and at the same moment the fire in the braziers went down to dim sparks. Terrifying darkness filled the room.

'Williams! Let's get out!'

'Be still and do not move if you value your life!'

The landowner crushed down and buried his face in his hands, while the psychic detective stood calm and immovable, with outstretched scepter. Round and round the circle of sand trooped the footsteps. Round the circle pattered the unseen host. Three times the circuit was made, and then the steps halted before the detective and his terror stricken companion.

There was a pause, that to the shaking Greene was like an age. Then it seemed that something was trying to force itself over the circle of sand.

The air was pushed against them as the room vibrated with a strange energy. In the darkness glowed countless blood red marks of fire, that passed ceaselessly around a large central bar of crimson flame.

Greene raised his head and lowered it quickly.

'Williams,' he whispered huskily.

'Williams, we are done for. It is the evil one with all his limbs.'

Sist! Keep still, Greene.'

(To be Continued.)

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PRAISE

If you want to be pure and good, praise yourself. If you lack courage, encourage yourself by being kind and forgiving to yourself. Your greatest opponent is your Thoughts. Be good and kind to them and by praising and loving them bring them into being good thoughts.

Affirm, 'I praise myself because all my thoughts are pure and good' and the fruit of your lips will surely be created for you.

When you have an opportunity, do good to others. Your very action, why, the thought of your doing good, will uplift you.

Whenever you feel downhearted and discouraged, affirm, 'I praise and praise the Good. It is always with me' Say it repeatedly till you feel the good in yourself and you will become happy. Make it a habit with you. Kill habits with habits.

The Kural or

The Wisdom of Thiruvalluvar

A strict adherence to the rule of life professed exalteth the faithful more than all other virtues: this every code ordains.

To count the virtues holy men attain were as to count the spirits that from the earth-life have taken flight.

Naught is more glorious in the world than they who, knowing the two ways of renewed birth and Deliverance, consciously tread the way of Renunciation.

As the hook rules the elephant, so the wise one rules his 'senses five' for his is the Highest Heaven.

How great his power who controls his 'senses five', let the King of Gods himself say.

The great ones are ambitious after greater deeds; while the weaklings content themselves with little.

Taste, light, touch, sound, smell— if these five be known and with them all connected, of the world the whole is known.

The words of benediction or of malediction uttered by sages whose words are fulfilled betray the power of Renunciation.

Hard it is to withstand the righteous indignation of the great one whose existence is a hill, exalted, immovable.

True Brahmins are they of fair and loving grace of character, because of their friendliness to all creatures.

Thus in the glorious Tamil Veda of Tiruvalluvar—the 'Threefold Code of Morals' the science and scripture of the ancient Tamil Wisdom, the third chapter: RENUNCIATION.

Some Lessons from The Bhagwad Gita

Lesson IX. The Gita as the key to Raja-Yoga

(P. S. CHARYA)

(Continued from the last issue)

All authorities on Raja-Yoga are more or less agreed upon the essentials of their *modus operandi*. They advocate various kinds of virtue—Yama and Niyama—to start with, followed by suitable *sadhanas*, physical (Asana), or psycho-physical (Pranayama), or purely psychical or psychological (Pratyahara) as well as mental (Dharana and Dhyana) leading to Samadhi. On ultimate analysis, it may be found that all the former five stages of Raja-Yoga—namely, Yama, Niyama, Asana, Pranayama and Pratyahara—are but conditions favorable to Dharana and Dhyana (*i.e.* concentration and meditation).

The essence of Dharana and Dhyana consists in restraining the mind to a single act, state or thought. It is by the practice of Dharana and Dhyana that the Yogi obtains power to see somewhat of the truth of things—the 'things-in-themselves.' The Yogi-teachers advise their pupils to always try to see the 'thing-in-itself'—the soul of things which is sweet, the heart of being which is celestial rest. This is what is implied in the Gita Text:—

'Always visualising Me, strenuous, firm in vows, surrendering themselves unto Me, they serve Me with devotion, ever harmonised.'

Sri Krishna is the soul of things—the Heart of Being. He is the Inner Ruler immortal. His is the Voice that guides and counsels every *sadhaka* who treads the Path; His is the voice that the Yogi strives to hear in the deepest depths of silence and solitude; and His again the voice of silence that the Raja-Yogi would fain listen to in this 'hard work-a-day-world,—the interior voice that tells him in everything that he says and does—' Thus far shalt thou go and no further!'

'Nought, excepting this he knows That what from his lips doth flow Is what He bids him say.

And what he pours from out his throat

Parrot-like he learns by rote From Him, the Lord each day.

A living God He is, and none Can fathom what by Him is done In sport of playful mood.'

Such is the attitude of the Yogi towards the 'soul of things' whom the wise ever 'worship with the

sacrifice of wisdom, as the One and the Manifold everywhere present.' (S. 15.)

For he is everywhere and in everything. Says He,

'I the oblation; I the sacrifice; I the ancestral offering; I the fire-giving herb etc. (S. 16.)

He may be thought upon as the 'Father of this Universe, the Mother, the Supporter, the Grand-sire, the Holy one to be known, the Word of Power, the wisdom of the Scripture, the Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure house, seed imperishable.' (S. 17 & 18).

The Lord or the Ideal of the Yogi should also be conceived as all powerful. '*Vasudevah Sarvam*' God is All, for all are His.

'I give heat; I hold back and send forth the rain; immortality and also the (so-called) death, being and non-being am I. (S. 19.)

The Yogis, purifying themselves by various sadhanas, after all, pray of Him the way to achievement.

'To these who worship Me alone thinking of no other, to those ever harmonious, I bring full security.' (S. 22).

For true prayer or Meditation contains in itself the secret of achievement.

'Whatsoever thou doest, eatest,

offerest, givest, or practisest, do thou that as an offering unto Me.'

This is the law of achievement—the secret of success in Yoga as well as in anything else. Uniformity is the rigorous law of Nature, internal as well as external, for the 'same am I to all beings'.

There is none hateful to the Deity nor dear. Those Yogis who verily worship him with love and service, they are in Him and He is also in them (S. 29).

The law of achievement in Yoga is, then, uniform—the same to all—even to the sinner and saint. There is no exaggeration in this—equivocation—no meaningless word-play. 'Even if the most sinful worship Me with undivided mind (controlled by Yoga), he too must be accounted righteous, for he hath rightly resolved. Fast he becometh dutiful and cometh to peace that passeth knowledge, know thou for certain that My devotee (yogi) perisheth never but treadeth the highest Path, though of the womb of sin.' (S. 30—32).

The one wholesome rule of life for the Yogi is given out in the last sloka of the chapter—which may be stated as follows:—

On the Ideal fix thy mind; be devoted to it; harmonised thus in the Ideal, thou shalt come unto the supreme goal.'

The same rule applies to all the various stages of Yoga.

(To be continued)

Regeneration

By HENRY PROCTOR, M. R. A. S., F. R. S. L., F. L. L., C.

1. The absolute essentiality of the new birth is fully proved by the words of our Lord to Nicodemus: 'Ye MUST be born again,' for 'Except a man be born anew he cannot (so much as) see the Kingdom of God;' much less can he enter into it. 'That which is born of the flesh is flesh,' and 'flesh and blood cannot inherit the Kingdom of God.' Only that which is born of the Spirit can enter into the Kingdom of God. Neither the flesh nor the mind of the flesh can enter heaven. Nothing indeed that is mortal, for 'ALL that is mortal shall be swallowed up of life' or corruptible, because 'corruption' cannot 'inherit incorruption'. (1 Cor. xv. 50; 2 Cor. v. 4).

The 'mind of the flesh' and the body of the flesh are alike

born of the flesh.

The mind of the flesh (carnal mind) must first be replaced by 'the mind of the Spirit' (spiritual mind) and finally the natural (psychical or animal) body by a 'Spiritual Body'. These fleshly bodies are condemned to dissolution (2 Cor. v. 1) 'Dust (they) are and to dust shall (they) return'; whether by death or by resurrection change. So that nothing 'born of flesh' ever enters the Kingdom of God. There must be 'a new creation' (Gal. vi.

15, R. V., marg.), an entire 'New Creature' (2 Cor. v. 17) in order to 'Inherit the Kingdom of God'. This is why 'we which have the first-fruits of the Spirit' 'are said to be' 'waiting for our adoption, to wit, the redemption of our BODY.' Rom. viii. 23.

2. We fear that there are very many who are deceiving themselves on this point, They have never been

'born from above'.

and being still 'in the flesh, cannot please God,' and 'cannot see The Kingdom of God.' How utterly futile it is for men in the flesh to hope to enter heaven by their own good works, for however good the works may be, they are still works of the flesh, 'Filthy Rags', bad works from which their conscience needs to be cleansed by the washing of regeneration, 'through a bath of a new birth, and a new moulding of Holy Spirit' (Titus iii. 5, Rotherham).

It is not enough to have the Holy Spirit striving with you, and to be under conviction of sin. We believe that some continue in

a state of conviction

for years and cry out: 'Oh wretched man that I am, who shall deliver me?' 'The burden of (my) sins is intolerable,' but they have no power

over sin, because they have not yet received the witness of the Spirit to the new birth (Rom. viii. 16), and are not yet born of God, although there is but a step between them and the glorious Kingdom of God.

We mean that step of faith by which we claim our identification with Christ in His death and resurrection and receive the Holy Ghost to dwell in us (John xx. 22) for the efficient cause of the new birth is a 'deposit' of 'the spirit which is (out) of God' (ek tou Theou, 1 Cor. ii. 12): spirit which has been born out of the Spirit (John iii. 6, Greek). The Holy Spirit begins from the moment of the new birth

a work of renewal

of the inner man, atom by atom, into the image of God (Titus iii. 5, Col. iii. 10). The inner man, unrenewed, is the 'Old man; the renewed inner man is called the 'New Man' or 'New Creature.' We can hinder or help on this process of renewal (new moulding) according to our manner of life.

If the 'old man' is encouraged he remains in the believer, the new man is stultified and dwarfed, and we continue 'yet Carnal,' 'babes in Christ' (1 Cor. iii. 1) even when by 'reason of the time (we) ought to be Teachers.' (Heb. v. 12). But we who are 'brethren' are now

called upon to put the death stroke to the 'old man' by a full surrender or presentation of our bodies,

a living sacrifice:

to God and to 'make dead' (solist) or 'kill outright' his members (Col. iii. 5, R. V., and Greek). The new man is Christ formed in us (Gal. iv. 19) and dwelling in our hearts by faith (Eph. iii. 17)

After the body of sin has been destroyed through entire sanctification consequent on a full surrender the 'mortal body' still remains as the seat of the human nature, as the inner man is the seat of the Divine nature. But just as the inner man has been changed into the image of God (Col. iii. 10) by a spiritual resurrection, so will the outer man be changed in a moment by a literal resurrection: 'For as we have borne the image of the earthly, we shall also bear the image of the heavenly'. So that as the resurrection is called the

redemption of our bodies

and Christ is said to be 'the First-born from the dead,' it is evident that the resurrection may be termed 'the Regeneration or new birth of our bodies (Col. i. 18, Rev. i. 5, Matt. xix. 28).

Of this regeneration, Christ is 'The Firstfruits' (1 Cor. xv. 20), 'the Beginning,' 'the Firstborn

among many brethren', who are fashion anew, this body of our predestinated to be conformed to humiliation that it may be like unto His image, now in soul and spirit, His glorious body (Phil. iii. 21, 1 John iii. 2), being 'conformed to the body of His Glory' (R. V.). and at the approaching first resurrection, in body also, when He shall

Christ and Tiruvalluvar

By T. LAKSHMANA PILLAI, B. A.

(Continued from the last issue)

Tiruvalluvar's real name seems to have been Mathanupanki, a Buddhist name, vide the laudatory verse above referred to which is quoted below:—

உப்பக்கனோக்கி யுபகேசிதோன் மணந்தான்
உத்தரமாமதுரைக்கச்சென்ப—விப்பக்க
மாதானுபங்கி மறுவில் புலசெங்காப்
பொதார்புனற் கூடற்கச்சு.

It is also one of the ten appellations applied to Tiruvalluvar. It need hardly be stated that it is the only one among the ten which approaches nearest to a proper name. It would be interesting to compare this compound word with similar compound names borne by the Buddhists to whom reference is made in the valuable introduction to Manimekhalai (மணிமேகலை) by Mahamahopadyayar Swaminatha Iyer. Tiruvalluvar seems to have been a Tamilian by race and blood, who

† The race which produced men like Kambar, Nannalvar, Appar, Pattanathupillai, Tayumanaswami and Ramalingaswami.

probably became a convert to Buddhism, one of the chief religions of the times, or was a descendant of such converts. This was indeed the case with many other Jain and Buddhist authors of the period, as for instance, the Buddhist Sanyasin, Ilankovadigal, the brother of Seran Senguttuvan (சேரன் செல் குட்டுவன்) and author of Chilappadikaram. The ending Panki is even now known to be attached to the names of Buddhist monks in Burma. In addition to the evidence of the name, the internal evidence in the Kural itself strongly points to the conclusion that he was a Buddhist in faith, in spite of the universality of his religious views, as expressed in chapter I of the Kural. Such expressions as ஆதிபதவான், வாலறிவன், மலர்மிசையெகினான், அறவாழியந்தணன், more than raise a suspicion on the point, (however these words may be construed by Hindu commentators.) Though he teaches

the existence of but one God, yet the fact does not deter him from paying an indirect tribute in his work to the founder of his religion, viz., the Divine Buddha, for these very names have been used by other Buddhistic authors (exactly the authors who have quoted the Kural in their works), such as Ilankovadi-gal and Chathanar, specifically in respect of Buddha. Mr. Seshagiri Sastri M. A. in his report on a search for Sanskrit and Tamil manuscripts for the year 1896—97, page 49, says:— 'Other words of the same radical significance are also to be met with in Tamil literature as the title of Jina, such as பூமிசைநடந்தவாமன், பூமிசைநடந்தான், மலர்மிசையேகினான். Though such epithets refer to God Siva also in later Tamil literature, yet in the ancient Tamil literature they refer to Jina and Buddha only.'

Mathanupanki's parents, Baghavan and Athi, (also called பேராணி மாமுனி and பெரியான், vide page 423 of the Government publication entitled, 'A descriptive catalogue of Tamil Manuscripts' by Rao Bahadur Rangachariar M. A.), which names he has indirectly celebrated in his first stanza, also appear to have been Buddhists. The name Baghavan has in some Tamil works been specifically applied to Buddha. The name பேராணிமாமுனி was obviously that of a Buddhist monk. The

father was most probably an Anthanar (அந்தணன்)—not a Brahmin, but a Buddhistic monk, as these monks were also called Anthanar. How a Buddhistic monk, who would be expected to observe celibacy, came to have a son is easily explained by the circumstance that the monk-hood was probably assumed only later in life, as Tiruvalluvar himself is reputed to have done after his wife's death. The word Anthanar having been used in common between Buddhistic monks and Brahmins, seems to have led some even old writers into thinking that Tiruvalluvar was the son of a Brahmin. The facts of his life, his relationship and internal evidence clearly belie such a conclusion. The very word Anthanar has been given a general significance by Tiruvalluvar himself:—

அந்தணரென்போர் அறவோர் மற்றவ
"வாயிர்க்குஞ்
செந்தன்மை பூண்டொழுக்கலான்.

Here the word has no particular reference to Brahmins, but covers all righteous men who live in a spirit of benevolence towards all creatures. The word அறவோர் has an obvious reference to அறவுரை which is specifically applied to the teachings of Buddhistic monks vide the following verses of Jnanasambandar:—

வெற்றை யுழல்பவரவிரி துல்லார்
கற்றிலரவுரை புறனுரைக்கப்
பற்றலரிபுரமுன்றும்வேவச்
செற்றவன் வளநகர் கிரபுரமே
கடுமலியுடலுடையமணருந்
கஞ்சியுண்காக்கியரு
புழுமறவுரைதனையிகழ்பவர்
கருதுமமீசர்வாரேனார்
நடுவுரைநம்பின் நான்மறை
யவர்சணிந்தேத்தஞரல
முடையவன்கொச்சையெயுன்கி
வாழ்கெஞ்சமே யஞ்சனியே.

Tiruvalluvar has also other words to denote Brahmins such as பாரம்பார் (Chap. 14 verse 4).

By profession Mathanupanki * was a weaver, and the title of Valluvar (Pandit) was probably given him in recognition of his scholarship. He probably belonged to no

* Tiruvalluvar is supposed by some to have belonged to a low caste (Pariah or one step higher). Apart from the question of its intrinsic truth, what an anomaly and ridiculous absurdity it is to call a man of low caste who more than any other man of his day, preached and practised purity of life and diet! Tiruvalluvar advocated, as some other great Tamilians like Tayumanaswami have since done, vegetarianism and universal benevolence, and surely there must be something radically wrong with an institution that could not recognise a man of such high ideals as one of the 'highest caste'. He has entered a strong and emphatic protest against meat-eating, and his couplets on the subject are, to those who have the head to understand and the heart to feel, so many dynamites against that ugly habit, however the sin may be glossed over by the sanction or permission of so-called civilisation.

caste, as the caste distinction known to North Indians was unknown to the Dravidians. His native place was Mylapur, and his great patron was one Elala Singhan (probably a Tamilized form of Lalla Singh), a rich merchant of the place who owned some ships. Even in his youth Tiruvalluvar's fame for learning spread far and wide. He married Vasuki, the daughter of a wealthy farmer named Margasahayan, who lived at Kaveripakam. His wife was the embodiment of chastity and devotion to her husband, so much so that even some miracles are said to have been achieved by virtue of her chastity. The names Margasahayan and Vasuki are clearly Buddhistic, which would further confirm the inference that Tiruvalluvar himself was Buddhist by religion. Names like Margasahayan are even now assumed by Native Christian converts in India. In the chapter on chastity Tiruvalluvar says:—

தெய்வந்தொழாஅன் கொழுநற்றொழு
தெழுவான்
பெய்யெனப்பெய்யுழை.

'The rain comes down at the bidding of her who waking, worships her husband, and worships not God'. Tiruvalluvar was affectionately attached to her, as she was, so unlike the wife of Socrates, adorned by all womanly virtues and graces, and has celebrated her

death in the following pathetic verse:—

அடிசிற கிரியாளன் அன்புடையானே
படிசொந்தவார்த்தையாய்—அடிவருட்பு
பின் அங்குமுன்னெழுந்த பேரையாய்
பேரகியோ
என் அடிவருமென் கண்ணிரா.

After his wife's death, Tiruvalluvar retired from the world (probably following the example of his father), and lived the life of a Sanyasin. No miracles, however, have been attributed to Tiruvalluvar himself though he has been styled, as his surname implies, Holy or Divine Valluvar (Sage or Pandit), and viewed as an incarnation of Brahma, in the same way as Krishna is held as an incarnation of Vishnu, and his work has been called the Tamil Vedas (தமிழ்வேதம்). There is, however, a tradition that when Tiruvalluvar placed his Kural on the Sangam plank (சங்கப்பலகை) in the Academy of Madura, side by side with the compositions of his competitors, the plank miraculously narrowed of itself to the size of the Kural, thereby throwing the other works into the water. It is also stated that he previously arranged that on his death his body should be thrown to the crows and vultures, and that when this was done, the colour of the birds which ate of his flesh became golden. Beyond these occasional supernatural references, Tiruvalluvar is not dis-

tinctly stated to have performed any miracles. He was no exorcist, or wonder-worker, as Christ is reputed to have been. He lived and died an ordinary man at Mylapur, where a temple has been raised to him by his admirers in the place of his Samadhi and daily Poojas offered there. A festival called Tiruvalluvar Ootsavam is annually celebrated for 10 days at the place in his honor. This would strongly remind one of the annual festivities conducted in honor of Shakespeare at Stratford-on-Avon, his birthplace.

Tiruvalluvar was the greatest Dravidian, as he was, beyond all question, one of the wisest of men. For range and depth of wisdom he stands unsurpassed to this day in the whole domain of literature. He had a soul large enough to be the independent founder of a religion like Buddha, and might have been one; had not Buddha himself anticipated him in that line. Dividing the objects of life into three great classes, viz., virtue, wealth and love and treating of these under their various subdivisions, he epitomizes the world of ethical and practical wisdom, keeping clear of the quagmires, shoals and quicksands of metaphysical speculation. He brings together in the shortest compass the wisest thoughts he could utter on these subjects. And his

wisdom is as profound as it is cosmopolitan and abiding. Neither does he fight shy of the field of worldly success, as most Eastern sages are apt to do, but he gives it its due place, gathering his truths from his own intimate acquaintance with human nature and the world—witness his chapter on kings and ambassadors. In his work, we find the experience of a whole life

condensed and crystallized into sententious distiches of marvellous force and brilliancy. For young and old, his book is an invaluable guide, brimming over with deep common sense, a treasure-house of great thoughts and of sound and practical wisdom, and a thoroughly reliable code of mental and moral discipline.

(To be continued)

Talks to Young Men

BY SHELDON LEAVITT, M. D.

VIII

Reading and Study

There are some companionable people who read beside cheap novels and the daily newspapers. I know fairly clever young men and women who would far rather play solitarie or dream away their idle moments than to sit down with a good book. They talk about 'killing time,' without realising that in following their indolent practices they are not only killing time but are destroying the possibility of suitably availing themselves of golden opportunities which are tripping cheerfully their way. These are the people who later complain of ill-luck and cherish a growing conviction that the world is against them. The truth is that we make our own good luck by being in readiness to seize upon opportunities coming our way and resolutely impressing them into efficient service.

Lack of distinct literary taste is no valid excuse for neglect of books, for there is not a young man so doltish that he cannot read to his present and ultimate advantage. The highest wisdom and the profoundest knowledge of the past are stored in public and private libraries awaiting the appropriation of those who care for them. The privilege of a desultory pursuit of them in literature by everyone, no matter what his vocation, not so much for the pleasure therein to be found as for the utility therefrom to be derived, lies wide open. Distinct literary taste may never be developed by mere reading; and yet the grand purpose of life may be warmly seconded by books. There is not a line of thought or action pursued in this intense age, concerning which there is not sufficient useful literature to keep

one busy reading during all one's spare hours; and he who avails himself of it becomes the most proficient.

Older Books for Principles:—Since only those books come down which deserve to last, one does well to attach to older books the greater value in regard to those things which most intimately concern general principles of thought and action. Our predecessors are more contemplative, and hence more philosophical. Their hypotheses may have long ago crumbled, but their practical inferences, deducted from a careful study of the phenomena of daily living, remain as general models after which to mould a successful life.

Amongst the ancient writings deserving most careful study, the Scriptures of the Old and New Testament occupy the chiefest place. The Bible is the best work on psychology anywhere to be found, and is far more advanced in its teachings than is commonly supposed. There is not a valuable principle of the New Psychology upon which we now bank not set forth in this book which has found its way into every American family. In proclaiming the value of faith in every life undertaking, Jesus enunciated no new principle; but, by his marvelous emphasis, he brought it clearly and conspicuously into human thought. Says old Isaiah, 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation; *he that believeth shall not make haste.*'

Paul declared Christ to be the chief corner-stone; but it was Christ the

teacher of great truths who can be so regarded. We know that the one great essential of dynamic action proclaimed to him on every suitable occasion was Faith, Belief, Conviction, Assurance. That Isaiah had reference to this very element, so plainly exemplified in every great character of so-called sacred history, is made clear in the concluding phrase of the quotation,—'He that believeth shall not make haste.' It is such an effect that faith always has. He who is possessed by a deep assurance, does not make haste, but is willing to await the orderly action of events and to abide by immutable law without anxiety. *He knows*, and that is enough.

Psychologists are coming to recognize this very principle of *faith* as the basic one of efficient mental action. Without it there can be no true courage, no effective volition, no strong and successful action.

The value of faith is set forth in such impressive terms as these by the Galilean teacher of psychological truths: 'Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.'

* 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and *nothing* shall be impossible unto you.'

Jesus meant exactly what he said; but foolish and timid men have attempted to explain away the force of his teaching. *Nothing is impossible to him who dwells in the glory of a sublime faith.*

The careful student of life will find the love of, inducing search after, wisdom. It is an interpretation of the visible order of the Universe. In a broad sense it involves a study of the universe and of man in all his relations. As such it can be said to include religion, which is expressed in human emotion directed toward the Intelligence and Power through which things exist, and whose approval and aid are sought.

Mental Breadth. But a young man should be thoroughly up to date in his equipment, for effective service in the world, and become so interested in the development of new ideas bearing upon his own and general human improvement and uplift, that, as the years pass by, he will continue to be an enthusiastic and assiduous student and worker. He should regard nothing but that which bears the endorsement of rational science as unworthy his attention. Ignorance spurns, and narrow thinking restricts, many lines of study with consequent loss to themselves and others. *Clarity of mind and earnestness of it should be maintained by every aspiring man.* Those who follow the divergent course—and the masses do—flounder early and fall far short of their possibilities.

History. History is largely biography, and biography epitomizes and summarizes national thought and action. In the individual the physical organism always takes its cue from the mental, and in national life experience is found to respond in a broad and particular measure with the spirit which animates and controls minds. With history and biography the young man should become familiar. He should read not only to fasten in his memory events, but also, and mainly, to trace the working of cause and effect, and to find in the actions of nations, like individuals, the results of their experience running in a series of plainly defined sequences.

Philosophy. Philosophy is literally the love of, inducing search after, wisdom. It is an interpretation of the visible order of the Universe. In a broad sense it involves a study of the universe and of man in all his relations. As such it can be said to include religion, which is expressed in human emotion directed toward the Intelligence and Power through which things exist, and whose approval and aid are sought.

A man of intelligence is compelled to study the visible cosmic order, and the earlier he can arrive at a comprehensive and definite conception of things the sooner will his mind begin to give him definite and orderly thought. A study of philosophy, even though one do not go deeply into the subject, is wonderfully expansive in its mental effects, enabling one far better to adapt one's self to life's experiences and to understand the obligations and privileges of social relationship.

Fiction.—Books of fiction are not to be neglected. In my early days 'novels' were regarded by many as most demoralizing in their tendency and not to be read by those who sought the best. But, novels, like poetry, have their place in a young man's reading. In deference to conventional sentiment, the moral lessons taught in fiction of a good type are wholesome. *It matters not how base and despicable the characters introduced, provided they are not held up as objects of admiration. There is no harm in depicting human character as it is if its offensive elements are not

glossed over with sickly sentiment and allowed to go unreprieved. That conscience is too sensitive to act as a trustworthy guide which forbids contact with people of all grades of social life, for fear of contamination. The best and safest characters are built up on broad and strong lines. The young man who is bound to make a success is the safer and stronger for knowing life in all its phases. By means of fiction, therefore, most valuable lessons are being taught.

The better class of novels have a most helpful action in developing for one a good vocabulary, giving one ease of manner and grace of speech not otherwise so easily attainable. Besides, a good novel inducts one into the usages of society at its various levels; and, while at its best not wholly true in its representations, it furnishes one with a good workable knowledge of the world in general.

Psychology.—Above all a young man should become acquainted with Psychology, or the Science of Mind. The value of it is something that he can make his own experience daily demonstrate, and upon it he can dwell with ever-renewing interest and enthusiasm. To the student of psychology all history and biography, as well as human mutations and action all about him, serve as object lessons and convincing demonstrations of the principles upon which the science rests. It is a never-failing source of pleasure to study mankind in the light of psychological truth, and to see the action of cause and effect as they operate in the realm

of mind and thought. These mental forces, how marvelously do they play over the switchboard of human experience! How wonderfully do they work among the children of men, and yet how ignorant are men of their potency! Man, as we commonly find him, allows these forces to act with their incoming and outgoing energy without restraint or direction. What a mistake! He who learns the discovered laws of psychic action and avails himself of their aid acquires a power unknown to others and makes the unconscious energies of the universe his obsequious servitors.

Physiology.—Both psychology and physiology may be rightly classed with philosophy. We cannot successfully interpret cosmic phenomena without having a working knowledge of these branches of learning.

The young man does not need, in his reading, to enter upon the details of physiological action, as would the medical student; but he ought to have a good working knowledge of his physical organism, and should read directions, by wise and capable writers, concerning a conservation of his physical energies.

How to Read Books.—'Read not,' says Lord Bacon, in his 'Essay of Studies,' 'to contradict and confute; not to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously (carefully), and some few to

be read wholly and with diligence and attention. *Some books, also, may be read by deputy.*

But a book that is worth reading at all is to be read with concentrated attention. Listless reading is not only a waste of time, but it is a mental harm to the reader, as it contributes to inattention toward other things and tends finally to establish a mental habit of a most pernicious type. Dry reading furnishes a most excellent means for developing the faculty of attention. Let one with a tendency to mind-wandering take up a line of reading in which his interest is not strong, and read one sentence after another repeatedly, resolutely fixing his mind on the thoughts expressed in it, until he can concentrate with ease and precision.

A book worth while has many paragraphs which one does well to reread, perhaps many times, and, to emphasize such parts, they should be marked. No book in my library is too good to be thus treated. Marginal notes in ink, written in a fine hand, often prove serviceable and always add to the interest of subsequent reading. A good method of marking so as to indicate the importance or interest attached to the emphasized part is found in perpendicular lines along the margin of the text, — dotted lines, unbroken lines and double lines being employed to denote the varying degrees of emphasis or importance. Then, on hasty review at sundry

times, one can obtain what he seeks on short notice.

It is my custom to index topically all valuable subjects, if too lengthy to copy, in a book kept for the purpose while into a larger book I copy brief observations, pithy sayings, valuable suggestions, apt phrases and such like things, under the topical headings likely to make them available on demand.

Read, young man! Let no time go to waste! Read good books again and again. Collate valuable ideas and review them often. Learn to become a master. Think the thoughts of great men after them and thus acquire facility. Accept no conclusions until you are convinced of their rationality. As you read, think. Draw your own inference and make your own deductions. Stand squarely on your own feet. Cultivate self-reliance and original thought. Form your own opinions, and be willing to defend them; always be ready to change them for good cause, and set up no immutable judgment. Keep your mind open and plastic so as not to miss the mark which the masses, in their dogmatism, blindly pass without notice.

If you are made of the real true stuff,
And are not a blubbing, blustering bluff,

You'll swell in size,
And your head will rise;
And the light of the fight
Will glow your eyes,
And you'll wade right in
Through thick and thin,
And do your mightiest to win.

Vibrations of Thought

JEAN BERRY

Vibration is defined as a wave of air or ether. We are taught as children how certain vibrations produce light, others sound, others heat, etc. According to whether the vibration be of air or ether is its kind of expression, and upon its form and rate depends its degree of manifestation. Certain organs of our bodies are so formed as to catch and reflect these vibrations—with our eyes we see light, and with our ears we hear sound.

We now know also how electricity works by vibrations, how it can be harnessed and sent along wires in different rates of vibration to produce heat, light and sound. No doubt there still remain many discoveries to be made of the use of this power.

Recently in wireless telegraphs and telephones we have seen how vibrations sent out from a center can be caught by instruments attuned to the same degree. And more recently still the use of violet rays demonstrates a still more wonderful use of vibrations.

None of these discoveries has as yet been perfected to the full extent of its possibilities, but what is known gives us a certain knowledge to work with, and helps us in under-

standing that greater vibratory power—thought.

Most of us have experienced that we often call a coincidence in thought transference. We think of a friend and we receive a letter written at the time we were thinking of him. We feel depressed or buoyant, and we find that sorrow and happiness has come to one we love. But we have been content to call it a coincidence and have been ignorant of the law operating therein.

We are only beginning to study the laws of thought and to realize that the most powerful kind of vibration yet known is that produced by thought. As we study we learn that the general laws governing other vibrations also apply to thought. The brain generates thought, just as a machine generates electricity and as the sun generates light; and a thought vibration produces one result or another according to its form and speed.

The lowest rate of vibration of light causes darkness, which we have erroneously called an absence of light. The highest rate of which we can conceive is full sunshine. So the lowest or slowest vibrations of thought are those caused by nega-

tive thoughts—those of fear, doubt and death. The highest vibrations are positive—those of love, life and joy. Also negative thought vibrations are most frequently irregular in form and jerky, while positive ones are usually regular and even.

Now as a higher wave of light dispels or rather absorbs a lower, so a thought of love will consume one of hatred, a thought of life will consume one of illness, a thought of wealth will consume one of poverty. For negative thoughts are not what we have believed them to be, a direct opposite to good, but only so low in the scale of mind as to seem opposed. There is power in a negative thought wave, but so little in comparison to a positive one as to appear to be none at all.

We are beginning to know how negative thoughts tear down the tissues of the body, causing illness (a low vitality) and make our circumstances less happy than we would have them; and how positive thoughts build us up in health, wealth and joy.

Scientific experiments are now being made with thoughts as carefully as they have been made with light, electricity and wireless. One of the experiments we hear of from France is that of a needle poised on a disc so as to be sensitive to thought vibrations. The experimenter concentrates a negative thought on the

needle and it moves slowly to a low number on the disc. He then sends out a positive thought and it spins around to a higher number. Another experiment in one of our college laboratories is that of a student lying flat on a board, balanced like a see-saw. He thinks with hatred and his head goes down. He then thinks with love and his head goes up.

When a wave of light comes in contact with a surface, a part of it is absorbed and a part reflected. This depends upon the receptivity of the surface, and according to the amount of light absorbed or reflected depends the colour which our eye registers.

So it is with a thought vibration. When it is sent out with a definite purpose toward an organ of the body, a person or a circumstance, if the subject be receptive it receives most, if not all, of the vibration. If not, such part of the thought as is not received, reflects or returns to the mind which sent it out. This is the scientific explanation of retaliation of thought. If the thought be one of fear and hatred and finds its object unreceptive, it comes back to the sender who suffers in consequence. If, on the other hand, he sent out a thought of love or success and it does not accomplish its purpose, it returns to him as new force which he may use again. In this way one may turn seeming

failure into success. It must be remembered that a person is always attuned to his thought, which works automatically in him at the same time it seeks an outside object.

Thus far we have spoken of thought as it partakes of the general laws of vibration. But as its quality and possibility of speed is above that of other vibrations, so its range of manifestation is larger, for it manifests things of the body, of the mind and of the Spirit.

We know that thought controls the health of the body. There is no disease that cannot be healed by the power of life sent through proper thought vibrations. By thought a man can gain perfect control over every cell and tissue of his body, and vibrations of thought being stronger, he can also gain absorption or control of all other vibrations of the elements. Thus he can by making himself at one with water, walk in the rain and not be wet; or he can command the rain to come or to cease. He can pass through fire and not be burnt, or he can quench the fire. By thought he can make himself at one with all animal life and walk among the fiercest beasts as a brother; or he can master them by his will. By thought he can build about him an invisible wall which nothing can penetrate, giving himself protection from every

bodily harm and from every mental catastrophe. By vibrations of thought he can create for himself such material things as he may desire out of invisible substance.

The power that works through vibrations of thought makes the mind that controls it master of all circumstances. If so directed, it enlarges the mind to receive all knowledge, and this without the labor of overstudy. And by its highest use it creates in us and manifests through us all the fruits of the Spirit—love, joy, peace, wisdom, patience, hope and faith.

In light, sound, electricity and wireless, we know the thing that sends out the vibration, but we cannot explain the power that makes the results possible. In a classroom the teacher asked, 'What is Electricity?' Only one boy said he knew, and when called upon to answer, he hesitated and then said, 'Well, I thought I knew just then, but now I don't.'

The source of thought is just as elusive when we try to define it. At times we think we know, but no one has yet been able to put it into words. We know some of its qualities, its effects and the laws governing it; but we learn all this by results. Without thinking minds we cannot know the power we use; we can only know about it.

We do know that it is, and that it is a tremendous power given to us to use. We can use it for what purpose we will, but when we meditate upon it, and realize that our only explanation of it is as a wonderful gift from God, we are careful how we use it. We know that it is good and we are impelled to use it for good, a good that grows ever better as we understand its workings and results.—*Unity*.

The Psychic Detective The Haunted House

BY LEWIS R. HILLIER

(Continued from the last issue)

Now, the room rocked and a muttering was heard, followed by an answering chorus of piping cries. The detective flashed a match and ignited a fuse in the end of his scepter. In a moment a stream of green flame shot out, as the fire reached the chemical. As the scepter was swung around in the center of the circle, the withering green flame searched out, with its radiance, every part of the room.

Greene heard the hissing of the flame, and raising his head, caught a fleeting glimpse of a face and form, and behind and around that, everywhere, a swarm of giant bats. These creatures passed a moment and then a wild scramble ensued. Some passed out the door, while others melted into the wall and ceiling. The rout was complete. As the fire in the braziers streamed up, the last thing

seen was a bar of crimson flame disappearing through the door. Then came a loud whirring that spread in all directions and died out in the distance.

The lamps were lighted, and the detective removed his robe and calmed the frightened man.

'It is over, Mr. Greene. I think the ghosts and elementaries have been driven away, never to return'.

They talked until daylight, and when the sun had risen, bathing the world in light, the men packed up the paraphernalia. When they were ready to depart the detective said:

'Before I leave I want to go upstairs once more. Do you wish to come?'

'Yes', replied Greene, 'I want to see this thing through.'

Together they mounted to the room of the astrologer. The door of the apartment which they had left closed and locked, was now open. Also, within the room they found the open door of a secret recess, just large enough to hold a man standing upright. In the recess was a skeleton. When touched, the skeleton fell into a heap of bones. On the back wall of the recess was a long crimson mark, which the detective scraped off with his knife.

The auto having arrived, the men left the house and returned to

Greene's city residence. Having breakfasted the detective and his client motored to the cemetery in the suburbs, and searched through old records with the aid of the sexton, until they located the tomb where the remains of the ancient astrologer were at rest. On opening the casket they found nothing.

Never, since that night, has anything of a supernatural character made its appearance near the place which was once occupied by the haunted house, but which is now covered by a large, modern residence.

'Sanskrit Research'

(A REVIEW)

We welcome this new quarterly devoted to Sanskrit Research. The topics dealt with embrace, generally speaking, the whole field of Sanskrit literature and are, mostly, from the pen of eminent Sanskritists. The first number opens with an interesting article on 'Lines of fresh Research' in Sanskrit Literature and Indian Antiquities:—Sir Ramkrishna Gopal Bhandarkar, M. A., Ph. D., LL. D., K. C. I. E. The following, according to the great orientalist, are among the main lines along which research work should be carried on in connection with the Sanskrit language and literature. 1. Sanskrit, the ancient language of India, is a dead language. But 'those who consider it to be such appear to be blind

to the great fact that even apart from its resurrection in the many vernaculars of modern India it is still a power as strong as ever, for the dissemination of progressive philosophic thought amongst at least the *literati* of the various Provinces and Presidencies, for whom it is what we may call the *lingua franca*.' Dr. Bhandarkar favours the critical, comparative and historical method of enquiry in connection with this ancient classical language of India. 2. Critical research should begin with the most ancient Sanskrit work namely the Rig Veda at which European scholars have been working for the last fifty years. 3. After Vedic research, comes the next important branch of enquiry relating to the various questions

to be considered in connection with the Brahmanas and the Upanishads, especially with the study of the growth and development of philosophic and religious ideas from the hymns of the Rig Veda to the Upanishads. 4. Then we should turn to Vyākarna or Grammar—especially to that of Panini which is supposed to be the most perfect grammar in any language. 5. Then we should turn to Itihāsas—namely the Mahabharata and Ramayana—both of which deserve the careful attention and perusal of all the scholars. 6. Then the large number of Jataka stories in Pali which have now all been printed and translated should be critically studied. 7. The Puranas with their five-fold contents should also be studied from the chronological and historical points of view. 8. The study of the Hindu Law should also be taken up historically. 9. Then comes the study of the Indian philosophy as formulated and preached by Sankara, Ramanuja, Madhva, Vallabha, Nimbarka and others together with an account of their attitude towards the prevailing religion of ceremonials. 10. The study of the Sankhya system as well as the Niyaya and Vaisesika system should be made with a view to ascertain their origin and progress. 11. Lastly, the history of the manner in which the descendants of the old free-worshipping Rishis have become devotees of Vishnu, Siva and a host of other deities and built temples and worshipped idols instead of worshipping invisible deities, should be carefully investigated. Along with this should follow the study of Indian anti-

quities by means of coins and inscriptions and by the help of such incidental notices as may be available in Sanskrit literature.

Besides the abovementioned article which is by far the most instructive and thought-provoking of the series, it may be noted that there are other well written articles of Sankara, the significance of the Bhagavad Gita, etc., which may also be read with interest. As regards the article on Sankara, we think that it deserves to be read over and over again for various reasons, one of them being that Sankara is one of the greatest philosophers of the world and that his very name carries with it suggestions of peace and consolation to countless souls. In this connection we may put on record an extremely interesting episode in the life of the late revered Swami Vivekananda. Briefly it is:

After his first return from the West, the Swami met a devoted disciple of his S. Chakravarty by name at Calcutta. Speaking to the disciple in a comparatively secluded place, the Swami is said to have recited in a solemn tone these blessed words of the gracious Master Sri Sankaracharya! O Wise one fear not; you are not here to perish. Ways and means there are for crossing the sea of a repeated existence. I shall show you the way—the old old path by which wise men of old have crossed the ocean of Samsara! (Sankara's Vivekachudamani). Then the Swami advised his sisya to read Sankara's work especially his Vivekachudamani.

The views of Mr. V. Subramania Iyer on '*Sankara: Reason or Revelation*' in the present number deserve a very sympathetic consideration,

The object of the present venture should be to place before the public the ideals and methods in Sanskrit Research and to show how those principles can be incorporated in the modern system of Sanskrit culture so as to make it preeminently international and truly critical. After all, the true aim of Sanskrit Research should never be lost sight of. Research implies the application of the critical judgment based upon trained human reason and intelligence to the all round development of culture—especially by unearthing and publishing with critical and introductory notes of rare works embracing all branches of thought and knowledge. Bearing in mind this primary aim of research in Sanskrit, we may observe that this kind of work ought to be placed above and beyond the narrow walls of sectarianism and nationalism, provincialism and conservatism; and on truly cosmopolitan or international lines. Well has Vivekananda observed: 'I see that each nation like each individual has one theme in life, which is its centre—the principal note around which every other note comes to form the harmony. In one race political power is its vitality as in England; artistic life in another and so on. In India, religious life forms the centre, the keynote of the whole of national life and if any nation attempts to throw off its national vitality, the direction which has become its own through transmission of

centuries, that nation dies if it succeeds in the attempt. . . . the religion forms the life-blood, as it were, of the nation. So in any attempt to understand the history of India in her social, historical, religious or political field, it is absolutely essential that we must study her from her main standpoint. All other spheres will stand self-revealed in relation to that main principle. Similarly in any attempt to improve the present status of the country care must be taken to proceed along the lines in which the under-current has been working for ages in India'.

Along these and similar lines should go Sanskrit Research in India. Moreover Research work when truly and properly defined makes or ought to make the vocation of a Research worker so sacred and solemn that it ought to be placed beyond all desire of filthy lucre. It has been said in India from time immemorial that true learning and wealth (Saraswati and Lakshmi) do not usually go together. Proper encouragement should be shown as it was shown in ancient times by the Rajas, Zamindars, Mutts besides men in affluent circumstances, so that this kind of work may be considered as a religious obligation on enthusiastic bands of experienced and cultured men. But for this kind of emphasising work for its own sake made possible by the generous patronage afforded to it by illustrious sovereigns and statesmen of ancient times, unhappily today the few traces of ancient learning and culture that yet linger in this country, it may be said

without fear of contradiction, would long ago have passed into oblivion.

We have no space here to trace the lofty aims and ideals which ought to characterise the research workers, especially those who have to deal with the grandest and most sublime works on Grammar (Viyakarna) Medicine (Vaidya Sastra) Sculpture (Silpasastra) Chemistry (Rasayana) Music (Sangeeta), Astronomy (Kakolasastra), Mathematics (Ganithasastra) etc, as well as those on Yoga, Philosophy, Religion etc.

The western culture has indeed many noble points to suggest to the Indians—which we all should absorb and assimilate, and one of the most important of these is the desire for the critical study of our ancient classics, secu-

lar and spiritual. To achieve this object, there must be organisation and co-operation based upon whole hearted desire. Before all other questions of national importance, that of Sanskrit education and research stands foremost and the solution of that problem of what kind of research is to be made and how best it is to be made offers the only key to the solution of all other problems in which we present day Indians are interested. If the vital problem of Sanskrit research is attempted to be solved fairly and correctly, progress in all other branches of education may easily proceed of itself. In conclusion we cordially tender our warmest thanks to the Editor of the journal before us and the several eminent contributors whose services he has been able to secure.

Reviews

THE SCIENCE OF DIETARY AND THE CONSTRUCTION OF MEALS. By John Wm. Taylor. Published by the author at the British College of Phrenology, Skipton Street, Morecome, England.

Without pretending to much originality, the little pamphlet before us contains sound instructions concerning some of the practical aspects of the science of dietary. The author—Mr. John Wm. Taylor—does not, perhaps,

add much to our knowledge by discovering any new facts, but certainly, he strives to present an array of known facts, in a fresh light. In doing so, we think that our friend has written an eminently readable essay on the all-important subject of Dietary. The pamphlet is presumably written for the general reader who cannot afford or does not care to consult original or better-known authorities, and it will, we hope and wish, be appreciated accordingly.

THE HEALING TOUCH:

By Edith F. A. U. Painton.

This is somewhat a curious book—a drama in 4 acts, as it is called. In charming language, the author—Edith F. A. U. Painton—has dedicated this work of her remarkable brains to the lord of her heart. I mean her well-loved husband Prof. Frank Painton, who in the words of the old world prophets, laid his hand of love upon her and made her whole, and whose *Healing Touch*, in her own language, 'has proven to be the greatest blessings of my life'.

Though professed by writing a play intended for public performance either in whole or in part, the author every now and then, gives sweet helpful hints through the mouths of her '*Dramatis Personae*'—hints which the sensible reader may utilise in constructing a noble philosophy of life for his guidance.

Thus, for instance, hear the noble Ellen speak: 'Nurse, do you know what it means to love the woods, the streams, the hills, the blue open sky and the warm, glow-

ing sun? Ever since I was a tiny child, I have wandered at will about the fields and meadows, drinking in deep, long breaths of the fresh, pure air; gathering the sweet wild flowers that I always fancied *must love me as well as I loved them* lying at full length on the soft, green grass in the heart of the woods, listening to the warbling of the happy birds, and dreaming,—O, such wonderful dreams of a *glorious full life ahead—a life of splendid service to all the world!* etc.!

Magnificent words these! How pregnant with suggestions? What a broad philosophy, based upon the love of Nature and Man, lies unveiled in this fascinating reply of the ailing Ellen to the stern nurse? The central doctrine of our author's philosophy appears to be revealed more or less completely in the language of John Chrisman, the man-of-all work. (page 87). It is needless to multiply quotations in a short review like this. In conclusion, we wish to state that we spent a few pleasant hours over the well-written pages of this remarkable book; and invite the readers interested to do so.

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EDITOR

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A Chance

It was Sir W. Jones who drew the attention of the learned in Europe, to the vast treasures of Sanskrit literature: then followed many a western savant to expose the "full many a gem of purest ray serene the dark unfathomed caves of Ocean (Sanskrit literature) bear." Every Hindu Shashtra has been translated into the various European languages and their richness enjoyed by the world at large.

It was given only to Mr. Arthur Avalón to translate the Tantra Shashtra on which is based the Mystic powers of the saints and sages of ancient India. As already said by us in our Review on these "Works on Tantra" (January 1915 issue of the Kalpaka) "*For truly there is no more marvellous form of Mystic Hinduism than the practical creed of the tantric devotee.*" The erroneous idea that the Tantra Shashtra is full of sensual rites and black magic is cleared and light is

thrown on this grand system by our friend the author.

The works have been continuously advertised in our columns and we regret that our adherents of the Latent Light Culture have not taken advantage of the publication of such rare works.

With a view to benefit the members who are expected to be immensely interested in acquiring a knowledge of Tantra Shashtra which would materially help them in their quest after truth, the author has been kind enough to permit us to issue to *our adherents alone*, a limited number of copies at a special concession rate. This concession holds good only till the end of April, 1916. When this limited number is exhausted even our adherents will have to pay the full price. Make hay while the sun shines. First come, first served. We have no power either to increase the number of copies or the concession period.

The Kural or The Wisdom of Thiruvalluvar

What profiteth life more than
Virtue, which truly gives, power
and plenty?

There's no greater gain than
Virtue; no greater loss than 'to for-
get her.'

Let Virtue be practised con-
stantly in all ways and on all occa-
sions possible.

That which maketh pure the
heart of man is Virtue; all besides
is evanescent sound.

That which is freed from jeal-
ousy, lust, anger and harsh words
is Virtue.

Never put off Virtue to another
day; receive her *Now* and at thy
dying hour, she'll prove thy never-
dying friend.

Doubt not about Virtue's way;
she is even like the bearers that
desert not the man they carry in
their palanquins.

Virtue practised without a day
wasted procures the man release
the wheel of birth and deaths.

Bliss from Virtue springs; from
all but this; no real pleasure springs,
nor fame.

Know ye that is Virtue which
one ought to do;—that is Vice
which one should shun.

Thus in the glorious Tamil Veda
of Thiruvalluvar the 'Three fold
Code of Morals' the science and
scripture of the ancient Tamil Wis-
dom, the fourth chapter:

VIRTUE

Some Lessons From The Bhagwad Gita

LESSON IX

THE GITA AS THE KEY TO RAJA-YOGA

Some practical aspects

(To be continued)

Now I wish to give certain practical and helpful hints concern-
ing the practice of Raja Yoga. It
is by no means proposed to give
herein hard and fast rules for all
sadhakas to act up to, but it is
intended only to indicate certain
important milestones in the vast
'fields and pastures new' so that
each aspirant may be better enabled

to individually prepare himself for
his great 'pilgrim's progress.'

The Hindu sages are very fond
of comparing the mind of man to a
maddened monkey. Look at the
monkey, thou aspirant: imagine
that he is drunk, afterwards stung
with a scorpion and eventually
obsessed! Even such a monkey is
thy mind—drunk with the wine of
Desire, stung with the scorpion of
Jealousy, obsessed with the demon
of Pride—so say the Vedantins of
old.

An important experiment.

You may test the truth of this
analogy by retiring to your prac-
tice room and examining at leisure
the contents of your mind. Sit
down conveniently and quietly, for
the experiments at stated times for
a few days, with a watch, a note-
book and pencil. Try to concen-
trate your attention on some object
or idea, and note how frequently
the mind breaks away from that on
which it is concentrated. Find out
during the first 5 or 10 minutes
how often the mind wanders; then
during the first quarter of an hour
or half-hour. Practice this experi-
ment every morning and evening,
when the brain is comparatively
quiet and less restive. As you go,
you will learn a good many things
about this *sadhana*, and learn them
all for the same experience which
is, after all, the best teacher. Ere

long, you may become impatient
and may be tempted to discontinue
the practice. But if you desire suc-
cess, determine to persist—to per-
severe—to be patient. Patience is
the price of initial success. Let not
your practice degenerate however,
into a mere routine; let not your
living interest in this lose itself in
the dry Sahara of dead habit.

Certain pre-requisites.

If you practise this experiment,
honestly, faithfully and conscien-
tiously, you will learn several
invaluable lessons. (1) that the
chief characteristic of mind is its
incessant monkey-like activity which
leads to wandering more or less
aimless, as well as distraction and
dissipation; (2) that this is the case
even with men of reasoning; (3)
that, at the best, with the average
person of education mind-control
means only the capacity to keep
the thought-stream in a particular
channel, each thought-wave linked
to the last in fairly rational manner;
(4) that any attempt on the part of
an average man or woman of the
world to perfectly control this
current after the manner of the
Yogis will lead only to a mere break
down of the banks of the mind-
channel and the consequent over-
flow of the thought-stream, result-
ing perchance in a 'confusion worse
confounded'; and (5) that special
sadhanas are absolutely necessary

for most people to achieve the more talked about but less practised 'self-control' without which none can enjoy true happiness and obtain real power or prosperity or even observe somewhat of the truth of man and things.

In the course of your practice, you will have to frame for your guidance various new rules of life which may facilitate success; like comparative solitude, at least during practice-hours, moderation in eating, drinking, etc., sleep-control, regularity, avoidance of overdoing etc. These are similar rules of life come under the *Yogi* designation of *Yama* and *Niyama* which are said to predispose to peace of mind.

Having framed the suitable rules of life which will least tend to excite the mind, stick to them at all costs; let there be no wavering, no receding afterwards.

The Problem of Asana.

You desire to learn the art of mind-control which is the keynote of *Raja-Yoga*. To this end, you have adopted certain principles of life, likely to ensure success. Then you persist again in the experiment mentioned above. What is your difficulty now? It arises from the body. It troubles you; it says 'I am'; it asserts its presence and it keeps on doing so. It causes you to itch; you want to scratch, sneeze

or stretch and your practice is interrupted. What have our fathers done to overcome this difficulty? Find out a position that will be comfortable—firm, pleasant as Patanjali puts it—steady and easy to assume as *Sankhya* says,—a position where you do not notice physical discomforts—nor even the presence of the body. Such a posture is *Asana*; there is no other rule; thus, can the difficulty described before be solved. Hindu sacred books give countless postures or *Asanas*; but most of them are unsuitable for the average *Raja-Yogi*. The *Gita* gives the following instructions on the subject:—

"Let the *Yogi* often engage himself in *Yoga*, remaining in a solitary place by himself . . . in a pure place, established on a fixed seat of his own, neither very much raised nor very low: . . . steady on his seat, he should practise *Yoga*."

The *Gita* insists that the body, head and neck should be kept erect, immovably steady during practice. (S. 13.). You may sit in a chair; head up, back straight, knees together, hands on knees, eyes closed. If you are a Christian accustomed to kneel, you may kneel; buttocks resting on the heels, toes turned back, back and head straight, hands on thighs. Some *Yogis*, however, love to stand, during practice, holding left ankle with right hand and

alternately practising right ankle in left hand, etc., with free forefinger on lips. Never make the mistake of practising the extreme of *Asana* like some *Hata Yogins* who remain in one position without moving etc. Choose a suitable *Asana*—a kind of golden mean between extreme rigidity and absolute relaxation. Keep the muscles, etc. not at all trained, not altogether slack—but braced. A happy sense of alertness physically speaking—that is all; like the tiger about to spring. After a little there will come nervous sensations—beginning with the minor sensations of itching etc; then fatigue! Disregard resolutely and they pass away. You may begin with half an hour; but stop if fatigue goes on increasing. Conquer the tendency of disinclination to practise; conquer your *Asana*. When the fact of the presence of the body is forgotten, when the very ideal of (physical) comfort is experienced while assuming the posture, when you get into your *Asana* as though a tired man got into pleasant warm bath, remember that you are on the road to achievement, for the body will no more trouble you in your quest for *Yogic Wisdom*.

The Art of Rhythmic Breath.

Sri Krishna hath said:—

"Some there be who pour as sacrifice the out going breath in the incoming and the incoming, in the

outgoing, controlling the flow of the outgoing and incoming breaths, absorbed in *Pranayama* the Art of Rhythmic Breathing" (S. 29. Ch 4.) For there is close connection between breath and mind, as admitted by modern Psychology. Some *Yogis* have carried the practice of *Pranayama* to the point of trying to stop the beating of the heart. This is, however, needless, though perfectly possible. The beginner may do well to note the 3 following hints:—

(1) With the aid of a wrist-watch, try to make the breathing slow, more regular and rhythmical to start with.

(2) After acquiring true skill with the aid of a watch, learn to time the breathing by using a rhythmical and musical mantra—as do the Hindu *Yogis*—like, Aum Tat Sat Aum (Hindu); Aum Mani Padme Hum (Buddhist), Allahe Akbar (Mussalman), etc.

(3) Practise a course of deep breathing exercises such as given by E. Miles and others, accompanied by suitable affirmations.

Pratyahara and Dharna.

Asana and *Pranayama* having been mastered to a certain extent, you may be assured that you have overcome all immediate exciting causes in the way of success. Now you proceed to the more mental aspect of your work. You find the mind

asserting itself more painfully and emphatically than the body itself. It is amazing how persistently a thought or a series of thoughts attack you over and over again—memories, hopes, ideas, fears, likes, dislikes, etc. You must be able to gather your thoughts or mental currents towards one point. This gathering 'towards' or inhibiting power is known in Yogi Terminology as Pratyahara which opens the gateway to Dharana or Concentration.

Dhyana.

You should go on practising Dharana, and Dhyana, especially in regard to some Devine Ideal which leads captive the souls of men.

"Worship with unwavering mind. (having known Me, Sri Krishna".)

He may be meditated on as God the Father, God the Mother, God the Lover, etc. (S. 17 and 18, Ch. 9.)

A great many obstacles will come in your way, and in overcoming them, you develop and strengthen your Will-power. Sometimes you forget yourself and your environment completely, sometimes, an indescribable bewilderment may confound you. Sometimes you will experience in the *kurukshetra* of the soul a struggle between the mind and the will. These are only some of the numerous adventures on the path of the pilgrim. Finally, by the grace of God, something may happen which may blot out the

sense of separateness between the Yogi and his Ideal. The result of this will be that the two become One—the Ideal and its aspirant—the latter merged in the former. It comes all on a sudden—a surprise—a tremendous shock—as it were usually, an intense light or sound dealing a knock-out blow to the senses five—a feeling of bliss unspeakable and joy that knows no bounds—which language cannot describe and even thought cannot picture. By its light, all other lights, are as darkness.

"If the splendour of a thousand suns were to blaze out together in the heavens, that might resemble the glory of this Mahatman". (C. 11—12.)

This 'Vision' or Samadhi has of course, many kinds and degrees which cannot be discussed in this short lesson. Still I would warn the reader mine against fancying that this or what this confers is the ultimate attainment. Suffice it to say that Raja Yoga despite its various siddhis or results, is not an end in itself but a means to true Bhakti and Karma—i. e., Love and service. And there is message of hope and cheer, for the sadhaka—that all his sadhanas are cumulative in effect and eventually serve to shape or map out for him a happy and useful career where it may be said truly that

Love is Life and Joy is service.

Christ and Tiruvalluvar.

By T. Lakshmana Pillai, B. A.

(Continued from the last issue)

Unlike the teaching of the Bible, there has been no organization here in South India to spread the teachings of the Kural among the fifteen millions who speak the Tamil Language. Its very diction, perhaps, stands in the way of its gaining as much influence as it deserves, for it cannot be understood, as a whole, by the common reader without the help of a commentary. There has been no less than ten erudite commentators for the work, of whom Parimelazhakar admittedly takes the lead. Some Europeans have taken exception to Tiruvalluvar's inclusion of the chapter on 'Love' as part of an otherwise perfect Code of Ethics, forgetting that the object of Tiruvalluvar was to span the whole of human wisdom, and that therefore no one department of life could escape the notice of, or be slighted by, such a man, without laying himself open to the charge of partiality, or at least incompleteness. Tiruvalluvar did not so lose himself in moralising as to shut his eyes to or under-rate the gayer, aesthetic or romantic side of human life. The subject of love has been dealt with by him in accordance with the time-honoured rules of அகப் பொருளிலக்கணம் though of course, even here he has his own mine of original thoughts and sentiments. The love portrayed is that of ideal lovers, or of husband and wife, with such details as were rendered necessary by the customs

and conditions obtaining in that remote age. It was not an age of horoscopes, and blind unions dictated by the greed of lucre, but one of free, and in a manner, romantic love, compatible with the strictest ideas of chastity. The sentiments embodied in the chapter on love, taken along with those on அறநெய் நயவாமை represent the Tamilian ideal, as conceived of in ancient days, before it got entangled and finally lost in the meshes of the semi-religious ideals imported by the Aryans of North India. The subject is divided into two parts, 'In union களவியல் and 'in separation' கற்பியல். Under the head 'virtue', appear chapters on 'domestic virtue' 'ascetic virtue' and 'spiritual wisdom. Under wealth (economics), he treats of the duties of the King and the constituents of royalty, with an appendix ஒழியல் embracing the following subjects:—High birth, honour, greatness, behaviour, unprofitable wealth, modesty family-improvement, agriculture, poverty, begging, fear of begging, baseness.

What strikes us most in the composition of the Kural is its marvellous brevity and beauty of expression, a brevity which makes it impossible for the ordinary student to grasp its full significance without a commentary, and a beauty which 'tempts the ear to pause on the couplets for their euphuism.' To explain this phenomenon satisfactorily, it is necessary to remember a little

the conditions of the times in which Tiruvalluvar lived. Twenty centuries ago, publication by print was a thing unknown to the world. In South India, books intended to be published to the world had to be read before an assembly of the learned, to go successfully through the crucible of its criticism (அறங்கேற்றம்), or in the presence of the King, with his literary satellites. The last Madura Tamil Sangam or Academy was an institution established during the reign of the Pandian King Ugraperuvazhudi, and was one, and the most important of such assemblies, held for the express purpose of encouraging and reviewing works of literature. The tendency of the age and the genius of the Tamil people favoured poetical, more than any other kind of composition. The Tamil ideals of excellence in composition were brevity and lucidity (சுருங்கச் சொல்லல், விளங்கவைத்தல்) sweetness of expression and beauty of thought (சொற்குவை, பொருட்குவை). Such works as exemplified these traits were therefore held in the highest estimation. And conversely, diffuseness of language and pointlessness in meaning were strongly condemned as serious faults of composition. It would be interesting to contrast with this the present day tendencies. Now-a-days, one has sometimes to wade through a great number of pages, as if seeking for 'a grain of wheat in a bushel of chaff,' before one can light upon the moral of it all. Perhaps, this kind of spinning out suits the present age in view of its great expansion of activity in all directions. Looking at the shortness of hu-

man life and the limit of human powers, one is inclined to excuse the tendency of Tiruvalluvar's age which sought for condensation of thought in the fair fields of literature. Men liked to be told, and told in the fewest possible words, what they should learn and carry in their memories for their daily guidance in life, or success in business. The conditions were therefore favorable for the wisdom of the age to gather to a head, and to find expression in short Akavals, or in shorter couplets. These forms of composition were best appreciated, and it was also found that wise thoughts gained in force and beauty, by being thrown into the smallest compass of expression. Thus, condensation of thought and beauty of language came to be developed as a fine art, and the finest artist in the field undoubtedly proved to be Tiruvalluvar.

