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The Latent Light Culture

The past year has been more or less an eventful one. Many new adherents have been gained and the usefulness of our instructions is more widely endorsed. To read the unqualified praise our students shower on our Course of Instructions is really a pleasure.

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We take pleasure in announcing:

The raising of the following members as Fellows of the Latent Light Culture:

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Bangalore.

Balwant Rai I. Bhutt,
Rajkot

The admission to Membership:

Kanti Prasad Varma,
Saharanpur.

Durga Shankar Nagar,
Ujjain.

The admission to Fellowship:

Gurbachan Singh, B. A., P. P. (Ori).
Ambala City.

The grant of the Certificate of Proficiency to:

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Sant Sampuran Singh,
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Kanti Prasad Varma,
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Boochireddipalayam.

Amulya Charan Mitra,
Contai.

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The Present Need of Humanity.

A. P. MUKERJI

What we have called the present need of humanity in this paper is really the everlasting need—Happiness, more Happiness, all round. Then why do we call it the 'present need'? Because we find that today more than ever the struggle for it has become more intense than ever before and if we go by what the consensus of enlightened opinion says what we see to-day is nothing compared to the degree of intensification it will reach in future. Will this heightening of the struggle for happiness lead to the desired goal or will it fall short of the mark? That is the question for us to consider and much will depend upon whether we can answer it aright.

First of all, is happiness attainable here? To this we say 'Yes' in a partial measure now and a fuller measure in the future, if we go right.

Is elimination of evil possible? Because, with evil there never can be any happiness which is another aspect of the 'GOOD.' Our answer to that is 'At least that is the goal which we should set before ourselves and the question will solve itself.'

What is evil and what is good? Evil is ignorance of the laws of nature and good is the practical

application of the same in the right place and time.

Then we take it that the elimination of evil will lead to the fulfilment of the eternal 'dream' of man—Happiness All-Round.

Can we fulfil this dream by a struggle. Yes. But not the kind of struggle we see before us now. This struggle that we see all round the world is in all conscience a perversion of all the intentions of nature. The same current of electricity which when tapped in the right direction will perform marvellous things if reversed wrongly will kill. Similarly with the laws of nature. This time we have been negotiating them ignorantly. The struggle to eventuate in success must be in harmonic progression with the Eternal Design—EVOLUTION. It must be a struggle towards BROTHERHOOD, SELF-PERFECTION, and DESTRUCTION of SELFISHNESS IN ALL ITS VARIOUS PHASES. Nothing short of that will do. And when God sees the sincere motive pointing in this direction i. e. the bringing about of a millennium where there is harmony in place of present discord. His help will come and the hardness and the roughness of the path leading to the goal will be eased and

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smoothed out for us in a hundred and one ways. What is man that he should act without Divine Aid? It is only a terrible conceit that we could 'do' things. True intuition will never sanction such a policy.

We see for ourselves that the world is constituted differently to the above. Under the impression that we are all-wise and all-powerful we have been prospecting for the gold of happiness in our own way. And what was that? Differentiation between man and man, more and more selfishness, moving in groups, communities nations—a nation by the way is nothing but a grown up community. But we see that this way has failed and is bound to fail eternally. As long as it is a question of material struggle and competition and a ruling out of all principles that we may call spiritual there is no hope for us. Mere dependence on the physical is utter folly. It is not a thing to be relied upon nor is it the stuff out of which the universe has been created. It can only be described as an effect with a cause. We have to move with things anterior to the physical, we have to go with the 'spiritual' in nature, in plain words. Of course, we are open to the fact that it is impossible to expect the world en masse to gain this point of view. All we want that there should be a rise in the percentage of the world's population who will look at life in a broader and less limited sense.

Virtue has to be practised in the same way as the soldier goes through a drill, regularly and systematically. Then it will become a habit. Yes, Virtue-Social, Moral and that form of virtue which culminates in the leaning on the finer forces in nature, in the effort to understand a little of their workings, and the desire to march in progression with them. We want every man, woman and child to realise the greatness of the Life Beyond and how this life is closely related to it. We want them to feel in the soul of their soul that there is plenty for every one, if we will but take humanity as a big family and not as a starving, struggling set of dogs, growling at each other over a single bone. All unhappiness comes through a narrowing of our vision and we are so many struggling units to-day because we do not understand the way to be happy in the existence of each other. Your meat is my poison and vice versa. How can we expect happiness in this way? Then again so long as we fail to realise that this life is not all but a PART OF THE ALL, we are suffering from the miasma of materialism. All this must go and a better way must be adopted—the way of Love for all and charity towards all. Then no unhappiness can bar our way. Every one will not accept the truth of these remarks. 'Never mind. Does it appeal to you? That is the question. Do you feel the force of

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these facts? Then let us see what you and I can make of our lives and we cannot fail to see our influence circle out slowly. Who will be the pioneers in this path of Goodness? It is required. Humanity is growing blind and deadened to all that makes life worth while, at least the major section of it. Else, why so much misery on all hands? We all yearn for personal happiness all-round but who is there to take peep out of his own little groove and look at things which are happening to others? We say, it is necessary.

And yet it is a hopeful sign of the times that man is intuitively perceiving the Truth not as a continuous and ever-present factor in our lives but in flashes and glimmers. Of course there are so many obstacles in the way. We cannot take in the whole thing all at once. But, all the same, step by step, the higher consciousness is asserting itself, and the it is unconsciously being realised that there can be no happiness without BROTHERHOOD, SELF PERFECTION, AND THE ELIMINATION OF SELF.

The Force of Curiosity.

BY J. BEN LESLIE,
LOS ANGELES, CAL.

Curiosity, when considered mentally, or morally, is forceful and influential. It induces scrupulous regard, and carefulness, when caused to serve the purpose, or interest of the individual, and is just and right, if not carried to an excess, for the purpose of self aggrandizement, in which case, it would cause just criticism, under the influence of reason.

There are two forms of curiosity that which has for its object education, and that which serves the purpose of mere inquisitiveness into

the secret acts of friends and acquaintances.

When considered in a natural sense, its force induces nicety; exactness; and accuracy, such as we behold in the materializations of nature,—many curious facts that puzzle and mystify us, as well as those which stand in evidence of the accuracy of the laws and principles which govern all existence, and endow its manifestations with beauty and exactness.

When applied in cases of anxiety to know and learn, or eager desire for

information,—disposition to scrutinize, or inquire into facts, where education, knowledge and wisdom is desired, the energy thus manifested, evidences a mental force designed for the higher purpose of curiosity, which moral and mental Curios should ever practise, when investigating the secrets of life and creation, whereby they may ascertain the whys and wherefores, that establish them on the mental planes of reason, and place them in a state superior to their animal contemporaries.

On the other hand, when curiosity has no higher aim than to pry into the secrets of another, that it may make an exposition of them, for the purpose of mockery, ensnarement, downfall, or the more extensive purpose of injustice, the force is as degrading to the Curioso, as the facts in the case, are to the individual thus shadowed and exposed but, if the sole purpose is to aid justice, in contest with injustice dishonor, or wrong and to correct the errors of evil secrets, the force may be accepted in a moral sense, as operating for good, hence just and right.

Individual curiosity, in relation to selfhood, is noble. It should be the characteristic force, governing the use of this varied passion, whereby one may be able to regard his acts with careful reasoning, ac-

rate procedure, eager desire for information,—endeavor to obtain truth, by inquiry,—scrutiny, and a sacred purpose of action.

This application, or use of the force of curiosity, should cause one to be watchful against vanities, and harmful excesses, lest he bring reproach upon himself, by their influence,—to regard the secrets of his fellow men, as sacred to themselves, lest his revelation of them, at an unguarded moment, betray confidence.

Evidence,—as to the extent of the influence of the force of curiosity is limitless. We recognise it on every hand. The desire to know why and how, causes one to be ever on the alert.

Curiosity,—manifested by one individual, will excite that of those who observe his actions, and who immediately join him in search of the object, or contemplation of the event which caused his curiosity.

There exist unlimited numbers of curious objects,—strange events—interesting spectacles, and rare manifestations abound on the face of the earth, or in the regions of space the mystery of which, excites interest in human mind. These may be classified influentially, from the most minute atom, to the greatest objects that are embraced in the limitless extent of space. The same may be said of religions; socia-

events, customs; habits and events of the human race, and in many respects, those manifested in the animal, vegetable, and mineral kingdoms.

When the force of curiosity has for its object, the revealment of truth, whereby knowledge is obtained, such as contrasts good with evil and reason rules in favor of the former, or when truth gained by careful accurate scrutiny, or investigation, gives wisdom,—renders justice, and elevates man mentally, and morally, it is a passion that may rightly be termed a sacred one; but on the other hand, when the force of curiosity, serves wholly for the purpose of obtaining information regarding the secrets of the lives and events of ones contemporaries, for the purpose of gossiping, tattling, mischief making, revenge, or any other reason, than the betterment of humanity, it is low and degrading, as a characteristic passion.

The force of curiosity, in its best use, may be termed the first stepping stone, up the elevated way, which leads Philosophers and Scientists, on their pilgrimage, during their mental climb, to reach knowledge and wisdom.

Astronomers and Astrologers utilize the same force, in their optic and mathematic flight into the regions

of space, to aid them in their search for celestial truths, and greater knowledge of the solar system.

Occultists and Psychologists, project their minds and souls out into the realms of space, that their consciousness may cognize truth, by spiritual sensation, such as seems to be so mysteriously hidden rendered latent, or abstruse, by material eclipses, while Media removes the occult condition, by manifestations of spiritual phenomenon.

Like the planets that move, through the regions of space, and the stars which surround them, all borrowing their light from the solar orb; so the light of truth radiates from the minds of the above named celebrities, whose influence governs the minds of the populace, who recognize their revelations of truth, as they sojourn as contemporaries on the mortal plane, or rise to that of the spiritual.

Therefore the force of curiosity, —in its most sacred service, is divinely purposed, as a useful passion, or characteristic, to the aid of moral and mental development; but when otherwise utilized, it is degrading, deplorable, and to be avoided. We leave the theme with the reader, for further consideration, which may prove interesting and profitable to him.

Some Analogies between the bodies in the physical plane and in the spiritual plane

BY SARASI LAL SARKAR

'The nature is always self-similar' is an epigrammatic saying of Emerson. It represents a great scientific truth. The operations of the same law under different conditions may at first sight appear as entirely different phenomena. But by close study it is always possible to find out analogies between the two groups of phenomena which shew that they are really of the self-same pattern. So, if we can establish some analogy between our physical body and the spiritual body as described by advanced spiritualists, we indirectly prove the correctness of the descriptions of these spiritual bodies.

If we study the relations between the phenomena of our physical body with those of our inner conscious life we find the following facts:—

(1) The cessation of the manifestation of consciousness in our physical body after death does not necessarily mean the death of our physical body. As a matter of fact, the vitality of our physical body ceases sometimes after death. This shows that the physical body has a vital existence of its own independent of our inner conscious life. This

can be demonstrated in a very striking manner by certain experiments with the lower animals.

For example, the conscious life of a frog may be made to cease by removing its brain. But every student of physiology knows that the physical body of this dead frog can be kept alive, that is in a physiologically active condition by feeding and other necessary care for a very considerable period, say, one year.

(2) There is a sort of curious half-instinct in the life of our physical body, the object of which appears to be, to prevent the injuries which tend to destroy the vital existence of the body.

What the physiologists call reflex movement is a manifestation of this half-instinct of the body. The phenomenon of reflex movement can be best explained by an illustration.

Let us kill a frog by decapitating its head. There is no doubt that the conscious life of the frog ceases after the operation. Now, if one of the legs of the dead frog be pinched, this leg will be drawn away. If an irritant substance, just as an acid be applied to one of its legs, the other

leg of the frog will be brought to the part to rub it off

Phenomena like these, though they appear like manifestations of intelligence, are merely blind impulse arising from the mechanism of the body and so may be termed half-instinctive.

(3) In some cases, this half-instinct overpowers the conscious will.

As illustration of the fact that the reflex movements of our body overpower our will power, I shall content myself by mentioning only one. Mr. Darwin one day placed his cheek against the outer surface of a cage made of glass which contained a snake. He was fully aware that the snake could not do him any injury through the glass-wall of the cage. Yet no effort of his will could prevent him from suddenly withdrawing his head whenever the snake showed an attempt of biting him.

I am inclined to think that it greatly strengthens the teachings of spiritualism, to apply the correspondences described above to the descriptions of the spiritual forms of the life after death.

For example, spiritualists hold that after the cessation of life, in the physical body, our life begins in a body composed of a finer kind of matter, which is called the Kama Sarira or Sukshma Sarira, in our Hindu Philosophy and the astral

body in the language of the spiritualists.

When the life withdraws from this finer body, it does not disintegrate at once, but still possesses a kind of vitality, which tends to preserve it for a time as a separate entity as the physical body did before.

The analogy has been carried a step further in the Hindu teachings just as the body of the decapitated frog can be preserved for a considerable time by feeding etc. so the vitality of the finer body after death can be preserved intact for a considerable length of time, which Yogees are able to impart. (Vide Sutra 38, of Patanjali Book III). Stories are extant in the Hindu sacred books about the spirits, taking possession of physical or astral bodies of other persons and keeping them from decay for a long period.

As I have indicated above, the physical body may be said to possess a sort of half-instinct which is manifested by such acts as reflex actions, the astral body of the spiritualists or the Kama Sarira or the Sukshma Sarira of the Hindu Philosophy, also possesses a corresponding property. The name Kama Sarira means a body of desires.

The following extract from Mr. Leadbeater's book on the other side of death will explain this view of the Hindus regarding the Kama Sarira

or which he calls as a spiritualist the astral body:--

'The essence which is included within each man's astral body undoubtedly feels itself a kind of entity and acts accordingly for what it considers its interests. These interests are usually diametrically opposed to those of the soul, ... But as a matter of fact it can know nothing whatever about the man; it realises only that here is a condition in which it can obtain sensation, and the more vivid it is the better it is pleased. It cannot in the least matter to it whether the sensation is pleasant or painful to the man'.

So it will be seen, that the Hindu conception of Sukshma Sarira or the astral body of the spiritualists is closely analogous in many respects to what we observe actually in the case of our physical body. This is what we would expect scientifically, if the astral body or the Sukshma Sarira as described by the Hindus is a reality. So, either we must credit the spiritualists, with creative imagination of a very high order, or we must be inclined to think that their views regarding the phenomena of the other side of death, at least to a certain extent, represent actual realities.

The spiritualists hold that there is an expansion of our conception in certain directions, in the life after death. For example we can conceive

the fourth and the higher dimensions of space in our life after death, which conceptions, we cannot grasp as mental pictures in our physical existence.

Without entering into the theories, whether space in the fourth or in the higher dimensions actually exist or not, I may try to make out the fact, that many mathematical truths tend to show that we cannot in many instances fully conceive the properties of space which we can deduce from strict mathematical reasoning.

Take for instance a fact of analytical geometry, namely imaginary curves. The properties of these imaginary curves transcend in such a way, the properties of curves, that can be graphically represented, that it is impossible to form any mental picture of them consistent with their own properties. However, there is no reason to regard them as unreal things. For the reasoning based upon their known properties, not only lead to real and tangible results but in some cases to some higher generalisations, which we would not have hoped to arrive at but for the conception of these imaginary curves.

In analytical geometry, we also come across properties of plain curves which transcend our present mental conceptions. We may illustrate this by the truth that every circle drawn in a certain plane passes through two fixed points in a line situated at infinity at that plane.

The mathematical truths like the above shew that our conception of the properties of space by mental picture is more limited than our power of deducing the properties of space by reasoning faculties. There

is no reason, why, under conditions entirely different from our present physical ones, we shall not be actually familiar with such properties of space of which we can only get a glimpse by our reasoning faculties.

The Lessons from the Lives and Teaching of Great Men

By

DR. MAHABHAGAWAT OF KURTKOTI, PH. D., M.R.A.S., ETC.

'What is greatness?' This is one of those questions that are sooner proposed than answered. Human greatness has manifested itself in such diversified forms that it seems almost impossible to find out the feature common to them all and have a clear conception of greatness in the abstract. Kings, Administrators, Authors, Poets, Scientists, Philosophers have all been called great, according to different stand-points. Yet every one of us feels that there is a general notion of greatness as applied to human character.

Now whatever greatness may include in its significance, it is clear from the very beginning that it must preclude the idea of littleness. Of course, what is great with reference to one thing may be little as compared with another thing; but apart from this idea of relative greatness; we have also the general abstract

idea of absolute greatness. That which is the ideal of greatness, should not be little with reference to anything.

From this, we can deduce that greatness as applied to character must never belittle itself beside anything else. It is in this sense that we use the word 'great' here. Men are here called great not for their genius or power they possess but for the strength of character in virtue of which they never belittle themselves. No amount of wealth or power in the world can influence them or can induce them to come down from the high pedestal of greatness on which they stand. From this stand-point of view, therefore others cannot be held to be equally great with persons who are generally known to be spiritually great. It is the latter set of persons alone that never humble themselves before the varieties of

the world, before the vanishing splendour that allures the others. For this reason the people of India accord the highest place to spiritual teachers and reserve to such high souls alone words like 'Guru' 'Mahat' which literally mean 'great.' In what follows, if I should speak of great men, I should be understood to mean men whose spiritual power is so great that they were never deduced by the fleeting pleasures of the world, men who are not only unmoved by such enticement themselves, but could influence their contemporaries and successors, men who have to be followed rather than merely admired for their eminence. Such were, for instance, spiritual teachers like Sankaracharya, Ramanujacharya and Madhvacharya, Budha, Mohamed and Jesus who are remembered by millions of people in a specially sacred connection as contrasted with others that might be justly called great in a sense other than the one we are here considering.

The world is never without such men. For, as Emerson says—'The world is upheld by the veracity of good men. They make the earth wholesome. Life is sweet and tolerable only in our belief in such society and actually or ideally we manage to live with our superiors.' Whatever is most loveable, admirable and to be imitated in men, in short, the essence of the highest morality and religion that has been vouchsafed to

mankind, finds expression only in the lives of those 'Gods and Earth' Hence in a sense, there is no time when this world is deprived of its great men. But they specially appear on earth when they are most needed. It must not be assumed that we should expect only one great man for a particular time. They may appear in numbers or alone, but they always supply a long felt want.

The names of great Sages being innumerable, we are obliged to take up only a few of the most important ones today. Even in the pre-historic times, there were a great many sages in India called 'Rishis' to whom we, the Hindus of even the present day are proud to trace our descent. Then again we hear of the incarnations like Shri Rama and Shri Krishna. Though there have been many other incarnations, the names of Rama and Krishna have been immortalized by two authors, themselves Rishis, in their epic poems. The Ramayana and the Mahabharata as embodying the lives and the teachings of these incarnations, have taken a firm hold on the Hindu mind though it should be admitted that their influence on other nations has been by no means insignificant. We then come to Budha, Sankaracharya, Ramanujacharya and Madhvacharya in India and Zoroaster, Jesus and Mohammad outside India. It is not difficult for the student of History to see how these great souls descended to the

earth just when the world was crying for a saviour, how, for instance, Budha was the necessary result of the Charvaka teachings, how Sankaracharya was needed to wipe of atheism and to place the Vedic religion on a philosophical basis, or how Ramanujacharya was but the consequence of the extreme type of reasoning and of the many hideous forms and ceremonies prevalent before his advent. Religious reformers who succeeded Ramanujas and walked chiefly in his footsteps had to contend against a new force. Mahomaden civilization rather than Mahomedan invasion or oppression stimulated the development of religious thoughts of the Hindus. Leaders of Spiritual thought after Ramanuja with the solitary exception of Madhvacharya, were chiefly born in Northern India. They all acted on the uniform principle of opening the door of spirituality to every one. Among the later Saints may be mentioned Chaitanya, Ramananda, Tulsidas, Kabirdas, Nanak, Ramadas, and Tukaram. And in our own time another stimulus has tended to quicken the spiritual thought. The contact of western civilization with the East has added its own quota of religious Saints, of whom the name of Shri Ramakrishna Paramahansa has been made over memorable through the indefatigable energy of his disciple the Swami Vivekananda.

In the above survey, necessarily

very brief, I have mentioned only the names of the best known sages though, as I have already remarked, they are only the representatives of the period of which they taught. When a tidal wave of spirituality breaks upon the world a number of such leaders should spring up. It is therefore probable that there may have lived many sages contemporaneous with those just mentioned. And in addition to the bright names that have been fortunately preserved for us, it is quite possible that numerous brighter ones lie buried in oblivion though the effect of their lives and teachings yet remains.

The chief reason for the irreparable loss of the memory of great men seems to be the fact that men do not always make an accurate estimate of their contemporaries. No truly spiritual man can work for fame. His good thoughts no doubt slowly permeate the minds of the people, but his name itself is soon forgotten unless immortalized by enthusiastic admirers who have gauged at least part of his true worth.

Hence the force of the observation 'The world knows nothing of its great men'. Even as regards teachers whose names have come down to us, little or nothing is known of the incidents of their personal life. The extant records do not agree some times even upon the names of their

very birth places or those of their parents. When therefore we talk of the most of these ancient Sages whose lives are almost invariably wrapped up in obscurity, we have to generally rest contented with their teachings and writings. About the example they set to mankind during their life time, we can make only surmises.

There are many points common to the lives of all great men of the type we have been considering. None of these common features, however, stands out so prominently as their intense love of humanity and highly disinterested service to the helpless. So strongly is the similarity of the missions of their lives in this respect that any one life may be taken to represent all others. I shall therefore make no apology to illustrate the principles of my today's lecture by the incident of the life of one of such blessed souls who very recently shuttled off his mortal coil. I have made this choice not only at the request of some of my friends here, but also for the reason that I had the high privilege and good fortune of sitting at the feet of this holy Guru and directly learning some of my best lessons from his life and teachings. The saint whom I am proud to call my 'Guru is as some of you perhaps know Shri Brahma Chaitanya Guru Maharaj.

I must add here that though I

know this great soul for years, I was never able to get much information about his personal career as he himself scarcely, if ever alluded to it. All that I could gather from his old uncle who was alive when I paid my first visit to his native place Gondavla, a village in the Satara District, was that early in his boyhood, he went away from home and after many years came back as a Sadhu. Almost nothing is known of his career during the interval, but some how the rumour spread abroad that he had realized God during this period under the guidance of a great Saint at Naimisharanya. With the same belief numerous people began to flock round him and worship his holy feet and I was one of those. I had, by this time, long given up the study of English and mastered some of the text books in Sanskrit on Vedanta philosophy. My mind was at this time greatly puzzled and I had a strong desire to know whether the truths propounded in our Vedanta philosophy could be realized. I became quite restless as this idea of realization took firm hold of my mind and no one offered any solution of my difficulties. In this state of mind I met this Saint and asked him whether he had attained perfect happiness and could secure peace of mind for me. His reply on this occasion has been indelibly engraved on my heart. He said 'I cannot tell you whether I am myself joyful or miser-

able. Look at these hundreds of people daily coming to me and complaining of something that ails them. I am extremely sorry to hear their grievances and wish that I were myself subjected to all their sufferings rather than see them in such misery but at the same time, I am entirely unconscious of any sorrow that afflicts me personally. If you think you will be benefited by the company of such a man as myself I have no objection.

I was greatly impressed with this way of indirect assurance. His self confidence combined with humility was something quite novel to me. It was then, I learnt, that it was the inspired nature of teaching rather than merely learned discourses that produced the desired effect on the taught. Is it not very strange at first sight that the simple words of Sri Rama Krishna Paramahansa an uneducated man, should have produced such effect on the mind of the Swami Vivekananda with all his modern learning and culture? Yet, it was the simplicity of the language combined with the inspiration of that great teacher that made his teachings so successful. A word in the simplest of languages from such great men is enough to brush aside all scepticism.

The methods of teaching adopted by such teachers have been always adapted to the needs of the people

among whom they appeared. When people were tired of the extreme type of ceremonialism imposed upon them by the Vedic priests, Buddha taught independently of the Vedas, and his method was based on a purely ethical and philosophical basis. When this had its own reaction and people were prepared to take up some authority, the three Acharyas tried to build up their faiths on the authority of the Vedantic passages. But since the advent of Islam, it has become impossible in India to appeal solely depending upon the exposition of Vedic or Vedantic texts is now attended with greater difficulties than ever, for, any attempt to give a new interpretation of the Vedas would soon betray the text-torturing of which the people are sufficiently aware. The later sages of India therefore have wisely given up this method of learned exposition of the Sacred Texts. As a rule, they have lived to impress the spiritual truths on the minds of the people by the force of example rather than by precept, and even when they taught, it has been in the simple language of the people. I remember how a highly learned Pandit once came to Gondavla to discuss a point with the Guru I have already mentioned. The Pandit asked him to explain why he taught all people to repeat the name of Shri Rama though, among them were Brahmans who had ever neglected their Karma. The master said 'I do

not preach any doctrine. When people come to me and ask what I like best, I mention the name of the Lord.' Then again when the Sastry challenged him to argue out the question with him he observed 'kindly see if you gain anything by defeating me in the argument. Would it not be a more glorious conquest to check your own mind which has overpowered you and is thus instigating you to an intellectual discussion?' It seemed to me as if a terrible blow had been dealt to the Pandit's egotism. After awhile the master smilingly said, 'Do you really believe, Panditji, that the repetition of the names of the Lord can not gradually induce the Brahmin to take his Karma?'

Throughout my career with this great soul, I found that he was never tired of pointing out that mere book knowledge was of no avail in religion. Numbers of earnest men and women belonging to different sects and creeds came to him daily to hear his teachings. He condemned none and encouraged all. All his moral teachings had a touch of the religious emotion and as such directly appealed to his hearers.