The diction employed in the Kural is singularly chaste and dignified, and faultlessly classical. One cannot meet with a type of composition in Shantamil more remarkable for its purity, for its complete freedom from colloquialism of every sort. The words used are the aptest, and none can transpose or omit one word without damaging the force and beauty of the whole couplet. One may be led to fancy that, if Gods ever spoke, they must have spoken such language. On the other hand, Tiruvalluvar is not so led away by the enchantments of language as to forget that thought is the most important factor in a literary work. So strongly was he impressed

with this truth, that he is occasionally very plain, being content with the bare and unvarnished statement of the truth. He seems so enamoured of a good thought, that he would sometimes have it down without even the embellishment of a metaphor or a simile, as if 'unadorned' it stood 'adorned the most'. More rarely, he would view the same fundamental thought, from two interesting stand-points, as if it were too valuable to be dismissed with one view. As for the thoughts themselves, they are striking by their very profundity, suggestiveness, and universality of application. And he has uttered 'nothing base'. By laying hold of the central ideas of a subject, Tiruvalluvar would raise many side-issues of less importance, which he leaves to the thoughtful reader for his silent solution. He never descends to second-rate truths. At the same time, his deep thoughts are 'so linked with their foregoers and followers, that the logician is satisfied.' The gravity and effect on the entranced reader of such a perfect piece of composition, coupled with its lofty ethical tone, is simply marvellous. Each couplet is a magnet of attraction in itself, and the whole work is a living literary wonder for all ages. No marvel therefore that, the work elicited from Patroval the praise 'Nothing in the whole compass of human language can equal its force and terseness,' and from Pope 'Enthusiasm for the great Tamil

poet has been an important factor in my life'. And we may add that no praise would be too high for such a monumental work. Tiruvalluvar, like Shakespeare, has been praised and praised, until all praise has become superfluous.

Now, let us turn our attention to Jesus Christ. So much has been said and written about the greatness of Christ and his work of peace, that nothing but a very brief account of him would be needed for our purpose. Jesus, as is well-known, was born in Bethlehem of Judea in the days of Herod the King. Being the son of Joseph, a carpenter, he was himself apprenticing in that line till about his twenty-fifth year. In his twenty-sixth, he was baptized by John the Baptist, in Jordan, and from that time he began to preach his religion to the people of Palestine. In this work, he was assisted by his various disciples. 'He went about all Galilee, teaching in their Synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people'. He was by far the greatest of all the Western prophets and was a lofty moral and religious teacher. His teachings are mostly contained in his celebrated Sermon on the Mount and his memorable Parables. As has been said before, it is as an ethical or moral teacher that a comparison may be made between him and the author of the Kural.

(To be continued)

The Leader: or The Source of Inspiration

(By Damodar Prasad Saksena, M. A., F. L. L. C.)

Oh star of strength! I see thee stand,
And smile upon my pain;
Thou becomest with thy mailed hand,
And I am strong again.

Longfellow.

What a great contrast is here! The one is a private of the ranks whom with his feeble powers of endurance and strength, has fought and failed and sunk down in despair under the heavy weight of disappointment and fatigue. The other is the gallant captain, victor in many a bloody strife, whose courage and skill have on sundry occasions been tested and proved, who is above weariness, above fatigue, above the varying fortunes of war, cheerful, confident and ever hopeful of success, who has marshalled his forces on to sure victory and filled his followers with the force and fire of his own heroic spirit.

Truly such a relation subsists between man and his Divine Maker. If the soldier is to win the fight, he should take up the hint his tried leader is ready to cast him and then there would be no more doubting the issue of the strife.

May not a man too in the vexing struggle of life achieve success by following the direction of his

Heavenly Leader? Our capabilities, are low and we may not cope successfully with the situation unless the Supreme Director of Events assist us from above and enliven us to the performance of exploits worthy of ourselves. It was He who inspired valour into the hearts of Achilles and Hector in the celebrated fight of Troy, who gave superior bodily powers to Bhima and superior wisdom to Yudhishtra, and enabled the Pandava brothers to throw down their mighty Kuru opponents on the memorable field of Kurukshetra. It was He whose angry breath stirred up the mighty tempest that shattered the invincible ships of the Armada, till they drifted as hopeless wrecks to their doom up the waters of the North Sea. It was he who helped the Greek patriotic band to make a brave stand against their Persian invaders and maintain the independence of their country. It was He who in another department of life filled the heart of Valmiki, once a wanderer, with sublime truth and lofty emotion, so as to give to the world the impressive scenes of the Ramayana. It was He who enabled Luther to proclaim so boldly the truth in Religion, and Milton to take up the trumpet and blow Soul-

animating strains upon it. All glory, all beauty, all splendour that shine in the universe come from Him, and he would be a wise man that would think to imbibe the sweet and holy influence scattered by this Beneficent Power on all sides around him.

But how few of us are actually alive to the recognition of this great truth, and with proud self-sufficiency disdain to look on higher things and admire them. It is on the faces of some of this class that Blackie says one fancies written 'Nil Admirari'. They profess to have attained the goal and the extreme end of Progress in life, while in reality they happen to be the farthest removed from it. For the Ideal of absolute Perfection and Virtue is unattainable, and we can never ever be made to say to ourselves however far we have gone on our journey—'this is the end'. The striving for Truth and Righteousness is activity that would never terminate, and the continuance of this pursuit alone would strengthen the energies and activities of the Soul for the more successful taking up the work enjoined upon it. The Ideal may never by us be realised, but we become better beings by closer and closer approach to it.

For one fair Vision ever fled
Down the waste waters day and night,

And still we followed where she led,
In hope to gain upon her flight.
Her face was evermore unseen,
And fixed upon the far sea-line;
But each man murmured, 'O my Queen,
I follow till I make thee mine'.

The Voyage.

Human endeavour is weak if we do not throw into it the spirit of our Great Master who is ready to help us if we in a spirit of true devotion and loveliness sue for it. It is necessary to beget confidence in the Leader and know how surpassingly great He is and how transcendent his might and his glory, before we can hope to win the struggle for ourselves and for him. If we do so how happy indeed we would be through the feeling of being under the guidance of one who is All-Wisdom, and under the protection of one who is All-Might. We would be then moving with sureness and steadiness to the accomplishment of those high tasks which would otherwise have lain beyond the reach of human endeavour.

It is such earnest devotees of the Lord's that enter the world, work and become conspicuous as Leaders of mankind, Prophets and Spiritual Teachers.

Blessed indeed are those on whom the Heavenly Master casts a kindly glance, for it is that these missions.

The Letter and the Spirit

(BY HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. O.)

The Bible is called

The Good Old Book:

and though not the oldest, it is by far the most influential book in the world.

Those who think otherwise, and despise the Book are far more likely than the Book itself to suffer for their dislike and divergence.

It is called, and not without reason, "The Impregnable Rock."

The Fate of Nations.

as well as of individuals, is fixt by the nations' attitude towards this Book. They that fall upon it are broken; and those upon whom it falls are ground to powder.

It is not always apparent, however, because

The Mills of God.

grind so slowly that the wheels thereof seem to take ages in turning.

Some think that it has grown old and decrepit. "It was all very well," they say, "for the childhood of the world, but it is beneath the notice of the wisemen of this age." There are some, on the other hand, who make of it

A Fetish,

a god. The words of the Book are more to them than the teaching of the Spirit. In other words, they are slaves to the letter which killeth, and strangers to its life-giving Spirit. They alone are the favorites of the Almighty. All outside their narrow sect are already condemned to eternal torment. In Puritan England, the Quakers were the first to escape from the bondage of the letter, and come out into the freedom, the Spirit. And for this they were esteemed by the letter-learned to be worse than the heathen. The common goal was too good for them. They must be whipt, and starved to death in filthy dungeons. Many fled beyond the seas—"men of whom the world who was not worthy"—only to find on the other side, the same fiendish spirit of intolerance. This point is illustrated in the following letter:

"Boston, Sept. ye 15th, 1682.

"To ye aged and be-loved

Jhon Higginson:

There be at sea a shippe called 'Ye Welcome,' which has aboard an hundred or more of ye

Heretics and Malignants called Quakers, with W. Penne, who is

ye chief scampe, at the head of them. Ye General Court has accordingly given secret orders to Master Malache Huxett of ye brig 'Propassee' to waylay sed 'Welcome' as near ye coast of Codde as may be, and make captive ye sed Penne and his ungodly crewe so that ye Lord may be glorified and not mocked on ye soil of this new countre with ye heathen worship of these people.

"Much spoyle may be made by selling ye whole lot to Barbadoes, where slaves fetch good prices, in rumme and sugar, and shall not only do ye Lord good service in punishing the wicked, but we shall make great good for his ministers and people. Master Huxett feels hopeful, and I will set down ye news when his shippe comes back. *

Yours in ye bowels of Christ,
Cotton Mather "

What the "heathen worship of these pestilent heretics" was like, can be gathered from the words of one of the most hated and persecuted among them James Naylor, who after being whipt and pilloried and branded on the forehead, speaks thus:

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hopes to enjoy its own at the end. Its hope is to outlive all wrath and contention and all that is of a nature contrary to itself. It sees to the end of all temptations, as it bears no evil in itself; so it conceives none in thought to any other; if it is betrayed

it bears it; for its ground and spring are the mercies and forgiveness of God--its crown is meekness; its life is everlasting love unfeigned, and takes its kingdom with entreaty, not with contention; and keeps it with lowliness of mind; in God alone it can rejoice, though none else regard it, or can own its life. . . . It never rejoices but thru suffering; for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with those who have lived in dens and desolate places of the earth; who thru death obtained the resurrection and eternal holy life"

In these two statements

Two Hearts are Opened

before us. In one there lies the gold of the kingdom, the true coin of the realm celestial, in the other the base and counterfeit. Is it not passing strange that any man could so deceive himself as to think that he could pen such diabolical utterances against so true children of God as William Penn and his companions, and yet be himself "in ye bowels of Christ?" But herein are the words of Christ literally fulfilled: "He that killeth you shall think that he doeth God service."

The early Quakers were the pioneers of new thought, in so far as they depended, not upon man for teaching, or upon the letter, as the majority did in their days; and it is remarkable that they erred chiefly when they adhered to the letter rather than the spirit, in such matters as walking

*Vide: "Weekly Unity," August 26, 1914.

Naked and Barefoot,
and in refusing to doff their hats, and
to make the salutations required to
maintain common decency and order;
because in certain isolated instances,

these things had been enjoined, tho in
many other things, they escaped from
the slavery of the letter, into that glori-
ous liberty of the Spirit, which is the
birth-right of the children of God.

Years That Bring The Philosophic Mind

(BY BRIJ KISHORE VARMA, B. A., M. L. L. C.)

The question of man's unhappiness had had the attention of philosophers and divines in all ages but was too often abandoned in despair for want of a successful end. It is hard to form a definite conception of true happiness and the difficulty arises from the extreme relativity of the term and the diversity of stand points from which people have looked at it.

Philosophising out the material objects and taking a pessimistic view of human afflictions and human sorrows is the work of a dreamy theorist, but the matter-of-fact practical man arduously recognising the importance of Life goes on making perceptible progress day by day. Immersed in cross materialism, we fret and we fume and are too frequently involved in dilemmas of our own creation. We blaspheme God and turn irreverent as to find fault with His wise dispensation, heedless of the fact that all the miseries and afflictions which flesh

is heir to, proceed from the centre of our own faulty will. This in its turn gives a wrong initiation to every event in human life and to a certain extent may well account for all misfortune and lack of success which too often dooms to failure the career of many a brilliant figure in the world. Nature delights in co-operating with him who will and does everything in the right direction but she holds out the need of punishment and scourge to him that is voluntarily led astray by refractory passions from the broad pathway of truth and rectitude down to the abyss of destruction.

The vanity of human enjoyments and human endeavours is so well-known that a man who has but barely reached the middle of life must have felt that at a certain stage the even enjoyment of animal delight becomes loathsome and disgusting yielding its place to the zest of aesthetic pleasure in Beauty and its concomitants. However, as

the sun of life declines this passion is gradually supplanted by the moral or spiritual interest with which the soul grapples to disentangle the most knotted problems of life and death and the puzzling mystery of this awful Universe together with the bitter morsel of sin and sorrow at the banquet of life. Life is here no longer a continual feast but the touch with the element of pain turns enjoyment into a schooling and an instruction. A close acquaintance with the dark unwelcome side of life overshadows all epicurean doctrines and we become like Lear, a scapegoat for mankind or with Hamlet's disconsolate mood pine and repine with a pathetic sigh 'How weary, stale, flat and unprofitable, seem to me all the uses of this world.'

The ups and downs of the world by training us in all their varied aspects, give us a power, which does not allow us to succumb to every hard trial and we come to know for certain that the promptings of vice and the allurements of evil are as

insidious within as they are pleasant without. With the advance of years our knowledge, wisdom and experience increase and send us a profusion of vitality, a depth of vision, a keenness of sympathy and a width of acquaintance which ordinary book-lore can hardly impart. With the advance of years, Wordsworth's love of Nature and Shakspeare's love of humanity became more and more chastened (Raleigh). The treasures of experience in life brought them to a saner view of it. So it is with every sensitive and fruitful genius susceptible to all impressions from the outer world. The intrusion of pain and sorrow drives away all frivolity of spirits and the sceptical soul now begins to ask whether life has any prize to offer worth the toil and trouble of living. The more we ponder over the existence of sorrow and the more we try to account for the misery of the world, the more helplessly we are entangled in the meshes of our fancy. In the end, a clarity of vision alone enables us to see the inevitable future in the light of a seer.

Talks To Young Men

(By SHELDON LEAVITT, M. D.)

IX

The Emotions

Sentiment is a thought prompted by passion or feeling. All thought probably originates in emotion, just as utterance springs in turn from thought. Feeling is a vast sea on whose shores we live and on whose bosom we float.

Sentiment Most Pronounced in Nervous Temperaments:— It is in nervous temperaments that sentiment becomes more pronounced. It often there becomes the absolute ruler, and a real despot. In such temperaments we find the subjects at one time full of life and energy and at another in the depths of despair and inactivity. They plan great acts, begin them, and then, because of some emotional change, give them over. They are forever overdoing under the stimulus of a sentiment, and then reacting from the tension and falling under the power of a depressing mood.

What is a nervous temperament? It is one where in the nervous system is not easily held under the dominance of will. This is a different definition from any you will elsewhere find I fancy, but it discloses the situation in a few words. It is true that people of this temperament often have a most resolute will, but a will which is being continually bamboozled by emotion. Under the spell of a sentiment, will may be set with stubborn rigidity, and the subject go on against all sense and

in contravention of his own ultimate interest, until he suddenly be seized with a counteracting emotion and then there is either a collapse or a sudden shift which changes the whole situation.

One with a nervous temperament is likely to be clever, and even strongly intellectual. Such men are capable of doing almost anything if only they can be kept in line. I have envied the possessors of such a temperament, since in them I have recognized the greatest possibilities. Napoleon had, as an original endowment, a nervous temperament, and this is what made him intolerant of all opposition. Such temperaments incline to lead, and they make superior leaders when dominated by their own will, a superior authority which is guided by keen intellectuality.

The nervous temperament can soar like the eagle, or it can sink to the level of the groveling,—results being determined by the discipline to which it was submitted.

Sentiment Essential in All Avocations. A good degree of sentiment has to be injected into all successful business. It is the motive power of life. "Only when the heart burns is the mind luminant."

Feelings are elementary, giving rise to all forms of impulse. The finest

portraits of Titian, Raphael and Leonardo de Vinci were the outcome of the enthusiastic sentiment by which, under various conditions, every masterpiece is generated. To set ourselves to work under the spur of mere reason and to maintain consistent action for a prolonged period is out of question. Do not feeling constitute the driving energies of life?

On life's vast ocean diversely we sail,
Reason the card, but passion is the gale.

* * * *

These, mixed with art, and to due bounds confined,
Make and maintain the balance of the mind.

A well-ordered emotionalism is most essential. I am persuaded that in education one of the mistakes of our age is that we begin with training the intellect rather than the emotions. Without ability to feel strongly, we are unable successfully to conduct the essential affairs of life. I quote the following from Dr. Brumbaugh:

"We must recognize the emotional life as the basis of appeal for all high acting and thinking. We can never make men by ignoring an essential element in manliness. To live well, we must know clearly, feel keenly, and act nobly; and, indeed, we shall have noble action only as we have gladsome action—action inspired of feeling, not of thought. The church made men of great power because it made men of great feeling."

Henry Ward Beecher says:

"There is much contention among men whether thought or feeling is the better; but feeling is the bow and thought is the arrow; and every good archer must have both. Alone, one is as helpless as the other. The head gives artillery; the heart, powder. The one aims, and the other fires."

The world is not governed by thought but by emotion. The motive impulses are not usually ideas, but feelings and the particular ideas to which feelings attach themselves are mainly determined by what appear to us as fortuitous circumstances. Thought is dead without emotion, whereas emotion has a life of its own, independent of thought. Thoughts are but wandering spirits that depend for their vitality upon the magnetic current of feeling.

Sentiment the Genius of Domestic Life. When we come to consider domestic life it becomes at once apparent that dependence here must be mainly or rightly regulated emotions. I say 'rightly regulated' emotions for sentiment is safe only when held under control by reason and will. In every home there is abundant sentiment in bulk to make a true Paradise; but the trouble is that it is not made to serve a happy purpose. Petty jealousies and foolish vexations are allowed to despoil an otherwise harmonious existence.

There is no good excuse for this sort of thing, and the young man should begin life with a determination

to foster only the best and strongest emotions. The course of married life commonly runs so unhappily that the young are deterred from entering the current. The question is often asked why are lovers so apt to become estranged soon after marriage, even when they have lived through along courtship in felicity? I reply, It is because new experiences, towards which they have been looking with delight, now set in motion feelings which are new and intense, with their actionary and reactionary effects, and the complicate an otherwise tacit understanding. *Trouble grows out of the complexity of affairs only because the interested ones do not rise nobly and strongly to the emergency.* The wedge which ultimately splits in two the family relationship usually enters at an early period. Subsequent experience gradually increases the devarication process until rupture ensues.

Only by divorcing from the conjugal relationship the spirit of ownership and rightful dominance exercised with the consent or against it, can the relationship be made safe. Emotions of love must be made to prevail, without regard to mean sentiments, and each must be accorded every liberty consonant with a genuine sentiment. To plead rights, legal and social, in contravention of love, is a sure way to seriously complicate affairs. The husband should continue to be to his wife the embodiment of honor and tenderness, and the wife must preserve towards him the same airs of confidence and love which prevailed before marriage.

What is more, the husband must combine nobility and strength in the side he turns toward the world, with the delicate attentions he would give a pure love and the genialty he would show towards a courtesan on the side turned toward his wife, while the wife must combine the dignity of a matron with the artlessness and abandon of a woman of the world.

But when one's emotional nature is continually running away with him how is he going to bring it under restraint? This can best be done by keeping in mind the three elements or attributes of mind, namely, Will, Intellect and Emotion, and resolving again and again to maintain these in relative balance. Will is always to be the dominant factor. It is the executive who carries out the behests of intellect and motion. All initiative springs from emotion, but it should not be turned over to Will until it bears the approval of Reason. In any life situation one is not safe who says, I am going to do this thing no matter how unreasonable it may appear!

Emotions are of two general types, (1) the elevating and (2) the depressing, and both serve a useful purpose. In living a sensible, well-balanced life, one has to utilise all the emotions, bringing them into suitable combinations, as does the painter his colors. Excess of anyone set is disorganizing.

Passions, like elements, tho' born to fight,
Yet mixed and softened, in his work unite;

These, 'tis enough to temper and employ;
But what composes man, can man destroy.

I should like to call attention to a sickly sentimentality which characterizes many of both sexes, though I shall not dwell upon the subject. It is despicable wherever seen, and therefore needs but to be seen to be shunned.

Young man, you cannot afford to go thorough life without the possession and exhibition of a good deal of

sentiment. If it go not out towards those of the opposite sex, in which direction the religious sentiment now being left out of the account, as that has already been considered it will bring you the greatest satisfaction, let it go in some other commendable direction. If you expect to succeed in business you will have to put into it your sincere love, so that it shall prove to be a constant source of attraction. *Be devoted to somebody or to something, and thus be drawn into your strongest and best doing.*

The Nature of The Life Force

(BY HERWARD CARRINGTON, F. L. L. C.)

Philosophical and biological speculations on the nature of the life force have not been limited to recent years. They are as old as the human race, and we find traces of such speculations in the most ancient writings known to us. But the question has been revived during the past few years, and is now being discussed with a vim and vigor never before attained. The reason for this is that the newer discoveries in physics and biology have revived a number of arguments in favor of the idea that the animating force within us is nothing more than a physical energy, similar to all other physical energies, and in no way

differing from them. On the other hand we have the facts of psychical investigation and the researches of a new school of physiologists, which seem to show that the vital energy animating the human frame is after all, something more than the product of chemical combustion, something more innate and elusive than any force or energy hitherto recognized.

Is the vital force something apart and differing from all other energies in the universe, or is it merely one of them—differing only in decree or made of expression—but a physical energy, nevertheless, which may be included in the law of conservation.

Much hinges on the discussion. Not only is this question an interesting problem for physiologists; it is of momentous importance to the human race. The nature of the the mental and spiritual life depends upon it; the very question of immortality hinges on the nature of the force animating us! I shall endeavour to show just why that should be so.

Under the materialistic theory, all the physical energies of the body are supposed to be derived from the daily food. The latent physical energy contained within the food is liberated, during the process of digestion, and imparted to the body. This in turn gives out this energy in muscular work and mental activity. The circle of forces is maintained. Life is derived from the other physical forces in the universe, and in due time is returned to them. Thus the circle is unbroken and life proceeds!

It will readily be seen that if such an account of the facts were to be true one, there would be no room for such a thing as "soul" or "spirit" in the universe, the physical and mental life of the body being alike derived from the daily food (as thus claimed); and these forces returned at death to the storehouse of energy. Under such theory, no energy can be withdrawn from the body at death, but all perishes with it. If

that were true the mental and spiritual life must also become extinct at the moment of death, because this hypothesis would make the mental and spiritual life also supposedly dependent upon the food-supply. Therefore, materialism, from this viewpoint, is the only rational theory. And this is the theory which the modern science has adopted and the one great reason why it refuses to believe in the possibility of the survival of the soul after death.

It will be apparent now how important is the question propounded. If this account of the facts be the correct one, then materialism is true and immortality impossible. If not true why not?

Within the limits of this article I cannot go into the question at very great length nor detail, but my own position in the matter is that our vitality is *not* derived from the daily food but from another source altogether. I contend that the analogy is *not* that of the human body to the steam engine, but to the *electric motor*; that we receive our energy and strength not at the dinner table, but during the hours of death and sleep. Food only indirectly maintains the energy, not directly. It maintains in perfect health the bodily machine *through which* the all pervading cosmic energy flows; it does *not* create it.

All the evidence and all the facts are opposed to the current theory; all of the evidence is in favor of the theory here presented. The energy maintaining and running the human body is not derived from any process of chemical combustion; it is *the guiding, directing and controlling power of the universe!*

On this theory we can see how easily all the facts fall into place! Not only is sleep accounted for satisfactorily (it is not, on current physiological theories), but such questions as so called "miraculous cures," "raising from the dead," to nature of death and many other problems, equally interesting, may be studied in a new light. Just at present I desire only to call attention to one particular aspect of the problem which is of special interest in connection with the problems we are discussing. That is, *the relation of the vitality and the vital force to certain psychic phenomena.* There is a definite connection between the two, on some occasions, since many of the phenomena are produced by an emanation of this vital or nervous force from the medium's body.

It is usually conceived that the nervous forces remain limited, to the periphery of the body, and that they never extend beyond it. In fact, if the present theories were true, it would be utterly impossible

for them to pass beyond it. Nevertheless, it has been demonstrated that, in certain cases, it is possible to project this vital energy beyond the periphery of the body, and thereby cause it to produce certain phenomena. Colonel Albert de Rochas, of Paris, has succeeded in projecting this energy artificially by means of mesmeric passes, so that sensations usually perceived by the "body"—pricks of a needle, for instance—can be perceived by the sensitive at some distance from the body, by the sensitive layer that seems to cover the skin of the body. This projection the author has termed "exteriorization of sensitivity" meaning that the sensitive-ness of the body, usually contained within it, may at times be projected beyond the bodily circumference. It is claimed that there is a sensitive, nervous fluid connected with the body, and that this nervous fluid may be projected, forming, when completely exteriorized, the astral body, or fluidic double of the medium. It is hardly necessary to point out that this theory would explain many of the known facts were it proved to be true.

Another interesting point in this connection is that, in certain individuals, the fluidic nervous force seems to be concentrated at certain points on the circumferences of the body and to emanate from those

points with considerable force. These points have been termed "hypnogenic" spots, and from these the vital emanation appears to be particularly strong. For instance, in the case of Eusapia Palladine the projection of nervous energy seems to be so strong that it may be distinctly felt with the naked hands, and be registered by mechanical instruments. Certainly there is a definite force issuing from these points, and if this force is not some sort of vital emanation, what is it.

However, it is too soon now to discuss these controversial points. In their proper time and place they will be considered. I wish only to call attention to the absolutely unknown character of the life force

within us—a force which is capable of producing physical phenomena beyond the limits of the body (that is called "exteriorization of sensitivity".) All of which shows us that the vital energy animating us is seemingly detachable from the body, and not merely a product of functioning. And if it be detachable in this manner during life it is surely probable that it is easily detachable at the moment of death, thereby accounting for the great number of apparitions that are seen at that moment by persons at distance, and giving rise to the suspicion that this detachable vital or nervous body is the body we inhabit at death. Our consciousness animating it, perhaps, in much the same manner as our brain animates and controls our physical body in this life.

The Nothingness of Sin

(BY DR. ALEXANDER J. McIVOR-TYNDALL)

All religious concepts—from the Pagan to the most advanced form of Christianity, have for their fundamental basis the idea of SOMETHING TO OVERCOME. Some enemy or enemies to be conquered before the soul may enter into its reward.

Thus the numerous "demons" of the Chinese, the "devil" of the doxy, the "malicious magnetism" of the Christian Scientist, "the keepers of the threshold" of the Theosophist, are examples of this concept.

A religion that is a system—an organization—MUST embody this 'enemy to be overcome' idea, if it hopes to keep people under its wing, because, if there be not an enemy, how can one be a victor? Human ideals have not yet evolved beyond the point where we are willing to stop fighting.

If we can't fight each other, then we must have a "devil" to fight. And when his Satanic majesty seems to be in danger of being discovered as a myth we invent the invisible, intangible terror of 'malicious magnetism' or keeper of the threshold.

So far, our religious concepts have been barrowed, each new one, from the last. From numerous gods of stone and wood to a great, powerful, jealous ruler of this Universe, isn't so for a cry. Just as these gods of stone and wood demanded continuous sacrifice of blood, so our modern twentieth-century God, is said to want perpetual homage and worship, and sacrifice of happiness.

Doesn't it seem childish to be constantly offering praise and kingly homage to an invisible ruler? To be constantly trying to propitiate this jealous power with a stick of red candy, as it were? It certainly isn't such a tremendous step beyond the religious ideas of the Pagan, is it?

When man outgrew the devils of stone and wood—when they no longer terrified him, invisible devils were substituted for the visible ones. It is one of the primitive instincts to fear which we cannot understand. And, as this instinct of fear prevents us from investigating, we remain under the spell of its power.

You know how the hermit-crab shrinks within its shell and waves its claws threateningly at every passerby. We have been, and we still are, very like the hermit-crab in our instincts. Fear and superstition and primitive prejudice have kept us in the dark regarding that unseen world of spirit, which all religious concepts have recognised as actual.

* * *

The theosophical significance of the phrase 'keepers of the threshold', is borrowed from the ancient order of Rosicrucians. From the fact that this order kept its motive and its methods in deep, dark mystery, the idea was conveyed to the outside world that they were in league with supernatural powers. Initiates into the supposed mysterious rites of the Rosicrucians were said to undergo some fear-some trial, before entering into the secret of occult power and knowledge.

Whether this ceremony was taken literally by initiates into the order, we can only conjecture. It certainly was taken as a literal ceremony by the outside world, and as such it has been exploited in mystical literature.

The point of the matter is, that the threshold between this physical life and the life of the spirit, is said to be forever guarded by dread monsters and nameless terrors. It is the same old 'devil' of orthodoxy, the innumerable fiends of the so-called 'heathen'—the war between the physical and the psychical.

This idea of some fearful, invisible influence that must be overcome by the student of occult forces,

is graphically told in Bulwer Lytton's story, 'Zanoni'.

The story tells of the initiation of a young student into the occult secrets of the mystics. Lytton tells of the terrible ordeal of the initiation, where the student encounters the most terrible monster—neither animal nor human—that guarded the threshold of the door, behind which lay all knowledge and all power—the assurance of immortal life.

Lytton's description of this initiation is equalled by nothing in literature, perhaps, except the story of the Frankenstein by the wife of the poet Shelley.

* * *

(To be continued)

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Notes of the Month

The last issue of the Kalpaka was unavoidably delayed for want of printing paper in the market. We have now been able to get a good stock and assure our readers there will be no delay in the publication of the future issues.

* * *

Under the heading 'A Chance' we wrote that the grand Tantrik Works referred to

A CHANCE. in our advertisement columns are

offered to the adherents of the Latent Light Culture at a special reduced rate for a certain period. We regret that owing to the late publication of the March issue a fortnight of the period has elapsed. You have barely a few days more. The concession period expires with 30th April, 1916 and requests for

copies received after that date will be charged for at the published prices.

* * *

We have pleasure in announcing that the following gentlemen have been admitted to the Brotherhood as Members:

1. Dr. L. C. BURMAN D. Sc. O.,
Principal, Oriental College,
Benares City.
2. V. RAMAMURTHY,
Salt Office,
Naupada, (Madras)

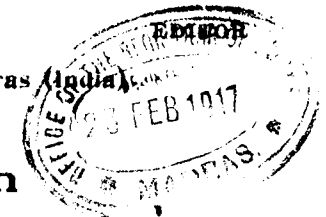
* * *

W. J. CRAWFORD, D.Sc., writes:—

I have been engaged at Belfast for the best part of a year on an experimental investigation into the laws which govern the application of psychic force to material

SPIRIT
OR
FORCE.

tion into the laws
which govern the ap-
plication of psychic
force to material



bodies. I have had the medium seated on a weighing machine while a table weighing approximately 10 lb. has been kept steadily levitated a foot in the air without physical contact from her, or from any living person. The result shows that the medium's weight is increased almost exactly by an amount equal to the weight of the levitated table, i. e., if she weighs 8 st. at ordinary times, she weighs 8 st. 10 lb while the table is levitated.

I have had her quietly seated on the weighing machine while rapping has been going on the floor of the room. The result shows that raps cannot be produced unless the medium's weight is reduced. For the production of the heaviest raps of blows—those which sound as though a sledge-hammer were hitting the floor, and which can be heard two storeys down, and even outside the house—the decrease of her weight was 8 lb. I have made many other experiments of a like nature, and I have come to the conclusion—at any rate, provisionally—that all movements of matter, raps, etc., at my circle are produced by rod-like projections from the body of the medium; projections which though invisible are more or less rigid and flexible. The table is levitated by means of a large stiff rod, and raps are given by more or less flexible and smaller rods impacting the floor.

Now, what gives rigidity and the quality of solid bodies to such rods? When we can answer this question we shall have solved the mystery of psychic force—that basic principle upon which spirit entities build up nearly all their phenomena. There is no doubt that the temporary solidity requires matter from the body of the medium, for the experiments indicate this, but along with this matter there must be some other condition or thing. Perhaps the entities supply some form of energy which can only be obtained from their world, or, perhaps, they are able to make molecular motions or changes in the matter abstracted from the medium. The result in either case is, as I have said, to make the rod-like, projections more or less solid for the time being.

* * *

The present day development of Science is due to concentration, concentration as practiced in the West. Why that the sons of India, the springs of a successive generation of CONCENTRATION. Yogis—'Concentrators'—good development of the so-called physical sciences. Alas, their aim soars high as well said by A. G.

'As it is practised in India concentration is used in a special and more limited sense. It means that

removal of thought from all distracting activities of the mind and that concentration of it on the idea of the One by which the soul rises out of the phenomenal into the one Reality. It is by the thought that we dissipate ourselves in the phenomenal; it is by the gathering back of the thought into itself that we must draw ourselves back into the real. Concentration has three powers by which this aim can be affected. By concentration on anything whatsoever we are able to know that thing, to make it deliver up its concealed secrets; we must use this power to know not things, but the one Thing-in-itself. By concentration again the whole will can be gathered up for the acquisition of that which is still ungrasped, still beyond us; this power, if it is sufficiently trained, sufficiently single-minded, sufficiently sincere, sure of itself, faithful to itself alone, absolute in faith, we can use for the acquisition of any objects whatever;

but we ought to use it not for the acquisition of the many objects which the world offers to us, but grasp spiritually that one object worthy of pursuit which is also the one subject worthy of knowledge. By concentration of our whole being no one status of itself, we can become whatever we choose; of weakness and fears, a mass instead of strength and courage, or we can become all a great purity, holiness and peace or a single universal soul of Love; but we ought, it is said, to use this power to become not even these things, high as they may be in comparison with what we now are, but rather to become that which is above all things and free from all action and attributes, the pure and absolute Being. All else, all other concentration can only be valuable for preparation, for previous steps, for a gradual training of the dissolute and self-dissipating thought, will and being towards their grand and unique object."

Some Lessons from the Bhagavad Gita

Lesson X. The Gita and Gnana Yoga.

(P. S. CHARYA)

The first discourse of the Gita is with the despondency of the sage man who lives in the midst of ignorance. The masses do not know their privilege and birthright—that they are all children of the one Almighty Father—that they are the 'beloved' of Him.

Who is the Divine Lover of us all. 'Beloved of the One Almighty Lover Divine'. People do not understand what that means. The more they understand the more their lives become what the Divine Lord wants them to be. True it is that God is love; true that He the Divine Lover wants his beloved *Jivas* to be happy. But how is it that thousands remain sad today; how is it that despondency reigns supreme in a world that God has made? For love cannot compel; even the Lover Divine has to work with the Law of Karma; even the Universe would no longer be cosmos but chaos.

God wants to make you truly happy by making each one of you a channel of His Life Divine—an instrument in His administrative hands for working out His mighty plan of evolution which, if it ends, at all, is believed by sages and saints to end in bliss and peace. It was in order to make Arjuna such an instrument that the Holy One taught Him the Philosophy of the Bhagavad Gita. Arjuna was sad-despondent. He was not happy; he was not very wise in thinking that he could, with impunity, evade the duty imposed upon him by Karma and commonsense alike. He was not quite willing to be a tool in the Hands Divine which carry on the Everlasting Govern-

ment of the worlds. For he forgot that he was the Beloved of His Lord and Lover—Sri Krishna.

What did the Divine Teacher do for His erring pupil? He begins by laying down for the pupil's guidance the first principles of the true sankhya Yoga (not those of Kapila's godless pessimism) which form as it were the main gateway to the 'Path' of Karma as preached in the Gita. Every man is a soul and each soul is a portion of the Divine Soul-Paramatma, a window through which the light of the Divine Self shines. When there is a great and good man—a sage or a saint or a seer—who shines in through him to the world. It is the Saviour, isn't it? God looks in and says: 'I am the Divine Lord and Lover shining on the world through you. The more you realise that you are a spirit, free and eternal as your Divine Lord is free and eternal, the greater will be your real happiness whose vital principle is Divine Love. The God will shine through you on the world in diverse ways, especially, through your thoughts, words and deeds.

There is much trouble and misery in the world. God knows it. But that is not of His making. Trouble and misery and despondency are of our own choosing; they are of the earth, earthy. Man wishes

to be less despondent, less unhappy; he would fain be more happy, more hopeful. But he knows not the secret. He would fain pursue the Path that leads to happiness perfect and perpetual. But the 'way in'—where is it? is the ever recurring cry of weak-kneed humanity. Such or not nearly such was the position of Arjuna who is, to the student of the Gita, the type of the struggling soul and to whom the master showed the 'way in' by teaching him the fundamental principles of Yoga by Sankhya.

The master said:—Know thyself as part of the Divine Self, immortal, incomparable, ever-blissful, all beautiful. Why grieve thou, happy soul, why art thou despondent, thou hero? Why fear to carry on this righteous warfare. [Ch. 2. S. 33.]—this struggle of existence on the Kurukshetra of the soul? Such is briefly the Sankhya Yoga of the 2nd discourse of the Bhagavad Gita—the 'seswara sankhya' (sankhya with God) as it is called.

The 3rd discourse tells you that to 'know thyself' will not do. To

'know thyself' will be meaningless without trying to 'know what thou can'st work at'. 'Know what thou can'st work at' is then the keynote of the 3rd discourse. 'Know thyself and know what thou can'st work at'. Above all and beyond all you have one supreme duty and that is to co-operate with the Divine Master—to be a willing tool in the hands of the Lord for carrying out His purpose in His Name. But the path of Duty must be illuminated by the Light of Wisdom: Hence the 4th Discourse is styled the *Yoga of Wisdom*.

Never forget that you are a soul and that you have to living work in conscious union with the divine Lord. The light of wisdom should shine on the Path of conduct. Without *Gnana* lighting the way, where would the aspirant be? But for *Gnana*, the aspiring soul would be but 'an infant crying in the night—an infant crying for the light, with no language but cry'.

(To be continued)

Christ and Tiruvalluvar

By T. LAKSHMANA PILLAI, B. A.

(Continued from the last issue)

The similarities in the lofty ethical utterances of both these great teachers have already roused the attention of oriental scholars like Dr. Pope and Bishop Caldwell. These similarities have led the latter to suppose that Tiruvalluvar might have imbibed the spirit of Christ's teachings through St. Thomas, one of the disciples of Christ, reputed to have visited India some years after the death of Christ, and to have died a martyr at Mylapur or St. Thome. How unfounded this supposition is we shall presently show. The identification of Mylapur with the birth-place of Tiruvalluvar seems to have lent a colour to the surmise. But there is no historical or other substantial evidence to support the conjecture, except the parallel thoughts in the ethical teachings of Christ and Tiruvalluvar. And for those who have studied Buddhistic teachings, more things would be found in common between Tiruvalluvar and Buddha, than between him and Christ. Nobody ever thinks that Christ ever borrowed anything from Buddha, though there are many things in common between their teachings, and Buddha preceded Christ by so much as five centuries,

and Buddhist missionaries deputed by the great Asoka preached in Palestine, Egypt and Greece, two centuries before Christ. On the striking similarities between Christianity and the religion which Tiruvalluvar embraced, *viz.*, Buddhism, Richard Garbe writes in the *Monist* as follows:— 'That the problem of Buddhist influence on the striking New Testament has long aroused a greater and more general interest than the question of other foreign influences on primitive Christianity, is mainly due to the striking similarity which many narrations and sayings in the earliest Buddhist and Christian sources exhibit in spite of the fundamental difference between the two great religions.

'Here we can barely touch upon those similarities between Buddhism and Christianity in which the possibility of historical connection is excluded and so confirms a parallel independent development. By this statement we do not intend to say that they are in themselves any less worthy of interest. Coincidences of this kind press in great number upon the attention of any one who will make comparisons. First of all we think of the analogous relation in which Buddhism and

Christianity stand to the national religions of their home-lands, to Brahminism and Judaism, from which they have developed and which they have successfully resisted in order then to enter upon their world-subduing triumphal course—Christianity to the West and Buddhism to the East, so that now the silent ocean separates the realms of their expansion. Both religions assumed their missionary tendency and universal character very soon after their birth and show remarkable similarities also with respect to the development of doctrine and its establishment in great councils. Even the external form of the original doctrine corresponds in so far as the founders of both religions have preferably used popular comparisons and parables besides vigorous maxims. Windisch has called attention to similarities in the literary form of the earliest Buddhist and Christian tradition. But all this is of less importance than the circumstance that both Buddhism and Christianity preach withdrawal from the world and its pleasures, with a pessimistic aspect in their judgment of the activities of the world; that they both are religions of salvation although they understand salvation in a very different sense, Buddhism as liberation from suffering and from the necessity of continued life, and Christianity as the liberation from sin and its con-

sequences; and that almost the same demands in the moral realm are made by both religions, namely meekness, kindness, patience, mercy, forgiveness of wrong, yea self-sacrifice and love of one's enemies. In all this neither of the two religions has copied the other. Everything has arisen independently.

We will say that Tiruvalluvar had much less need to copy from the teaching of Christ, if ever he needed a prompter to reach his own sublime thoughts. Moreover there is ample evidence in the Kural itself to show that Tiruvalluvar, if not a Buddhist himself had strong Buddhist leanings. It has already been stated that, in his first chapter on God, he indirectly pays a tribute to Buddha by introducing one of his several appellations in each of the couplets, though broadly interpreted he is but referring to one Supreme Being. His chapter on Renunciation (அறவு), his definition of the word 'Authanar' and his chapters on the greatness of ascetics and non-killing, will all tell the same tale. On the other hand, the fact that classical Buddhistic authors in Tamil belonging to the latter part of the first century A.D., or the beginning of the second, have quoted from the Kural, must go to fix the date of the Kural a century or two before Christ, as an

author does not usually enjoy the privilege of being quoted in less than 50 or 100 years of the publication of his work. This is especially the case with the authors of ancient days when publication by print was unknown. The work in which the Kural is quoted are such as Chilappadikaram (சிலப்பதிகாரம்) Manimekalai (மணிமேகலை), Kalladam (கல்படம்). One royal author, Sheraman Perumal, as has been already pointed out, quotes the Kural and expressly calls it *an ancient saying* (பண்டையோர் கட்டுரை). Sheraman himself was an ancient author (between the 5th and 8th century A. D.) It may therefore be reasonably supposed that Tiruvalluvar lived during the time of Christ or a few centuries before him, and not so late as to be a contemporary of St. Thomas who, if he ever visited India (which some still doubt) could not have done so earlier than about A. D. 50, a date which brings him so near to the authors who have quoted the Kural.

Thus, there is as little truth in Rev. Caldwell's surmise that Tiruvalluvar might have imbibed the spirit of Christ's teachings, as in his conception of the age of Tiruvalluvar that he lived in the 11th or 14th century after Christ. The surmise is evidently the outcome of a surplus of missionary zeal and tactics which might have been better

employed in more congenial fields. There are also a kind of Sanskritists who, over-dosed with their own sweet notions of the ideal perfection of everything that is in Sanskrit, and, either having scant sympathy with anything original out of their own pet spheres, or fanatically hypnotising themselves into the belief that the whole world of literature must have leaped out of one primeval source, whose sacredness is accepted, fancy they can rob Tiruvalluvar of his originality by saying that he derived his ideas from the Vedas. It is understood that there has been a translation of the Kural into Sanskrit, done two or three centuries back, and it will be the part, we believe, of such Sanskrits in future to prove that the original of Tiruvalluvar's immortal work already existed in Sanskrit from time immemorial. It is such men who out of their unbounded love for the Sanskrit language and for their own kith and kin, and harked of all that is alien, seek to deny an independent origin for the Tamil language, and would call the high-born Vellalas (and for that matter, even Frenchmen and Americans) Sudras, as if the whole universe must necessarily fall under the pale of their North-Indian polity of caste! But we may rest assured

† By saying this we do not withhold our admiration a jot for whatever is great and noble in Sanskrit literature

that the independent development of history, which these men cannot hinder, is fast giving the lie direct to their day-dreams. We may also feel proud that, in respect of originality Tiruvalluvar can stand the severest test of the most galling and that his own great mind, and not the Vedas or any other primitive work), was the mine and the anvil where he found and shaped his golden thoughts for the edification of the world.

As for identities of thought between authors, or in great books, the case under consideration is not a solitary instance. Further, the modes of expressing the thoughts in the Kural and the New Testament are not identical. The similarities in some cases may, no doubt, be very striking. But such similarities may be traced in Shakespeare's writings and Tiruvalluvar's, and no one would even dream that Shakespeare, who came 16 or 17 centuries after Tiruvalluvar, had the remotest acquaintance with the Kural, or for that matter, with the Tamil language itself. A few illustrations will make this point clear. The following stanza is from the Kural:—

யாக்கண்ணிற் காணா நகுப அறிவில்லா
யாம் பட்டதாம் படவாறு.

which may be rendered thus:— The ignorant mock me before my eyes, for they feel not what I felt.

This bears a striking resemblance to 'He jests at scars that never felt [a wound]'.
—*Romeo and Juliet*.

And both are, be it remembered, on the subject of love. Again, compare Shakespeare's.

'Sleep, thou, ape of death'

'Our life is rounded with a sleep' with the following couplet from the Kural:—

உறங்குவதுபோலஞ் சாக்காடுறங்கி
விழிப்பது போலும் பிறப்பு.

'Death is like sleep, and birth like [waking from sleep].

Also this from Wordsworth:—

'Our birth is but a sleep and a forgetting.'

Again,

கூத்தாட்டவைக்குழாத்தம்மே பெருஞ்செல்
வம், போக்கும் அதுவிளிந்தற்று.

'Riches are like the crowd of actors who appear on the stage; and their disappearance is like their exit.' This bears a striking resemblance to Shakespeare's famous passage beginning,

* 'All the world's a stage'

—*As you like it*.

or this,

'Life's but a walking shadow, a poor player
That struts and frets his hour
upon the stage

And then is heard no more.'

—*Macbeth*.

The same idea occurs in Sanskritist, and the founder or expounder of Advaitism, who lived in the 9th century A. D. Instances like these may be multiplied, but the above will suffice to show that the real reason for these identities lies in the circumstance that great men

think alike, or rather that, when they rise to a certain altitude of thought, the same truth appeals to them, and is clothed in similar words. And the similarity would prove nothing more than that truth is everywhere the same.

(To be continued.)

A Philosophic View of the Present War-I

(BY LAUTU SINHA (GAUTAM))

It is about a year and a half since the present terrible war broke out on European soil. Since then Europe has become a frightful scene of incalculable cruelty and bloodshed. Thousands of human beings have been every day slaughtered at the grim altar of the Goddess of war. We have been harrowed with the shocking news that cruelty reigns supreme, how churches are demolished, how schools have been raised to the ground, how poor girls have been perforce polluted, how innocents have been murdered in cold blood, how libraries have been consigned to the terrible flames, how the weaker nations have been trampled underfoot, how all justice have been driven out, how the 'might-is-right' policy is the dominant one, and how everything has lapsed into anarchy and confusion.

It may be that the above picture of the war is exaggerated and perhaps over-colored. Making due allowances for exaggeration if there be a fraction of truth in it, then the condition of present Europe is really one of extreme misery and apprehension.

What is the cause of this terrible war—perhaps the greatest war in modern times or, as some would think, quite the greatest of all times. The apparent cause has become a matter of common knowledge all over the world. How the Austrian Prince was murdered in Serbia and how the accident furnished a pretext for Germany to wage a war, and how England was driven to take up arms to protect the weaker nation (Belgium) which she had pledged to protect.

The real cause of the war is rather, it seems to us, something very very deep. It is a wellknown fact that spirit and matter though inseparably connected are *defacto* entirely different. Spirit manifests itself through the *media* of matter, but matter exists because of spirit; matter without spirit cannot exist. There are some, who would not believe in the existence of spirit, we cannot force our ideas on them nor or we in a position to pump our beliefs into them; all we can do is to suggest a line of action if possible, in some other discourse, which if followed sincerely will lead one to the desired goal; suffice it to set down for the nonce that spirit does exist for the very simple reason that matter being void of consciousness does necessarily depend on something for its existence. It must be well borne in mind that an intellect however sharp and searching cannot fathom the deep nature of spirit and the intellectual giant may be undaunted and even crushing in debates relating to hard concrete facts, but in the spiritual world he will be altogether out of his elements. An intellect purified by a spiritual process can be of avail there. The great Jaimini when entered on a wordy strife with the great Shankaracharya, had to yield to the mighty spiritualist's intellect did not stand him in excellent stead when he entered upon

a subject almost foreign to the intellect.

We need not multiply similar examples which show how intellectual power had to yield to the spiritual. When stress is laid on the improvement of intellect without any regard being paid to the spirit the result is generally disastrous. In Europe such seems to have been the cause after the renaissance. They have evolved a solid and a so called refined civilization in which intellect is worshipped, which is based on material strength. The European mind unlike his Asiatic brother is essentially quick in executing its aim, and it would not believe in anything where the intellect does not find full play. The result has been that a territorial patriotism has been cherished by almost all the European countries, no matter what religion they belong to, no matter what their personal predilections are, they are certainly all bound by ties of affection for their mother country. They must serve their mother country in spite of all personal differences. Such a patriotism is really an object of admiration but when it is narrowed down to a particular limited space of the earth, it has a tendency to narrow the vision and deepen the difference between man and man. When so little regard has been paid to spirit and so much to material splendour for

a patriot in Europe desires to enhance only the material glory of his country very little caring for the spiritual—the result was bound to be revolutionary. When such a narrow patriotism took root on the European mind it was logically necessary that many changes should be wrought, and if these changes have brought about differences of a very peculiar kind it comes to us very natural that those differences should manifest themselves on the outward plain. In Europe individualism has been on the increase, and separateness which is its outcome must in the long run engender a misconception in the relation between brother and brother, between man and wife, between country, and country, and it is no wonder that some believe rightly or wrongly that Christianity has failed to satisfy the cravings of the European mind. Christianity springing out of a Catholic religion like Buddhism must suit a mind which merges out one individuality for the sake of the whole society. This is not the place to enter into any long detail about the Christian religion, but the white missionary should blush now to convert his superior Asiatic brother who is at any rate superior to him in point of religion. As has been just now mentioned that Christianity being based on a Catholic religion like Buddhism which is but a child of Hinduism or a

"development of Hinduism" as some would put it, should be guarded against being degenerated into churchianity which is, to some extent, responsible for this narrowness and limitedness of the European mind.

The narrow patriotism, the strong assertion of individuality, the gross selfishness, if not selfishness pure and simple, the efforts to enhance the material glory, caring little for the spiritual and sundry minor causes have brought about this war which is one of the most terrible wars history has yet recorded. Because materiality tends to engender narrowness, selfishness, and other undesirables in man, it would be perfectly right and sufficiently comprehensive to say that materiality has been the cause of the war. Materiality is bound to bring on, in its train, narrow, limited, selfish ideas which when executed bring about disastrous results. The inordinate passion on the part of Germany for material advancement has resulted in the present war. Wherever materiality reigned supreme, such was invariably the result. Examples might be given from various countries to show how materiality worked ruin wherever it was predominant.

The war in Europe is nothing but a permanent war between spirit and spirit since the world began. Spirit

and matter was trying to get the better of the other. This same war has been described in various times in diverse ways. In Hindu tradition we have an account of the war between shining beings and dark beings; a war between Rama and Ravana. Even the 'Mahabharat' the great war between the Kauravas and the Pandavas is nothing but a physical illustration of this super-physical struggle between spirit and matter.

When will war cease? So long as man does not realize the common unity running through all, so long as geographical differences are allowed to have their full sway over human minds, so long as the kingdom of truth is not firmly and strongly established, so long as the foolish idea of egotism is not cast aside, so long as 'I' ness and 'You' ness wall between man and man, so long as man is the slave of Nature, so long as different religions, diverse

countries, many sciences do not come to realise that they exist to enhance the glory of one Mighty Universal Spirit in which they all 'live', 'move' and have their being, so long as man has not reached a high stage of evolution, so long as we all do not stand on the platform of brotherhood, and so long as material strength is not replaced by spiritual a complete cessation of the war is an utter impossibility.

Let us hope that this monetary struggle will pass away very soon and peace will be established on the basis of Spirit, where there is Happiness and Happiness only. There will be no pain, no separateness, no narrowness and nothing of the kind. Spirit will assert its mastery and then we will see all these illusive struggles vanish and Peace will have its unquestioned sovereignty. Let us pray to Shiva (God) for such a permanent peace, peace! peace!! Om Shiva Shankar Peace!!

Talks To Young Men

(By SHELDON LEAVITT, M. D.)

X

About Sleep.

The value and purpose of sleep still remain to be determined. Its value has doubtless been overestimated, and there may be no purpose in it beyond accomodating humanity to the physical conditions established by the absence of light during an average of twelve out of the twenty-four hours. I incline strongly to the belief that it is a kind of diurnal hibernation, originally necessitated by the conditions mentioned. That it has become a persistent physical and mental necessity need occasion no surprise and is surely not a conclusive argument against my theory.

False Notions Regarding Sleep:—That humanity in general needs a precise amount of sleep, and that the weak and sensitive require more than others, are claims which have never been satisfactorily established. I have opinions derived from extensive observation which lead me to enter a demurer to such claims. There are forcible reasons for assuming the horizontal position for perhaps a third our time, based upon difficulty of maintaining an equable circulation against the force of gravity. The venous system, though valveless, can do very well its duty of carrying the blood back to the heart from points below the heart level unless the necessity for doing so be too persistently maintained; and, should

there be practical failure, nothing beyond relatively harmless engorgement and perhaps slight oedema (puffiness) would result. But the brain might suffer somewhat, under similar gravity strain, through lack of sufficient supply, and a slight deficiency there would be felt at once in the sensorium.

But the demand for sleep is not to be established by such claims, though sleep would be a comfortable accompaniment of protracted assumption of the horizontal position.

We have been led to believe that most wonderful advantages accrue to us from sleep, and yet there are few which are peculiar to that state. We are assured that the mind which is so active during the day rapidly spends its energies and seriously needs a prolonged unconsciousness for recuperation. Certain academic theorists and many unobserving specialists go so far as to demand for mankind eight or nine hours sleep out of the twenty-four under penalty of mental alienation and physical disintegration, but I do not hesitate to dub their claims absurd.

Mind you, I am not assuming that a reasonable amount of sleep every night is not essential to health of mind and body, and I am particular to get it myself; I am only combating certain

notions with regard to sleep which have been not only useless but truly harmful to certain suggestible people who are inclined to study the machinery of life altogether too closely.

In entering upon an active life the young man ought to have sane opinions concerning the needs of his whole organism, and my present aim is merely to aid him in establishing them. That is my excuse for here discussing the subject of sleep at all.

He will not need to practise long observation to learn that the people who raise the loudest cries for sleep are those who are sleepest, and that those who talk the loudest about the need of brain-rest, and those who use their brains in a useful way the least. The hard workers of the world have little to say about such things, and are satisfied with what sleep they can get without encroaching too much on their valuable time. Those who have time to kill experience no qualms of conscience in taking all the sleep they can, and complain if their surfeited features show some intolerance by causing them to awaken at intervals during the night. They have had a poor night unless it has been passed in total oblivion. Brain workers are relatively sleepless, and yet, when blessed with a fair degree of original strength, and a reasonable self-command, they are usually long-lived.

Sleep is a Sedative:—During sleep all the functions run at low pressure. Save when the patient is restless, the respiration is soft and shallow; the

heart beats slower and with less energy; the brain is supplied with a minimum quantity of blood, and so are the other organs. It is the period of diurnal reaction. Only when the conscious mind is dominant and active are all fires up and steam on. This is one conspicuous reason why death after serious illness is more likely to come in the dark half of the twenty-four hours.

A fair amount of sleep is a necessity to the active, tireless worker, and this is the reason why a fresh amount of it is harmful to those who while away lazy hours when others are busy at earning their daily bread.

The ordinary person, despite the common impression that people are working themselves to death, is in need of mental stimulation. He is slow, and shiftless, loving easy tasks and planning pleasure. Those who get the credit of overdoing at hard work are oftenest those who make hard work of what they do and are continually pleading their weakness and bemoaning the fate which necessitates work. Men and women who work because they love to be serving, their fellowmen and promoting the good of all think and say little about the heaviness of tasks and mind not the curtailment of their hours of sleep. As a practising physician of experience I want to say again that *I have never seen any one seriously suffer from loss of sleep; but I have seen many suffer from worry over what they deemed insufficient sleep.*

When to sleep:—I do not care to be regarded as essentially an iconoclast.

and yet I must again go counter to popular belief in saying that it matters but little during what particular hours in the twenty-four we get our sleep. I have watched for serious results of night work and day sleep in a good many cases, but have discovered no harmful effect on those who followed the practice, which could be rightly attributed to it. Yet you hear well-meaning people of sense maintaining that an hour before midnight is worth two after it.

This I do believe, that the day ought to be so divided that we can begin our activities with the freshness of early morning. There is some truth in the old couplet,

Early to bed and early to rise
Make a man healthy, wealthy and wise.

Begin well the day; and you can best do so by getting an early start."

How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
Yet a little sleep, a little slumber,
A little folding of the hands in sleep,
So shall thy poverty come as a robber,
And thy want as an armed man.

The wise a Law unto Themselves.—It is very true that the wise and strong are a law unto themselves. We not only are what we think we are, but we also can do what we think we can do. But one must be strong all the way through. If, after putting forth resolute and fearless effort for a time one becomes possessed of a conviction of error, or falls into doubt, immediately the psychic conditions thus established

begin to work him harm. One must be rigorous and fearless to the last, and then he will be safe.

Rational Inferences. I have been led to infer from all this

1. *That thoroughly useful people are not sleepy, because their minds are functionally active.*

It is not astonishing that those who are sluggish in thought and disinterested in action which demands strong forces for its doing, are dull and sleepy. Have you ever noticed that the more you sleep the more you want to sleep? It is usually so. Have you not also noticed that when you get interested during the evening in study which demands close application, like that acquired in original composition, that you are more likely to be wakeful during the night, even though sleep ensue on first retiring? It is a common order from the physician to those who suffer from insomnia, not to use the mind during the evening. However, in taxing it you have induced nothing but functional activity, and we are left to infer that a functionally active mind is not impelled to take much sleep and does not need it.

2. *Dreams prove that the brain is active in sleep.*

It is commonly supposed that the brain is inactive during sleep which is unattended by dreams, and is more active in dreamful sleep. I doubt this. The brain is never at rest; but during deep sleep we are unconscious of its activities because we are so far away

from the state of normal consciousness, though we are even then upon a plane of subliminal consciousness. When sleep is so light that the mind continually borders on normal consciousness some of its activities, which always assume form and movement, are sufficiently impressed upon the memory to persist for a time after waking. Experiences and thoughts are never held tenaciously unless more or less directly related to normal consciousness.

I have lugged in the foregoing argument to show that the assumed complete rest of the mind during sleep is not wholly supported by the facts in the case. To be sure, conscious thought is not volitionally active in sleep, and memory is not storing up anything of value to the personality; but there is a degree of activity of a passive kind.

That there are no conclusive data upon which to build precise rules concerning sleep requirements.

Observers have drawn their own conclusions, but they are discordant. It follows that every man has to be a rule unto himself. What is of more

importance than anything else, in its effect on the mental and physical energies, is the depth and tenacity of the convictions held. One should be fully persuaded in his own mind, if he is going to follow a course of action not agreeing with established beliefs; and if he is fully persuaded and continues so, it is more than ten to one that he will be well sustained by its mental and physical energies.

4. *That it is mainly the slothful and timid who persuade themselves that they need a shade more than the average amount of sleep.*

In a long and extensive medical and surgical practice I have learned this: If you would be strong in mind and body bring yourself under discipline which does not hesitate to impose upon the organism an obedience involving the doing of many things contrary to popular opinion and practice. *Cultivate the strong qualities; be willing to suffer grinding for the sake of being put into effective form. Be not the servant of feeling, but make all the sensibilities and emotions serve*

Spirit Manifestation

Some Interesting Experiments.

SIR

I have read a few copies of the 'Harbinger of Light' you were kind enough to send me. The journal is interesting but my experiences vary:—
D. C. B. (A student of the L. E. C.)

Being requested by my friends to bring the spirit of Lote Iswar Chandra Bidyasagar who is a famous poet of Bengal, I made my attempts.

A spirit came within 20 minutes.

Q. What is your name

* A. 'My name is Prankrishna Rai' (who is also a poet of Bengal).

Q. Excuse us we did not request you to come.

A. 'Yes; Bidyasagar Mahasbaya has compelled me to attend'.

Q. Very well. Can you read some sentences from any of your works which you have written in your life of flesh and blood.

A. 'All will die who have taken birth. There is no death where is no birth. I am the soul. I have no birth and I have no death also. Every one has three bodies i. e., thick, thin, and the reason body. When we say that a man is dead it is wrong; he only comes in a thin body. When we reach reason body we stick to it and do not return'.

Then the subject became very tired and we let him go. When he came to his senses we enquired whether he has ever read the poet's work: he said that he never saw in his life any book of the poet nor he knew any thing about Spiritualism.

There appeared an other spirit named Nadia Chanda Das (shaha). He was a resident of Nayasarak at Sadr, Sylhet. On enquiry I ascertained that his father's house is situated at Nayasarak.

Q. Who are you?

A. My name is Nadiya; home at Nayasark, Sylhet Sadr; my father's name is Guru Charan Shaha who is yet alive; when I was only 7 years old I

died of cholera; my body was burned under a large Indian fig tree; now I am living on it.

Q. Tell me what is the amount which is in the cash box of Hari Babu?

A. 'Seven thousand.'

Q. This gentleman has lost a valuable cloth. Where is it now?

A. 'It was taken by a man named R..... at R.....'

Q. Let us know what that gentleman thinks now.

A. 'He is willing to smoke.'

Q. Please say, how many are in this house and who are all awake now.

A. 'His two sons and a servant- and you are three.'

Q. May we write to your father about you?

A. 'Yes.'

We made enquires and came to learn that all the spirit-said was correct

* * *

Another spirit came.

Q. 'Who are you?'

A. 'My name is Chandra Nath Sarma; home is at Kaitak. (Sylhet).

I died at my 35th year. I was sleeping in a room. Suddenly an enemy came and squeezed my throat. I was unable to speak. I became senseless. I had forgotten everything that occurred. After 2½ hours I felt again somewhat easier and saw that my enemy was pulling my body forcibly. I followed him. He left my body on the public street of Sri..... and he went

towards his own home. For sometime I looked down on my body. I felt some pain, and at the same time fierce grudge arose within me. I hastened myself towards the enemy's house to teach him a good lesson. This is the only cause of mine not to be born again. When my aims are fulfilled I shall again come among you. That enemy is now living in Ch. He name is B After my death some thought that I died of cholera on the road on my way from my place; some thought that I died an unnatural death. According to Hindu Shastras my son should do the funeral obsequies; but when there was no certainty of my death my wife and son were advised not to do the ceremonies. Now the age of my son is only 7 years. At the time of my death he was only two years old.'

The same spirit came again an other day. The medium in whose body he entered does not know Sanskrit but without any difficulty the medium began to recite the mantras of Kali Pujhas in pure Sanskrit. 'I want some five minutes to have a walk to Sylhet'. He said; Be silent for sometime.'

Q. Very well. Will you please tell Saran that he should once come and see us?

A. Yes.

Next day we got a telegram 'Last night I dreamt and did not sleep from 1 P. M. Are you alright?'

Spirit: You will get a son very soon, You may have fever tomorrow. Your brother's case is serious &c. &c. Will you please let me go sometime?

Q. Why Sir?

A. 'About 500 spirits have convened together for a great feast. All have come. They are waiting for me. Some big gazar fish have been brought.'

You may go but we will be pleased if you will send here the spirit of Ratan Dev. (deceased).

A. 'No.' I am unable to go there where he lives. I can meet only those who are of my lot.

Very well. Send a spirit of your position.

Spirit.— 'I am going to see my wife at London'. My name is Chandra Thakur. My previous birth was in a Brahman family, the life of the previous body was in a Kshatriya and the previous life to that in a Christian at London. My name was in London H. My wife's name was Mary. I did some good deeds, for this reason I was born in India in a Kshatriya family. Then for some other good deeds I was born in a Brahman family. Though I, in my every body, married, yet in this my spiritual state I always remember that wife of London. My Mary has also taken another body of that religion; but I by my sincere belief in Hinduisim have come among you. I go to her but she does not understand my language. I met her.

* * *

One morning I got a telegram from my younger brother, that my elder brother has been attacked by small-pox. We sat that night to get a spirit. A man of 37 was selected by me. There came a soul of a deceased named Narayan.

Spirit:— It is about 5 months I have left the present world. I can answer about future, present and past. 'Your brother has no disease. Your marriage has been settled. The day for marriage is on 21st Baishak. There are two proposals. If you marry the daughter of Babu P. . . . it will be better for you'. After some questions we let him go. The next day got another telegram in the same tone. I didn't believe but my neighbours pressed me to go. Some said 'he is very unkind, he is very fearful for fear of his own life he is unwilling to go to the sick-bed of his brother etc. etc. etc. So I started and went on the 25th of Falgun. (Bengali Era). I found my brother in sound health. My marriage was settled, and the marriage day was fixed on the 29th of that month. They were awaiting my arrival. On reaching home I informed all my friends and relations of the sayings of that spirit and refused to marry. Latter I fell ill and strange to say before I completely recovered another bride was chosen and I was married in my precarious state on the day which the spirit said that I will be married.

On my recovery I recommenced my experiments. The same spirit appeared.

Q. 'Can you bring me the book from that table?'

A. 'Yes'. The book came to my hand.

One of the gentlemen present asked; 'I have kept a rupee in a closed en-

velope marking my name on it. Can the spirit take it away and put it in the pocket of anyone present?'

A. 'Yes'.

On opening the envelope we were quite surprised to see it empty. Every one was asked not to change places till I ask them. Then I asked:

Q. 'To whom you have sent the Rupee?'

A. To Ram Babu (he was 30 yards away from us). When asked, the gentleman said he had not the Rupee; then I asked him to get up. Suddenly the rupee fell down from his cloth. All were surprised, when the spirit was about to go, I asked him to leave a sign of his departure. He said 'I will break down a branch of the mango tree at the northern part of the house. Next morning we found it true.

Another spirit came,

Spirit: 'My name is Harendra etc. etc.'

Q. 'When S. . . . Babu will get an appointment?'

A. '15 of the next month, on Rs 80.

Q. 'How many years he will serve?'

A. 'Seven yeas.'

Q. 'Prospect?'

A. 'Up to Rs. 80/-.

It is the general impression that these spirits cannot utter the name of 'Ramchandra'—the incarnation of God Bishnu. To verify this I asked him to utter 'Ram'. On Reply he said A A A A A etc. m. m. m. m. m.

m. m. etc. After questioning I came to learn that they are eager to say this but they have no power or idea of this. He only replied 'the eldest son of Raja Dasharat, the elder brother of Lakshman, the husband of Sita etc. etc. etc. When the spirit went away and the medium came to his senses he was able to pronounce *Rama* and we were astonished at this.

I with three other persons formed a circle; the light was dim and it was on the table; asked them to close their eyes. I asked my friends to touch each other's palms and to think intently of some deceased person. Within half an hour a sound was heard from one's throat. I thought that he will be the medium. After calling him repeatedly when there was no answer I asked:

Q. 'Do you know to read and write?'

A. 'Yes'. (He answers by nodding his head)

I gave him a pencil and some papers. He wrote the following answers:— 'My name is K. L. Dutt, home is at Chandarnagar'.

Q. 'What is the cause that you cannot speak?'

A. I am the murderer of N. Gashai who was the witness of King's party. I was arrested in A. B. Case. I died by hanging (I was sentenced to death. This is the reason which makes me unable to speak.

We had another spirit last night. We did not understand his language.

The Nothingness of Sin

(Continued from the Last issue)

Is there then truth in this ancient idea of dread monsters to be overcome before we may become occultists in fact? Is there a 'devil' to be vanquished, a monster to be slain, by those who would be 'saved' as the orthodox people say, or by those who wish to become initiates into the esoteric knowledge of occult laws?

Is the physical and the spiritual in man forever at war?

And I answer that all these conceptions of an enemy to be overcome have their origin in the one emotion—FEAR. Fear has many guises—superstition and mystery being the most powerful.

The story of the Frankenstein is a description of this terrible monster, Fear. And fear is indeed terrible, and becomes objectified according to our mental conceptions.

The history of theology is filled with accounts of persons who have seen his 'Satanic Majesty'. He has been described with cloven hoof, and long tail, and horns and the rest of it, as accurately as imagination could possibly depict him. To say that the people who saw this vision were telling an untruth or that it was *merely imagination*, is not to answer the question. To them, at least, it was a reality. And it is a fact that the mind forms entities out of Thought, and many a person has fallen a victim to his own thought-creations.

Doubt, cowardice, superstition, prejudice, (all phases of the terrible monster, Fear,) become actual living forces that feed upon the one who created them. These are the demons that stand between the Soul and its own upon this plane as well as upon ethereal planes of existence.

We do not have to wait for Death to open pearly gates. We may live in the spirit *now* if we will. These 'dwellers on the threshold' are all that stand between us and the certainty of the spiritual life. And they are as easily dispelled as are the mists when penetrated by the sun's rays. They are a sort of fog that obscures the vision until the clear light of the Soul, that comes of courage, and strength, and realization of our right to ALL-GOOD dispels them.

Thus it will be seen that these mystical entities, so frequently alluded to in theosophical and mystical writings, are real and yet unreal.

They have no powers save that which the mind of the beholder gives to them. They are not in any sense supernatural, no matter how transcendent the name by which they are called.

Just as the law chemical attraction and repulsion prevails in visible manifestations of life, so it is reasonable to suppose, this same law prevails throughout the entire Universe.

When the mind is attuned to spiritual message, there will be no soulless astrals, no keepers of the threshold to keep those messages back. When the soul once claims its birthright to all knowledge, all good, and its oneness with eternal POWER, the door will be open to higher and finer and more spiritualized beings, and these will commune with him, without let or hindrance.

Individual unfoldment may be likened to the ascending notes in the musical scale. As we become more advanced, that is more aspiring, broader wiser, we come in touch with other souls who have reached these ethereal vibrations. It is not *fear* of consequences, but *Faith* that we should cultivate, in

order that we may receive illumination from higher spheres.

And now for the first time in centuries, many people are beginning to perceive the necessity for *doing away* with the doctrine of an *enemy* to be *overcome*. In its place we should substitute the thought of attainment, or rather of REALIZATION.

The physical is not the enemy of the spiritual. And I further maintain that effort expended in OVERCOMING anything is power wrongly directed. I believe in the doctrine of non-resistance.

I do not in the least believe that we should rejoice over or welcome every misfortune that befalls us. Or that we should allow destructive thoughts to enter our minds with the same satisfaction that we feel when expressing good. The only safeguard against what we term evil is the magnetic power of love. By resistance, a force increases.

The same is true of FEAR, and all the destructive thought entities that stand between us and spiritual attainment. We but give them potency by recognizing them. Cease striving so strenuously to 'overcome' your faults or 'sins' as the Church calls them.

I say to you REALIZE their nothingness. Forget them,

Expend your force in building their opposite.

Do not give them power by resisting them. They are not enemies to be overcome before we may be permitted to enter into the kingdom of Heaven, Nirvana, The Temple, or any other place. They are *nothings*, and they will vanish as soon as we cease to give them recognition.

There is nothing between us and communion with invisible beings of the higher orders, save and except *our own creations*. Faith and Aspiration will prove 'the open sesame' to spiritual guidance and conscious association with angels.

There is *nothing* to be *overcome*, there is only our birthright to be CLAIMED, to be REALIZED (made real.) And Faith and Aspiration are the magic thoughts that enable the Soul to claim this birthright.

It is not necessary to cast off the physical shell, in order to realize the life of the spirit. Nor indeed, does DEATH produce the change.

If a person cannot become conscious of his spiritual nature while in the body, he will not do so at the instant of Death. Death is not a magic bath that cleanses from all errors of the mind. Neither is a vehicle that transports the soul to any given place. It is merely the 'dropping off' of the outer covering of the soul, when the character of that soul still prevails.

The Soul's Selfhood

By O. W. Kinne.

Oh, who can unravel the secrets of life?
Discover the innermost springs of the mind?
Dissever the wrappings, as tho' with a knife,
And the bonds of the sentient spirit unbind?
Oh, who can make known to the organs of sense
A survey of the soul with its certain sequence!

Of its manifold movements we feel and we know;
We know of its potency, passion and power;
We feel the effect when its flames are aglow,
And it furnishes light every moment and hour.
Its portals are swept by the flow of the tides
That encumber our feet and our effort divides.

The secret of self is the strangest of all;
It shadows the candle and darkens the book.
Still we lift up our voices and earnestly call
To the higher infinities hopefully look—
'Tis hard for the spirit, however oppsed,
To feel that the gates of the future are closed.

The soul is intuitive—natured with sense—
It knows of itself there is something divine;
It knows, without waiting for final events,
That nothing created can fall out of line.
The ultimates teach that the science of youth
Is preserved for all time in the Temple of Truth.

The Swastika.

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Notes of the Month

The Hindu Spiritual Magazine, Calcutta, gives a very simple process for the invocation of Spirits as adopted by Mahomadhanism:

The Mahomedans SPIRITS have no tables nor cabinets, neither musical instruments nor trumpets and neither photo cameras as accessories. The only things they require are dark rooms and perfect seclusion; pervaded by sandalwood or myrrh fumes. The spiritualist squats on a mat or *durree* on the floor, faces west, takes his rosary and goes on monotonously repeating certain passages of *Al Koran*. When he has done so for over 200 times in about an hour or so, the space in front of him gradually assumes a misty appearance and a whitish ovule is formed at the centre. In that light ovule the faint outlines of a human figure gradually make themselves evident, gradually but slowly developing till

at last a spirit form stands distinct, quite visible to the eye. To this form the operator addresses some words in Arabic and he is asked to bring in the spirit of a particular person who is wanted. Then the form fades away slowly leaving the fumes to cover the space and a little after two ovules develop and in them the forms of the first spirit or control and of the spirit wanted show themselves, the second spirit's form being formed by the control. Now the operator speaks face to face with the spirit wanted and the questions and replies are quite audible requiring no accessories as trumpets. Talking over both vanish away and then certain passages of *Al Koran* are repeated; and the operator steps out of the circle which he had formed round his seat before he began the invocation. The process is so very simple and so much free from danger that one can easily

do it, only he must be a Mahomedan. or at least he must earnestly repeat the formula *La Ilahi il Allah, Muhammad Rasul Allah*—(there is but one God and Mahamet is his prophet)—which no man can object to.

There are equally easier processes in the Hindoo system; as the H. S. M. promises to give an outline of such in its next issue we earnestly await our contemporary and then shall discuss about it.

* * *

The *Occult Review* for April 1916, quotes in its Notes **Spiritualism & of the Month of Religion.** an instance when a departed soul appeared before one (who was a friend in its earthly life) and asked Mass to be said for his Soul. The departed one in its earthly life was a Catholic. There are various instances in which the departed have appeared and asked for such reliefs. It is a wonder that religion steps in even in the Spirit world. Where is the end then and what Truth are we to learn from all the these Spiritualistic researches!

* * *

In our 15th October, 1915 issue of the *Kalpaka* there appeared a query under the heading **DREAM** 'Dream Problem: Wanted Solution': A gentleman in sound health, both physically and mentally, is having a dream

almost every night when he goes to sleep and in his state of dream he addresses an assembly of men, the majority of whom are his friends and acquaintances. During the course of his speech he explains to his friends that it is a dream and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. To this he replies that he will think over the question when he wakes up and will explain his reasons when he meets them next time in his dream. At this explanation they all laugh at him and call him a lunatic. When he wakes up he finds himself very much puzzled, and in his waking state even he is unable to find any solution to the problem. He wants now to know how he can convince those creatures of his dream during the dream state that it is really a dream.

There came a reply from one of our readers, but we withheld it expecting replies from our contemporaries as the question was simultaneously published in almost all the journals. *The Flaming Sword* (America) has in reply to the above: There can be no possible explanation of this dream state to people who believe in extraneous spiritual world; a world entirely separate from the present world of humanity.

But with the knowledge derived from Koreshan Science, which locates the spiritual world in the interior (brain) of the living humanity, it becomes less difficult, because, as we know, in a state of unconsciousness, like that of sleep, the external intellect become dormant, and that which has been called the subjective mind is open and active.

This so called subjective mind Koreshan science denominates the spiritual world is just as real to its inhabitants as is ours in our conscious life. In that life there are states of progression and retrogression similar to the development in the earth life, and a condition corresponding to death on this plane, where a similar ascent and descent are also reached.

"In questions answered by Koresh" (in the *Flaming sword* of May 3, 1901), may be found the reference to this subject by him. He says: 'Dreams of the higher, and therefore of the important, order the projections of the past into the mentality of the present. All things in the universe repeat themselves in their proper order; and dreams - like visions - are often the observation of the future by a repetition of the things of the past.'

They are produced by the activity of spiritual entities in the brain and body. They are not so reliable as determining warnings or directions as they were in the past, because they belong to the inspirational order of mentality, and this is directly opposed to the state of illumination.

"The Apostles of the Lord were inspired men. Men today should not be inspired, but illuminated; that is, enlightened. Inspiration now is a dangerous and uncertain guide. This is because inspiration in this age of the world is a counterfeit, by the devil, of the inspirations from the Lord in ancient times".

Now we hasten to publish the solution received from our friend and subscriber Mr. Kamta Prasad Dube:

Just as a Yogi during his physical state would tell the physical world that the world is really an illusion, because the people of the world are not in *Samadhi*; similarly the gentleman in question during his dream state should tell the creatures of his dream that it is really a dream because they are not asleep.

The Soul's Deepest Reflections

BY J. BEN LESLIE,
LOS ANGELES, CAL.

As daily servitude comes to a close, and the mind is free from its duty in that respect,—the sun departed from view, beyond the western horizon, and the evening tints have blended into the shadows of twilight; mortal eyes cease to contemplate material vistas, and the eyes of the soul, open by the energetic influence of the mind, when they perceive the conditions and events of the present, reflect upon those of the past, and endeavor to penetrate the mystic veil of the future. It is then that the mind is most apt to turn back upon itself, and its past operations,— lift the veil that shields the sacred shrine of memory, that the soul, with its spirit eyes may review the scenes and events, there recorded by the force of its intellect, which it contemplates in sacred silence.

Marvellous indeed! is the triune existence of the spirit, soul, and body, coexistent, and cooperative, as a unit of individuality, thus embracing all the functions of activity,— establishing the principles of cause and effect, and the ability to cognize and contemplate them.

Divine! is the force of the mind, which holds fast to the events, and

conditions of the past,—considers those of the present,—projects in contemplation regarding those of the future, and contrasts truth with falsehood, for the ultimate knowledge of facts. Thus it nourishes and gives rebirth to that which is acceptable to its own force of conception, and therefore propagates, and sends forth that which it has conceived, to diffuse sensitive minds where it finds lodgment for future consideration, or successive production, which condition establishes the cycle of thought propagation, whereby it dispenses knowledge.

Wondrous is the law of concentration, which is the central throne of formative principles, and the assemblage court of the virtues of life,—qualities of being, and the chamber of activity. It is the force that holds the universe and all its material forms, in obedience to the magnetic and electric principles, and is the force by which man contemplates, and the rule by which his mind finds a solution to its contemplations,— while conviction proves in relation to his negative, or affirmative conceptions.

Sublime! is the force of reflex reason, which operates in the mind,

regarding things of the past, upon which it muses, ponders, or deliberates, to reestablish facts, and re-enforce memory.

Glorious! is the reflex act of the soul, which thus illuminates the shadow events of the past, with the light of knowledge, and radiance of truth, making the vistas of life appear to the mental eye, more in harmony with the laws of progression.

As the individual mind turns back upon itself, and its operations; or to the events of the past, through the medium of thought, it gives pleasure, or sadness to the soul, according to the acts considered. There are many bright vistas along the retreating life line, whose reflex sheen, detracts the soul's vision from the darker conditions, which memory has portrayed on various occasions, and which makes the material existence more tolerable, and strengthens hope, in the event of the spiritual. Therefore the problems of life, bring assurance, through the knowledge gained thereby.

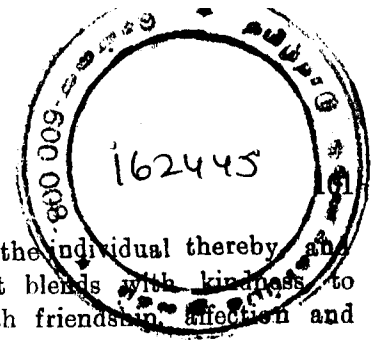
Kindness is a very dear quality, in opposition to revenge, which ennobles the soul of the individual possessing and manifesting it.

Gratitude, the social virtue of justice, is the true reward for kindness and when given, develops the

soul of the individual thereby, and the act blends with kindness, to establish friendship, affection and love.

The intensity of concentrated thought, and the frequent application of it, in any phase of reflection, develops a greater knowledge of the facts considered, and therefore establishes the degree of sadness, or sorrow; gladness, or joy; censure, or reproach; commendation, or praise, which conditions qualify the ultimate fruitage of the intellect,—preserves it in the storehouse of the mind, for future reflective use, to nourish the soul,—develop it, and strengthen the spirit, which affords its force of activity.

Appalment, or confidence, oftentimes, are the result of mental conditions, cooperative with influences, aside from those belonging to the intellect of the individual, especially so, when looking forward to the eternal future, or past, which in their continuity, form the cycle of events, that blends existence into individuality, capable of perception and reflection, which affords education and development unlimited, and eternal, as it revolves on the cycles of time, gathering knowledge from future perceptions,—present realities, and cognitions, which it deposits in the archives of past events, for reflective consideration.



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As the principle of refflorescence, causes vegetation to bloom again,—reflourishment, to flourish again,—and reflucence, to flow again: so does reflection serve the intellect,—qualify the mind with reborn thoughts,—reestablish force to develop them, and renewed influence to the soul and spirit, in its reiterations regarding past events, whether of a spiritual, or material nature; historical, political, or religious facts.

Since the soul is inseparable from its mental faculties, or that of sensation,—and therefore endowed with the divine force of continuity, it is capable of mental reflection, after it has ceased to inhabit the mortal form.

Reason, the chief faculty of reflection, and of contemplation, appeals to itself for truthful decision, regarding human actions,—perceives truth,—deduces one proposition from another,—draws conclusions, and gives correct understanding. It points out the natural and eternal contrast between virtue and vice; goodness and wickedness; truth and falsehood; right and wrong; justice and injustice. Therefore, deeds, or acts of the soul, made manifest through the agency of the body, or by the force of memory, and reflected thought, may be recontemplated by the soul's intellect after it has passed to the realms of spirit. Reason shall then justify,

or condemn the conscience,—punish, or reward the soul, according to the deeds done in the body. Remorse will be the sword of sorrow, which shall inflict pain for guilt and injustice,—the reproacher of conscience—causing it to cry out for sympathy and pity, in regard to the soul's grosser crimes, while compunction holds it in bondage, and humility, for sin and minor offences.

The historian reflects upon facts and events, past and present,—reduces moral philosophy to examples for general consideration and reflection. The Civil and Political, giving knowledge of States and Empires,—the Ecclesiastic, that of the Church,—the Sacred, that of the Scriptures,—the Profane, that arising from other sources than inspiration,—the Natural, that of all the productions of Nature. Thus the reader contemplates and reflects upon the annals; the chronicles and the memoirs, as paged in history or views and reflects upon these historic scenes, previously reflected upon and reproduced by historic painters; sculptors; musicians; architects; etc., by force of their consideration and reflection, while creating their specimens of art, which manifests the degree of their skill.

No mentality, be it humble, or exalted, is without some degree of cognition and reflection, upon the

specific nature of the ideas entertained, or the acts it has caused to be performed, which accordingly, may be profound and lasting, or transitory and soon forgotten.

As the force of thought induces the mind, to traverse the line of reflection, it recognizes two generic passions, Love and Hate, from which other degrees of passion and affection spring, thus qualified, according to their specific nature.

Pausing at the Court of Hatred, we find the soul contemplating, and reflecting upon the principle of Evil. Thus stationed, as a ruling force, it has influenced through the conditions of fierce and vindictive animosity; deep, bitter, malignant, and long contemplated personal enmity; public and national hostility,—the breeder of wars and strifes; and all other conditions of hate, which lead to detestation; great aversion; ill will and abhorrence, arising from the adherence to, and reflection upon evil passions.

Pausing before the throne of Love, we recognize the soul, contemplating the principle of Good. In opposition to Evil, it dispensates, and governs humanity in regard to their attitude towards God; man; neighbor; husband; wife; and children. It manifests through degrees of passion; calm and considerate affection to relatives; tenderness to

the meek, or the afflicted; and kindness to all. Assuming the degree of ardent passion, it qualifies the individual with desire, especially in regard to the sexes,—that of the emotional, accompanied with desire regarding sentiment;—and that of the impressional, when induced by external objects.

Passionate affection, when considered in a purely generative sense,—limited to the laws of nature,—and restricted to moderation, become a virtue, by sanction of the laws of God and Man, being the chief influence governing the creative principle of the former, by which parentage, offspring, and race is established, and perpetuated; while the degree of excess, or moderation, is controlled by the latter. Hence the degrees of happiness, or sorrow resulting thereby. Under the serious test of consideration, and frequent reflection,—when ungarded by the influence of virtue, it oft times leads to hate; jealousy; and later, to crime, which further begets misery, sorrow, and degradation, thus governed by the influence of Evil.

On the other hand, there is a higher degree of love and affection, than that governed by ardent passion, which belongs to the soul, as a divine principle, and therefore, in its purity of purpose, is free from sexual desire, and by nature, is

spiritual; hence, eternal and therefore everlasting. It endows the soul with contentment, happiness, and the fruition of joy, according to the degree of the soul's development, mentally and spiritually.

Hate, viewed in its malign or invidious aspect, is an effective motive force, which influences passion; excites feeling; and forces the soul into a condition of mental activity, regarding its interests, whether pertaining to love, or general events. Thus the soul becomes conscious of the depths of its resources, to a certain degree, and the value of the knowledge it gains by the contrast between good and evil.

Passion makes manifest, according to the impressions made upon the soul, by mental or external agencies, which induces love for glory; poetry; natural arts; the beauties in nature; the sincerity and sublimity of virtue and those arising from ardent, emotional, or inspirational influence.

Reflection upon these conceptions leads the soul to act adversely, in accord thereof, which contains manifests in degrees of love or hatred; joy or grief; anger or pleasure; kind regard, or enmity; charity or sensure; attachment, fondness regard, or scorn, contempt, and indignation; tenderness or harshness; sympathy or disdain, which results, it accepts, or rejects ac-

cord ing to the degree of reason it exercises in reaching the ultimatum.

Thus, the Author, the Poet, the Sculptor, the Musician, and the Architect, reflects upon his works, and the mental, or external impressions, and objective influences, that rendered him conscious of his ideals and ability to create accordingly, by conative force.

The Historian reflects upon the precepts of moral philosophy, and reduces his conceptive ideas to examples, thus dealing with facts and events, regarding the races of men; their establishment of Nations, States and Government, also Geographic conditions of the Earth, etc. Thus doth he become a reincarnator of past concepts, through historical influence, causing reborn conception in the minds of present and future generations. The same principle is manifested by the works of the artists, poets and musicians, which is the only true reincarnate law, carried into effect, by reincarnated thoughts and ideas, by the force of impression, and reflection, upon thoughts and ideas, or facts and events, pre-historic, and historic as gained mentally, or objectively. (For further ideas on this theme of reincarnation, see the article in 'Submerged Atlantis Restored', by the author of this article).

Theologians reflect upon Sacred History, embracing religion;

creeds, isms and dogmas of the past, and likewise, by their influence, cause other minds to accept the ideas conceived in the past, which therefore are reconceived in the present, and likewise will be in time to come. Therefore are minds moulded, made receptive, and caused to be reflective, according to the ideas conceived. The same can be said of Politicians.

Reflection, therefore, is a natural tendency of the mind, regarding past facts and events, various in existence,—deep, profound, or shallow; good, or evil; according to the conceptive force of the mind; the ideas considered, and the ultimate result thereof.

The deepest reflections of the soul, however, are those pertaining to love, in its most, noble, or spiritual sense. That which belongs to it eternally, pure and undefiled by mortal desire, or ardent passion; but, calm, serene, and divine, which electrifies, illumines, and beautifies the soul, both in the mortal and the spiritual existence. That love which prompts the soul to exercise passion, for the glory of purity, divinity, and spirituality,—emotion, such as controls the mind in conative obedience to the highest, and

noblest requirements, for human elevation,—affection, such as excites a feeling for the good of humanity, and which further manifests through sympathy; kindness, warm regard, and good will to all mankind.

In conclusion then, dear reader, let me entreat you to consider the theme of this article, in its profoundest, and broadest sense. Let every act and event of your lives, be authorized by deliberation, sanctioned by meditation, and sealed by reflection, whether for practical purposes; matters of speculation, or moral improvement, and greatest of all, the sacredness of love, in whatever degree it appears, and especially so, in its aspect of spiritual purity and divinity, which is the highest and noblest attribute of God in man, of which he is a part. As God is Good and Good is God, ruling on the throne of Love, and Hatred, the adversary thereof, let the force of intelligence, and the influence of reason, lead in contest against the latter, to gain conquest of the former, and crown the soul with the everlasting laurel of Love, whose reflex influence, is purity divine.

Divine Healing

Strange Experiments.

(SOROJ KUMER SEN)

For sometimes past I have been engaged in spiritualistic and allied researches. I have experienced some strange phenomena.

One night, in the presence of some respectable gentlemen, a boy named Nilmani, was asked by me to lie down in a bed and to keep thinking of God as long as he can and sat by his side. After some fifteen minutes I found the boy in a semi-conscious state. His eyes were closed, he could hear me but could not reply. He answered my questions by the movement of his head.

There was a very stout and strong young man named Habu Babu among us. Nilmani was lying flat with folded hands resting on his breast. I asked him if he could increase his weight. He replied in the affirmative. Then on testing it was found that his weight was actually increasing. Finally his body became so heavy that even Habu Babu could not raise the boy even by the fraction of an inch, by exerting his utmost strength.

Now he was asked to lighten his weight. Then it was found that his body was gradually becoming lighter. Finally, his body became so light that Habu Babu was able to raise the body of Nilmani by exerting very little strength. Almost all the gentlemen present were cross materialists and

became astonished. Then Nilmani caught the right hand of Habu Babu, gradually increasing his strength to such an extent that Habu Babu by his utmost attempt could not release his hand out of the clutch. Then Nilmani was asked to release the hold. Here it may be noted that Habu Babu was known to be a very strong man, while the other one was a boy of seventeen. His was a weak constitution, being far from healthy.

* * *

Some days later I had an occasion to visit the house of a Zemindar. His hands and feet were nastily bruised and otherwise injured by a fall from his horse. In the course of our conversation he asked me to try to relieve him of his pains.

I agreed to make the experiment of curing him without any medicine. His condition was summarily this:- Pain all over the body; could walk with some difficulty; severe pain in the bruised spots; could not straighten two of his fingers; splitting pain in those two fingers.

Now, I took with me two of his sons to a separate house. There, I asked them to think of God; within a few minutes they lost the outside of wide-awake consciousness. Then I asked, rather requested them to cure their father through the kindness of

God. They shook their head in consent. Some twenty minutes later their father came and began to knock at the door. The door was opened and he expressed his astonishment that all his troubles have almost vanished and he could walk without any difficulty and could straighten his fingers with almost natural ease. Within five minutes more he was cured completely.

* * *

On another occasion I visited the house of the same Zemindar. He requested me to try to cure a widow, aged 26, in his family. She was bed-ridden for fifteen days. She was first attacked with diarrhoea and fever. When these were cured dysentery had stepped in. Ayurvedic medicines were being used without any effect. The patient had severe pain in every part of the body.

I asked her to think of God. Within half an hour she was completely cured. All her troubles disappeared, she felt her natural strength reappearing. Since then she is enjoying her natural health.

It was one night that she underwent my treatment. On the same night she, after curing herself, cured the somewhat troublesome pain in one of the fingers of the Zemindar; and that same night she also cured another boy living in the same family. The boy was laid down by an attack of fever and diarrhoea.

At the time of the treatment the boy was lying in a separate house. The boy was cured within an hour.

This power of healing without any medicine may be developed in any intelligent boy or girl.

* * *

I am giving another instance. It was, at Jorhat, Assam, that a certain gentleman came to our house with the aid of two sticks. His right ankle was severely injured. My nephew, aged 6 years, said that he would be able to relieve him of all his troubles.

My nephew sat in a separate room and thought intensely remembering of God. Within fifteen minutes he was completely cured.

* * *

Once, the son of a man named *Patai*, was attacked with cholera. Within ten hours the condition of the boy became almost hopeless. I was requested to see him.

I found the boy in a senseless condition. The members of the family were weeping sitting around his bed. I returned to my home and asked one Nanibala a girl living in our family, to cure the boy. She sat and thought intensely of God; then she lost the outside consciousness. After about forty minutes she returned to her normal state and said that the boy would be alright within 14 hours and would regain his former strength. Her words were fulfilled; we ourselves as well as others were all astonished seeing the boy regain his strength so soon after an attack of cholera.

* * *

A 17 years old daughter of a Mahomedan gentleman was seriously ill. I

was requested to see her. I found the girl suffering from high fever. She was suffering for the last 15 days. Temperature never fell below 103. She had pain all over the body. There was burning and excruciating pain in the abdomen, in the region of the heart and in the head. She had no sleep at all.

I expressed my desire to try to cure her without medicine. The parents and other relatives of the patient agreed.

Then I asked the patient's sister, Ayesha by name, aged about 15 years, to sit down in a chair about twenty feet from the patient with her back towards her. I sat in another chair on her left side. I requested her to think intensely of God. Within two minutes she was in the subconscious state of mind. Then I requested her to try to cure her sister. About a minute later Ayesha whispered to me that she had just begun to cure her sister. About two minutes later the patient's trouble began to lessen.

After sometime I asked Ayesha, if she could tell us anything about her brother who was reading at Sylhet. Then she said that she had actually seen her brother at Sylhet. She gave a vivid description. She said that her brother was suffering from a severe attack of cold. All these were proved to be true. Neither she nor I did know any of these things previously.

Next I asked her if she could see Calcutta and give us a description of what she would see. After sometimes she gave us a vivid description of the Howrah Railway Station, Howrah Bridge and also of the Harrison Road, and Sealdah Station. She had never seen Calcutta.

Next she was asked if she could see the Kaba Masjid of Mecca. After some fifteen minutes Ayesha returned herself to her normal state.

She gave a vivid description of the Masjid. It was correct in every detail. She had remembered everything she has seen and heard in her subconscious state. Then she said that she had done everything for the cure of her sister. I asked Ayesha if any of the troubles of her sister would increase again. Saying 'Let me see', Ayesha closed her eyes of her own accord; after some seven minutes she opened her eyes and said 'I don't see that any of her trouble would increase again. I have done everything for her. Soon she will be alright'. All her extruciating pains vanished on the night of sitting given by her sister, other pains disappeared on the following day, temperature began to fall steadily, and on the third day the patient was alright.

(To be Continued)

Christ and Tiruvalluvar

By T. LAKSHMANA PILLAI. B. A.

(Continued from the last issue)

We shall now proceed to the work of comparing the teachings of Christ with those of Tiruvalluvar.

One of Christ's characteristic sayings is 'Resist not evil.' He says, further 'Ye have heard that it hath been said, 'thou shalt love thy neighbour and hate thine enemy., But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you.' These are some of the noblest utterances of man, and are worthy of a great leader of the human race; and the train of thought seldom occurs to an ordinary thinker. It is doubtful, however, whether the advice 'Resist not evil' has been correctly understood by all. Count Leo Tolstoy, the great sage and writer of Russia, interpreted the meaning of the saying (see an article in the January No. 1913, of 'East and West.') But he has been supposed to have read into it 'a doctrine of non-resistance, not to say a passive acquiescence in injustice and oppression that almost amounts to a direct encouragement of wrong-doing on the part of others in order to practise one's own virtues.' In a recent article on the subject which appeared in the *Monthly Review*, we find the criticism of Tolstoy's interpretation has been very sensibly refuted by Mr. T. Sriramulu. He has pointed out (and this elucidation is saying of Christ in its proper

light) that Tolstoy nowhere says that we should submit to iniquity and wickedness passively and plainly. 'What he means by it is the same as what Christ meant by it, and it is simply this—Resist not evil by evil that is, by violence. Simply because it cannot be vanquished by it. Evil is violence and violence is evil. Evil cannot suppress evil, but only good can.....Non-resistance means negation of only physical opposition or resistance to evil. It does not negate moral resistance to it. But on the other hand, it sanctions, affirms and enjoins unyielding moral resistance to it. If it is our duty, in obedience to the moral laws of God, not to resist evil with brute force, it is equally our duty to resist it with moral force'.....Tolstoy holds that, 'whatever progress humanity has made up till now, is entirely the work of those who, in weal and woe, have been true and loyal to the divine light within themselves.' What does Tiruvalluvar say on the same subject?

மிகுதியான் மிக்கவை செய்தாளைத் தாழ்த்தி
தகுதியான் வென்று விடல்.

'The way to conquer a tyrant who does acts of oppression is through one's own virtue.' We think this is exactly identical with the thought of Christ as interpreted by Tolstoy. Says Tiruvalluvar again.

பெயக்கண்டுநெஞ்சுண்டமவர் நயத்தக்க
நாகரீகம்வேண்டபெவர்

'Those who desire the enlightened regard of the world would calmly swallow even poison offered to them.'

இணரெரிதோய்வன்ன வின்னசெயினும்
புணரின்வெகுளாமெனன்று.

'Though one receives injury as keen as when burnt by fire, it would be well if one be not angry for it, if possible.'

அறனினுனெல்லாந் தலையென்பதிய
செறுவார்க்குஞ் செய்யாவிடல்.

'Not to return evil even to those who offer it, is the crown of all virtues.'

பொறுத்தலிறப்பினை யென்றுமதனை
மறத்தலதனினுநன்று.

'Let a man ever bear patiently the injury he receives; it would be still better if he can forget it.'

அகழ்வாரைத் தாங்குதலம்போலத்தம்மை
யிகழ்வார்ப்பொறுத்தறலை.

'It is best for those who receive injuries to bear with those that cause them, as the earth bears with those who dig into it.'

கறுத்தினுஞ்செய்தவக்கண்ணு மறுத்தினு
செய்யாமை மாசற்றார்தோள்.

'It is the aim of the spotless not to return evil even for evil frowningly done to them.'

தினெல்லதற்பிறர் செய்யினுநோனொந்
தறனல்ல செய்யாமைநன்று.

'Though another should do to us unworthy things, it would be well if, without sorrowing for it, we can refrain from unrighteous acts on our part.'

இடுக்கட்படினு மினிவந்தசெய்யார்
நடுக்கற்றகாட்சியவர்.

'Men with unshaken (inner) vision do not unworthy things even under adversity.'

The above will show the various aspetes in which Tiruvalluvar has dwelt upon the same noble and far-sighted idea as is contained in the sayings of Christ, beginning with 'Resist not evil.' In this connection, it may be added that not to resist evil by evil requires fortitude and courage of a high order—not physical courage, nor even moral courage, but what has been aptly called by some, 'Spiritual courage'—a virtue which has shewn itself in history but rarely, as in the case of Christ and some few great souls of the world who practised it in their daily life. It is the result of a spiritually elevated condition of the mind to which ordinary men have neither the wisdom nor the courage to rise. A policy of non-resistance would be commonly construed by the unthinking portion of the world to be an unmistakable sign of cowardice (as indeed, among ordinary folk, in many cases, such non-resistance is really dictated by cowardice, or the inability to retaliate), and it is only with the lapse of time that people get the mental perspective to understand and appreciate the loftiness of soul, and the spirit of love and forgiveness which underlie the non-resistance policy of really great men. But under any circumstances, the virtue carries its real value with it; and the self-sacrifice and sometimes martyrdom which it involves is bound to work out its wonderful effect

in revolutionizing the world, and, in any case, will substantially contribute to the strength and progress of humanity of the right kind and in the right direction.

We come now to Christ's admonition 'Love thy neighbours and do good to them that do evil.' 'For,' says he, 'If ye love them which love you, what reward have ye? Do not even the publicans do the same?' Nobler sentiments than these have never been uttered by man or angel. Let us see what Tiruvalluvar says on the same point.

இன்னுசெய்தாரை யொறுத்தலவர்நாண்
கன்னயன் செய்துவிடல்.

which may be rendered thus:—'The way to punish those who do evil is to shame them by doing good.'

கண்பாற்றாராகி நயமலசெய்வார்க்கும்
பண்பாற்றாராதல்கடை.

'Nothing can be a worse situation than not to be able to do good things even to those who will not befriend us.'

நட்டார்க்கு நல்லசெயலின் விரைந்ததே
யொட்டரை யொட்டிக்கொளல்.

'To be reconciled with one's enemies needs greater haste than to do good to one's friends'. The above sentiments are substantially to the same effect as Christ's. Even more wonderfully striking is the identity of thought in the reason which would be assigned for such a course of conduct:—

இன்னுசெய்தார்க்கு மினியவே செய்யாக்கா
லென்ன பயத்ததோசாவு.

which means, 'if one can not do good to those who do harm, of what use is one's worthiness?

Here is Solomon:—'if thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink. For thou shalt heap coals of fire upon his head, and the Lord shall reward thee'.

(To be continued)

Talks To Young Men

(BY SHELDON LEAVITT, M. D.)

XI

Concentration.

There must be concentration of thought and effort on whatever the young man may have in hand that it shall be made to approach a realisation of his expectations. The sun's rays are brought to a burning point only by converging them to a focus. We are

enabled to use our vision with effect only when the rays of light are so bent as to fall at a single point on the retina. In a similar manner it is essential that all thought and effort be turned strongly upon the objective point of desire, in order that, through action of the

given reasonable attention and protected from abuse. The young man of good habits and confident spirit need not fear to give himself hard tasks. He will grow strong and facile under their action. The organism will feel the soreness and fatigue incident to protracted work, but the subliminal power will come the more strongly to the rescue, and endurance will thus be augmented. Effects are uniform when the action is consistent. *The more one concentrates, the greater his powers of concentration.*

What to Concentrate Upon. There is no rule of life so rich in developmental power as that which demands that one put thought and purpose into *whatever he does*. The young man should learn to concentrate his energies on whatever he may have in hand, as by so doing he cultivates a habit of mind which will almost insensibly develop his mental and physical forces to their limit. Emotions will tug at him strongly and will seek every opportunity to divert him, so that eternal vigilance will be required to preserve his steadiness of purpose. Human energy is effective only when concentrated, and yet its rays can be converged one day after another upon the efforts essential to success in life only as one succeeds in holding before his mind, with never-flagging zeal, the exceeding importance of the action. It is in this manner that emotion discloses its priceless value.

When the value of undivided attention to the action of the moment is recognised, it at once becomes apparent

that one does not need to wait for special occasions to bring into action his most efficient developmental forces. Every hour of every day furnishes desirable opportunities for the best unfoldment. I do not mean to undervalue the importance of special, self-appointed occasions, but aim to show that when there is lack of time and opportunity for solitary moments of concentration, all the necessary conditions can be established in the midst of the noise and bustle of life. So again I say, *Put thought and purpose into all that you do, as this is the best kind of mental and physical concentration.*

The Quiet Hour.— When special times and reasons are available they ought to be improved to the utmost. An indifferent observance of the quiet hour is dissipating to energy. Unless consistently utilized its better be omitted.

'Enter into your room, and, when you have shut the door, do not sit down and attempt to fix your thought on a spot on the wall, nor on the end of your nose, as some would have you do; but intend your mind along predetermined channels of thought. Make it an hour of useful mental action rather than one of inane negativity. *Intuitions and valuable ideas are not borne in upon the consciousness in moments of emptiness and indifference, but come to it over the vibratory wires of thought, just as concentrated sunbeams readily carry electric messages.* Making the mind inactive is not mental concentration. The negative state is never assumed without a degree of risk. Keep your

mental forces well in hand. *Following Yogi practices never made a vigorous mind nor a strong body.* My advice to the young man is to choose Western rather than Eastern, methods of thinking and acting.

Protracted thought, when profound, will tire the untrained mind, just as protracted muscular exertion will tire the body; but in both instances repeated experiences of the kind tend towards development. *The ignorant are deterred from energetic doing through fear of harm awakened by the sense of fatigue which follows strenuous action; but the wise recognise in such experiences no cause for alarm, and reap a rich reward for their faithful persistence.* Exercise of our powers within reasonable limits is always beneficial when fear is banished from the mind. The headlong way to disaster is in the direction of doubt and misgiving. *The interrogation point, though useful in its place, is sometimes one of the misplaced switches which turns us into the ditch.* Fear not, but believe; 'All things are possible to him who believeth.'

Concentrated Doing. Concentration of mind paves the way for concentration of action. There is such a thing as dissipation of energy. Some people get too many irons into the fire at one

time, so that while one is being beaten into form, others are burning up: Variety of action is to be chosen; but all our powers are to be concentrated upon *one thing at a time*. After doing one thing well we can safely and restfully turn to another. The young man should bring his first effort to a successful issue before he takes up a second. He should be sure to finish *whatever* he deliberately undertakes, with credit, or clearly demonstrate that no one, under like conditions, could succeed. Young men are too apt to infer that their talents are ill-suited to what they have undertaken before anything but a poor effort has been demonstrated. One ought never to give over his endeavours of a particular kind until he has made sure of having done his very best. Many a man halts on the very threshold of success. Let the young man concentrate all his efforts and return to the attack again and again, if he would prevail. The convergent rays of energy will ultimately burn their way through.

Begin anew!

Always begin anew!

When spectres of the past thy steps pursue,
And taunt thee with the failures thou hast made,
Be not afraid—

Up, and begin anew!

wonderful creative energies of mind, the thing held in fancy shall be materialized to sense.

Aids to Concentration.— First of all it is essential that strong interest be aroused and turned with energy in the direction of whatever is sought. To seek in a half-hearted way is to fail. The indifferent never catch even a butterfly, much less a hare. The careless ball-player never contributes much towards the success of his team. It is the wide-awake, enthusiastic man who gets to the front and carries off the prizes in life's contests.

Desire of the most intense sort must be set on the thing for which we propose to contend, or the prize will never be won. In order to command right effort the thing itself has to be worth while, and when it is, and the spirit of the young man is worthy of him, it will impel him strongly in the right direction. A mere wish cannot wake the mental energies to a winning degree; there has to be a burning longing which keeps the temperature of the whole organism at a heat which melts all icy barriers, and turns chilling blasts of opposition into genial zephyrs.

But it is impossible to hold the thought to anything which does not interest to the absorbing point. The magnetic attraction of the thing has to be constant and compelling; otherwise the compass of the soul will prove unreliable. To be sure, conscious volition may prove efficient for a time, but the sustaining power of profound emotion is required to perpetuate the motion. Will is effective only when it

is supplied with a fund of emotion able to sustain the action. But will itself does not furnish the power, any more than does the ship's rudder; it only uses the motive power to command to the best advantage.

From all this we are logically to infer that desire, in order to be of winning character, has to be profound, impelling, uniform and commanding. The energies have not only to be launched with confidence and power, but they have to be sustained day after day by unflagging zeal, and unwavering determination. The young man has to have a large backbone as well as an ample wishbone. Failure is fostered by a predominance of the latter.

But concentrated effort will fail, after a time, and fall like a tired bird by the way, unless accompanied by an assurance of success which never falters. They triumph, and they only, who are able to lay a strong hand on the future of their hopes and draw it into the eternal present. By faith it is to be brought nigh. We should go perpetually onwards, if able to go at all, in a vain chase after a true *ignis fatuus*, were to forever look upon the fruition of our heart's desire as a thing still in the future. In order that it may become really ours, the law of seizure and appropriation must be applied. Though the thing itself looks as far away as the moon, in childlike confidence we must reach out for it, and then, unlike the child who tries to capture the moon, we shall find it under the hand.

The great aids to concentration are, accordingly, Desire and Faith, without which no young man can arrive at his hoped for destination. How to acquire these is not so easily told and yet some of the conditions upon which they may be had are well known. In those who reach the highest planes of attainment, these elements appear to be innate in all their strength. Such people may be said to be children of destiny. They are impelled along particular lines clear to the goal. They feel, 'Woe is me if I do not these things'. Desire requires no probing and faith soars on eagle wing. They would find it much harder to resist the urge than to yield. A heavy necessity is laid upon them. They cannot overcome the tendency to deep concentration. But a high degree of success may be attained as well by those who have to resort to the arts of the driver. The former are the true geniuses while the latter are the plodders. One comes to his goal with a bound, while the other has to labor and struggle to get there. The character of the first comes to them ready-made, but, like all such garments, they are not turned to every line of the form and often are truly ill-fitting; while that of the latter is made to order and is far more likely to fit the one who wears it and add much to the grace of his appearance. We admire those of the former type in some of their features, but detest them in particulars. The latter command far more of the worshipful spirit, which raises the object of admiration to the dignity and splendor of a god. He who wins in the face

of opposition and difficulty is the true hero.

Earnestness of desire and steadiness of faith will not be thrust upon the young man; he will have to seek them and open all the avenues for their approach. They are to be cultivated with all diligence. They are to be had for the seeking; but they yield themselves only to those who will not be put off. When zeal runs low and faith wavers, one should go into the silence, and there, in solitary conference with the source of inspiration and help, should the floods of emotion, in all their helpfulness, be turned into the channels of conscious life. It is not always easily done, and one may need the aid of the spoken or written thought another to open the gates, for so it is that we are set to aid one another.

Concentration of thought must precede concentration of action, and the mind has to be trained to respond to the influence of the will. *Power is evolved in conformity to the well-known law of development through use and in no other way. We vainly call upon the Infinite to supply us with all such things. They are not to be had for the asking, but as a reward for something done. The way to gain more zeal and faith is to faithfully use all that we have. Energy is always withdrawn from those who do not use it. Weakness and deterioration follow close upon the heels of sloth.*

There is little danger of harmful excess of wisely directed activity. The human machinery wears long when

Vision and Achievement.

URIEL BUCHANAN.

Amidst the myriad fantasies, the scattered beauties and the innumerable voices of nature, humanity is ever in search for the permanent type of beauty, for the most perfect harmony and the richest blending of colors, to enshrine in the heart as the eternal ideal, and to impress on the mind the unfading memories of beatific visions, about which shall resolve all the immanent activities of being.

Art is an effort to call forth the subjective images and make them material, to express the silent music which the heart feels, and to mould the plastic substance of the objective world into forms which symbolize the exalted thoughts that illuminate the inner recesses of mind. The efforts of some men take the form of words, and language becomes the medium for the utterance of thought. Others endeavour to express their ideas on canvas or marble; others pour out their feelings in music; and others, groping among shadows in their search for the unknown, become silent and meditative and are swayed by an influence which changes the line of their destiny. Silence is the golden key which unlocks the hidden treasures of the mind, and concentration is the energy which enables one to give expression to the things revealed. The artist paints on canvas the images that are flashed from realms of beauty, and reproduce with a dexterous hand the visions

imaged forth from the inner chambers of the mind.

The orator, with the power of eloquence which he commands, aways the passion of the multitude, as he now arouses them to fury, now subdues them into calmness; as he incites to war or melts to love. The poet interprets the melodious sounds of nature and longings of the heart. The musician thrills one with the feeling of joy, until all things which engender and foster discord are submerged by the flowing waves of harmony and good will. Music, with magic power, lulls to rest the troubled mind and evokes from the depths of being the sacred attributes of truth and virtue. But the music of poetry, of eloquence and of song, the sweet strains which leave their impress on the mind and all the beauties of art which captivate the eye, produce only spasmodic inspirations which leave a void in the heart when the reaction comes. While he who lives close to nature's heart and feels an affinity with the invisible presence which weaves from the elements the myriad forms that pass in review before him, he who looks upon these manifestations as the reflected images of the subjective universe within himself, and who, in the deep silence and solitude of meditation, communes with the crystal thoughts which have been cherished by the master minds of every age—he who thus lives, is more able to cope with

the vicissitudes of environment and to reap the most bountiful harvest from life's experiences.

He who sinks his thoughts down to the center of contemplation within the mystic depths of his own being, he who studies the realities and beauties of his own mind and becomes acquainted with the feelings and desires, the hopes and longings of his own heart, being earnest and sincere in his search, will extract the sweetest honey from every flower of experience.

Turn the introspective eye and in silent thoughtfulness contemplate the wonders of the supreme and invisible self, whose subtle and mysterious powers control the elements of nature and holds undisputed sway over animate creation. Life, with its centre of rest in the heart's sanctuary, flows forth with enkindling power through every nerve, beams through the eye, and gives magnetic tone to the voice. Personal and self-conscious life, how marvellous and inestimable its power. It sees the universe, yet remains forever invisible to itself; centered within the body, it penetrates the deep realms of infinity and moves with a velocity that annihilates space. Itself formless, it fills the firmament of mind with the images of its own creating. Itself unheard, it catches the faintest sound from the external world. Born of the spirit of love, of the illimitable and eternal; clothed with the elements of water and earth; of air and fire; shaped by the impress of vibrant spheres and nurtured on the breast of nature's bounteous store, it emerges from the

deep darkness which envelopes the infinite and unknown, and enters the firmament of light.

The primal element which sustains us is an unfathomable ocean of mind and life, and embraces everything that is. The indwelling life, the invisible part of us—the ego, the I, or the self-acting through the brain and ganglionic centers, controls and inspires the body, and shapes and renews it like the potter who moulds the clay. The body is plastic and negative to the mind; and the mind manifests its power over the body in an ever-increasing degree as we advance towards perfection.

There are potentialities asleep within the self which remain unrecognised by the majority of mankind, only awaiting the magic words of a positive command to be awakened from the state of lethargy, to the realization of supremacy and power. Men toil unceasingly in the conflict with opposing forces; and year after year the wayside is strewn with the sad spectacle of wrecked human lives who have given up their existence in the unequal struggle. Others continue to face the difficulties that arise in their pathway; they go forward with frail and faltering footsteps, dominated by the paralysing belief in their own weakness, and having a misconception of the obstacles which always confront them.

How often we meet with difficulties which oppress the heart and cause the will to waver, when, if we only knew, we could arise in the dignity of selfhood and speak the word which would set free the latent energies of mind and

give power to conquer all things which bar the way to liberty and progress. We are often unconsciously swayed by the hypnotic suggestion which other minds create, and we yield to the binding influence of race beliefs which we have inherited from the generation of the past, so that the highest part of our nature sleeps, not dreamlessly but as one fettered by the chain of circumstances which he cannot break. We have been taught from the days of our childhood that there are forces external to us which are hostile to life, and that we dare not lift the hand of defiance against them, or arise and assert the supremacy of self, lest the imaginary walls of environment will surround more closely and the forces we oppose cause us to suffer more deeply.

But the chains of centuries are being driven at length; the night of ignorance gives way to the full dawn of Truth's bright day; the dreamer awakes from the bondage that comes of darkness, the will is set free, his thoughts soar in the limitless empyrean, he casts off the shackles of false environment and emerges into light and freedom. The forces which were once cruel and relentless are now obedient servants; the conditions which once retarded progress are now used as stepping stones to higher realms of attainment. The will is now the sovereign upon the throne; altar of truth, the doorway to highest achievements.

Character is the basic principle to be considered in attainment, for character is the essence of man's being, the

one imperishable substance gathered from the wreck of life's experiences. The good that lives in the heart of man is character. It is the mind's most precious crown whose jewels have been wrought out of the years of study and toil of sorrow and pain. If a man fails to create character out of the days of his earthly career, he fails to fulfill the design of his existence. The object and end of nature in man is character. In its fourfold division character is expressed by right feeling, right thinking, right speaking and right acting. Character unites these four attributes and causes the immanent powers of the different planes of activity to merge into a complete unity of harmonic expression.

To build character in its highest and holdest sense, the whole current of life must be charged with the magnetic energy of great and lofty aims. Feeling is the source of the undercurrents of character, and is the throbbing principle in which is folded up the potentialities of destiny. Though invisible, it is present and free in every nerve and cell; though without form, it fills the mind with countless images which are fed and sustained by the finest element of life. Though endowed with attributes which the mind cannot grasp and analyze it exerts an influence which guides our footsteps through all the changes of time. The ability to feel is the fundamental principle of conscious existence, creating an impulse which causes the awakening self to reach out and seek contact with the objective world.

Feeling lies deeper than thought, even as thought lies deeper than words. The first phase of feeling pertains to the material part of one's nature; and in connection with the other senses it enables one to acquire a knowledge of the laws and forces which environ him. But the esoteric aspect of feeling, which is akin to love, is the power which determines choice and directs action. It is the power behind the will. Very few people are able to control their feelings, but follow every impulse which may spring up in the heart, regardless of the disastrous result such actions may cause.

The most important step in the attainment of selfmastery is taken by gaining the power to subdue and direct the impulses and feelings; the next step is to conquer thought, then speech, and finally to gain control of all the voluntary organs of the body so as to consciously direct every moment by the will. To cultivate the feelings so as to be influenced only by pure impulses and noble aspirations there must be magnetic

harmony and beautiful environment, thorough mental culture by contact with bright intellects; purity of thought and periods of silent meditation companionship with nature and thought communion with the higher self. And there must be virtue, for virtue is the great lodestone which attracts the finer essence of life and shapes it into the stately structure of the regenerated body. Virtue is the talisman of the adept and the keynote of magical power. The unscarred purity of one's heart is the priceless pearl of eternity.

When once you have banished from the dark chambers of the mind the ancestral ghosts of superstitions and erroneous thoughts reflected from the dead past, then you may raise the independence of the will above the slavery of environment, break the forged chains that have held your life in bondage to the drift of circumstances, and by your own safe election, by your own sovereign decree, place upon your head the crown of immortal liberty.

Mankind

EITHER we must acknowledge that the word mankind has been wrongly defined, or we must get a new name for our race. Mankind, as now used and understood, does not correctly and fully express what we are.

We are not human beings if human means that we are bound by circumstances, limited in power and wisdom, controlled by conditions, and moulded by environment.

We must call ourselves by another name, or we must strip from the word mankind all the false conceptions surrounding it and let it stand forth in all its beauty and infinitude of meaning.

Mankind is not a race inferior to any in the whole Universe.

Is there somewhere in the Universe a race of celestial beings? Then the human race is a celestial race,

for in the nature of his Being the celestial being and the human being are identical.

Is there an angelic host? Then in the nature of their being the angelic host and the human host are one and the same. There is no difference whatever between them in Being.

Is there somewhere in the Universe, using all the laws of the Universe, master of all the powers of the Universe, using the universal Substance as it desires?

Then this glorious and deathless race is not, in the essentials of its Being, one whit different from the human race.

The difference between the celestial race and the human race is one of thinking.

The conceptions and thoughts of the angelic host are not the same as those of the human host. This is all.

The Thoughts of this glorious race are not as are the thoughts of the human race.

All differences are differences of thinking, out of Being.

Any and all differences of any and all races throughout the whole Universe is a difference of thought and not of Being.

The human race has all the powers of Being that any other race may have.

The angelic host has more desirable conditions than the human race, because it has made thoughts which are truer to its Being than the human race has made. Only this and nothing more.

It has no powers which the human race has not. By the manner of its thinking it has used these powers in another way. Only this and nothing more.

The same glorious Life which is the Life of the celestial beings informs the human being.

The Wisdom of the human race is identical with that used by the celestial race.

The love which thrills through the Being of the celestians is one with the love that thrills through the human beings.

The power of the celestial is the Power used by the human.

Celestial beings have the power to choose what they shall think just as human beings have.

There is no favourite race in the whole Universe. Every race is exactly the same in being and the powers and glories of Being.

The human race, just as all races anywhere in all the limitless Universe, shine with the same Wisdom, live with the same Life.

The race in the Universe having conditions desired and envied by the human race, has these conditions because it exercised its power to choose what to think in a way that the human race has not hitherto done. This is all.

The human race loves with the same Love and works with the same Powers as do all the other races.

The power and need to create is the mainspring of the human race equally with all other races anywhere in the Universe.

We must only accept our Beings and its limitlessness of power, of beauty, of happiness, and make our thoughts like unto it, and our race will prove the wonder of its Being.

Our race, too will shake off its poverty, rise out of its limitation, conquer death and shine with its Eternal nature and meaning.

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EDITOR

Notes of the Month

Our contemporary the 'Divine BLACK Life', Chicago has the MAGIC. curious accusation:

'I have an accusation to make to the Officers and leaders of the American Section of the Theosophical Society, and to any other persons in the T. S. whom it may concern! which I have long deferred; it is this: they have been and are so bitter against the DIVINE LIFE MAGAZINE, and its Editor,—for the expose-of the Alcyone, and the Coming Christ fraud, and the *Black Magic* that is being used under the cover of occultism and spiritualism, that they would like to put the DIVINE LIFE MAGAZINE, and its Editor, out of existence.

It was not enough that the DIVINE LIFE had to stem the current of opposition and hatred in the way of 'thought forms', sent against it, but they must attempt something

more effectual in the way of—*Black Magic*,—and more deadly; and this they have been practising on the Editor since July, 1914, and which has affected my health seriously.

I am very sure that I know the individuals from which it first emanated, and I warn them, and all concerned, that if they do not withdraw their emissaries, in the form of 'elementals' I shall expose their evil doings, and I shall not withhold the names of the individuals engaged in this nefarious business, 'who have the use of elementals' to destroy and put out of existence, persons and things which stand in their way. I always have believed, and I still believe that W. Q. Judge, was put out of existence by his enemies, in the same way—by the use of elementals—one form of *Black Magic*.

Even granting that somebody projects 'thought forms' and sends

out 'elementals' to do harm to the Editor, why not he protect himself against this? Just simply retire to your room, relax yourself completely and enter the silence. You needn't do anything else. It is rather out of form to make such accusations.

* * *

The simple way given to become an optimist is to OPTIMIST practise the opposite of the ways of How to Acquire Pessimism which are:

'Live in the subjunctive mood, meditating on what might be rather than what actually is. Live in the third person, finding fault with other people instead of setting your own affairs in order, and and prescribing their duties rather than attending to your own. Live in the plural number, following the opinions and standards of respectability of other people rather than your own perception of what is fit and proper. Keep these rules faithfully, always measuring the worth of life in terms of personal pleasure rather than in terms of growth of character or service of high ends, and you will be a pessimist before you know it.

* * *

In connection with the Dream Problem referred to in DREAMS. our last issue, one of our adherents Mr. Sant Sampuran Singh, M. L. L. C., writes: All of the creation both visible and

invisible are circulating up and down according to their karmas under the influence of the three qualities of Maya. When the soul acts under the shadow of Tamsic karm, it manifests in itself the dull state, under the Rajsic an active life and when under the Satvic karm, it is wisdom and imagination blissful. In the problem the dreamer slept in a satvic sleep, and he has dreamt accordingly. Dreams are of three kinds and according to the present, past and future activities they shape themselves; therefore this dream can be connected with such a satvic karm which is to bear fruit in the future. The dreamer has some mystic powers latent in him and when these powers are developed he can himself solve this problem. This problem has been without number submitted by the Vedantic disciples to their preceptors and the answer has always been: 'he will know it himself on the achievement of Nirvana'. This is the problem of the Vedant and man cannot understand it until he realises the absorption of the Soul with the Supreme One. A man of realisation being imbibed with himself forgets all else and at the moment he awakens from the trance he sees none other, while after a short time thought forms appear to him and they gradually commence to materialise. In short he fully knows then that all the Universe is a dream all is a mirage and so on.