I never saw this great teacher arrogate to himself a high position. On the other hand, he was ever active in ministering to the wants of his visitors in such a manner that they soon learnt to feel quite at home when with him. Some of them

brought their friends also never suspecting that they would be affecting his purse. His expenses thus exceeded his income, but some of the wealthy visitors, appreciating his selfless work no doubt, sometimes assisted him.

The mere recollection of great and good men creates atmosphere, for the time-being, for us. How much more should it be so when we are blessed with their intimate company! I am placing before you the simple truth when I tell you that after serving him for a time, my whole nature became changed. My health improved a good deal and I experienced a better frame of mind. I am no upholder of the theory of miracles, be it true or false. In my opinion the greatest of miracles that can be performed is to cross the Avidya or ignorance which is the cause of all misery and this master of mine, I was convinced, had done the same. That was enough for me. Miraculous accounts have gathered round all great teachers, either ancient or modern, and I remember how ordinary events, of which I was an eye witness, have, in the mouths of people, received embellishments of an incredibly miraculous nature. I feel it my duty to state that I never attach any importance to the so-called miraculous events. But experience teaches and modern science corroborates the fact that disease can spread from person to person, and in the same

way experience teaches and reason upholds theory that a healthy surrounding and a spiritual mind can transmit good qualities when we are susceptible of receiving them.

Almost all great teachers from the times of the great Ramanuja have laid special stress on *Bhakti* as the easiest means to salvation and as most suited to this Kali age. Even *Shri Sankaracharya* saw that the philosophical portion of his work could be of no avail to the generality of mankind and accordingly we find in the most popular of his writings more and more importance attached to *Bhakti*. *Shri Brahma Chaitanya* of whom I have been speaking, likewise taught divine love and among the preparatory means to such devotion he accorded the very first place to the repetition of names of the Lord. Though he always condemned pompous ratiocinations, he recommended the use of scriptures as a great aid to *Bhakti*. He was not much in favor of formal *Sanyasa* though he was never tired of impressing on his hearers the importance of true *Viragya*. As all other great men have done, he drew people's attention to the spirit rather than to the forms of religion, but he never utterly discarded any forms or ceremonies.

Though he always tried to live according to the best traditions of our country, he was never hostile to new views. On the other hand he

welcomed all opinions and reconciled them as far as possible in his own wonderful manner. Once I delivered an address at the conference of the Depressed Class Mission held at Poona in compliance with the request of the Secretary of that Mission and some of the disciples of my Guru mistaking my views in the matter complained to him that I had identified myself with the cause of that Mission which was a sacrilege in their eyes. But when he personally learnt from me that, while sympathizing with the philanthropic motives of the members of that body, I had only preached devotion to God and morality and had taken sufficient care to caution the mission against the undue advantage sometimes taken by some men of depressed classes in hating the higher classes and thereby turning things from bad to worse, he reconciled both views and explained to us how only those new reforms which are effected without seriously affecting the old traditions thrive well. In all such cases, we saw in him courage combined with modesty, tenderness and sweetness. Needless to remark that his very presence was enough to satisfy all. It is quite natural that the people who gather around such great men are not unfrequently of different grades of mental culture and moral behaviour. When this teacher of whom I have been speaking was not only ready to distribute

spiritual food, but was also willing to provide his guests with the necessities of life, it may be easily imagined that numbers of poor people found shelter under his roof. This indiscriminate feeding may, to some minds, look like fostering laziness and indolence; but others may take it as the expression of the unbounded love he felt for all. Whichever view may be taken it was certain that for those who were willing to take advantage of it, the manner in which that great soul behaved in such society was itself a very valuable lesson. Once on a special feast day, it happened that a complaint was brought to him that some unscrupulous persons had stolen some of the choice dishes that were specially prepared for the day's dinner. And the answer he gave was very characteristic of his attitude towards such matters. 'What do you think of their behaviour?' he asked, 'was that right or wrong? If that is right, there is clearly no room for complaint, and you may also do likewise. But if you think such a conduct is to be condemned then you had better not behave so. After all, the food was meant to be distributed. Would it not be a great consolation to think that these men have only lightened our labours by freely taking the food instead of waiting for it to be served by us?'. A noticeable feature of his character was that he was highly solicitous not to injure any one's

feelings, and his teachings though simple in language, were pregnant with inspiring thoughts and full of illustrations which were in themselves the best explanations possible on many an occasion.

This great soul, after strenuous work for years, passed away three years ago. He was a living example of virtue and was the embodiment of the truth so often re-iterated in our Sastras that man can be perfect even in this very life.

I do not mean to say that no frailties could be seen in him, for with what great man has humanity ceased to find fault? Blemishes serve only to heighten the virtues of these models of humanity.

From what I have read, heard and seen of great men, their lives and teachings, I have gathered many valuable lessons the chief of which I have today set forth. The first great lesson we learn from such men is that *we should aim at practical ability as contra ted with speculative ability. Vigorous disinterested work is the key note of all their lives. They were the best reformers the world has ever seen, but they never called themselves such. Another lesson no less valuable we learn from them, is that God and not the world should be our aim. They assiduously worked throughout their life for the good of the world; but*

the motive power behind this not merely construct a dry moral code nor did they dictate to mankind their duties. They made themselves, as it were, fit instruments in the hands of God and this God spoke through them. They were the most rationalistic philosophers of the world, but the truths they found out not by calculating reason but by realization. They found chaos and brought about order, they found ideas of cruelty, sorrow and suffering and tried to replace them by ideas of mercy and love, joy and bliss. Their thoughts have helped many a wandering soul on the road of life and consoled a greater number in the time of death. One other great lesson I have noted is that we should strive to keep our minds in perfect balance. All our sufferings are due to lack of this very essential virtue which is ever the distinguishing quality of greatness. The life and character of the greatest men moves round this pivot of equanimity.

Thus, many are the lessons that we can gather from the lives and teachings of great men. Hence the necessity of having models of great men past or present to guide us in

lives. The Upanishad says that devotion is to be cultivated towards one's Guru no less than toward God. God is an ideal to be loved and admired, but great men can give concrete models of conduct to be limited and followed. For one reason, it seems desirable to have for ideal characters great men that have passed away rather than those living now. For in the case of the latter we are apt to lose sight of the good side of their character in paying undue attention to what are very trivial failings. Though men like Shri Sankaracharya have passed away from our midst they are still a living force for all who are ready to open their hearts. When we consciously recognize their divinity, their thoughts and messages become great motive force to stir us on to our duties with the greater confidence than ever. The golden words they have uttered and the noble examples they have set, pass into the heads and hearts of all who care to profit by them. And once we have begun to admire, and as a consequence to imitate them, our ignorance is dispelled, new ideas drawn upon us, all sorrow disappears for good and inextinguishable bliss will be ours for ever.

Keeping Young

A Course of Instruction in the Principles of Health

By URIEL BUCHANAN *

Lesson III (1)

Being too thin or too fat depends chiefly upon the activity of the internal secretory system as compared with the amount of food eaten and the individual's mode of life. Inadequate food may keep one thin. Over-activity of the internal secretions, due to excessive stimulation of the ductless glands, especially an excessive secretion of adrenin by the adrenal glands located over the kidneys, is another cause of extreme thinness. The over-activity of the adrenal glands is frequently due to worry or other emotional excitement. Insufficient rest, recreation and sleep are common factors of excessive ductless gland function. Various emotional strains, such as fear, anxiety and worry produce a remarkable outpouring of adrenin. An excessive outpouring of adrenin over a prolonged period of time causes emaciation, nervousness, restless sleep exhaustion and increased blood pressure. Auto-intoxication is another common factor of ductless gland activity.

It is difficult to grow fat if you have formed the habit of retiring long past a reasonable bed time. It is possible to put on weight at the rate of two or three pounds a

month just by going to bed every night at an earlier hour than usual. Lying in bed relaxed is restful, whether sleep comes readily or not. A half hour of rest or sleep after a hearty midday meal is also beneficial. Rest helps digestion and digestion helps sleep.

EATING FOR THE PRESERVATION OF YOUTH

Food should be taken at night for the purpose of repair, which can be accomplished only when the day's activities are over. The evening meal should be nourishing and easily digested. A pint of rich milk with a bowl of unpolished rice properly cooked makes a perfect evening meal. When sweetened, or taken with cream, the palate and system soon reject the continued use of rice. But with milk it is always relished. Unpolished rice repairs the wasted tissue of the body and organic as well as muscular life. The scoured and polished rice in general use consists principally of starch. The unpolished grain as nature intended man to eat it, contains the phosphorus compounds and other mineral salts, vitamins, ferments, and nitrogenous products.

* Author of Yoga Philosophy Re. 6.

No food should be taken immediately before going to bed except liquid food, such as milk or thin soup, and these should be taken only when there is a feeling of hunger. A cup of hot milk with a whole wheat cracker or two, or a cup of thin soup, will aid to invite quick slumber. The mind and body should be free from strain or excitement in the evening, so that the hour of slumber, when it comes at ten or eleven, or earlier, should find the heart, the nerves and the mind calm and at peace.

Some form of vegetable food should be eaten daily. Very young beets, parsnips, peas, shell beans and young white asparagus are good in their season. Very young bean pods are excellent. Celery is good if chewed and the pulp is not swallowed. Lettuce should be eaten freely all the year round. Dandelion greens should be eaten during their outdoor season. Winter squash is always helpful for its vegetable qualities:

Sugar in combination with the natural juice of fruits, when such juice comes with the full ripening and mellowing without cooking does no harm in small quantity: but when sugar is used to sweeten sour and unripened fruit, it sets up uric acid in the system, and also produces carbon dioxide. Fruits that are naturally sour, like the

lemon, orange, and others, should never be used with sugar.

The blood is all the time collecting old age material. The juice of fruits is composed of distilled water in which there is bacteria. These germs are necessary in building the blood; and if used aright they will make over old blood into new.

The following fruits, if not sweetened with sugar, will make the blood young;

Apples suited to the taste. Blackberries, avoiding the cores. Grapes, avoiding the seeds and pulp. Sweet cherries that are fully ripe and mellow. Peaches, very mellow. Long-keeping pears. Plums, very ripe and very mellow. The green fleshed cantaloupes. Oranges, if naturally sweet and very ripe. Never swallow the fiber. Fresh pineapple juice.

The habit is prevalent of eating for the gratification of the appetite, clogging the alimentary canal with all kinds of indigestible food, causing the delicate membranes of the stomach and intestines to become coated over with decomposed and poisonous matter which is carried into the system. The poison travels wherever the blood circulates. Each and every part of the vital structure of the body is dependent on a membranes. Glands furnish the mucus, but the life-action is

performed by the membranes. The vigor of life is dependent upon the vigor of the work done by the membranes. When they are clogged they become irritated, inflamed, then catarrhal, and there can be no

health of the body until the accumulation of foreign matter is driven out. The natural method for eliminating the impurities is by fasting.

(To be continued)

Simple Clairvoyance

BY SWAMI BHAKTA VISHITA

In what is technically known as Simple Clairvoyance we have the manifestation of clairvoyant vision within the ordinary range of the physical vision. In this phase of clairvoyance the person possessing the gift sees things which are hidden from the physical vision, such as, for instance, the auric colors and emanations of persons; the thought currents, mental vibrations, and other phenomena of the astral plane. But, note the distinction, in this phase of clairvoyance the person does not perceive scenes of the past or future. His vision is confined to the 'here and now' although manifesting on the astral planes.

In this phase of clairvoyance one may become conscious of the presence of the astral body of persons who are either asleep, in a trance, or else consciously travelling in the astral. Or, again, he may become aware of the thought-forms project-

ed by the strong and concentrated thought of other persons. To such, a wonderful field of new experience is opened up; although one not entirely devoid of undesirable features. One in whom this faculty is awakened without proper instruction, should seek the advice and instruction of some one well-versed on the subject; for otherwise the newly awakened vision may become a source of annoyance, rather than of pleasure and interest.

In some phases of this general phase, the clairvoyant becomes aware of thought and feelings of other persons with whom he comes in contact; not, however, as in the case of ordinary telepathy or thought-transference, but rather as an actual (though sometimes faint), seeing—in which case the thought or feelings is visioned as a faint and somewhat nebulous picture, not far different from the picture of a light

dream which is almost forgotten the moment after.

The clairvoyant in this stage also becomes aware of the varied astral colors of the aura of those with whom he comes in contact, and is thus able to reconstruct the thoughts, feelings, and mental and emotional character of those persons. There are many persons in which this power is not fully developed, but in whom it is merely 'budding,' if the term may be used; in such cases the person *feels* rather than *sees* the auric colors, and is able to interpret them with more or less correctness, accordingly.

The following quotations from a well-known occultist who has developed great clairvoyant power may prove interesting. The statements made therein are of course corroborated by myself, and are but recitals of facts within the actual experience of all advanced occultists, or those in whom the power of simple clairvoyance has been fully awakened and unfolded. This gentle man says of the phenomena of this stage of clairvoyance:

'The most striking change produced in the appearance of inanimate objects by the acquisition of this faculty is that most of them become almost transparent, owing to the difference in the wave-length of some of the vibrations to which the man has now become susceptible.

He finds himself capable of performing with the utmost ease the proverbial feat of 'seeing through a stone wall,' for to his newly-acquired vision the brick wall seems to have a consistency no greater than that of a light mist. He therefore sees what is going on in an adjoining room almost as though no intervening wall existed; he can describe with accuracy the contents of a locked box, or read a sealed letter; with a little practice he can find a given passage in a closed book. This last feat, though perfectly easy to astral vision, presents considerable difficulty to one using etheric sight because of the fact that each page has to be looked at through all those which happen to be superimposed upon it.

'Another curious change which comes from the possession of this sight, is that the solid ground upon which the man walks becomes to a certain extent transparent to him, so that he is able to see down into it a considerable depth, much as we can now see into fairly clear water. This enables him to watch a creature burrowing underground; to distinguish a vein of a coal or of metal if not too far beneath the surface, and so on. The limit of etheric sight when looking through solid matter appears to be analogous to that imposed upon us when looking through water or mist. We

cannot see beyond a certain distance, because the medium through which we are looking is not perfectly transparent. The appearance of animate objects is also considerably altered for the man who has increased his visual power to this extent. The bodies of men and animals are for him transparent, so that he can watch the action of the various internal organs, and to some extent diagnose some of their diseases.

'Another fact which could hardly fail to thrust itself upon his notice would be the extension of his perception of color. He would find himself able to see several entirely new colours, not in the least resembling any of those included in the spectrum as we at present know it, and therefore of course quite indescribable in any terms at our command. And not only would he see new objects that were wholly of these new colours, but he would also discover that modifications had been introduced into the colour of many objects with which he was quite familiar, according to whether they had or had not some tinge of these new hues intermingled with the old. So that two surfaces of colour which to ordinary eyes appeared to match perfectly would often present distinctly different shades to his keener sight.'

A writer in an occult magazine several years ago, interestingly stated two different phases of simple clairvoyance, although using other terms. It will interest my readers to be made acquainted with the statements of the writer in question, which are quite out of the ordinary, although quite well founded on actual occult experience, as all of my readers who have reached this stage will recognize. This writer says:

'There is a distinct difference between etheric sight and astral sight, and it is the latter which seems to correspond to the fourth dimension. The easiest way to understand the difference is to take an example. If you looked at a man with both the sights in turn, you would see the buttons at the back of his coat in both cases; only, if you used etheric sight you would see them through him, and would see the shank-side as nearest to you, but if you looked astrally, you would see it not only like that, but just as if you were standing behind the man as well. Or, if you were looking etherically at a wooden cube with writing on all its sides, it would be as though the cube were glass, so that you could see through it; and you would see the writing on the opposite side all backwards, while that on the right and left sides would not be clear to you at all up-

less you moved, because you would see it edgewise. But if you looked at it astrally you would see all the sides at once, and all the right way up, as though the whole cube had been flattened out before you; and you would see every particle of the inside as well—though not through the others, but all flattened out. You would be looking at it from another direction, at right angles to all the directions we know. If you look at the back of a watch etherically you see all the wheels through it, and the face through them, but backwards; if you look at it astrally, you see the face right

way up and all the wheels lying separately, but nothing on top of anything else.'

Of course all this sounds like Greek to the average reader, for it is something like a partial explanation of the fourth dimension of space. But to trained occultists these things seem quite as simple as do the phenomena of the material plane. I cannot prove these things to you in the space of a short magazine article—all that I can do is to state the facts as reported by capable observers as facts of their astral experience.

ADVANCED THOUGHT

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BY PAUL ELLSWORTH.

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Character

Character is the greatest of all motive powers of the world. No legacy or asset is more precious. A slight sacrifice of a transitory pleasure leads to the attainment of a character which when built through many such a denial inspires a confidence in one and commands the respect of the surroundings.

No doubt this inestimable treasure is within the grasp of everyone; but how many are there who build up a character?

A simple self diagnosis will enable you to find the defective spots in you. A careful observance of these weaknesses can be mastered and eliminated by patience and self-control.

Daily incidents of life teach us

many a lesson. Life is the school where character can be cultivated.

A continued effort of some days adds a new fibre. It is true that now and then we make a mistake and speak harsh and hasty words. We may yield to the temper. But a firm determination, a sincerity of purpose and careful watching, will make the mistake a lesson and warning for the future.

Every time a angry word is withheld or the *Ahankara* curbed means a step upward into a brighter and happier atmosphere.

Self-control is the first step toward formation of character. Patience is the second step in the ladder—and in the third step you have your aim.

Phrenological Character Delineation

OF

THE RIGHT HON. SIR JOSEPH WARD

By

MILLOTT SEVERN, F.B. P.S., BRIGHTON, ENGLAND.

Sir Joseph Ward, Ex-Premier of New Zealand, possesses a well-proportioned and favourable formation of head enabling him to adapt himself to many conditions of life which make for success. Though there is a good base to the brain, giving him considerable energy, force of character and executiveness of purpose, the general formation of head is long, narrow and high, and above average size, being 22 $\frac{3}{4}$ inches in circumferential measurement. Each group of mental organs is well-developed, particularly the frontal or intellectual lobes of the brain, and they combine in giving him much harmony of character, mind-power and an intellectuality far above the average.

He possesses marked indications of longevity, resistive capacity and a strong hold on life. He, having a very active brain and mentality, is easily stimulated to doing, and there is a good deal of wear and tear on the mental and physical constitutions of men so organised. He may in future realise the need for economising his powers. He has, however, a strong and durable physique, a mentality which is at the height of vigour, and he must have come from fine healthy

stock which has for generations been progressing to the climax of manhood.

He has a good deal for which to thank his forebears, though with the right kind of environment, to which he naturally gravitates, he could hardly be otherwise than what he is. His inherited mental and physical conditions are to him a valuable asset, though there is also some credit due to his own efforts. He is a born leader, and would grace and dignify any profession or employment he engaged in. He may at times have to contend or fight for his positions, though generally others will tacitly yield to his influence and to his recognised superiority and fitness as a leader and national counsellor and statesman.

There are many mental qualities which combine in distinguishing him as a nation's leader. His large Perceptive faculties give a practical bent of mind, aptitude for observation and observance of details; love of order and system, sense of proportion and calculative judgment. His large Aspiring faculties prompt him to ambitious achievements, give dignity of character, love of indepen-

dence and a progressive disposition. He realises the importance of responsibilities, manifests confidence in what he undertakes, is very sensitive to praise or blame, and cannot bear to be doubted. His large Firmness combined with Conscientiousness disposes him to be very persevering, reliable and thorough. He has a great amount of tenacity of character and determination, and is able to hold apparently weak conditions until they crystallise into strength.

His large Hope makes him a great optimist. He delights in exploring new ground and in estimating and calculating on all the possibilities which any new environment may present. His large Ideality and Sublimity endow him with considerable creative power and imagination, yet he is no visionary, his imagination partakes more of suggestion, and prompts his executive qualities to action. He is a practical optimist and is able to enthuse and stimulate others to effort.

The Social qualities play an important part in Sir Joseph's character. He is naturally warm-hearted and though fond of travel is home loving, friendly, affectionate and fond of children; which qualities give him a real interest in humanity and the welfare of both present and future generations. Though keenly cognisant of human faults and failings, and at times seemingly severe,

there is not much escapes his observation, yet he is tolerant and ever ready to make reasonable allowances.

Tact is the keynote of his character; following this is his remarkable resourcefulness. The height and breadth of his forehead-embracing large faculties of Causality, Comparison, and Human Nature-endow him with splendid reasoning powers.

He has a first rate head for thinking and planning, is critical in judgment, apt in comparing and analysing shrewd and far-seeing, a keen penetrative reader of character and motives; has detective insight, is intense, impressionable, alert, logical in his conclusions and seldom deceived when following his first impressions. He has the imitative faculty, yet his originality dominates that quality; and though serious minded and given to philosophic thought and reasoning his sense of humour and perception of the incongruous are strong factors in his character, and he possesses remarkable adaptability. He is suave and alluring without in any way compromising his manly dignity; is authoritative without being dogmatic; sincere and outspoken without unduly committing himself; is cautious and prudent, having inclinations to procrastination yet is able generally to combat this tendency, and is usually quite prompt and decisive.

He is prolific of new and practical ideas and suggestions, and has a remarkable gift of Language giving him fluency of expression either as a public speaker or writer. As a speaker he would be choice in the selection of words, yet forceful and impressive; he has literary ability, a remarkably good memory and is scientific and business-like in all he does.

Sir Joseph is a many-sided man and is able to adapt himself to many phases of life with remarkable facility. Not only is he admirably adapted for the public career in which he has so greatly distinguished himself, but he could have successfully qualified in many

another calling. As governmental chief he must have rendered brilliant service to his country, and must himself have recognised how admirably fitted he was for the various positions he has occupied. He could have been a clever lawyer, physician, a literary writer, magistrate, financier, business organiser and promoter. His large Constructiveness helps him much in all matters requiring constructional ability, and combined with other mental qualities, endows him with excellent capacities for controlling, planning, organising and management whether connected with the organising of men, business concerns or matters pertaining to the higher functions of Empire and State.

The Cosmic Consciousness

BY FREDERIC W. BERRY, F.L.L.C.

We of the New Thought live in a different world to those who cling to the ordinary mortal consciousness. We see things in a different light. Matter, mind, spirit, and life and experience all mean to us something that is not dreamt of by one whose concept of his being is that of a mere mortal creature.

It is the Cosmic Consciousness, a recognition of one's universal identity, that alone is to bring happi-

ness, power, wisdom. This is the extension of Love—which is itself indeed a glimpse of the Cosmic Consciousness.

One can only speak from personal experience. To belittle one's own life is to be hypocritical.

When very young, I will say without appearing too egotistical, I was very religious. The [glamor] of ecclesiasticism, ritual and theology possessed a charm for men; and my

imagination reveled in the romance presented by the Church and popular Christianity.

After awhile, as I grew up, my brain developed, and my early religious feelings evolved into philosophy and I ran the gamut of the modern teachings of Theosophy, Spiritualism, Christian Science, etc., when the wave of New Thought began to spread over the country, and I was carried with it. Then came a personal illumination one night, about ten years ago.

I awoke at midnight to find myself bathed in an ocean of fire or light—actual physical, objective flame, which immersed me through and through, and with which I seemed to be identified. In fact, the experience was that of cosmic identity. I felt myself to be all in all—the I Am—God divine—the Universe—and that there was nothing outside of Me. The personal was swallowed up in the Universal. For a few moments, I dwelt at the Centre of Being, even my own Being,—the real spiritual Centre that knows no circumference.

Others have had similar experiences. And what do they forebode? They forebode a new step in human evolution, when men shall be as gods, conscious of the oneness of all, and living and acting accordingly. When not only in glimpses, or with occasional spiritual light, the

minds of men are illumined with their infinite identity,—but a perpetual lamp shall be kept burning in the sanctuary of the soul—yes, even the temple of the body, the palpable material realms shall be lightened with the radiance of the supernal spiritual sun.

In these infinite rays shall be discerned all Truth. For in the depths of the subconscious reside the memories of one's experiences. And man is yet to know all the past, one's personal past and the past of the world's experience.

All is One. And in the Cosmic Consciousness the eternal unity is recognised for practical purposes.

If knowledge is power, what shall such a universal knowledge mean for one? When the brain of man becomes a subtle medium for endless discoveries and inventions, for ideas and ideals of the highest import, for imaginations and conceptions without number.

What shall man create then,—when without any cosmic sense he has done so much, though with many blunders and unsuccessful experiments.

We laud and magnify the heroes of history and we point with pride to the various examples of genius found among men. But the greatest are yet to be.

Well may the sweet singer, Ella
Wheeler Wilcox, herald The Coming
Man';

Mourn not for vanished ages,
With their great heroic men,
Who dwelt in history's pages
And live in the poet's pen;
For the grandest lives are before us,
And the world is yet to see
The noblest work of this old earth,
In the men that are to be.

The Golden Age is before us.
The Age of Immortals When
Life itself shall be an Art.
Hitherto, the dreamers of the world
have had to content themselves with
portrayals and creations in the shape
of music, painting, sculpture, liter-
ature. But the time is surely
coming when Life shall be an Art.

Through the long Night-time where the
Nation's wander

From Eden past to Paradise to be,
Art's sacred flowers, like fair stars shining
yonder,

Alone illumine Life's obscurity.

O gracious Artists, out of your deep hearts

'Tis some great Fun, I think, by men
unguessed,

Whose rays come struggling thus, in slender
darts,

To shadow what is, till time shall manifest.

Thus the modern seer, Edward
Carpenter, discerns the glorious
Future.

The world is coming together.
Everything is tending towards union.
Combinations, co-operative societies,
collective confraternities—we see
them everywhere.

In all quarters, are men giving of
their different native genius towards
personal and social redemption and
development.

Individuals are expanding, and
the race is coming together.

The Pen is taking the place of
the Sword. The spirit of Love is
gone over the world.

To what celestial destiny is man
ascending!

There are some who see in this
movement towards Cosmic Con-
sciousness a sign of degeneration.
Analytical, though narrow minds,
who (for instance, the renowned,
Max Nordau class) such cosmic
minds as Wagner, Whitman, Tolstoi,
as degenerates

In a sense, a new birth of any
kind implies a measure of degener-
ation and death. You cannot put
old wine into new bottles. The worn
—out must be destroyed. Let the
past and what it has produced go.
Life is a stream. Let the currents
flow on.

'Change and decay in all around
I see,'—But lo, there is a metamor-
phosis. From the dead ashes, a new
life, phoenix-like, arises. And out of
the crude is transmuted the refined.

To the ordinary religious mind,
with its concept of a localized, ex-
traneous, personal creator, the notion
of the self of man being one with the
infinite, identical with the creative

power, both creature and creator,
seems like blasphemy. People have
reared fetishes to themselves out of
their infantile imaginations, turned
their ideals into idols, and looked
upon themselves as insignificant
ciphers to be handled at the pleasure
of a capricious unit.

The New Thought declares a man
to be no Cipher, but the Unit No, he
is not a fraction or a part of the
Unit,—for all is one, there is no
division anywhere.

In the Cosmic Consciousness, you
recognize your identity with all.
You know you are all. And what
fear is there then for you? You know
that All is One; that all is edu-
cational, and there-fore all is Good.

You feel your cosmic identity,—
like Whitman, who said:

I know I am deathless.

I know this orbit of mine cannot be swept
by the carpenter's compass.

Walt Whitman am I, a Cosmos.

Divine am I, inside and out.

Did you guess the celestial laws are to be
work'd over and rectified?

I find one side a balance, and the antipodal
side a balance.

Or like Emerson who, standing
at a window during a snowstorm,
said: 'I am snowing today.'

Yes, it is by feeling rather than
by mere surface thinking you are to
rise to the Cosmic Consciousness.
Love is the fulfilling of the Law.
God is Love; and Love is God.

Transform yourself into Love.
Express more of the divine image.
Let more of your subconsciousness
come to the front.

People have been living in tombs.
Their ideas are cramped. We must
live the life of universal love. There
is no other way to illumination.
There is no other way to heaven.

So simple. Oh, but men cling so.
What a contagion of narrow selfish-
ness is over the world—though, to
be sure we see many signs of broader
ideals.

Love is the fulfilling of the Law.
Have faith. Believe with all your
heart. Be intense, without being
hysterical. Be earnest and enthusias-
tic.

All for the good; the True, the
Beautiful.

Then your countenance shall
shine with a hallowed radiance. Your
body shall receive a magnetic bath
of vivifying sanctity. Your mind
shall be quickened with divine wis-
dom.

Not all at once. There will be
occasional bursts of inspiration and
glory; but you must grow; you must
continue your march along the path
of experience. But you are to be
made conscious. A sceptre of mas-
tery is to be yours. O Man, the
universe is here for your service,
just as soon as you learn to use your
capacities.

The Development of Occult Power

J. H. CASHMERE.

LESSON I.

The nature of Occult Power is generally misunderstood

It is commonly believed that a certain "favored few" are capable of generating a mysterious dynamic principle or element, called occult force, which may in some marvelous manner be sent forth to accomplish good or evil purposes. This superstitious belief is entirely erroneous. The clearest conception of occult power may be gained through comparing it to certain tendencies or observed orders of action in the phenomena of being which we designate as *laws*, and which may be brought into immediate operation and more or less controlled when the initiative factors or the conditions necessary for their manifestation are understood.

We will illustrate as follows:

Here is a boulder delicately poised upon the mountain-side; remove the tiny pebble wedged under its lower side and the rock goes crashing down through the valley, carrying death and destruction in its wake.

Here, again, is a fine block of buildings in which we have our office; a lighted match thrown down carelessly causes a great fire to

break out and the fine business block becomes a mass of ruins.

It is thus that great forces are set in motion by acts of themselves insignificant. We see a physical and a chemical law brought into operation, either through accident or design, and unless some intelligent interference is immediately made, the force of gravitation in one case and the chemical affinity in the other soon passes beyond control.

Even as the one who comprehends not the needs of those who dwell beyond the narrow borders of his horizon may question why the sun should absent itself for a time and leave him in darkness, so may that soul whose puny intelligence is barely sufficient to understand the present fleeting moment, question the wisdom and justice of immutable law. Nevertheless, we may be assured that were not the law of gravitation just, wise, and operating for the best, it had never yet succeeded in shaping the orbits of the heavenly bodies or in causing one particle of substance to attract every other particle of substance with a force directly as their masses, and inversely as the square of the distance which separates them.

When individuals become united together in a confederacy and act harmoniously and in unison we say they are governed by law. The human body, being one formed of many, a confederacy of atoms, is thus a product of law; without law its existence as a human being could not be sustained. Only the harmonious co-operation and reciprocal support of all its constituents, including the ruling ego, can impart a lasting stability to the existence of both the individual cells and the confederate body. All around us we may behold the operation of seemingly immutable laws; we feel great powers welling up within us and are filled with awe by our strange emotions. By the very laws which operate within and around us are we created and sustained in our present incarnate existence. A knowledge of the laws of Nature and of Being is the Key of Power which explains the Past solves the problems of the Present and unlocks the door to the mysterious realms of Future.

The only practical hypothesis which will permit us to comprehend the instinctive adaptations in animal and plant life, the evident activities of the subjective ego, and the intuitions of the objective ego which discern that beyond the scope of the physical senses without the aid of conscious reasoning or telepathy

is that both intuition and instinct are the product of countless analytical and synthetical processes, associations and generalisations, which have taken place within the psychic content of the individual during endless generations. In lower life forms the animal is mainly subjective and thus the instinct of the subjective ego is the most prominent; in the life of man we find the objective ego in control and in proportion to the development of the psychic content of the objective ego does intuition and intellect replace the instinctive adaptations of the subjective ego. Intuition and instinct are thus the respective perception of the laws of Nature (matter) and of Being (mind). Both are the products of subjective memories welling up into the consciousness of the individual. Instinct works among the problems of the physical world while intuition moves in the inner realms of intellect.

In proportion as the individual develops and trains the inner faculties does he become master of Destiny and able to avoid those disasters, the product of law, which overwhelms his less fortunate fellow. The ignorant and untrained are, as it were, ever threading their way among masked batteries and mines, where, making but one mis-step or tripping against the fatal cord, cause unseen arsenals to pour forth charges of destruction.

There are certain natural laws, unknown to the masses of mankind, which govern their thoughts and actions; these laws may be set in operation by an adept in occult science so that he may influence others, both the initiated and uninitiated, even though they are at a distance. This effect is secured by causing thoughts to arise in the minds of the influenced which they think come from their own mind.

There are two methods of influencing others, at a distance; one is through that which, for want of a more appropriate name, we call Personal Magnetism; the other is through Telepathy; the two methods are similar in certain respects, but differ in the fact that the former is purely mechanical, while the latter is a *living*, intelligent influence of atomic entities. As the latter faculty may only be acquired after the development of the former we will first explain Personal Magnetism, or magnetic vibrations, and illustrate their effect upon others.

There is not only a vibration peculiar to all *living*, animal forms, radiating from the solar and cerebral centres, but each individual has a vibration peculiarly its own, which, when projected strongly forth, is instantly recognised by the subjective minds of those who have been associated for any great length of time with that individual, and to the

objective ego, shielded within its inner temple, a message is born up from the subjective mind as a spontaneous thought of that individual whose magnetic vibrations or etheric waves have reached the sentinels of the subjective mind.

Mere personal magnetism, strong harmonious vibrations, comparable to musical tones tends to attract and hold the interest of friends and associates by impressing upon them the personality of the magnetic individual. Whenever his magnetic waves break in upon the quiet of another's mind a train of memory of the magnetic individual is awakened and if the memory is pleasant, as it usually is or *must be* of all magnetic individuals, a favorable and continuous impression is made upon the recipient of the magnetic impulses.

We will now describe in detail the action of magnetic waves upon the person influenced, and later give full instructions for the development of strong magnetic vibrations.

Now you must understand that the I, or objective ego, which rules the objective mind, is an immortal atom incarnated in a central cell of the cerebral cortex. When the ego, or atom, is not en rapport with the other cell souls within the cerebral cortex, we say that our mind is a

blank, or that we are in a state of *reverie* or *abstraction*, that is the I is thinking with its own atomic mind and is not then receiving thoughts from any of its fellow souls; we may imagine, however, that it is 'thinking aloud' and that the subordinate souls know what it is thinking of.

When the ego is isolated from its fellow souls we may say that we are unconscious or asleep. In the latter case the ego is not *really* unconscious, but we may say that

it is not now "thinking aloud", but is "thinking to itself" and the consequence is the other cell souls do not know what the ego is thinking about and so cannot help it to remember its "dream" thoughts when it becomes en rapport with them again.

This conception of the ego in its different states must be thoroughly understood by the student as it will explain just how the ego is influenced by magnetism. Telepathy will be explained in a future lesson.

The Coming Crisis

(BY ALEXANDER J. MC IVOR TYNDALL)

Whether or not the world is entering upon a period of unusual contention, strife, disorder and bloodshed, as the astrologers predict, the fact must be apparent to the observing, that there is 'something doing' in the subjective Thought of the world of to-day.

Conditions are unstable—in all departments of the world's work.

Socially, theologically, politically and commercially, there are at present certain forces at work which must result sooner or later in a new order of things. Civilization must either become less complex, or we must be prepared for violent revolutions in the various forms of life-expression.

I am not an alarmist, but I trust that I am not stupid enough to fail to see the trend of the subjective Thought of this century.

That Thought is revolutionary.

When a thought has lived for a certain period in the sub-consciousness of an individual, it breaks out into physical expression as naturally as a flower blooms from a bud, or as gases, under the proper conditions, produce combustion.

Those who are seeking to produce more equable conditions for all mankind; those who are seeking to establish in the consciousness of the People the knowledge that Man makes his own environment; and that it is only by optimistic, intelli-

gent correction of certain unfavourable laws and ethics, that we can bring about this desired result, are naturally in the minority.

There are many well-meaning persons who have a vague idea that they would like to cast in their lot with the helpers in Life, but their self-interest is still too strong, or they cannot see the great, the urgent and immediate need of it. They are waiting for the eternal by-and-by. When this mythical time shall have arrived, great and wondrous will be the marvels which they shall perform.

In the meantime a crisis is almost inevitable; those who would bend all their resources toward making clear the way of the new order are in the minority.

A crisis is a culminating point of certain subjective forces which have reached a point of final contact with resistance.

Institutions, whether social, economic or theologic, are like huge buildings. They may last for centuries, but one viewing them from the outside readily perceives their inevitable dissolution. Not so those within the enclosure. The decadence of their walls are hidden by pictures created by the imagination. The rottenness of their furnishings but speaks to the hypnotized dweller therein of their superiority to

the impudent 'newness' of the recently erected structures across the way. and blindly they repel any kindly attempt to warn them of their danger.

Such, indeed, are the conditions one may perceive in looking over the world's ancient institutions to-day.

Monarchies, with all their soul-numbing trappings, their claims to Divine origin, their jealously guarded ideals of the age of Feudalism, are as inconsistent with our Twentieth Century consciousness as their fashions in clothing would be out of place in a downtown business office, or in the crush of Elevated

Along with the ancient and barbaric ideal of monarchies, we find the perverted viewpoint that makes possible millionaires and paupers; that makes service to humanity a badge of inferiority; that makes the ridiculous idea that the color of a man's skin determines his station.

These are the decayed furnishings of the Institution of Government which had for its support the primitive concept that the governed were inferior to the governors.

Let us take a look at the sister Institution of Government—the Church. There was a time when these two colossal humbugs went hand in hand. That time was when

kings labored under the delusion that they were divinely appointed, and when the life of a subject was not worth the price of a candle on the church altar. But Governments have evolved since then, and in their growth separation from the incubus of Church authority was imperative. The Church would not evolve. Therefore there were revolutions and rebellions, because the onward sweep of the forces administered by the Wise came into violent contact with this wall of resistance.

There is a general misconception that Man's progress from Barbarism to Civilization has been due to ecclesiastical activity. I don't know how such an absurd idea could have arisen and gained ground, except through the constantly reiterated statements of those who made religion a profession.

I know there have been good and supposedly wise men who have spent much time and wasted much good notepaper chronicling the supposed advances in Civilization which the Church has brought about.

But their observations have not been convincing. Religious systems have always been and they always will be an historic reflex of Man's evolving consciousness. Religions are as man-made as are the structures in which we live. Why, then,

should we ever imagine for one moment that the religious system, or ideal we materialize today, will do for those who come here one thousand years hence? If there should be anything left of a cheap frame dwelling a thousand years from now, the man who wants to erect a habitable domicile on the land which it occupies is very likely to take a hatchet or some other instrument of destruction and knock it over. If it is particularly resistive, there will probably be dynamite used. And we are so strangely constituted that we would consider this a logical procedure, as it refers to a dwelling house. But, when it comes to the united force of a number of progressive entities demolishing traditions, governments and creeds, we call it 'Revolution', 'Rebellion' or anarchy. There would be no rebellion and no anarchy if it were not for the combustion produced by opposition.

The Progressive Movement is not in itself anarchist. It is the exact opposite. It is Progressive. Life itself—the Universal Energy from which all things proceed—is active. It will not retrograde, nor stand still, merely because it must encounter certain obstructions. To imprison, decapitate or otherwise dispose of certain dangerous persons called 'Anarchists' is not to dispose of the condition which they represent.

sent. No one ever succeeded in arresting a disorder of the human system by legislating against the symptoms of such disorder. Effects are produced by adequate causes, and because there are in the world certain individuals who represent the destructive, rather than the constructive, policy of reform movements, is good and sufficient guarantee that something in our system of human intercourse is at fault.

The average human being is the result of his environment. Mind you, I do not say that he is necessarily the result of his environment. As a matter of fact, he need not be, because environment may be subject to individual will. National environment is the sum of the individual wills of those composing the nation.

But, when the individual is not alive to his own inherent responsibility and his own power to make conditions, he will invariably reflect only the Type of Thought known as 'race-consciousness.'

Therefore, we find individuals here and there striving blindly to force their way out of environmental conditions, through the only force, the only power, they know—the power of destruction—instead of through constructive principles.

The former represents the methods of the Anarchist, who would demolish by blows the prison

house of his limitations. Socialistic and Metaphysical methods would step up higher in consciousness, using the knowledge gained from past experience as a stepping stone, and not as a trap which holds us.

Now, let us see why we have these crisis, or combustions, besmirching the pages of the world's history, past and to come. Despite the restrictions put upon us by the concepts of the Past, human consciousness has extended far beyond the stage which modern Institutions would indicate. This growth is reflected in every possible direction in which the mind finds itself unfettered. But wait until this forward movement comes into direct contact with those phases of Life represented by religion, politics and race differences, and we see what? Combustion. And why combustion, chaos, disintegration and destruction in these phases, while in commerce and in mechanics, and what has been termed the 'practical' we find the pathway to Freedom comparatively clear? Because it is only in the ethics, morals, education and religious ideals that the Progressive Movement finds opposition.

You may go ahead and figure out almost anything in the way of mechanical inventions, and everyone will admit that you have a right to offer something better than the past has given us. But just hint that

there may be something faulty in our ancient and inherited ideas of religion, of sociology, or morals, and you meet with opposition, prolonged and uncompromising.

This is due almost wholly to the dictates of Church authority. The system which man had made for himself has chained and held and bound him to the mile-post of the past, much as man becomes a slave to some vice or habit which he has made for himself.

Theology has taught absolutely no individual responsibility. Either God, as a super-mundane being, or the devil, as a sub-mundane entity, has taken the credit of the blame, as the case may be, for every mistake or every imperfect idea which Man has precipitated.

Any makeshift that would avoid teaching responsibility has been employed by the Church, and when, as now occurs, there are those who are seeking to convey to the human mind the tremendous fact that we are responsible for ourselves and for each other, and that there is but one Eternal Force working throughout the Universe, to bring together the suggested principles of the whole—i.e., the sons of men into the Knowledge of their Oneness and their Godhood then we find

this obstructive, opposing Thing, miscalled Religion, or Morals, or some other high-sounding, but empty phrase, standing in the Pathway of Progress, like the Dweller of the Threshold, frightening the would-be initiate into the mysteries of Truth.

The insatiable thirst for Progress, the inevitable, incorrigible Law of the Cosmic Forces, is gaining in strength and power with the passing moments. The ancient, negative Forces of a traditional adherence to the Past and a blind superstitious worship of alleged Divine authority reposed in priests and kings, stands a tremendous barrier in the way of working out of the purpose of this Higher Law. It does not require a seer to predict that there will be a crisis—a clash—when the final point of contact shall have been reached and in the crisis there will be many innocent victims sacrificed. Neither does it require a seer to foretell the result.

Progress toward a Larger, Broader, Fuller Consciousness for the human race is assured. If only those who so blindly, laboriously and painfully oppose its coming, could but be made to foresee the advantage of it, we would have no crisis to meet

Keeping Young

A Course of Instruction in the Principles of Health.

BY URIEL BUCHANAN.

Lesson III.

FASTING FOR HEALTH AND LONGEVITY. Civilised man has wandered far from the conditions of life among animals and primitive man, with whom fasting periods are not uncommon. Occasional periods of fasting, say once or twice a year in the case of healthy adult persons, may not only add to the joy of living but also to the length of life.

The most favorable time for fasting is during the warm weather. The first fast should be continued for only forty-eight hours. After that wait about ten days, and then take a fast for a period of three or five days.

The stopping of the mechanism of digestion causes stagnation. Extra precaution is required to off set this inertia. The waste channels of the body—bowels, kidneys, lungs and pores—should be kept active until the latent impurities released through the fast are brought to the surface and eliminated.

While fasting, flush the colon with warm water the first and third day. The proper time to do this is on retiring at night. Inject into the colon from one to two quarts of warm water. Expel it as much as

possible, then inject a pint and retain it all night. It will be absorbed through the walls and taken up through the water passages.

During the fast you should hold a positive mental attitude toward the bodily conditions. If you are engaged in physical labor or a business that requires much mental effort, it would be advisable to take a vacation while fasting. Your exercises should be confined to movements that act as a stimulant to the circulation. Walking is a good exercise for this purpose. More oxygen is absorbed due to the greater activity of the lungs. The requisite amount of relaxation must be taken. Excessive activity will tend to waste the vitality. There will be many disturbing factors that will persist in claiming your attention. Never be influenced by a negative thought. Let your enthusiasm flow toward the mental activities. There are many pleasures that keep the heart young, if you will but observe them. Enjoy car rides. Take walks with children and join in their games and outdoor sports whenever possible. Enjoy the golden sunlight, the song

of birds, the flowers, the evening lamp, the soft shadows, the rows of loved books. Keep your spirits up and make those with whom you live as happy as you can. To find life amusing and interesting at every turn is to find perpetual youth.

After the first forty-eight hour fast, it will be much easier to go through with the second, although an appetite of intense activity will be excited. Herein you will have a splendid drill for the will. The appetite and passions should be handled with a decisive will to bring them into subjection.

Stimulate the bowels, kidneys, lungs and pores to do double service. Fully half the benefit of the fast is lost if impurities be allowed to remain in the body in excess of the body's capacity to expel them. Deep breathing exercises are therefore in order; also abdominal massage and copious water drinking. Take a friction bath every morning! an abdominal massage every afternoon; a long walk in the afternoon with all exhilaration you can get out of deep, slow, rhythmic breathing.

Drink at least two quarts of vitalized water every day, about one-half glass at a time, sipped slowly. Vitalized water dissolves the senile deposits of the body. The water must be pure as nature

can produce it, which is found in rain water free from odor and impurities. Distilled water is also a pure basis for vitalized water. Distilled water unless aerated lacks the germs of vitality. It must be exposed to pure air until it is full of them. Water which is boiled to kill its disease bacteria is dead water until it is cooled and filtered and exposed to pure air.

Great care must be exercised in breaking the fast. The entire machinery of assimilation has become quiet from enforced inaction, and must not be disturbed by any sudden imposition. A single article is enough for the first meal. One-half pint of pop-corn, or roasted wheat boiled and baked in its own juice should be eaten to break the fast. These are food which require mastication and they furnish fibre to act on the intestinal walls. Spend at least an hour in masticating the food. Then wait six hours before you taste food again. After that gradually increase the amount of food to about one-half the habitual rations consumed before the fast. Be governed by instinct and good judgment in the choice and amount of food required to rebuild and nourish the system.

A short fast followed by a milk diet for several days will relieve and strengthen the kidneys. Tak

a glassfull of warm milk every hour during the day. The tissues will be bathed in nutriment, and an extraordinary recuperation will be experienced.

After the fast you will take on flesh very rapidly. By a careful examination of your mental and physical condition, you should determine what amount of flesh you carry best; and when you have as much as gives you the best results, lessen the quantity of food.

These fasts are not to be taken at regular intervals; but when absolutely needed to purify the system and arouse the sluggish cells so they will functionate normally, giving strength and balance mentally and physically.

THE CAUSE AND CURE OF RHEUMATISM. One who is troubled with rheumatism should abstain from meats, tea, coffee and cocoa, Tomatoes contain oxalic acid, and should not be eaten. Cranberries are injurious, causing weak heart, uric acid and other disturbances. Gooseberries, made into pies and tarts, are harmful. A lack of oxidizing power of the liver is another cause of rheumatism. This condition is brought about by habitual over-feeding, especially upon a protein diet.

Starch indigestion and the consequent increase of the acid conditions of the system can be avoided

by fasting and proper diet, and by correction of the dilation of the stomach, a condition which almost invariably accompanies chronic cases of rheumatism as a causative factor. Fruit acids by their germicidal power prevent the formation of abnormal acids in the stomach and bowels. The organic acids of fruits are transformed into alkaline carbonates in the blood, neutralizing the acid state of the blood. Acid fruits, such as the apple, orange, grapefruit, California prune, Malaga grapes should be taken in the morning, when the blood is normally more alkaline and will more readily take up the acids. Vegetables should be eaten at the next meal. The plan of eating fruit alone at the breakfast meal, abstaining from bread and all starchy foods is preferable in severe cases of rheumatism.

Drink very little water immediately before meal time, and while eating. Masticate the food thoroughly. Drink no water for an hour and a half after meals. The stomach should not be flooded with water while digesting food. Drink an abundance of distilled water between meals, during a period of time when the stomach contains a minimum quantity of undigested food.

A fast for a short period of time enables the organism to rid itself of waste products by concentrating

all of its vital forces to the work of elimination. This process is further hastened by the free use of distilled water as a beverage. As distilled water does not contain mineral salts of any kind, it is capable of becoming saturated with the acid wastes present in rheumatism, and in its passage out of the system removes this debris. During a fast time is allowed for recuperation of the working cells of the glands of entire body, especially the glands along the digestive tract. The stomach, liver, pancreas, and intestines rapidly assume their normal functions.

To obtain increased oxidizing power for the liver there must be proper lung development. What is needed is not the conscious deep breathing at stated intervals, but the unconscious increase of tidal air which is brought about by systematic lung development. In proportion as the chest grows, the heart, blood, lungs, and all the vital organs become more vigorous, and capable of greater endurance. Mental clearness, physical power, purity of the blood, and nervous energy are all increased with an increase in the range of respiration. Chest growth is not flesh growth, but is lung growth.

Spirit Manifestation

(D. C. Biswas Tattvaratna, B. Sc. O., O. G. A.)

Spiritualist, Silechar. (Assam—India).

My Report for the period ending with 30th September 1916.

In this period I had not much time to convene or hold proper circles. I had to answer 198 questions this year. I held 12 seances and was successful only in 9. Three were made useless by the appearance of Evil Spirits. Only in 6 circles there appeared good spirits. Answers to 117 questions were highly satisfactory and the enquirers were very much pleased and they say 'Your experiments in Spiritualism were as

true as day-light'. Among the 117 answers 25 referred to other world and of their previous flesh and blood bodies; 80 to foretelling; 6 to several personalities; and 6 miscellaneous.

My impression regarding the 81 mistakes is due to too many questions at a time. These only produce misinterpretations. A few questions alone when the spirit appears is good for one experiment and then if desired another circle may be held.

I have not answered Mr. B. K. Varma of Jaipur as I got no satisfactory answers from the spirit, and Mr. G. G. Pradhan of Indore as his questions were against moral principles though he has promised not to take revenge.

As all the gentlemen who helped me in holding these seances left this town in the latter part of the year, I was not able to have further seances or get better results.

The following gentlemen were very kind enough in helping me in forming circles and I take this opportunity to thank them: (1) Babu Surendra Chandra Chackravarti, Silchar; (2) Babu Pyari Mohan Lohar, Silchar; (3) Babu Iswar Chandra Dutta Chaudhri, Pagla; (4) Babu Surendra Nath Dev, B. A., Pagla; (5) Babu Sures Chandra De Baniyachong. For want of funds it was impossible to form regular seances.

MY ENCOUNTERS WITH Rathalus, The Magician

By FREDERICK H. SLOAN.