Great Guru Nanak has said in his sacred teachings:

'Accept first to be died O! disciple!
, keep not hope of life at all;
Become [so solicited] as a dust to all
then come to me (to ask this)'.

'As until a man in waking state will not be able to know this secret of truth till he renounces all the desires and egotism, so the persons assembled in a dream cannot understand such until they are illuminated. I would refer your correspondent to a detailed study of 'Yoga Vasishta.'

* * *

We are pleased to announce the granting of: **CERTIFICATE OF L. L. C. PROFICIENCY** to:

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Christ and Tiruvalluvar

BY T. LAKSHMANA PILLAI. B. A.

The first teaching of Christ has reference to the commandment 'Thou shalt not kill and whosoever shall kill shall be in danger of the judgment'. He refers to the commandment as an old one:—'Ye have heard that it was said by them of old time, 'Thou shalt not kill &c'. Christ while emphasizing the same commandment, went further into the root of the killing propensity, into the emotional causes which led to killing, namely, anger, &c., and added 'whoever is angry with his

brother without a cause shall be in danger of the judgment'. The wording of the commandment is straight, simple and unambiguously clear.

The same advice was given by another supreme spiritual leader of mankind, viz., Buddha, and he is even more explicit on the subject than Christ. His application of the virtue of non-killing directly extends towards all creatures, whether human or other. In this respect, the religion of Buddah stands indisputably superior to all other religions in the

world. Let us see what Tiruvalluvar has to say on the subject. He is very emphatic about it:—

ஒன்றா நல்லது சொல்லாமே; மற்றதன்
பின்சாரப்பொய்யாமே என்று.

The first virtue is not to kill; the next best is truthfulness'. It will no doubt be seen that the placing of the commandment 'Not to kill' first in order, perfectly agrees with Tiruvalluvar's calling it 'the first virtue'.

In commenting on the virtue of non-killing, it is painful to have to sound a melancholy note, while we turn our attention to the practices obtaining in the world and to the grim pages of history. It is doubtful whether the spirit of these commandments has ever been correctly grasped, or firmly adhered to, by most of those who have purported to follow the teachings of these great masters. Nay, the 'very head and front' of their sins is against this first and foremost of all the commandments! It is awful to contemplate the doings of the savage or diabolical side of human nature! In the face of these commandments, the sin has not only not been given up, but with the lapse of ages, has gained in strength and has been cultivated and developed to an incredible degree! All the ingenuity of man has been deliberately employed in devising new startling and horrible engines of destruction for human beings and animals alike. Endless

are the means and methods by which man has sought to persecute his fellow-creatures, and dreadful the callousness he has shown in the shedding of their blood. Both ethics and religion seem to have signally failed in their attempt to arrest his fell hand in his anxiety to out-do in ferocity and cruelty his comparatively gentler, though humbler brothers of the cave and the forest. And need we say that all the major vices have followed in motley succession in the wake of this most formidable of all sins? For, says Tiruvalluvar,

ஆறவினையாதேனிற் கொல்லாமை; கோறல்
பிறவினையெல்லாம் தருமம்.

'If you ask what an act of virtue is, it is not to kill: killing begets all other unrighteous acts'. How true this saying of Tiruvalluvar is, can be known only to those who have bestowed their serious thought on the subject. This passion for killing has, during the dark ages, reared the rack and the stake for the honest doubter or unbeliever, in the holy name of religion; has slaked the thirst of monarchs for revenge in the innocent blood of their unoffending subjects; has led great scientists and noble patriots to the gallows and the guillotine; has spread the horrors of unrighteous war in the sweet name of patriotism; has fostered vivisection in the glorious name of science; has reared and maintained slaughter-houses for the dumb millions in the

high name of civilisation; has organized wanton infliction of pain under the name of sport; has fostered drink, and its attendant train of miseries, for meat-eating leads to drink as surely as night leads to the day! These evils necessarily follow when the threshold of this first commandment of the great masters is overstepped. When once the sanction of society for killing is had, or supposed to be had, who on earth, except the benevolent minority, would have any care for the manner or the method of killing? Where and how is the limit to be fixed? An eminent American statesman recently said that it is the preparation for war that brings about war. It is very true. But the *real* preparation (could it only be more generally known) began, not alone with the creation of unnecessary armaments, but earlier still, *with the flesh eating habit*, which, as has been experimentally proved on animals, created the physical predisposition to violence.

Looking calmly into the matter, the great commandment does not restrict the non-killing to human beings alone but extends it to all sentient creatures; and among human beings, it applies not only to the members of one community, race or nation, but to all without distinction. Neither does it say that the killing can be done for the purpose of offence (unless,

perhaps, it comes of itself, unpremeditatedly in the course of an attempt to prevent killing itself in other words, in pure self-defence), nor for the purpose of eating nor thirdly, does it sanction the killing of animals for sacrifices, nor for so-called 'Sport'. Judging from practices, however, it would seem that for the prosecution of war, undertaken on whatever account, the commandment may be set aside; or understood to apply to men individually, and not collectively as nations, as if the heinousness of the sin stood in the inverse ratio of its area of operation; and for flesh eating thus, 'Thou shalt not kill human beings' or thus, 'Thou shalt not kill creatures thyself, but thou mayest so frame thy life, habits or actions that others may kill creatures for thy use, and thou mayest reap the full benefit of such killing.' Now the serious question is, whether the spirit of the commandment, is not thoroughly violated by so doing, and whether the sin is any the less because the killing is done indirectly for us. Let us fancy a paralled for this. There is the commandment against bearing false witness. Suppose it is understood thus:—'Thou shalt not bear false witness thyself, but thou mayest so frame thy words, actions, demeanour or looks, that others may take the hint therefore and bear false witness, and thou mayest fully reap the benefit of the

same.' We ask, would this be a correct interpretation, and would the sin be any the less by following such an interpretation, than by directly and deliberately transgressing the commandment itself? Would the intentions of the commandment be fulfilled thereby, and would Christ accept such an interpretation of his teaching as correct?

So far as war is concerned, the great Washington, the founder and father of the United States and, according to Lord Brougham, one of the greatest men that ever lived, 'the first in war, the first in peace and the first in the hearts of his country-men,' among others seems to have understood the commandment in the right spirit. His memorable injunction to the nation after the American War of Independence in which he so nobly fought was over, runs to this effect:—'Put up your sword in the scabbard, never to be unsheathed therefrom except in self defence'. Rev. W. E. Orchard says thus:—'Some day there has got to come a nation, which must be a great nation, great in culture and vision, having much to lose, which will be willing at all costs to pay the price of non-resistance, to lay down its life for the cause of peace, and to accept the way of the Cross as the only means by which evil can be overcome. Then the world will learn war no more.'

As for flesh-eating, Christ does

not appear, except as implied in his first commandment, to have entered an express and emphatic protest against the carnivorous habit, like Tiruvalluvar, and to this may be traced, as a remote or contributory cause, that inordinate predisposition to the shedding of blood and warfare which has, according to an eminent clergyman, characterized European history, as compared with Asiatic, in spite of the other noble teachings of Christianity. However, the injunction against the flesh diet seems to have been reiterated and emphasised at the Trullan Council held at Constantinople, in the year 1692 A.D., as the result of a discussion on the subject. 'The Council was attended by the patriarchs of Jerusalem, Constantinople, Alexandria and Antioch, by more than 200 bishops by the Emperor Justinian II and by Basil, Archbishop of Crete, who claimed to represent the patriarch of Rome and all the bishops under him. The following Canon 'No. 67' was issued by this Council:—'If any one from this present time shall attempt to eat the blood of any animal, in any manner whatsoever, if he be a cleric, let him be deposed, and if a layman let him be excommunicated' Mr. Sydney H. Beard of the Order of the Golden Age, London, adds that this decree is still held sacred by the Eastern Church, and it is in perfect harmony with that delivered by the first Apostolic Council. 'As

an Essene' he says 'Christ's views on the subject would have been pronounced, and his example would have confirmed his teaching. The whole spirit of his life and message is utterly discordant with wanton butchery, or the defilement of the human temple by food which is only appropriate for beasts of prey, and those

who study the matter without prejudice will find it impossible to tolerate the idea that the spiritual leader of our race descended at any time to that type of degeneracy which is characterized by carnivorousness;

(To be continued)

Alone with Myself

BY FREDERIC W. BURRY, F. L. L. C.

Here I am alone; and I have been alone for some time. I love to be alone, and do not feel that I need company for my pleasure.

For when I am alone, I have the company of my ideals, and a bonny host they are, forsooth. They come trooping through my brain, one by one and in serried array, an endless variety beclad with the vesture of opportunity and delight.

Alone, I can think, and recollect myself. I can get a little beneath the superficies of my personality, and learn something of the portent of self-knowledge. Delivered from the impediment of accumulations and friends and obligations of all sorts, what freedom my soul possesses! It sings, and wings its flight through starry ethers.

Out with the crowd and the noise, the soul is clogged with material miasmas. Its fair surface is disturbed by absurd worries and frivolous phantoms. The mind is then bewildered, and thinks

only according to an old worn-out precedent. There is no concentration.

The Will, for its recognition and consciousness, demands the yielding of possessions. To be rich in the kingdom of heaven, you have got to be poor in this world's goods. Do not misunderstand me,—I am not decrying the value of physical things. And you should not yield them up all at once—taking the kingdom of heaven by storm—at least you should not be so daring unless you are prepared to accept all that goes with a crown of martyrdom. But remember, that the strength of the will is proportionate with its activity independent of props and crutches.

It does not deem pleasant at first to give up the toys and idols and the various thoughts and things and people we have been used to yielding to and leaning on. But a little struggle is worth while—when the prize of the Consciousness of will is considered. Does it not seem worth while to possess the

Realization of Infinite Power—to be free from worries and fears? The lure of the animal keeps one down; its pleasures are paltry enough, but they seem so tangible, while mental and spiritual delights seem like airy nothings. This is the thought of the animal consciousness, the thought of weakness and dependency. When one is alone, and meditates, the meaning of the will begins to creep into the open.

Yes, there has got to be self-denial,—at least a little. Above all, though, there has got to be self-trust.

When you are alone, you can make your firm resolves. You can declare yourself free, and refuse any longer to be bound by past, precedent, custom. You can decide in future to be yourself. And then when you go outside you can do a little toward manifesting the self-reliance. You will fall many times; but frequent mental treatments in the silence of solitude will through subjective suggestion make you finally a winner.

Is it not a joyful thought to know that stripped of all external means, I have just in my Will a wand of infinite Power? Here is an influence, that trusted, shall take away those bodily pains, cure disease, annihilate anxiety. It's all in having Faith. Only get down in the depth of Self, and you will discover a fountain of energy beyond imagination. Better than drugs, religion, books, advice.

Alone, I begin to feel something of the majesty of Self. I realize its character. And while the full significance

of the syllable 'I' is beyond my objective consciousness, I would say that the substance of the Self is just Love, pure Love. That unites me with one and all. The principle of attraction. The one that is above, below, and is both fraction and unit,—the All-in-All. Just this, and nothing less, seems to be the Self, as I meditate all alone.

How can I really call myself alone, with the deep consciousness of universal identity bathing my soul? Surely this is the way Thoreau felt, out there in the woods, miles away from people, but never lonely. He was just as much with others a mile or more away as to a foot's distance. Why not? It is all the point of view.

In fact, people are often a terrible bore and hindrance. It's all right to pander to their nonsense now and then; but they do take up a lot of valuable time. And it is almost better to snub them than to countenance their weak habits of leaning on your society,

Such a lot of things you realize you can do, when you are alone. You begin to feel that that 'tired feeling' which has made you shirk duties is pretty much a matter of sheer habit, and can be conquered by ignoring it, and just going on with your work. You realize that the precedents you have established or that others have established for you, ought not to be taken as everlasting standards of conduct. You must initiate and originate, again and again. You must take steps, and move incessantly. You think how you have limited yourself by making yourself a slave

of others' opinions. How foolish it all seems, when you are alone! You feel so brave then and decide that no more shall you mind what others say or think about you; you will not be afraid to appear in company in old clothes; you will dare to face people and conditions that you have hitherto timidly shunned. Nothing seems too big for you when you are alone. And you have a feeling of peace and patience. You can wait. There is no hurry. But you are determined to lay new foundations, and make rapid changes, one by one.

And is it all to end in Dreamland? No, not if you are in earnest; and as I have suggested, take frequent retreats alone when you can resolve, plan, concentrate.

We need both the solitude and society—the silence and the noise. Alone, we can make our plans; out in the world, we can carry and mature these plans.

Not that the Silence is merely a storehouse of material possibilities. Materials are transitory conditions; and their purpose is really for the education of the Will. This is the end. The Will enthroned in Cosmic consciousness.

What is that? Nothing less than the Self come to a realization of its universal identity. The apotheosis of Love. All that is powerful and happy and good and beautiful.

We need not peer too much into the future. There is a work to do today, a life to be lived now. And in order for this life and work to approximate success, there must be self-reliance. The Will

enthroned; no longer debased by frivolous superstition, social or religious. *As far as the human reason can tell, there is nothing higher in all this universe than the Mind of man.* Whatever those currents of life are that filter through the brain they are evidently one in kind with the intelligence of suns and worlds. There is a law of attraction reigning throughout nature, which links all things together. It is all one—manifested in countless multiplication. If the Infinite transcends human reason, it is none the less tabernacled in human flesh. And whatever the 'I' is, it is all this. And the aspirations of religions, the researches of philosophy, are all summed up in the word 'Self.' Man, know thyself. It is all within. 'As above, so below.'

Alone, you feel something of this identity, and all the wisdom and power it means for you.

If you want a larger self—that is, a fuller recognition of your life than disclosed by the mirror—a vision or illumination that will interpret your existence more logically than the materialistic explanation,—you have got to live by a larger standard of conduct.

The self is love. And this enjoins kindness. It demands the giving away of all that you have; it demands something terribly deeper than business, and that wretched commercialism often called 'new thought'. It demands living for others, personally and collectively. Discrimination, conscience, morality, all superseded by self-sacrifice and love. You are not asked to make this awful

immolation of your desires, unless you like. But remember if you want a good thing, you have got to pay a big price.

But is it such a big price, after all,—just the yielding of the little self-consciousness, with its weaknesses and dependences, for the Universal Self-Consciousness that spells power, health, wisdom?

Along, one enters the land of memory. Things long forgotten come to the front. Experiences undergone, books read, all come to the front. A marvelous panorama of events with all their lessons are yours through concentration and self-examination. What a mine is there in that sub-consciousness of yours! Nothing is actually forgotten. Nothing obliterated. Every word you have read, every thought, every deed, is there, inscribed in your subconsciousness. Oh,

Man, know thyself! Is it not all wonderful? And fear not, there is no cause for regret. All is good; there is no evil. Otherwise it would be dreadful that nothing could be blotted out. The cosmic scheme has need of all the vices and virtues, the misery and pleasure, the darkness as well as the light,—for its inscrutable purposes. How do I know? Get into the silence! Only then you can understand. These truths are not for mere curious intellectual research—but for that deeper spiritual realization.

So the dreamer may also be a very practical person. Despising not the earthly things, but keeping them in their place. Only he knows that as soon as he yields his will to anything 'without,' its power shrivels up, and the orb of wisdom suffers more or less of an eclipse.

Evolution and Theology

By HENRY PROCTOR, F. R. S. L., M. R. A. S. (London)

NOTWITHSTANDING the tendency on the part of the old-fashioned theologian to gird at the theory of evolution, and to set it aside, without examination, as

'A DOCTRINE OF DEVILS,'

there is no doubt that as far as it is true, it has come to stay, and the most intelligent Christians have come to look upon it rather in the light of a familiar friend than an enemy. For there is no doubt that a vast amount of good has

resulted from the stimulation to research both

SCRIPTURAL AND SCIENTIFIC,

that has resulted from the discoveries of Mendel, Weissman, Darwin, and Wallace.

Darwin himself was no theologian, he avoided the discussion of his views from a spiritual standpoint. But from the time of their publication to the present, they have not ceased to be the

center of a never-dying interest, as well to the theologian as to the scientist. Among those who may be said to have made the best and the worst use of them, from the spiritual aspect, are Professors Drummond and Haeckel. But even Haeckel emphatically denies the imputation of atheism, which has been thrust upon him. His conception of the universe is much nearer to our own than is generally supposed. 'The charge of atheism,' he says, 'which still continues to be levelled against our pantheism and against the monism which lies at its root, no longer finds a response among the really educated classes of the present day.'

The opposition of scientific men, such as Haeckel, is not against Christianity, as such, but mainly against unreasoning dogma, such as that of the papacy, of which he says, 'The vast distance which separates the last named degenerate outgrowth of the Christian religion from

PURE PRIMITIVE CHRISTIANITY

is not greater than that which separates those mediaeval alternatives from the cultured religious consciousness of the present day. To one who regards as true exercises of Christian religion the adoration of old clothes and wax dolls, or the thoughtless repetition of masses or rosaries; who believes in wonder-working relics and purchases pardon

for his sins by means of indulgence-money or Peter's pence . . . with such fetish-worshippers we will willingly submit to be ranked as atheists.' His own creed is that

'GOD IS EVERYWHERE.'

As Giordano Bruno has it, 'There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated. Every atom is thus animated, and so is the ether.*' How near this comes to the language of Scripture, that, 'in Him we live and move and have our being;' that, 'in Him all things consist,' and that, 'there is one God and Father of all, who rules over all, acts through and dwells in all'†

The outcome of spiritual and scientific research goes to prove that all matter is alive, instinct with the One Life—

THE LIFE OF GOD;

that its vibrations and energy reach down to the very dust of the universe and that infinite and eternal life is the fountain of all life; the source of all the life of all the ages. This harmony between Religion and Science, producing at last a really scientific theology, is the result of the unifying effect of the doctrine of Evolution.

*'The Confession of Faith of a Man of Science,' by Ernst Haeckel, 1908.

†Eph. iv. 6.

Spirit Manifestation

Thrilling experiences.

D. C. BISWAS.

One midday I was in deep meditation; there were 4 or 5 men in the house chit-chatting. There was a water-plate in the corner. All were astonished to see a lizard come through my nose, go to the corner and drink the water in the plate. Some wished to destroy the lizard but a learned man opposed and said 'let us see the matter through'. It drank as much water as it wanted and returned to the man and entered through the nostril. When awoken I was asked by them 'what was the matter with you, when you were in meditation'. I said 'I was thinking about myself and arrived at a decision that I was not limited in the flesh body; I am free; there is no restriction; I can go wherever I wish leaving the body and at the same time I was thirsty, I saw a water plate in the corner, and at will went to drink. Then I came back to my body'. There are people who have witnessed this phenomenon.

Fish mongers who go in for fish in the fields around our house reported to me that they often came across some spirit lights which come and take away the fish. For fear of this when they all assembled together and went for fish the lights do not ap-

pear. It is only when they are separated that these lights appear. The scientific explanation of Marsh gas for the appearance of light did not satisfy me and as an experiment I convened a circle and at midnight at 12 oc'clock there appeared the spirit light, spirit or whatever it is. Then the light we had in the room was extinguished and the spirit light was sufficiently luminous or rather the light was more brilliant than the one we had. On our request the light sat itself on the table; it moved wherever we wanted it to move. The light was as bright and cool as the moon; occasionally it grew dim and again gained brilliancy.

It was reported to me that a house in N..... in S.... was haunted and pieces of stone and earth were always pelted at the house incessantly. The woman of the house was frightened to death and she complained that she was always being followed; that she often heard noises about her, but there was no person or appearances. The stones etc., were always almost aimed at her. When she retires after bolting all the doors and windows, they are left open by some unseen agency.

Every effort to secure the doors with bolts and very strong ropes were tried; all were useless. All this took place in broad day light.

When the woman of the house prepares for cooking, she finds that some unseen agency anticipates her and has the food prepared very deliciously. To crown all the spirit began to answer when questioned by the woman of the house. The reply is heard by one and all present the person alone being invisible.

Every means was tried to keep away the spirit but to no effect. Then I formed a circle; the spirit appeared and said it was the late wife of the owner of the house and that it intensely loved its husband and was zealous to see somebody else take its place. After a few minutes conversation I requested the spirit to leave the house for its as well as the occupants' good. It agreed and left. There is no trouble now.

* * * *

Power of Right Thinking

(BY ORISON SWETT MARDEN)

The Consciousness that we are one with the Infinite Source of all things; that there is no separation between us and the power that made us and sustains us is a perpetual health current which can heal all diseases and maintain us in health.

The one great mind which pervades the universe originates every flower pattern, every tree, every animal, every living thing. It is through this same mind, the force back of the flesh, that we have health, happiness, prosperity, everything which makes a poised, beautiful, successful life.

We are all conscious that there is something in us that makes for

wholeness, completeness, which is ever trying to keep us in health; ever tending to ideals which we may have lost in our groping in the dark of ignorance or dissipation.

How quickly this healing, renewing, recreating something within us tries to bring us back to the normal again, no matter how we may have been injured, whether by an accident, by disregarding the laws of health, or by dissipation.

Health, longevity, efficiency, and happiness all largely depend upon what we call nerve tone. This in turn is largely dependent upon the mental attitude. Whatever causes mental depression, discomfort or discord, exhausts the force in the

cells of the brain and nervous system generally, and tends to lower the vitality of the whole body.

It uses its resisting power, it exhausts the physical energy and, as a consequence, cuts down by a large percentage the efficiency of the whole mental and physical life. We are beginning to find that health is as dependent upon the quality of our thought as upon the quality of our food.

Upon the degree in which we maintain our unity with the principle or force back of the flesh will our physical and mental vigour depend. Right thinking is a part of right living, healthful living. Even though, for example, we should have a perfectly scientific diet and take it in a most healthful manner, the result would be seriously modified by our mental condition.

Physicians are discovering that we are mental creatures, that mind is the origin and the basis of everything; that the body is an objectified expression of mind, and that harmony or discord, health or disease, depend upon the condition of the mind.

In diagnosing diseases physicians inquire into the mental conditions which might have induced the disorder. 'Have you worried about anything?' 'Have you had any special trouble of late?' 'Is your

mind disturbed about anything?' 'Do you sleep well?' 'Are you worried over business affairs?'

Mental depressions, caused by fear, worry, shock, or the explosive passions, jealousy, envy, hatred, produce correspondingly bodily disorders. During great business depressions, financial panics, for instance, it has been noticed that there is a very great increase in certain diseases, especially of the kidneys, the stomach, the digestive organs, the liver, the heart, and the brain.

These organs are peculiarly sensitive to the mental attitude. They respond quickly to harmony or discord. A happy state of mind means a healthy liver, healthy digestive organs, healthy kidneys. Unhappiness, mental discord, or depression, on the other hand, are accompanied by corresponding trouble in the bodily organs.

A London physician tells us that he has watched tuberculosis spring into terrible activity in persons who are mentally depressed. His statement is verified by the large percentage of insane persons who die of tuberculosis; also the bones of the mentally deranged become so brittle as the result of the impairment of the bone cells from their mental depression that they are very easily fractured.

A physician tells of a case of chronic facial neuralgia in which the

sufferer remained free from attacks for 16 months, but that after the shock of seeing a fellow workman killed by a falling board, the neuralgia became worse than ever. He declares that a fit of anger will bring on neuralgia.

Physicians are agreed that fearful expectation of the development of some fatal disease predisposes to such disease, as in the case of smallpox, scarlet fever, influenza, and especially brain troubles, as in fear of hereditary insanity.

According to a London physician, if one inquires into the history of many cases of cancer of the stomach and intestines, he will find that despair, anxiety, and prolonged worry have led to malignant disease.

Whatever impairs mental power impairs the cell life all through the body. All vicious emotions, worry, fear, chronic anxiety, jealousy, hatred, revenge, so poison the cells of the nervous system as to seriously interfere with and impair the processes of all the bodily organs.

Their functions are impaired, their vitality depleted. And just here is the origin of disease; in the impaired cell life, the persistent lowering of the vitality of the individual cells, the cutting off of nutrition, the lessening of the disease resisting power of the cells.

As there is a certain amount of intelligence in the cells of every part of the body, and as all of the cells which compose the body are so closely related, so intimately tied together, that whatever affects one affects all, we can see how anything that affects the brain cells would be communicated to every part of the body.

When a certain brain center is diseased, for instance, or is affected by the pressure of some abnormal growth or some injury to the skull, there is a corresponding loss of physical function. It may be a loss of speech, a loss of memory, or some other faculty or power.

It is known that paralysis is often caused by defective nerve centers which prevent the proper transmission of the vitalising nerve impulses. When these nerve cells are so affected the muscles to which they run often begin to waste because they are not revitalised by the continuous nerve impulses which carry life, force and vigor.

Worry is insidious, and it spreads over the brain like a leaven. The constant dwelling upon any idea which becomes an obsession tends to destroy the mental balance; but to perpetually dwell upon a vicious idea, a worry, hatred, or revenge idea, often ruins the brain cells beyond repair so that the in-

dividual never becomes normal again.

The brain is really the nutritive center of life, and whatever disturbs it disturbs the nutrition of the body by impairing digestion, because the gastric fluids become poor, deficient, and so affect the digestion of food. The transformation of the nutriment into various tissues is imperfect, and consequently the brain cells and all others will be imperfect, and of course will perform correspondingly imperfect functions.

Now, if every cell in the body has more or less intelligence, and

thoughts are a resultant not only of the action of the brain cells, but of that of all of the cells in the body, then we can see that thinking health into any organs whose cells are beginning to become diseased would naturally tend to restore them to their normal condition.

Indeed, mental influence is really the secret of the benefit received at noted watering places and other health resorts; the mental influence of the expectation of a cure is more potent than the waters or the other medicines, remedies and treatment.

Desire And Concentration

BY URIEL BUCHANAN

The WILL concentrates into a tiny cell the immensities of the universe. Fundamentally it is identical with universal life, acting in us either consciously or unconsciously, natural or unnatural, as determined by choice and desire.

When every faculty of the mind, every nerve centre of the body, every muscle and cell become completely polarised to the spark of life which glows within the invisible centre of the higher self, then every word will be a sovereign decree and every act a perfect manifestation of the word. So long as you remain

ignorant of the fact, that life is omnipresent and that you are an inseparable part of that life, you will fail to appropriate that which is rightfully yours. That universal force which gives to the blazing suns their quenchless flames of fiery energy, that spiritual substance through which the innumerable planets move in their perpetual journey through appointed orbits with magical equilibrium and unvarying precision, which gives to the flowers their perfume and to the birds their song, is the one eternal life of the universe; it flows into the heart of,

man, and the breath of its energy feeds and renews him like the air that flows into the lungs to energize and purify the blood.

Hold ever in mind an image of the ideal you are seeing to make manifest. That image will become a central living magnet which will begin to draw to you the experiences that must be encountered and the conditions that must be overcome before the ideal can be attained. Concentrate all the forces of your being on the undoubted duty of the moment; then the numberless wants will be forgotten, and the troubles and uncertainties of life will pass away. The pathway of today is illuminated by the experience you have gained from the yesterdays; and the light that dispels the mystery surrounding the present gives greater knowledge, which will shine with increased brightness tomorrow. The things that are true, the things that are good, and all that is helpful, will gravitate to you only in proportion to the degree that you desire and invite them.

Have faith in the harmony, the love and the goodness of the immutable laws which govern life and destiny and change. Though there are times when we ignore the monitions of the higher self and grope in the darkness where we hear but a faint echo of the voice of truth and watch only a gleam of the light, yet

if we look more deeply and listen intently, there will come to our vision a glimpse of the beckoning ideal and a foregleam of noble achievements. In the most trivial occurrences of daily existence there will come to those who have faith a whispering of the voice which calls out in the wilderness and leads through life's turmoils to the final awakening and deliverance.

Though the unwelcome duties of the hour may cause unrest, and the barren outlook of the future may discourage, have faith in your power to finally triumph over all things which would wrest from your grasp the glorious heritage. An exalted destiny awaits your fulfillment.

Go forth, you who have doubted the wisdom and justice of the Invisible Monarch, go forth in the majesty of your strength, and the dignity of your knowledge; and by the virtue of that sacred word, I WILL, which was uttered in the long ago, when the worlds were created—that name inscribed over the door of the threshold in letters of fire—go forth and win for yourself a place commensurate to the gifts which are yours to command.

Back of all that we see—back of the vast universe of countless forms—is the self-existent principle which is eternally building and destroying through the agencies of immutable laws. Invisible influences,

sustained by the energies of nature, are ever working in man to awaken a deeper consciousness and nobler ideal. And he who faithfully responds to the evolutionary forces which spring up in the heart as an everlasting fountain will find the true source of gladness and peace, and his mind will be illumined by the unfading light of wisdom and love. There is a subconscious faculty of the mind which has power to arouse the latent energies and stamp with the character of purpose every thought and act. By the focalization of the will the physical brain is made plastic and capable of receiving the suggestions from the sub-conscious mind. The magnetic influence sent out from the in most center of consciousness is transmitted from the brain to the different nerve centers of the body until the whole organism is thrilled by the living fire of internal energy. When the conscious and sub-conscious faculties of the mind are attuned with one accord and dominated by singleness of purpose, a battery is formed which is invincible, brooking no interference and heeding no obstacle.

Will power is intensified by the deep desire of the subliminal self reaching out through the avenues of the sense in search of the things desired. By the nature and intensity of desire, which governs the use of the will, man relates himself either

to the kingdom of light or to the realm of darkness. Desire is the invincible magnet which establishes an affinity with the objective world and draws from environment the things most desired. The direction of desire determines the course of man's destiny. If man desires only the true and good, he has power to gradually surround himself with associations kindred to his yearnings; or if he desires the frivolities of life and is governed by ignoble thoughts which arise from the lower instincts he hastens his fall into the abyss of darkness.

When there is intense concentration of thought by one deeply in earnest, a magnetic battery is formed in the vital centers which imparts to the body a positive vibration that acts on other persons and compels response, influencing all who are brought within range. He who once feels this power awakening within realizes to what heights he may ascend and receives a foregleam of the possibilities which await him.

You who aspire to the realization of power must commence by a close and critical analysis of the secret desires and emotions; and you must cultivate a true love for the highest ideals of the mind. The degree of love's intensity will determine the force of the heart's desire; and desire is the magic wand which kindles the hidden fire of the will and

awakens the resolution to do and dare. You must learn patience and silence, and weave the elements of your being into a chord of harmony and strength. Conserve the forces which nature has given you and direct them by an invincible will to the highest uses of life.

Supernatural Communications in War Time

BY MAURICE MAETHERLINCK.

In a volume entitled 'The Unknown Guest,' published not long ago, among other essays I devoted one in particular to certain phenomena of intuition, clairvoyance or clairaudience vision at great distances and even vision of the future. These phenomena have been grouped together under the somewhat unsuitable and none too well-constructed name of 'psychometry,' which, to borrow Dr. Maxwell's excellent definition, is 'the faculty possessed by certain persons of placing themselves in relation, either spontaneously or, for the most part, through the intermediary of some object with unknown and often very distant things and people.'

The existence of this faculty is no longer seriously denied by any one who has given some little attention to metaphysics, and it is easily verified by those who will take the necessary trouble, for its possessors, though few in number, are not inaccessible. It has been the subject of many experiments and of a few treatises, among which I will name one by M. Duchatel, 'Enquete sur des cas de psychometrie,' and

Mr. Osty's recent book, 'Lucidite et intuition,' which is the most complete and searching work that we have hitherto had upon this question.

It is one of the most curious faculties of our subconsciousness, and doubtless contains the clue to many of those manifestations which appear to proceed from another world. Let us see, with the aid of a living example, how it is employed.

MADAME M'S CLAIRVOYANCE.

One of the best mediums of this class is a lady to whom I have referred in 'The Unknown Guests' as Mme. M. Her visitor gives her an object of some kind that has belonged to or been touched or handled by the person about whom he proposes to question her. Mme. M. operates in a state of trance; but there are other celebrated psychometers who retain all their normal consciousness so that the hypnotic or somnambulist state is not, generally speaking, by any means indispensable when we wish to arouse this extraordinary clairvoyance.

After placing the object, usually a letter, in the medium's hands, you say to her:

'I wish you to place yourself in communication with the writer of this letter,' or 'the owner of this article,' as the case may be.

Forthwith, the medium perceives not only the person in question, his physical appearance, his character, his habits, his interests, his state of health, but also, in a series of swift and changing visions, which follow one another like the pictures of a cinematograph, sees and describes exactly that person's environment, the surrounding country, the rooms in which he lives, the people who live with him and who wish him well or ill, the mentality, and the most secret and unexpected intentions of all the various characters that figure in his existence. If by means of your questions you direct her towards the past, she traces the whole course of the subject's history. If you turn her towards the future, she seems often to discover it as clearly as the past.

But here we must make certain reservations. We are entering upon forbidden tracts; errors are almost the rule, and proper supervision is all but impossible. It is better, therefore, not to venture into those dangerous regions. Pending fuller investigation of the question, we may say that the foretelling of the future, when it claims to cover a definite space of time is nearly always illusory. There is scarcely any accuracy of vision, except when the events concerned are very near at hand, already developing, or actually being

consummated, and it then becomes difficult to distinguish it from presentiments, which in their turn are rarely true except where the immediate future is concerned.

To sum up, in the present state of our experience, we observe that what the psychometers and clairvoyants foretell us possesses a certain value and some chance of proving correct only in so far as they put into words our own forebodings, forebodings which again may be quite unknown to us, and which they discover deep down in our subconsciousness. They confine themselves—I speak of the genuine mediums—to bringing to light and revealing to us our unconscious and personal intuition of an event that hangs over us. But, when they venture to predict a general event such as the result of a war, epidemic, an earthquake, which does not interest ourselves exclusively, or which is too remote to come within the somewhat limited scope of our intuition, they almost invariably deceive themselves and us.

THE LIMITS OF PSYCHOMETRY.

It is very difficult to fathom the nature of this intuition. Does it relate to events partly or wholly realised, but still in a latent state, and perceived before the knowledge of them reaches us through the normal channels of the mind or brain? Does our ever-watchful instinct of self-preservation notice causes or traces which escape our ever inattentive and slumbering reason? Are we to believe in a sort of auto-suggestion that induces us to realise

things which we have been foretold or of which we have had presentiments? This is not the place to examine so complex a problem, which brings us into contact with all the mysteries of subconsciousness and the pre-existence of the future.

There remains another point to which it is well to draw attention in order to avoid misunderstanding and disappointment. Experience shows us that the medium perceives the person in question quite clearly in his present and usual state, but not necessarily in the exact accidental state of the moment. She will tell you, for instance, that she sees him ailing slightly, lying in a deck-chair in a garden of such and such a kind, surrounded by certain flowers and petting a dog of a certain size and breed. On inquiring, you will find that all these details are strictly correct, with this exception that at that precise moment this person, who ordinarily spends his time in the garden, was inside his house or calling on a neighbour. Mistakes in time, therefore, are comparatively frequent, and simultaneity between action and vision comparatively rare. In short, the habitual action often masks the accidental action. This I insist, is a point of which we must not lose sight lest we ask of psychometry more than it is obviously able to give us.

Having said so much, is it open to us, amid all the mental anguish and suffering which this terrible war has engendered, without profaning the sorrow of our fellow-men and women, to give to those who are in mortal fear as to the fate of one they love the hope

of finding among those curious, extra human phenomena, which have been so unjustly and falsely disparaged, a consoling gleam of light that shall not be a mere mockery or delusion? I venture to declare—and I am doing so not thoughtlessly, but after studying the problem with all the conscientious attention which it demands, and after personally making a number of experiments, or causing them to be made under my supervision—I venture to declare, without for a moment losing sight of the respect due to grief, that we possess here, in these indisputable cases where no normal mode of communication is possible, a strange but real and serious source of information and comfort. I could mention a large number of tests that have been made so to speak before my eyes by absolutely trustworthy relatives or friends. As my space is limited, I will relate only one, which typifies and summarises all the others very fairly.

A mother had three sons at the front. She was hearing pretty regularly from the eldest and the second, but for some weeks the youngest, who was in the Belgian trenches where the fighting was very fierce, had given no sign of life. Wild with anxiety she was already mourning him as dead, when her friends advised her to consult Mme. X. The medium consoled her with the first words that she spoke, and told her that she saw her son, wounded, but in no danger whatever, that he was in a sort of shed fitted up as a hospital, that he was being very well looked after by people who spoke

a different language, that for the time being he was unable to write, which was a great worry to him; but that she would receive a letter from him in a few days.

WHEN SUCCESS IS POSSIBLE.

The mother did, in fact, receive a card from this son a few days later, worded a little stiffly and curtly, and written in an unnatural hand, telling her that all was well, and that he was in good health. Greatly relieved, she dismissed the matter from her mind, merely said to herself that of course the medium, like all mediums, had been wrong, and thought no more of it. But two or three messages following on the first, all couched in short, stilted phrases, which seemed to be hiding something ended by alarming her, so much so that she was unable to bear the strain any longer and entreated her son to tell her the whole truth, whatever it might be. He then admitted that he had been wounded, though not seriously, adding that he was in a sort of shed fitted up as a hospital where he was being capitally looked after by English doctors and nurses; in short, just as the medium had seen him.

I repeat, mediumistic experience can show other instances of this kind. If it stood alone, it would be valueless, for it might well be explained by mere coincidence. But it forms part of a very normal series; and I could easily enumerate many others within my own knowledge. This, however, would merely mean repeating, with uninteresting variations, the essential features of the

present case, a proceeding of which there would be no excuse, save in a technical work.

Is success, then, practically certain? Yes, rash and surprising as the statement may seem, mistakes on the whole are very rare, provided that the medium be carefully chosen and that the object serving as an intermediary have not passed through too many hands, for it will contain and reveal as many distinct personalities as it has undergone contacts. It will be necessary, therefore, first to eliminate all these accessory personalities, so as to fix the medium's attention solely on the subject of the consultation. On the other hand, we must beware of calling for details which the nature of the medium's vision does not allow her to give us. If asked, for instance about a soldier who is a prisoner in Germany, she will see the soldier in question very plainly, will perceive his state of health and mind, the manner in which he is treated, his companions, the fortress or group of huts in which he is interned, the appearance of the camp, of the town, of the surrounding district; but she will very seldom indeed be able to mention the name of the camp, town, or district. In fact she can describe only what she sees; and, unless the town or camp have a board bearing its name, there will be nothing to enable her to identify it with sufficient accuracy.

NATURE OF THE FACULTY.

Now what is the nature of this strange and incredible faculty? In the book which I mentioned at the begin-

ning of this article I tried to examine the different theories that suggested themselves. The argument, unfortunately, is infinitely too long to be republished here even if I were to compress it ruthlessly. I will give merely a brief summary of the conclusions, or rather of the attempted conclusion, for the mystery, like most of the world's mysteries, is probably unfathomable.

After dismissing the spiritualistic theory, which implies the intervention of the dead or of discarnate entities, and is not as ridiculous as the profane would think, but which nothing hitherto has adequately confirmed, we may reasonably ask ourselves first of all whether this faculty exists in us or in the medium. Does it simply decipher, as is probably the case when the future is concerned, the latent ideas, knowledge and certainties which we bear within us, or does, it alone of its own initiative and independently of us perceive what it reveals to us? Experience seems to show that we must adopt the latter hypothesis, for the vision appears just as distinctly when the illuminating object is brought by a third person who knows nothing and has never heard of the individual to whom the object once belonged.

It seems, therefore, almost certain that the strange virtue is contained solely in the object itself, which is somehow galvanised by a complementary virtue in the medium. This being so, we must presume that the object, having absorbed like a sponge portion of the spirit of the person who touched it,

remains in constant communication with him, or, more probably, that it serves to track out, among the prodigious throng of human beings, the one who impregnated it with his fluid even as the dogs employed by the police—at least so we are told—when given an article of clothing to smell, are able to distinguish, among innumerable cross trails, that of the man who used to wear the garment in question. It seems more and more certain that as cells of one vast organism we are connected with everything that exists by an infinitely intricate net-work of waves, vibrations, influences, currents and fluids, all nameless, numberless and unbroken. Nearly always, in nearly all men, everything transmitted by these invisible threads falls into the depths of the subconsciousness and passes unperceived, which is not the same as saying that it remains inactive. But sometimes an exceptional circumstance, such as in the present case, the marvellous sensibility of a first-rate medium, suddenly reveals to us the existence of the infinite living network by the vibrations and the undeniable operation of one of its threads.

All this, I agree, sounds incredible, but really it is hardly any more so than the wonders of radio-activity, of the Hertzian waves, of photography, electricity or hypnotism, or of generation, which condenses into a single particle all the physical, moral, and intellectual past and future of thousands of creatures. Our life would be reduced to something very small indeed if we deliberately dismissed from it all that our understanding is unable to embrace.—*The Daily Chronicle*.

Reviews

TRUE GHOST STORIES: by Hereward Carrington. Published by J. S. Ogilvie Publishing Co., 57, Rose Street, New York, (U. S. A.)

The author does not require an introduction at our hands; he is too well known as a scientific writer on occult and psychical subjects. The work is a collection of authentic Ghost stories. In the very first chapter the author explains in a scientific light the nature and character of ghosts and what they are. The chapter is very interesting and instructive and is worth a careful study.

ASTROLOGICAL BIRTHDAY BOOK: by Leo Bernah. Published by J. S. Ogilvie Publishing Co., 57 Rose Str., New York. (U. S. A.)

This is a general character reading for everyday in the year compiled from the observations of the effect upon character-making, of the aspect of the Heavenly bodies at the moment of birth. This is really a very amusing and at the same time serious work.

KEEPING YOUNG: by Uriel Buchanan, Chicago, Ill., U. S. A.

We have received the first lesson of a course of instructions on Principles of Health. The lesson before us is full of useful instructions as every one of Buchanan's works are.

THE REJECTED STONE: by Annie E. Parker, S. T. Published by Plymouth Publishing Company, Plymouth, Ill., (U. S. A.).

The booklet is a mere discussion of 'regeneration'. No doubt in its line it is good.

THE NEW PSYCHOSOPHY: by J. W. Colville, Published by The Power Book Co., 329, High Holborn W. C. London.

This is a small booklet of five chapters. The author presents his arguments in a convincing sort of way.

THE HIGHER PSYCHOSOPHY: by J. W. Colville, Published by The Power Book Co., 329, High Holborn W. C., London.

This is an advanced work on the above and is quite readable.



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'I'

Man is full of false notions. The 'I' is clothed in main in four notions: 'I am the owner of all these things; 'I am such a person with such a name; 'I am this body with its passions and powers; 'I am the emotions and fancies and memories which make up my mind.'

The outward things are clearly not I, but are merely objective to consciousness; name and condition are but outward conventional things;

body and its powers are as clearly external and objective to consciousness as are houses and lands; emotions and memories are again external, objective to consciousness just as one's bracelets and necklaces are.

Stripped of all these objectives there is the pure 'I'. It is in itself. It does not contain anything else. Seize this 'I', think upon it and you become immortal.

Tagore's Spiritual Ideas

(BY K. S. RAMASWAMI SASTRI, B. A. B. L.)

Sir Rabendranath Tagore is not only a great poet and patriot but has also a deeply spiritual nature. Spirituality is the power of apprehending the Truth shining through the shows of things. It is the sense of the Infinite that reveals itself through the finite. It is a realisation of divinity in man and in nature.

He teaches first and foremost the great Indian doctrine of spiritual unity and divine imminence. This idea of unity in diversity and of the indwelling God whose radiance shines in all beings is a peculiarly Indian idea. Tagore says:

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

Gitanjali.

Tagore teaches us that the human soul is immortal and that it ascends to the heaven of God's love by discipline,

by wisdom and by devotion during many births.

"Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again and fillest it ever with fresh life".

Gitanjali.

"The time that my journey takes is long and the way of it long.

I came upon the chariot the first gleam of light, and pursued my voyage through the wilderness of worlds, leaving my track on many a star and planet.

It is the most distant course that comes nearest to thyself, and that training is the most intricate which leads to the utter simplicity of a tune."

Gitanjali.

Hence it follows that death is a mere dropping of the body when the appointed comes and does not mean the annihilation of the soul. God who gives us life gives us death as well to enable us to enjoy the fruits of our actions in other lives with renewed vigour till we fit ourselves to reach His heaven and rejoice in the changeless white radiance of eternity.

"It is thou who drawest the veil of might upon the tired eyes of the day to renew its sight in a fresher gladness of awakening."

Gitanjali.

"And because I love this life, I know that I shall love death as well.

The child cries out when from the right breast the mother takes it away in the very next moment to find in the left one its consolation."

Gitanjali.

How is the joy of divine union attained? By service, by wisdom, by renunciation, by love. Tagore says in *Sadhana*:

"Our soul, when detached and imprisoned within the narrow limits of a self, loses its significance. For its very essence is unity. It can only find out its truth by unifying itself with others, and only then it has its joy. . . . This relation of understanding is partial, but the relation of love is complete. . . . Therefore love is the highest bliss that man can attain to, for through it alone he truly knows that he is more than himself, and that he is at one with the All."

"Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life."

dual life, the idea of his country, of humanity, of God."

Hence the supreme need of a perfectly ethical life, a life dedicated to God and man, a life in which detachment takes the place of attachment, love takes the place of desire, renunciation takes the place of possession. It is only by this means that we can attain the consummation of life. *Paramapurush-artha.*

Tagore says:

"It is the end of our self to seek that union. It must bend its head low in love and meekness and take its stand where great and small all meet. It has to gain by its loss and rise by its surrender. His games would be a horror to the child if he could not come back to his mother, and our pride of personality will be a curse to us if we cannot give it up in love. We must know that it is only the revelation of the Infinite which is endlessly new and eternally beautiful in us, and which gives the only meaning to our self."

Sadhana.

Christ and Tirvalluvar

BY T. LAKSHMANA PILLAI B. A.

As a matter of fact, may we not say that Christ seems indirectly to have dissuaded people from trading in flesh? vide St. Matthew, Chapt. 4, paras 18, 19 and 20:—

"And Jesus walking by the sea of Galilee, saw two brethren, Simon

called Peter and Andrew his brother, casting a net into the sea; for they were fishers.

"And he sayeth unto them, follow me and I will make you fishers of men.

'And they straight way left their nets, and followed him.'

In this connection, reference may be made to Genesis I, 29 "And God said, behold, I have given you every herb-bearing seed, which is upon the face of the earth and every tree in it which is a fruit of a tree yielding seed. To you it shall be for meat."

Even some prophets *before* Christ and his own apostles have been *life-abstainers from flesh*, vide Ezekiel, Chapter V. 14:—

"Then said I, Oh! Lord God behold, my soul hath not been polluted, for from my youth up even till now have I not eaten of that which dieth of itself or is torn in pieces; neither came there abominable flesh into my mouth."

Also Jeremiah, Chapter II, p. 7:—"And I brought you into a plentiful country to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land and made mine heritage an abomination."

And Peter, when he was asked to kill and eat some of the creatures let down by a sail towards the earth answered:—

"No, sir, I cannot, for I have never eaten anything defile and impure".

We thus see that, though the masters' out of their great heart, out of their superhuman vision, out of their tender spirit of benevolence,

condemned as a sinful act, killing, whether of human beings or animals, without distinction of race, creed or kind; and though neither doubt nor ambiguity hangs about their teaching in this respect; yet the meaning of the advice or commandment has been artfully twisted to suit the convenience of the people, so that both wars and flesh diet are supposed to lie outside the sphere of its operation. A parallel for this misinterpretation may be cited, though perhaps the mistake in that case was an unconscious one. The word 'Agni' which appeared in the Vedas was misread as 'Agni', and it is said that this innocent misreading, and the implicit ~~tail~~ placed in the Vedic text, led to the initiation of the horrible custom of Suttee, which held the people in its awful grip for ages since. Thus the torturing of one verbal text leads to the physical torture of hundreds of innocent and defenceless creatures for long centuries, until reason, the eye-opener, comes to the rescue backed, of course, by a strong and resolute will. Such misinterpretations will only serve to render the text a dead letter, or worse, a mischievous authority for the blackest crimes perpetrated in the holy name of religion, and to hide from men's perverted view the enormity of the very sin which it is its purpose to remove. They will only show how completely and helplessly we are under the gruesome influence of our own unruly

passions and false appetites, and how reluctant we therefore are to face the real meaning of these simple and straightforward teachings.

In regard to killing for 'sports', Lady Florence Dixie makes the following very sober observations:—"We write volumes of denunciation against the practice of bull fighting. We abuse the "barbarians" who take delight in it. But really there is nothing more cruel in bull-fighting than there is in coursing, otter-hunting &c., &c. All "blood sports" are cruel, and as such, debasing, and it is humbling, pure and simple, to denounce one kind, while taking part in another. The fact of the matter is that we should be honest and denounce as cruel *all* blood sports"..... "Do not let us kill for fun, do not let us blend our pleasure with another creature's pain. Let us learn to be truly courageous. Let us face danger bear pain calmly and heroically; let us cultivate the virtues of the truly brave; but let us, oh! let us not be cowards by torturing the defenceless and the weak". "For my part" continues she "I am afraid of no pain, I can face all and any of these, but my heart turns sick and craven at the sight of cruelty and suffering inflicted by man on animals who have committed no crime against us and would not fly in terror at our approach, were it not for the fear we have rooted in them by the mean and

unfair treatment which we mete to them".

Coming now to the second part, namely, anger without cause, Tiruvalluvar has the following couplet:—

தன்னைத்தான் காக்கிற் சினங்காக்காவாக்
காற்

தன்னையே கொல்லுஞ்சினம்.

which means that he who guard himself must guard against anger, and if not so guarded, he will himself be killed by it.

நகையுமுவுகையுங் கொல்லுஞ்சினத்திற்
பகையுமுளவோ யிற்.

Is there a greater enemy than anger, which kills at once the cheerfulness of one's face, and the delight of one's heart?

Again Christ says, "whoever shall say to his brother 'Raca' shall be in danger of hell fire."

Tiruvalluvar says;—

யாகாவராயினு நாகாக்கக் காவாக்காற்
சோகாப்பர் சொல்லிமுக்குப்பட்டு.

The meaning is, whatever a man may not control, let him control his tongue; if he does not, he shall repent for his faults in speech.

Let us now turn to another subject. Christ bids men "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves". Tiruvalluvar uses a like simile, but in the reverse order, when speaking of pretenders to power;—

வலியினிலுமையான் வல்லுருவர் பெற்றும்
புலியின்றோல்போத்து மேய்த்தற்று.

'The imposing appearance of men without power is like that of cows grazing unhurt, wrapped in tiger's skins'.

Christ lays down the criterion by which such hypocritical prophets may be known;—

'Do men gather grapes of thorns, or figs of thistles; Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Wherefore, by their fruits ye shall know them'.

This is an enunciation of the law of causation in the sphere of human action, which holds good at all times and under all circumstances. It corresponds to the law of Karma in Hinduism, Nemesis in Greek theology, and the Law of Compensation in Emerson.

Tiruvalluvar has

என்றிருவித்தாகுநல்லொழுக்கத்தியொழுக்க
மென்றுமிடம்பை தரும.

'Good conduct will be the seed for good condition, and bad conduct will ever beget misery.'

பயன்மாழுன்னூர்ப் பழுத்தற்றும் செல்வ
நயனுடையான் கட்ட பழன்.

Wealth possessed by a charitable man is like a fruitful tree in the middle of a city.

எச்சப்டாதவன் செல்வநடுநூரு
ணக்காமாம் பழுத்தற்று.

Wealth possessed by the uncharitable is like a poisonous tree bearing fruit in the middle of a city.

Compare Solomon:—'Evil pursueth

sinner, but to the righteous, good shall be repayed.

The resemblance in these sentiments is too striking to require any comment. Finally, the test of men, given by Christ, 'wherefore, by their fruits ye shall know them', is the same as that mentioned by Tiruvalluvar:—

பெருமைக்குமேனைச் சிறுமைக்குத் தத்தன்
கருமமே கட்டினாக்கல்.

The touch-stone of men's greatness, as well as their little-ness, is their action alone.

Corresponding to 'Do unto others as thou wouldst be done by', Tiruvalluvar has the following couplet:—

இன்னுவெனத் தானுணர்ந்தவை தன்னுமை
வேண்டும் பிறன் கட்டெயல்.

'What one knows to be evil to oneself one should refrain from doing unto others'. These two sayings, if they are not identical, are only two modes of expressing the same thought. The following is also to a like effect:—

தன்னுயிர்க்கினன்னுமை தானறிவா எனன்
கொலோ
ன்னுயிர்க் கின்றெயல்.

'Why does the man who knows a thing to be harmful to his own life, do it unto other lives'?

In speaking of idle talk, Jesus says, 'But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be condemned.' On the same subject, the Kural has the following couplet:—

பொருட்கந்த பொச்சாதுஞ்சொல்லார் மரு
மாந்த

மாசுறு காட்சியவர்.

Those who are above temptation and endowed with the power of faultless vision will not utter useless words even in forgetfulness.

ஆக்கமுங்கேடு மரணுவரு நலாற்
காத்தோர்பல் சொல்லின்கட்டுசார்லி.

'Guard against faults in speech, for by thy speech will follow thy prosperity or adversity'.

(To be continued)

Keeping Young A Course of Instruction in the Principles of Health

BY URIEL BUCHANAN

Lesson I.

'Nor love, nor honor, wealth nor power,
Can give the heart a cheerful hour
When health is lost. Be timely wise,
With health all taste of pleasure flies.'

There is a general desire among people advanced in years to prolong life, arrest physical and mental decay and regain the vivacity of youth. If one could arrive at ninety and look only fifty, with wealth, ease, power and happiness, old age would not be undesirable. By giving ordinary attention to the principles of health an extreme age may be reached without the decrepitude that generally attends it. It is possible by searching to find certain secrets of nature and apply them to the renewal of the organs.

The average man of fifty knows that he is growing old. He is wiser

than he was, but he does not enjoy life as he did; he has lost the keenness of youth. Irritability increases with advancing years. There is a conviction among most people past fifty years that their energies are on the decline, that they are growing less fit for the activities of life. They think they must take things easier; they follow the line of least resistance. As a result their organs become sluggish and they fall victims to senile laziness and form habits of inactivity which seriously affect their health. Activity is the law of life. A certain amount of exercise and mental activity is necessary to normal health. Man can retain only that which he keeps in active use. If the mind becomes idle the brain cells weaken and the faculties degenerate. The mind

becomes less flexible; it cannot think clearly; thoughts run in fixed channels; opinions never change.

If you are advancing in years, keep in touch with young life. Become a boy or girl again in spirit. Play with young people; endeavour to think as they think and feel as they feel. Age is not determined by the number of your years, but by the state of your mind, your consciousness and realization. One feels old at forty, and another feels young at eighty. Your body is in reality a new body, constantly changing in all its parts.

Vital energy is the life of the body. It is created out of the food which the system assimilates. Given a nourishing meal and a good digestion, the result is an accumulation of vital energy. It is the power that drives the brain, the heart, the lungs. When one is young he eats heartily; he makes blood fast; his heart beats strong; he has good circulation; he assimilates his food well. By the refining process of the blood he accumulates fresh energy every night during sound and restful sleep. Waste products are quickly consumed. Supply and demand, destruction and repair are nicely adjusted.

Later in life man eats more than he can assimilate. His blood becomes sluggish; dead matter accumulates in veins and arteries. He does not take in enough oxygen. The avenues and channels of the body become filled

with the dead tissues that should be excreted or breathed out. The strength of the stomach comes from the vital strength of the blood, and this gets its energy from the oxygen in the air. The heart is strong or weak, the stomach is strong or weak, just in proportion as the vitality is strong or weak. Oxygen is the one element most closely allied to human life. It is the most important agency in the health of man. It increases the heart's action and drives the blood with force against minute passages choked with refuse. It bestows upon the blood a burning and dissolving quality. It destroys the bad part of the living tissue and builds the good. If you breathe oxygen, and your lungs are not able to absorb it, no benefit will be derived from it. If you eat good food, and if the blood will not assimilate it, the food will ferment. Food, air and water are all the body needs; but if these are perfect and the natural impulses of the body are weak, they will not be taken into the blood. When the impulse of life weakens, sickness follows. Vitality is the impulse. We live in proportion as we breathe. Up to a certain point oxygen is a heat producer in the system. Beyond that it is a destroyer of tissue. If oxygen is abundant and dead, it does but little good. If it is charged with the impulse called life it is fit for breathing. Water becomes dead by standing; so does air by being

confined. Stay in a room where the dead air is not changed, the blood will stagnate, the heart will act slowly; the head will begin to ache; the dead tissues throughout the body accumulate and become fertile soil in which disease thrives. Life depends upon oxygen charged with the impulse of nature. If the sunlight were withdrawn, all things would die. The sun is the source of light, heat and vitality. Moving air, on which the sun is shining, is charged with vitalised oxygen, which is the source of health, energy, mental vigor and happiness. Physical activity in the open air is a preserver of youth and energy. Every breath of air upon which the sun is shining is charged with dancing rays of creative energy. Atomic rays flash continually from the sun, replenishing the life of nature. By deep natural breathing you may drink in and absorb these forces and store up in your body the life of the sunbeams. This life will destroy diseased cells and give to the blood renewed energy.

About one hour after a light breakfast of fruits and cereals, go out and bask in the morning sunlight. Throw back the shoulders and fill the lungs to their utmost capacity. Always inhale through the nose. Exhale as long as possible, keeping the lungs empty a few seconds. Inhale as deeply and as long as possible. Hold the breath, close the hands tightly and tense the muscles of the arms

and breast. As you exhale, gradually open the hands and relax the muscles. Repeat the exercise several times, either while walking or standing still. If deep breathing is forced it will not produce the effects desired. The exercise should be performed with interest in order to be exhilarating. You should encourage deep breathing until it becomes natural and easy. It will be found that by exhaling all the air possible and keeping the lungs empty a short time, a deep inhalation will always follow. The lungs will be eager for air. This breathing and tensing exercise will assist the blood to absorb vitality from the air. You will feel the thrill of its renewing power vibrating in every cell and tissue.

Life may be ended in one of three ways: *accident, wearing out, disease.* *Accident* is always preventable, unless it is elemental. Few persons die on land or water, unless some negligence has aided the cause.

With the appalling accumulation of deaths from railways and fires, the number killed annually from the speeding of automobiles exceeds all others combined. Sane laws should be enforced that will protect the careful citizen against the speed machines that are setting such a terrific pace. This wholesale taking of human life by reckless speed maniacs is useless. There is too much speeding of automobiles in crowded cities, and on thoroughfares

used by pedestrians. All classes of people, old and young, have a right to the open air, and to cross the streets; and those who ride in automobiles for business or for pleasure, should be compelled to respect the rights of the less fortunate who seek what blessings their limited opportunities will permit.

Wearing out is in reality old age, whether it comes early or late in life. It occurs from ossification. The calcareous or mineral matter in the body collects and clogs all the channels of life. The blood, brain nerves and flesh begin to ossify. The circulation is reduced, the blood is impoverished and the tissues break down. When the arteries are clogged with calcareous matter there is interference with the circulation upon which nutrition depends. Without nutrition there is no repair of the body.

Distilled water has powerful solvent properties. Carbonate of lime exists in nearly all drinking water. Careful distillation eliminates this harmful element. Distilled water is rapidly absorbed into the blood;

It keeps soluble the salts in the blood and facilitates their excretion. The daily use of distilled water, after middle life, is one of the most important means of preventing secretions and the derangement of health. It dissolves and carries off the old age matter. When distilled water cannot be obtained, boiled and filtered water should be used. Take the water from the fire the instant it begins to boil. This will prevent the pure water from escaping in steam. After boiling, let the water cool, then run it through a filter. Boiling destroys the germs, and filtering catches the calcareous matter which clings to the sand and charcoal.

Disease may be prevented by not allowing the animal soil to accumulate in the flesh, and by avoiding bacteria. The chances of long life are greater in those persons whose bowels act regularly and who are never constipated. Such persons can eliminate toxic products much better than those who are suffering from chronic constipation.

(To be continued)

Death Defeated.

(By HENRY PROCTOR, M. R. A. S., F. R. S. L., F. L. L. C.)

The Bible teems with promises of a coming

Golden Age

when death itself shall be abolished; but in the more immediate future there is a good time coming, in which sickness shall be unknown, and war, pestilence and famine also, be things of the past. For in that day there shall be peace over all the earth, and

Abundance of Corn

even on the top of the mountains, the desert shall rejoice and blossom as the rose. And not only shall there be an overflowing abundance of all that man needs for health and sustenance, but all the causes which make for death shall be removed: "They shall not hurt nor destroy in all my Holy Mountain." "In Jerusalem I will rejoice,

And be glad in my Race,
For no more sound of weeping in her
Nor the voice of distress."

"From Him there shall be peace over all the earth;" the inhabitants thereof shall not say: "I am sick," for disease and pestilence shall be abolished. The duration of human life on earth shall be so greatly extended that "An infant of days shall no longer be there, nor a man who has not filled his time." "The period of youth shall be a hundred years;" the centenarian will be counted but a lad, for

"As the days of a tree (or of the tree of life)

Shall the days of my people be."

They will, however, still be liable to death, for the sinner at a hundred years old shall be cut off (accursed).