It was getting late in the afternoon already. Besides, the cold winter wind made it exceedingly uncomfortable to be out in any longer. As it was, I had finished with my downtown shopping and was mighty glad to find that the car was rapidly approaching my intended destination. Then the conductor called out the next street. It was the one I wanted, sure enough. I rang the bell and was soon walking briskly up the unfamiliar wayfare.

Suddenly, I saw a large appearing apartment house ahead of me. Yes, it was the right number. I quickly stepped up to the door and gave the bell a prolonged ring.

After a moment's wait the door was opened by a gentleman in livery.

'Will you kindly step in,' he commanded, giving me a searching glance, I thought, as he said this. Then he continued:

'If you will take a seat in there, I will call Rathalus immediately.' Saying thus he disappeared from my view, down the large hallway, while I proceeded to take a seat in the reception room and make myself comfortable.

Seeing nobody around but myself I picked up a magazine and began reading. I had waited about ten minutes, I should judge, when a door

from an inner room opened abruptly and a foreign-looking gentleman stepped in with a brisk air. Eying me he walked up with an outstretched hand, saying:

'Ah, signor; so I have the honor of your presence so soon! You will pardon, please, but an entirely unexpected caller has much delayed me. However, I have expected you and here you are!'

'Yes, Signor Rathalus! You see I have lived up to my terms of the agreement. I have complied with the conditions of your original communication.'

'Very good, signor. It is well. Now, we will proceed to business in earnest!'

So saying he led the way into the adjoining room.

Looking about in surprise I found this was a gorgeously gotten-up affair. Heavy, thick curtains were hanging from all sides of the place. In addition the walls had many strange-looking figures and symbolical designs of an evident mystical nature, while interspread among these was an array of beautiful paintings of the deepest, richest coloring imaginable. There were landscapes, and far-reaching mountain scenery seemed to figure predominately, throughout them all.

But what at once arrested my attention was a large, triangular tripod, over which by a long chain,

was suspended a huge crystal ball! This affair stood over at the other end of the room, against a background of rich curtaining, and had a seat before it, together with two pedestals holding burning braziers, upon either side. From these a perpetual pale, greenish scented incense streamed up and thickly pervaded the air, giving it a rich, delicious effect, both soothing to the nerves and restful to the eyes, as I soon found, and very delightful to the senses, indeed. So much so was this the case that I straightway began feeling almost drowsy and very comfortable.

From out of this atmosphere of near oriental langour I was conscious of the voice of my new acquaintance. He was saying:

'Now I am not going to give you the usual exhibition of the so-called Hindu mystic and crystal gazer as you might well suppose from the scene before you. But, rather, this is a strictly American though South American-affair.'

By the way, I now had time to observe that my entertainer was a man of what I should judge was of the purely Spanish-American type: straight cut of features, dark hair, tall and slender build, and about forty years of age.

He was robed though in a peculiar outfit (for once, inside he had slipped on some mystic garments), which

was in excellent keeping with his every surrounding.

'Are you ready for the ordeal,' he queried suddenly of me.

'Go ahead and show me what you can do,' I slowly replied, all the time feeling the sense of delicious languor creeping over me, from my easy seat, which he had immediately motioned me into when we had first entered the elaborately furnished parlor.

'Very well, then signor! Take the chair before the crystal, if you will. That's it! Now, sit very quiet and concentrate your attention upon the globe you see before you. I will cause the lights to be turned down.'

Accompanying his words to the act he gave a sudden motion and an unseen attendant (seemingly from some-where beyond the portal of curtains) clicked off the electric lights. It was nearly, but not quite dark, for the faint glow of the incense burners soon accustomed my eyes to the changed conditions.

'My object is to first concentrate your eyes and then to soothe you to the point of perfect passivity by the combined effect of your concentration on the crystal and the burning of the fragrant incense.

'When perfectly passive you will with greater alacrity, be prepared to witness what I promised you, if you complied with my condition.'

Concentrating my whole attention as directed, upon the center of the crystal ball before me after a minute or two I readily seemed to merge into a state of total tranquility. Then everything began growing dim before my gaze. Abruptly, without the slightest warning, and after what had seemed quite a long while, the interior of the huge ball before me seemed to be aglow. Brighter and brighter it loomed up within. Then began, one after another, a splendid series of moving pictures. These seemed to clearly pass before my mind's eye. My very interior vision seemed to be gradually awakening. As one in a sort of dream I saw what were past scenes of my life projected into the space before me, apparently, with all the vividness of reality. Then, all was dark! As if from afar I heard a faint click, click! Slowly I felt returning sensory consciousness overtaking me and I sat upright and began rubbing my eyes to see if I was really awake. This latter movement was done sort of automatically, a sort of sub-conscious instinct of the body's, apparently.

'Yes, signor,' broke in upon my reverie. 'You are awake! But keep perfectly quiet, now, watch me closely.'

So saying he made several rapid passes over my face and commanded: 'Look yonder!'

I saw him waving a shining, five-pointed piece of metal, all covered with engraved geometrical designs, in the direction indicated.

Quickly he had stepped out into the room and had placed a circle of some powder that ignited a vivid green around himself and me. This he had accomplished by first laying strips of metal upon the floor, after which he had ignited it. As I said before, it flashed up a grand circle of vivid green fire, but this soon burnt down to a dull, moss-greenish-glow of light, above which very dense clouds of thick vapor ascended continually. This smoke filled the nostrils with a heavy, sweetish-like odor.

'What's this—' I began, but was commanded by my companion of the ring of fire to keep silent and look, but not to utter a word.

Then he began an evident invocation of some kind, the muffled intoned words of which I could not make out, except that they seemed to me to be in some foreign tongue. Taking his talisman before him he uttered a final and last command. 'Look, signor;' he finished, in English, pointing across the room.

Looking where his hand indicated I beheld a figure. It was standing beside one of the big pictures, It had come as if materialized from the thin air. The figure was that of a young woman. She was clad all in flowing, pale green. I felt exceed-

ingly nervous at this unexpected appearance, but looked again. Surely, I thought, this is what they call a materialized ghost, and no mistake.

I now perceived that her pale, green garment was studded here and there with brilliant gems obviously emeralds, of great value and beauty.

Now, again, and my startled vision was attracted back to Rathalus, standing still over at my right elbow. His hand was raised in an evident gesture of command. Then as I followed his sight over to the green robed apparition again, I saw her lips move as if in speech, but I could not make out anything of what she said. At this juncture Rathalus began speaking commandingly.

'Very good, that will do nicely.' This he said in English, which he again merged into Spanish, Latin, or something of the sort, that I could not make out or follow. However, the effect was very startling, whatever the words may have meant as to their precise meaning, for the green creature uttered a shriek and, casting her hand before her, there fell from her fingers such a display of emerald jewels over the thick, velvet-like rug, that my eyes were nearly standing out of my head in an endeavor to behold the scene.

Some of these were thrown so that that they even fell against the wall of metal and fire that surrounded myself and companion.

Then, before my dull senses could barely become aware of it, the apparition had vanished. The emerald maiden had faded again into thin air, vanished as does a movie ghost; only this was no mere movie. No, indeed! I pinched myself. 'Yes I am really awake and experiencing real life,' I said out loud.

'So you are. Yes, yes signor. And now, we may safely see what our friend has brought us from across the waters.'

Regaining my composure somewhat I saw Signor Rathalus, bending down before me. He had removed the encircling of fire and metal and chemical. He was gathering up numbers of beautiful green gems!

'Help yourself,' he said, with a broad smile, and suiting my action to the invitation I started in to do the same, in imitation of the wizard.

They felt hard and cold to the hand, and I even thought moist! Could it be possible that they had been taken from some substance like moss, or could it be dripping seaweed? It hardly seemed possible. Emeralds are supposed to come from the mines of the earth's surface, not from the depths of the sea. Yet here was the evidence, and it seemed very convincing to anyone who felt it.

'Surely,' I said, out loud, 'these have not come from the ocean, have they?'

To this inquiry he gave me a momentary puzzled look, and, with a twinkle in his eye, said:

'Judge for yourself! Who knows? Such, indeed, may, perchance, be the case, my friend.'

The end.

The Hygiene Physician DYSPEPSIA

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Vol. XII.

MARCH 1917

No. 3

Notes of the Month

We intend forming a circle, entitled 'Psychic Circle', of our members and students of the Latent Light Culture for attaining success in their aims and for the development of the self. Readers who are willing are requested to act up to the instructions.

* * *

Set aside the hour commencing at 6-30 A.M. and 8 P.M. Instructions. You must 'sit' up 30 minutes in a comfortable quiet place at these very hours, taking your own standard of time as the earth revolves the 'sitters' in all parts of the world will keep up a continuous thought current that will encircle the globe and do great good to each 'sitter' in his development. As you 'sit' place a watch or time-piece or clock on the

wall and listen to nothing but the ticking of that with the concentration of all your mind to the hearing of that ticking. In a short while you will grow sleepy and ticking of the watch will be heard no more. You will settle back into a restful and inspiring sleep, and your mind wander away in the mental currents of the psychic circle, and you will awaken in a short time with the body charged as a piece of steel with magnetism after being passed through the coils of a battery.

The circle will commence to sit Time. from the 1st of April of the current year.

The sitters are requested to write their experiences after a month's time. Such reports will be published in the Kalpaka with necessary instructions from time to time.

Vaishnavism

Although Ramanuja was the leading exponent of the religion and philosophy of the Vaishnavas, he was not their original founder. The Visishtadvaita philosophy is at least as old as the sage Bodayana and the beautiful religion of love is as old as the Vedas themselves. The Vaishnava of Southern India traces his religious descent from the great sage and saint, Nammalwar, the author of the Tamil Vedas, who is said to have lived in the beginning of the Kali Yuga or more than 5000 years ago.

There is not sufficient historical data for fixing the age of the twelve Dravida saints whose works make up the sacred 'Book of Four thousands' with certainty, although the Vaishnavas preserve interesting traditional lore, which there is no reason to disbelieve about each one of them. Acharyas succeeded the saints though after an apparently long interval. Natha Munigal is recognised as the first and the earliest of the Acharyas, and he lived about the 10th century A. D. It was he, who reclaimed the songs of saints, which were well nigh lost before his time. The famous Alavandar was his grandson. He was a great spiritual thinker and leader and it was from him that Ramanuja drew his inspiration for his great work of Sri Bashyam or

the Visishtadvaita Commentary on the Vedanta Sutras.

Ramanuja was not a freak of creation. The Vaishnavas believe that he was an Avatar of Adi Sesha, the foremost and eternal servant of the Lord, and there are authorities to show that his advent into this world had been foreseen by Saints and Rishis. But even apart from such traditions, a survey of the religious state of this country that preceded his birth, would show that there was a great and pressing need then, for a really great and daring religious leader and saviour who combined in himself the most acute intelligence and power of argument required for meeting the subtle and deluding theories of philosophy current at that time and one establishing the reign of logic and reason, the broadest and kindest of hearts that could throw open the flow gates of spiritual knowledge to all alike without distinction of caste or creed and give equal place and opportunity to the brahmin and the pariah to love and attain God and the stout practical sense and power of organisation necessary for the founding of a new and vigorous religious sect of far reaching influence.

Ramanuja's teaching steers clear on the one hand of cold and icy "Imperial Absolute" of the Advaitin,

which could not furnish us with any explanation of this world of hard and vital reality or with any standard or ideal of conduct for our daily observance, but would decry everything including the teacher, the teaching, and the taught as illusion and reality and on the other hand of the theory of a distinctly separate god of the Dwaitin which cannot be easily reconciled with those portions of the revelations which our called (Abeda Srutis) and lay down Monism. His system is Visishtadvaita or Monism with a difference. He recognises Tatva Trayam or the Three Entities of Iswara, Chit and Achit, but they are inseparable, and the two latter, the individual souls and matter, constitute the Prakara or the attributes of the first. Iswara is the immanent and intelligent center and controller of the whole universe, and He pervades everything, both in and out. This contact does not, however affect or tarnish Him (as the contact of matter with the individual soul) and He is eternally and unfathomably pure and radiant and full of wisdom, of Power, of Will, of Potency, of unattachment, of Brilliance and of innumerable other good qualities and attributes. The eternally alternating Srishti (projection), when the chit or souls are furnished with gross and visible bodies with name and shape for working out their salvation thereby, and Pralaya when both the chit and achit potentially merge in

Iswara and have rest in Him, are stages of evolution and different aspect of the same existence.

The predominant note of Vaishnavism is the doctrine of love. There is the extreme theory that there is nothing but evil in this world and there is another theory that the world is made up of good and evil, that evil is not the less real or true than good and the only way of escaping from evil is fly away from good. But Vaishnavism is no such pessimism or quasipessimism and refuses to see evil in the creation of a loving Providence. No. There is no evil in creation; what you call and may even feel in your shortsightedness as evil is good and good alone.

The essential characteristics of chit or individual souls are Seshatvam or Pleasing Servitude and Paratantriyam or complete dependence and the way for salvation is simply to cease quarelling with God and the pretending to arrogate to our like selves, the capacities and privileges given to us to choose the right and deserve the highest bliss. Nothing more is required of us than to give up our Inness and Mineness as the rest is done by the Lord himself. The owner will take care of his property. It is for this, He pervades us, to be ready to receive us the instant we stop running away from Him; it is for this He

gave us the torchlight of Vedas, it is for this he came to us as so many Avatars, it is for this He sent us our sages and saints.

The Vaishnava does not care for Swarga or pleasure, His bliss and everlasting ideal, is disinterested service at the feet of the Lord and the Lordly, having no tinge of selfishness whatever in the object, the doing or the fruit or result thereof. This necessarily follows from his idea of the intrinsic nature of his soul and its belongings, for they are the property of the Lord and any attempt at appropriating another's property would amount to nothing less than stealing of the worst and most ungrateful kind. It is impossible to overrate the keynote of the beautiful Vaishnava religion. Service to the lordly or Baghavata Kainkarayam is rightly placed on a higher footing than service to the Lord or Bagavat Kainkaryam. No difference is made between man and man on account of caste, creed or nationality as regards his right to know, to love, and to reach and serve the Lord or as regards the respect and consideration to be shown by one to another. The Brahmin and the Parayah stand on an equal footing in the eye of the Lord and each is as such entitled to love and worship Him as the other. A devout Parayah is as

much an object of regard and veneration as a devout brahmin and in fact many of the eminent personalities who have been canonised by the Vaishnava sect as saints and Acharyas and who are worshipped by the holiest and proudest of brahmins belonged to the so called lower castes.

The high ideals, the catholicism and the humanising influence of the grand Vaishnava religion will thus be manifest, but alas, it has now fallen on evil days, owing to the better want of noble and self sacrificing leaders. I am ashamed to say, we are Vaishnavas only in name and are wanting in every one of those noble principles and ideals which constitute its bedrock. Is there one amongst us who has the least semblance of the maddening Divine love of the Alvars, of the broadness of heart of Ramanuja, of the humility and self-sacrifice and effacement of Kuresa, the model Vaishnava of the universal love and compassion, which extended even to the lowest animals, of Embar, of the precocious intelligence and greatness of Battar, of the courage of conviction of Nanjeeyar, of the facility of tongue and catholicity of teaching of Nambillai, of the towering boldness of correct thought of Pillai Lokacharyar and his no less brother or of the many good qualities of the head and heart that characterised their numerous succes-

sors and followers during the golden age of our sect. No. We have given goodbye to the high and ennobling ideals that filled and actuated our Acharyas, in sincerity is eating into the vitals of our creed and we have begun to set up mean wealth and power as our goal instead of noble poverty, humility and disinterested service for its own sake. It is high time we wake up to our defects and try to improve our religious position and restore it to its original purity and greatness. And in this, the Sabahs like the one you have established and been conducting, can be of immense value.

But spasmodic or local efforts without organization cannot effect much. It is necessary to form powerful central associations with branches in every district and taluk to carry the torch of Ramaunaja's teachings through the whole length and breadth of this land and it is also necessary that able Vaishnavite teachers and lecturers in sufficient numbers should be trained and sent abroad to open centres of thoughts and teaching from which the

Vaishnava religion may radiate and bestow peace and comfort to many an earnest soul now pining for want of proper religious nourishment. I don't propose to formulate any definite scheme, but that can be easily settled if the matter is seriously taken on hand. The idea may appear Utopian, but I do not think it cannot be achieved if there is still any life in our religion and earnest souls to take and work up the scheme. Vaishnava religion when rightly understood eminently fit to quell all disputes between castes and creeds, to raise the so called depressed classes to their proper place in the social economy and establish peace and harmony and to satisfy all the legitimate cravings of the soul for spiritual food and light. May the merciful Ruler of the Universe rejuvenate our religion of love and enable it to take its proper place among the beliefs of the world and may the sacred teachings of our saints and sages echo through the four corners of the globe is my earnest prayer.

Character Reading Phrenologically and Physiognomically

BY J. MILLOTT SEVEREN, F. B. P. S.

One cannot understand a student of human nature entirely ignoring Physiognomy, though a really good phrenologist has no need to resort to it to assist him in giving correct delineations.

There is character in everything: by form, shape and colour we perceive and differentiate; hence we must believe in Physiognomy which reveals character in the face and features, and though people more generally judge the characters of their fellows physiognomically, this being an easy and convenient method, yet Phrenology, as a system of character-reading, is superior to Physiognomy.

Phrenology goes more deeply into the subtleties of mind manifestations, is more philosophical, and thus requires greater experience and study to understand and apply it; and although Physiognomy has its value, yet it may be accounted superficial when compared with Phrenology.

It is interesting to read and study character from all standpoints: lest Phrenology, however, should be underrated it is well to state that there is no need to adopt physiognomical means when it is conveni-

ent to examine the phrenological developments, excepting to take into account the temperaments and quality of organisation.

Though useful as far as it goes, I have always looked upon Physiognomy as a second-hand means of determining character, not nearly so comprehensive, extensive, or reliable as Phrenology.

The two systems may be briefly explained. In the first place, the brain is the recognised organ of the mind, or the medium through which the mind manifests its power; according to the size, shape and quality so will intelligence be manifested. The continued action of the mind—the organ of which is the brain—leaves its impression, and determines the formation of the features; yet before any particular characteristic is permanently indicated in the face, temperament or physique, the conditions instrumental in developing these facial and temperamental qualities must first have been active in the brain and consequently shows in the formation of the head.

The continued action of the mind forms the features, the face is thus the mirror of the mind, and like the face of the clock indicates the interi-

or workings. It will thus be seen that Phrenology and Physiognomy are not antagonistic, but complementary, and the one system may be used as a means of confirming the other. Phrenology, however

gives the first and most permanent indications of the talents, capacities and dispositions of individuals, and is the more basic, philosophical practical, complete and reliable of the two systems.

The Development of Occult Power

BY J. H. CASHMERE,

LESSON II.

There is inherent within the soul of man a never-dying Faith. He may doubt it, deny it, strive to banish it, refuse its recognition; and though it may be driven into the silence for a time, yet does it ever return at unexpected moments, assuring him that all will yet be well, notwithstanding a continual multiplicity of adverse appearances.

In rare moments of inspiration the inflow of divine breath arouses the smouldering fires within, until glowing with new life they suddenly blaze forth with dazzling brightness, illuminating the shadows and secret recesses of the inner self until many a formerly somber casket glistens with undreamed-of gems of Wisdom.

There is nothing new within or without. All that has ever had or ever will have existence, exists eternally in the Now; and were the inspiration of the Infinite to forever feed the flame within and fully

illumine the fathomless depths of the soul, then perchance there should be revealed unto us an innumerable host of Truths—Truths hidden away and forgotten in the secret vaults of the soul since they were garnered there from reality countless eons ago. Nor should it excite our wonder if in that incomprehensible Past the immortal soul had gathered unto herself the elements of ALL POWER.

Have you not felt the glowing warmth of the invisible presence? Have you not been moved by the quivering of the ALL-POWER within? Have you not believed in moments of deep seriousness that there was recognisable within your being the presence of a mysterious and inexplicable energy, which could you only command it, would gain for you the highest expression of love, health, happiness and success—the greatest well-

being? Then let me assure you, awakened soul, the conviction inherent within your consciousness is not delusive. There is a Power within, which once grasped firmly by consciousness, will enable you to gain all these things, and this is the message I am sending you, full and free. *The knowledge of OCCULT POWER is at hand, the DELIVERER is here!*

No matter what your past beliefs have been, no matter how long you have vainly sought for the hidden (occult) Power to transform the erring self, no matter how many times you have attempted to gain a higher expression of all that is good, true and beautiful and have failed; if you will carefully read this essay and assimilate the truths contained herein, the inherent divinity of your nature—the SUPREME FACT of being the LAW OF CHOICE—will henceforth impel you to manifest a higher, brighter, happier and healthier life than ever before.

I am making no false promise or idle claim. I literally mean every word I say. I am inspired to reveal unto you *the secret of all power*. The information to be imparted to you in this essay has enabled me to gain an insight into the law of life, accompanied in many cases by Power approaching the miraculous. It will do

the same for you; with its aid thousands have been helped to selfcontrol, happiness and success. It will help you. It will bring you into *oneness* with Infinite Power. It is the grand arcanum, the philosopher's stone, the secret of secrets, hitherto shrouded in unpenetrable and inscrutable mystery. It is that universal principle permeating all things and superior to every other element. By its aid you may ascend the golden stairway leading up to the heights of Spiritual wisdom, whence the soul, gaining but a momentary glimpse of Omniscience, emulates Omnipotence and becomes transformed into the likeness of ~~the~~ Eternal. O Infinite Spirit of Truth, guide us on our way!

Before you can assimilate the knowledge which I am about to present, before you can become illumined by the light of eternal truth, that barrier in the doorway of your soul, that monument of ignorance and superstition whose shadow has long darkened the inner consciousness and shrouded the soul in the deepest gloom, that monstrous concept, EVIL, must be broken down and its elements dispersed. Happy are they who are already free from its shadow.

I say unto you that all your aspirations to POWER are utterly vain as long as you believe in the

reality of *evil*, as long as you admit the existence of an erratic element or substance ungovernable by Supreme Law—that will not obey when wisdom speaks. I say unto you that until the concept, *evil*, is eradicated from your mind, that you must for ever remain hopelessly impotent—must forever remain in that spiritual darkness which knows not Faith.

In order to show that idea of *evil* is untenable I will present the following proposition with its corollaries and subject them to the three great criteria of truth.

That expression of being popularly known as EVIL is no more or less than a manifestation of ignorance, and is, therefore, remediable by knowledge.

Corollaries: Evil, that is, ignorance, being the absence of knowledge, cannot exist in the presence of knowledge. 'Necessary Evil' is a necessary concomitant of ignorance.

Every incarnate soul, whose corporeal body is so organised as to permit the manifestation of intelligence or sanity, may acquire knowledge, may overcome ignorance; and thus is potentially omniscient, and inherently divine.

As physical deformity alone is evidently responsible in certain instances for the incarnate soul's inability to acquire knowledge or express

sanity, we are sure from the uniformity of being we should affirm as axiomatic that the nature of *every* soul—*every* atom of substance—is inherently divine.

The primary test of that kind of truth which we are entitled to assume without mediate proof is SELF-EVIDENCE.

Through that self confidence of consciousness, *intuition*, which stands between us and universal scepticism we are assured that we may accept as reliable the testimony of our reason and senses. By the eye, we perceive a colored or figured surface; by touch, the temperature, roughness or smoothness of objects; by the muscular sense, or sense of gravity, their weight; and by *reason*, that knowledge of law which arises from the perception of spiritual (motion) and material (substance) uniformity, we perceive the impotency and danger of ignorance. we recognise that the same cause under given circumstances always produce the same effects.

Thus the contemplative mind is convinced that it needs no further proof that it correctly recognises the form, condition and attributes of objects than that gained by the perception of the things themselves. Selfevidence is, therefore merely conscious perception; either of facts of environment, or of those facts which being previously perceived through

the concomitant memory continue to inhere in consciousness. The external and internal facts shine by their own light and are thus recognisable without illumination from any other source. Their existence is so plainly evident that we do not seek further proof, and were such offered it would not add to the strength of our conviction we would rather feel it to be an unnecessary encumbrance, almost an insult to our conscious perception.

It is through the generalization of individual self-evident truths, that axioms are established. We see that *whole* of some object is greater than a *part*; that two quantities which are equal to a certain quantity, or equal quantities which are equal quantities, are equal to each other; and we are sure from the very nature and consistency of things that we should affirm the same of every other set of wholes and parts, and of every other similar set of quantities. Hence through the generalization of these individual percepts we have the general maxims or axioms: *A whole is greater than a part; quantities which are equal to the same quantity, or equal quantities, are equal to each other.*

We see, therefore, that this frequently misunderstood and misrepresented self-evidence is not a mere feeling or emotion belonging to the sensitive part of our nature, nor a blind instinct or a belief in what we

cannot see. It is not, as represented by Kant, the mind imposing or superinducing on the thing which may or may not be in the thing, it is simply a mental perception of what *is* in the thing—it is merely conscious perception, the perceiving mind (subject) perceiving the actual thing (object).