This Golden Age

is really at hand, though it is preceded by blood and fire and vapor of smoke; though the sun be turned into darkness and the moon into blood, "for these things must needs come to pass." But from the beginning of "these things" we are taught to 'look up for our redemption draweth nigh' yea, and the redemption of the whole creation also, through the revelation of the Sons of God. But there must be those who are pioneers and way-showers' who must blaze the trail for the weaker brethren. And because they walk in untrodden paths, the world will count them mad, even as it did. He who was (and is) the way, the Truth and the Life, the first born among many brethren. They have to follow in the footsteps of Him who "abolished death, and brought life and immortality to light," and they alone will reach the goal.

The Prize of the High Calling of God in Christ Jesus.

Others, however, may become pioneers of the new age, those who are willing to pay the price of abstinence from carnality, from the lusts of the flesh, and from hurtful foods and drinks. This is not a matter of faith merely, for

but a matter of experience and demonstration in the lives of many. Our men of science are beginning to discern that 'there is nothing in the organs, in the functions or the properties of the body to indicate what their duration is'. 'It is neither contrary to reason, nor to the laws of the human organism, apart from maladies which disturb the harmony, or external violence which injures its mechanism, that he should live several centuries. The long life of the patriarchs was a fact more rational, and more in accord with the laws of physiology, than the brief existence of men who people in the earth today.'*

It is not unscientific therefore to believe that the Biblical patriarchs really did live the vast number of years ascribed to them, and that during the coming age, under the reign of peace and righteousness this privilege will be restored to the race. For those who have made a life long study of subject agree with Weissmann "that death is not a primary necessity, but that it has been secondarily acquired by an adaptation;† that the existence of natural death in the animal world is very rare, and that 'natural death in man is probably a possibility rather than an actual occurrence.'‡ We know by experience that those who live a perfectly pure life from the sexual standpoint, and conserve all the essence of life generated in their bodies, have taken the most important step in

* "Le Longevite humaine," by Dr. Froissac

† "Essays upon Heredity."

‡ The Nature of Man," by Elie Metchnikoff.

A Return To Paradise.

for in a very literal sense they may be said to be eating continually of the fruit of the tree of life. By this abstinence from carnality,

which is signified by no longer eating of the tree of knowledge, which as we are clearly taught in the Bible, brought death upon the race of Adam,

We Begin To Live

in a sense that was never before possible, for that "sexual potency" (which is maintained by conservation and transmutation of the sexual energy) 'engenders courage, nobility, aspiration and all the graces attendant on friendship and love.

The Energy Of The Soul

pours the through sex-nature, and the violence of this energy, is in proportion to the nature through which it flows, being drawn from the

Limitless Ocean Of Energy

with which the soul is connected.

It is scarcely possible to overestimate the value of chastity as an aid to health and longevity. The chaste man possesses a brightness of the eyes, a smoothness of the skin, a firmness of muscle, a magnetism of personality, and a clearness of thought that is lacking in those of opposite tendency. But he who obtains full control over the fountain of life ever springing up within his body, will be himself astonished at the increase of the powers of his intuitive and intellectual nature. It is indeed the key to dominion over all the life-forces, physical, mental and spiritual. For in due time when through regenera-

tion the spiritual man has begun to take form, the creative force will be drawn off and become operative in the building of the spiritual man, just as it has been

operative in the building of physical bodies through generation in the natural world. §

§ "Yoga Sutra," by Patanjali.

The Eternal Wisdom The Practice of Truth

To Practise

1. If you live one sixth of what is taught you, you will surely attain the goal.

2. Since the important thing is to practise, it is in vain that one is near the master, if one does not practise oneself; no profit of any kind comes out of it. 3. The mind may be compared to a precious stone which is pure and brilliant in itself, but hidden in a coarse coating of foulness. There is no reason to suppose that anyone will be able to clean and purify it simply by gazing at it without any process of cleansing.

4. It is not difficult to know the good, but it is difficult to put it in practice.

5. The man who knows the principles of right reason is less than the man who loves them and he less than the man who makes of him his delight and practises them. 6. Better are those who have read than those who have studied little; preferable those who possess what they have read to those who have read and

forgotten more meritorious those who understand than those who know by heart; those to be more highly valued who do their duty than those who merely know it.

7. Hindu almanacks contain predictions about the annual rains foretelling how many centimetres will fall in the country; but by pressing the book which is so full of predictions of rain, you will extract not a drop of water. So also many good words are to be found in pious books, but the mere reading of them does not give spirituality.

8. There are two persons who have given themselves useless trouble and made efforts without profit. One is he who has amassed wealth and has not spent it and the other is he who has acquired knowledge and has made no use of it. 9. The man of

1 Ramakrishna; 2 Sutara in 42 articles. 3 Acwaghosh; 4 Tsu King; 5 Confucius; Lun yu; 6 Laws of Manu. 7 Ramakrishna. 8 Sadi: Gulistan;

knowledge without a good heart is like the bee without honey. 10. The knowledge one does not practise is a poison. 11. Intelligence divorced from virtue is no longer intelligence. 12. All good thoughts, good words good actions are works of intelligence; all bad thoughts, bad words, bad actions are works of unintelligence. 13. Freedom from pride and arrogance, harmlessness, patience, sincerity, purity, constancy, self-control, indifference to the objects of sense, absence of egoism, freedom from attachment to son and wife and house, constant equality of heart towards desirable or undesirable events, love of solitude and withdrawal from the crowd, perpetual knowledge of the Supreme and study of the principles of things, this is knowledge; what is contrary in nature to this, is ignorance.

14. One may say boldly that no man has a just perception of any truth, if that truth has not reached on him so intensely that he is ready to be its martyr.

15. Speak well, act better.

16. Apply thyself to think what is good, speak what is good, do what is good. 17. Let your words correspond with your actions and your actions with your words. 18. Act as you speak: 19 As the perfect man speaks so he acts; as he acts, so the perfect man speaks. It is because he speaks as he acts and acts as he speaks

that he is called the perfect. 20. Who is the superior man? It is he who first puts his words in practice and then speaks in agreement with his acts. 21. Ordinary men pronounce a sackful of discourses on religion, but do not put a grain into practice, while the sage speaks little, but his whole life is religion put into action. 22. Fine language not followed by acts in harmony with it is like a splendid flower brilliant in colour but without perfume.

23. To confirm one's conduct to one's talk is an eminent virtue; attain to that virtue and then you may speak of the duties of others. 24. Thou wouldst exhort men to good; but hast thou exhorted thyself? Thou wouldst be useful to them. Show by thy own example what men philosophy can make and do not prate uselessly. 25. Improve others not by reasoning, but by example. Let your existence, not your words be your preaching.

26. Make yourself loved by the example of your life. 27. Bad example is a spiritual poisoning of men.

28. The tree is known by its fruit. 29. Gold is tested by the fire. The good man by his acts, heroes by perils, the prudent man by difficult circumstances, friends and enemies by great needs.

9 id 10 Hitopadesha 11 Minokhired. 12 Avesta. 13 Bhagavad Gita. 14 Emerson 15 Catimat. 16 Avesta. 17 Confucius 18 Lalitavistara. 19 Buddhist Scripture 20 Confucius. 21 Kamakrishna: 22 Dhammapada 23 Li-ti. 24 Epictetus. 25 Amiel. 26 St. Vincent de Paul. 28 Matthew.

30. Virtue shows itself in the lowest as well as in the sublimest things. 31. Now that you have learned to know the truth, let your hearts henceforth enlightened take pleasure in a conduct in conformity with it.

32. Be holy in every kind of action.

33. Be unshakeable in the accomplishment of your duties great and small; lead a life proof against censure in

accordance with the precepts and let your words likewise be above reproach. 34. The man who doeth these things shall live by them. 35. Happy is his portion who knows and performs and has knowledge of the ways. —A R Y A'

29 Mahabharata 30 Confucius. 31 Fo-sho-hing-tsin-king 32 Bhagavat Gita. 33 Mahaparinibbana Sutta. 34 Epistle to the Romans. 35 Lahor.

Projection of The 'Astral' Body.

A Description of the Method of Projecting the Human 'Double' at Will.

(By HEReward CARRINGTON)

One of the latest achievements of "psychical science"—which is constantly making new and important discoveries—is the voluntary projection of the "astral body" of man—the expulsion of the human "double" or etheric counterpart of the physical body—by methods under control of the human will. Occult science has long since proved that—besides this psychical body, which we know—there is also a more subtle and refined envelope—the "spiritual body" of St. Paul—and that this body is capable of being detached, at times, and of being "projected"—leaving the psychical body entranced, while the subtle body journeys and makes itself manifest

to others at considerable distances. The specific methods to be employed in order to ensure this, have only lately been disclosed; and it has remained for Dr. Charles Lancelin—a French scientist and Occultist of note—to describe the necessary practices in full.

*Regarding the use of the word "astral", I have not intended to restrict its use, as in Theosophical literature; but have merely employed it as a convenient term, well understood, to signify the astral or etheric or mental or spiritual or dream body, or "double," of man. Theosophists distinguish between all these terms—perhaps rightly: psychical researches, on the other hand, have been content, so far, to prove the objective existence of a "body" corresponding to any of these conceptions. Thus the term "astral body" is used in the present article, only in its most general sense and widest meaning.—H. C.

Dr. Lancelin has been well-known in scientific and occult circles in France for many years; he is the author of a number of works—the most important of which are; "Fraud in the Production of Mediumistic Phenomena," "The Beyond and Its Problems" "My experiences with the Devil and Devil-Worship," "Sorcery and witchcraft," & a "Study of a Hyperpsychical Subject"—all in French. In his latest work, "Methods de De-doublement Personnel: Exteriorization de la Neuricite: Sorties en Astral," a volume of more than 550 pages, Dr. Lancelin has gone deeply into this subject of self-projection, and given

us a detailed scientific account of the actual methods followed in order to affect this apparent miracle. This is the first time that this occult knowledge has ever been divulged, and it has caused no little stir or sensation in France. Experiments had been tried before, it may be said, by M. Hector Durville, President of the "Magnetic Society" of France and author of a number of books upon psychic subjects; by Dr. Baraduc, well-known for his work upon the nervous system and human vitality; and by the late Colonel Albert de Rochas, of the French Army, who was regarded by many as the foremost scholar of psychic science in his day. All these experimenters achieved success in this

field of research; and Dr. Lancelin has not only summarized their researches, but also extended them in the minutest detail—in the remarkable work which he has lately published.

According to M. Lancelin, there is a real "science and art" in this astral duplication, which consists, essentially, in the ability to externalize the neuric (nervous) force, composing the astral body, and the "sensibility". The right or suitable temperament must be chosen for the experiment; and if this is not found, the experiment is liable to fail, or only to succeed partially. "Temperament" must not be confused with "character", or mental make-up. Temperament is a physiological state produced by the predominance of an element, organ or system in the human body. There are four chief types of temperament—nervous, bilious, lymphatic and sanguine. Of these, the nervous temperament is the best for psychic experiments of all kinds: the bilious is the most receptive; the sanguine is liable to hallucinations, both subjective and objective; while the lymphatic is the least suitable of all, from every point of view. Of course, one's temperament is usually a compound of all of these, which are rarely found in their ideal state; but the

predominantly nervous temperament is the one best suited for this test—as for all other psychic experiments.

Now, there is at all times a certain out-flowing of nervous force, or "externalization of neuricity," as it is called, in all individuals, but all this becomes very pronounced in certain types of individuals known as 'mediums' or 'psychics'. In them, this force which is thus radiated can be measured by means of specially constructed instruments, known as Biometers, Sthepometers, etc. Several instruments of this kind have been devised by French experimenters. They show that there is a repulsive force generated from one side of the human body, and an attractive force from the other side. In normal human beings these forces should be equal. When they are not, odd things are likely to happen in their immediate environment. Their relative power can be tested by means of these instruments.

These energies depend upon the state of the health, the emotions, the mind and also upon the will. For the experiment to succeed, as we shall see, the subject must be in good health; the emotions calm; the mind placid; and the will exceedingly strong. However, it is not the conscious will which performs the miracle; but the *subcon-*

cious will—the will—which is active in sleep. It is this which is difficult to train, and can only be reached by psychic and occult methods. Once reached and strengthened, however, it is capable of performing all sorts of marvels, while the subject is asleep or entranced.

This subconscious will has its own psychology; it is said to consist of four essential elements—possession, deliberation, determination and action. The last three of these are the so-called 'solid' states of will. (The medium Eusapia Palladino was wont to say she could succeed in moving objects at a distance if her will were sufficiently 'solid'). Within this mystic citadel, a double action takes place—(1) the will acts within itself, and (2) it controls its environment. Upon the degree of power which this subconscious will possesses depends the success of the experiments.

The first thing to do, then to ensure the success of our 'astral projection,' is to *dynamize the will*—to hyperdynamise it, in fact, so that it is over-charged, and capable of bursting out, like champagne, when the cork is removed. There are various methods of doing this. One of the simplest is to repeat to oneself many times just before dropping off to sleep, 'I have will—I have energy!' This must be kept

up until sleep actually supervenes, and memory is lost. Then one may think of the next day's work clearly, in detail, and make up one's mind not to deviate therefrom, even under great pressure and temptation. This will give the subconscious will a force that nothing else can equal.

The subconscious will thus strengthened, the next step is to create a 'division of self,' so as to loosen the astral body from the physical body. The subject, to do this, should go over his entire body in thought—while lying in bed—covering every inch of its surface, and *willing* that the astral body shall be detached from the physical body at that point. Try to feel this body loose inside you. Then focus all your mental energy upon the solar plexus—at the spot where the ribs divide*—and while breathing quietly and deeply, *will* that you go out from your physical body at that point. Project yourself outwards into space. Imagine yourself going out; try to transfer your consciousness to the body without you. Try to look out of its eyes, hear with its ears, feel with its body. You will suddenly find

* In this Dr. Lancelin is at variance with many experienced Occultists, who contend that the safest and easiest point of egress is a point low down on the forehead, between the eyes. Some personal experiences and experiments tend to confirm this view.

yourself enabled to do so; then your first great step will have been taken.

When you have progressed thus far, you must try to look around you, in your newly acquired 'astral body', and notice the furniture in the room; notice *everything* in detail. Then try to go out through the door of the room, go down stairs, and out of the front door into the street. (It does not matter whether the doors are closed or not; in your 'astral body' you can go through them easily). Then walk along the street—into the door of your friends house, to whom you wish to appear—and go upstairs into his or her room. Notice everything as you go. When there, try to make your presence felt or seen. This is the second hardest step, and the one we know the least about as yet, in its technical details.

The person to whom you are to appear must be more or less 'clairvoyant' or 'psychic.' He must be quiet and receptive, in darkness or semi-darkness, and should, if possible, aid you by *drawing* you by an effort of will—so that his duty is not altogether passive, but active, also. One of the best states for the perception of the astral body of another person is the hypnotic trance. The French experiments were nearly all made in this condition—though it is not necessary.

Once by the side of the 'seer', the astral phantom should endeavour in every way possible to make its presence felt. It may do this by becoming visible, by speaking (becoming audible), or by touching the 'seer'. The phantom may also be able to rap. If not, it has been found by experience that the astral form may be enabled to prove its presence by impressing photographic plates (by placing its hands upon them), by touching sulphide of calcium screens, or by operating some delicate instrument, such as a Biometer. Its objectivity is thus established.

As to the 'trip' between one point and the other, the necessary things for the phantasmal form to develop are—(1) self-conscious will and (2) sense of direction.

Various factors have been found to influence the results advantageously, or the reverse. We may thus summarize the most important of these:—

Sex. This should preferably be male for the projector, female for the recipient or seer of the phantom.

Humidity. The air should be dry and clear, barometer high.

Atmospheric electricity. If high, this is prejudicial to the experiment.

Temperature. This is best if slightly above the heat of the body when the experiment is taking place.

Clothing. No restrictions of any kind can be allowed.

Light. Complete darkness is by far the best; a dim twilight in any case is all that may be allowed.

Sitters. If possible, projector and seer should be alone; if any one else is present, they must understand what is happening, and be in sympathy with the experiment.

Silence must be preserved throughout, no noise must disturb the sitter at either end of the 'line'.

Time. The best time is between 11 p. m. and 3 a. m.—that is, when natural sleep is most likely to supervene.

Position—the most comfortable in an arm chair, on a couch, or in bed. If lying down, it should be on the *right* side. You must *not* lie upon the front of the body.

The *Mind* must be calm, and the *emotions* also placid.

It is well to eat very little on the day of the experiment.

There are certain *dangers*, attendant upon this experiment especially if undertaken rashly, and by one unaccustomed to such trials. (1) There are *material* dangers—such as would accompany any dissociation experiments. A good doctor would understand this. (2) *Intellectual and Moral Dangers.* Those having weak characters, weak wills, or uncontrolled lives are liable to be influenced by outside, evil intelligences.

ces, and 'open the door' to possible 'obsession.' Sound advice by a master or adept is advisable here. (3) *Psycho-physical dangers*. These are dangers which happen in the astral world, and react upon the mind and body of the subject. (4) *Hyper-physical dangers*, which leave the door open to dangerous principles.

To avoid these, one should have technical instruction in this matter of self or astral projection, and, in any case, care, *sang froid*, fearlessness, moral force, and a strong will are essential. If these are lacking,

the subject had best leave the experiment alone. But if he has them, or can develop them, a road is opened to him which is one of the most fascinating in the occult world; he will be enabled to leave his physical body at will, and soar us on-the wings of the wind in the astral and ethereal worlds; and he will see things there beyond words to describe; he will behold visions and hear that which 'it is not lawful to utter'—for they pass the ordinary comprehension of man. Such is the testimony of M. Lancelin
The Occult Review.

Stop it!

What? That fussing with your fingers; that wiggling of your knees that tapping with your feet; that picking at your nails; that working with your chin; that uneasiness in your seat; that constant attention to your dress; that twitching of the muscles of the face; that bobbing of the head; that wandering gaze of eye; that half interest in what you are doing; that chewing of tongue Stop every motion of the body that is uncontrolled,

Put yourself as will into active master of body.

Put yourself into every act.

Did you ever see an animal that let its body have any uncontrolled

actions? Every motion of the kitten, dog, horse or any bird or beast expresses the feeling that accompanies it. **YOU** let emotions form habits and body expresses in them only the lack of individuality—lack of will. Every uncontrolled expression tends to strengthen the habit. Soon one unconsciously is making motions that show waste.

Note the idiot and the imbecile. You see that their body does not obey will, expresses not thought, but acts through the instincts of heredity; the unconscious expression of the animal.

Note the neurasthenic and the nervous person and you will see all

varieties of unconscious movements of body. If you have any—**Stop it!** Study insanity. Where does it begin? Always in some little expressions in action of this lack of self-control. Where does it end? in complete lack of self-control.

• Where lies prevention? In stopping the first expressions of unconscious and uncontrolled emotions. In action without conscious direction.

Fumbling with your gloves, lady. Stop it. Let this habit of action develop and you may lose full control. Where are you placing yourself as **Will**? Will should always be master of body. All motions that do not express decision should be always avoided. There would be no insane asylums were each person taught as **Will**, to always express themselves through the body.

The Affirmation:— **I Can!** will not only cure this present evil condition but it will close prisons and hospitals. Want of proper **Will** expression may be assigned as the cause for all human ills.

Man as an expression of Divinity **CAN** be self-controlled. Until he is, he will be controlled by heredity—the dead! External authority finds here its opportunity to dominate. Slavery to others' opinions, fears of blame, a desire for praise, all arise in a lack of self-control.

Once I give up my control of life, where shall I stop? No one source is so pregnant of evil as the domination of parents and teachers and preachers over young minds. 'Don't' is the beginning of disease, crime and poverty, and their attendant evils. 'Do! my child' should be the shibboleth of all training. 'Do Right! my boy!' said the Jewish Rabbi Hillel in the time of Jesus. 'This is the essence of all religion!' But what is right? The mistake lies in laying down ways in detail. It is wrong to play with pasteboards with geometrical figures on them; it is right to play with pasteboards with pictures or names on them. This is the distinction without a difference that is common in all the present codes of morality. But such codes are as false as it is possible for statements to be. Motive! Why do you do it? Give money to a beggar woman to win her confidence to wrong her; and to give money from the motive of human fellowship, is one in act. 'Give to the poor,' is obeyed in both cases. Why did you give? The answer tells whether it is right or wrong. Controlled by inward motives. What motives are right? Only those that lie in that self-respect and self-trust which give self-control of both thought and action.

Unthinking men and women go astray. Thinkers decide and control.

No matter what you do, let it be under the established Principle of Self-trust. A trust which causes one to say:—'I will do always what I feel is right!' Establish this as a Principle of conduct and then act without considering whether what you do is right or not. **Know it is right because you cannot do wrong when you act under this thought: I always do right.** But what is the standard? Mine. What others think is not for me! What do I Think?

This establishes a decision in mind that will always lead to a positive expression in body.

A slouching gait; a stoop in the shoulders; a wavering glance of the eyes; and clammy shake of the hand; a restlessness which will not let one stand still, are evidences of a lack in character. The upright man will always be upright in body. Mind, I am not talking about 'good men,' 'honest men' or 'kind men'; nor about the 'goody goody men,' of the church and the social circle. I am speaking of men who have self-respect, who have opinions, who live Truth in themselves. Such persons cannot be bowed down with trouble, with grief, or fears, or prains. 'I am' and 'I Can' prevents these conditions. Once give up will to control of outward conditions, and the weight of the external weighs one down. Stand upon the

Indwelling and there is no consciousness of external power.

Is this an ideal condition? What Whitman says; 'Nothing external to me has any power over me!'

Is this condition not worth cultivating? How did he learn his power to endure, to overcome? By overcoming. So can You, my reader who has this very day complaining of weakness of pain, of grief, of fear, of heartache, of loneliness. You can so control your mind that all or any of these shall seem too trivial for a moment's consideration, and you will then be still in body.

Note carefully your actions. See if you have not been and still are frittering away your forces under false notions. How many unconsidered motions; how many unconscious motions are you making all the time. The present attention to 'Efficiency' is a step in applying Thought to all our actions.

When you find yourself making any nervous motion—**Stop it!**

When at night you find yourself restless; making any movements of any part of the body, say, 'Stop it!' Bring yourself under yourself as Will, by speaking aloud the word if necessary.

Find yourself going somewhere because you do not know what else to do, say 'Stop it!' and then sit down and do something you decide

to do. When I returned to home from my lecturing tour three weeks ago it naturally took a few days to fall into my work again. The first eve, not knowing what to do, I went to a movie. The next eve I did the same. The third eve I got my hat to go, when I said, 'Henry Harrison, why are you going? Do you desire to go?' And the answer was, 'I don't know what else to do with myself!' Immediately I was working aimlessly; working without any self direction, and I said, 'Look here, young man! sit down and we will talk it over! Who controls you? Are you a leaf in the wind of the public mind or are you self-directed? Trying to run away from yourself? Well, you can never do it! Sit down and stop it! Decide what to do! Put yourself as Will into action! Decide, what you will do!' I answered 'I will!' I sat down and read over my exchanges and cleaned up my desk of that work. I was as quiet and happy as a babe. When I desire to go to a movie I do not allow myself to go, because I don't know what else to do. Let it be your Affirmation, 'I do because I desire and decide to do!' and you will always keep control, not only of actions, but of the cause of conduct *Thought*.

If noise makes you nervous, stop it! What? Not the noise. You have probably no control over that, but

stop your nervousness. You are not obliged to pay any attention to anything disagreeable. That to which you give no attention has for you no existence.

Carlyle allowed this habit to so grow on him that he was not only a torture to himself but to others. The crow of the rooster set him into pain. I was told in Long Beach that the singing of a mocking-bird near the Hotel Virginia so annoyed a woman that the proprietor had it shot—and he paid the legal fine for so doing. But what of the woman? Poor, weak, uncontrolled invalid will, necessarily, by giving up to this irritation, continue to grow worse until insanity or death intervenes. **STOP IT!** Every unpleasant feeling. You have power of self-control. Use it and be well and happy. Allow yourself to be controlled by externals, and suffer all the torments of a mind at war with itself.

Whenever you discover yourself in any mental condition of unrest; find yourself out of harmony with environment; know that the trouble is within yourself and stop it! by affirming your power to control your mind, and body, through mind. Whenever you discover any physical action, the result of a nervous habit, Stop it, at once, by commanding it to stop. Stand before the looking

glass and put yourself into the desired physical attitude and then talk to the Real Self—the Subconscious Reality—and tell It what you desire. You are always to remember that it is from the subconscious you act. There lies the power. You have given it some Auto-Suggestions heretofore that have given rise to these unpleasant habits. Now, consciously. *Stop them*, by giving Suggestions that will result in self control.

Realize that all functions of the body are subject to conscious control. There will never be any abnormal physical expressions once we take conscious control of body through suggestions framed in line of our desires. Stop every unpleasant feeling and unnecessary movement of body by the Affirmation—I am Self-control.

Why?

Why did the lamp go out?

I shaded it with my cloak to save it from the wind—

That is why the lamp went out.

Why did the flower fade?

I pressed it to my heart with anxious love—

That is why the flower faded.

Why did the stream dry up?

I put a dam across it to have it for my use—

That is why the stream dried up.

Why did the harp-string break?

I tried to force a note that was beyond its power—

That is why the harp-string is broken.

—Tagore.

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Why?

It is only when you begin to ask Why—in earnest and not in querulous complaint—you take a big step up the ladder of evolution. When something comes upon you which passes your comprehension, you begin to ask questions: 'What is Life?' 'Why am I here?' 'What is the good of it all?'

You begin to tell yourself that God is unjust; that He sends you into this weary world, without giving you any chance in the matter.

Know you are free to investigate, free to know, free to proclaim what-

ever you find to be true, then you feel a sense of liberty free from all earthly bondage.

It is He who liberates the individual and allows him to work out his own salvation that does any good to the world. Do not thrust your views on any one. Every one has a right to be here, to know for himself and to understand himself.

Every one is endowed with an inner nature, the one urgent, surging impulse of which is to find complete expression.

Allow a free growth.

Mental Healing

There are almost as many methods of healing as there are healers. You have to realise that the only mental healing worth the name is the healing which puts the patient on his own feet, makes him gradually but surely independent of the healer, and so grounds him in the habits of right thinking and in knowledge of the law that he is not only free from the temporary symptom which we call disease, but is so living that he has a right to feel that he need have no expectation of its return.

Mental Healing put in the broadest and simplest way is the intelligent use of the higher powers as fast as they are developed for the helping of others. This definition must be interpreted in its broadest and fullest sense.

Unfortunately, Mental Healers of the present day give their attention entirely to the helping of the physical body alone. Though no doubt this is good in itself, is nothing but harnessing the higher powers to the service of the lower.

You must realise that any undesirable condition in which the patient finds himself is the result of wrong thinking and consequent wrong living; the only real and lasting cure is to bring the patient into the right channels of thought, and when this is done the physical manifestation will take care of itself.

The average person who goes to you, goes because he has some pain or ache, either mental or physical, from which he wishes to get rid of himself. He has barely any idea of the permanent readjustment of his lines of thinking which shall prevent the recurrence of this undesirable condition.

If you cater only to the expectations of this sort of man, you are no better, and do no more than the medical practitioner, who simply deals out a little temporary relief and removes a symptom without striking at the root of the evil. It is here you will have to show your worth—the worth of a Mental Healer.

Of course, you will have to give him an immediate relief, as far as consistent, and must make him always have in mind, that the most important thing is the point of right thinking where these conditions of pain and ache will not recur; that he will be not only free from the Healer's help and able to take care of himself, but will also be able to give to others weaker than himself the help which he has received.

This the reaching upward of one hand for help from those who are above, and the reaching downwards of the other to extend whatever help you are able to give to those who are on the next lower rung of the ladder should be the aim of your life.

Going deeper into the situation, you know that the sufferer from mental and physical ills has come into that condition through lack of harmony with the law; through wrong thinking either on his part, or the part of those who immediately surround him, or by pressure of misdirected general thought.

Now you have to consider what to do for such a man. You know his disease is only a symptom indicating deeper wrong condition. Just if you use your mental powers for the relief of the man you put yourself upon an even lower plane than the medical practitioner for he uses physical methods to cure physical ailments, and you should be prostituting the higher powers of mind to the service of the lower—the physical plane. Still you have to bring this unfortunate man gradually to a knowledge of the great universal laws:—

That God is, and that He is good. He is the Great Central Source of all life both within us and without. He is without beginning or end, and is eternally beneficent. He is not heard, seen, or touched, and yet is perceived by the man who desires perception.

That man is immortal, that he always has been, always will be, and

that his future is one the glory and splendour of which is beyond the limits of our finite imagination.

That a law of absolute justice rules our evolution; that no punishment or reward comes to us from without; but that our punishments and rewards are inherent in our actions, and that each man by his actions is the dispenser of his own rewards and punishments and from the intellectual perception must come the realization of these great truths which shall bring the man into the right line of thought—bring him into touch with the psychic currents which shall carry him steadily onward into the realization of his higher self until, as this thought is more and more firmly held in mind and the man comes more thoroughly into harmony with the law, he finds without knowing when or how, that the symptoms which troubled him have dropped and that in devoting his attention to the greater, the smaller has been included.

Your powers of concentration will help you to build a definite, powerful thought-form which will travel with directness and precision to your patient and do an exceedingly useful work upon the higher plane and also help the patient into the way of Truth.

Some Lessons from the Bhagavad Gita

LESSON X.

The Gita and Gnana Yoga

P. S. CHARYA

(Continued from the April issue)

This Yoga of wisdom is said to be at the outset 'imperishable'. It knows no beginning; knows no end, for Truth is co-existent with God Himself. From God this 'knowledge' came down to Man (Mana, the primordial man) through the solar Lord (Vivasvan; who to Ikshvaku (the Divine King or Ideal King) imparted it. This the royal Rishis, handed down to posterity. (The Gita IV 1 & 2). This immortal yoga, according to the Gita may decay in the mortal world by efflux of time, and will in such cases, be restored or rejuvenated by great Ones of Wisdom and Love like Krishna or Buddah or Christ who are born from time to time of their own free will and through their own grace or power for the salvation of mankind.

Who may practise Gnana Yoga? Who may be purified in the fire of Wisdom? The answer of the Gita is:—he who frees himself from passion, fear and anger; he overcomes these violent mental emotions by taking refuge in Krishna or Love, by entering into Krishna's being, by being filled with Krishna, Love's Lord. How to approach Krishna?

"However men may come unto me, even so do I welcome them, for

all the roads that men come by from all the sides are mine." (Ch. IV—11). The Path is one, though the paths are many; and all roads lead to Him as all the roads in the ancient world were said to lead to Rome. Some worship Him who is the One; there are others who adore the shining ones—the various manifestations of His Omnipresent Life. But they all reach the Goal at last as every drop of water ultimately reaches the mighty ocean. Says the great Tamil Mystic;—

'Thou art the one goal of all that tread Virtue's ways; Thou art the soul of Wisdom—the Pure Flame of Good. Thou standst before the four-fold Veda; Thou transcendst all words that presume to spell out Thy Glory; Such is Thy Sport unspeakable; and such Thy Nature. And thou enterest this fragile frame of flesh and standst like the divine Kalpaka in my heart of hearts which, though apparently constant, is yet ever-changing. Never to lose hold of Thee, my Lord, is my one firm resolve.'

There is but one. That One is Sri Krishna (God). In the Infinite Mind of Sri Krishna the Eternal

Spirit; there arose the mind picture of the universe (and not multiverse). "Beginning with the Thought of the Principle in mind and passing on to the Principle of Energy; and then on to the Principle of Matter; proceeded the Involutionary Process of Creation. Then, upward began the Evolutionary Process, and Individual centres or Units were formed. And the tendency and evolutionary urge is ever in the direction of 'unfolding' within the Ego of the Realisation of the Indwelling Spirit. 'As we throw off sheath after sheath, we approach nearer and nearer to the Spirit within us, which is the One Spirit pervading all things. This is the Meaning of Life—the Secret of Evolution.'" Hence the ways to approach Krishna are many, though the Goal

is but One. Thus knowing Him as the Goal of all our spiritual aspirations, our fore-fathers — Raja Rishis and Brahma Rishis—practised self-control which is the key to Yoga. And having practised self-control, i. e., 'Body-control' as well as mind-control, by means of Hatha Yoga and Raja Yoga they proceeded to seek the light of Wisdom, knowing that without Wisdom illuminating the Path, they may lose themselves—body and soul—in the dry and mechanical details of action. 'Having thus known, our fore-fathers, ever seeking Freedom [from ignorance] trod the path of Duty; therefore do thou also perform duty which is action, as did our fathers in the olden time.' [IV-15.]

(To be continued.)

Christ and Thiruvalluvar

BY LAKSHMANA PILLAI, B. A.

One is reminded here of the sayings of Solomon:—'A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence'. Also 'Death and life are in the power of the tongue and they that love it, shall eat the fruit thereof.'

It is a remarkable saying of Christ wherein he advocates humility of heart even to the greatest

among men. He says, 'But he that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.' And he washed the feet of all the guests at the feast of the Passover, including those of his disciples. Similarly Sri Ramakrishna Paramahansa is said to have swept the house of a Pariah woman to practise

the virtue of humility. In the Kural, we find the following:—

பணியுமாமென்றும் பெருமை சிறுமை
யணியுமாந்தனை வியந்தது.

'The great are ever humble, but the little puff themselves up with pride'.

யானெனதென்னுஞ் செருக்கறுப்பான் வா
[மேனர்க்
குயர்ந்தவுலகம் புறும்

He who subdues the pride of 'I and Mine' enters a higher heaven than that of the angels'.

எல்லார்க்குநன்றும் பணிதலவருள்ளுஞ்
செல்வர்க்கே செல்வந்தகைத்தது.

'Humility is good for all; but especially for the rich, it becomes their riches'.

பெருக்கத்துவேண்டும் பணிதல்கிறிய
சுருக்கத்தில் வேண்டு முயர்வு.

'It is in prosperity that one should be humble, and it is in adversity that one should be high-minded'.

மேலிருந்துமேலல்லார் மேல்வலர் கீழிரு
[நதுங்
கீழல்லார் கீழவவர்.

'The high, if they are not intrinsically high, are not high; and the low, if they are not intrinsically low, are not low'.

பெருமை பெருமிதமின்மை சிறுமை
பெருமிதமூர்ந்து விடல்.

'Greatness consists in being unassuming; and the essence of littleness is pride'.

Solomon says:— 'Pride goeth before destruction, and a haughty

spirit before a fall'. Also, 'Before destruction the heart of man is haughty, and before honour is humility'. And again, 'A man's pride shall bring him low, but honour shall uphold the humble in spirit'.

'The light of the body' says Christ, "is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, the body is also full of darkness"'.
[மே

A kindred idea is contained in the following:—

கண்ணிற் கணிகலங் கண்ணோட்ட மஃதின்
[மே

புண்ணென் றுணரப்படும்.

'The beauty of the eye lies in its vision: for without it, it will be taken to be a sore'.

மண்ணோடியைந்தமாத்நனையர் கண்ணோ
டியைந்து கண்ணோடாதவர்.

'Those who are possessed of eyes, and yet see not, are like trees fixed to the earth'.

In his advise to be charitable, Jesus says:—

'Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth'.

Tiruvalluvar comes up with an exactly similar advice:—

ஒப்புரவிலுல் வருக்கெடனின் ஃதொரு
[வன்
விறறுக்கோட்டக்க துடைத்தது.

'If by doing charity, there will come ruin, the ruin has such worth in it, as one may sell oneself to buy'. It need hardly be stated that the above is among the noblest sentiments ever expressed in human language.

உள்ளமுடைமை யுடைமை பொருளுடை
[மை
நில்லாது நீங்குகிடும்.

'To have the heart, is to have indeed: but possession of wealth is fickle and evanescent'.

In one of his parables, Christ says that God said unto the covetous man, 'Thou fool, this night thy soul shall be required of thee. Then whose shall those things be, which thou hast provided?'

'So is he that layeth up treasure for himself, and is not rich toward God'.

Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal'.

'Labour not to be rich; cease from thine own wisdom. Wilt thou have thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle towards heaven'.

In the Kural, we find the following:—

அன்பொர் இத்தற்செற் றறனோக்காதிட்டிய
ஒன்பொருள் கொள்வார் பிறர்.

'The glowing wealth of those who hoard it up by renouncing love, denying themselves, and ignoring the claims of virtue, will be appropriated by others.'

நத்துவக்கு மின் பமறியார் கொருமுடைமை
வைத்திழக்கும் வன்கணவர்.

'The hard-eyed who, without doing charity, keep wealth and then lose it, know they not the pleasure of gladly giving?'

Let us compare Solomon who says:— 'A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just'.

In doing charity, Christ particularly holds up a warning:—

'When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.'

But when thou makest a feast call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."

What does Tiruvalluvar say?

அற்றார்க்கழி பசிதீர்த்ததஃதொருவன்
பெற்றான் பொருள்வைப்புழி.

'Let a man satisfy the hunger of the poor and destitute; that will be the way to lay up treasure'.

அற்றூர்க் கொன்றூற்றூதான் செல்வமிகலம்
பெற்றூடமியன் மூத்தற்றூ.

'The wealth of a man who gives
not to the poor and destitute is like
the surpassing beauty of a woman
who lives single'. For, he would
say.

தாளாற்றித்தந்தபொருளெல்லாந்தக்கார்க்கு
வேளாண்மை செய்தற்பொருடடு.

'All the wealth raised by the hand
of industry is for doing charity to
the deserving.'

This is what Solomon says:—

'He that giveth unto the poor shall
not lack; but he that hideth his eyes
shall have many a curse'.

In another place, Christ says:—
'Be ye therefore ready also; for the
son of man cometh at an hour when
ye think not'.

Speaking of the ordainments of
fate, Tiruvalluvar says:—

ஊழிற்பெருவலி யாவுள மற்றென்று
குழிலும் தான்முன்னுறும்.

'What is more powerful than fate
for it cometh even when one is
thinking of something else?'

When Jesus cast out the devil
from the son of a certain man, the
disciples asked him, 'why could not
we cast him out?' And Jesus said
unto them, 'because of your unbelief,
for verily I say unto you, if ye have
faith as a grain of mustard seed,
you shall say unto this mountain,
remove hence to yonder place, and

it shall remove; and nothing shall
be impossible unto you. How-be-
it this kind goeth not out, but by
prayer and fasting'.

Tiruvalluvar says:—

எண்ணிய வெண்ணியாந்தெய்துபவெண்ணி
[யார்]

திண்ணிய ராகப்பெறின்.

'What is thought of may be realised
in the manner thought of, if the
thinkers are fortunate enough to be
firm'.

சுவையொளியூரோசை நாற்றமென் னைந்தி
[ன்]
வகைதெரிவான்கட்டே யுலகு.

'The whole world is in the hands of
him who knows the secret of the
five senses'.

Now to conclude. More identi-
ties of thought may perhaps be
traced in the utterances of Christ
and Tiruvalluvar. But we believe
that a sufficient number have been
cited to justify the need for a com-
parative study, and to illustrate
how the Kural, the proudest literary
possession and the richest heritage
of the Tamilians, agrees in many of
its thoughts with the New Testa-
ment, the most widely known
the loftiest Code of Ethics of the
West. Where the resemblances
exist, the ideas confirm and streng-
then one another. Both have in-
fluenced and moulded the lives of
vast numbers of men for nearly
twenty centuries, and their teach-

ings, which have an universal char-
acter about them, still continue to
be authoritatively accepted. We
are again and again reminded of
the fact that, after all, it is thought
that rules and moulds the world,
and that actions are good and joy-
producing in proportion to the
height and nobility of our thoughts.
For the same reason, it is of the
utmost importance that no pains
should be spared in this short life
of ours, to furnish our minds with
the broadest, noblest and choicest
thoughts, and that our feelings
should continually dwell and move
in a lofty plane, if we would live
the best and happiest of lives. It
will also have been perceived from
the samples given that the thoughts
and sentiments of the two world-
teachers whom we have selected for
our study are among the profound-
est and noblest ever uttered by
man.

Sage Valluvar, priest of thy lowly
clan,

No tongue repeats, no speech reveals
thy name;

Yet, all things changing, dieth not
thy fame,

For thou art bard of universal man;
And still thy book above the waters
wan;

Virtue, true wealth, and joy, and
being's aim.

In sweetest mystic couplets doth
proclaim,

Where winds seawafted palmy
forests fan.

Haply undreamed of 'visions' glad
thine eyes

In realms beyond thy fabled 'seven
fold birth',

And clouds of darkness from thy
spirit roll;

While lands far off have heard
with strange surprise

Faint echoes of thy song. Through
all the earth

Men hail thee brother, seer of spot-
less soul.

Dr. G. U. Pope.

Keeping Young

A Course of Instruction in the Principles of Health.

BY URIEL BUCHANAN

LESSON I. (2)

Professor Elie Metchnikoff, of
the Pasteur Institute in Paris, de-
served great credit for having insist-
ed on the importance of introducing

certain microbes into the intestines
for the purpose of destroying noxious
germs and hindering their develop-
ment. The putrefaction of food in

the intestines results in the formation of toxins, or poisons, affecting and enfeebling the vital organs and the entire system.

Professor Metchnikoff's American correspondent says:

'Putrefactive bacteria cannot live and multiply under what may be termed 'acid conditions.' They flourish best in an alkaline surrounding, and the usual condition of the intestines of man is alkaline. This being the fact to prevent the growth of putrefactive bacteria in the intestines, eliminate them and relieve the human organism of the burden of combating the toxins which they form, it is but necessary to create a harmless acid condition in the intestinal tract.

'The bacillus *Bulgaricus*, a milk fermenting organism found in the soured milk of Bulgaria, which creates the highest percentage of lactic acid of any known micro-organism, possesses the property of surviving the digestive processes. It traversed the stomach and enters the intestines, where it multiplies, living on the sugars of the diet, and produces lactic acid. This lactic acid produced directly in the intestines, creates an acid condition in which putrefactive bacteria cannot live and they gradually die and are displaced in the evacuations of the excreta. Their place is taken by an abundant culture of the bacillus *Bulgaricus*, which

produces no toxins and is harmless to man.

'In this simple but effective way the direct cause of a large percent of human ailments is eliminated, man is relieved of intestinal toxemia and auto-intoxication and human life is prolonged.'

In those who are able to procure and use a pure preparation of lactic bacilli, intestinal putrefaction will be greatly diminished. Care should be taken to obtain fresh reliable cultures of the true bacillus *Bulgaricus* which will meet the exacting demands of science both as to purity and profusion of cultural growth.

Those who cannot obtain these preparations can follow a diet that will tend to develop lactic acid fermentation. Great care should be exercised in the quality of the food. The freshness of various foods is of the greatest importance. The diet of those suffering from habitual constipation should be as follows:

In the morning drink a glass of hot water; then the juice of an orange, mixed with the juice of one-half of a lemon. Eat fresh pine-apple, or grape fruit, and a selection of berries, peaches, grapes, or other fruit in season. A dish of cereal with milk or cream. One or two eggs, soft boiled or poached. Graham, whole wheat or bran bread, plain or toasted, dry or buttered. If white bread is used, it should be

toasted. The bread should be at least twenty-four hours old. When bread is eaten fresh, fermentation continues in the stomach. Orange marmalade, honey, or pure home-made jelly may be eaten with the bread, if relished. Finish the meal by eating one juicy uncooked apple.

Whole wheat ground fine and cooked in a fireless cooker all night makes an ideal breakfast cereal. Sterilized bran mixed with cereals is palatable and has a laxative effect.

For the noonday meal. Soup. Fish or meat; or a meat substitute, if you are a vegetarian. Spinach and carrots. Mashed potatoes. Stewed apricots, peaches, pears or other fruit. Whole wheat, old rye or bran bread. Instant postum, or buttermilk. Raw apple.

For supper, Soup. Raw cabbage cut fine, or lettuce or celery. Baked or mashed potatoes, spinach and carrots. Stewed prunes or apple. Sauce. Light cake or cookies. Raw apple.

If you drink coffee, be certain that it is perfectly fresh. Warmed over coffee is harmful. It should be made fresh for each meal.

Indigestible pastries, pickles and condiments irritate the stomach and should not be eaten. Meat should be on the bill of fare only once a day. Potatoes are laxative only when they are mashed. Boiled onions, cabbage,

or beans may be served frequently. Carrots and spinach are the most important for those who are constipated. Spinach may be made more palatable by covering it with crisp slices of bacon made into a salad with a hard boiled egg, or with boiled carrots. Celery is also good with spinach when combined in salad. Lemon juice with olive oil and a little salt should be used instead of vinegar in the salad dressing. A dash of paprika is permissible, instead of black pepper. Figs, dates, fresh boiled beets, grapes, plums and berries are all beneficial; but do not omit the raw apple after meals three times a day. The distilled liquids of juicy fruits dissolve and draw off the calcareous substance which solid food deposits. Drink five or six glasses of distilled or boiled water every day.

When fruits or vegetables disagree, it is better to omit them for a time, until you have built up the stomach to its normal condition. The same may be said of any article of diet; if it disagrees, let it alone for a time, until you have strengthened the digestive system to a point where such food will be assimilated.

The best and most rational treatment of sluggish bowels is by stimulating the intestines by means of an appropriate diet. Moderate eaters have a much better chance of long life than those addicted to excesses.

Premature old age frequently occurs in people who live a sedentary life and consume too much rich food and alcohol. This causes obesity and degenerative changes in the muscles and nerves. It is well known that hardening of the arteries is frequent in great smokers. Alcohol and tobacco are responsible for much of the premature senility among men.

Sleep is an important factor in the development of strength and vitality. It is a well-spring of power, both physical and mental. Sleep holds to man's lips a goblet brimful of a magic tonic from the fountain of prevention. When dawn succeeds the restful night, sleep has recharged the nerves and prepared the body to guard against the friction of the coming day. The eyes close because the senses, by instinct, cease to respond to repetitions and stimulations. When the moment of dozing arrives, if you will allow yourself to sink into gentle slumber, automatically the tissues stop fighting and begin their nightly task of manufacturing protective antidotes for the next day's losses. Every hour of rest before midnight saves vitality. To remain up with the mistaken idea that sleep is not possible, is to make insomnia progressive. Waste poisons accumulate with nothing to neutralize them. Insomnia is a source of great danger to our prospects of a continued youthfulness and a long life. The best

means to insure a good sleep is to partake of a light early supper, and to have a dark, quiet bedroom, with the windows open. Take exercise every day, walking or riding in the open air, even in cold weather. Do not produce a certain amount of fatigue before going to bed. The bedroom should be cool, and the air must not be oppressive. Mental work immediately before going to bed is contrary to the hygiene of sleep. The light should be extinguished as soon as you go to bed, and you should exclude all agencies that may excite your attention, in order to allow the brain to come to a state of rest.

Each individual requires a different amount of sleep according to his bodily needs, which he must learn by careful observation. The deeper the sleep, the shorter will be the time required. The essential thing is to feel rested in the morning. If you have a feeling of weariness and depression when you awaken, you have not freed the body of toxic products during sleep. The time was insufficient and should be made up the following night. Too much sleep may be nearly as bad as too little. Observe the right medium in this as in everything else. The greatest maxim for longevity is moderation in all things. Going to bed early will enable you to rise early; and this is a powerful factor in long life, proven by the fact that the majority of

people living to be one hundred or over were early risers.

As a rule a man with a well balanced mind, who is not disturbed by trivial things, will live longer than a man whose impressionable mind exposes him to continual agitation and anxiety, and who is overwhelmed by the slightest adverse event. Strong emotions tend to shorten existence by their fatal action on several of the most important organs, such as the heart and the ductless glands.

Our minds are dominated by the race belief that the physical body in flesh and substance must become decrepit with the passing years. The body is composed of an aggregation of cells continually changing in structure. Our thoughts are ever expressing themselves in the body. If we hold persistently to the thought of an aging body, the time will come when the living cells will begin to ossify and the symptoms of age appear. Nature expresses herself in all renewing and growing forms. Nature gives health and youth and beauty. We should realise that every moment of our existence we are ab-

sorbing vitality from an inexhaustible source and renewing the body with creative forces fresh from the heart of life. The body is composed of ever-changing units and is plastic to the moulding of the mind. We may replace weak and diseased cells and reconstruct our bodies with cells that are fresh and vitalised. There is an indwelling chemist in charge of the human laboratory. It knows our needs and is working ceaselessly to build and rebuild us and keep our bodies perfect in every function. If we do not hinder it by erroneous methods of thinking and living, it will do its perfect work and keep us in health and perpetual youth. We should not grow old and feeble with the advancing years. We should become more efficient, more brilliant in intellect, more useful to the world, because of the unfoldment of our faculties and the inspiration that comes from accumulated knowledge and experience. Our minds should remain plastic and responsive to the ever-changing influences that create new impulses and new conditions and make possible continued advancement.

Brahmacharya

'P. A.' IN 'NEW INDIA'

ONE of the most striking features of ancient Aryan life was its division into four Ashramas—Brahmacharya, Garhastya, Vanaprastha and Sannyasa. These stages were 'graduated processes of mental and physical application and discipline, by the practice of which individuals are to recover the absolute illumination, being and bliss enjoyed by all human souls'. This four-fold division depended for its very basis upon religion. And, be it remembered, religion exerted a very powerful and beneficent influence upon the life and thought of the ancient Hindus. It met them at the cradle and did not even stop with their death. It followed them into the blissful shades of Heaven or into the dark and slimy region of Hell. And it traced them out even through the thick mists of previous and successive births. Such being the power and force of religion, it is small wonder that a division of life based upon it found universal and ungrudging acceptance in ancient India.

Of the four stages of life, the first was Brahmacharya. It was the ground-work upon which the future life of the student was built. After the Upanayana, the investiture of the sacred sacrificial cord, which was performed in the 7th or

8th year, the boy was at perfect liberty to enter the ~~sanctum sanctorum~~ of Vaidic and Spiritual study. In view to facilitate this object, he left the house for that of his Guru, who was usually 'an illuminated Brahmana Sage, whose love and affection for the pupils in his charge and anxious care and efforts for the unfoldment of their souls are not equalled by those of even their parents.' Here the boy learnt the sacred scriptures and submitted himself, without murmur or demur, to a course of rigid and rigorous discipline. The supreme purpose and passion of the Guru, was to make the student a man among men. To Matthew Arnold, 'conduct is three-fourths of life'; but to our ancient Hindus conduct was the whole of life. Various facilities were provided for the cultivation and practice of reverence, dharma and other godly virtues. It was very seldom that specimens of the swaggerers of shallow knowledge and shallower wisdom, who form a percentage of the student-population of the present day, could be met within those good old days. Dharma was their ideal and they lived for it, fought for it, and died for it. They were not strangers to the creed which declares that

There shall never be one lost good!
What was, shall be as before;
The evil is null, is nought, is silence
implying sound;
What was good shall be good, with
'for evil so much good more;
On the earth the broken arcs, in the
heaven the perfect round.

This creed might be 'caviare to the general,' to the people of the present 'God-forsaking, logic chopping age;' but it was nectar to those who lived it in their own lives in ancient India. Such shocking scandals as those at the Calcutta Presidency College and the Madras Wesley College could never have been dreamt of in those times of Dharma and Religion. The ancient system of Education taught the students above everything else, 'inhibition,' which, according to Professor Harris, is 'the knowing when and where to stop; when not to act, not to speak; the keeping of things within bounds, of gaining moral perspective, of subordinating self and the present for the sake of the race and the future'. In other words, the aim of all their education was to enable the students to tread vice to dust and to triumph over self-indulgent lust.

Let us rub our eyes a little, and look at the present state of things. The ancient ideal of studentship has gone glimmering into the hazy distances of the past. The Upanayana

ceremony has become a mere farce. The student does not leave his house to stay and study with his Guru. The Guru no longer feeds him or clothes him. Manu's recognition of the strong and intimate connection between mind and body, and his stern and uncompromising insistence upon physical purity and mental chastity, now evokes ridicule. No longer do students journey to important and famous seats of learning and enjoy the benefits of travel. The study of the Vedas, the Upanishads, and other sacred writings is disregarded or despised, though in some quarters there is a strong movement in favour of School and College education, combining the scientific training of the West with the religious and moral training of the East. The ideal of celibacy during studentship is trampled under foot in practice. Brahmacharya and Garhastya have become a curious blend. And the natural and necessary outcome of such combination is ineffectual life and premature death. The moment the student is thrown into marriage, he becomes 'a chartered libertine in the order of householders, wrecking his wife's health, forcing her often into early death, surrounding himself with a family, so numerous that he is financially ruined'. Unable to struggle with the strong current of competition, he breaks down without fulfilling the law. In the

education Supplement of the *Commonweal* of September, 1914, Prof. Kale observes: 'What usually happens in India is that by the time a boy is ready to enter life; all spirit and enthusiasm have been knocked out of him by the strenuous career he has gone through. He is often already married and has to carry a heavy load of responsibility on his shoulders. His health has been shattered and energy chilled, and the young man is ill-equipped for the life that opens out before him.' Surely this is a sad though chronic state of things, and unless the probe and lancet of salutary reform is applied soon, the chances are 'Our motherland will be murdered in her cradles,' and all our great and glorious hopes of evolving a New India will end in shapeless fume.

Now this is a consummation which has to be devoutly avoided. But how? The present pernicious practice of early marriage—which is like a vampire bat sucking our life-blood must somehow be knocked on the head. A couple of years back, there was in Travancore an agitation to protect married boys from the double strain of the strenuous modern education and the usually intemperate married life. They sought to accomplish this by passing an Educational Rule to exclude married boys from schools and

colleges. The proposed rule, which was as mischievous to the cause of education as it was disastrous to the cause of the community whose interests it professed to safeguard, was rightly thrown out by Government. In these, as in other matters, reform should be from within and not be forced down by Government. Legislative remedy should only be applied as a *dernier ressort*. If rushed through, it will excite popular indignation to the boiling point, besides setting back the hands of the clock of progress. The best and the most rational remedy, it seems to me, is to educate public opinion. We must familiarise the people with the condition of things in society, taking care to dot the i's and cross the t's. Slowly and quietly we must try to shatter their inertia and inoculate them with the germ of progressive ideals. For this, we must have associations of students and associations of grown-up people, and arouse a sufficient volume of public opinion in the matter. Social and eugenic considerations should be cautiously pressed in, and shastritic injunctions set great store by, and always kept in the forefront. Persistent attempts should also be made to rouse the educational conscience of our Universities and Government to see to the welfare of our young men and women. Government should try to devise a better system of education for the

present one is extremely heartless or herself. This is doubtless a supremely difficult task, but then no sacrifice can be too great for which will teach him or her the National elevation and National glory. the way for the realisation of him

Testimony of Scientists Regarding Spiritualism

(FROM 'PROGRESSIVE THINKER')

I HAVE lived but little longer than three score and ten years, but those years are part of the most marvellous age of which history gives an account. Since I was a lad mankind has made greater progress than had been made from the days of Moses to 1850. My father harvested grain with a scythe and sickle, and threshed it with a flail as did Abraham. My mother carded and spun the yarn and wove the cloth as people did in the days of the ancient Pharaohs. I have seen the world change from the tallow candle to the electric light; from the ox-cart to the auto and the palace car; from the slow methods of communicating thought to wireless telegraphy and the telephone. Machinery now does the hard work of the world. Farming, manufacturing, printing, modes of travelling, science, art, inventions—everything, except theology, has advanced. That has

virtually remained stationary; but it is being riddled, and sifted and shaken into fragments. In the olden times people looked to the clergy for knowledge; the educated of this generation pay little or no attention to what pope or preacher may say. The Steinmetzs, Edisons, Marconis, Zeppelins, and other inventors, the scientists and heretics, are the teachers of this age.

What is the cause of this marvellous jump of humanity upwards and forwards during the past sixty or seventy years?

Joseph Roads Buchanan, M. D., author and scientist, about fifty years ago published a book in which he maintained a theory that the machinery of the universe is so adjusted that about every 2,000 or 3,000 years the earth comes into such a position in space that she receives from other planets and suns

a re-charge of energy or forces which make conditions that produce important changes in soil, water, air and electrical forces. At such times the old order of things dies out and a new era or cycle begins. This Dr. Buchanan called the theory of 'Periodicity'. Not only is the material or physical earth changed, but the mentality of human beings is wonderfully stimulated. It is the law of the evolution at work. At the beginning of these new eras or periods, inventors invent new machines, scientists and philosophers make new discoveries, statesmen propose sweeping reforms, heretics rise up everywhere like mushrooms and dispute old theologies and sympathies of men are aroused and quickened. Aged and infirm animals and men die off easily because they are unfit for the new conditions. Good men are made better; bad men are so disturbed and mentally jostled that they become worse, and rush into wars and wickedness and crime. At these times old species of reptiles and monsters of sea and land cease to propagate their species because mother earth has been forced up one rung on the evolutionary ladder into conditions unfit for their existence.

I might illustrate the theory of Periodicity by an alarm clock. The owner of the clock sets the machinery so that at a certain hour a

terrible racket ensues; the sleeper is aroused and enters upon the discharge of the duties of the day. In like manner Infinite Intelligence sets the machinery of the planets, moons and suns so that about every 3,000 years there is a lively stirring up of things. Earth's batteries are re-charged with energy; the unfit vegetation and crude animals drop out; the old human stand-pat moss-backs are aroused out of their stupor and a new and better era or cycle is ushered in.

Why has not theology kept step in advancing from the beliefs held by semi-savages 5,000 years ago? That is a problem easily solved. A religion of superstition it would seem has paralysed man's reasoning faculties. Theology teaches that all essential wisdom was revealed in the past, and is contained in the Bible, and all 'modernisms' are heretical, and will cause the eternal damnation of all who 'are wise' above what has been written in the Holy Scriptures. 'God' they say, 'has put in His infallible word all that is necessary for men to know.' Therefore, they tell us that Darwin, and Watts, and Fulton, and Morse, and Bell, and Edison, and Marconi, and all inventors and philosophers will be sent to hell unless they repent and accept salvation as prescribed by the church. Very truly did Dr. Charles Eliot, President

Emeritus of Harvard University, recently say, 'Civilisation is due to Science, and not to Christianity.'

During this marvellous period of which I write. Modern Spiritualism was ushered into the world by Andrew Jackson Davis, the illiterate lad who astounded all the learned men who listened to his public discourses or read his thirty books, which compare favourably with the writings of the world's most profound thinkers. While many spiritualists regard Spiritualism as a religion, I am disposed to accept it as a science. 'Astronomy, chemistry, telegraphy are scientific facts, not theologies. To prove that man retains a conscious personal existence after death, so-called, and when conditions are fit can flash his messages back to us, does not require any particular religious belief; and still it must be admitted that Spiritualists generally repudiate every cardinal doctrine of orthodox Christianity, and are all believers in science and evolution.

The Rev. Dr. Isaac Funk, D.D., Ph. D., L. L. D., a distinguished clergyman, accepted Spiritualism as a proven truth. A few years ago Dr. Funk issued a book of 540 pages, entitled 'The Widow's Mite,' in which he gives in detail the result of his twenty years of critical investigation of Spiritualism, and he quotes more than a score of the

world's greatest scientists to prove that Spiritualism has been established as a fact. Among other illustrious men quoted to sustain Spiritualism are Victor Hugo, N. B., Wolfe, M. D., Alfred Russel Wallace, Sir William Crooks, Sir Oliver Lodge, Professor Frederick Myers, Dr. Richet, Wm. T. Stead, Professor Zollner of Germany, Camille Flammarion, the illustrious astronomer of France, Professor Lombroso of Italy, Professors Hare, James, Hodgson, Hyslop and Coues of the United States.

Perhaps no one has brought greater learning, combined with a natural aptitude for experimental research, to the investigation of the recondite phenomena of Spiritualism than did Prof. Robert Hare. He was a graduate of Yale, a long distinguished professor of chemistry in the University of Pennsylvania, and an honoured member of the most celebrated scientific societies in the land. The result of his experiments were received as almost infallible, so carefully and wisely were they instituted. He held some departments of electricity to himself, so far had he pushed his discoveries.

When Spiritualism was presented to him he was an outspoken infidel. By pursuing science on its material plane he could see no reason for a life hereafter. His interest

was awakened, and he at once set himself at work to test experimentally its truthfulness. He proceeded precisely as he would to test a fact in electricity or mechanics.

After many years of carefully conducted experiments, Prof. Hare was compelled to believe in the reality of spiritual phenomena. He was not easily convinced, but finally testified unqualifiedly that spiritualism is a demonstrated scientific fact. His tests stand as yet unrivalled in their scientific accuracy and conclusiveness.

Several years ago Napoleon Bonaparte Wolfe, M. D., Mayor of Cincinnati, Ohio, author of several standard medical books, with Col. Don, Piatt F. B. Plimpton (Editor of the *Daily Commercial*), a physician and a clergyman, paid Mrs. Hollis, a medium, one hundred dollars a month, boarding and lodging, to reside in Dr. Wolfe's home more than a year, and to submit to certain tests of her psychic powers. Those men were sceptics when they began. They tested her by every method they could devise. All five were converted to Spiritualism, and so stated in a published article. Dr. Wolfe deposited in a bank ten thousand dollars to be given to any prestidigitator or other sceptic who could duplicate the marvellous phenomena that occurred in Mrs. Hollis' presence. Dr. Wolfe

published a book of 600 pages describing in full the phenomena.

Alfred Russel Wallace, co-worker with Charles Darwin, published a book on Spiritualism in which he says: 'My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require confirmation. *They are proved* quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them.'

Professor Challis, astronomical lecturer, says: 'I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources and from a vast number of witnesses.'

Cromwell F. Varley, F. R. S., Europe's greatest electrician, said: 'I was a hard-headed unbeliever. . . . Spiritual phenomena, however, quite unexpectedly developed in my family. . . . This led me to inquire, and to try numerous experiments in such a way as to preclude as much as circumstances would permit the possibility of any trickery and self-deception. Numerous phenomena occurred, proving the existence of forces unknown to science, and the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence'.