Objectively being merely a projection of subjectivity, the inherent nature or subjectivity of an object is known through the contemplation of its attributes or manifestations. Whether we are aware of it or not, it is this *Law of Correspondence* which permits us to gain an instinctive insight into the inherent nature of things, "As is the outer, so is the inner," is the mystic counter sign which opens the door of the Unknown and reveals the mystety of the invisible presence "the thing in itself." It is this fundamental law established by the ancient philosophers, which renders untenable the position of those Agnostics who assert that "all being, including God and the human soul, is unknown or unknowable." For when we recognize the axiomatic principle that "an entity and its attributes or manifestations are identical in essence," and are able and to ascertain the attributes or manifestations of an entity, we may correctly say that we know that entity itself. There can be no dividing line between the objective and

subjective nature, for a void in substance is unthinkable; but were a vacuum surrounding subjectivity conceivable, the latter could not project itself into objectivity and become manifest, as *actio in distans* is impossible, as in the words of Newton, "that one body may act upon another at a distance, through a vacuum, without the mediation of anything else, by and through which their action can be conveyed from one to another, is to me so great an absurdity that I believe that no man who has in philosophical matters a competent faculty of thinking can ever fall into it."

Applying the primary criterion to the proposition stated, we find it self evident in the majority of cases that that which is termed evil is simply a manifestation of ignorance, which disappears directly as knowledge comes; hence arises the axiomatic

truth, *'as we grow wiser we become better'*.

The 'necessary evil' arises from the lack of intelligent foresight. Through not foreseeing the future we may be drawn into undesirable complications from which there can be no escape except by the suspension of some physical law. The latter being improbable not to say impossible, we encounter a 'necessary evil.' For instance, if we were to embark upon a ship which through the operation of laws to us unknown is destined to perish with all aboard, it is inevitable that we shall also perish; but if we knew in advance that the ship was to founder, the conservatism of our nature would prohibit us from taking our journey upon that particular vessel. Thus may we give Destiny her conge!

(To be continued.)

Keeping Young

A Course of Instruction in the Principles of Health.

By Uriel Buchanan.

LESSON III

(Continued from the last issue)

UPLIFTING AND EXPANSION EXERCISES—The following exercises recommended by Dr. James W. Wilson will cause the uplifting and expansion of the body

and physical and mental improvement of the individual:

Exercise 1.—Stand with the feet close together; take full breath; and

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 the opposite sides of the room.

Exercise 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 3.—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 4.—Reverse the preceding. Raise right arm, inhaling breath. Hold breath, extending arm upward and over toward the left side.

When the body is erect and expanded, the heart, lungs, stomach, liver, intestines, hang freely and have space in which 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 organs habitually carried in their proper place in an expanded body.

THE RENEWAL OF YOUTH BY REGENERATION.—The organs of generation have but two uses: the first and most constant of these is to generate energy for the purpose of vitalizing the body and brain; the second and occasional use is procreation. Man should control and transmute this life-element generated in the body and utilize it for the increase of mental and physical power. When it is perfectly normal and is subject to the dominance of the intelligence, it is used for the health and vitalization of the body and mind, giving mental clearness and making possible the realization of all that is good and desirable. If it is dissipated for sensual gratification, the mind loses the ability to see and understand what is true and good.

The renewal of youth demands self-control and conservation of the vital fluid or elixir of life, which is the sustainer and builder of the body. The loss of it leads to premature old age and to sickness and infirmity. It is the circulation of the vital fluid which regenerates the blood and feeds the brain. The clogging of the blood-vessels and the organism in general by the excessive amount of good forced into the body and not assimilated, is removed by fasting; and by a continued attention to diet, reducing the food supply to the minimum, and living the

regenerate life, the body may be kept in a state of perfect health and consequent longevity. In generation the body becomes a leaking vessel which will not hold the living water. In regeneration man finds that he has power within him to transmute the seed of life into a veritable fountain of youth which vitalizes the body and imparts hitherto unknown vigor to the mind, causing him to excel in every kind of knowledge to which the mental powers are directed.

Under normal condition, mere the association of the sexes, quite apart from carnality, will satisfy all the demands of the sex nature. Men and women should learn to control themselves and live in harmony with nature's laws. Perfect harmony and health and lasting happiness are produced by the chaste love of the opposite sex. Everything is obtainable through a chaste life, a life of self-control, and everything desirable is lost by indulgence. Without regeneration the promise of renewed youth cannot be fulfilled. The vital fluid is the sustainer and builder of the body. The loss of it is the cause of more than 120 different diseases. Without it there can be no permanent increase in physical or mental power. Transmutation of the vital fluid clears up the intellect, gives strength and decision of character and directness of

purpose and makes possible the achievement of the highest degree of material success, as well as permanent health and happiness.

TRANSMUTATION EXERCISE.—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. 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. 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. The perfection of the individual can be attained only through regeneration. Conserving the sex force gives life to the stomach and restores vitality to the nerves. The brain cells are kept in a healthy condition and the mind attains its highest efficiency. The nerves are steady and under control. The eyes are sparkling and full of life. There is increased mental and physical power, a greater ability to enjoy life, to develop the higher nature and attain longevity.

Distant Clairvoyance

By Swami Bhakta Vishita.

In what is known technically as Distant Clairvoyance we have the manifestation of clairvoyant vision in the direction of scenes and things beyond the range of the physical vision. In this place 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, moreover, the clairvoyant is able also 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.,

There are three ways in which the phenomena of distant clairvoyance may be explained, viz., (1) Perception of the radioactivity of material objects; (2) Perception by means of an astral current; (3) Perception by means of the projection of a Thought-form; and (4) Perception by travelling in the astral body. I shall call your attention briefly to each of these in turn.

Perception of the radio-activity of material objects. Some writers on the subject of what may be called 'the physics of occultism,' seek to explain the phenomena of distant clairvoyance by the fact

that all objects are constantly throwing off radiations in all directions—radio-activity of all material objects now being accepted as fact of modern science. These rays are like the rays of light or heat, although of a much higher rate of vibration and intensity, and though the most delicate scientific instruments are able to register some of these it is still practically admitted by science that the highest of the radiations are beyond the scope and field of even the most sensitive instrument yet known to science and this is saying much when it is remembered that some of the delicate instruments of science are so sensitive that they are able to register the heat waves of a candle at the distance of one mile, while others are able to record the presence of certain chemical elements in the most distant of the visible stars, by means of the light waves carrying certain vibrations.

Under this theory the clairvoyant sense is capable of registering and interpreting these higher vibrations which are beyond the power of even the most delicate instruments of science. It is seen that these vibrations once granted (and science tacitly admits their

presence) then ordinary distances on earth would be no barrier at all to the action of clairvoyant vision capable of registering them. Moreover, in such case all intervening objects would be penetrated by these waves, and as a writer well says: 'they would be able to cross one another to infinity in all directions without entanglement, precisely as the vibrations of ordinary light do.'

It is not to be understood, however, that all occultists base their teachings regarding the nature of distant clairvoyance upon the above stated theory—in fact, most of them prefer the hypotheses which best fit into their own experiences, which we shall now consider.

(2) *Perception by means of an astral current* I prefer in considering this particular phase of clairvoyance to quote from a writer who specialises upon phenomena of the astral plane, as follows: 'what is really done by the clairvoyant who adopts this method is not so much the setting in motion of a current in astral matter, as the erection of a kind of temporary telephone through it * * * It is possible to make in astral matter a definite connecting line that shall act as a telegraph wire to convey vibrations by means of which all that is going on at the other end of it may be seen. Such a line is established, be it understood, not by a direct

projection through space of astral matter, but by such action upon a line (or rather many lines) of particles of that matter as will render them capable of forming a conductor for vibrations of the character required.

'This preliminary action can be set up in two ways—either by the transmission of energy from particle to particle, until the line is formed; or by use of a force from a higher plane which is capable of acting upon the whole line simultaneously. Of course this latter method implies far greater development, since it involves the knowledge of (and the power to use) forms of a considerably higher level; so that the man who could make his line in this way would not, for his own use, need a line at all, since he could see far more easily and completely by means of an altogether higher faculty. Even the simpler and purely astral operation is a difficult one to describe, though quite an easy one to perform. It may be said to partake somewhat of the nature of the magnetism of a bar of steel; for it consists in what we might call the polarization, by an effort of the human will, of a number of parallel lines of astral atoms reaching from the operator to the scene which he wishes to observe. All the atoms thus affected are held for the time being with their axes ri-

gidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look. This method has the disadvantage that the telegraph line is liable to disarrangement or even destruction by any strong astral current which happens to cross its path; but if the original effort of will were fairly definite, this would be a contingency of only infrequent occurrence.

'The view of a distant scene obtained by means of this 'astral current' is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those upon a distant stage, but in spite of their diminutive size they are as clear as though they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight. It will be observed that in this case the seer does not usually leave his physical body at all: there is no sort of projection of his astral vehicle or of any part himself towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has, to a certain extent, the use

of his physical powers even while he is examining the distant scene; for example, his voice would usually describe what he saw even while he was in the act of making his observations. The consciousness of the man is, in fact, distinctly at this end of the line.'

(3) *Preception by means of the projection of a thought-form.* The writer previously quoted, gives the following interesting view of this third phase of distant clairvoyance: 'All students are aware that thought takes form, at any rate upon its own plane, and in the vast majority of cases upon the astral plane as well; but it may not be quite so generally known that if a man thinks strongly of himself as present at any given place, the form assumed by that particular thought will be a likeness of the thinker himself, which will appear at the place in question. * * * None of the consciousness of the thinker would, however, be included in this thought form. When once sent out from him, it would normally be a quite different entity—not indeed absolutely unconnected with its maker, but practically so as far as the possibility of receiving any impression through it is concerned.

'This type of clairvoyance consists, then, in the power to retain so much connection with and so much hold over a newly-erected thought-

form as will render it possible to receive impressions by means of it. Such impressions, as were made upon the form would in this case be transmitted to the thinker—not along an astral telegraph line, but by sympathetic vibration. In a perfect case of this kind of clairvoyance it is almost as if the seer projected a part of his consciousness into the thought-form, and used it as a kind of outpost, from which observation was possible. He sees it almost as well as he would if he himself stood in the place of his thought-form. The figures at which he is looking will appear to him as of life size and close at hand, instead of tiny and at a distance; and he will find it possible to shift his point of view if he wishes to do so. Clairvoyance is perhaps less frequently associated with this type of clairvoyance than with the last, but its place is to some extent taken by a kind of mental preception of the thoughts and intentions of those who are seen.

'Since the man's consciousness is still in the physical body, he will be able (even while exercising this faculty) to hear and to speak, in so far as he can do this without any distraction of his attention. The moment that the intentness of his thought fails the whole vision is gone, and he will have to construct a

fresh thought-form before he can resume it. Instances in which this kind of sight is possessed with any degree of perfection by untrained people are naturally rarer than in the previous type, because of the capacity for mental control required, and the generally finer nature of the forces employed'.

4. *Perception by travelling in the astral body.* In this last phase of distant clairvoyance, an entirely different element enters; and this element is very difficult to explain or describe to persons who have not acquired a previous general acquaintance with the subject of the astral body. I shall say that this finer body of man is capable of becoming practically detached from the physical body, and of travelling at will on the astral plane to almost any distance on the planet. In fact, while this performance consciously is a power confined to comparatively few advanced persons, at the same time many persons unconsciously travel in the astral body when the physical body is wrapped in sleep, and the memory of these astral experiences are afterward often recalled as dreams.

In clairvoyance by travelling in the astral body, the clairvoyant's consciousness is no longer bound

up with his physical body, but is at least partially transferred to the astral body at the scene in which the latter is travelling. Consequently, the clairvoyant is able to do just about what he would in the physical body were he visiting the distant scene in that way. He may move about at will, and examine objects at his pleasure. The writer before mentioned says of the clairvoyant of this type: 'The clairvoyant may move about quite freely and rapidly in any direction, and can find without difficulty any place pointed out to him upon a map,

without either any previous knowledge of the spot, or any object with which to establish psychometric rapport with it.'

In short, a clairvoyant manifesting this last mentioned phase of the power may practically roam the world at will, in person, and observe its objects and scenes just as truly as if he were traveling in the physical body. This, however, is a very rare form of clairvoyance; and in fact belongs to a plane of power considerably higher than that of ordinary clairvoyance.

Don't Be Sorry

SHERLDON LEAVITT

Did I hear you say, 'I am sorry'?

Why are you sorry? Did you not do the best you could do at the time? Did you not seek the true way and then follow it? Then why are you sorry?

On, I see you have come into a rough way. The path is thorny, and rocky and precipitous. Well, my dear, are all good paths smooth and easy? Because the way grown unpleasant have you a right to infer that it is a wrong way? Jesus said the true way was straight, narrow and difficult. The broad, easy,

down hill course is the wrong one. Then why are you sorry?

You have lost friends and money in following the course. What of it? Remember the words, 'Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely'.

'Yes', you say, 'But that was in following the Christian way'.

What is the Christian way? It is a way of love, faith and helpfulness. Have you not been following such a course? If not you are in the wrong way. If you have been following

such a path, never mind the hardships, but rejoice and go right onwards.

You fear you have been unkind?

Why? Because you have hurt someone's feelings? That is no proof of your unkindness. It is often a mercy to bring tears to the eyes and sorrow to the heart of another. The most wayward weep easily on being reprimanded or crossed. Sometimes our true way runs right through the stoutest opposition of friends who weep at our persistency, and denounce us when tears prove of no avail. Jesus caused his parents much concern and many a tear by his seeming lack of regard for their feelings. But he was 'about his Father's business'. And so ought we to feel in regard to our mission; we are all truly about our Father's business. But all are not equally faithful to it.

So don't be sorry

'But I fear that, in following my present course, which still commands my heart's approval, I shall lose the little competence I had laid by, and then shall have no provision against a rainy day'.

Are you going to let such a possibility divert you from a conscientious course? Would you hesitate for a moment to do what you were impelled to do by the deep impulses of your being, even though every

dollar were to be lost by obedience? I hope not. He who hesitates is lost.

Oh, you are sorry because you scolded your son last evening

I see. Well now, do you want to be a wise and consistent parent or a weak and vacillating one? You scolded the boy because he deserved a reprimand and now don't be sorry because you did so. You did what seemed best at the time. But you now feel I suppose, that better results might possibly have been secured from a course of moral suasion. That may be true. Possibly, you have done more scolding of late than the case really demanded. But if you feel so, don't be sorry. To be sorry is like any other irregular and spasmodic action, always deteriorating in its effects. You are to consider effects on yourself as well as him. If you can see that it would have been better to reason with him in a calm and strong way, without the talk taking the nature of a scolding, keep the conviction to yourself; don't feel sorry, but rejoice that you have learned a better way.

But when one has done another an injustice is it not better to confess it and ask forgiveness?

No! no! no! A thousand times no! and particularly when it is a child who is the aggrieved one. To confess error to a child is not humiliating, but it is destructive

good government. What is more, parties. If you can see that you do not follow your scolding with unusual indulgence and tenderness. Carry a steady, strong and kind hand if you hope to retain your son's regard. But be all the time learning. Remember that during the period of child training the parent is developing coincidently with the child.

If one has done you an injury, wouldn't you like to have him confess it?

Well, yes in my selfishness I might enjoy such a course, for it would put him the more in the range of my domination. But I prefer to have no one whom I love confess that he has done me an unmerited injury, for that act would have a tendency to weaken him in his own esteem as well as mine. All I ask is that he do better next time. The people who are continually confessing their errors are the very ones who are continually giving offence. They have fallen into a vicious circle from which only a strong hand can rescue them. It is noble to forgive but it is ignoble to be sorry enough over what, when done, seemed just and wise, to have wrung from one a confession of error.

I am not now speaking of what is agreeable to the feeling of him who is aggrieved, but of what is for the good of both

parties. If you can see that you have been small, and unnecessarily severe towards anyone, choose the first suitable occasion to do a generous act and thus repay your obligation. The ultimate effect will be far better for both the individuals involved.

Don't be sorry, either, because on a recent occasion you confessed an error to a friend only to receive a rebuff. You did what you thought kind and best at the time, and should you now fall into another error in repining at a lesson which, from its emphasis, is will do you much good by thereafter impelling you into a wiser and pleasanter course? Certainly not.

Don't be sorry over any action undertaken by you with deliberation and thought. Over things done or said in uncontrolled anger you may be sorry, but grief should be turned into a strong determination henceforth to be master of yourself, rather than a weak confession of lack of self control and a weaker plea for forgiveness. People rarely do wrong through deliberate intent, but through ignorance of their best course and their own powers of guidance and self-mastery.

So I say, Don't be sorry, but rejoice that you are able to recognise your failures so as the easier to rise

to the height of motive and demeanour on other occasions. We could all do better; but it is enough that we continually try to rise and press towards the mark, though we have no assurance of ever reaching it.

I must not conclude this friendly talk without giving you my deep reason for offering you such unusual advice. So read carefully.

Earnest souls are always seeking guidance. They believe that there is an Over Soul capable of leading them in a right way. The right way is not always the shortest and most agreeable way. We all have to pass through experiences, and, through contest and triumph become entitled to better things. Accordingly, there is no occasion to repine at a course which is tedious because of difficulty, but rather is there every reason to rejoice. We do sometimes cry out, in a moment of weakness, 'Oh for rest!' But an emotion of this kind only makes our way the harder.

Now, trusting our guide and moving onwards over strange paths,

we should beware of doubts which cause distrust, for it is only our strong unwavering faith which makes any way right. Doubt and fear change the very character of the course. To doubt the way signifies distrust of our guide and removes our only reliance. We must have a trust which cannot be shaken. It is our only salvation. Though in moving forwards we fall upon thorns, stumble over stones, and find the path of darkness—though we come up against what appears to be a wall directly athwart our path—we are not to question, but to push with all our might, throwing our strength against every obstruction, since it lies in our way and we must move onwards. If we do this, then we shall find what seemed like an impenetrable wall is nothing more formidable than a painted screen, through which we pass to find ourselves in a 'broad place' and in a truly comfortable situation.

So don't be sorry, but rejoice and believe.

Phrenological Reading of Mr. Lloyd George

BY J. MILLOTT SEVERN, F. B. P. S., Brighton.

[The following phrenological sketch of our new Prime Minister was printed and published in April, in 1903, and will be of interest to-day as having been somewhat prophetic. Mr. Severn, in November 1909, had another personal interview with Mr. Lloyd George, when he discovered that, during the interval of seven or eight years, his head had increased in circumferential measurement from being nearly 23 inches to 23½ inches, and that the increased development was particularly shown in the intellectual lobes.]

'There is nothing speculative in saying that Mr. Lloyd George, M. P., is a genius of a very high order; the size and formation of his head and texture of organisation decidedly indicate it. Whatever his achievements up to the present may be, they give but an inadequate idea of the extent of his capabilities. Recognised political leaders will have to look to their laurels if they would hold their own beside a mind so colossal in its power and far-reaching in scope and breadth of intellect. Health permitting, he has, without doubt, an important and great future before him.

'His head is large, being nearly 23 inches in circumference around the Perceptives; length, 7 7-10ths; width at Executiveness, 6 2-10ths; at Ideality 6 inches. It is high and broad in the

frontal regions. There is no show of weakness in any group of organs. A great factor, too, in the manifestation of his intellectual powers, is his high-toned quality of organisation. His temperament is highly nervous, but fibrous. His mind is exceedingly active; his constitution fairly durable, yet he needs to economise his physical powers. The great activity of his mind results in considerable strain on the physical constitution; thus there is much liability to over-do.

'Mr. Lloyd George is a typical Welshman, possessing a high order of intelligence. He is exceedingly thoughtful, reflective, studious, poetic, musical, social, domestic, sensitive, suave and adoptable; but practical, lower-like, shrewd and intuitive; has a marked sense of humour, keen discriminative judgment, an exceedingly comprehensive mind, and great powers of expression. His social, domestic, and aspiring groups of organs are strongly represented. He is very friendly, warm-hearted and affectionate; particularly fond of home, and of children, animals and pets; is exceedingly sensitive and aspiring; has much sense of propriety, without being in any way formal or conventional. Has well-marked ambitions; fairly good control over his feelings; is confident, though not largely endowed with self-esteem. Has courage and enthusiasm to push forward

and maintain what he feels to be just and right, and he is naturally very progressive.

'His moral organs, especially Benevolence, Conscientiousness and Spirituality, are strongly developed. He is broad in his religious views as in other matters. He is very benevolent, generousminded, sympathetic, and possess a strong sense of justice.

'Powerful as his other qualities are, the great strength of his brain is manifest, especially in the frontal or intellectual lobes. His broad, high and massive forehead—(large Causality, Comparison, Human Nature, Mirthfulness, Constructiveness, Ideality, Language and Agreeableness)—is indicative of a broad comprehensive mind, an exceedingly capable intellect, liberal views, great planning, organising and reasoning powers, critical acumen, constructive, creative and inventive genius; a powerful sense of humour, keen intuitive perception, remarkable scope of mind, poetic sentiment, literary ability, a high endowment of imagination and mental resourcefulness combined with very practical qualities of mind, and a very alert, earnest, enthusiastic, and impressionable nature.

'He has large Language, giving him fluency of verbal expression; and he has on the whole a remarkably good memory. Like the majority of the

Welsh he is strongly endowed with the qualities of music and poetry. His love of perfection, and of whatever is beautiful in nature and art is striking, and he is an excellent reader of character.

He is moderately hopeful and optimistic. Has well-developed Firmness, giving perseverance, stability and adherence to principles. Has a fair endowment of Concentrativeness, yet is active, restless, go-ahead, and able to attend to many matters following in quick succession without becoming confused. He has much intensity of action, combined with great mental and physical energy. The width of his head above and behind the ears gives him great executiveness of purpose, forcefulness, courage, diplomacy and power of endurance. Though quite open-minded, candid and sincere, yet he is exceedingly cautious, judicious, tactful and prudent.

'Mr. Lloyd George is a statesman, public speaker, lawyer, writer, endowed with exceptional mental powers, originality, comprehensiveness of mind, breadth of understanding, a high moral tone, eloquence, wit, executiveness, and practical common-sense judgment. In carrying out his mind's powers to the fullest, he is capable of exerting an extended influence, highly beneficial to his follow-men in the progressive welfare of mankind."

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Psychic Circle

As announced in the last month's issue of *the Kalpaka* we sit to-day punctually at 6-30 A.M. and 8 P.M. and will continue to do so every day for full three months. Sitters may test the benefits that are promised and if the results are encouraging we hope to make further arrangements for attaining higher results. The further plans cannot be communicated through the open pages of *the Kalpaka*. A special code will be formulated and its key supplied to the earnest sitters and other necessary steps taken for the continuance of the circle.

We are pleased to note that our proposal has met with the approval of many of our adherents. One friend writes to say:

'With profound respects I feel the greatest pleasure to read the formation of a Psychic Circle from 1st April next. This will bring immense good to all. I have been longing for such a circle in India. In America, such have been long started. The Segno Success Club Atkinson's Psychic Attraction, etc. have been working for a long time. They are of no use to us owing to the unsuitable time. I was much distressed so long. I now find that we shall have the best sunshine at last and all evils, sickness, poverty and distress and want will be eradicated. For myself I am delighted and with all my heart and soul shall work and bring the suffering multitude to come within the sunshine of the circle. One or two trials will convince them of the immeasurable benefits they would derive.'

Another friend writes:

'I am willing to take part in the Psychic Circle. I am already in the habit of practising the concentration for the development of the self at bed-time daily. The object of my concentration is the (self) ever present and



disinterested witness of my thoughts, whose locality during the concentration, [i. e., when according to the Yoga Sutra the transformations of this thinking principle are completely suppressed] is felt inside my forehead. From the above you will be able to guess that I have to some extent progressed in Will Culture, Self-control, Non-attachment, etc., as the purpose of my concentration is only to ripen it into a confined habit and thus to enable Purusha alone to shine in perfect bliss and peace at all time. I shall certainly be very grateful if you will very kindly give me any instruction which would be useful in hastening my progress, particularly in the way of passing from the Conscious Samadhi into an Unconscious Samadhi."

When such highly developed sit for the circle the sitters are likely to

derive immense benefits.

Work, work and work honestly and you are sure to reap good results. Even from a selfish stand-point of view, an honorable, active, generous temperament cannot but tend in the long run to one's personal advantage. If there appears to be inadequate compensation, yet the lessons that can be gathered from experience alone shall become rightly used. As long as you keep acting, responding to your ideas as they are born within you, continually on the march you will not fail to achieve results.

The Indwelling Christ

BY HENRY PROCTOR M.R.A.S., F.R.S.I.

A special stewardship of the Gospel was committed to the Apostle Paul which he calls 'My gospel,' and—'the gospel of the glory of the blessed God—and' of the unsearchable riches of Christ.' It was the Gospel of the Mystery which had been kept secret through times eternal, and hid from all ages and generations until it was first made known to the Apostle Paul. 'He was the first great Initiate of the Great Mystery of the indwelling Christ; 'Christ in you the hope of glory.' It was not revealed at Pentecost being quite distinct from the Pentecostal Baptism of the spirit, for Paul himself was baptized with the

Holy Spirit and began to proclaim the Christ immediately at Damascus. But when it pleased God (as he says) to reveal His son in me, I went into Arabia. This means apparently that like the blessed Master, he went into the desert and there continued until he realized that 'Christ was formed in him.' Afterwards he imputes everything that concerns life and salvation to the indwelling Christ.

as 'Formed in him (Gal IV 19)
'Living in him (" II 20)
'Energising him (" II 8, Col 1 29)
'Glorified in him (" II 24)

He travailed with birth pains for the Galatians that Christ might be formed in them, and his continual supplication for the Ephesian Church was that Christ might inhabit and dwell permanently in their hearts by faith. It is seldom that he repeats the words of Jesus, but how marvellously does he elucidate and expand them. Jesus says 'I am the way, the Truth and the Life.' Paul says 'As ye received Christ Jesus the Lord, so walk in Him, rooted and builded-up in Him' growing up in all things on to Him.