Sir William Crookes, F. R. S., one of England's noted scientists, investigated spirit-phenomena for many years, and in his own home. In a published address he said: 'At a very early stage of inquiry it was seen that the power producing the phenomena was not merely a blind force, but was associated with and governed by intelligence—sometimes below that of the medium, frequently in direct opposition to the wishes of the medium, and sometimes of such a character as to lead to the belief that Spiritualism is an established truth.'

Professor W. F. Barrett testifies: 'I do not hesitate to affirm that a careful and dispassionate review of my own experiments, extending over a period of 20 years, together with the investigation of evidence supplied to me from trustworthy sources, compels my belief in spiritualism as a science, based solely on facts, open to the world, through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death.'

Sir Oliver Lodge, F. R. S., in a late public address, delivered at an annual banquet of the leading scientists of Europe and America, said: 'I tell you with all the strength of the conviction, which I can muster

that we do persist, that those in the Beyond still continue to take an interest in what is going on: that they know far more about things on this earth than we do, and are able from time to time to communicate with us. . . . I have conversed with my friends just as I converse with anyone in this audience now.'

I might quote testimony to some effect from the late Wm. T. Stead, Editor of the *Review of Reviews*, of the Rt. Hon. A. J. Balfour, late Prime Minister of England, Professor Sidgwick, of Cambridge University, of the late Professor Elliot Coues, of the Smithsonian Institute, Ralph Waldo Emerson, Rev. Minot J. Savage, Rev. Theodore Parker, Henry W. Longfellow, Wm. Cullen Bryant, John Whittier, Lydia Maria Child, Julia Ward Howe, Lucretia Mott, Harriet Beecher Stowe, Ella Wheeler Wilcox, Victor Hugo, Horace Greeley, Wm. Lloyd Garrison, Gerrit Smith, E. W. Wallis, Emma Hardinge Britten, Prof. Wm. Lockwood, Emmanuel Swedenborg, Rev. John Wesley, Henry Ward Beecher, Warren Chase, Giles B. Stebbins, Professor Loveland, Jas. M. Peebles M. D., Ph. D., Chas. Dawbarn, Prof. Lucien Larkin, Samuel Watson, D. D., Wm. Emmette Coleman, Benjamin F. Wade, Leland Stanford, John R. Francis, Annie Bright, Luther Colby, Mary T. Longley,

Daniel W. Hull, Mosses Hull, Lyman C. Howe, Rev. N. F. Ravlin, Mrs. M. E. Cadwallader, J. J. Morse, George W. Brown, M. D., Cora L. V. Richmond, Abraham Lincoln, and scores of other talented, scholarly, distinguished lawyers, editors, scientists, authors, clergymen, and people of all professions and callings.

Do you know that Sir William Crookes, F. R. S. the eminent English scientist, ex-President of the British Association for the Advancement of Science, and inventor of the Crookes vacuum tube, investigated under absolutely test conditions, in his own home, and proved scientifically the phenomenon of materialisation. Have you read his *Researches in Modern Spiritualism*? Do you know that fifty of the leading scientists of the world, out of eighty, have investigated and endorsed the truth of spiritual phenomena? Have you read Epes Sargent's *'Scientific Basis of Spiritualism,'* Zollner's *'Transcendental Physics'* and *'Miracles and Modern Spiritualism'* by A. R. Wallace, F. R. S.? The Earl of Crawford and Balcarres, F. R. S., past-President of the Royal Astronomical Society, says we can, with the proofs we have received, now say that Spiritualism is a fact, and scientifically proved.

Spiritualists are 'modernists.' They believe in evolution-progress

in everything. They advocate a better religious and industrial system. They no longer believe the fables found in the Bible, such as a flat earth, a wrathful and defeated God who would damn eternally myriads of humans because one man and woman offended him; they do not believe that God made the first woman out of a man's rib, and that at first he had no intention of making a female at all; and that he did so only because he saw that the first man had become lonesome from association with only dumb animals. Spiritualists do not believe that Joshua prevented the sun from going down for the space of a day that he might have light in which to fight a battle with his enemies; nor do they accept as truth several other similar stories found in the Catholic and Protestant Bibles.

Orthodox Christianity teaches that at some future time physical bodies will be literally resurrected, numberless billions of souls will be called out of heaven and hell, put back into their fleshly bodies and taken before Jesus Christ to be re-judged. Spiritualists believe that all the resurrection man will ever know is when he leaves his physical body and is borne to a higher zone of conscious activity. Orthodox Christians teach the doctrine of the Trinity (or that Jesus was God) and also the Vicarious Atonement. Jesus

himself said nothing about these doctrines, and a body of the ripest scholars of the world, at Oxford, England, after twenty years of diligent work at revising the Bible, declare that the passages found in the New Testament, on which the Trinity and Atonement are based, are forgeries not found in the ancient manuscripts. The evidence is that they were interpolated into the Scriptures about the third century. Spiritualists believe that Jesus was an inspired man, a medium and reformer, and not a good. They do not regard the Bible as the 'inerrant, infallible word of God,' but look upon it as being like other books that contain both truth and error. The National Spiritualists' Association in convention declared the following as the chief planks in their declaration of principles:—

We believe in Infinite Intelligence.

We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of spiritualism.

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway of

reformation is never closed against any human soul, here or hereafter.

After fifty years of investigation of Spiritualism, I am thoroughly convinced that it is a fact satisfactorily proven, and I say that as a lawyer possessing some knowledge of the nature of evidence required to establish a statement of fact. Spiritualism and Socialism are both robust children of a new age, or era, or period, as named by Prof. Buchanan. The motto of each is 'universal brotherhood and universal peace; an injury to one is the concern of all.' Both of these movements are denounced as 'atheistic modernisms,' and as enemies of the church and the home by the clergy and the plutocratic parasites who scent in them a growing power which if not crushed they fear may finally prevent them from holding remunerative jobs of 'preaching pagan rubbish for religion and exploiting working people out of the products of their labour. Blinded by theology invented in pagan times, and prompted by greed, orthodoxy stands pat, looking backwards for all wisdom, and deploring the wickedness or modernisms until the evolutionary car of progress runs over them and smashes them as stumbling blocks that are obstructing the onward march of humanity.

Friendship's Power

An arid waste of desert land,
Where in sagebrush coyotes hide;
I hear snakes rattle on either hand;
Cactus and yucca lift the vision wide
Naught is seen on horizon's verge;
vacant of all save sun and air;
Hunger and thirst my pony urge;
No bird has e'er found refuge here.
No life could here find place to root;
Hopeless both for man and brute.



Again I ride those acres o'er,
Fields of green gladden my eye.
Orchards sent their fragrance on before;
Flowers before a door I spy;
A little child to schoolhouse goes;
Autos run the highway side
Beside the path the water flows;
And 'neath that roof in peace abide.
A glimpse of joy of heaven above—
The Trinity of Household Love.



To water alone is this miracle due;
Man's thought confirmed the springtime
rain;
Made channels it must wander through;
Commanded Eden's fields again—
Water gave life to thirsty sod;
Nature responds in flowers and grains;
The miracle of Aaron's rod,
The thirst of nation quenched again.
Naught can man ask but God supplies!
Apply but thought and blessings rise.



So was my life like desert bare,
Talents lay dumb under sunny sky;
They waited touch of magic power
To bid the Soul its pinions try.
Then came thy love like magic rod,
And fotters of icy heart were riven.
Love came like a command of God,
And brought with it the bliss of heaven!
The only Power that He could send—
It bore His autograph—A FRIEND!
HENRY HARRISON BROWN.



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Common Sense

Discrimination is commonly called common sense. There is no mental quality of greater value than discrimination.

The primal principle of life is Integrity. Integrity by itself loses its force because of its lack of polarization. Its unity with discrimination is the most vital element of success.

It is not enough to believe you are right; you must know it.

You should learn to think, not only to permit thoughts to float through your minds, but to clearly and rapidly formulate your thought.

When you really think, naturally you discriminate, because conscious thought is always more or less analytical.

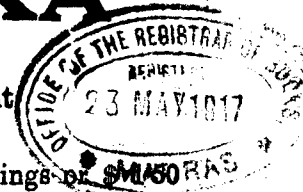
Compensation is another vital principle which relates to all cause and effect. Only one view of compensation is understood,—the view that one must be paid for what

one gives. The fact that one must equally respond with remuneration is entirely ignored. It does not relate alone to the money exchange but to every thought, every word and every action in human as well as universal life.

Justice is the highest form of love.

Perfect love is the outcome of perfect justice which is the immediate activity of compensation.

Love is the thread of life and it is continuous. It does not waver and falter and snap. You may pull yourself apart from its action and do whatever you think, but the current is perfectly accurate and demands equalization at all times and at all points. You cannot thwart it. You cannot keep it under subjection for ever. It is apt to burst and reveal itself when you least expect. Nature does not trifle. Delusion has no place in the law.



God is the law. God is the cause. God is the effect and Man is one with God. So you are the cause and effect and in your own being you symbolize and manifest what you are.

There are no heights too exalted and no depths too profound for you to penetrate when you once recognise your relation to the Infinite mind.

Mind versus Matter

BY FREDERIC W. BERRY, F. L. L. C.

In the light of modern scientific discovery and research, it would seem to show a lack of insight to classify oneself as a spiritualist or as a materialist. More and more are we forced to look upon life as a universe 'within'—no demarking line between mind and matter and certainly no antagonism. The contrasts appertaining to existence being, so to speak, points of view, everything having a relative position only, and the old word 'absolute' now largely meaningless.

This view of life's oneness is a very important consideration, a matter of health and all that assists in our welfare. We know that brain and body influence each other; and if one chooses to look upon thought as a material secretion of the brain, such an earthy notion is only a crude interpretation given to certain words.

Language disguises thought. No two men take exactly a similar

meaning out of the same words; just as no two see the same world. Hence, there should be no quarrel between sects or schools of thought. A broad outlook will rise above the narrowest classification—into a consciousness that is cosmic or universal.

And what freedom is born then, with consequent power? A deliverance from fear and a faithful acceptance of all that makes up life—ever its negative conditions, its diseases and deaths, which are now seen to be only stages of clumsy workmanship on the part of nature, to be superseded by man for finer methods, as he becomes enlightened.

This enlightenment calls for an assertion of Will. A daring vanguard of self-denying, self-relying ones must bravely enter the path of suffering and conquest—for opposing and combating means and force—work and act together—that the narcotics, mental and physical,

which have enslaved the race so long, may be abolished forever and so the hidden and repressed powers of man released.

Example counts—not merely in what appears, but as an actual invisible influence that goes forth far and wide. Precept and doctrine will not count for much unless followed by example. One must then go alone, and bravely commence to live in line with one's convictions.

There will be suffering—all new moves, new births cause pain; but one need not overestimate one's strength; growth can be gradual—at times there should be concessions to old habits or conventions. We cannot advance very far all at once; heredity and custom are powerful factors to contend with.

And what are some of the enemies to our progress and true happiness that we must conquer? They are not the same with all of us. But anything that tends to weakness should be ruthlessly attacked.

Men have concocted various enervating drugs for body and mind, which while sometimes offering ease and comfort have disastrous lasting effects. Stuff like alcohol, not to mention other lesser narcotics, side by side with superstitious beliefs, slashing at the vital centres of the stomach and heart and brain,

attacking the nerve plexi, stimulating them beyond their proper function, have made mankind stupid and incompetent.

A body debilitated, a mind unbalanced, slave of habits of long standing, are not going to be made whole in an instant. However, only let a start be made, and improvement will soon appear.

Is it disagreeable to go alone, to forego the inconsequent pleasures of the mob? Not when there is a recognition of unity, of binding inner attachment with one and all. Things lose their sting then, and even death appears in its true guise as a message of a new life. Life is then seen to be an infinite concourse of moving planes, of ever-rising stages of consciousness. We discover that we do not need the old stimulants to keep alive a state of animal sensation which is only an excuse for happiness.

So many changes for the better come quickly as we grasp the privilege of Will-power that belongs to man. When the soul or the ego ascends the throne of intellectual dominion, it learns to keep the body in subjection, the reins of self-control directing all its activities. The brain is included here, being one of the organs of the body. Let there be no inordinate or strained functioning in any part of the physical temple, from top to toe.

How many great geniuses have died insane, through an overtax on those delicate nerve cells stored in the cranium. So let there be concentration, which is really a calm procedure of thinking, without worry, which we know poisons the blood.

True, worry is often caused by a poor digestion. Body and mind interact one with the other. Attention given all sides of our life and due exercise of every part of one's being, create that balance of harmony we call health.

This world need not be the miserable sphere that some dyspeptic philosophers with myopic vision have declared it is in its very nature. It is a world yet to be conquered and subdued in the right way by men of understanding and aspiration.

There are two ways of looking upon life, from a universal and from a particular point of view, in general, or in detail. Both have their place:

but perhaps the general is of first importance. We feel life before we think about it. It is interesting and useful to pick things out here and there, to study things in detail—this is mostly the method of the curious mind; but it is absurd to imagine that some day we shall be able to put a number of scraps of knowledge together and make up an absolute omniscience. Our wisdom is tentative, and our science a good deal of mere fiction—something to work with, and no more.

Let us be practical, and not 'opinionated.' We know enough to get along with; we shall know more when we need to. The thing now is to make the most of what we know. And among a few other things, surely we know that most of our former 'wisdom' is so much mental cargo that may now be thrown overboard and that with this relief from useless impediments, the tired brain rested, we shall be able to launch on the path of a better and fuller existence.

Some Lessons from the Bhagavad Gita

LESSON X.

THE GITA AND GNANA YOGA

(P. S. CHARYA)

'What is Duty and what is 'non-duty'? Herein even the so-called wise men (wiseacres) are puzzled'

says the Gita. The function of *Gnana* or true wisdom is to help the yogi to arrive at a correct solution

of this much vexed problem, and each individual should find out for himself what is his duty and what is not according to the light that is in him. Sri Krishna (the Light that lighteth every man that cometh into the world) has, however, laid down a general principle whereby one may be enabled to know one's proper sphere of action or Duty in every situation and at every stage of experience. That which helps man to work out his true salvation individually and collectively is Duty; this is the law. Know by wisdom what it is that you owe to your Maker and your fellow-jivas, and do it that we may evolve from 'less to more.' As you evolve more and more by culture and experience, spiritually and otherwise, you reach the stage of the *Gnana yogi* who sees 'action in inaction and inaction in action.' (Ch. IV. 18).

What is 'action in inaction' etc.? 'Inaction' means here (metaphysically, of course) the natural, serene state of the soul (being part of the Universal self) which leadeth to the true peace of Mind. In this state, the soul is said to be *truly active*, on higher planes than the merely physical. This state is 'come to' by 'action' in its higher or spiritual sense, *i. e.*, by appropriate *Yogic sadhana*. It is by leading the active or strenuous spiritual life that one among many at least 'come unto his own' spiritually; *i. e.* to say, realises

his inmost being which is *Peace* ('Santi' or 'inaction' used in a spiritual sense). According to Sri Sankaracharya, the great Master of Southern India, the *Atman* is not the doer; it is the body that acts. The *Atman* is, even like Brahman, Peace Eternal; it is never the actor; it is but the seer, the Witness. In body and mind, man is made to work. On both the planes physical or mental, he is born to work hard. But the spirit hath 'neither hands nor feet' and hence no 'action' to be wrought, as we generally understand it. Remember, as you do your duty, that *you*—the real You or the spirit—has nothing to do and does nothing at all, being itself part and parcel of the Pure 'actionless' *Parabrahman*. Remember that your body works—that your mind works; for they cannot but work; they are made to work. The true sage or *Gnani* keeps his body and mind constantly active, for 'Satan finds some mischief still, for idle hands to do.' But he keeps his Heart at rest; nay, he himself enjoys Peace—the peace that transcendeth bodily action; the peace that passeth all 'intellectual' understanding. This conviction should be deeprooted and habitual. This is the highest skill in 'action', they say, or what is called the secret of Yoga (*Yoga Rahasya*). You look upon your physical or apparent self as the doer and not the spiritual or the real man. If you develop this conviction

and make it the rule of life, you are said to purify duty or *Karma* in the fire of Wisdom or *Gnana*; you are said to be free from the motive and desire behind every *Karma* or work which forges its bonds for the *Jiva*. Then alone you are said to be free from the passion for the fruit of *Karma*, which makes a slave of you in body and soul. Then you have the true peace at heart—the uttermost sense of calm—which consists in happily resigning yourself to the Almighty spirit (*Krishna*) every moment of your existence, whether asleep or awake. Such a man never depends slavishly on others; he always relies on himself and his God. Such a man, though working very hard for his own livelihood or that of others or in any other direction is really working thereby for his own salvation and that of his fellow-jivas. Though doing action, he is really not 'doing action' in the sense that he does not attach himself (*i. e.* the spirit) slavishly to the mysterious Wheel of *Karma*. (Ch. iv.—19&20).

The truly wise verily do their duty; they never idle away their time which is more precious, in their eyes, than silver and gold. But they work without blind attachment to the immediate or remote results of *Karma*; they work by virtue of their controlled senses and mind; they work and they develop and strengthen their bodies (including their man-

tal body). It is said that they never commit any sin. (iv. 21). The *Always* say that such men are truly the 'Elect of God', for they have always their hands for work and their hearts for God.

Whatever these men do they do well and in His Name. Whatever fruits they obtain, they are content with the same. 'My own will come to me', says the *Gnani*. My own comes to me; what concern have I? what fear have I?—such is the language of wisdom. The proper aim and scope of Wisdom is, according to our *Gita*, to get beyond or transcend the 'twin snares' ('*Dwandwas*') in the Name of Him who is the One beyond all 'pair of opposites'. Hence 'Wisdom' is said to have no 'heat or cold', no pleasure or pain, no likes or dislikes. Wisdom is never jealous, ever free from passion and prejudice alike. Wisdom maintains its equilibrium and is never off its 'centre of gravity'. Though Wisdom and action,—(*Gnana* or *Karma*) marry, there is no 'slavery' in such a union. Wisdom is freedom from perverted desires and explosive passions. Wisdom trains the mind and transmutes work into worship.

Wisdom does its work as sacrifice (*Yajna*) in the name of the Deity in Heaven (*i. e.*, in the Heaven of the heart of hearts) for the sake of His children on earth. Self-sacrifice is the highest sacrifice ever known or

practised, if it is performed as '*Gnana Yajna*' in the fulness of Wisdom. • 'The sacrifice is the giving by man of what he possesses in his being to the higher or divine nature and its fruit is the further enrichment of his manhood by the lavish bounty of the gods. The wealth thus gained constitutes a state of spiritual riches, prosperity, felicity which is itself a power for the journey and a force of battle etc.' The result of true sacrifice or self-sacrifice persisted in as service to God and our fellows is really a power for the journey on the path of *Gnana Yoga*. (the Way of Wisdom).

Wisdom recognises the Unity of Life Divine. Wisdom sees the many in the one. In the name of the One Which is immanent and transcendental. Wisdom loves and serves the Many. For Wisdom identifies every being with itself and itself with God. Wisdom teaches and learns by service, by self-sacrifice, by patient research, by utmost spiritual self-surrender. Wisdom is the vessel, that helps the *jiva* to cross the sea of *Samsara*. Wisdom leads you safely along the route of *Karma*. Purified by Wisdom, "Activity forges no bonds, *Yoga* is accomplished and the soul is free."

Constancy in Virtue

(BY DAMODAR PRASAD SAKSENA, M.A., M.L.L.O.)

Mortals, that would follow me,
Love virtue; she alone is free."
She can teach ye how to climb
Higher than the sphyry chime;
Or, if virtue feeble were,
Heaven itself would stoop to her.

—Comus.

Milton's *Comus* is a beautiful illustration of the final triumph of Virtue over Vice. Separated from the company of her brothers and overtaken by the darkness of the night, the lady falls into the hands of the vile enchanter, *Comus*. All sorts of persuasions are resorted to by the

latter to seduce her from Virtue. Subtle argumentation is used, pleading the un-wisdom of those who finding nature's bounties poured forth in abundance fail to please their senses thereby. The lady, however, sits constant and takes up exposing the sophistry and bad logic of all the pleading font before her. She points out that nature's bounties are meant only for the good and to be used in moderation so that all may have a due share thereof. In this way, she says, 'the Giver would be better thanked, His praise due paid.' At

the time when the magician presses her further the brothers rush in and the final deliverance takes place.

Here we find virtue rescued from the hands of vice by Divine agency and intervention. The lesson conveyed to our mind in some of the purest literature we possess is the grand victory obtained by the Power of Good over the Agency of Evil,—may be after a brief term of vexation and trial and even in this plane of existence. The result cannot be doubted, and is at times demonstrated directly before our eyes.

But should we expect the reward of our action so soon? Is it not sufficient for us to go on with steady zeal in the practice of virtue and of Truth un-mindful of gain or reward, not caring much if it comes at all or not? Is it not sufficient for us to recognise that we are engaged in the service of the right master, or that we are treading in the footsteps of the tried leader? Should not our supreme love for our Maker induce us to undergo hardships cheerfully for His sake? Should we not bear pain gladly and welcome it if by so doing alone the links of attachment to Him would grow firmer.

How many allurements and attractions we find all around us to beguile us and lead us astray! The mind not trained along the lines of the Virtuous Principle yields to the

temptation, and eventually falls a victim to sorrow and pain. A desire for riches and the material possessions of the world completely fills the individual and the hunger for more grows wonderfully sharpened. 'Every man for himself and God for all,' becomes his motto and rule of action. The starving beggar in the street is neglected and his wants left unsatisfied. The way that leads to eternal life is narrow and 'few there be that go in thereat.' The ways and means to secure perennial happiness are surely other than those that pleasure-seeking mortals pursue on earth. 'Yet some there be that by due steps aspire to lay their just hands on that golden key that opens the palace of eternity.' Heaven-blessed indeed would be the mortal on whom the inspiration has fallen which prompts him to eschew the flowery dale of vice and prefer the thorny path, way of righteous conduct. The soul welcomes pain and suffering as the friends of true happiness and every time it comes in contact with pain is chastened and purified. Thus by self-sacrifice and fellow-service shunning delights and welcoming pain and suffering for others' sake we would be best realising the end of our Existence. The Great Lord of Heaven would not certainly disown us if we have endured all the toil and trouble gladly for His sake.

Spirit Possession

(STRANGE EXPERIENCES)

* I am an Indian Christian born purely out of Indian parentage on the 6th of March 1880 at 3. 30 A. M. My planet is Jupiter in the watery sign. I am a tall, dark brown rather black in complexion with coarse jet black hair, and a taste for the artistic line.

From the date of my birth to the age of twelve years I have been constantly ailing. When I was about seven years old my mother punished me one day for not attending school, by ordering me to stand out at the gate the whole day. About dusk I saw a black cat entering the place; when I tried to drive it away, it sprang on me; this frightened me, and I began to cry which gave me the chance of going into the house again.

Later, when I was a boy of 11 years, we lived in a house in Calcutta in which there was a pucca laterine and in front of the laterine was a half built wall say about 4 feet from the ground level. One day about noon I went towards it and saw a 'tiger-colour' cat sitting on the top of the wall; as all boys are up to tricks so was I. The cat stood up after seeing me, in an attitude we often see in pictures where they are ready to fight with a dog. This annoyed me and I leveled a stone at it, having

got hurt the thing came forward, and I also tried to get on the top of the wall when I missed my foot and fell face downward. I now lay on the top of the wall in an unconscious state. I was subsequently picked up by the servant, and brought into the house. What happened to the cat or where it went I had no further trace of it. But a few days later I found I had a peculiar feeling whenever I went towards that laterine and this feeling led me to the disgraceful habit of, In order to get over this habit I tried several remedies and even prayed to many a catholic saint but to no effect.

When I was about 18 we came to live in a large garden house at Howrah where we had a number of low class servants, amongst them was a man named N—a pig keeper by caste and another man named J—who was a gowala by caste. N—suggested me one day that I should learn witchcraft, and that he would teach me to which I agreed.

He first taught me the *goorpos muntar*, and then *Mohiniy muntar*. A few days later he was going to kill a woman by witchcraft and asked me to go to his place that night, and said that he would give me something in the shape of spirit. I did so and he gave me two cloves, and

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said one was a *Dine* a sweeper by caste, and the other a *Murree* a domere by caste.

I took the two cloves in my hand, but I do not remember now whether I ate them or threw them away. the reason of his giving them two spirits was that I could get them to do anything for me, but he did not tell me that I am to give it some sacrifice in the shape of food once a month or once a year.

Now J—told me that the garden house where we lived at the time was infested with spirits, both good, and bad, and if I wanted he would help me to get the head fellow under my control. I agreed to this and paid him the cost for fixing up a puja in other words an offering of a young pig with some liquor, flowers, incense, recitation of some muntar was made and I was informed that the spirit has promised to appear to me the next night, well about 10 P.M. When we all retired to bed I heard a knock at my windows and I said to myself I wonder if this is the spirit that has come to see me. When I heard three knocks in succession, being very anxious to see a spirit, I opened the windows and found no one was there; so I put it down to my imagination and went to sleep. I was not quite asleep when I began to dream. I saw a young Bengali woman rather handsome in features, and delicate in appearance appear to me; she said

she will remain with me if I want, to this I consented, and she went away. The following morning I told J—of this; again that night the same woman came to me in my dream with another Mahamodan. She said, she and this Mahamodan would live with me, and do all I asked them to do. I consented, and this fellow gave me his name, and said he was *Shaik Subratee*, the Jin in the garden, and any work I wanted them to perform I was to order and add the word 'dont'; for instance, I want them to get me certain information. I am to call this Mahamodan spirit by his name and say 'don't get this information' and it would be done.

I had my father living at the time, and he was doing very well. Subsequently a girl friend of ours came to spend a few days with us. She occupied the room opposite to mine. One night about 6-30 P.M. my grandmother was sitting in the sitting room when it seems she saw a tall, well-built, greyhaired old Mahomedan come and sit by her side in the next chair. She got a start but did not raise an alarm. The thing soon disappeared, she came to the verandah and told us what she had seen.

The girl friend who was spending a few days with us after hearing this, related us of what torments she suffered every night since she had been at our place. It seems one night she also saw a jet black cat by

her bedside, and tried to drive it away when the thing got annoyed and sprang on top of the bed; she now jumped out of bed and the thing disappeared. The following night she told me of this; so I told her I will watch, but quite forgot about this and went to bed.

The girl and I were in love at the time but there was nothing sinful between us till then. At this night she came into my room and woke me up saying the cat was again into her room. Being in a very sleepy state I held her by the hand and asked her to sleep with me, which she did, and that was the first time I experienced the taste of She came to me often while she was with us and finally got into a delicate state, but in a most peculiar manner her stomach started growing on one side, she went to the Hospital, and the Doctors said that she had conceived on the wrong nerve. She was admitted into the ward and told she would be operated on, later the operation was performed but she died from loss of blood.

The girl's name was a relation of mine. This was the first death in our family since I took the two spirits N gave me and also what J put me in touch with.

Now my father had also lost his job and we were fast running into distress, every year since then I have lost one member till 1912.

I am a first class draftsman with exceptional ability in Bridge designing, I am liked well by my superior officers at the start of my service, but directly I think of saving a few rupees either to become a or go away to some other country across the waters or get married, I lose my job and fall into poverty.

Any way I applied for over sixteen girls to marry and was refused. I have made no distinction as to caste, creed or nationality whether black or fair; beauty and character was also out of the question, for I said to myself 'that the making of a good wife entirely depended on the husband, and the comfort and treatment she received from him.

However, in 1905 I met a young lady named aged 17 years in the street while walking. I got into conversation with her, and found she was a relative of a friend of mine. So I lost no time, the very evening I met this friend and through him I proposed to marry this girl. Her parents at first disagreed and finding that there was some difficulty in getting her, at the same time I quite forgot of all the spirit dealing I had previously, and also the death of my lady friend I put the hitch down to ill luck either on my part or on the part of the girl, for I again lost my billet which shattered all my future hopes.

Having thought over the matter seriously and being forced by determination and the passionate love for the girl I sought the aid of one Islami moulvi who gave me some black pepper to burn, and said that every thing would come right though he never told me what the cause was.

On burning this once daily I found things came right, and we were engaged to be married, during our engagement of 9 months we often quarrelled and I said that her people were at the bottom of this, so I would go to this Moulvi each time for this pepper, and on burning the

same, things would change and we would be affectionate to each other again.

Any way our marriage was close at hand, and all preparations were being made, when one night I dreamt of a Catholic Saint named ANTHONY who spoke to me, and said that if I wanted to be happy with my wife I was to plan the wedding ring with which I was to marry her the night previous at the foot of his statue which her grandmother had in her house; I did so accordingly and we were married.

(To be continued)

Keeping Young

A Course of Instruction in the Principles of Health.

BY URIEL BUCHANAN.

LESSON II.

If we analyze a handful of fertile earth we find it to be composed chiefly of sixteen elements. If we take a measure of milk, an egg, or a handful of wheat, we find the same sixteen elements. They are essential for the maintenance of life. The consistency with which they are found in certain proportions in various foods reveals a beneficent law operating in nature.

These substances or elements are oxygen, nitrogen, hydrogen, carbon, chlorine, fluorine, iron, phosphorus,

calcium, potassium, manganese, sodium, sulphur, silicon and iodine.

The body obtains them for its needs through the medium of food. Soil that will produce healthy vegetation must contain these elements. Without them crops cannot be produced. The composition of the soil determines largely the character of the development of the plants. In the same way the composition of the food we eat determines largely the character of our development. The calcium, iron or other minerals as

they appear in solution in the blood and other internal secretions are present in wonderfully complex forms which cannot be reproduced in the laboratory. Growing vegetation possesses the power to organize these minerals of the earth into forms in which they can be assimilated. Food grown in soil rich in phosphorus and potassium gives life to the nervous system and interferes with the hardening influences at work in the muscles, joints and arteries, keeping the tissues soft and flexible. In the absence or deficiency of certain food minerals in the soil, others may be absorbed in proportions altogether out of harmony with Nature's formula.

In the regulating of life processes in the human laboratory food is the first and most important necessity. Without pure food all the therapeutic agents of modern science, all the care and attention lavished upon the body for its health and development, will not insure us against physical disorders.

The principal elements which go to make up our food are carbon, oxygen, hydrogen, and nitrogen.

The best of the common phosphatic or brain foods are lean meat, fish, cheese, whole wheat, oatmeal, almond nuts, Southern corn, beans, peas, figs and prunes.

The best of the common carbonaceous or heat producing foods are

fat, sugar, butter, rice, rye, chocolate, date, buckwheat, Northern corn and white bread. The eating of too much of this class of food is the cause of ill health, poor blood and bad skin.

The best of the common nitrogenous or muscle-producing foods are vermicelli and cheese, meats, Southern corn, salmon, lentils, beans and peas.

In order that man shall thrive on his food, it must be varied, and it must contain sufficient nitrogen, though not too much. Food containing insufficient albumin affects the quantity and the composition of the blood. Albumin exerts a powerful action upon the fire that burns within us. With an albuminous diet,—meat, fish and eggs,—such elements as phosphorus and lechithin, which are indispensable for the building up and maintenance of the central nervous system, are introduced. Lechithin is a complex, nitrogenous phosphorized substance widely distributed in the brain and nerve tissue and in the white blood corpuscles.

The cereals, including chiefly wheat, oats, corn and rice, are most important foods. They consist of nitrogenous material, starch, sugar, salts and fat. Wheat excels all the cereals in nutritive value. It is easily digested and, with the exception of milk, comes nearest to the standard of a perfect food. It is

well supplied with nitrogenous material; contains but a small proportion of water; has a large amount of starch; also considerable mineral and a small amount of fat. A given bulk of wheat is richer in solids than any other food. Rye is not so good as wheat; but eaten with cheese or meat makes a valuable food for persons who are constipated. Peas and beans are very nutritious, but are not easily digested. They should be cooked a long time, and thoroughly masticated. Beans contain carbonates, nitrates and phosphates in much better proportion than any other food excepting milk, cheese, meat and whole wheat. They are deficient in carbonates and should be eaten with white bread and butter, or fat meat of some kind. Peas are fully as valuable as beans and are digested more easily. They are so rich in nutrition that they should be accompanied by food which contains a great deal of waste. Mashed potatoes mixed with fresh cream or buttered well and generously sprinkled with green peas furnish an ideal dish for warm weather, and provide all the elements necessary for life. A dish of green peas, or well-baked beans, supplies, pound for pound, all the working energy of beef or mutton. Potatoes are almost indispensable where meat is eaten, as they furnish what is lacking in meat, and sufficient waste matter to overcome the influence of concentrated nutriment.

Potatoes consist of from seventy to eighty per cent of water; the remainder being nearly all starch, together with a small amount of mineral matter.

There is no form of diet which exerts so marked a protective influence upon our organs as that of milk. With a milk diet, lactic acid is formed in considerable quantities in the intestine, preventing the formation of decomposition products, a fact which is of great importance in the long prolongation of life. Milk contains the secretions of the ductless glands, which govern all the life processes, and upon the condition of which such organs as the thyroid, the adrenals, the liver and kidneys are best protected and enabled to carry on their function without hindrance.

When milk cannot be properly assimilated it is advisable to try another milk product, buttermilk. This contains more lactic acid and less fat. It is largely protein, used for repair of the cells. The Bulgarian sour milk, yoghurt, forms one of the best agents in causing a disinfection of the intestine. It occasionally causes fermentation, and for this reason it should not be used in cases where there is acidity of the stomach. It should not be given to the very old, the very weak or emaciated. For many persons it forms a beneficial and healthful food. It should be beaten up and sipped

very slowly. The longevity of the Bulgarians, among whom are many centenarians, is attributed to the use of yoghurt.

The thyroid gland does not begin to develop until the third or fourth year of life. The function of this gland is to neutralize the poisons derived from the putrefaction of albumin in the intestines. Hence the child lacks its assistance in taking care of these poisons and eliminating them from the system. Meat should not be given to children under four years of age. Meat fibres are hard to digest. A day's hard boiling will merely scatter them. They contain old age insoluble salts and calcareous matter; the salts are insoluble phosphates, and when freed from the meat in the system, produce an erratic nerve action. The faults of young men, the morbid cravings of appetite and passions, are due to a great extent to fibres in meat or, to uncooked blood in flesh. Fibrine from meat causes nervous derangement, clog the system and leads to organic trouble. Animal meat eaten in excess, fills the blood with a toxin as potent as any poison and it is not easily eliminated. The intestinal decomposition of meat produces poisonous products of putrefaction which are absorbed by the walls of the bowels and enter the system, becoming powerful irritants. They produce an increase in the connective

tissues of the organs and blood vessels, setting up hardening of the arteries and senile decay. Many who have given up animal food entirely have enjoyed better health than when they partook heartily of meat. They have found that a diet of vegetables, whole wheat bread, cereals, salads, nuts, cheese, milk and eggs, properly regulated, enables them to maintain good health and a cheerful disposition.

The milk, egg, vegetable diet is best adapted for a person of middle age, since by it the ductless glands are kept in good condition. This diet is the most rational one for keeping the freshness of youth as well as for deferring old age the longest period of time.

For persons suffering from anaemia it is advisable to eat fresh eggs daily. The albumin and iron contained in eggs make them most valuable food to encourage the formation of blood. The egg diet is especially useful when meat is excluded, if it is taken in combination with milk, carbohydrates (sugars and starches) and vegetables, as well as fruit. Eggs and milk alone have been known to sustain life for many years. When fresh eggs are eaten daily a quantity of important nutrient salts, such as phosphorus, iron, lime and silicic acid, is absorbed in the body.

(To be continued)

The Eternal Wisdom.

The Practice of Truth. The True Cult.
The Religion of the Spirit.

1. If you have art and science, you have religion; if you have neither art nor science, then have religion.

2. Why do you amass stones and construct great temples? Why do you vex yourself thus when God dwells within you?—3. Temples cannot imprison within their walls the divine Substance.

4. The soul of each man contains the potential divinity. Our aim must be to make apparent this divinity within us by subduing our inner and outer nature. Attain to him by works or by adoration, by physical mastery, by philosophy, by one, by several or by all of these methods and be free. That is the whole of religion. Doctrines, dogmas, rituals, temples, forms are only secondary details.

5. Although there is a difference of procedure between a Shaman of the Tungas and a Catholic prelate of Europe or between a coarse and sensual Vogul and a Puritan Independent of Connecticut, there is no difference in the principle of their creeds; for they all belong to the same category of people whose religion consists not in becoming better, but in believing in and carrying

out certain arbitrary regulations. Only those who believe that the worship of God consists in aspiring to a better life differ from the first because they recognise quite another and certainly a loftier principle uniting all men of good faith in an invisible temple which alone can be the universal temple.

6. Everywhere something hinders me from meeting God in my brother because he has shut the doors of his inmost temple and recites the fables of his brother's god or the god of his brother's brother.

7. How astonishing is this that of all the supreme revelations of the truth the world admits and tolerates only the more ancient, those which answer least to the needs of our epoch, while it holds each direct revelation, each original thought for null and sometimes hates them.

8. One should not think that a religion is true because it is old. On the contrary the more mankind lives, the more the true law of life becomes clear to it. To suppose that in our epoch one must conti-

(1) Goethe. (2) Vemana. (3) Euripides.
(4) Vivekananda. (5) Kant. (6) Emerson.
(7) Thoreau. (8) Tsien-tse-tsung-young.

nue to believe what our grandfathers and ancestors believed is to think that an adult can continue to wear the garments of children.—

9. That is why the superior man or he who is identified with the straight path watches attentively in his heart for the principles which have not been discerned by all and meditates with care on that which is not yet proclaimed and recognised as doctrine.

10. Note this well that from whence soever it may come, a teaching which leads to passion and not to peace, to pride and not to modesty, to the extension of desire and not to its moderation, to the love of worldliness and not to the love of solitude, to a violent and not to a peaceful spirit, is not the Law, is not the Discipline, is not the teaching of the Master.—11. The Church does not consist in a great number of persons. He who possesses the Truth at his side is the church, though he be alone.

12. Let us not fear to reject from our religion all that is useless material, tangible as well as all that is vague and indefinite; the more we purify its spiritual kernel, the more we shall understand the true law of life.—13. It is useless to grow pale over the holy Scriptures and the sacred Shastras without a spirit of discrimination exempt

from all passions. No spiritual progress can be made without discrimination and renunciation. 13. For the letter killeth, but the spirit giveth life.

15. Beware of the scribes who desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief places at feasts, who devour widow's houses and for a show make long prayers.—16. And there are others who wallow in their bogs and squatting among the rushes set themselves to cry, 'This is virtue, to remain quiet in a bog.' Their knees are ever bent and their hands joined in praise of virtue, but their hearts know it not.—

17. Men never commit bad actions with more coolness and assurance in their recititude than when they do them by virtue of a false belief.

18. Visit not the doers of miracles. They have wandered from the path of the truth; they have allowed their minds to be caught in the snare of psychical powers which are so many temptations on the path of the pilgrims to the Brahman. Beware of such powers and do not desire them.

(10) Vinaya Pitaka, (11) Ibn Masud. (12) Tolstoi, (13) Ramakrishna; (14) Corinthians, (15) Luke, (16) Nietzsche: Zarathustra.

19. He whose heart longs after the deity, has not time for anything else—He is a stranger to the magical arts and divination and necromancy, to exorcisms and other analogous practices. He takes no part in the accomplishment of any prayer or religious ceremony.

21. He whose thought is always fixed on the Eternal has no need of any devotional practice or spiritual exercise.

22. After having abandoned every kind of pious practice, directing his mind towards the sole object of his thoughts, the contemplation of the divine Being, free from all desire...he attains the supreme goal. ARYA.

(7) Pascal—(8) Ramakrishna—(19) id.
(2) Digha Nikaya—(21) Ramakrishna—
(22) Laws of Manu.

Telepathy

The Forest of Happy Dreams.

By BEATRICE HERON-MAXWELL, *The Well-known Novelist and Thinker.*

Since the war began there has been a great flood of spirituality sweeping over the fields of heart and sense laid bare by the tidal wave of battle.

People who hitherto turned a deaf ear to all manifestations other than material ones find themselves listening to and crediting strange supernatural happenings and meeting with personal experiences that are unquestionably not of the earth, earthy.

They have the sensation of presences round them; they see intangible forms; they hear echoes of sound, and even when these fade away, the memory is so strong that they believe its evidence against any

recurring denial of matter-of-fact reason.

The arguments on both sides seem always to be summed up in the one question; Can the dead return to earth? But there is another aspect that has its own plausibility, especially for those who have once viewed it from a personal standpoint—the power of telepathy.

We know that the living can send their thoughts and emotions to others, as a wireless telegram travels through space to a receiving station, or can so imbue a place and a thing with their own feelings that when we approach the zone we are more or less conscious of the clinking influence.

May not the soul of a person who

is just on the border land that lies between this life and the beyond attain to a special power of seeking out and communicating with another from whom it is going to be parted by more than mere distance of land and sea?

These visions which men see in the stress of battle, so plainly that they must doubt the evidence of their own eyes if they are to disbelieve in them, are they not the result of thought-transference, and as real as the minds that originated them.

Englishmen, strung up to the highest pitch of mentality overpowering their bodily sensations, with one great dominating, patriotic desire for victory subduing fatigue, hunger, thirst, and pain, suddenly come into their spiritual birthright, and with their soul's eyes and ears are sensible to the indelible imprints of men who marched and fought—as they are now doing—though in long past days.

A British soldier sees St. George and a host of armed men; a Frenchman is aware of Jeanned, Arc carrying her flag and leading him on in the thick of the fight, while others recognise their patron saint, or hear whispers and meet glances from the spirit forms of those once near and dear to them.

Telepathy will doubtless have gained enormously in force when

Peace at last spreads her still silence over the hills and dales above which at this time the air is charged with conflicting emotions and the throbs of cruel sufferings. The life so suddenly checked in millions of men, with all their surging vitality at its height compressed into convulsive effort, must surely linger unquenched for long years in the enfolding ether.

And the good, inevitably triumphing over the evil, because exaggerated evil feeds on itself and is self-destructive, will rest there for a new generation to assimilate.

Spirituality of thought is bringing wide results. It is teaching universal sympathy, community of sentiment, and an increasing desire to be of help.

Mental healing has made great strides, and is practised not only by doctors but by many earnest, high-minded, upright men and women, who learn to concentrate their strength of mind and body in thought, and then to direct thoughts of lessening pain, of a returning capacity for rest (so essential to overstrained limbs and nerves), and of restored well being with so much will-power that they dominate sufferers and induce convalescence.

The process is so direct and complete that the healers themselves often take on 'the conditions' of the patient, and have then to master the

art of getting rid of these by mind-control.

* * * *

In the forest of Happy Dreams, the beautiful lining to the cloud of darkness in the African Swamp of Death (that Edgar Wallace in his exquisite play and cameostory has made peculiarly his own), the people and the things that we desired so greatly, and were denied in days of full life, come near and hover over us, joining our past and present to a perfect future.

The voyage of a soul, whether slow or swift, is a gliding over earthly currents with a fleet of ships that no longer pass it in the night whose lights and signals guide it to the heaven where it should be.

Men who start on that voyage and are then recalled to earth say little or nothing of their experience, but there

is a new gravity and purity about them that tell how close they were to the fringe of the great secret.

The angel with the flaming sword of war has driven us out of our terrestrial Eden of Content, and is forcing us to find our way across stony places to the celestial gate of soul life.

Religious belief of some sort—beyond that zone where the spiritual may be antagonistic to the temporal—gains ground in this terrible battle of life so many are now waging, and from the dead dross of too-comfortable flesh quickened souls are rising eager to find their wings of immortality.

May not telepathy be the bridge, built for us by those who are going, or have gone, before, over the dark river to the here-after?

The Odi Cult.

["By Ranger."]

THE BLACKEST OF BLACK MAGIC.

The Malabar papers, English and Vernacular, reported some little time ago in all seriousness an alleged instance of the practice of that peculiarly sinister and abhorrent form of black magic known as *odi*. It was

said that a moplah woman of Ramatnataka, a village in the Ernad Taluq was troubled one night by what seemed to her to be a black cat of unusual size and ferocity of appearance and that, on her attempting to scare

it away, the frightful creature became transformed into a black canine, even more fearful to look at. The shrieks of the woman brought up several persons and when these fell belabouring the canine, lo and behold! the creature turned out to be a man. It was now realised that the man was an *Odiyan* or expert in the performance of *Odi*, or black magic of a type practised, it is believed, exclusively by the Parayans, a completely out-caste tribe, whose presence pollutes any one of a superior cast within about a furlong. They are supposed to be different from the Pariahs of other parts of Southern India, from whom they differ not only in customs and manners, but in physique, as was established by careful Anthropometric measurements. Although they eat beef and are consequently outside the pale of Hinduism they arrogate the title of elder Brahmins and thus claim precedence over the Brahmins. This, together with the interesting circumstance that they are down to the present day allowed certain privileges in high caste Hindu temples in certain parts of Kerala, lends colour to the theory that they are the descendants of high castes who had been expelled from society for grave offences. Since the publication of the strange story I have briefly repeated, your Malabar contemporaries have, from time to time, regaled their readers with other equally bloodcurdling and mystifying

Odi stories. The latest of these profoundly interesting narratives appeared a few days ago in the columns of one of the English newspapers published in Calicut. The residents of a village near Palgnat were startled one recent night by an almost supernatural and uncanny howling. Some of the more timorous went out to see and were horrified by the sight of a little black dog, and the horror and consternation reached a terrible climax when, all of a sudden, the canine became transformed into a burning flame. Deponent concludes by saying that several of those who beheld the fearful sight have since been lying in the delirium of fever.

MAGIC AND CHILD-STEALING.

The Parayans have always been abhorred and dreaded as much for their practice of the black art in forms more occult, hideous and repellant perhaps than those associated with the savage, demonolatrous tribes of Central America, the Bushmen of Africa and the savage people of the South Seas, as for their reputed habit of stealing little Nair children, concealing them in the forests and bringing them up as their own. In the rural areas of Malabar and the Cochin State, one hears of instances of such child-stealing having been common until very recently, though the practice would now seem to be unknown, modern administrative conditions being, apparently, more than

the child-stealing Parayan can contend against.

THE ODI CULT.

Similarly, *Odi* or black magic, would also seem to be very rarely practised now-a-days, though official records, including those of the Courts of Justice, show that, up to about three or four decades back, *Odi* was more or less common, chiefly in the northern portions of the Cochin States and the Palghat, Ernad and Wailuvnad Taluqs of Malabar. Its potency was as firmly believed in by the Parayans themselves as by the higher Hindu Communities amongst whom it most frequently found its victims.

INITIATION INTO THE ART.

He who would be an *Odiyan* should make up his mind to go with unfailing courage through a series of ordeals, some terrible in character, others unspeakably filthy and abominable. The adepts in the cult are largely, if not entirely, hereditary, and preserve the cult as a dead secret, this being the easier from the fact that it is an unwritten system. The intending novice falls at the feet of his master and entreats initiation into the hidden mysteries. The master tries to dissuade the would-be-disciple, but yields on finding the latter in earnest. Now comes the first ordeal. The novice is bidden to follow his master into the jungle,

where, suddenly, the master vanishes in mist, and then reappears as some, terrible beast, now standing still, now rushing onward as if to tear the novice in pieces. Should he stand this ordeal calmly and without flinching, he is ordered to pass the night alone in the forest, which, he is told, is haunted by uncanny beings that howl fearfully. This ordeal over, there are yet other tests, after going through all of which, the novice is introduced to the fraternity on an auspicious day, when a feast is provided and *pooja* is offered to the spirit worshipped by the hierarchy. This spirit is the dread Nilil of Kalladikod Mala. Flesh and liquor are consumed liberally and the seeker after the potent secret is taught how to procure the magical, 'Pilla-thyilum, or infant oil, and Angola-thyilum, or oil prepared from the fruit of the 'Alanguimhexapetalum.' Decency forbids even the vaguest description of the preparation of the former, but an idea of the course laid down may be formed from a general description of the method whereby the latter is procured.

A WONDERFUL FRUIT.

The Angola tree fruits plentifully during the season, and one fruit of all others is believed to be endowed with life and the powers of locomotion and of being able, in fact to descend and ascend the tree during dark nights. Its position and the

time it descends are to be ascertained by the aid of a certain 'Kapri', or demon, also by that of an expert *Odiyan*, and it has to be caught during its attempt to get back to its position on the tree, the seizure of the talisman being restricted to moments found on observation of omens to be auspicious. An oil is extracted from the fruit and a human skull is then reduced to fine powder some of which is mixed with a portion of the liquid. The novice makes a mark on his forehead with some of this mixture and the oil is rubbed on certain parts of his body, after which the novice drinks a measure of cow-dung water. He now believes that he can render himself invisible assume the form of any animal, such as a cat, dog, elephant or white bull, while going about his purpose, which is invariably to murder or maim some person hated either by himself or by the one who has hired his services.

MIDNIGHT MURDER.

The *Odivan* murderer chooses a dark, midnight hour for his black deed of horror. He goes either alone or accompanied by a member of the fraternity and offers prayers to his deity as he proceeds, and it is noteworthy that he has primed himself with liquor for his work. The omens being favorable, nothing else is suffered to stand between the magician and his purpose, and anyone who

accidentally comes along is quickly despatched with a blow. Reached the house of the victim, the latter is drawn out by the potency of 'the magician's 'Mantrams' and is rendered so stupified that he is unresistingly put to death either with a hard blow on the head or by suffocation with two sticks pressed on his neck.

A LOW-CASTE MONOPOLY.

As far as is known, 'Odi' is the monopoly of the parayans, no other caste or tribe, high or low, having been known to have affected the evil salt whose custodians and active agents, moreover, have never been known to employ it except for base and wicked purposes. *Odi* is an illustration of the fact, common to the sorcery of many parts of the world, that evil magic, designed and applied to evil ends alone, is restricted, as a rule to the inferior strata of the community. Black magic of this sort has not however, been by any means the monopoly of Asiatic, African or Polynesian races. Something not very unlike the fearful form of sorcery we are here treating of did undoubtedly prevail in several parts of the European continent and the British Isles during the middle ages, when witches and sorcerers, as we read in history, were believed to be fond of assuming the form of cats for the purpose of perpetrating evil deeds. There is a German legend which tells how a miller's assistant

spied a large cat entering his mill. Failing to scare it away, he brought his stick down on its forefoot and it fled. The next day, he discovered that his wife had a bruised arm, and it turned out that she was a witch who had assumed the form of a cat. That *Odi* had been for centuries a grim and dreaded reality in the Malayalam country hardly admits of dispute, but it would be a pity to

know that it has not yet been more than scotched. India's moral and material progress would be the quicker were the country relieved of the impediment of superstition and those rites and practices which the masses shudder and shrink from and yet have not the strength to cast off.

The Hindu

A Question.

GRACE M. BROWN.

After all does it really matter
Just a bit of a child like me,
Do I count in the great eternal
Am I part of eternity?
This world is so full of workers
All rushing and happy and gay
There are many to share in the pleasure
Of each beautiful sunshiny day.
And it seems I am such a wee atom
On the surface of life's seething foam,
So why should I try to be faithful
What matters it whither I roam?
Yet something within my heart's center
Replies to my doubting request—
Dear child you are part of life's current
Dear soul in love's stronghold you rest.
You are one with all earth's abundance
And one with eternity's heart
As each pulsing heart beat is vital
So you of God's life are a part.

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Overseas Notes

BY ASTAR.

'Instrumental Communication with the Spirit World' is the title of an illustrated article in the London (Eng.) 'Occult Review' for August, in which the author Mr. Hereward Carrington summarises the work of Dr. J. L. W. P. Matla and Dr. G. J. Zaalberg van Zelst, of The Hague, Holland, from whose voluminous work 'The Mystery of Death' the majority of the facts contained in the article are drawn. These two scientists are well-known in spiritistic and occult circles in Holland, and have been engaged for over twenty-two years in experimental investigations preceding their final conclusions as contributed in the work mentioned, so are well equipped for their task. As a corollary to previous results by other workers in this direction, there are certain points in which there appears some similarity in the methods of procedure with the ex-

periments. The wisdom of collaborating with the 'unseen' operators as exemplified in their labors is again evidenced, as was the case in the researches of Sir William Crookes in form manifestations, and Mr. D. Wilson more recently in the invention of what is known as the 'Psychic Telegraph' to which attention has been drawn a short time back in these overseas notes. It seems now to be clearly demonstrated that a psychic, or medium is not absolutely essential to communication with the spirit world; so that the human element with its attendant uncertainties can be eliminated from certain phases, and direct communication obtained. Partly as the result of 'instructions' imparted by the communicating 'man-force' (a synonym for 'spirit'), and partly upon their own initiative, Drs. Matla and van Zelst constructed a very elaborate and ingenious instru-



ment termed by them a 'dynamistograph', -complex in nature, yet sensitive, and apparently capable of being influenced by the communicating intelligence through the medium of electricity, a description of which is included in Mr. Carrington's article and to which readers can refer. These experiments tend to shew a close association of some form of electricity with the vital element in the human system, controlled by the human will, in respect of which Mr. Carrington writes 'If this be true, it is certainly conceivable that spiritual beings (granting that they exist at all, for the sake of argument) might be enabled to manipulate a delicate energy of some sort, which in turn would liberate a stronger energy, and so on down the line until one is liberated capable of being recorded by our delicate physical instruments. If, as now seems certain, the human will is a dynamic energy, and thoughts can impress the photographic plate, it is certainly but a step from this to existing physical apparatus so delicate that it will register the heat of a candle at a distance of half-a-mile (Langley's bolometer), or measure the temperature of stars distant from us many millions of miles in space, and quite invisible to the naked eye. The step seems but a short one indeed!'

'A Psychic Laboratory' is suggested by Mr. Hereward Carrington,

in course of his article referred to in the previous note as an urgent need, to provide suitable instruments for recording phenomena; men to conduct the experiments; and money enough to endow and conduct the Institution. An international effort in this direction might surely be initiated, and grants made by representative bodies, to supplement the work of individual investigators. Herein is a splendid opportunity for the International Spiritualist Union, whose activities could be usefully employed in furthering Mr. Carrington's suggestion.

The source of initiation of psychical activities would appear from an extended review of the subject to be in a large degree, if not wholly due to the spirit side of life; as even in the case of our modern experimentalists the most satisfactory work has resulted from collaborating with the spirits, whose directing influence is observable; and, where the experimentalist has endeavoured to dictate his own conditions or methods for working, the least progress has been made, and few facts of importance recorded. The closer the alliance between the two sides of life the better progress in unravelling many of the problems of spirit intercourse, and extending a knowledge of the forces involved therein. An immense mass of material awaits the patient and truly scientific investigator, the

codification and analysis of which would be of incalculable advantage to all concerned.

The prevalency of many intimations respecting 'the beginning of the end' of the disastrous warfare in Europe is finding various outlets, and all lovers of peace and concord will rejoice at the prospect of an early settlement—one that let us hope may prevent any recurrence of a similar disturbance, by some process of international intercession. With the close of hostilities it may be possible to resume more normal working amongst spiritualists and students of the occult, work that has been greatly impeded during the past two years although many new channels of usefulness have been called into existence to cope with the demands of the times. The psychic element in warfare has been a fruitful theme for comment in the press,

as in the instance of 'the angels at Mons' and other instances which have been recorded. Prophecy, astrological forecasts, visions, etc., have been plentiful. This aspect of the war alone will make an interesting study, and will doubtlessly receive due attention from students.

'The Spiritualist Fellowship Centre', under the managing directorship of Mr. Thomas Blyton, at Durie Dene, 10 Babington Road, Hendon, London, N. W. (Eng.), invites friendly correspondence from fellow spiritualists in India, offering its kindly services as a bureau of information. Brief records and comments on personal psychic experiences, photographs and specimens of objects of interest connected with spiritualism, are welcomed as presentations for addition to its collections. All support is entirely voluntary, and services gratuitous.

Some Lessons From The Bhagavad Gita.

LESSON XI.

The Gita and the Yoga of Duty.

(P. S. CHARYA)

In the last lesson we dealt at some length with the Yoga of Wisdom or Gnana. We said: Gnana is the light that lighteth the way. According to the Gita, the Path to salvation is the Path of Duty. Life

is but a bundle of duties and, knowingly or unknowingly, we have to go through the routine.

Arjuna was in the presence of Duty; but he knew it not. He was on the battle-field of Karma; but he

knew not that he was brought thither by Destiny. He began to question about Duty; temptation faced him at every turn. He was apparently to vindicate his brother's title, but in reality, to destroy Militarism and Materialism as personified in Duryodhana. It was his duty as his Lord's ideal knight to fight for the deliverance of his nation. 'To make the contest more bitter, loved comrades and friends stood on both sides, wringing his heart with personal anguish; and making a conflict of duties as well as physical strife. Could he slay those to whom he owed love and duty and trample on ties of kindred? To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done; else law would be disregarded, how slay without sin?' Such is the position of Arjuna. 'Sloth comes, fear starts, pity shakes him. He prattles of fitness and propriety, he is puzzled by conflicts and relations, he looks to possible ends, he thinks of impediments and crosses.' 'Alas!' says he, 'in committing a great sin are we engaged'.

It is because he had no proper conception of Duty that Arjuna encountered such trials and difficulties. To him Duty had no smiles, but a stern, sphinx-like look. It would not brook questioning; it would take no excuse; it would accept no com-

promise or commerce. In CH. 2, Arjuna says, 'Nor know I which for us be the better, that we conquer or they conquer us—these, whom having slain we should not care to live..... My heart is weighed down with the vice of faintness; my mind is confused as to duty; I ask thee which may be the better—that tell me decisively'. Again in CH. III he asks, with bated breath and whispering humbleness, 'Why enjoin on me this terrible action? show me with certainty the one way by which I may reach bliss.'

Verily, the Lord saith: 'Man winneth not freedom by abstaining from action, nor doth he rise to perfection. Nor can anyone, even for an instant remain really actionless; for helplessly is everyone driven to action by the qualities born of nature.' (4 & 5. Discourse III)

He who merely 'sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses' is not a true sanyasi; 'that bewildered man' Sri Krishna says, 'is called a hypocrite.' Now stern Duty chides such hypocrisy, and makes of the hypocrite a victim or slave and not a master or mate.

But 'who, controlling the senses by the mind, with the organs of action, without attachment, performeth by Yoga action' he is (a)

worthy (sanyasin), though without the outward marks of Sanyasa. (II. 7).

Sanyasi or no sanyasi, Duty must be done, for 'action is superior to inaction, and, inactive, even the maintenance of the body would not be possible.' (III. 8) They who speak to the contrary know not that in body and mind, we are made to work and that we feel alacrity in hardness of work.

'The world is bound by action unless performed for the sake of service' (III. 9). To serve but to serve one's turn is no service; to smile in the face of death and serve is service indeed.

Duty is the fabled *kamadhuk* whence each could milk what he wishes for; and yet in the highest sense, it is its own reward. Duty for duty's sake and not for the meed it begets—let that be the motto of the Karma Yogin. 'Thy business is with the Duty only; never, with the fruits thereof'. (S. 47—CH I). 'The joy of service is thine; its fruit is His, the Lord's. The course of Duty, like the course of true love, may not run smooth, but it is moved in accordance with His Will. He sets the work, and He is the Worker and the Work. Let us do it 'in union with the Divine, renouncing attachments and balanced evenly in success and failure; equilibrium is called Yoga.' (II. 48).

Dignity attaches to all service. But 'Honour and shame from no condition rise; act well thy part; there all the honour lies'. Realising thus the dignity of service, play thy part; accept it gracefully, merrily and conscientiously; for its acceptance is its chief merit. Duty demands the sublime patience of a modern scientific investigator or of an ancient penance-doer. Therefore, without attachment constantly perform action which is Duty, for by performing action without attachment, man verily reaches the supreme'. (19: Ch. 3)

Do your work under all conditions whatsoever, Like the Royal sage of Mithila 'Then with an eye to the welfare of the world also, thou shouldst perform action' (III-20). 'Just think what would become of you or where you would be but for the endless services on which your well-being is dependent. Then fret not that you are set to task.' King Janaka on the throne, surrounded by his courtiers and truth-seeking Rishis, is a witness unto action without attachment. (Nishkamakarma). Duty is the crown of Life—its beauty and its glory—its end and aim. Dedicate thyself to thy Lord who is the doer and the deed; consecrate thy energy on the Divine altar; use thine organs of action simply in service, in obedience to Law and Duty. The Blessed

Lord comes as the servant of His Bhakta. 'There is nothing in the three worlds that should be done by Him, nor anything attained that might be attained; yet he mingles in action. For, if He mingled not ever in action unwearied.....these worlds would fall into ruin'. (III. 22-23).

Why seek more than to follow in His foot-steps? Let our aim be to, act without attachment, desiring the welfare of the world, and 'acting in harmony with Him, let us render all action attractive'. (III. 25 & 26).

'All actions are wrought by the qualities of Nature only. The self in his egoism saith: 'I am the doer'. But he who knoweth the essence of the division of the qualities and functions holding that 'the qualities move amid the qualities' is not attached.' (III. 27 & 28).

The *Gunas*, qualities, as sense-organs move amid the *Gunas*, qualities, as sense-objects. 'Those deluded by the qualities of nature are attached to the functions of the

qualities'. (III-29). The man of wisdom should not unsettle the masses. He should teach by precept and example that love is the bond of life, that it should fructify in service and that we are but instruments in the Hand that made us all. 'Whatsoever a great man doeth, that other men also do; the standard he setteth up; by that the people go'. (III-21).

The true rule of life is obedience to the law of the supreme as revealed in Nature. 'Even the man of knowledge behaves in conformity with his own nature; beings follow nature; what shall restraint avail?' (III-33). Nature may retire, but cannot be repressed altogether. The true consecration of life consists in faithfully discharging each duty as it comes—the duty that falls to thy station in life; following the laws of Nature and of God. 'Surrendering all actions, to Me with thy thoughts resting on the supreme self, from hope and egoism freed and of mental fever healed, engage in battle'. (III-30)

Out of the Shadows of Fear and Doubt, Into the Light of Hope and Trust.

BY J. BEN LESLIE.

LOS ANGELES, CAL.

As we become conscious of material objects, perspectively; so are our rational forces, and moral feelings aroused sentimentally.

Looking out into space, the material vista, or prospect, appeals to our consciousness, in degrees of pleasure or unpleasantness, according to the conditions of the scene.

The art of producing, or delineating these scenes on a plane surface, making the objects, near and far, appear natural by vanishing lines; visional rays; distance; the ground, and prospective planes, cooperative with an accompaniment of lights and shadows, is interesting to contemplate, and affords symbolic suggestions.

Let the centre of the scene, exactly opposite to the eye, or horizon, represent the heart, or the central point of individual life forces,—the vanishing lines, connecting the centre of the picture and the organ of vision, the radiant influences, which the individual is capable of extending, as emitted light radiates from luminous bodies,—the principal visual ray, the extent to which said influences may reach out, or its source

made cognizable,—the ground plane, the character of the individual, upon which he bases his influential force,—and the perspective plane, the occasion that affords his operative influence.

We marvel when we contemplate the science of vision: optic possession; and its capability. We are enraptured with the qualification of light, through the sense of vision, by means of radiant, or effulgent emissions, or brilliant gleams, as from the sun, or diamonds, respectively. We are attracted, captivated, and fascinated by the object viewed, and charmed, enchanted, or enraptured, by the beauty, grandeur, or sublimity, which characterizes it. It renders us pleasure, or delight, and leads to hope and trust.

On the other hand, vision sometimes fills us with amazement, at the incomprehensible, or frightful aspect we behold, which leads to wonderment, fear, and doubt.

We pause in reverence to contemplate the sentient qualification of the human soul, and the force of sentiment, which expresses through complex determinations of the mind, as

a result of the individual's rational forces, and moral feelings, thus giving rise to his definite opinions.

As we contemplate the aerial perspective of a landscape, we note the faintness of outlines, and blending of colors, produced by the thicker or thinner stratum of air, which pervades the optical image viewed. Looking skyward, we behold either a condition of brilliant light, clearness of atmosphere, or clouds, density, and darkness. Sometimes, cloudlets float in a sunlit atmosphere, which cast their shadows upon the earth. These conditions are symbolic of similar ones that characterize the soul's perspectography. The sun may shine with all its brilliance upon any landscape, or objective scene; but, it cannot dispell the shadows cast by the individual objects that characterize the scene. They grow longer, or shorter, according to the angular rays of light which falls upon the objects, as the sun rises to its meridian strength, or sinks beneath the horizon, when they blend into the shades of night, and the scene is left in darkness.

So it is oft times, with the human soul. Its dawning is controlled by conditions that characterize it with shadows, which reach beyond its selfhood, for the light of knowledge does not have force enough, at that early stage of its existence, to diminish the influence of the conditions that precede its development.

As the shadows lie or move in advance of the objects which they accompany, according to the influence of the light brought to bear upon them, so it is with the human soul, and the controlling influences brought to bear upon it, and its ability to receive, or reject them, and to extend, or limit its own influence.

Shadows are not direct acquisitions, by the force of light; but, result from the resistance of the object which they cannot penetrate, and which, by its opaque condition, intercepts the light cast upon it, when it represents itself as a shadow, developed under the influence of light, in contrast with opacity. It is intensified in proportion, as the illumination is graduated in strength. Hence, we note the act of obscuration, and the state of being darkened, resulting in night, or darkness: shadows or shades; obscurity, or concealment.

Corelative to these influences, caused by the intercepted light, are those of gloom, fear and doubt. So it is with the soul. The light of wisdom may fall upon it, in rays of goodness and prudence; righteous judgment; proper influence; and determination, but it cannot always penetrate it. Like an opaque object which the sunlight cannot pass through, its ignorance intercepts knowledge, and wisdom fails to control the influence. Therefore it casts a shadow, which is

a facsimile of itself, as per the degree of its intelligence.

Great shadows, follow great lights, as night, the day, and so on down through the graduated sequence of lights and shadows, in equal proportion. The golden light of youth, and its brightness at maturity, may be characterised with shadowy conditions, along the course of life. Old age may grope its way, hand in hand with the shadows of departing time until materially, it falls to sleep in the embrace of obscurity. Coming events cast their shadows before them, which cross the paths of mortals, as precursors of gloom, doubt, and fear.

As the sunlight meets with resistance, by the interception of opaque bodies; so the force of wisdom will decline, under the influence of evil. Doubt and fear, often times, outreach the influence of knowledge, and the light of wisdom, which, fact renders the soul void of judgment,—wavering in opinion,—and harrassed with uncertainty, which causes it to question, hesitate, distrust, and suspect on account of imperfect knowledge. It is then that knowledge and belief are ever in contest.

As shadows are more or less intense, according to the degree of light and the opaque resistance of the intervening object; so is with the soul effected sentimentally. It may be

awe stricken, and thus governed, subdued, or forced into submission. On the other hand, when reverence qualifies the aspect of awe, as when contemplating divine, or natural principles, by veneration, thus inspired by the greatness, or sublimity of the sentiment, which induces it to hope and trust.

Under the influence of fear, the soul apprehends danger,—dreads ultimatums, and therefore suffers painful anxiety, in regard to matters spiritual, and material. But there are shadows which even knowledge and wisdom cannot remove, for ignorance seems ever to intercept, and resist the desired conquest, which might otherwise be gained. However, hope comes to the relief of the ignorant soul, when in contest with doubt and fear, and the force of desire and belief, together with that of anticipation and confidence, reinforces the engagement. Therefore, such a soul hopes for that which he desires. Trust brings relief, and reliance, to join the force of confidence, and leads in the contest. Faith bears the banner of peace, and the soul relies on it, as its guide to ultimate conquest.

As the chief technique, employed by a painter, to produce natural effects, is that of an artistic placement of lights and shadows, which contrast affords perspective vision; objective representation; and natural expression, so it is as a soul deli-

neates life scenes, and establishes its characteristic qualifications. The lights and shadows of condition, the influence of good and evil,—the force of sentiment,—rational powers,—and moral feelings, portrayed on the plane of character, establishes the general outline of individuality. The radiant light of spirituality,—the force of life,—sensation and emotion give it colorings of character, and the force of activity; while the radiant light of spirituality illumines and beautifies it.

As the painter expresses somberness or brilliancy, and gives general tone to scenes and objects, by their right relation in shadow, to the principal light, and general effect by the arrangement of the principal colors; so does the soul develop individuality, give it mood, or temper of mind, effected by passion, disposition, humor, etc., according to the degree of intelligence, or ignorance it is possessed of, or the occasion which affords the manifestation. Hence, joy, or grief; happiness, or misery; peace, or anger; love and friendship, or hate and hostility.

In conclusion then, let us seek to avoid the shadows of doubt and fear,—look beyond the hazy light of hope and trust, where we may behold the brightness, and obtain the clearness of understanding, which knowledge and wisdom affords.

Doubt and fear exhaust the mental forces; while hope and trust are more recuperative, and energising to them.

Knowledge disperses the shadows above mentioned,—clears the mental vision,—and renders its perspicuity definite and certain.

Ignorance operates on the plane of doubt and fear. Creedism on that of hope, belief, and trust; hence, they bring indirect acquisitions of knowledge, and can be demonstrated, only by theories and suppositions.

Spiritualism is a direct acquisition of knowledge, deduced from logical facts, and manifestations, by the force of natural laws, as demonstrated by various phases of phenomena both mental and physical, and therefore cognizable through the human senses. Such demonstrations establish truths, which the soul recognizes as the higher lights of its individuality, that afford it satisfaction, peace, and contentment.

Wisdom is the highest degree of mental attainment. Truth, Knowledge and Reason, are its chief cooperatives. It is the soul's perspective,—so to speak, by which it outlines its true purposes in life. These cooperative higher lights, afford aggrandizement to the soul, for they are of divine origin.

Therefore let us observe closely, the force of sentimentality,—the

state of consciousness,—the somber, and the more brilliant conditions of lifehood and individuality,—the beauty and grandeur in nature,—the sentient qualifications of the soul —the symbolism in all phases of nature, and the lessons suggested thereby,—mental qualifications, and their varied manifestations,—the conditional influences brought to bear

upon all existence, and the result of their operation,—truth and falsehood; knowledge and ignorance; reason and belief, in the scale of spiritual enlightenment, and the divinity of purpose for the higher development of the human race, mentally, and physically, will be clearly cognizable, and satisfactorily demonstrable.

Healthy Sentiment.

BY DAMODAR PRASAD SAKSENA, M. A., F. L. L. C.

Healthy sentiment is no less necessary than healthy digestion or healthy working of any other bodily organ for the well-being of the individual.

Man walks abroad and casts his eyes on things that dazzle, that entice and allure. It grows hard for the sailor to catch the bewitching strains of the Sirens and yet to think of steering away from their island. Once he leans and bends over, his doom is sealed and the ravenous jaws of the monster have secured their prey.

So in this world, just and avarice spread their nets far and wide and happy is he who cautiously steps out and saves his life. But, alas, how many of us due to impudence and want of self-control are decoyed

into it, stumble in and break their necks. Foul thoughts, jealousy, hatred and numerous other unhealthy sentiments breed a monstrous corrupt brood within that prey upon the vitals of the brain and destroy all normal healthy activity of the mind. The love of pride, fame, or riches leads to fancies that unsettle the mind and make man feel unhappy and ill-at-ease. The only sovereign remedy for all these evils is—Yoga, renunciation, asceticism. Let us realise that the evanescent pleasures and hollow delights of the world are but shadows, delusions, unrealities and so should not be made to engage our attention. Let us think of casting away the lower self which so eagerly hankers after pleasure and developing the higher one which welcomes pain as the

stepping-stone to something higher and nobler.

Let us attempt to rise high by virtue of self-sacrifice and fellow-service and continually pray to

the 'Almighty Father—the source of all Goodness and Purity in man—to dispel from our mind the darkness of ignorance and make it a storeroom of noble Truth, Righteousness and Purity.

'My Master'

BY BRIJ KISHORE VARMA, B. A. M. L. D. C.

'Who is my Master?' is a question natural to young minds. The awakening of the soul to an enlightened cognizance of this problem heralds the incipient development of a conscious faith which carries with it the full warrant of an internal conviction. The germs of individualistic rationalism here begin to take root and the foremost dogmas of conclusive faith find a suitable place to germinate. With wide-awake eyes we begin to look upon this grand and awful Universe compelling the most resolute of sceptics to pay homage to its amazing greatness. The force of knowledge creates a sensational desire to explore the mysteries of Life and Death and we are emboldened to measure our puny length of existence with the unnumbered millenniums of Eternity. The grandeur of Nature and the Mystery of her forces, the enchanting beauty of her shifting scenes and the superb glory of her diverse aspects, all fall like a spell upon the human vision, too

narrow to behold the whole in its full entirety. It may be questioned 'Who is the author of this moving diorama and the vast concourse of objects terrestrial and celestial?'

Reasoning only touches on the border of Divinity and the existence of Divine phenomena does not rest for its demonstration on the force of reasoning. If all logic led theology by the nose, discarding the complementary assistance of faith the results obtained would have been as palpable as one might reasonably expect, and a wiser critic might as easily subvert the conclusions arrived at as his plodding predecessors took the pains in establishing them. What we need is a deeper view into the reality of things, a keenness of intellect coupled with a clarity of vision which challenges to penetrate the gloom of darkness and pierce through the very veil of mystery. The mind, if properly trained, establishes a sympathetic cord of intelligence with the Soul

or God-in-man and the principle of vitality is strengthened by fresh supplies of nourishment from the eternal fountainhead.

• The Universe-in-Creation draws our attention towards the Creator as the reflection cast makes us think of the reflector, and it is indeed a dull mind which is not reminded of the prototype original by a fine specimen of the painters' art. And it may here be safely asserted that the author, maker or 'master' of this Universe is the same whom we worship, adore and admire, not only the one God of a docile believing rationality, but the Power, Soul, Energy, Providence, Prime Cause or whatever denomination we may assign to it. Our fellow-beings class themselves categorically into different religious and too often look with an eye of pride and prejudice upon their own, and yet though we draw a veil of indulgence on this human weakness, we are

disappointed to find that their tongue is not always a faithful mirror of the heart or their conscience a veritable index of the faith. Faith is one's own religion or views is, therefore, at any rate, better than the religion of a people minicked into a farcical show. Even the cause and effect of the atheists is not without its inherent faith. All men have it, as we have, in some way or the other. It is even more essential than the food we eat or the air we breathe. To suppress the natural craving for mental appetite is one of the greatest evils of ignorance and unless the mind has its tonic readily administered, it threatens a motley confusion of faculties in its own domain.

A simple and honest believer, who regards all universe as God-manifest and himself a part and parcel of the same needs no further revelation to corroborate his faith.

Keeping Young

A Course of Instruction in the Principles of Health.

BY URIEL BUCHANAN.

LESSON II (2)

The human system does not require a great quantity of food. People are inclined to overeat, and do not obtain sufficient exercise. The result is the vital organs become clogged with bacteria and soil-disease. Food is not easily

drawn into the organic life of the system, unless there is muscular activity. All parts of the body commence to decay when not exercised sufficiently. Excessive eating of rich and indigestible foods causes an increase in weight beyond the normal, makes the organism susceptible to contagious diseases, or epidemics, and lessens the chance for a long life.

Weight in relation to Age. Among those of the younger age who are slightly overweight and the older ages who are distinctly underweight the longest life and best health will be found.

Overweight is, above 30 odd years, a definite disadvantage to health. It means staleness, lack of elasticity, clogged-up tissues, and lack of power of adaptability to invading germs.

Men from 20 to 24 can be accepted as healthy and good for a long life fifty to sixty pounds above normal. Less excess weight is permissible between 25 and 50, and in-

creasingly less beyond the age of 50.

There are one-third more deaths among men between 65 and 80 years who are fifty to sixty pounds fatter than they should be for a given height.

At the ages of 34 to 45 from thirty-five pounds to forty-five pounds heavier weight than a man should bear doubles his risk of death. Anyone above 35 who is thirty pounds too obese should learn to control his appetite, change his habits of eating and drinking and devote more time to the exercise and care of the body.

It is possible to become adjusted to a non-fattening diet and acquire a liking for the things that are healthful and beneficial. To diet properly and healthfully it is advisable to partake only of food which creates energy and strength of action. Always take a walk after eating. Get plenty of fresh air, sunlight and exercise. Habitual drowsiness is a sign of obesity. Reduction of weight to normal will bring about mental exhilaration.

EXERCISES FOR REDUCING THE WEIGHT.

1. When you awake in the morning, yawn a few times and indulge in a thorough stretching and twisting of the body. Take several deep breaths while lying flat on your back. Breathe from the abdomen up.

2. If you have a double chin, remove the pillow and raise the head until the chin touches the chest ten or twenty times. This exercise, together with a daily massage of the front of the neck with the fingers, will assist in bringing the neck to a normal condition.

3. After arising stand with the weight on both feet, and raise the arms high above the head, the hands being open. Not allowing the knees to yield in the slightest degree, bend quickly forward from the hips, and swing the arms out and down with a free sweeping movement. Raise the body, swinging the arms again above the head. Repeat this exercise four or five times.

It should be practised in moderation until the unused muscles become accustomed to the exercise. The movements will stretch and free the trunk muscles. If you are in normal condition you can touch the floor with the tips of your fingers. Do not strain with the arms and hands to accomplish this, for that puts tension in shoulders and back, while the main purpose of the exercise is to release the lower-back muscles of all tension and obtain flexibility at the hips. A general stimulation results from the upward stretching. The exercise will keep the spine supple, and while it is supple you will remain young.

4. Take a standing position and lower the body so that the heels are nearly or quite touched by the hips. Rise from this position as slowly as possible. Repeat the movement seven to ten times. Practise this for a number of weeks until the limbs are made strong. The rise must be steady and full of energy. Great will-power and strong,

steady energy should accompany all practice.

Place the right arm in front of the body, and clinch the fist as tightly as possible without moving the arm; then try this with both arms in turn. Bring the fists back to the chest with the greatest rapidity, while keeping them clinched with will-energy.

Starches, sugars, oils, fats, gravies, creams and all sweet materials are eaten frequently without regard for immediate needs. The result is an excess

of adipose globules in the system. You should labor to burn away the excess of oil and fat. Obese persons may expect little in the way of reduction of flesh, unless there is a settled determination to put forth persistent efforts. Massage, bathing, exercise and diet, patiently followed, may take off from three to five pounds a week. If any serious ailments prevail, caution against severe methods must be kept in view.

(To be continued)

Instrumental Communication with the 'Spirit World'

An Account of a Series of Remarkable Experiments by two Dutch Physicists by which they claim to have established this Fact

By HERWARD CARRINGTON

INSTRUMENTAL communication with the 'spirit world'! That has been the ambition of a certain group of occult and psychical students since the very origin of their investigation. Improbable—nay, impossible—as it sounds, many have continued to believe, in spite of grievous disappointments, that this would one

day be accomplished; that the time would come when we should have some sort of telephone by means of which direct communication with the 'spirit world' would be rendered possible; or that some sort of instrument would be devised which would render this dream an actual reality. It really seems that this vision is at

last becoming an established fact,—and that the day is at hand when unreliable or fraudulent mediums will be dispensed with, and 'communication' held *directly* with those who have gone before. This, at least, is the startling claim made by two Dutch physicists whose researches I propose to summarize in this article; and, without actually endorsing their conclusions, it may be said at once that they have adopted a bold and original method of research, and that their experiments will have to be 'explained away' in some satisfactory manner, if we are to refrain from accepting the dramatic conclusions which they believe they have reached.

The experimenters, whose work I summarize, are Dr. J.L.W.P. Matla and Dr. G. J. Zaalberg van Zelst, of The Hague, Holland. They are well-known in spiritistic and occult circles there; and also for their original work in high-frequency currents of electricity, liquid air, and the compression of gases. Scientifically, they were well equipped for the task. More than twenty-two years of labour had preceded their final conclusions, which were given to the world in a voluminous work, in Dutch, entitled *The Mystery of Death*. (It is from this work that the majority of the facts contained in this article are drawn.)

Before outlining their experiments, however, one or two remarks may be

made as to the character of the task they undertook, and the general nature of the problem. Without these explanatory details, much of what follows might not be clear to the lay-reader.

What we know as a 'man' consists, not in the clothes he wears nor in his body—flesh and bones; but in the mental being, the 'ego,' within. This is always invisible to us; so that it may in truth be said that we never *see* a man in this life. We see only his externals. His real 'self' is never known by us,—except indirectly. Let this truth be fully grasped at the outset, as it is very essential.

This mental being consists of consciousness and memory; together they constitute what we know as the personal identity.' We say that this consciousness is John Smith, or Henry Wood, or whoever it may be. Even if we do not see his body, but only hear his voice over the telephone, we say the same thing. (There are many hair-splitting divisions which might be made here as to the real nature and constitution of the self,—but the psychological terms used are only broad and general, so as to make the idea as clear as possible.)

Whenever we come into touch with mental life, then, it is always associated with a living, physical organism. No matter what animal it may be, its mind is always known

to us through its manifestations in the physical body. It is the same with man. This being so, how prove that this consciousness continues to exist after the destruction of the physical body?

We can prove this in only one way. We must get in touch with that consciousness—if it still exists—and obtain from it proof of its continued existence. Just as we proved the existence of argon in the atmosphere by isolating it, so we must prove the existence of this surviving consciousness by isolating it; and getting it to prove its 'personal identity' to us by much the same means that it did on earth—by telling us facts which only that consciousness knew. This is *proof of personal identity*—proof of some form of survival.

Now, there are two ways in which this can be done—by *mental* manifestations, so-called—*automatic* writing and speech, visions, 'messages' and all the class of mental phenomena known to students of the occult. The other way is by means of *physical* manifestations—by materializations, photographic means, voices, raps, etc., indicating intelligence. Instrumental means—such as the telegraph and telephone—are the latest methods tried, and it is such a process which we will describe in this article. The question, therefore, is this: Were the instruments in question mani-

pulated *directly* by some external intelligence (a spirit), and if so, How? If we exclude all normal methods of moving the instruments in question, some other explanation must be forthcoming; if spirit-identity be proven, we stand face to face with the great possibility of direct instrumental communication with the spiritual world! It is a great—a tremendous—thought! Let us see how far we have progressed along this perilous road.

The first experiments were crude and primitive enough. A small room was constructed,—with a solid concrete floor, so as to shut off earth vibrations so far as possible,—seven feet long, six feet broad and nine feet high. It was connected with the outside passage by means of one door,—all other doors and windows having been carefully sealed with thick, black material. This door into the passage contained a small window, guarded by blinds, and the experimenters took up their position outside, in the passage,—whence they watched the fluctuations of the instruments during the experiments. (That is, they were not *in* the room at the time at all.) Sometimes it was necessary to employ opera-glasses to see the variations in the recording instruments during the course of the sittings.

In this room was placed, first of all, a cardboard cylinder, about 20

inches high, 10 inches broad, and having a capacity of about 22 litres—that is, about two fifths the size of the solid human body. This cylinder was covered with sheets of tinfoil—sealing it hermetically. A small hole in the upper edge of the cylinder was made, and a flexible rubber tube was inserted here, connecting the interior of the cylinder with a 'manometer'—a sort of thermometer, placed sideways, and containing one drop of alcohol, which, under normal conditions, occupied a position in the centre of the glass tube (like a spirit level). If any solid object were introduced into the cylinder, it would of course displace a portion of the contained air, and this drop of alcohol would indicate the amount of air displaced by running along the graduated scale until it stopped at the correct figure. The instrument was tested in various ways and found accurate.

The investigators then retired, and asked the 'man-force'—as they called the manifesting 'spirit'—not wishing to call it by that name—to enter the cylinder and displace some of the contained air. Immediately the bubble was seen to run along the scale of the manometer, showing that part of the air had been displaced by some solid or *semi*-solid body. The degree of displacement was noted. At request, the alcohol-drop was caused to run along the scale, back

and forth, a number of times. The fact of coincidence was thus quite excluded.

It was found that this first cylinder was too small. Accordingly other cylinders were constructed—40, 50, 55, and 60 litres in capacity. From a number of observations, Drs. Matla and van Zelst came to the conclusion that the size of the body occupying the cylinder was approximately 53 litres. The weight of this body was then tested and calculated, and found to be about 69.5 grams—approximately 2.25 oz. These results were checked by the employment of a second cylinder, which was used as a 'control.'

Experiments were then undertaken to ascertain the precise physical constitution of this curious 'body.' As the result of a number of elaborate and laborious experiments, Drs. Matla and van Zelst arrived at the following conclusions:—

That this 'body' is capable of contraction and expansion, under the action of the will of the 'man-force,'—the expansion being 1.26 mm., or about one-forty-millionth of its own volume; its contraction being much greater, *viz*, about 8 mm., or one-six-and-a-quarter millionth of its volume. Its specific weight is about 12.24 mgs lighter than hydrogen, and 176.5 times lighter than air. The will acts upon this body mechanically, causing it to expand (rise) or contract (des-

cent) as the action takes place. It is thus still subject to the law of gravitation. There is an X-force which holds the molecules of this body together—as yet unknown. The atoms composing this body are extremely small, widely separated, but heavy. The internal density of the body is about the same as that of the external air; if the pressure of the air outside the body be increased that inside the body will increase in exact proportion. If, however, the body rises too high it disintegrates (like deep sea fishes brought to the surface), and then we see the fearful spectacle of a man going to pieces before our eyes!

These calculations are based upon the earlier experiments which, interesting and ingenious as they were, nevertheless were crude compared with those undertaken at a latter stage of the investigation. Partly as the result of 'instructions' imparted by the communicating 'spirit' (man-force), and partly upon their own initiative, Drs Matla and van Zelst constructed a very elaborate and ingenious instrument termed by them a 'dynamistograph,'—complex in nature yet sensitive, and apparently capable of being influenced by the communicating intelligence through the medium of electricity. A description of this instrument is necessary, as being one of the most elaborate devices ever constructed, in order to talk to the 'spirit world' direct.

The 'dynamistograph' is an electro-mechanical instrument, consisting of three principal parts; (1) the key; (2) the indicator; and (3) the register, or recording apparatus.

The *indicator* consisted of a wheel, upon which were marked 28 equidistant spaces. In these were marked the letters of the alphabet, a period or full-stop, and a blank space. This wheel was driven by an independent motor, so as to perform one-twenty-eighth of a revolution in five seconds—that is, move forward one letter in that time. This letter appeared at a small opening, as its turn came; and at the moment of its appearance—if the 'key' were pressed,—this letter was printed by means of the *register* or recording apparatus.

This register consisted of a small hammer to which was affixed a magnet. At the moment of closing the electric current (the result of pressing the 'key') the magnet was drawn up, the hammer struck an inked ribbon, beneath which was a letter corresponding to the letter indicated on the large disk. In this way the same letter was instantly recorded on a strip of paper, slowly wound out, like a stock-ticker ribbon.

The 'key' was a very intricate piece of apparatus, and it was this that the 'spirit' or 'man-force' was asked to press at the moment the right letter appeared on the large indicator. This key consisted of a

sort of lever or beam, to which were attached two rings, capable of revolving freely; a membrane of fine material stretched tightly over them; and a lever, to the opposite end of which was attached a very fine hair, connected with a delicately adjusted series of screws beneath. If the key were pressed ever so little (that is if the 'spirit' stood or pressed upon the membrane, and its weight were ever so small, it would affect the apparatus, by this delicate series of adjustments and relays, and thus close the contact. Electricity would then pass along the wires and connexions, and the hammer record the letter exposed at the moment the key was pressed.

The electric current was provided by a Wilmshurst machine. The light used in the room during the experiments was acetylene gas, which the experimenters had found the most efficacious. The membrane forming the 'key' was 38 cm. broad (about 15 in.). The whole apparatus was placed in a cupboard, kept at a constant temperature and barometric dryness. The experiments or 'communications' by means of the dynamistograph covered a period of one year, in which daily messages, were received. The experimenters assert that the weight of the 'spirit form' gradually decreases, as the years pass—a form 100 years old weighing only about one quarter as much as one ten years old! Slow disintegra-

tion is evidently taking place. The molecular intervals in the body are said to be 176 times greater than that of ordinary air. The entire body of this strange being is full of air, and is not separated from the atmosphere by any protective sheath or covering of an impervious nature. The being is thought to pass through those solid objects through which it *can* pass by a species of osmosis—its molecules being small enough and far enough apart to permit this.

It has been said that the energy which holds this body together is a hypothetical X-force (akin to one which exists in the physical body, and upon the departure of which the body disintegrates and goes to pieces). What is the nature of this X-force? Can it be augmented or increased? If so, would not communication by these means become much clearer and surer? Is it akin to electricity, and if so, what kind of electricity? These are some of the questions our experimenters asked themselves, and to which they advanced more or less tentative answers,—based upon several hundred seances.

In the first place, then, it was found that the weather, atmospheric conditions, played a large part in the character of the manifestations; phenomena were better in spring and summer, and weaker in autumn and winter—which, we must remember, is in Holland largely a wet, rainy sea

son. This suggested some connexion with atmospheric electricity, and the inference is further borne out by the fact that, in high altitudes, and in dry-climates, psychic phenomena of all kinds have usually been better and stronger.

Electricity, then, played some part in these manifestations. How large a part, and what kind of electricity? 261 seances were devoted to answering this problem.

Natural induction was tried first of all; then artificial induction; frictional electricity; high and low-frequency currents, etc. Metal plates were charged positively for an hour by a Wilmshurst machine, and negative induction thus obtained in other (copper) plates. After this induction, it was found that the apparatus could be more easily operated. The X-force thus seemed to be strengthened by artificial induction. High frequency currents were then tried, with considerable success. From twenty to twenty-five thousand volts were found efficacious—though the current actually operating the machine had to be weak. The theory of the experimenters was that the X-force was probably electrical in nature, and that if this could be fortified from 'this side' mechanically, it would stimulate the phenomena, and at the same time supply the necessary force for mediums, and thus prevent the 'vital drain'

upon them which is now so well known to exist. For the purposes of its manifestation, the 'spirit' must obtain added energy *somehow*, and the usual method of procedure (apparently is to abstract this power from the circle of sitters, and chiefly from the 'medium,' who is in this manner and for this reason exhausted. If a mechanical energy of any character could be found which would add to the natural energy of the manifesting entity, and obviate the necessity of this drain upon the medium, it would indeed be a great forward step in psychical research and a great benefit to mediums all over the world. These experiments are as yet in a relatively embryonic state.

And now a few words as to the theoretical import of all this.

Bulwer Lytton, in his *Haunters and the Haunted*—that greatest of all ghost-stories—said: 'In all that I had witnessed, and indeed in all the wonders which the amateurs of mystery in our age record as facts, a material human agency is always required. On the continent, you will still find magicians who assert that they can raise spirits. Assume for a moment that they assert truly, still the living, material form of the magician is present, and he is the material agency by which, from some constitutional peculiarities, certain strange phenomena are represented to our natural senses . . . In fine, in

all such marvels, supposing even that there is no imposture, there must be a human being like ourselves by whom, or through whom the effects presented to human beings are produced.'

I myself went so far as to suppose that this energy—common to two worlds,—which both can manipulate—would be *vitality*—the living energy of the human body, about which we know so little. (*Problems of Psychological Research*, p. 48) If the experiments that we have just narrated prove true, however, we shall have seriously to reconsider these statements, and ascertain whether manifestations of this character might not be produced without the instrumentality of any human being, but by *instrumental means alone*. If this proves to be the case, then some form of electricity would seem to be the intermediary between the two worlds. We may then have a wireless direct to the spirit world!

Seriously, however, we seem on the verge of great discoveries in this field, and I for one feel certain that these could be made if only we had a properly equipped *Laboratory* in which to conduct such experiments. What we need, in such a Laboratory, one may safely predict, would be: (1) suitable instruments for recording these phenomena; (2) men to conduct the experiments; and (3) money enough to endow and conduct the Institution. In a rich and progressive country such as this, it is absurd that such a Laboratory should not be founded and maintained; and it is not too much to believe that from it we should soon obtain facts of the greatest significance and of the utmost importance. It is earnestly to

be hoped that such a Laboratory may one day be founded!

To return, however: It is quite conceivable that while the spiritual and the material worlds cannot interact one with another in any direct and continuous manner, they might nevertheless do so in some more indirect and roundabout way. We are here, of course, encountering one special aspect of a very old problem—the connection of mind and matter—how the brain, being a material thing, and consciousness, being an immaterial thing, can touch and interact with one another at all. It occurs to me that this would only be possible provided that some etheric, or vital intermediary were present, and that without this, communication would never take place—any more than could electricity travel without a medium. By a series of intermediaries, one slightly more material than the last, we might have a continuous series of connections, from an immaterial to a material sphere. The Gnostics, as we know, held this view—their 'Dæmons' corresponding to the Hierarchy or Ten Intelligences of the East. Thus: the Gnostics held that matter and spirit could have no intercourse—they were, as it were, incommensurate. How then, granting this premise, was Creation possible? Their answer was a kind of gradual elimination. God, the *Actus Purus*, created an æon; this æon created a second; and so on until the tenth æon was sufficiently material (as the ten were in continually descending series) to affect matter, and so cause the Creation by giving to matter the spiritual form.

We have an analogy for this in our modern physics. In electricity, *e. g.*, what are known as 'relays' beautifully illustrate the principle here outlined. In working over long lines, or where there are a number of instruments in one circuit, the currents are often not strong enough to work the recording instruments directly. In such a case there is interposed a 'relay' or 'repeater'. This instrument consists of an electro-magnet round which the line-current flows and whose delicately-poised armature, when attracted, makes contact for a local circuit, in which a local battery and the receiving Morse instrument (sounder, writer, etc.) are included. The principle of a relay is then, that a current too weak to do the work itself may get a strong local current to do its work for it.

If this be true, it is certainly conceivable that spiritual beings (granting that they exist at all, for the sake of argument) might be enabled to manipulate a delicate energy of some sort, which in turn would liberate a stronger energy, and so on down the line until one is liberated capable of being recorded by our delicate physical instruments. If, as now seems certain, the human will is a dynamic energy, and thoughts can impress the photographic plate, it is certainly but a step from this to existing physical apparatus so delicate that it will register the heat of a candle at a distance of half a mile (Langley's bolometer), or measure the temperature of stars distant from us many millions of miles in space, and quite invisible to the naked eye. The step seems but a short one indeed!

The hope is certainly legitimate, then, that we shall one day stumble upon a means of direct instrumental

communication between the two worlds—and that these preliminary experiments of Drs. Matla and van Zelst—while they may not be conclusive in themselves—nevertheless indicate to us the road we must travel, and hold out hope for us that here is at least an avenue of approach worthy of our highest efforts and greatest hopes. For surely, were such a method of communication established, by means of some intermediary or some instrument it would revolutionize our science, our philosophy, our religion, our ethics, our outlook upon life as a whole in a way nothing else possibly could. And the man who discovers such an energy—common to the two worlds—and learns how to direct and utilize it for the purposes of communication, will assuredly be hailed as the greatest scientist of all time—one beside whom Newton and Galileo and Darwin and Archimedes will shrink into insignificance, and their discoveries appear small and trivial when compared with this great cosmic truth! The road is open then for the ardent and daring scientific adventurer to take his fortune in his hands and fare forth upon the highway, with the knowledge that his efforts may succeed in bringing to light, and demonstrating to us, not only the possibility of direct intracosmic communication, but the very existence of a spiritual world—about which there is, nowadays, so much doubt! Such a discovery would indeed revolutionize human thought; recast science; remould philosophy; and prove the 'preamble to all Religions'. For with a spiritual world proved, might there not reasonably be a Ruler, a wise Guider of all Spirits?

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'The Sunflower'

BY BRIJ-KISHORE VARMA, B. A., M. L. L. C.



That Nature which we call dead furnishes numerous instances of the lifeless activity all establishing one great truth that harmony is the guiding principle of this sacred Universe.

Even as the moths, circling with a blind devotion immolate themselves at the sacred shrine of their twinkling taper so dost thou (Sunflower) unfold thy petals and expose thy beauty to the resplendent sunbeams of a superior luminary:

Teach me half the gladness
That thy heart must know
Such harmonious madness
From my lips would flow
The world would, listen then, as
I am listening now!

Great as thy constancy is, it is even greater than we mortals can display and who knows what burning words of ardent devotion dost thou secretly whisper to thy Eternal Lord.

The rose is good to look at, its perfume is evanescent and likewise is the cult of human beauty short-lived and skin-deep. Thou standest alone in thy simplicity and this virtue of constancy which permeates through every vein is more than a match to compensate for all these fictitious charms. Thy orbed appearance feeds on that golden lustre where human bones might shrivel and die.

Everything in Nature performs its assigned task at wonted hours. We are an erring race and in the fulness of our pride we transgress those bounds which even the heavenly bodies scrupulously observe. Fraught as humanity is, we arrogate to ourselves the mastery of everything in creation and even aim at the defloration of that Nature which furnishes the best of examples as proto-types for man's imitation.

A Character in the Ramayan

By DAMODAR PRASAD SAKSENA, M.A., F.I.L.D.O.

The light of the true God shines in the achievements of all those personages of the world's history of the past that have heroically endured distress and pain in defence of Righteousness, Virtue and Truth. It is this that gives the Ramayan its sacred character and makes the characters that figure therein worthy to be classed with gods and heroes. The Hindu loves and adores the name of Rama for the attributes that make man truly godlike were possessed by this Prince of Ayodhya more than by any other man. Some of the highest and best ideals are presented to us in the Ramayan,—of filial obedience, Virtue and righteous conduct in Rama, of fraternal affection and manly spirit in Lakshman, of constancy in Virtue by Sita, and so forth; and it can be only by placing these high ideals before our eyes that we can hope to acquire a part of these qualities ourselves.

There is another character in the same epic which may well impress the reader, of the story. This is Hanuman, Rama's daring messenger to Sita in Lanka, who is said to have taken a prominent part in the encounter that took place for Sita's recovery. His character may well be placed before our eyes as an ideal

of heroic enterprise and energetic action. Hanuman has been styled the off-spring of the Wind-god and divine adoration is paid to him at this day. The Hindu mind is inclined to make much of deeds of true glory and hold high the worth of enterprises undertaken in behalf of righteousness and truth. All strength, all energy that fills our bosom and impels us to the performance of a truly meritorious deed comes from God, and we worship this Fountain-head of all noble Strength and Energy in adoring the mortal who has been graciously endowed therewith by Him. Admiring and extolling this excellence alone we can expect to make our lives noble and pure and hope to grow to the likeness of what we admire. So there is nothing wrong if we hold all righteous persons as godly and god-like and pay them honours almost divine;—and so we may do Hanuman praising the super-human strength he stood possessed of, so admirably displayed in Rama's service in bringing about the triumph of the righteous cause.

The Ramayan says that he belonged to Sugriva's army and the task of finding out the whereabouts of Sita was assigned to him. Taking a mighty leap over the seas that

parted India from Lanka whereto Sita was said to have been borne he alighted on a mountain-peak of the great southern island. He then communicated Rama's message to Sita and consoled the Aryan princess. Not content with leaving the land of the Rakshasas without casting a mark behind of his having been there he commenced uprooting the stately trees of the King's garden and converting it into a wilderness. Caught and brought before Ravan he boldly avowed his object in coming there and upbraided him for his wickedness in bringing off Sita. When condemned to be branded with fire, he skilfully set fire to some houses, managed to break loose and finally returned to India.

The most notable achievement, however, and the one principally associated with his name is the heroic enterprise undertaken by him to bring the life-restoring ambrosia from afar for the recovery of Lakshman who had been struck half-dead on the field of battle. The hearts of all Sugriva's warriors sank within them when they found the warrior Lakshman lie still and unconscious on the plain. It was pointed out that unless a certain herb which grew on a mountain-height was brought over, no remedy could be applied for his restoration

to life. Hanuman volunteered himself for the hazardous task and flew over in quest of the desired object. The legends affirm that Hanuman reached the place, but was unable to distinguish the herb and so chose to tear up the hillock upon which it grew and bear it aloft on his shoulders.

There are in many Hindu households in India representations of Hanuman reaching the shores of the Southern Ocean in this posture and meditating a leap across the seas therewith. And actually he did cross the mighty foaming, roaring waters, and delivered the herb in safety so that the hero revived and the struggle was resumed in all its earnestness and fury. O mighty Will inspired by a righteous motive! O noble strength employed in a noble cause! May we not rightly place such an instance of noble, daring enterprise before our eyes to lead us to similar deeds of true manliness and courage. Who inspired noble souls with heroic enthusiasm and courage, and made them realise their virtuous end? The Great Almighty,—whose light shines in such glorious actions, who stirred their hearts up to heroic, righteous endeavour, and who alone can fill our bosom with purity and virtue and help us to the performance of righteous actions.

Is Man Finite, Infinite, or Both

BY J. BEN LESLIE, F. L. L. C.,

LOS ANGELES, CAL.

In consideration of the term Finite, or that quality of being, generally ascribed to Man, we comprehend his existence as being limited in every way, regarding material development; mental boundary; or state of action, etc. Therefore, the finite state of man must embrace conditions; qualifications which render him subjugate to the Infinite Principle, or existence.

When contemplating the term Infinite, or that state of being, generally termed God, we comprehend its existence, as being without limits, and boundless in a universal sense. Therefore, the infinitude of the Divine Principle embraces absolute supremacy over finite existence, by force of its infinitude.

That part of man's existence, which comes by cause and effect, or material activity, can be justly classed as finitude, while considering him as a mortal being, for such qualifications are subject to limitations and boundaries; but, in consideration of cause and effect, from a spiritual standpoint, he is infinite by principle; but, so long as the infinite spiritual quality of man, is coexistent and co-operative with the finite material, the former is unable to exercise its full

force, as a part of the original infinitude, from whence it has become individualized, as an infinite entity, as an effect rendered, by force of the creative, or infinite cause. Hence the Infinite, or God Principle in Man.

Since man is endowed with both the finite and the infinite states of existence, he must consequently be both finite and infinite as an individual. Is it not logical then, to assert that, the infinite quality within him—being the dominant spiritual and mental force, having the finite, or physical and mental individuality under development, and unlimited Control, is proof conclusive, that he is an individualized, infinite entity, separated from the Infinite Principle, which is universal, and therefore, as a whole, is the mainspring of life and existence, which controls its offspring entities, by force of its supremacy.

The Infinite, as a Principle, had no beginning, and has no end. Therefore its infinitude.

The finite, as an individual, has its beginning in space, when the infinite entity begins the development of its finite individuality, and has its end, as such, when the former withdraws its force of activity from the

latter. Finite disintegration then takes place, and the infinite entity, or soul individuality, returns to the great infinite system of existence, as such, with which it cooperates as a life cycle, still dependent upon the force of the great Infinite Principle, as the wheels of a complicated machine depend upon the main spring, or other natural forces, for activity. Therefore, it goes on as an individualized infinite entity, throughout eternity, which latter, is one of the infinite qualifications of unlimited time and existence, cooperative with all other infinitudes of the universe. Hence, no infinite entity can be removed from the great system of existence,—change the divine purpose of its individuality, or turn back in its course of infinitude, to operate as a reincarnated entity, without chaotic result to the infinite law of continuity, and divine purpose of created individuality, no more than can a wheel, in a great system of wheels, reverse its motion, while the machine is in operation, or be removed from its operative purpose, or activity, without rendering the science of mechanics impractical, and therefore inadequate to the purpose for which it was designed.

Man is finited by the natural laws which govern material development, and mortal existence. Finitude begins at the time of conception, when the Infinite Principle, blends

with the Finite, to establish individuality. As these two great principles meet, an individuality is established, as an offspring from the Universal Infinite Principle, possessing both finite and infinite qualities of being. Thus they cooperate during the period, or limit of the mortal finitude,—which occurs at the time of the so called death, when finite disintegration takes place, regarding the mortal individuality, and the first existence of the material form is lost to mortal vision, for as a disintegrated form, has been dispersed, to join other forces of a finite character, for the purpose of recreation.

Considering the unity of the material and the soul bodies, with the infinite spirit individuality, man is, in that sense, triune by nature, thus characterized by his plural state of being. His finite material body, is subordinate to his soul body, though the latter is subjugate to the former, during their finite association as dual finitudes. In the sense of individuality, the soul body is a facsimile of the material body, though more transcendent in character, and translucent in quality, and greater force for translocation, when not confined to the movements of the latter. Especially so, when it has finally severed its coexistence with it, as a correlative infinitude, and continues its unity with the infinite spirit entity, whose influence manifests

through the transcendent and translucent qualities of being. Thus the infinite spirit and finite soul,—which we so term, on account of its characteristic changes, during its future states of existence, continues to co-operate as a dual entity, thus carrying out the infinite purpose, regarding the spirit entity, and its relation to the finite individuality (regarding the changes which the soul body sustains, after its separation from the material body, under the influence of the spirit entity, (see Submerged Atlantis Restored, by the Author of this article).

The development of the finite soul body, during the period of Eternity, causes it to lose the conditional influences which it sustained by its association with the material, in the mortal existence, and to be endowed with higher and brighter conditions, according to the degree of its development. By the Infinite Will, it is gradually brought into an equilibrious state with it, which balance, affords the continuity, and harmonious unity of the finite soul, and the infinite spirit individuality.

Thus qualified and coexistent, by force of the Great Infinite Principle, which pervades the Universe, whose law of creation and individualization, gave them existence as finite and infinite companions, and further endowed them with continuity of life, pro-

gression of character and individuality, does the infinite spirit of man, cooperate with his finite soul, until the translucent quality of the finite, is so illumined by the light of the infinite, that the former individuality is lost in the brilliance of the latter, which dominates it. Therefore, man becomes infinite, by virtue of the divine purpose, which is unity of soul and spirit,—transplendent individuality,—and eternal existence, in the realms of Universal Infinitude, which is boundless in space, limitless and endless in time, and the Kingdom of God, which is Life Eternal.

As the finite individuality, manifests through transcendent and translucent development,—limit and boundary,—activity,—material extension, and personal individuality: so the infinite manifests through the mind; will; force; energy, and universal activity, unlimited, and boundless extension.

Mind is the infinite ruler of the empire of intelligence, which establishes creative existence and formative individuality.

Will is the force by which the infinite intelligence desires, purposes, and determines to act, or manifest, in contradistinction to nature.

Force, energy and activity, are operators, under the supervision of the will, in obedience to the desire of the mind, by which the desires,

purposes, and deeds of life are carried into effect, or on the contrary, to forbear the act, by virtue of good, or evil intention.

While the universal, or infinite and will deal with universal manifestations, the individual, or finite mind and will deal with those of limited order.

Conditions alter, or carry into effect, the desires and purposes of the will, be they individual, or universal. We say: 'take the will, or desire for the deed,' where the latter cannot be accomplished.

The infinite mind, be it universal, or individual—the latter being a part of the former, establishes cause, which may be either serviceable to good, or to evil, while condition governs the effect. What seemeth good or evil, is not always so. Contrast affords the trial, Reason sits as the jury, and Will renders the verdict.

Mortal man, the finite offspring of the infinite, often beseeches his supreme parent for a change of conditions; as a child would its mortal sire, for that which it desires. He prays for peace in time of war,—for bread and raiment, when hungry and naked,—for things in general, which he desires at the hand of the infinite; but, it comes not, except when his finite desire, cooperative with his in-

finite will, causes him to act in accord thereof,—to change the conditions that render the effect, adverse to his desire. There must be harmony between the Universal Infinite Principle, and the individualized infinite entity, in order to assure desire the effect it craves. As the Universal Infinite Principle, is immutable Law, its purposes cannot be changed; but, conditions may arise in the realms of finitude, which render the purpose incomplete, and otherwise qualified.

Universal Infinitude is unchangeable, in consideration of its purposes; but, individualized infintude is hindered at times, when attempting to carry into effect the purposes assigned to it, by the Universal Infinitude, on account of the finite conditions, with which it has to contest. Hence, the disorder, inharmony, and unsatisfactory results, which attend finite efforts, in the events of life. Is it not reasonable then, for the infinite individual, to invoke the Universal Infinitude, to change the conditions, which its finitude is responsible for?

A powerful machine may render perfect force; but, the operators who utilise it may not be capable of doing perfect work, hence the defect. So it is with the Universal Infinite Principle, and Finite Individuality which serves it in the manifestations of life.

In conclusion then let us recognize the Universal Infinite Principle, as the controlling force of the Universe, by virtue of Natural Law, the purpose of which is universal good. Let condition be its opposing influence, in which case, evil may result, —although condition being plural in its servitude, may assist in bringing out good. Let Infinite Spirit be individualised, as proceeding from its Universal existence, in which state, it has force to govern the development of its individualised finite soul, by virtue of the Universal Infinitude, from whence both became individualised. Let the desire and the will of the finite harmonize with the purpose of the infinite, if the attainment desired, be that of good. Therefore, let us, as individualized finite and infinite beings, seek to change the conditions which result in evil, such as hinder the development of the soul, and weaken the force of the infinite, individualized spirit,

which controls it. Let us pray to the infinite spirit within us: rather than to the Universal Spirit without for the change of conditions where betterment in the events of life is desired, and carry the desire into effect by virtue of the individual act. Such an effort, will open the door of the prison, which holds the finite mind and will in ignorance of the force of their mission,—give it freedom to draw from the force of the Universal Infinitude, to further its development in the infinite realms of space,—support it during the infinitude of Time, Life and Eternity during which conditions, or states of being, the Finite Soul, shall have blended into the Spirit, thus to dwell in the realms of Universal Infinitude, individualized as a dual entity, by the finite and infinite qualities thus blended, and harmonized, to carry out the purpose of the Universal Infinite Mind and Will.

Overseas Notes and Gleanings

BY ASTAR.

READERS of contemporary spiritualist journals will have noted with considerable satisfaction the steadfast attitude of the Melbourne (Australia) 'Harbinger of Light' in its presentation of testimony to the

facts and teachings of modern spiritualism, giving unequivocal support in seconding the efforts of the spirit world for enforcing the truths of spirit intercommunication between the two states of life. The great

mass of testimony on record warrants his attitude, while the careful deductions from personal experiences are essential to a true interpretation and philosophy of spirit life. In communications from the spirit side of life there is found to be a general consensus of teaching on certain well defined points in amplification of much older teaching, besides giving a more detailed and comprehensive idea of various conditions, or states, of the spirit world than has perhaps previously been vouchsafed.

... ..
SPIRITUALIST philosophy, provided it is based on a sufficiency of experience and subjected to reasoned thought, is a corollary to the phenomena of spiritualism. A good deal is, however mere speculation and can be relegated to the limbo of uncertainties. One or two journals are noted for the space devoted to philosophical articles to the exclusion of news and intelligence regarding the spiritualist movement, a matter that should be remedied either by exclusion or additional pages to provide the space for reporting activities of the movement throughout the field of their circulations. The exclusion of speculative articles from what is usually looked upon as a newspaper of the movement need entail no serious loss, as such articles might find a proper place in one of the periodical reviews.

*

NEWSPAPERS are rapidly becoming more catholic, not so much by their own choice as the trend of public opinion compelling them to provide reliable news, or intelligence of all that is of interest to their readers. The progress of the spiritualist movement certainly is not due to the information contained in the columns of the secular press in the past, but misrepresentation and abuse, which was common enough not so very long ago is now markedly on the wane; and, in its place, now a more sane and rational treatment of progressive movements takes its place in most of the leading newspapers of the day. The time has no doubt gone by when the press was supposed to lead public opinion, their work being more in the direction of discovering and following the popular ideas or tastes. Spiritualists may take heart at the advance of the times, and credit for the progress of their movement.

PUBLICITY on a more generous scale would probably be an incentive to increased activity and usefulness of the organised forces of spiritualism, and 'The Two Worlds' which already represents many of the unions and district societies might advantageously to all concerned offer facilities for brief reports of seances and other services under the auspices of the various organised bodies scattered throughout the country. Something more informing than the mere

mention of name of speaker, place of meeting, and bald statement of the nature of the proceedings, would make interesting and instructive reading as well as an incitement to further efforts. The responsible officer for publicity in each organised body should make it their duty to supply a brief epitome of proceedings to its representative journal, so as to ensure a due and proper share of publicity, as evidence of their work and activities.

...
 PSYCHIC photography has recently received another striking addition to its records in the testimony of Mr. A. G. Hales, novelist and war correspondent, who in 'Light' of September 9 last gives the story of the photograph of his wife obtained by his daughter and a lady friend, both being novices in the art of photography. Mr. Hale says 'the portrait is clearly recognisable as that of my wife, wearing, however, a much brighter expression than she habitually wore before her passing away (some five years previously). There is no similar portrait of her in existence. It is a splendid likeness of my wife as she was two years

prior to her death.' The reproduction of the picture in 'Light' shows the face very clearly defined, and the record is a very excellent one as an instance of psychic photography. It is but another additional testimony to the persistent work of the spirit people in demonstrating the truth of spirit return, and a good one at that.

...
 LABORATORY work for serious psychic experimental purposes is badly needed and those of our readers who feel prompted to respond to the appeal of Mr. Hereward Carrington for the founding and endowment of such a laboratory should promptly communicate with him in care of the Editor of the 'Occult Review' Cathedral House, Paternoster Row, London, England, E. C. Systematic work in this direction, in the hands of competent scientific spiritualists, would probably prove of unique value at the present time, many valuable experiments awaiting further development, in collaboration with advanced spirits, such as instrumental means of communication by electric and radio-active element vibrations, photography, direct writing, voices, etc

Power of Suggestion

EDWARD C. RANDALL.

The inhabitants of this invisible world influence and in some measure control the thought and conduct of every individual. They are more progressive than we, and having no incentive to accumulate money, devote themselves to the acquisition of knowledge. They delve deeply into the forces of Nature, and dealing with matter in greater refinement, make from time to time discoveries, some of which can be utilized on the physical plane. They then seek to impress the idea upon some sensitive brain, inventors being more or less sensitive, many great inventions have in this way been given to man.

Faraday who first made practical the force known as electricity, did not cease his investigations with dissolution, but has been a potent factor in its development through suggestion to those who devote their time to the utilization of that force.

Raphael did not cease to portray upon canvas his wonderful creations, nor did Michael Angelo lose his ability to chisel marble into forms of beauty when he ceased to inhabit this plane. The years that have gone since they went on, have been years of opportunity and progress, for all the so-called dead live in a world as material and tangible as the one we now inhabit. Is it

beyond our mental grasp to realize Matter that does not resist our touch? Does the physical limit and fix the boundaries of possibilities? How can we attempt to circumscribe the limits of the Mind, when we know so little of that force we call the Mind?

Mozart, Beethoven, and all the other musicians who gave us our great compositions, have they gone down into the silent and relentless darkness, or have they continued their work, impressing on others from day to day new music that enriches the world? How much does progress owe to the invisible? Realise above all things that the invisible world is material, that matter does not cease to be when it ceases to be physical, and that the next stage is peopled with men and women, as this is, that they have bodies, etheric bodies, form and feature just as when they inhabited and wore the flesh garment here. If these conditions can be understood, then progress has been made and we have mastered one great Secret of the Universe.

Milton, Dryden, Pope, Goldsmith, Moore, Wordsworth, Burns, Browning of modern times, Seneca, Pliny the Elder, Plutarch, Epictetus, Tacitus and Cervantes of an earlier

period were all their wonderful writings and philosophies produced without suggestion by the master minds from the more advanced spheres? I know this one fact, that people in the after-life are so close, so in touch with our thoughts that it is difficult for any one to say that this or that is the product of his own intellect.

One well known to me, not only in earth but in the after life speaking on the subject said:

'Let me give the most remarkable illustration of spirit suggestion—the immortal Shakespeare. Neither of his parents could read or write. He grew up in a small village among ignorant people, on the banks of the Avon. There was nothing in the peaceful, quiet landscape on which he looked, nothing in the low hills, the undulating fields, nothing in the lazy flowing stream to excite the imagination. Nothing in his early life calculated to sow the seeds of the subtlest and sublimest thought. There was nothing in his education or lack of education to account for what he did. It is supposed that he attended school in his home village, but of that there is no proof. He went to London when young, and within a few years became interested in Black Friars Theatre, where he was actor, dramatist and manager. He was never engaged

in a business counted reputable in that day and time. Socially he occupied a position below servants. The law described him as a 'sturdy vagabond.' He died at 52.

How such a man could produce the works which he did has been the wonder of all time. Not satisfied that one with such limited advantages could possibly have written the master pieces of literature, it has been by some contended that Bacon was the author of all Shakespeare's comedies and tragedies.'

'It is a fact to be noted that in none of this man's plays is there any mention of his contemporaries. He made reference to no king or queen, poet, author, sailor, soldier, statesman or priest of his own period. He lived in an age of great deeds, in the time of religious wars, in the days of the armada, the edict of Nantes, the massacres of St. Bartholomew, the victory of Lepanto, the assassination of Henry III of France and the execution of Mary Stuart, yet he did not mention a single incident of his day and time.'

The brain that conceived 'Timon of Athens' was a Greek in the days of Pericles and familiar with the tragedies of that country. The mind that dictated 'Julius Caesar' was an inhabitant of the Eternal City

when Caesar led his legions in the field. The author of 'Lear' was a Pagan, of 'Romeo and Juliet' an Italian, and knew the ecstasies of love. The author of those plays must have been a physician for he shows a knowledge of medicine and the symptoms of disease—a musician for in 'The Two Gentlemen of Verona' he uses every musical term known to his contemporaries. He was a lawyer for he was acquainted with the forms and expressions used by that profession. He was a botanist because he named nearly all known plants. He was an astronomer and a naturalist and wrote intelligently upon the stars and natural science. He was a sailor or he could not have written 'The Tempest'. He was a savage and trod the forest's silent depths. He knew all crimes, all regrets, all virtues and their rewards. He knew the unspoken thoughts, desires and ways of beasts. He lived all lives. His brain was a sea on which the waves touch all the shores of experience. He was the wonder of his time and ours.

! Was it possible for any man of his education and experience to conceive the things which he did? All the Shakespearean works were, beyond a doubt, the product of his pen, but the conceptions, the plays, the tragedies were the work of many brains, given Shakespeare by

spirit suggestion. He was but the sensitive instrument through which a group of learned and distinguished scholars, inhabitants of many lands when in earth-life, gave to posterity the sublime masterpieces of the Bard of Avon.'

The writings of Swedenborg were produced in the same way. Sardeau wrote by spirit suggestion, and as a fact many of the best works of so-called great men were in part the action of the minds of those beyond our earthly plane, who working in conjunction with man, do something for the uplift of the human race.

Knowing as I do the potent influence of spirit people upon the world's thought, and how in every way they seek to enlighten us as to the change called death, I have wondered what spirit impressed this poem on a mortal mind,—

'As the faint dawn crept upwards,
grey and dim,

He saw her move across the past to him

Her eyes as they had looked in long-gone years,

Tender with love, and soft with thoughts of tears,

Her hands, outstretched as if in wonderment,

nestled in his, and rested there, content.

'Dear wife,' he whispered, 'what glad dream is this?
I feel your clasp—your long-remembered kiss
Touches my lips, as when you used to creep
Into my heart; and yet, this is not sleep—
Is it some vision, that with night will fly?
'Nay, dear,' she answered; 'It is really I.'
'Dear heart, it is you I know!
But I know not the dead could meet us so,
Bodied as we are—see, how like we stand.'
'Like,' she replied, 'in form, and face, and hand'
Silent a while, he held her to his breast
As if afraid to try the further test.
Then, speaking quickly, 'Must you go away?'
'Husband,' she murmured, 'neither night nor day!
Close to her then, she drew his head, Trembling, 'I do not understand,' he said.
'I thought the spirit world was far apart...'
'Nay,' she replied, 'it is not now, dear heart.'
'Quick, hold fast my hand, lean on me... so...
Cling to me, dear.' . . . 'tis but a step to go.'

The white-faced watchers rose, beside the bed;

'Shut out the day,' they sighed, 'our friend is dead.'

This is a substantial description of what is actually occurring from hour to hour. In the change as the individual catches his breath in the etheric atmosphere, and his vision is clarified as a result of throwing off the flesh tissue, he sees spirit people, 'like in form and face and hand,' so natural, so unlike what one has been led to believe that it is hard to understand. But let us remember that the change is a natural one, that all Nature's changes are for our good, planned by the Master Intelligence, in order that our opportunity for development may be increased and we may grow more God-like. Knowing this we can meet the dawn of the new conditions with confidence and courage.

Man is a part of Nature; his intelligence being developed and refined to a greater or less degree, he is an integral portion of that force which we term God. It is not necessary that we bend the knee and worship at any shrine or altar, but knowing that we are part of that intelligent force which holds dominion in Nature, it is incumbent upon us to do no act unworthy of our position, to live where the best thoughts grow, day by day to strive to maintain the integrity and stand-

ard set for us, and ultimately to do our utmost to increase that force called good, or God.

In all ages Man has pursued happiness by countless paths and innumerable roads. Some have thought that within the hollow crown that rounds the mortal temples of a king, it has its seat; some have thought that on the throne it sat and smiled, and have waded through seas of blood to reach it; some have thought that behind the walls of splendor it made its home; others, despairing of find-

ing it there, have pictured a world beyond, where happiness could be found perfect and complete.'

'But let us realize that there is only one royal road which leads to happiness, and that is to practise the plain, old, yet incomparable maxim, 'Do unto others as you would have them do unto you.' These sacred words uttered in different form six hundred years before the alleged birth of Christ, fell from the lips of the great Confucius, and are today found in nearly every sacred volume of the world.

The Eternal Wisdom.

The Practice of Truth.

The Religion of Love.

1. Render to God the sole worship which is fitting towards Him, not to be evil. 2. True worship does not consist in offering incense, flowers and other material objects, but in striving to follow the same path as the object of our veneration.

3. Not superstitious rites but self-control allied to benevolence and beneficence towards all beings are in truth the rites one should accomplish in all places. 4. Speak

the truth, do not abandon yourself to wrath, give of the little you have to those who seek your aid. By these three steps you shall approach the gods. 5. It is much better to observe justice than to pass one's whole life in the prostrations and genuflexions of an external worship.

6. Though a man should have lived a hundred years consecrating his whole life to

1. Hermes. 2. Jatakamala. 3. Asoka.
4. Dhammapada. 5. Farid-ud-din-attar;

the performance of numerous sacrifices to the gods, all this is far from having the same worth as a single act of love which consists in succouring a life. 7. A hundred years of life passed without the vision of the supreme law are not worth a single day of a life consecrated to that vision. 8. What is the path that leads to the Eternal? When a disciple pours over the whole world the light of a heart overflowing with love, in all directions, on high, below, to the four quarters, with a thought of love, large, profound, boundless, void of wrath and hate, and when there after he pours over the whole world the light of a thought of profound serenity, then the disciple is on the path that leads to the Eternal.

9. In what does religion consist? It consists in causing as little suffering as possible and in doing good in abundance. It consists in the practice of love, of compassion, of truth, of purity in all domains of life. 10. There is the Truth, where Love and Righteousness are. 11. Compassion and love,

behold the true religion! 12. Love towards all beings is the true religion.

13. I do not know which of the religious leaders is right, nor is it possible for me to know it with any certainty. But I know pertinently that the best I can do is to develop love in myself and about that it is impossible for me to doubt I cannot doubt it because in developing my love my happiness increases. 14. There is no fear in love, but perfect love casteth out fear. 15. Man, if thou wouldst discover in the crowd the friends of God, observe simply those who carry love in their hearts and in their hands.

16. Renounce without hesitation faith and unbelief.

17. Whoever has his footing firm in love, renounces at one and the same time both religion and unbelief. 18. Light the fire of divine love and destroy all creed and all cult.