The life of each individual saint should be a replica of the life of Jesus. They are circumcised at him to the stripping off of the body of the flesh, as that is fleshly desires should trouble them, they are jointly crucified, jointly raised, and share even now in his ascension glory, so that they are said to be jointly seated with him in the heavenless far above all principality might and dominion. For they are members of the Body of Him to whom all things are subject; for God has put all things under His feet.

Recent Progress in Psychical Research

HERBERT CARRINGTON IN 'AZOTH'.

Science may be conceived as a giant Octopus, whose waving arms continually stretch out and grope in the blackness of the Unknown for new and important facts—for discoveries—for additional knowledge. In no branch of our investigations is this more typified, perhaps, than in the researches in the realm of the Occult—in that branch of psychic investigation which deals with the Borderland of Two Worlds—with that intermediate, twilight realm wherein dwell unknown entities, strange powers, and whereof we derive just enough knowledge to

tempt us ever onward, while baffling final analysis.

Yet progress has been made in this realm! We often hear the remark that no definite forward step is ever taken in this field of research; but this is notoriously untrue. Perhaps in no other line of investigation has more progress been made than in this, with the same length of time! We must constantly bear in mind that scientific investigation along these lines is but 30 years old—as compared with many centuries devoted to anatomy, astronomy, chemistry, physics, and other sciences.

And, at the beginning of our investigation, hypnotism, somnambulism, subconscious activity, multiple personality, and many odd facts—now universally accepted by orthodox science—were deemed incredible and unbelievable. Telepathy is slowly but surely gaining acceptance and credence; while other manifestations—such as clairvoyance, thought-photography, haunted houses, and the like—are still held to be unworthy of belief. Yet they too are slowly gaining acceptance, and I venture to predict that the day is not far distant when such manifestations also will be accepted and studied, as a matter of course—and even more dubious phenomena as yet unrecognized.

In the present article, I propose to lay before the reader, very briefly, a few of the more important achievements of psychical science—more particularly, those dealing with curious psychological and biological phenomena, which represent a legitimate and readily intelligible extension of our present knowledge.

St. Paul asserted that we possess a 'natural body and a spiritual body'—and many recent researches and experiments have tended to prove that we possess, in addition to this gross physical body of ours, a

* A monthly journal newly started by the Azoth Publishing Co., Chicago-Ill., U. S. A. "description 2 sh. 0d.

finer and more etheric vehicle, a 'double,' a counterpart, exactly resembling the physical body in appearance and capable of being detached or severed from it, at times, and of being projected outwards, into space, at the will of the experimenter. This 'body' is the seat of the emotions and feelings, as well as being the vehicle of consciousness, and yet is invisible and intangible to us, under ordinary circumstances. The natural inference to be drawn from these facts is that this body continues to persist after the death of the physical body, and continues to be the vehicle of consciousness, in much the same instrumental way that our physical body is now.

Of course, the first thing the sceptic will demand is proof that such a 'body' exists at all. He is so accustomed to believe that life is inseparable from the physical organism that he cannot bring himself to believe that life can exist as a thing apart—an 'independent variable' in the world, as William James would say. Now, whether or not such an 'astral body' exists is a question, not of theory, but of fact, and if it can be proved that it actually exists, then our preconceptions will have to be reformed to include this wider view. As no proof is equal to that of personal conviction, I shall describe, very briefly, the necessary steps, by means of which almost

anyone can, in time, succeed in experimentally projecting his own 'astral body'. Once he has succeeded in this, he can no longer doubt its existence!

It must be understood, first of all, that there is a certain outflow of nervous energy in all of us—beyond the limits of the physical body. With some people, this is so intense as to be noticeable, and it then produces movements of physical objects (telikinesis) or renders the subject supernormally open to influences from without (exteriorization of sensitivity). Delicate instruments have been devised to test this vital radiation, such as the biometer, the strenometer, etc., and the objectivity of the emanation has been proved in this way.

There are certain dangers in connection with these 'projection' experiments, which have also been studied at length by competent investigators. Through some fault in the experiment, injury to the subject may result—chief among them being the violent and too-rapid return of the astral body to the physical—a phenomenon known as 'repercussion'.

The ability of the experimenter to project his 'astral body' depends partly upon this nervous outflow, and partly upon the occult use of the will. This must be dynamized into great power; but it is not the conscious will which is used for

these experiments, but the *subconscious will*—which very few people know they possess at all. This is the will which is active in somnambulism, trance, and kindred states. It can be cultivated into an actual, powerful entity.

The next step is to loosen the etheric body from the physical, and this can be done by going all over the body in thought, and *willing* that the bodies be loosened at the various points in turn. This done, fix all your mental energy either upon the solar plexus, or at a point low down on the forehead, between the eyes* and will that you be projected outwards, into space. Endeavor to transfer your consciousness to this externalized body; to see with its eyes, hear with its ears, and feel with its body. After a period—longer or shorter as the case may be—you will feel yourself identified with this created body, and you then must learn to use or manipulate it—travel in space (sense of direction), and establish its objectivity. In order to do this, experiments have been conducted in which these 'bodies' have been enabled to affect delicate instruments, impress photographic places, and cause sulphide of calcium screens to glow (as they do, in the proximity of an 'astral' body).

* There is a diversity of opinion among psychic students as to which of these is the more efficacious point of egress.

These experiments, in addition to the testimony of those who have seen the figures, seem to prove their objectivity in a convincing manner.

The fact itself once established, fresh experimenters—who are ahead of all others in the world in this particular line of research—have studied the conditions—such as age, sex, humidity, temperature, light, clothing, position, etc.—under which the experiments succeed best, as well as the possible dangers (of four kinds) which may occur in connection with the experiments.

Having once proved the objective reality of a body of this character, the next question to settle—and a very interesting one—is the nature and constitution of this phantom, from the physical or physiological point-of-view. This profoundly interesting question was taken up in detail by two Dutch physicists—Drs. Matla and Zealberg van Zelst, of the Hague, who devised a detailed and delicate electrical machine—called by them a 'dynamistograph'—for studying the composition and structure of this etheric form. A few of their most important conclusions, tersely stated, are the following:

The total weight of this body is about 2.25 ounces; it is capable of a certain amount of contraction and expansion, under the will of the intelligence within it—the expansion

being about 1.26 mm., or about one-forty-millionth of its own volume the 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 milligrams lighter than hydrogen, and 176.5 times lighter than air. The will acts upon this body mechanically, causing it to expand [rise] or contract [descend] as the action takes place. It is thus still subject to the law of gravitation. There is an X-force (unknown) which holds the molecules of this 'body' together. The atoms composing this body are extremely small, widely separated, but heavy. The internal density of the body is about the same as the external air; but if the pressure of the air outside the body be increased that inside the body will increase in exact proportion. There reader, you have an analysis of St. Paul's 'spiritual body' from the academic standpoint of modern physics!

These newer researches in the domain of externalized motivity and sensibility cast a new and interesting side-light on many older superstitions and beliefs. Take, for instance witch-craft, and 'lycanstrophy'—the supposed ability of certain human beings to assume an animal form at will. Perhaps the strongest evidence brought forward, in favour of this belief, was that, in certain cases, an animal (cat, dog, bat) was

injured, and that precisely the same injury was afterwards found upon the body of the supposed witch or magician. Thus, in one case narrated by d'Assier, in his *Posthumous Humanity*, a dog which had been 'haunting' a certain miller had its eye poked out, and at precisely the same moment, the supposed witch shrieked and rose from her bed blinded in one eye, which in fact remained blind ever afterward!

Bizarre as these beliefs seem to us, there is nevertheless a certain justification offered for them by our modern research. It has now been proved that if an astral projection takes place, and injury be done to this phantom form, it will react upon the physical body of the medium, by a phenomenon known as 'repercussion'. Colonel Albert de Rochas, of Paris, performed a number of experiments of this character, and showed, for instance, that if a projected phantom is burned or pricked with a needle, the physical body of the subject will experience the pain. These curious manifestations certainly render more credible the earlier beliefs, and in a way supply scientific justification for many of them.

Another most interesting and suggestive branch of psychical research, which has been developed of late years, is so-called 'thought-photography'. Recent researches have shown us that it is possible to

impress (more or less—directly) a photographic plate with a mental image or outline, held definitely and clearly in the mind. The photographic plate, in most of the experiments tried, was wrapped in opaque black paper, and held directly to the forehead of the subject, without employing a camera at all. The subject was then asked to think of a definite object—such as coin, an eagle, a chair, etc.—and, when successful, an image, more or less clear, was found upon the plate, when developed. A number of experiments of this kind have been tried, mostly in France, and the results are certainly striking and remarkable.

Results such as these are certainly startling. We are so accustomed to think of 'thought' as some purely immaterial, intangible thing that when we are first told that it can be directly photographed, we are apt to shrug our shoulders in silent disdain. How can something which takes place in the dark interior of the skull thus be impressed without? It seems indeed incredible! And yet it is in conformity with occult teaching, and certain physical analogies can even be pressed in its support.

When a picture is projected upon a screen, from a magic lantern, we have three factors employed—the light, the slide, and the projected image. The light is forced through the slide, and the projected picture is thus

thrown upon the screen. In much the same way, it has been claimed, the human *will* is the fiery energy, or motive force behind; the mental, picture is the image we hold in the mind's eye; and the objectified picture in the external world [such as that impressed upon the photographic plate] corresponds to the magic lantern 'picture' seen upon the screen. It has become real or objectified. In much the same way, it is believed, so called 'thought forms' are created that is, beings actually created or built up from the action of the mind, and objectified, or made real in the material world, by reason of the degree of materiality with which they become clothed while there. As, however, we here enter upon the dubious ground of materialization, voodooism, and other doctrines of the kind, I shall not press this point further for the time being.

Another distinctly forward step, which has been taken of late years, is that of the discovery of the human 'aura' a sort of vital radiation which issues from the human body, and extends outwards into space for distance of eight or ten inches. For many years, clairvoyants have claimed that they could see this aura, and, of course, were laughed at for their pains; but within the past few years this fact had gained wide credence. This is largely due to the discovery, by Dr. Kilner-late

electrician of St. Thomas' Hospital, London of a certain chemical substance which renders the aura visible to almost anybody when viewed through it. This substance is called 'dicyanin' and a thin layer of this colored fluid is placed between two layers of glass, in such a manner that, by holding the slide to the eyes, and looking through it, the entire visual field is viewed through the prepared substance. This is thought to render the eyes sensitive to vibrations normally beyond the visible spectrum; and hence the emanations of the human aura usually lying just beyond it can be seen by the eye, when thus aided. By means of these screens, then, a properly lighted, room, and a model placed against a black or white background, it is possible for many persons to see the human aura, with perfectly normal eyesight, without being clairvoyant at all. Thus, the assertions of the early clairvoyants are strikingly borne out by latter scientific researches in much the same way that the 'transmutation of metals' has now been proved to exist as the old alchemists asserted was the case!

It will be observed by the reader that all these advances in our knowledge of things psychic have been rendered possible by reason of the improved *mechanical means* employed for their investigation. It is

by these means that our knowledge has increased. Speculation does not advance us one iota, except in rare cases. It is now generally acknowledged that Aristotle possessed the greatest single and most all round intellect that the world has ever known; yet he knew less of the actual structure of our Universe, and what it actually contains, than does any school boy today. The reason for this is, not that the latter's mind is better, but because our actual knowledge of the world, derived through suitable instrumental investigations, is far greater. The same thing should apply in the realm of psychical research. What we need, here, is a properly equipped and endowed laboratory, fitted out to carry on researches in this field just as we have chemical or physical or astronomical laboratories. There is nothing of the sort in the world to day, and it is absurd that this should be the case. In a rich and progressive country, such as ours, there should be at least one laboratory of

this character; and if such an Institution were established, it would soon prove the focal point and center of innumerable interesting and suggestive discoveries concerning our own hidden powers, and possibly throw light upon the nature and destiny of man. Surely, if these phenomena are real, they are as important as any the world has ever known for they point to the possession, by man, of powers hitherto unsuspected and unused of possibilities waiting only to be unfolded and developed to insure an expansion and freedom of the spirit of man hitherto unknown. Let us hope that the day is not far distant when these phenomena will receive the attention and the study they deserve, and that a Laboratory such as I have suggested may become an actuality—instead of a dream—and possibly an avenue and channel whereby the chinks between this world and the next shall be appreciably widened and the latter thereby rendered ever clearer and brighter and more certain.

The Development of Occult Power

J. H. CASHMERE.

Lesson II (continued from the last issue)

It may be asked why God, omniscient and omnipresent, should permit us to perish when by his momentary suspension of law we

might be saved, notwithstanding that we were ignorant. The answer is evident that because God is omniscient and man ignorant, it is

better that the will of man be opposed rather than Immutable Law, the Will of God, should perish. Were it possible for evil, that is, ignorance, to successfully oppose Omniscience, God would be a mockery and the impulse to knowledge—the search for Truth—would still.

Not only do we feel an instinctive resentment against the charge that our nature is evil and that we are sinners, but in the moment of error we endeavor to justify the reason of our action or non-action; the very fact of remorse, the sorrow and mental anguish we experience when we come to view our misdeeds in their true light, assures us that had we only known before what we now know, that is, had we not been formerly ignorant, we had not committed the error.

Without bringing forward at present other testimony as to the self evidence of our proposition we will pass on to the secondary criterion, NECESSITY.

While it has been represented by Leibniz and other metaphysicians the *necessity* should be the primary or *essential test*, it is generally concluded by modern philosophers that *self-evidence* should come first, and that other criteria should follow and be derived from it. It is too much opposed to the doctrine of human liberty to assert with Herbert

Spencer, that all propositions are to be accepted as unquestionable whose negative is inconceivable. To accept the latter dictum we must assume that we know what is, and what is not, capable of conception, which assumption is not self evident or even necessary. It is fixing the limit of consciousness that the great mistake is made: all minds cannot be measured by the one standard; many things which one philosopher declares to be incapable of conception may be formulated by a mind possessing a more subtle intuition and imagination.

While *necessity* is not a direct test as self-evidence, yet it is a potent secondary test. Self-evidence convinces us *at the moment of perception*, and later, when the memory of the thing previously perceived is presented to consciousness, necessity not only assures us that we have no reason to doubt our former convictions, but also serves to check the tendency to err where the memory is faint or imperfect. It even supplants memory at times, giving us a knowledge of the past and anticipating that which is yet to be. For through our faith in the constancy of nature and the immutability of her laws we are able to confidently determine the past and predict the future.

The idea, *evil*, is not only self-evidently an extravagant and false

concept, but it is proven to be an unnecessary and unwarranted assumption when those manifestations known as evil are shown to be explained by ignorance and remediable by knowledge. To assert the existence of evil we must assume that an entity may have such a nature that were it to become all-wise it would still express that which would be not-wise, *i.e., sin*. Could such a monstrous entity have other than hypothetical existence its very nature would be self-destructive and annihilating. The assumption is also logically untenable and self-contradictory, as we have shown that an entity is that which it expresses, that there is no dividing line or void between subjectivity and objectivity.

Now, it is impossible for us, though we gain but a monetary glimpse, of Omniscience, not to realize that we are mutually dependent upon each other; thus the Supreme Fact of being—that inherent Cosmic sanity, finding expression through the Law of Choice, impels us to choose, directly as we know it, our greatest good, which, through the realization that we are all one, becomes recognizable as the greatest good of the associated whole. Herein is the proof that sin is ignorance—the absence of knowledge.

Coming now to the tertiary criterion, UNIVERSALITY, by

which is meant that all men are found to assent to the particular truth when it is fairly laid before them, this third test must be applied to the proposition advanced by those unto whom it is presented. If however, there should be some who do not accept its axiomatic nature, it must be remembered that universality is not, as some of the ancient philosophers held, an infallible test; it is merely the satisfaction which arises from the assurance that we are surrounded with a community of beings who agree upon what is truth. It is evident that all men may be deceived for a time concerning a certain matter by reason of erroneous perception and the illusive nature of things. Our ancient ancestors believed that the earth was stationary and that the heavenly hosts revolved about it, when it is clear to us that the apparent movement of the sun and stars is explained by the rotation of the earth.

No man, according to the theory of Socrates, is voluntarily vicious; all virtue is true knowledge. We cannot do right without knowing what right is; to know it and not to do it, he affirmed was impossible. If man knew that thinking or intellect was his real self, his real nature, and that appetites and passions are enslaving forces, he would aim at their restraint, and at the pre-

servation of his true being and personality. Man does not pursue evil unless he thinks it good for himself, unless he mistakes the essence of his own nature, and believes that it consists of sensation instead of thought. Knowledge of the right is necessarily followed by the right action, Socrates declared absence of knowledge by wrong action. 'Socrates, by laying down thought, or more strictly, self-consciousness, as the groundwork of ethics', says Prof. Ferrier, 'supplies the truest of all foundations for a system of absolute morality, and contains the gem of all the ethical speculations, whether polemical or positive, which have been unfolded since his time'.

It is argued that Socrates does not distinguish between the intellectual and emotional parts of our nature and that he deprives our virtuous affections of the warmth and spontaneity by which they are characterized. This criticism has no ethical basis in fact; if our instinctive affections are really virtuous they will receive the full sanction of our intellect, which should add, if possible, to their warmth and spontaneity.

Socrates' philosophy starts from the Delphic oracle, 'Know Thyself', and involves a thorough sifting and testing of the general concepts found within the mind. He sought

first to convince men of their ignorance. Nothing is more fatal than to believe you know what you do not know. The preliminary step to the attainment of true knowledge is self-examination; the most frequent sources of error is self-delusion; to distinguish between what you know and what you think you know is most essential.

While many philosophers assert that there can be no escape from the conclusion of this most shrewd thinker and consistent logician, that sin is so much ignorance, and virtue so much knowledge, yet others will not accept the truth of the Socratic principle 'because of those instinctive activities of their nature which, 'leaping over all bounds of reason and morality,' cause manifestations which the individual realizes are detrimental to self and against all light and knowledge.

It is my purpose in this essay to show that these instinctive actives which in the majority of men are well nigh, if not quite irresistible, may be brought under the complete control of the objective intellect when the individual acquires a clear knowledge of the nature and purpose of the instincts themselves.

There are moments of spiritual exaltation when the sensual nature becomes subdued and we feel our

incapacity to do wrong; the passions and emotions of the corporal being which have formerly outraged our intellect, become remorseful and penitent, and we silently and confidently resolve that in future we shall not permit the animal of our nature to gain supremacy, and though we resolve a thousands times in vain, and find ourself again and again in the grasp of our instincts that astonish and overwhelm us, yet is there inherent in our consciousness an intuition that we have within ourself a power, could we only apprehend it, capable of defeating these sensual activities which continually assault us.

In a recent essay Maeterlinck writes as follows: 'It is not of importance to have no more passions, vices or faults—that is impossible, so long as one is a man in the midst of men, since we make the mistake to describe as passion, vice or fault that which is the very basis of human nature. But it is of importance to recognize in their details and their secrets those which we possess and to watch them at work from a standpoint so high that we may look upon them without fearing lest they should overthrow us or escape from our control, to go and heedlessly to harm us or those around us.

'So soon as from that standpoint we see our instincts, even the lowest and the most selfish, at work,

provided that we are not wilfully wicked—and it is difficult to be that when our intelligence has acquired the lucidity of the force which this faculty of observation implies—as soon as we see them thus at work, they become harmless, like children under their parents eyes. We can even lose sight of them, forget to watch them for a time, they will commit no serious misdeeds, for the obligation that lies upon them to repair the evil which they have done renders them naturally circumspect and soon makes them lose the habit of doing harm.'

We have seen how in the evolving life form a division of labour became expedient that the organism as a whole might operate with greater facility upon its environment; that a dual mind or two egos arose by the elevation of a highly intelligent and formerly subjective atom with its concomitant cell body as the objective ruler of the organism. We have shown that while the subjective ego was ever at work improving the form and organization of the confederate body, the objective ego, through the constant acquisition of knowledge, gathered around itself other organised atomic entities or cells forming the primitive brain, whose office became to assist in the reception and registration of the various impressions coming from without and to direct the objective movements of the

subordinate parts of the body over which they were given control. This concomitant acquired by the central objective atom enabled it, by the adaptation and discipline of its parts and by securing greater facilities for intelligent operation upon its environment, to more successfully ward off threatened danger and secure the food, drink, etc. demanded by its companion ego for the constant renewing of the organism.

The primary desire among the conscious elements of the organism is the preservation of that organism. Thus there arises the primary instinct, SELF-PRESERVATION, which becomes manifest as the Struggle for Life!

Through the aspiration of those elements occupying a subordinate

position within the organism to authority and rulership befitting the knowledge they have acquired while serving the parent organism, the latter, in the lower like form, becomes separated into two sister organisms or cells, which in turn, as the new cells reach maturity, by a similar desire of their elements to expand, repeat the process of reproduction by fission.

Thus the secondary instinct REPRODUCTION, is the desire for power—the desire of individual elements of the parent organism to expand their consciousness and become elevated to the rulership of new organisms.

(To be continued)

Past Clairvoyance

BY SWAMI BHAKTA VISHITA.

In what is known technically as Past Clairvoyance we have the manifestation of clairvoyant vision in the direction of scenes and occurrences of the past. In this phase of clairvoyance the seer perceives the events and scenes of past time just as clearly and plainly as if such were present before him at the present moment. Just as in case of Distant Clairvoyance it is just as

easy to perceive things and events at a great distance as those at a slight distance, so in the case of Past Clairvoyance, it is just as easy to perceive the things and events of five thousand years ago as those of five days ago, or five minutes ago. The Principle involved is the same in each case.

To persons first investigating the phenomena of clairvoyance, how-

ever, there seems to be a much greater mystery in the case of Past Clairvoyance than in the case of distant clairvoyance. To such persons it seems that while the perception of distant objects, scenes and events is wonderful and mysterious, still at the last it is merely the perception of *something that is in present existence*—the extension of one's visual powers over a greater space so as to include objects and scenes now in existence, or events now actually occurring. The idea of a physical instrument, the telescope—helps them to understand the process, at least in a way. But when it comes to the perception of things, scenes and events *which are no longer in existence*—something that has passed out of existence—the mystery is increased, and incredulity becomes more insistent. But to the advanced occultist there is really no more mystery or wonder about past clairvoyance and about distant clairvoyance—both are seen to be perfectly natural phenomena, both having counterparts and correspondences on the physical plane as we shall now see.

For physical-plane correspondences and counterparts of past clairvoyance we do not have far to look, for they exist on all sides of us. When we withdraw a heated stove from a room, the heat remains in the room. Likewise though the perfume on the dress of a woman

may have long since passed out of the room, it has left behind it evidences of its existence: in fact, it really continues to exist in the room and to be perceptible to the senses. The wake of an ocean steamer is often visible for hours after the ship has passed out of sight. In the same way all causes may be said to continue to exist in their effects. But we have a much more striking illustration and correspondence in the case of the transmission of light from the distant stars, which we shall now consider.

Light travels at the rate of 186,000 miles per second. A 'light year' to astronomers means the distance traversed by a light wave (at the above stated rate of travel) during the period of one of our earth years. Some of the distant stars are estimated to be fully one thousand light years distant from us; or, in other words, *the light we now perceive as coming from them really is the light that left them one thousand years ago*. If one of these stars were to be destroyed, observers on this earth would not become aware of it for a thousand years. *The star whose light we now perceive may actually have been destroyed, nearly one thousand years ago*. Other stars are only one hundred light years removed from us in space; others only a few years; others only a few hours. But the principle is just the same in all cases,

namely, that we see the stars not as they are at the present moment, but as they were when the light left them, perhaps many years ago. Thus we may perceive events long after their happening.

If our physical vision was sufficiently powerful to magnify objects on the stars, or if we had instruments to do this for us we could actually witness scenes, objects, persons and events which had passed out of existence a thousand years ago. Their records are present in these light waves from the stars, and all that is needed is an eye or telescope sufficiently strong to register them upon our mind. In a fanciful story written by Camille Flammarion, the French astronomer, many years ago, the principal character relates how, travelling in the astral body, he was able to witness the events of the French Revolution which had occurred many years before, by simply proceeding to the necessary distance and there perceiving the registered records in the earth light waves traveling through space at the rate of 186,000 miles a second. In fact, by getting at the right distance he was able to see even the events of his own childhood and youth, every event of his life, in fact, up to the moment of his leaving the earth. This story, fanciful as it is, nevertheless is based upon scientific facts, and its

happenings would be quite possible for a being capable of travelling at a sufficiently rapid rate through space, and also possessed of the power of magnifying the records of the light rays. In fact, a person on earth possessing the power of distant clairvoyance might be able to duplicate these facts, providing he were able to come in rapport contact with one of these light waves bearing the past-time records. Think over this for a moment, and you will grasp the point of the statement.

But, however, this is but an illustration of the correspondence on the physical plane of certain things on the astral plane. Past Clairvoyance is not dependent upon light waves, or any other physical-plane phenomena. It depends altogether upon the phenomena and facts of the astral plane. In short *Past Clairvoyance depends for its material upon the presence of the Akashic Records of the Astral Plane.* Without the existence of these Akashic Records, and the access thereto on the part of astral senses of the clairvoyant, Past Clairvoyance would be impossible. We see then that in the Akashic Records we have the solution of the great mystery of the Astral perception of objects, persons, scenes and events that have long since passed out of physical existence. It behoves us

then to consider and examine into the nature of the Akashic Records.