19. Believe in the fundamental truth; it is to meditate with rapture on the Everlasting.—*The Arya*

Mantie uttair. 6. Pakhen-pi-u. 7. Dhammapada. 8. Anguttara Nikaya. 9. Asoka. 10. Buddhist Text. 11. Asoka. 12. Jatakamala. 13. Tolstoi. 14. I John. 15. Angelus Silesius. 16. Farid-ud-din-attar. 17. id. 18. Baha-ullah. The Seven Valleys. 19. Aowaghosha.

Clairvoyance

BY SWAMI BHAKTA VISHITA.

Clairvoyance literally means 'clear seeing.' There are so many different phases of clairvoyance that it is quite difficult to give to the general term its full significance. Some persons would claim that it is akin to 'spiritual vision,' but in its lower phases it has no more relation to spiritual things than has the ordinary activities of the five senses, or rather of the seven senses. The broadest statement regarding clairvoyant phenomena is that they are manifestations of a natural power to see what is beyond the powers of the ordinary sense of sight.

Clairvoyance is a manifestation of the astral senses of man. Man is possessed of seven astral senses, which are the astral counterparts of seven physical senses. Clairvoyance is the normal manifestation of the astral sense of seeing.

There are low as well as high forms of clairvoyant vision. It is not confined to those who are highly developed spiritually, for it is often found manifested by persons of low spiritual development. Many savages and primitive persons manifest certain forms of clairvoyant power. But, so do they manifest low forms of thought. The highest forms of clairvoyance are as much higher than the lowest forms, as the highest reasoning processes of

the cultured man of our highest civilization is superior to the primitive thought processes of the ignorant and brutal savage. Nature's gifts differ not so much in kind, as in degree.

A well-known writer on the subject of psychic powers truly remarks: 'The lower forms of psychism are more frequent in animals and in very unintelligent human beings than in men and women in whom the intellectual powers are well developed. They appear to be connected with sympathetic system, not with the cerebro-spinal. The large nucleated ganglionic cells of this system contain a very large proportion of etheric matter, and are hence more easily affected by the coarser astral vibrations than are the cells in which the proportion is less as the cerebro-spinal system develops, and the brain becomes more highly evolved, the sympathetic system subsides into a subordinate position, and the sensitiveness to psychic vibrations is dominated by the stronger and more active vibrations of the higher nervous system. It is true that at a later stage of evolution psychic sensitiveness reappears, but it is then developed in connection with the cerebro-spinal centres, and is brought under the control of the

will. But the hysterical and ill-regulated psychism of which we see so many lamentable examples is due to the small development of the brain and the dominance of the sympathetic system.

'Occasional flashes of clairvoyance do, however sometimes come to the highly cultured and spiritual-minded man, even though he may never have heard of the possibility of training such a faculty. In his case such glimpses usually signify that he is approaching that stage in his evolution when these powers will naturally begin to manifest themselves, and their appearance should serve as an additional stimulus to him to strive to maintain that high standard of moral purity and mental balance without which clairvoyance is a curse and not a blessing to its possessor.'

There are three general classes of clairvoyance, each of which, of course, has many divisions and phases. These three great, or general classes of clairvoyance are as follows;

1. **Simple Clairvoyance**, or the manifestation of clairvoyant vision within the ordinary range of the physical vision. In this phase the clairvoyant sees things which are hidden from the physical vision such as, for instance, the auric

colors and emanations of persons; the thought-currents, vibrations etc., and other phenomena of the astral plane. But in this phase the clairvoyant does not see distant scenes, or past or future scenes.

2. **Distant Clairvoyance**, or the manifestation of clairvoyant vision in the direction of scenes and things beyond the range of the physical vision. In this phase the clairvoyant sees things far removed from him in space, space indeed being no barrier or obstacle whatsoever. In some phases of this class of clairvoyance, the clairvoyant is also able to see things through intervening objects, as for instance the interior of a letter, the pages of a closed book, the contents of a closed box, etc.

3. **Past Clairvoyance**, or a manifestation of clairvoyant vision in the direction of scenes and occurrences of the past. In this phase the clairvoyant perceives the events and scenes of past time just as clearly and plainly as if they were present before him at the present moment.

4. **Future Clairvoyance**, or the manifestation of clairvoyant vision in the direction of scenes and events of the future. In this phase the clairvoyant perceives the events and scenes of future time as if they were present before him at the present moment. This phase of

clairvoyance is far rarer and more uncommon than any of the preceding phases. In fact, it is so seldom met with in its perfection that its manifestation is a matter of the greatest interest to those interested in the general subject. It occasionally appears in flashes, and cannot be produced at will. Only those who are very highly developed are able to manifest its phenomena at will. Unfortunately, its very rareness and uncommonness cause it to be counterfeited and imitated by many unprincipled persons.

Clairvoyance is manifested along three lines, as follows:

1. **Clairvoyant Meditation or Reverie**, in which the clairvoyant induces a psychic state of calm and detachment, and gradually unfolds the clairvoyant vision into activity after shutting out the sights and sounds of the physical plane.

2. **Clairvoyant Crystal Gazing**, in which the clairvoyant induces the clairvoyant vision by means of concentration upon a crystal, magic mirror, or other and similar object designed to secure a concentration of the attention, and the consequent awakening of the astral senses.

3. **Clairvoyant Psychometry**, in which the clairvoyant induces the clairvoyant vision by means of some connecting link between himself and

the object or scenes with which he wishes to become en rapport. In psychometry, articles of wearing apparel, articles of jewelry, bits of stone, locks of hair, and similar articles associated with the person or scene desired to be visioned, are employed by the clairvoyant.

Clairvoyant Development. The best way to develop clairvoyant vision is that of gradual unfoldment and growth, by means of exercises, practice, etc. Attempts to plunge at once, and unprepared, into this phase of psychic phenomena and manifestation too often is attendant with dangers of injury to the person attempting it. In all nature development is gradual, and proceeds from the simple to the complex. Clairvoyance follows the general rule in this respect.

In cases in which clairvoyance manifests spontaneously, this caution is not so necessary, for then Nature is performing her work in her accustomed way. But, alas! so many wish to walk before they can crawl; to perform examples in the higher psychic mathematics before they have learned the psychic multiplication table; that a word of warning is always necessary when one writes or speaks upon this subject.

Particularly is this warning needed by those who have been led

to believe that clairvoyance is possible only when the clairvoyant is in a trance condition. Such believe often causes persons to deliberately try to induce the trance condition, by artificial methods, and often with regrettable results. The trance condition is not a necessary condition for clairvoyance, and the student need waste no time in trying to induce such abnormal conditions in order to manifest clairvoyant vision.

A writer on the subject is quite right when he cautions students against practising artificial methods; as follows: 'Among the less advanced nations of the world the clairvoyant state has been produced in various objectionable ways; among some of the non-Aryan tribes of India, by the use of intoxicating drugs or the inhaling of stupefying fumes; among the dervishes, by whirling in a mad dance of religious fervor until vertigo and insensibility supervene; among the followers of the abominable practices of the voodoo cult, by frightful sacrifices and loathsome rites of black-magic. Methods such as these are happily not in vogue in our own race, yet even among us large number of dabblers in this ancient art adopt some plan of self-hypnotization, such as the gazing at a bright spot, or the repetition of some formula until a condition of semi-stupor is produced; while yet another school among

them would endeavor to arrive at similar results by the use of some of the Indian systems of regulation of the breath.

'All of these methods are unequivocally to be condemned as quite unsafe for the practice of the ordinary man who has no idea of what he is doing—who is simply making vague experiments in an unknown world. Even the method of obtaining clairvoyance by allowing one's self to be mesmerised by another person is one from which I should myself shrink with the most decided distaste; and assuredly it should never be attempted except under conditions of absolute trust and affection between the magnetiser and the magnetised, and a perfection of purity in heart and soul, in mind and intention, such as is rarely to be seen among any but the greatest of saints.'

So much for the undesirable methods of inducing psychic states and clairvoyant vision. In subsequent papers I shall point out the approved methods and methods of development, whereby those who may so wish may cause to unfold within themselves the manifestation of the astral senses employed in the production of all clairvoyant phenomena. The subject is a very interesting one, and all should become acquainted with its general princi-

ples as a matter of general information and culture, even though many may not see fit to cultivate these powers within themselves, but should prefer to devote themselves to scientific and philosophical study, and metaphysical researches. —*Advanced Thought.*

Dharma

BY YOGI RAMCHARAKA.

The student of the oriental philosophies frequently meets with references to 'Dharma', and usually experiences considerable difficulty in forming a clear understanding of the term. And this need not be wondered at when it is realised that the term has no exact equivalent in English, it having shades of meaning and implication possessed by no single English term.

As generally used the term 'Dharma' is translated as 'duty', 'virtue', 'right action', etc., but none of these terms carries with it the full implication of the Sanskrit term to the general meaning of the original one. But then, the question naturally arises: 'what is right action?' and the question is one not easy to answer.

Priests, and others who make a business of laying down rule, laws, and principles of right action, usually are very firm in their doctrine that there are absolute principles of right and wrong, without exceptions, appli-

cable in all cases and to all persons. But it requires very little experience in life to discover that it is not so easy to say 'this is always without exception,' and 'this is always wrong, without exception.' Our experience shows us that right and wrong are sometimes so blended into each, and the shades of difference so faint, that it is quite difficult to determine which is which.

No one would expect the child to have the same fine distinction of right and wrong as his parents. And no one would expect the savage or undeveloped human being, to have the same fine sense of right and wrong as had the cultured individual of the most advanced races. Moreover, the standard of morality and ethics are constantly changing. Much that was considered quite right and proper a few hundred years ago, is now taboo in all respectable circles; and on the other hand, many things which were then thought quite improper are now regarded in accordance with right action. If the stand-

ard of right action were absolute, it would never change or vary.

The orientals recognize this fact of human life, and meet it squarely. Dharma means the rule of right action that best represents the highest development of the individual. The Dharma of a cat is quite different from that of a horse, says the oriental; then why try to judge one by the standards of the other? We consider it quite proper for the cat to capture and kill mice, but if our dogs kill sheep we feel that they have violated a certain law of their own acquired and developed nature, and they are punished therefor. And yet the wild-dog or wolf is considered as acting quite in accordance with his own nature when he kills a sheep. He is destroyed not because of wrong-doing, but as a means of protection of the property of man.

Many may say, 'but this is dangerous doctrine; what rules should be followed? For there must be some rules and standards.' Quite true indeed; and all human laws are based upon this necessity. But the laws touch on only a small part of man's conduct—the great field of conduct and behaviour lies outside of the law. Then follow the laws of religion, someone says. But these also, touch only a small part of man's field of conduct—there is a wider field outside of this. A man may

keep safely within the limits of the law, and yet commit acts which shock the moral sense of the community. Likewise, a man may keep the letter of the religious laws, and yet violate their spirit to a shocking degree.

Human laws are designed for the protection of society. They cover only general principles of conduct, and are concerned only with the protection of members of society from the encroachments of other members. All human laws have arisen in response to the needs of society. And all human laws have followed the crystallization of public sentiment. Consequently, public sentiment is always a little ahead—sometimes a long way ahead—of the statute laws. Sooner or later the growing and evolving public sentiment crystallizes into a law. In the same way, public sentiment often outgrows existing laws and the laws lapse in disuse and obsolutesness until they are finally abolished and repealed.

It is a fact only too well known that certain individuals occupying high places in society justify their acts by the fact that they 'always keep within the letter of the law.' They piously claim that they are moral and good members of society by reason of this law-abiding custom. Yet the public regards them as immoral and bad citizens, because they violate the spirit of the public senti-

ment regarding right action. The truly moral person, and good citizen, always lives on a higher plane than the laws—he imposes upon himself duties, obligations and restrictions, beyond those insisted upon by the law. He anticipates future laws by his present actions. Such a man is a part of the great movement which causes the evolution and advancement of laws.

All that human laws can do is to strike an average of right conduct. The best individuals live above that average; the less developed individuals wish to live below the average, and the law presses hard upon them by reason thereof. The Dharma of the orientals does not teach disregard of the laws of man; on the contrary, it teaches obedience to the laws, in the interests of society, and as an example to others. But it equally teaches the virtue of living by even higher standards than the law, as discovered by one's own 'conscience'. The law is not ignored—but it is regarded as the minimum requirement.

And now for the religious requirements. Most religions content themselves with teaching merely the general rules of conduct, and these generally no higher than the human law. This is but natural, for these religious laws are plainly of human origin and rise no higher than the average sentiment of the society and age that produced them. Added to these are certain requirements regarding religious duties and observances, which have no bearing whatsoever upon the question of morals, ethics, or right action. Moreover the teachings of the churches concerning details

of conduct, vary and evolve like any other human laws.

And likewise, all of us are familiar with the good church-member who keeps all the ecclesiastical laws, as well as the civil laws, and yet whose name is a reproach among his fellows by reason of his unfair treatment of his fellows, and his lack of observance of the unwritten laws of his times. Such a man may die in the odor of sanctity, and on good terms with the civil law, and yet be regarded as having done society great harm by his lack of equity, his oppression of those under him, and by his general example. Clearly, something even higher than written ecclesiastical laws are required; even ignoring the fact that much of the ecclesiastical law is burdened with non-essentials of conduct.

But, some one may object: 'How about the Sermon on the Mount? Is not that a high rule of human conduct?' I answer that it is the very quintessence of altruistic and unselfish conduct; but like similar teachings in the Hindu and Buddhist religions it is not adapted to the requirements of the race as it now is constituted. I say this not as a matter of adverse criticism, but as a plain statement of fact. The man who would model his life on such teachings to day would actually come under the law of the land regarding vagabondism, and neglect of family—and would be locked up accordingly. Moreover, his conduct would bring down upon him the censure of the very churches which preach the doctrine itself. As Herbert Spencer has well brought out in his 'Data of Ethics', altruism and unselfishness may be carried to

such an extreme as to render a person an undesirable member of society. Here, as elsewhere, the 'golden mean' must be struck.

'Those who may consider this last statement an exaggeration, are invited to consider some of the teachings of Buddhism which inculcate the virtue of poverty, forsaking of home ties, etc.; some of the similar teachings of the Vedas; and some of the Christians doctrines concerning these things (these being strikingly similar to the other teachings along the same lines) particularly the teachings of the Sermon on the Mount (see Mathew, v. vi, vii). No one can live up to such vows, except the Hindu or Buddhist ascetic mendicants, with their vows of poverty and their begging bowls. No one in a Christian land can conform to them, unless he become a member of a religious order, supported by other members of society who have to work for their living.

Then what is the Higher Law by which men should live, and act, and do? The answer is that of the oriental teachings of Dharma—very simple. Here it is in general outline. Conform with the laws of your land and time, in order to set a right example to those below the average, and as a matter of public duty; and at the same time strive to improve those laws; so far as lies in your power so to do, along the lines of a higher justice and fuller equity. Conform with the general average and standard of morality of your land and times, for the same reason. But, do not limit your action by these artificial standards, when you find a higher

sense of righteousness within you. Do not seek to excuse yourself for not living up to the highest that you find within you, by saying; 'I have conformed with the law of the land; the general teaching of the churches; and the average standard of the community in which I live.' These things are all very well, and sufficient, providing you find nothing higher than them within yourself. But, if that higher law exists in your consciousness, then you are as much a law-breaker as the man in jail, or the outcast from the churches, if you neglect its precepts.

This then is your Dharma—your Higher Law of Duty. Its essence and spirit is expressed in these words: 'Live up to the best you find within yourself!' Be true to yourself! Be honest with yourself! Keep the laws of your own higher being, as well as the laws of the courts, or of your religion if you have one! This is the spirit of Dharma. As man evolves, his Dharma evolves with him, and his duty evolves accordingly.

The thinkers of the race have embodied this same idea in many proverbs, axioms, and aphorisms; as for instance, 'noblesse oblige' or 'rank imposes obligation.' Or these lines from the *Kashida*:

'Do what thy manhood bids thee do; from none but self expect applause; He noblest lives, and noblest dies, who makes and keeps these self-made laws.'

This, then, is a hint of the oriental teaching of Dharma. Ponder it well! —*Advanced Thought.*



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The World-crisis: Has it a Spiritual Message?

By A. P. MUKERJI.

The world is unfortunately experiencing one of those shocks the reaction of which cannot fail to be powerful and telling in its effect in proportion to the blow which it is being dealt. We all realise to our infinite sorrow that such a crisis never before fell upon us and we all pray that it may not be repeated. Yet, what remedy does man propose for the eradication of the monster evil known as War? Can he fight it with the weapons of legislation, international treaties and the fiat of political wisdom and political propaganda? These have been tried again and again and yet the results are wanting in satisfactoriness. Today when the most powerful nations

of the globe are at deathgrips because of the grim cupidity of one man for possession, more possession, the question that may raise itself in some thoughtful minds is whether this world-crisis—for, in truth, it is nothing else—which is gripping the very vitals of the world in all its civilised portions has, underlying its dark aspects, a spiritual message to each humanity, whether after the deluge of blood is over and has saturated the earth through and through, after those political upheavals which are sure to follow in the wake of this War—I say, after the revolutions which we all expect with bated breath and no small amount of anxiety—will humanity once more turn from the

turbid waves of passion and listen to that still small within which is ever striving to teach us a better way, a more peaceful way, a way which surely was chalked out by the Divine Architect to smooth the path of man through life and do away with those shocks and jars with which he himself in his sublime ignorance has surrounded himself. It is not our purpose to set up as preachers of old doctrines and fulminate against the depravities of the Son of Adam. Only I believe that we in our happy ignorance and the consequent blindness of mental vision do often throw ourselves in the teeth of nature's laws and thus get bitten to death. There is no doubt that we are so constituted that in the struggle for possession and for material pleasure we are apt to utterly lose sight of the 'divine view' of things; nay there are many who scoff at and pooh-pooh the very idea, rejecting its very bases and existence and consigning it to the realms of absurdity.

We have no quarrel with this fast-increasing type, only we would point out to them the value of investigation and research in this as in other lines of human speculation. Also, that we in our boasted strength of a blind agnosticism have completely hypnotised ourselves in the delusion that our way, the way of aggression, of selfishness, of dog-eat-dog policies, the way which finds its

culmination in the upbuilding of personalities like Kaiser William of Hohenzollern and his ilk, are the only correct ways. I say the man who insists that the perpetrator of the present bloody inflictions in Europe is the biggest criminal unhung says right, but he also fails in his deduction. What is the cause that led to such an effect? Ought we not to lay the blame first upon the generator of the effect before we can justifiably cast a reflection on the thing generated?

We believe that man himself is but little compared to the forces which have conspired to make him what he is. He is but a partial and incomplete manifestation of the vast volume of the sub-conscious forces or elements that have gone to project his ideas on the plane of action, conscious and deliberate. If you could control these sub-conscious elements, you might also control their outgrowth, Man—for that is what we take him to be psychologically—first a collection, then a concentration and finally a materialisation of certain mental concepts and mental images which have been the means of inducing certain modes of consciousness and which have been shot into his consciousness by exterior stimuli or suggestions acquired consciously and absorbed unconsciously according to the inherent and inherited partialities, tendencies, incli-

nations, aptitudes, call them what you like. Accepting this position as true we can see for ourselves that man in the majority of cases is, in plain words, nothing more than an automaton swayed by the mental atmospheres surrounding him, an image built by the thought-forces impinging upon him exteriorly, and slowly moulding him and generating within him motives, thoughts, and acts akin to themselves. From this we are driven to the conclusion that we are primarily responsible not for what we do but what we think or choose to think, for the principles that we hold, for the ideals which we enthrone within ourselves as the supreme motors and controllers of our being, because, these go not only to determine our acts but constitute the very essence of the influence, which if we at all claim for ourselves the title of living and thinking human being, we cannot fail magnetically to send forth upon our race, as a personal quota or contribution to that collective fund of energy which when swollen by similar contributions from other human units will infallibly sweep through the world doing its work in however subtle a manner affecting in time not merely individual lives but the destinies of nations, constructing or demolishing affairs of great national interest or giving rise to calamities such, for instance, as the debacle in which Europe is now writhing. The root of the evil lies

not in Germany or the German Emperor so much as in the dominant material ideals of the present day which impel individuals as well as nations to go forward in the field of acquisition mindless of all things except self. 'It is the every man for himself' shibboleth which we see today magnified to huge, unsightly proportions. Distorted and painted in the red blood of the whole world we see material vanity, selfishness, aggressiveness, destructiveness, disruption and discord-breeding THOUGHTS. The thing which vitiated individuals, deadening them to their soul and moral sense has also vitiated nations, asphyxiating all the finer susceptibilities of soul and spirit, and letting loose the beast within to roar and run amock. The principle of individualism among human beings which splits them asunder creating no end of strife and bad blood when expanded and developed into a national individualism will as a natural effect create the same on a much more magnified scale. It strikes me with irresistible force that the only way to cut at the very roots of this hydra-headed evil of blind materialism is achievable by educating humanity to a more lofty and elevated perception of the meaning and object of life from a spiritual point of view, when in the positive light of the truth, the dark clouds which overhang our mental vision will of themselves roll away

and will vanish as mist before the warm rays of the sun. This will call for time and patient cultivation of the 'SPIRITUAL' in man—but that is hardly a consideration in view of the millennium to be attained. And, everything points to the fact that the

time for a shifting from our old grooves of thought has now arrived. Do we not see the great truth taught by Christ;—'NATIONS THAT LIVE BY THE SWORD SHALL DIE THEREOF.'?

Some Lessons from the Bhagavad Gita

Lesson XII

'Come Unto Me'!

(P. S. CHARYA)

'Come Unto Me alone for shelter. Grieve not (be of good cheer). I will liberate thee'. (CHAP. 18)

Such is the peroration of the Divine Orator, Sri Krishna. Ah, *Come Unto Me!* What gracious words these! How blessed! How pregnant with suggestions of solace and sweet comfort! These words of hoary, holy, wisdom fell on this 'sorrowful star' this sad old planet of ours—5000 years ago or thereabouts; they fell from the lips of the One Who knew no sorrow, though He lived and sported among men—One who is the Lord of Beauty and Love, Wisdom and Compassion. Then they were echoed 3000 years later amidst different environment by the great Christian Teacher,—Him that was 'the Man of sorrows'. Thus on this 'Vale of Tears' fell

they ('Come Unto Me') once 'more to comfort a sorrow-stricken Humanity. They have since been echoed and reechoed by successive prophets and teachers, until an obstinate world has come to attach little or no significance to them.

A celebrated Tamil Mystic of South India sings as follows:

Sweet is the mellowing fruit;
Sweet the crystallised sugar;
Sweet the imperial Power that knows no bounds;
Sweet the companionship of thy beloved in the fulness
But sweeter still is the Lord to them
of youth and beauty
that 'Come Unto Him
—Thevaram.

Such is the language of Mysticism. To the true mystic, Life is no 'stuff of dreams', no 'little thing rounded with a sleep'. To him, the

Life which permeates and informs all lives is real and it is earnest. It is perpetual, unborn, undying, changeless—the Life Everlasting. It knows no beginning, no end, nor middle. Weapons hurt it not, fire burneth it not, waters drown it not, dry winds wither it not. It is unthinkable, incomprehensible, it is ever the same. These are the blessed words of the Master singer on the ancient field of Mars.

To the Mystic, Life is Power (Pranasakti); Life is peace; Life is plenty. To him, Life is Love and hence Joy is Duty. All lives have proceeded from One Life Divine Which is Love (Anandam). Thus say the Upanishads: 'From (Anandam) Love have all these things come into being; having come into being, by Love are they kept alive; towards Love do they tend to move and into Love do they enter'.

Anandam or love is Brahman. This was the final conclusion, arrived at by the great Maharishi Brighu (one of the seven sages of ancient India) as the result of his various progressive analyses of spiritual experience. [Thaittiriyaopanisad]

Said Thirumoolar, the great saivite Yogi: 'Fools say, Love and Siva are different. They know not that both are one. But the Wise that know both Love and Siva as one and the same realise themselves as one with Him Who is Love.' To the Mystic,

God is Love and Love is God. He sees that all is Krishna (that which draws or attracts i. e. Love) in the end. (CH. 7). 'Others, each for what he would have, seeks his favourite God. In that phase, the Lord helps their worship and rewards it. But small is the worship and small the need; it passes.' But he the true mystic knows better. He knows the Lord as the Lord of Beauty and Love and gladly gives himself up to Him, gets freed from sin, and the age-long fetters of *Kama* (passion) break way. He sees the Lord in every life and in every sacrifice and obtains from Love's Lord the render of His Love.

In Mysticism, there is no particularistic emphasis, such as we find in all the credal religions. The mystic's God is the God of all. The Universe is His playfield and He belongs to the Universe. He is the indweller in every heart (*Antaryamin*) and from there directs and controls the life and evolution of all, according to their respective inner natures. 'O, Arjuna, the Master is seated in the heart of all creatures; and is revolving them as if upon a wheel, with His Maya.'

Says the Vaishnava Mystic: God hath no name, no local habitation. He hath no equal and baffles description. Yet the Bhakta loves to call by the name Krishna—that

'Beauty' that splendour, that Vision whom the Vedas call Brahmin. He calls Him the Shepherd the worlds (Gopala), the most Beautiful and the All loving (Jaganmohana). He is the One and the Only Person in the Universe (Parushotma). Krishna is the Over-Soul; for He is over all. Yet, says Ch. VII.—He is the essence of water (Narayana), the glow of fire, the breath of air, the sound of space, the smell of earth, the spirit of man, the light of all. The lustre of suns and moons innumerable, the savour of the savoury, the breath of uttered truth.

All holy desires, all virtuous power, are graces divinely lent. All there is of beauty, of sublimity, of wonder or splendour, of majesty or mystery, of greatness or glory, move from Him. He has his part in all, none in Him; mere shadows they. He is the centre and the heart of the Universe—the source of life and love. Everything that is, is a shadow tending on him. The human personalities are only a faint and distant shadow of His Divine Personality. And He eternally realises His Divine Personality through an eternal process of selfdifferentiation. (Nitya Lila). And in this eternal divine spirit of the Lord, Radha (Pilgrim-soul) is the eternal helpmate and partner of Krishna (Univesal soul). It is in and through the Personality of Radha that Krishna realises

His own Personality. Apart from Radha, Krishna would be, according to the Vaishnava Mystic, the Pure Being of the Hegelians or rather the Pure Nothing of the *Boudha*, *Sanyavadins* or at the best the Abstract Universal of the *Advaita Mayavadins*.

According to the Hindu Mystic, God is with Form and at the same time without Form as we ordinarily understand it. Krishna's Form is not physical, they say; the Form of Krishna, as well as that of Radha is symbolic. Pure spiritual emotions constitute the Body of Radha (Soul)—a spiritual body realised in the mystic's heart of hearts, in his own inner and enlightened emotions. Even so is the spiritual Body of Krishna which is the concentrated essence of all the highest, the purest, the most beautiful and enlightened spiritual emotions (Gunas) of His infinite Universe.

This Form, this Glory, this Beauty unparalleled, this Vision Beatific, who can behold, who describe? None save they—the Elect of God—in moments of deepest, greatest spiritual exaltation (*samadhi*) when the outer senses having been lulled to sleep, and the inner spiritual faculties having thereby been freed from all sensuous impulses, the *atma* (Radha) beholds with his own Eye of Grace her own

Lord and Lover (Krishna). The experience is profoundly spiritual—absolutely supersensual. When the *Jiva* (devotee) comes back to himself, at the close of the Beatific Vision—when he descends to the outer world of sense-forms and sense-sounds, he strives to recall the inner spiritual experience, 'by associating it with outer things that resemble it more closely'. It is such outer resemblances and representations that create the symbolic Forms of Krishna (God) which are thus something purely mnemonic of the Visions of the wise.

Take for instance one of these Forms of Krishna which Ch. XI tries to picture using the inapt deluding speech of man. 'I am the Lord of Doom. Destruction awaits thy foes. Such is My Will.' So saith the Lord. Arjuna burned to see the Form of Hari (God as Destroyer of Evil or Liberator). The Lord saith: 'Aye, be it so; and gave him his own Eye of Grace to see.

With crowns bearing diadems and armour-bearing arms, uprose the marvellous Form of Hari, in dazing dazzling splendour; feet planted everywhere, hands reaching all about, decked with starry gems, daubed with dropping odours sweet, shedding beauty and love, sowing terror and awe. Arjuna saw wherever he turned to see, universe

in universe enfolded, suns and moons innumerable, flights of angels, gathering saints and sages, seers and mystics, routs of demons and all forces and resources of Evil—a fierce, bewildering scene—~~terrible~~—able to conceive impossible to describe. Waves of prayers and orisons arose, songs and psalms, yelling cries and 'wilder words, melting away as it were into an infinite dark-blue ocean—into the stupendous Magnetism of the Almighty Form. With folded hands on bended knees—prostrations endless—Arjuna fear-filled, yet love-inspired, begged to know what the Form meant,—the shape that appeared so terrific and yet was so benignant!

Through its opened jaws as into a sucking gulf, the trembling Arjuna saw the rush of living streams of warriors grand,—the mighty hosts of Duryodhana—and they were caught and crushed between teeth and fangs terrific set. Like moths lured by light and ruined—retreat impossible, repentance too late—endless processions of armed heroes, countless forces of the evil-minded prince—were trapped helpless in a vice-like grip—no resistance, no surrender—singed in the awful fire and blaze of the Majestic Form. Yes, it was Hari the destroyer the liberator,—the great Avatar—of Nemesis.

Arjuna throws himself on the boundless mercy of the Lord of Vengeance.

Prostrations in front of thee!
Prostrations behind thee!
Prostrations on the right side and on the left;
Prostrations above, below;
Prostrations everywhere, O Infinity, the Beyond!

The Presence saith: Time Am I slaying the Wicked. Thine enemies are born in iniquity, bred in villainy, grown in sin and ripe for shaking. Stand for Me. Stand up thou hero. Be thou My instrument—the outward cause. Rid the sad earth of her burden of Evil. Quail not under the Magnitude of thy Task. I put into thy hand, my weapons of wrath. Kill and crush the Evil forces and no quarter. Dead are they already, by Me dead. Have the grace to do My will, with all thy heart, with all thy might, with all thy soul. Telling prayers, doing penance, preaching (*Ahimsa*) showing misplaced sympathy—crying over the spilt milk, bemoaning the horrors of war, death and dearth, widows' tears and orphans' cries, ruin of homes, confusion of castes, neglected rites, all apparently for the bubble of a glory, the dream of a joy of success in the end—thoughts, such as these clouded by blind emotions, passion battling against reason—these are strangely ill-timed and never to be on the fateful field of Kurukshetra, (the battlefield of the warrior-soul) at the trumpet

call of Duty. Shake them off completely; shake off thy paltry faint-heartedness. The glory of a righteous war and its achievements—may they be thine. Stand bold; be of good cheer. Chase away thy phantoms of fear and cowardice. There is a divinity in man doth shape his ends, and if the Lord will, he may be made to act, however reluctantly, even like a machine motored and set.

A temptation to desist from Duty because the Lord was all-powerful and all-acting, died with the waking remorse of Arjuna, that he had so long failed to recognise the Master in his charioteer and friend. With tearful eyes—repentance too deep for words—the warrior-Prince asked pardon of the divine charioteer for his ignorant faults and failures, entreating Him to look upon them with the indulgence of a father, a mother, a friend, a lover and promised uttermost obedience and submission without a breath of protest.

You will see from this that the Forms which the Hindus may attribute to the supreme are not so gross as they may naturally appear to the uninitiated and unenlightened.

According to the Hindu Mystic, God is Formless and should be worshipped in spirit and in truth. But he also avers that God is also

'form-ful' (as He is formless) in the sense that He has what may be called the quintessence of the quality of the different senses, though without the sense organs etc. For He who knows all—does He not know all our sense-experiences? If so, it follows that He has something that possesses the essential quality of the organs, in other words, the quintessence of the 'quality of the senses, or 'a sensorium' as it were with, of course, an adequate object for it. In other words, we have to grant one subject and one object, One Enjoyer and one Object upon which that Will eternally operates, in very Being of the supreme as part of his Unity. 'And both these, —the subject and the Object, the Enjoyer and the Enjoyed, the Worker and the Worked, both these terms of these correlations must be co-equal and co-existent, co-infinite and co-eternal'. In the Ultimate Reality (*Parama Tathwa*), as seized by the Vaishnava Mystic experience, Krishna is the subject and Radha the object. 'Radha is not absolutely separated from Krishna nor are the Mystic Twin absolutely united. There is perpetual union and separation (to enhance the rapt ecstasy of utter union) betwixt Them. As soon as the Twin unite they separate; and as soon as they separate, they unite. Such is the Mystic sport of the wondrous Lovers. And

out of this never-ending *Lila* of 'Union inseparation' and 'separation in Union' flows all the rich and varied emotional moods and experiences which constitute the very soul and essence of the purest beatific enjoyments of the true Vaishnava Mystics. It is because of this profound Mystery of the Radha-Krishna relation, that the deepest Vaishnavic experience calls Krishna (God) *Akila-rasa-Amratamoorti*—the Body of all the *Rasas* (Beautiful emotions) and all *Amrita* (essence of all the most beautiful *Gunas* and all the beatitudes). Krishna is also called *Satchid-ananda Vighraha*—the Form of Love, Light and Life.

The Lord has taught in the Gita:—Ch. X. I am the supreme spirit of Beauty and Love enthroned in every heart. I am the basis of Life, Light and Love. 'The shining orbs borrow their radiance from Me, the water and the air their tides, I breathe melody into music, and I am the psalm of psalms; I make the blend of speech. The efficacy of prayer, the sacredness of self-sacrifice, all power of thought, peace of mind, steadiness of adamant Will, flow from Me. The greatness of man, the glory of woman, the grace, the sweetness, the beauty of the lofty mind and the indomitable Will, are all from Me, I shed the splendour of the suns and moons, the shine of the stars,

the grace of herbs. Enshrined in the heart of everything that lives (and there is naught that is non-living), I light up the light which shows the way of life. I kindle all lives, thrill and beam through all. I am the 'Father-Mother', sowing the seeds of life in Nature's womb.

The profoundest significance of the Gita Mysticism lies, above all, in its intense and most pronounced note of humanity. The Vaishnava mystic believes that the permanent 'Form' of Krishna is the Divine-human Form—the very spiritual prototype of the perfected human figure. Truly then has man been evolved in the Image of his Maker.

In his highest emotional experiences, especially when love passes beyond the individual and loses itself in the Infinite, man forgets the enjoyment of 'mere flesh' but realises that the Form of the Beloved alone is present in his spiritual vision. 'In these moments of ecstatic love, the carnal melts imperceptibly into the spiritual, the mere human into the divine', for 'our love in its highest form is something essentially divine'. By virtue of this analogy, the vaishnava mystic teaches his pupil to enter into the spirit of the pure Vaishnava conception of the real *rupa* of Krishna. Then the pupil is exhorted to make himself more and more *satwik* (pure in body, mind and

speech) by certain food regulations, psycho-physical cultures etc. so that he may become a perfect instrument for the expression of divine energy. His body becomes the Temple of God; his mind a perfect receiver and transmitter of Divine Thought, his heart of the divine moods and Emotions (*Gunas*), and his will of the supreme Loving Will of the Most Beautiful. It is this perfected *Bhakta* who slightly reveals what the Vaishnavas worship as the *Rupa* of the Lord. (Form or Idol).

To the true Vaishnava Mystic, his body is not his own, but belongs to his Lord, for it is verily the instrument of the *Lila* of the Lord. Hence the Vaishnava Mystic's care and regard for his body. The purification of the body means to him the brightening of the instrument of the sport of Krishna. Krishna enjoys this world of senses in and through our senses. The due cultivation of the sense-life is, the service of Krishna himself.

So you should not cherish any sense of proprietorship over body, senses, etc. You should not deny them their legitimate play and fulfilment. 'To torture the body under a mistaken ideal of religion and piety is to torture Krishna himself. To use it for gross and selfish enjoyments is to usurp the very rights and liberties of Krishna himself.' The devotee of Krishna

avoids the two extremes. He develops, strengthens and controls his body and mind by exercise and moderation and dedicates them absolutely to the service of Krishna who is Lord and Friend and Father and Son and Lover and Love. All our human relations are mere reflex of these relations that exist in Krishna himself as part of His own Being. Krishna thus spiritualises all these social relations even as He spiritualises our physical activities and enjoyments. In his master the devout Vaishnava thus sees his Krishna. In his personal friend he realises and relishes Krishna as friend. In his son and father, in his daughter and mother, he realises and serves his Krishna. In his conjugal life and relation he realises and enjoys the highest, the deepest love of Krishna.

The man who attains to this stage sees the Lord as pervading and permeating all and loves all. So seeing, so loving, he is in the Lord and the Lord, is in Him. He

leads a divine life, a serene, a loving life.

One word more. The mystery of existence has been quaintly symbolised in the following, parable of the Gita. 'The *asvattha* tree has its root above, its trunk below, and its branches sprout and spread in foliated leaves and plums and flowers, and its tendrils shoot to earth and knit all to its heavenly throne. But whence is the root, whither is the way, what is the process?'—that remains a mystery. There is yet no traveller returned to tell the story. Some daring explorer must make a dauntless exploit to get at the origin, he must forego the charm of bloom and scent, lop off branch and trunk, and lay his axe at the root. Then will be seen the birth of things, the absorbing chaos, the resuscitating life, the thrill of love, the pervading beauty, the shining truth, the setter, mover, actor, the guide, the key, the universal soul, the Eternal Krishna.

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The East and the West.

(BY LATU SINHA GAUTAM KAVYATHERTHA)

Man is a limited being. He is not perfect, but has the power to become perfect. It depends on him to turn his power to account. Man is bound by many limitations, but the idea of the place of his birth *i. e.* (native country) has a peculiar hold on him. His native country is a heaven to him. The very trees, rivers, animals and other inanimate objects also wield a very agreeable fascination over his imagination sometime. The love for one's native country, called patriotism, is really desirable: but anything stretched to an undesirable extreme ends in chaos and ruin.

This narrow patriotism based on a confined principle of entertaining love towards only one particular piece of this mighty Universe has created differences between nation and nation, and between country and country. I do not condemn patriotism; I, for one, may humbly say that I yield to none in point of patriotism for my native land, but I believe, all the same, that my patriotism should be kept within proper limits. Excessive and abnormal attachment towards only one country and downright hatred for others is certainly an ignoble patriotism in my eyes and can hardly deserve the name.

Such a patriotism narrows the vision of people and brings about a separatist feeling between nation and nation and creates divisions among communities. Milton, in his *Paradise Lost*, deplores this weakness in man and exhorts him to shake it off.

Geographical situations have their effect and their influence on history cannot be denied; but these differences can be easily bridged over, if man realizes how strong he is to set aside such petty geographical differences. We express 'vast differences' by words like 'Poles asunder' or 'East and West' and similar other suitable words which may show typical differences.

It has been just said that geography influences the history of a country. Customs, manners, modes of living, dressing, eating and other everyday physiological functions may vary according to the geographical situation of a country. It is very true that there are some traits of character in an oriental, which may not be formed in an occidental.

But natural things, like pleasure and pain, good feelings and evil ones, and similar other qualities are common to all, all over the world.

Now the question turns upon whether we should emphasise the

petty differences and allow these to disturb the calm and placidness of our minds or trample upon them and turn this world into a paradise. 'Have all the people been fooling since the foundation of this world because of their having set their affections upon one particular country? Have all the big statesmen been foolish not to bring permanent harmony by submerging the geographical differences? Is it possible that a human being can strip himself of his 'Iness' which act is necessary for your universal patriotism?—these and various other questions may arise and demand solution.

The answer to the last question may be given in the affirmative, but that of the first two has surely to be given in the negative. There have been some great souls all along, who refused to be bound by ties of blood, birth, and country, persons who looked upon this world as a sojourn for the individual soul. That great cynic, who said he was a citizen of the world did not say so, out of a mere cynical humor, but his expression was a sincere reflection of his great soul. There have been statesmen and statesmen, and so, we have to draw a sharp line of distinction. Statesmen may try their very utmost, as almost all do try, to bring harmony and permanent peace but their efforts, to deal successfully with the pride and passion of people, their prejudices

and shortcomings with a view to establish the unquestioned kingdom of justice and peace may or may not be crowned with success.

It has been said that the stripping of 'Iness' can be effected and a Universal patriotism can be entertained. The idea of the East or the West and similar other geographical differences can be flung aside with 'Ahamkara' 'the idea of Iness'.

This 'Ahamkara' is necessary up to a certain stage of evolution after which it should be cast aside. The assertion of individuality is a duty up to a time and this 'Ahamkara' produces egoism which may be allowed up to that time.

'What egoism is individually, that patriotism is nationally.' Such being the case, a narrow patriotism is desirable and commendable, too up to that time. We can partly agree with Herbert Spencer when he says:—'The religion of altruism arose to connect by an opposite excess the religion of unqualified egoism. Against the doctrine of entire selfishness it set the doctrine of entire self-sacrifice. In place of the aboriginal creed not requiring you to love your fellowmen at all, but insisting only that certain of your fellowmen you shall hate even to the death, there came a creed directing that that you shall in no case, do anything prompted by hate of your fellowman but shall love

him as yourself. Nineteen centuries have since wrought some compromise between these creeds That altruism is right, but that egoism is also right (up to a certain time only) and that there requires a continual compromise between the two, is a conclusion which but few formulate and still fewer avow.

We see Herbert Spencer is talking of the suitability of the golden mean. We do not talk of unqualified altruism or unqualified egoism. We want neither. We may partly agree with him in this point as has been just said. We want egoism, qualified egoism, up to a certain time but care must be taken that that egoism does not ripen into egotism.

When a man has successfully gone through various stages of evolution, a time comes, when Viveka or awakening arises in his mind. He thinks that this world is the 'vanity of vanities'. He spends days and nights, and nights and days in meditating upon the eternal problem of God, Man, and Nature. Such a Viveka (awakening)

leads him to selfdiscipline (cultivation of the purity of body, mind and speech). This gone through a glimpse of divine brilliancy produces ecstasy in him and then follows 'Delusion'. This delusion is the greatest pitfall.

The next stage is that of 'Invincible Faith, *Shraddha* in God (Shiva). During this stage, the devotee trusts in Shiva (God) completely, unquestionably and from the innermost corner of his soul. The next stage bring on true knowledge that the body can not be identified with the soul. The devotee may fling aside this fleshy garment without feeling the least pain.

The last stage comes when the idea of 'Iness' is cast aside.

'Ahamkara' is thrown off. when this last stage comes, then and then only the East and the West lose their separate existence and become one and the same. No difference exists. The devotee speaks out, 'Thou art that; I am that.' Om Shiva! peace!!!

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Keeping Young

By URIEL BUCHANAN

Lesson II

(Continued from October issue)

*** DIET FOR REDUCING FLESH.** The following foods will be effective in eliminating the excessive fat and oils that may burden the body, (as the list given is purely western we omit it-Ed. K)

Eat sparingly of these foods, and abstain from white bread and potatoes while reducing your weight.

Apple water is made by soaking clean apple peelings all night in boiled or filtered water.

Bran lemonade is the same as lemonade, excepting that no sugar is used and the water is made almost of the consistency of milk by being mixed with sterilized bran and allowed to stand about six hours. Owing to the great predominance of phosphorus in the bran, the nervous system as well as the vitality of the body and brain are quickly nourished.

Luncheon should not be eaten when one has partaken of a late breakfast, or when an early dinner is intended; in any case, the luncheon should be most moderately indulged in.

Cake clogs the stomach. All rich pastry is poison to the liver. Glucose is prevalent in beer and in other

drinks; also in soft caramels and creams, and syrups, jellies and similar things.

Diminish to a minimum the amount of salt eaten in food. Too much salt is generally used in preparing the food. Leave the salt cellar alone. This is especially important for elderly persons whose tissues are beginning to dry up. Salt when taken in excessive quantity, affects the muscular tissue hardening the fibres of the arteries and capillaries.

Avoid foods that do not agree with you. If you have a tendency toward rheumatism, diminish the amount of foods containing acids, such as strawberries, tomatoes, rhubarb. Eat sparingly of meats; avoid liquors, tea, coffee and spices. Drink plenty of water between meals. Take from six to eight glasses of water a day. The body requires three or four pints of water each twenty-four hours to carry off the impurities. You cannot feel perfectly well unless you drink three or four pints of water daily.

If you are troubled with constipation, partake of foods that are laxative and easy to digest, such as

baked apples, mutton, pears, tomatoes and butter-milk. Foods laxative and moderately digestible are apples, barley, cherries, grapes, prunes, peaches, raspberries and strawberries. Foods laxative but hard to digest are currents, green corn, dates, figs, plums, pineapple and rhubarbs. Food which contain bulk and relieve constipation are lettuce, carrots, turnips, cauliflower, and sterilized bran; also whole wheat bread, spinach, and dandelion.

The blood pressure can be kept well balanced, the health maintained, and the comfort and efficiency of the vital power held at its best if not too much of any one ration is eaten and no excess of the whole is allowed.

The various organs and tissues can only be nourished by good blood. Old age comes on and the span of life shortened by undernutrition on the one hand and overnutrition on the other. Undernutrition prevents young people from attaining old age, and overnutrition carries those of advanced age prematurely to their grave. The requirements are: *More nourishing food for the young, growing organism, and moderation in the succeeding periods of life.*

Dr. Alexis Carrel of the Rockefeller Institute has shown that

tissues of animals can be kept alive when separated from the body. All that is necessary is proper food and frequent washing away of the waste and the accumulated poisons. Dead tissue returns to life when it has had a chemical bath and is fed with plasma. After being thus treated the tissue not only lives, but it gets stronger and grows. In the same way animalcules have been kept alive through thousands of generations that otherwise would have died in one or two generations.

Obviously, the human tissues are subject to the same influences. The discovery may result in finding a way to cleanse and feed the tissues of old age in the living organism, warding off decay, degeneration and death. Much can be accomplished by detecting incipient or partial impairments of the body and applying the remedy *proper food and perfect elimination*. We should make steady efforts to keep all parts of the body in perfect running order. The building up and the disintegrating forces are perpetually at work within us! When we learn to regulate and govern them properly by revivifying forces will gradually control their disintegrating opponents and regenerate the body, preserving both life and youth.

Developing Clairvoyance.

BY SWAMI BRAKTA VISHITA.*

In my last month's paper on this general subject, I pointed out to you the undesirable consequences of certain methods of developing clairvoyant vision; this for the purpose of warning you against the same. In the present paper I shall point out the approved methods and principles of development whereby those who may so desire may unfold within themselves the manifestation of the astral senses employed in the production of all clairvoyant phenomena.

In the first place it is desirable that the student should get rid of the popular idea that clairvoyance is possible only when the trance condition is induced. While it is true that many clairvoyants do induce the trance condition in themselves preparatory to entering into the clairvoyant state, it is also true that many of the best and most advanced clairvoyants obtain the best results without inducing this artificial psychic condition. Many of the best clairvoyants remain perfectly wide-awake and with their powers of voluntary attention exercised actively. It is all a matter of concentration; and the production of the trance condition is entirely a matter of habit, often acquired at the start by reason of erroneous instruction on this point.

The trained clairvoyant has acquired the faculty of shutting out the sights and sounds of the outside world, and the thoughts concerning them. He concentrates his entire attention upon the astral plane by an act of trained will, and does not find it necessary to induce a condition of torpor in order to detach himself from the impressions of the material plane. The trained clairvoyant is far from being the negative 'psychic' that one so frequently meets with in his investigation of psychic phenomena. Instead, he is positive, of strong will, and of trained and disciplined mental powers. He is a master of psychic phenomena, not a slave to them.

The advanced clairvoyant, such as has been described, has trained himself along scientific psychological lines. This training is based upon the fundamental discipline of the will, by means of the power of attention. He who masters the power of attention is master of the will; for attention is the characteristic manifestation of the will. As the Hindus express it, the mind of the occultist must become 'one pointed,' or concentrated, when psychic or occult phenomena are to be manifested. The orientals cultivate this faculty of attention, and concentration, by

* Author of: *The Development of Seership*: Price Rs. 8.

means of reverie or meditation upon particular objects selected for the purpose. They shut out the things of the outside world, and concentrate intently upon the object selected.

To those who may complain that this earnest attention is practically impossible to the average person, I would say that nearly every person manifests conditions of this kind when he indulges in 'brown studies' or 'day dreams', from time to time. Who of us has not 'let himself go' upon occasions of this kind, and allowed the mind to dwell apart from the sights and sounds of the outside world: one often so loses himself at such times that when he finally suddenly awakes with a start he is more or less startled. This idea will give you the strong hint of the underlying features and characteristics of the condition of concentration sought for by clairvoyants.

The following very excellent rules, given by Swami Panchadasi in his recent popular 'Advanced Lessons in Clairvoyance and Occult Powers,'* cannot be improved upon; so I take the liberty of quoting them in their entirety for your information on this point:

'The student will be aided by practising concentration along the general lines of the best occult teaching. Such practice may consist of concentration upon almost any physical object keeping the thing well be-

fore the mind and attention. Do not tire the attention by practising too long at one time. The following general rules will help you in developing concentration:

'(1) The attention attaches more readily to interesting rather than uninteresting things. Therefore, select some interesting thing to study and analyze by concentrated thought.

'(2) The attention will decline in strength unless there is a variation in the stimulus. Therefore, keep the power of concentration by either changing the object you are now observing or else by discovering some new properties, qualities or attributes in it.

'(3) The things you wish to shut out of consciousness can best be shut out by concentration upon some other thing—the attention can dwell only upon some one thing at a time, if focused upon that one thing.

'(4) The power of applying your attention, steadily and undissipated, to a single object, is a mark of strong will and superior mental discipline—weak minds cannot do this. Therefore, in cultivating concentrated attention you are really strengthening your mind and will.

'(5) To develop concentrated attention, you must learn to analyze, analyze, and analyze the thing upon which you are bestowing concentrated attention. Therefore, proceed

by selecting an object and analyzing it by concentrated attention, taking one part after another, one by one, until you have analyzed and mastered the whole object. Give to it the same attention that the lover gives his loved one; the musician his favorite composition; the artist his favorite work of art; and the booklover his favorite book. When you have accomplished this, you have mastered concentration, and will be able to apply the mind 'one pointed' upon anything you wish, physical or astral, and consequently will have no trouble in shutting out disturbing impressions.

'(6) Learn to concentrate upon the physical plane, and you will be able to concentrate upon the astral plane as well. By the one who has mastered concentration, trances and abnormal psychic states will not be needed. The needle-pointed mind is able to pierce the astral veil at will, while the blunt-pointed mind is resisted and defeated by the astral envelope, which while thin is very tough and unyielding.'

I shall conclude this paper by quoting at length from a well-known investigator of the phenomena of the astral plane. He says: 'Students often ask how this clairvoyant faculty will first be manifested in themselves how they may know when they have reached the stage at which its first faint foreshadowings are beginning

to be visible. Cases differ so widely that it is impossible to give to this question any answer that will be universally applicable. Some people begin by a plunge, as it were, and under some unusual stimulus become able just for once to see some striking vision; and very often in such a case because the experience does not repeat itself the seer comes in time to believe that on that occasion he must have been the victim of an hallucination. Others begin by becoming intermittently conscious of the brilliant colors and vibrations of the human aura; yet others find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; others, again, see faces, landscapes, or colored clouds floating before their eyes in the dark, before they sink to rest; whilst perhaps the commonest experience of all is that of those who begin to recollect with greater and greater clearness what they have seen and heard on other planes during sleep.'

In the brief limits of this paper I have given you in condensed form the main principles of development of the attainment of clairvoyant powers. Were I to write a book on the subject, it would be but an elaboration of the principles herein stated. If you apply these principles, you will have done all that is to be done.

—ADVANCED THOUGHT.

* To be had of the Latent Light Culture. Price Rs. 7/2.

Defensive Magnetism

By THERON Q. DUMONT.*

The general subject of Magnetic Personality would be lacking in completeness did it omit any reference to the use of personal magnetism in the direction of defence from attack. In fact, even those who are not attracted by the other phase of the subject should acquaint themselves with this particular phase, for in these days of general knowledge regarding the subject there are many persons who are inclined to make an improper use of magnetic power.

It is not necessary that one should become a prize fighter merely because he learns the art of boxing as a means of defence. Nor does it follow that one must become a duelist, or professional bully, merely because he acquires the art and science of fencing as a defensive measure. And so it is in this matter of personal magnetism: one will do well to learn at least its defensive phases even though he may have no intention or desire to apply offensive measures toward others along the lines of magnetic power.

The best general method of magnetic defence of course is the cultivation of the Positive Aura. The person with the strong positive mental attitude, and correspondingly

strong personal atmosphere, generally needs no other armour of magnetic defence. But, nevertheless, from time to time he may come in contact with other persons who may try to influence or overpower him magnetically; and it is always well to be prepared for such occasions, even though they may present themselves but seldom. The doctrine of 'preparedness' is as applicable here as elsewhere.

Now, to get down to the main point I may as well confess to you right at the start that the secret of magnetic protection is really quite simple, indeed. When I read some of the instructions given in some high-priced lessons, in which the person is taught to acquire and manifest a most complicated system of magnetic protection, I can not help smiling. For the truth is that magnetic protection is the most simple and elementary of any of the phases of personal magnetism. I shall show why this is.

Nature places within the mind and body of every living creature certain simple means of self-protection. To one she gives speed for flight; to another she gives protective coloring; to another she gives spines or quills which present a bristling front to the enemy; to

another she gives an odorous fluid which causes the enemy to dread an encounter; and so on, each creature having its own means of defence and protection. And, this general principle extends even to the psychic plane of manifestation, as well as to the material plane. Man has his means of psychic protection, quite simple and quite effective.

Here is the secret of magnetic protection in a nutshell: **In defending yourself against magnetic influence in any or all of its forms, you need but to project toward the other person a strong DENIAL of his power to influence, affect or master you.** Or, if you wish to carry the principle still further, you should cultivate a **habitual mental attitude of the denial of the power of any one to affect or influence you against your will.**

As strange as it may appear to those who have not studied the subject, it is true that even a person of comparatively weak will may defeat the purpose of a person of strong will, providing the weak-willed one will persistently, determinedly and unshakingly maintain the mental attitude of *denial* of the power of the other person over him. Of course in a direct struggle of Wills, both persons assuming the offensive, the strong will will prevail. But, thanks to the powers that be, the defensive power of the individual is enormously greater

than his offensive power. Just as in history we find accounts of a small body of men holding a pass against a large opposing army, so in every-day life we find a comparatively weak individual resisting a strong attack, simply by refusing to admit the power of the other person over him.

Most persons give others power over them by *admitting* such possibility. Fear, or a belief in the power of the other, produces a negative condition on the part of a person, and renders him an easy victim in the designs of the other. But, on the contrary, an earnest, positive *denial* of the power of the other person to harm, influence, or affect him, will render any person immune from such attacks. I may be accused of needless repetition of this principle in this article; but I have purposely repeated it, and stated it from different points of view, for it is most important, and I wish to hammer the nail of truth well home into the mental structure of the person.

Now, right here, you should realize just how this works. It may seem strange to you that such a mild method should overcome the strong magnetic power of other persons. But you will see the point when I tell you that *you do not destroy the magnetism* of the other person by applying this principle. *You merely neutralize it*

* Author of: 'Practical Memory Training' Price Rs. 4/2..

effect upon yourself. Just as a strong charge of electricity has no effect upon a substance for which it has no affinity, so has the strong current of magnetism no effect upon yourself if you are insulated by means of the mental attitude of denial. If you 'refuse to consent to' the exercise of the power upon you, it cannot affect you. Unfortunately, most persons 'consent to' the power, by their fear of it, and belief in its effect upon them—both of these two mental attitudes being practically the same in effect.

I wish that I could impress upon my readers the wonderful, almost magic, power that is created by this mental attitude of DENIAL. It is the strong Magnetic Shield of Defence. When this Shield of Defence, bearing upon its face the legend, 'I DENY!' is interposed to the attacking magnetic or psychic forces of evil, they fly off without harming the person back of the shield.

In conclusion, I will quote an appropriate paragraph from one of my books on this subject, which may be of interest to you: 'When you repel the magnetism of one of the persons who have been using it without realizing the nature of the power (and there are many who so use it—the majority of persons, in fact) you will be amused to see how, 'broken up' such a person

becomes. He will become bewildered at his failure to influence and affect you, and will often become embarrassed and, in some cases, actually entangled in the currents of his own magnetism. It may even happen (it often does, really) that such a person will become so confused by his apparent loss of power that he will lose his assurance, and consequently his ability to attack. In such cases he becomes an easy object for a magnetic rush or broadside on your own part which will drive him into a disastrous retreat. Of course if he has a scientific knowledge of the subject, he will not be so taken off guard, but, recognizing your knowledge and power, he will pass it off with a smile, and relinquish the attack.'

It is not enough that you should be acquainted with these principles; you should also learn to apply them efficiently. And the best, indeed the only way to do so, is to practise the manifestation of the desired mental attitude until it becomes habitual to you—until you manifest it just as instinctively as you breathe or walk. Do not make the mistake of passing lightly over this instruction because it seems so simple. The greatest truths are the simplest. Only the foolish are for complex methods which serve only to disguise their lack of sound basic principles. The wise

seek rather for the plain, naked truth, divested of all unnecessary drapery and 'dolling up'.

—ADVANCED THOUGHT.

Habit.

BY DR. A. D. LIB.

Habit is the creature of repetition. Any physical act repeated a few times becomes a habit. Habit has a dual character. It consists of an automatic action on the part of the organism and a psychic content rooted in the sub-ness.

Thought habits have the same general anatomy. Thought is conscious and volitional in its beginnings, but it soon becomes an unconscious movement, which proceeds independent of volition. Both physical and mental actions acquire this automatic character by repetition.

I knew a boy who developed the habit of sticking the point of his tongue out of the corner of his mouth, while whistling or similar mechanical action. He is now an eminent surgeon in a Southern State, and often feels the impulse to have his tongue find the old time position while he is at work on a critical case.

Habitual actions and processes of thought are passed on from parent to offspring, and repeated from one generation to another, until certain physical and mental characteristics become family traits, which act instinctively toward an end of which they are not consciously aware. The impulse to reach

out the hands to those whom we would comfort in their trouble is instinctive. The impulse to take into our arms those whom we love is also instinctive, for love is a higher form of sympathy, and follows the ancient impulse of wanting to lay hold and retain its object. The boy who dodges when any movement is made near him, by his father or mother, does so both automatically and instinctively. The impulse to call on God for help in a moment of sudden and great danger is purely instinctive.

Most of our physical, mental, and spiritual acts and states are habitual, proceeding either automatically or instinctively, or both.

Being sick is largely a matter of habit. It comes from doing the wrong thing and repeating it. If kept up long enough it will not only become functional, but organic, both deranging the organic processes and perverting the organic structures. Quit the habit.

Being well is mostly habit. It is usually easier to do the right thing for the body than the wrong thing. The normal, natural state of the body is health and ease, rather than sickness and disease. We are built for health and efficiency, as is evidenced by the possibilities of life in the structures of

the body. The life of the bones is five thousand years; the skin nine hundred years; longer than which a man would not have the heart to live. With such a physical equipment for long life and health, it is evident that the present prevalence of sickness and an average of thirty-eight years of life can be accounted for only by the habit of violating the laws of health. Health and longevity come by habitually keeping the laws of health. Get the habit.

Optimism is a habit developed by looking on the bright side of things, and looking for it when the bright side is not in sight. The pre-shrunk, non-fading, all-wool, and a yard-wide optimist smiles when he gets his wallop; takes 'cold shoulder' as his favorite diet; looks pleasant when someone is 'blowing him up'; affirms that 'it might easily have been worse' and rises with battle light in his eye when he hears the call, 'cheer up, the worst is yet to come.' Therefore, keep smiling. Print a sign and put it where you can read it while at your daily task, 'It's fun to work here,' 'Business is good,' and 'Everything is lovely.'

Fear is a habit. It is both automatic and instinctive. It is instinctive in that it arose in that time when dangers were ever threatening, and automatic in that we practice it so much. It comes to the front in the presence of any new task or adventure. Ninetenths of people taking their first sea voyage dream or have premonitions of disaster. The children of fear are many, such as hurry, worry, and the 'blues,' which develop at last into a frame of mind called pessimism. A pessimist, like an owl, sees best in

the dark because he loves the darkness, and like the owl he sings through his nose, and hoots for the doleful pleasure of it. The pessimist wonders why people avoid him as they would the plague. People wonder how he can keep his 'grouch' so fresh until they discover that he has a cold storage system for that very purpose.

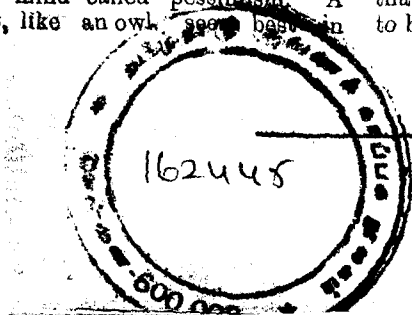
Being good is a habit, just as being bad is habitual. The repetition of any act or thought results in a habit of corresponding nature. I knew a child of unusually sweet disposition, who when some provocation arose, would announce, 'Mamma, I'm going to be bad,' and would immediately put it into operation. Only a wise and strong hand stopped the practice and kept her sweet and amiable.

Habits are usually formed by doing things or not doing them, intentionally. Leaving things undone is also a habit-forming practice. The frequency with which an act is repeated measures the rate with which a habit is formed.

The cure of any habit is by the substitution of another habit. One thought or act is displaced by some other thought or act. Following this simple law of psychology, any habit can be cured.

Habit becomes part of one's self, and the sum total of one's habits is his character. His ruling or predominant habit gives general form and direction to his character.

With this anatomy and physiology of habit before you, any one can see that he can be whatever he desires to be, believes he can be, and wills to be.



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