The Akashic Records of the Astral plane (or as some ancient occultist preferred to call them, 'The records of the Astral Light') are the impressions of events upon the physical plane which have been transmitted to that very subtle and tenuous phase of substance known as Akasha (this Akasha being the most ethereal phase of substance possible of existence as matter). These Akashic Records may be called the 'substantial memory of the universe.' Upon the substance of the Akasha is registered the records of every event, thing, object, happening or activity of the universe, from the very beginning of the Cycle of the present universe. These records persist until the ending of that great Cycle.

The clairvoyant whose powers of Past Clairvoyance have been developed manages to come into more or less complete rapport contact with the Akashic Records, and thus to read from them what he sees there. There is of course many different degrees of power and development among clairvoyants of this class; and as a result we have many different degrees of correctness in the readings. Some persons have merely a glimpse as through dim glasses; and some get merely distorted reflections similar to the reflection of a scene

in the troubled waters of a lake. Others see far more clearly but it is reserved for the very advanced occultist to read the records as he would read the scene before him on the physical plane. Hence, we must always beware of taking too literally the report of the clairvoyant manifesting this phase of power. We must use common sense here, just as we do regarding the happenings of the physical plane. The seer does not become infallible simply by reason of the perhaps only faint development of his clairvoyant vision—he is not suddenly gifted with omniscience, as many seem to suppose. There is always the element of error and imperfect visioning.

A writer on the subject who has devoted much study and actual experiment to this phase of occult phenomena, says: "Comparatively few accounts of persons possessing this faculty of looking back into the past are to be found in the literature of the subject, and it might therefore be supposed to be much less common than prevision. I suspect, however, that the truth is rather that it is much less commonly recognized. As I said before, it may very easily happen that a person may see a picture of the past without recognizing it as such, unless there happens to be in it something which attracts special attention, such as a figure in armor, or in antique costume.

* * * It is probable that occasional glimpses of these astral reflections of the Akashic Records are commoner than the published accounts would lead us to believe."

'As usual, we find examples of all degrees of the power to see into this memory of nature, from the trained man who can consult the record for himself at will down to the person who gets nothing but occasional vague glimpses, or has even perhaps had only one such glimpse. But even the man who possesses this faculty only partially and occasionally may still find it of the deepest interest. The psychometer, who needs an object physically connected with the past in order to bring it all into life again around him; and the crystal gazer who can sometimes direct his less, certain astral telescope to some historic scene of long ago, may both drive the greatest enjoyment from the exercise of the respective gifts, even though they may not always understand exactly how their results are produced, and may not have them fully under control under all circum-

stances. In many cases of the lower manifestation of these powers we find that they are exercised unconsciously; many a crystal gazer watches scenes from the past without being able to distinguish them from visions of the present; and many a vaguely psychic person finds pictures constantly arising before his eyes without ever realizing that he is in effect psychometrizing the various objects around him as he happens to touch them or stand near them.

"It would be well for all students to bear in mind that occultism is the apotheosis of common sense, and that every vision that comes to them is not necessarily a picture from the Akashic Records, nor every experience a revelation from on high. It is better far to err on the side of healthy scepticism than of over credulity; and it is an admirable rule never to hunt for an occult explanation of anything when a plain and obvious physical one is available. Our duty is to keep our balance always, and never to lose our self control but to take a reasonable, commonsense view of whatever may happen to us".

CLAIRVOYANCE AND OCCULT POWER

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W. J. Colville

(We reproduce from the columns of the Two Worlds, Manchester, the sad news of the passing away of Mr. W. J. Colville, a Fellow of the Latent Light Culture. Mr. Colville promised to visit India long before. Unfortunately we have not been given the pleasure to hear him. He has been more than a personal friend to us and has been now and then contributing to the Kalpaka—Ed.—K.)

We have received from Mr. A. E. Francis, of San Francisco, the following letter, under date of January 18th, 1917:—"The mortal remains of Mr. W. J. Colville were cremated on Thursday, Jan. 18th, at the Cypress Lawn Cemetery, San Francisco, Cal. The funeral service was held at the undertaker's chapel, which was crowded to its full capacity. The officiating minister gave a grand tribute to our arisen brother, and two solos were rendered, 'Only a Thin Veil Between Us' and 'Face to Face,' which were very appropriate to the occasion, after which the congregation viewed the body before being conveyed to the cemetery by automobile. Brother Colville paid a return visit to San Francisco on Dec. 24th to deliver a series of lectures. Previous to his return he had a fall from which he did not completely recover, and later contracted a cold, which developed into pneumonia, but in spite of his sickness and accident he persisted in fulfilling his engagements up to Jan. 12th, when his mortal form failed to respond, and he passed to the Homeland at 2-15 p.m. on Monday, Jan. 15. Among the many floral

tributes was one bearing the inscription, 'To our brother who has passed to the Homeland With loving thoughts from all friends and co-workers of his native land, per M and A. E. Francis.'

Mr. Francis is the son-in-law of Mr. and Mrs. Whittaker, of the Spiritualist Temple, Blackburn.

Undoubtedly the news will be received with surprise by Mr. Colville's hosts of friends in Great Britain, the United States, Australia, New Zealand, and in France, in each of which countries he was so well known among Spiritualists and others. He was a singular personality. He never confined himself to any particular party, though he was principally associated with Spiritualists and Theosophists in his public capacity. He was a strong adherent to the teachings of Mental Science and Therapeutics, a life-long abstainer, a non-smoker, and a vegetarian. A man of most abstemious habits, who lived all his life a bachelor. Among his numerous literary works was 'Bertha,' his first venture, which was followed by 'Life and Power from With-

in.' 'Creative Thought,' 'Essays on Self Unfoldment,' 'Fate Master-Destiny Fulfilled,' 'The Human Aura,' 'Mental Therapeutics,' 'Old and New Psychology,' 'The Throne of Eden,' 'Ancient and Modern Mysteries and Modern Revelation,' and many pamphlets. He was a voluminous contributor to the columns of the Spiritualist, Theosophical, and New Thought papers in all countries.

BIOGRAPHICAL MEMOIR

From available data the following biographical sketch has been compiled.

Mr. Colville was born on the ocean in 1860, on a steamer plying between France and the West Indies. His father, it is stated, was a Navy surgeon, and his mother a theatrical celebrity. He was left motherless in early infancy and he never really knew his parents. In later years, at about six he frequently clairvoyantly saw a beautiful lady, whom he was not at all astonished to hear say to him that he was her own dear child. In those tender years he was the constant recipient of these tokens of his mother's care. These incidents greatly astonished his guardians and friends, of which they had no personal knowledge or understanding. The gift of prophecy was also developed, and it was finally conce-

ded that the child was in communication with unseen powers and personalities. At the age of seven his spiritual experiences declined owing to attendance at school, and for a period of seven years they practically faded away.

About his fourteenth year, to be precise, on Sunday, May 24th, 1874, he attended a lecture given by Mrs. Cora L. V. Richmond, in the Concert Hall, West-street, Brighton, when his interest was aroused in the subjects to which he subsequently devoted his life. He says: "I was at this time a singer in a Brighton church, and was, as usual, in my place in the choir. As the evening service proceeded I felt an unaccountably strong desire to leave the church and run as quickly as possible to the hall where Mrs. Tappan as Mrs. Richmond was then was lecturing. Previous to the sermon I left the church, having excused myself to the organist, and hurried off to the Concert Hall, where the lady was already speaking, to whom I felt instantly drawn in the most remarkable manner, and for the following reason; I entered the hall and sank into a seat a long way from the platform, almost beyond easy hearing distance from the speaker. No sooner, however, had I turned my eyes steadily to the platform than I saw, in addition to the many persons who

were actually on it in the mortal form, a distinguished-looking gentleman, who appeared to me to stand throughout the address exactly behind the speaker, with his hand lightly pressing her head, and from his fingers there seemed to flow a fleecy line of light, which extended over the heads of the audience until it reached my brain, and caused me to hear every word of the lecture as though it were spoken in my head. At the same instant I heard it pronounced in the ordinary way through my physical ears. On leaving the hall it was distinctly revealed to me, on my walk home, that my career would be that of an inspirational speaker, and that in the discharge of my work I should travel very extensively both by sea and land.'

HIS FIRST ESSAY IN INSPIRATION.

After reaching his home and announcing the foregoing experience and prophecy, he was at once invited to a trial of his powers, to which he responded to the friends present by inspirational verses upon topics selected impromptu. His success was so marked that everyone was astounded. The mental effect upon him was remarkable, for he felt exhilarated and quite lifted out of his ordinary self.

HIS FIRST PUBLIC APPEARANCE.

Mr. Colville made his first public appearance upon a Spiritualist

platform at Doughty Hall, London, on Sunday evening, March 6th, 1877, under the auspices of Mr. James Burns, that able pioneer worker in the Metropolis. Mr. Colville was then not quite seventeen years of age. His success was instantaneous and pronounced, and from the above date he commenced a career that in every way fully bore out the revelation made to him in Brighton so many years ago.

HIS TRAVELS.

Under the auspices of the Countess of Caithness he made frequent visits to Paris. He also made numerous passages to the United States and to Australia and New Zealand, and at all times attracted large audiences to his public lectures. His remarkable versatility, beauty of diction, and grasp of knowledge always excited the greatest wonderment. No subject, either of prose or poetry seemed to come amiss, so full was the flood of inspiration poured upon him.

The writer of this account met Mr. Colville as a fellow worker all over the United Kingdom and in numerous places in America, and at all times found him a good comrade and courteous gentleman, with whom it was a pleasure to co-operate in the common cause.

HIS ATTITUDE TO SPIRITUALISM

In the year 1895 Mr. Colville was asked as to his attitude to

wards Spiritualism, etc., and it may remove some misapprehension if his reply, printed at the time, is now reproduced in full. He said: 'I have often been questioned as to how I reconcile the theories of Theosophy, Mental Science, etc., etc., with pure and simple Spiritualism, and how I can stand forth publicly as an advocate of all? My answer is emphatically this: Spiritualism in its grand totality, is broader, deeper, and loftier than any partial view of it; therefore, as the stupendous truth of the continuity of individual life beyond the grave is abundantly proved by Spiritualism, and cannot be disproved in any manner whatsoever, I must be a Spiritualist in the widest sense, because I know that spiritual communion is absolutely true. I have personally witnessed many of the wonders of occultism, I have freely investigated modern Theosophy, I have thoroughly demonstrated telepathy and genuineness of mental healing, but never has my confidence in the essentials of the spiritual philosophy been shaken. Mind with mind, and mind over matter, must, in my judgment, be the central proposition of the coming philosopher. The spirit intelligences who guide all my work, and who are always true to their promises, are to me the most real of real individuals: I know them, I respect them, I love them; I am, therefore,

and always shall be, a firm, uncompromising Spiritualist, though I trust I never shall be warped by a narrowing bigotry to take an exclusive ground.'

According to his conceptions of liberty, he was never allied in membership to any Spiritualist Society, nor, as far as is known, to any Theosophical lodge or the Theosophical Society at large. Of intense emotions and a poetical temperament, he found much to appeal to him in the ritual and music of the Catholic church, which he often attended. He also found pleasure in attending the Jewish synagogues. His catholicity of taste may thus be readily inferred.

Manchester readers will recall with interest the visit of Mr. Colville to their city some eight or nine years ago, when he delivered lectures to the various Societies in the city, also to various towns within its vicinity. Since then most of his time was spent in America.

In many respects he was a lovable personality; he was warmly admired by those who came to know him personally, while he was the soul of probity in all matters of business. In his financial relations with Societies he was most generous. He was one of the diminishing number of inspired speakers of the

earlier type. He did good work, and leaves a fragrant memory behind him, which memory will long remain as a credit to himself and

those for whom he laboured so unselfishly. No better memorial can any man hope for neither in our Cause nor any other.

Woman's Influence Phrenologically Considered

(By MRS. CATHERINE STACKPOOL E. O'DELL.)

It is a great pleasure to me to be here this evening with my co-believers and co-workers, many of whom have spent a lifetime advocating one of the greatest of science—Phrenology—the science and philosophy of which is competent to reveal to the human being the untold wealth embedded within the folds of his brain.

No other science up to the present has been able, as phrenology has, to indicate to man his possibilities—to make him master of himself, to direct his forces with that intelligent knowledge which comes from the consciousness that it is he who is the guiding power behind all his actions.

It is impossible to come within the influence of phrenology without realising the great truth, that man must face himself honestly before he can acquire from himself what is best and noblest in himself, and he who searches and probes into its inner meaning, and what that meaning will mean to him and the whole of the human race, will possess a knowledge and a power that will shed a radiance on life's destiny

which will alter and lift up humanity towards that ideal which every soul craves for.

For over a hundred years phrenology has been in existence, and though much has been done to quench it, it is more alive to day than ever it was. The woman is now holding up the principle, too; she is carrying the great truth into the home and the school; and if she makes it the corner-stone upon which she is going to build the great edifice in which her sons and daughters are to draw their inspirations from and make them more competent to take their rightful places in the world, then phrenology will come into its own. But, says someone, if phrenology is what you say it is, why has it not been more accepted and more believed in?

Great permanent truths wait long before they are understood—they generally are born ere the times are ripe.

Christianity is supposed to have been in existence for nearly twenty

centuries. Are we carrying out its fundamental teachings to-day? We are sure to do so some time; but we have not done so yet.

Phrenology is making great head way; the teachings of the illustrious fathers of phrenology—Gall, Spurzheim, the Combes, and many eminent followers—have impregnated the minds of thinkers to that extent, that at the present time it is impossible to take up a serious book or magazine without finding therein the teachings of phrenology. The word may not be mentioned, but it is phrenology.

And phrenology is going to be greater in the future than even when those great teachers proclaimed its sublime principles.

Then the people were not prepared; but to-day men and women of all classes are seeking its aid. They know that in phrenology they have a guide which will help them to understand the working of their own minds as well as the minds of others, and elucidating aims, results, and greater possibilities.

The future success of phrenology will depend to great extent on the part woman will take. It is a power which she should especially wield and utilise.

We are told, whether we accept it or not, that 'she who rocks the cradle rules the world'.

If that be so, and she rocks it on a foundation built on the principles set down by phrenology, her ruling will add to the nobility of the race.

Compare the old metaphysical teachings with the psychology of the present day, and then you will realise what the founders and disciples of this great philosophy have accomplished in mind education.

It was owing to this profound knowledge of phrenology that George Combe produced such a work as the 'Constitution of Man.'

Speaking of this wonderful work, Lord John Morley states:—

'Few men have done better work than the author of 'The Constitution of Man.'

That memorable work, whose principles have now, in some shape or other, become the accepted commonplaces of all rational persons, was "a startling revelation when it was published in 1828.

'We cannot wonder that zealous men were found to bequeath fortunes for the dissipation of that wholesome gospel, that it was circulated by scores of thousands of copies, and that it was seen on shelves where there was nothing else seen save the Bible and the 'Pilgrim's Progress.'

(To be continued.)



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Dr. T. R. SANJIVI,

EDITOR.

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MAY 1917

No. 5

Psychic Circle

It is not time enough to receive the reports of our sitters as we requested for a report only at the end of the month.

* * *

Another friend writes to say:

'Being a student of the science of Yoga as taught in the Upanishads I take delight in your newly formed circle and should like to offer a few remarks. With sitters of the type of the two friends mentioned in the April issue of the *Kalpaka* the circle is destined to produce the best sunshine as said by the first friend. For the realization of the super-conscious samadhi—I am not inclined to call it unconscious samadhi as put forth by the second friend—the mind should disappear and one cannot avoid its

appearance so long as the prana is not controlled. It is hoped that most of the sitters, if not all, are acquainted with Pranayama.'

* * *

But apart a sitter wishes us to consider whether it would not be profitable if one and all of the sitters concentrate on the Rising Sun or the Full Moon. We prefer the Rising Sun. So we shall concentrate upon the Sun in our sitting from the 15th instant.

* * *

As many of our sitters have not the necessary time to sit in the mornings, we propose to sit only once a day in the evenings at 9 P.M. instead of at 8 P.M. from the 15th instant.

Sri Ramanuja and His Message

SRIMAN A. GOVINDACHARYA, M. R. A. S., M. M. S. M. R. S. A., ETC.

Bow to Blessed Ramanuja

The one distinguishing trait of Vedism or Brahminism as compared with other schools of reason and faith evolved out of mankind since its location on earth is its unification under the term Veda of all departments of human knowledge. The term Veda itself means knowledge. Whether knowledge be acquired by means of sense, by means of mind, rational and intuitional, or by revelation and inspiration from super-human sources, it can all be included under Veda. All knowledge of God and what pertains to that notion is specifically known as *Paravidya* and all the rest which pertains to nature or God's Universe, so to say, is known as *Aparavidya*. According to scientific terminology the science of the noumina is a specific department of human knowledge and the science of the phenomena of another department, both being object of search to man constituted as he is, i.e., a duality of subject and object. Hence under the one term 'Veda' is grouped all the sum of human knowledge attainable by the several instruments of knowledge placed in his possession. So says Naradha to Sanatkumara whom he approached for instruction in the 7th *Prapathaka* of the *Chandokya Upanishad*. So taught

Angirasa to Sounaga in the *Mundaka Upanishad*.

In the west, (Europe), during the dark ages science became divorced from religion: and when the renaissance came, where Theology in the dark ages was prominent, antagonising science, science became prominent, antagonising religion and a long war began between the two which is still continued in the present age though not so fierce; and what is more, a rapprochement between them is daily growing. From time to time, reconciliations between these two departments of human knowledge were attempted. To take one typical instance,—that of St. Thomas Aquinas, the 'Angelic Doctor' of Italy, in the 13th Century of Christ. He wrote many works. His greatest work however is the *Summa Theologiae* 'Its great purpose is to exhibit Theology as the synthesis and embodiment of all human knowledge, whether of faith or of reason; in a manner it seeks to realise the famous tenet of Scotus Erigena—namely, the identity of Philosophy and Theology. The ostensible antagonism between natural and supernatural knowledge formed the problem of Aquinas, as of the scholastics generally, and Aquinas following the wake of his master, Albertus Magnus,

'tasks' himself to fuse the two, and to show that they are but supplementary aspects of the one indivisible truth, the natural world and revelational religion being but the twin-channels of the Divine self manifestation.'

Vedism, however, has ever been a combination of both these lines of human enquiry: and the maxim of science (or philosophy) as handmaid of religion, with Vedism never suffered violation. Dayananda Sarasvati, the founder of the Arya Samaj of India maintained this tradition even to lengths not permitted by Vedic literature proper. All our great Acharyas' exposition of Vedic learning witnesses to this Union of science and religion. The great Acharya Sri Ramanuja wrote works all of which are stamped with a philosophico-religious character interspersed with scientific knowledge as much as they knew in their days. For example, the basic idea of his system is that of the Trinity—The Tatwatraya, viz., Eswara, Chit and Achit. Under Achit or non-Soul is classified all knowledge of the matter-universe—science; under Chit or soul, all knowledge of the mind-universe—philosophy and psychology; and under Eswara or God, the universe of spirit or Divinity-Theology.

Ramanuja is a Trinitarian viewed this wise. And he is a Unitarian in as much as his system goes by the

name Visishtadwaita which, reduced to its simplest meaning means a compound unity. For science and psychology, he showed, are but the *cornus* of Theology. In simple words, the objective of the phenomenal universe is the inseparable adjunct or body of God. This is in effect what the poet Pope sung;—

'All are but parts of one stupendous whole,
Whose body nature is and God the soul.'

'For as the reasonable soul and human flesh is one man' the living garment of God as the scientist Tyndall said.

This is a popular way of understanding what is meant by the technical term Visishtadwaita. In her introductions to Kabir's poems by Sir Rabindranath Tagore, Evelyn Underhill, writing on mysticism says thus:— 'The soul's union with Him (i. e. God) is a love union, a mutual inhabitation: that essentially dualistic relation which all mystical religion expresses, not a self mergence which leaves no place for personality. This eternal distinction the mysterious union-in-separateness of God and the soul, is a necessary doctrine of all sane mysticism: for no scheme which fails to find a place for it can represent more than a fragment of that soul's intercourse with the spiritual world. Its affirmation was one of the distinguishing features of the

Vaishnavite reformation preached by Ramanuja: the principle of which had descended through Ramanada to Kabir. (pp. xxviii—ix). This shows how Ramanuja's Visishtadwaitic Vaishnavism was a scheme fit for souls ripe in God and how it affected all classes including Moslems and sufism. What is the mystic element in Ramanuja's scheme? It is prapatti. This writer Evelyn Underhill, may passingly be observed, characterizes Ramanuja as 'the great twelfth century reformer of Brahminism' (p. v) And Ramanuja laid stress on this 'variety in unity' doctrine taught by the Vedas, notably the *Antaryam Brahmana* of the *Brahadaranya Upanishad*. I must refer my audience for further information on this cardinal doctrine of Ramanuja to my book the 'Vade Mecum of Vedanta'. But here I may mention briefly that it was the special mission of Ramanuja to establish monotheism as against polytheism, henotheism and pantheism. And secondly to establish the notion of God as having in its unity the dual aspect of the material and the spiritual or the physical and the psychical or the phenomenal and the noumenal, or the relative and the absolute.

How has this doctrine been confirmed by the latest thinkers of the west, is a query full of interest. A few notable utterances alone will here be attempted:—

'The one substance with two sets of properties, two sides, the physical and mental—a double faced unity would appear to comply with all the exigencies of the case. We are to deal with this not compounding the persons nor dividing the substance. The mind is destined to be a double study—to conjoin the mental philosopher with the physical philosopher.' (Huxley).

Herbert Spencer remarks at the close of his work:—'The first principles' thus:—'The interpretation of all phenomena, in terms of matter, motion and force is nothing more than the reduction of our complex symbols of thought to the simplest symbols, and when the equation has been brought to its lowest terms, the symbols remain symbols still. Hence the reasonings contained in the foregoing pages afford no support to either of the antagonistic hypothesis respecting the ultimate nature of things. The implications are no more materialistic than they are spiritualistic, and no more spiritualistic than they are materialistic.'

W. B. M. Saggart says:—'Materialism and idealism are both logically correct and sufficient up to a certain point only. And it has remained for hylo-idealism while absorbing into itself the undeniable positions of both lines of thought to grasp the moment where they each diverge from truth, and by a flight

of genius, to keep them in the path of reason by writing them at the critical moment into one harmonious whole.' And Dr. Bose's experiments are proving the Visishtadwaitic nature of the universe, i. e., the inseparateness of matter from spirit.

Intellectual greatness in Vedism is generally attributed to Sri Sankaracharya, the precursor of Sri Ramanuja, and the popular saying goes:—'The head of Sankara and the heart of Ramanuja.' But whoso reads the monumental works of Sri Bashya by Ramanuja, will not deny to Ramanuja a very high head, nor can any one who knows Sankara intimately deny him a warm heart judging from his stotras. But that Ramanuja possessed a very large heart as evidenced by his *Gadya Tray* and his socio-religious reforms and further spiritually exemplified by his throwing open the doors of super and divine knowledge to every one without exception, as may be read in my life of Ramanuja, goes without saying. Such is the place of Ramanuja in the Vedic history of India.

Vaishnavism is the other feature, next to Visishtadwaitism, by which Ramanuja's system of philosophic-religion, is known. This term Vaishnavism has often savoured of sectarianism. But whoever knows the history of Vaishnavism, the etymology of the term Vishnu, and the pronouncements of the Saivite books, the *Linga purana*, etc., and the Sai-

vite Acharyas intimately, will be convinced that no such sectarianism was intended. 1600s elsewhere shown that Sankara himself was a consummate Vaishnava; in fact, none who calls himself a vaidika can be anything but a Vaishnava. The source of the apostolic succession of the Sankara school is Narayana:—read the verse 'Narayana padmabhavam' etc. Narayana is a synonym of Vishnu, but in a much enlarged radical sense. Sankara has shown in his great works that Narayana is the name of Brahman. George Thebaut, the English—translator of Sri Bashya, was himself convinced of this truth, and so added this footnote to pp. xxxi part I of Sankara's *Vedanta Sutra*s [Vol. XXXIV of S.B.E. Series). Thus:—'the only sectarian feature of the Sri Bhasya is that it identifies Brahman with Vishnu or Narayana; but this in no way affects the interpretation put on the sutras and Upanishads. Narayana is in fact nothing but another name of Brahman.' Why is Ramanuja so partial to these vedic terms Vishnu and Narayana? This I have shown in my two works: *The Five Truths* (*Artha Panchaka*), and *Mazdaism* in the light of Vaishnavism. But I may here briefly state that Vaishnavism is another name for Vedism. All the Vedas and the Vedantas vociferate the term Vishnu. It is the opinion of European scholars, from a literary standpoint to accept the Rig

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Veda as historically the oldest document of Vedism. Granting it for a moment, it may be shown that the refrain of that Veda is 'Tad Vishno Paramam Padam: i. e., That Vishnu's ne plus ultra of bliss and blessedness. The famous Sukta known as the Purusha Sukta appears in all the four Vedas: and its Rishi or seer is Narayana. The Mudgala Upanishad of the 108 Upanishads gives an exposition of this famous sukta which may be read. All the other suktas such as the Sri, Nala etc., pertain to this Rig Vedic lore. Another reason for Ramanuja's partiality for the holy name Narayana, is because of no other Vedic name of Godhood being capable of such universal and complete connotations as that word etymologically contains. Great dissertations have been written on this topic and I can here but mention that the most important of such connotations is that of the idea of Immanency, the Immanency of Divinity in all Nature 'now-a-days the zeitgeist of all scientists and divines. It is proclaimed from the hill tops as the great discovery of 'the age, a discovery calculated to reunite again the maids of science and religion long-separated from the middle ages, the dark ages so to say, onwards. The chief mission of Ramanuja was to bring this profound and recondite message to mankind. Denominational-faiths such as Christianity which arose long long ages

after the Vedas, faintly whispered this truth, such as for example as is contained in the passage: 'I am in my father and the father in me,' It was left to Ramanuja to rescue this gem of a great truth from the vedic heaps in which it lay hid, to burnish it, expose and exhibit it, and finally establish it.

Narayana, as the indwelling God is brought into the inmost chambers of all men, into the intimate relations with man's heart: and the great gap between the extra-cosmic deity idea and the God-devoid nature-idea was once for all firmly bridged.

The question of social instinct that we all possess has an important bearing on this subject. Says Dr. Elie Metcunikof (p. 103, *The Nature of Man*):- 'We have to determine how far, and towards which of our fellow creatures, we are to exercise such instincts, and it is here that the difficulty arises which as yet has not been resolved by religion or rationalism. Must our social instincts reach to our relatives near or distant, or to our fellow townsmen, or compatriots, or to all white men, or to all men white and black, or to the good only or the good and the bad alike. Perhaps we should limit the operation of the instinct to those of our own religion, or, who share our views of life? More than the social instinct is the religious instinct which makes all nature kin. The message

of the Gita is! He who realises the Ubiquity of God is the saint. Ramanuja insisted on this truth of divine ubiquity. On the basis of this religious instinct, not only the Tengelais and the Vadagalais must love each other, but the whole mankind, and birds and beasts, stocks and stones, and all nature are objects of love to him who feels this instinct, for it is the instinct which directly cognises God, the informing spirit everywhere. God's ubiquity or Immanency comes of the prodigality of His Love to his creatures.

If all things are dear for the sake of one's self God becomes the dearest as He by His ubiquitous nature, exists for this self or souls' sake. He is the Antaryamin the permanent abider in the heart. Such terms as Vishnu, Narayana, Vasudeva radically means the all pervadence of God: but the holy term Narayana has such universal connotations and intimate kinships with the cosmos that thus it is easy to see why Ramanuja's heart in particular twined itself round this term. For with this name as his word of power, he would preach to mankind the religion of peace and love and optimism. No Acharya would interpret the love aspect of the Bhagawat Gita and sing the love tunes of Sri Krishna as Ramanuja has: for that was his particular mission.

Now who is this great Ramanuja? He is one of the great Acharayas deputed by God with a great message for mankind. He is the great 'Ananta' who forms the couch on which Vishnu is recumbent. This name Ramanuja also connotes 'He who was born with Rama! His another epithet is Lakshmana Muni: so that when Vishnu incarnated as Sri Rama, Ananta or the great serpent—Time incarnated as Lakshmana, i. e., Ramanuja, with Sri Krishna, he incarnated as Balarama, and in the Kali-Age as the great religious preacher and teacher as we know him. Theosophy connects Ramanuja with the great Jesus Christ. Taking Leadbeater (not to say of Jinarajadas and others) he writes thus in his *Inner Life* 19—20:— Again in these researches into the remote past we have frequently found the disciple Jesus who in Palestine had the privilege of yielding up His body to the Christ. As a result of that act He received the incarnation of Apollonius of Iyana and in the eleventh century He appeared in India as the teacher Ramanuja Charya, who received the devotional clement in Hinduism, and raised to so high a level.' (pp. 19-20). As I have elsewhere expanded the genesis of Ramanuja, I must stop here, not without bringing to notice however one important fact brought to light by Mrs. Annie Besant—a fact connected with 'Ananta'—in her latest book—'Man

whence, how and whither' (p.476):—
 ,..... and the soft still night shall
 brood over a resting system and the
 great preserver (Maha Vishnu) shall
 repose on the many headed serpent
 of time (Adishesha).'

It may not be out of place to here
 mention that the Hindu idea of cos-
 mos resting on the head or one of
 the heads of serpent Ananta seems
 also to be a classical idea from a
 passage which I met with on page 31
 of Rev. A. W. Inomeries 'Immorta-
 lity' reading thus:—'A prince is of
 more consideration than a palace—
 would be of more consideration,
 though its foundation pressed the
 shoulder of serpentarius.'

I have now to say a few words
 as to the economic value of Vaishna-
 vism. The old struggle about state
 and church, each trying to get
 the ascendancy over the other is
 well known. And the age-long
 controversy between formalism and
 idealism in other words external
 ritualism, and internal faith is also
 well known. It was Ramanuja's
 special mission to reconcile both and
 establish harmony. I cannot here
 dilate on the subject. It was a re-
 conciliation between Varnashrama
 Dharma ritual and non-varnashrama
 faith and love to God, viz, Saranagati
 for surrender. He effected a friendly
 compromise between extreme Brah-
 minism which had obtained currency
 (i. e., elaborate ceremonialism and
 ritualism before Budha and extreme
 —Buddism after Buddha which

had destroyed all sacramental ex-
 pression of religion which for practice
 is of great value for the gradual
 education of the masses, the Var-
 nashrama Dharmas. Again the
 Gervana spiritual assets of Aryans
 (the vedas etc.) and the Dravida
 spiritual assets of the Dravidas (the
 Prabandas) were blended into a
 union for which the Sri Vaishnava
 apostolic succession through Sri
 Visvaksena, Sathagopa (St. Namm-
 alwar), Nathamuni, etc. had prepared
 the way. Prof. Barnett observes
 thus: 'It was the school of Ramanuja
 that first blended into a full harmony
 the voices of reason and of devotion
 by worshipping a supreme of infini-
 tely blessed qualities both in his
 heaven and as revealed to the soul
 of man in incarnate experience.'
 Women were admitted to equal privi-
 leges with reference to Vaishnava
 learning. St. Andal or Goda Devi
 it must be remembered is one of our
 twelve Dravida saints. Ramanuja,
 in short, established a firm link
 between orthodoxy or conservatism
 and liberalism. To this Brahman,
 Brahmins as well as non-Brahmins
 look up as their saviour. And in his
 days, and in his country Ramanuja
 was the Luther. Ramanuja's message,
 as has already been shown is a
 message of peace and love and was
 proclaimed with a view to establish
 on earth the kingdom of heaven.
 His message is the ancient message
 promulgated in his time by Sri

Krishna. The Bhagawat Gita is the
 Book of Humanity. even the great
 Novikoff, the 18th century champion
 of liberty in Russia having rendered
 this immortal celestial song into
 archaic Russian. Ramanuja, the
 peace-maker, and messenger of Sri
 Krishna's Bhagawat Dharma thus
 then writes at the close of his
Magnum opus, the Bashya giving the
 gist of his message to mankind.

From all this it is clear that on
 the one hand Ramanuja never dis-
 turbed or destroyed the useful fea-
 tures of the Hindu socio-religious
 polity: and on the other hand none
 whether they were in caste or out
 of caste, depressed class or oppressed
 class men or women, were ex-
 cluded from his Vaishnavic scheme
 of salvation, for whatever became a
 gnani was dear to God—a truth
 proclaimed by Sri Krishna in the
 Gita, which Ramanuja cites at the
 end of the above passage. Why
 from this scheme of salvation, stocks
 and stones, birds and beasts even
 could not be excluded: for they are
 all soul informed without exception.
 By the merit of gnana any one rose
 to sainthood: and hence in the Sri
 Vaishnava Churches the canonisation
 and enshrinement of saints of all
 castes. Saintship therefore came
 by merit, not by Non-Brahmin or
 Anti-Brahmin majority: even the
 Brahmin minority never rose save

by merit. Spiritual eminence was
 the only criterion, as God is one. So
 preached the Brahman of Brahmins-
 Ramanuja.

We are here assembled under the
 most depressing world events the
 Great European War that is in
 progress. A great sage of our
 Ramanuja persuasion, Sri Vedanth-
 charya thus wrote of how greed
 obsessing man brought about a series
 of catastrophies:—

Pitiable is man in the firm grip
 of greed which never satiates: for
 in its clutches, what all he does?
 See he speeds over all the spaces
 of earth and ploughs them up and
 down, broad and deep, cringes before
 him abjectly, he rids of other's of
 goods for self-delectation, traverses
 over seas by mighty ships, and for
 trifles plunges into great wars'

The reason for all this is that
 God is forgotten, and religion is
 scoffed at, science is made an engine
 to blast, not bless human life and
 Mammon and Molock are worshipped:
 this world and—supernatural are
 severed asunder: and all that is left to
 man are despair and death and war is
 the ghastly result of all this atheism
 and materialism. Lord Ronaldsay,
 the new Governor of Bengal replying
 to the address of the Bengal Chamber
 of Commerce, on the 31st March
 said:—'Humanity lay torn and bleed-
 ing, the victim of the system which
 had exalted the material and debased

the spiritual. He could see in Prussian Militarism nothing but the apotheosis of all that was nearest to the least in the composition of mankind. It required but a slight acquaintance with the outlook of India upon the universe to understand the abhorrence with which her people must inevitably view the system based on so materialistic a foundation. We endorse Lord Ronaldsday and add that a real Prince of peace like Ramanuja is wanted by western people, for Ramanuja's message was: 'O Mortals, why do you value these bubbles or baubles or trifles of this world? Seek God alone as your gold and find in him peace. According to this Ramanuja was the saint who bartered all the gold-mines of the world for a morsel of God.'

Jesus Christ taught the western nations' for what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? This has been forgotten. Ramanuja has now to teach the west and we owe it to the Theosophical zeitgeist to have thrown open the heart of Ramanuja to the wide world beyond the bounds of India. As Dr. A. K. Comaraswamy says: 'The Theosophical movement is directly due to the stimulus of Indian thought. 'The new Theology is little else than Hinduism.' Further Sir Rabendranath Tagore, whose 'Sadhana' writes the Pall Mall Gazette is among the great messages of

modern times' has for his main sources of inspiration the songs of the Azhvars and the philosophy of Ramanuja (see p. 303 part III: The Indian Nation Builders).

What in this age have the east and west to exchange, as providence has brought them together? This is well answered by Dr. James Bissel Pratt, an American professor of philosophy in his 'India and its faiths.' Doubtless the east has more to learn from us than we from the east. And, certainly the best it has to give we might have gained from our own great teacher if we only would. But the fact remains that we have not learnt our lesson. And it may be that the spiritual teachings of Jesus would come home to us with greater power and a fresh sense of reality if we would consent to study the living example of a people who have never lost their calm faith that spiritual life alone is of supreme value, and that in comparison with it, wealth, fame, power and pleasure are as the small dust of the balance. For the Indian knows that all these pass away while for each of us the only eternally abiding thing is his own soul. Ramanuja is a guardian of souls. And what was Ramanuja's message as regards the ideal of Heavenly life? Not eternal rest and repose, not eternal sloth and sleep but eternal Divine service. This was the gospel of the Gita, and Ramanuja emphasized it

and formulated it. Seshatwa is the magic word for it. In this age of strenuous work and 'servants of India' societies by the dozen, this must be remembered.

Let us then assemble here and pray in Ramanuja's name and in the name of Sathagopa, who so near is closely watching us, for victory, liberty, fraternity and righteousness and deliberate further the several important measures we have in view how morally and religiously to ameliorate

the condition of the struggling hosts of humanity to the best of our light. So Ramanuja, at this climatic of world's history, when it is travelling through rivers of blood and mountains of flesh, may prove a veritable coming world teacher and peace-maker: for Ramanuja taught a universal gospel of life, light and love all covered by the holy expression AUM.

SRIMAN NARAYANA

The Art of Breathing

BY HENRY PROCTOR F.R.S.L., M.R.A.S.

Breathing is the most important of all the functions of the body, for all the other functions are dependent upon it. We may exist a long time without eating; and a shorter time without drinking; but without breath there is no life not only animal life but even plant life is dependent for its very existence upon the air. Life is but a series of breaths. Much is constantly being said and written upon the importance of diet, but the importance of correct breathing is immeasurably greater. For health and longevity are dependent, not so much on what we eat as upon what we digest, and proper digestion is dependent upon

CORRECT BREATHING.

Strange to say, the majority of civilized men and women need to be taught to day what seems to be the simplest of all arts—the art of breathing, an art which all the lower animals, and the savage in his natural condition, instinctively practise, while the contracted chest and stooping shoulders of the inhabitants of our great cities demonstrate the fact that correct breathing is with them

A LOST ART.

The highest medical authorities assert that one generation of correct breathers would regenerate the race.

And not only is the physical health dependent upon correct breathing, but the mental powers, self-control, and moral and spiritual growth

One of the first lessons to be learned is that of

NOSTRIL BREATHING.

and how to overcome the common practice of mouth breathing, to which bad habit the many diseases from which people in every walk of life are suffering from, are due. This is a matter

OF VITAL IMPORTANCE

because one method brings health and strength, and the other, disease and sickness.

It is clear that Nature intended us to breathe through the nostrils, for no animal, excepting man, breathes through the mouth, and while the mouth affords no protection to the respiratory organs, the nostrils and nasal passages show evidence of the careful design of nature in this respect. For the nostrils contain everything that is necessary, both for warming and for purifying the air, so that it can do no damage to the delicate organs of the throat or lungs.

MOUTH BREATHING,

on the other hand, admits cold air directly to these organs, causing inflammation, as well as sowing the seeds of other diseases by inhaling

every kind of impurity with which the air may be laden.

The difference in the air which has passed through the intricate, purifying organisation of the nostrils and that breathed through the mouth, is as great as that between pure water and stagnant ditch-water.

Nostril breathing is therefore of supreme importance; the very first essential toward the enjoyment of perfect health, and the living of the esoteric life.

Too much attention is often directed to the function of nutrition, which is after all secondary to that of breathing; because perfect nutrition is dependent upon breathing; for every particle of food must be oxygenated before it can yield the proper nourishment. Imperfect breathing means incomplete oxygenation and therefore imperfect nutrition and imperfect elimination of waste and poisonous matter, and is alone sufficient to render perfect health an utter impossibility.

Proper breathing is absolutely essential to a

GOOD CIRCULATION,

for the blood, when driven by the heart through the arteries, is bright red and rich; but when it returns through the veins it is poor, dull and blue, a foul stream laden with waste matter, like a stream of sewer-water, which is then distributed, through an

opening in the right ventricle of the heart, among millions of tiny air-cells in the lungs. Breath is inhaled, and the oxygen of the air coming into contact with the impure blood, renders it again pure, rich, red and bright.

It is estimated that 35,000 pints of blood traverse the capillaries every twenty-four hours, the blood corpuscles passing in single file and being exposed to the oxygen of the air on both their surfaces. It will now be seen that unless air in sufficient quantity reaches the lungs, the foul stream of venous blood cannot be purified, and consequently not only is the body thus robbed of nourishment, but the waste products which should have been destroyed are returned to the circulation and poison the system. If the blood is not fully purified by the regenerative process of the lungs, it returns to the arteries in an abnormal state, insufficiently purified and imperfectly cleansed, and still containing some of the impurities which it took up on its return journey, which impurities must manifest in some form of disease.

The blood when properly exposed to the air in the lungs, not only has its impurities consumed, but it also takes up a certain quantity of oxygen which it carries to all parts of the body, where it is needed in order that Nature may carry out

her processes properly. Arterial blood, properly exposed to the air, contains about 25 per cent of free oxygen. The oxygen obtained by breathing, vitalizes every part and causes combustion which generates heat and equalizes the temperature of the body. Good breathers therefore seldom or ever take cold because they have plenty of good warm blood which enables them to resist changes in the atmosphere. And it is the sudden changes from heat to cold, which causes us to take cold.

The great necessity for a perfectly healthy life is perfect adaptation to environment, for, as Spencer says, 'Were there no changes in the environment but such as the organism has adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge.'

There are various kinds of breathing that may be practised. Many people breathe only from the upper part of the chest and lungs, and consequently but a minimum of air enters the lungs. This is the worst form of breathing, and many diseases of the vocal organs and organs of respiration are due to this pernicious habit. The best kind of breathing is that called the

COMPLETE OR PERFECT BREATH which can be practiced by standing

or sitting erect, and first filling the lower part of the lungs, inhaling steadily through the nostrils, then the middle part, pushing out the lower ribs, breast-bone and chest, and then filling the upper portion of the lungs protruding the upper chest, and lifting the six or seven pairs of ribs.

Having thus drawn in a complete breath, retain it a few seconds,

and then exhale quite slowly. It may seem somewhat difficult at first, but practice will make it easy and natural. Complete breathing will make any one immune to consumption and do away with all liability to colds or bronchial troubles. Most colds can be cured or prevented by complete breathing and partial fasting for a day.

The Development of Occult Power

J. H. CASHMERE

(Lesson II continued from the last issue)

The first step to the development of self control is the realization that the I, the ego, is an immortal entity or atom of substance, ruling an external body of conscious atomic entities who, under the direction of the subject or creative ego, have become organised as the confederacy of cells which form the human body.

Throughout this organised body of intelligences ruled over by the control ego there are numerous centres or mental bodies, known as nerve plexi, containing a central atomic sub-ruler who directs the functions of that particular part of the system over which it presides. These subrulers in the numerous plexi are in direct communication

with each other by a network of organised elements known as the *sympathetic nervous system*, which also connect them with the subjective or creative ego in the *medulla* at the base of the brain, from which centre the subjective ego maintains a general supervision over the organised body. The sub-rulers within the various plexi are also in direct communication with the objective ego by that network of organised elements we know as the *cerebro-spinal nervous system*.

The objective ego, or I, the real intellectual you, is not directly concerned in the renewal and maintenance of the human system; its office is to intelligently operate upon its environment in a manner

conducive to the best interest of the organised body over which it rules.

Now, it is evident that the objective ego knows nothing concerning the process whereby it became incarnated as ruler of the human form save that which it may have discovered empirically through the senses and reason; that is, it has no direct memory of its transition from the parent organism. Neither is it aware of the psychic activity in the consciousness of its companion self, the subjective ego, while the latter is planning and directing the subjective activities of the confederate body. For this reason the conservatism of its nature compels the objective ego to yield to those impulses from subjectivity concerning whose purpose it may have no direct knowledge. It is only when the knowledge of the objective ego transcends that of the subjective atom of which the instinct is an expression that it may undeceive the latter in critical moments and prevent its untoward expression.

Instinct presupposes in that entity of which it is an expression an antecedent state of consciousness in which the entity purposely, that is, with reason, determines a course of action which through frequent repetition becomes spontaneous. Says Darwin: 'Some intelligent actions, after being performed during several generations, become converted

into instincts and are inherited, as when birds on oceanic islands learn to avoid man. These actions may then be said to be degraded in character for they are no longer performed through reason or from experience'.

Although the first dawnings of intelligences, according to Herbert Spencer, have been developed through the multiplication and co-ordination of reflex actions, modern psychologists are inclined to affirm that all reflex action is an expression of that intelligence located within the plexus reacting to external stimuli. Haeckel goes even farther and asserts that a 'soul' (a conscious intelligence and volition) in the atom 'must necessarily be assumed to explain the simplest physical and chemical processes.' Other writers assert that, since the atoms, in spontaneous self-motion, exercise the faculty of choice, we should use the term 'physical' in a broader sense and speak of the psychology of atoms and molecules. As it is *self-evident* and *necessary* that atoms, especially those in organised life forms, should possess conscious intelligence, the hypothesis of unconscious and blind automatism in reflex action is unnecessary, and being unnecessary, it is therefore untenable. We may affirm, then, that every atom of our being is conscious and alive, and though the

atom be ever so ignorant, it may acquire knowledge and for this reason becomes amenable to the reason of the ruling ego, who from its exalted viewpoint should be more competent to choose that which is best for those over which it rules.

It is well known that the instinct of the lower animals are comparatively fixed and stable in their operation from generation to generation. But as animals develop intelligence the constant intelligent adaption to the exigencies of changing environment modifies the primary instincts, some of which disappear when the necessity for their exercise no longer exists. Others are radically changed from time to time and countless new ones are acquired.

The precedent established by habitual intelligent action being ever at the command of consciousness enables the individual to immediately decide upon his course of action and obviates the delay that would arise if compelled to consciously investigate all the facts of consciousness and environment in order to determine the correct course to pursue in each instance. As instinctive action has its birth in antecedent intelligent action, it should be and is within the province of *intellect* to supplant, modify or inhibit inherent instincts when the manifestation of the latter are un-

toward or detrimental to the welfare of the individual.

The office of the objective ego, who is at once director and judge of the objective manifestation of the organism over which it presides, should be, therefore, a Court of Equity administering the law (instinct) according to its spirit and not according to the letter, lest the purpose of the law in exceptional cases should be defeated.

It is through ignorance alone and not from the lack of 'will power' which unsupported by intellect is utterly impotent in the presence of the instinct, the latter being itself an element of will, that man has permitted his instincts to run riot until he has become sex-mad and money mad a slavish subject to passion and appetite.

The illustrations I will offer and the instructions which I will present in regard to this proposition, especially in regard to the reproductive instinct, will make its truth *self-evident* and *necessary*, and from the empirical confirmation made possible by the certainty of individual demonstration, universal.

We call instinct *blind*, because *precedent* is its authority and guide, because it is merely a law arising out of more or less limited ancestral intelligence; and for the latter reason, while its general operation under certain circumstances may be

beneficial, it is evident that circumstances may arise under which its operation must prove abortive and undesirable. Intellect must give eyes to instinct to save the latter, in its blindness and delusion, from untoward manifestation.

Any individual in possession of intelligence sufficient to read this essay understandingly, whose instinctive nature is not completely amenable to his intellect, may bring the former into a state of perfect submission to the latter at all times and under all circumstances when the conditions are such that he does not desire that instinct should accomplish its *real* purpose, or when he is directly aware that in this particular instance, were the instinct allowed expression the latter must prove abortive.

After describing the various sexual functions of plants, fishes, insects, frogs, birds and mammals, Eduard Von Hartman asks, 'Are we to suppose that there are really two different causes at work or is it not rather the working of the same Unconscious, which, on the one hand, *harmoniously fashions* the sexual parts, and on the other, as instinct impels to their *right* use the same unconscious clairvoyance which in creation, as in use, adapts the means to an end, which does not appear in consciousness?

'Would man, at whose command are so many means for satis-

fying the physical impulse, all equally efficacious with coitus, be likely to discharge the inconvenient, disgusting, shameless, reproductive function, did not an instinct always urge him anew, often as he has experienced that this mode of satisfaction yields him, in fact, no higher sensuous enjoyment than any other? But many do not attain even to this much insight, because, *in spite* of experience, they always measure future enjoyment according to the strength of the *impulse*, or are so possessed by the impulse during the act that they *never attain the experience*. It might, perhaps, be replied, that man frequently desires intercourse although he is aware of the impossibility of procreation *e. g.*, with the notoriously infertile or prostitutes, or when, as in illicit connections, he seeks to prevent procreation; but to such we reply that the knowledge or intension of consciousness has no direct influence on the instinct since the design of procreation lies *outside* consciousness, and only the willing of the *means* to the unconscious end (as in all instincts) appears in consciousness. That the impulse to sexual union is an instinct which manifests itself spontaneously, and is by no means to be regarded as a consequence of the experience that a pleasure is to be expected from this union, appears from the fact that the sexual impulse is

instinct is universal in the animal and vegetable kingdom, whereas venereal organs, which link a sexual pleasure to the act of copulation, are only to be found at a tolerably advanced stage of the animal kingdom. The instinct of sexual intercourse is then something far earlier and more original in the history of organisation, since all organisms destitute of venereal organs are sufficiently impelled by it alone, without the aid of sensibility. It is, however, tolerably plain why the Unconscious deems special venereal organs necessary in the case of beings whose consciousness is far more highly developed; for the more consciousness attains independent importance, the greater is the risk of its thwarting the demands of instinct, the more desirable does a bait become to entice to the performance of instinctive actions'.

This latter conclusion of Von Hartmann is not justified, as it will

not only be inferring that the creative power of Nature were inadequate to accomplish her purpose directly, but it is not at all determine that a proportionate pleasure or thrill is not experienced by the plant in shedding its pollen, by the male fish pouring out its spawn upon the eggs of the female, or by insects, birds and other forms of life during the performance of the sexual function. The pleasure experienced by the individual during coition can have, logically no other source than in the germ cells, which under the impression, frequently a false one, that one or more of their fellows is about to accomplish the purpose of his being, initiate a thrill which spreading throughout the sympathetic organism becomes more or less magnified by the egoism of the central consciousness.

(To be continued)

Future Clairvoyance

BY SWAMI BHAKTA VISHITA

In what is known technically as Future Clairvoyance we have the manifestation of clairvoyant vision in the direction scenes and events of the future. In this phase of clairvoyance, the seer perceives the events and scenes of future time just as if

they were present before him this very moment. This phase of clairvoyance is far rarer and more uncommon than any of the other phases referred to in the preceding articles of this series. In fact, it is so seldom met with in its perfection

that its manifestation is a matter of the greatest interest to those who have made a study of the subject. It occasionally appears in flashes, and cannot be produced at will by the ordinary clairvoyant. Unfortunately its very rarity and uncommonness cause it to be counterfeited and imitated by unprincipled persons.

The student who reasons carefully and logically usually meets with what to him, at least at first, seems to be an insurmountable obstacle in the way of a rational explanation of Past Clairvoyance; but when it comes to understanding how anyone can see *that which has never happened*, he throws up his hands in despair. But, here, as in the preceding cases, there is an explanation for those who are capable of understanding it, there is a reason and cause for everything, though we may not always be able to find or to grasp it. Let us see what is the highest teaching on this subject of Future Clairvoyance

The simplest phase of Future Clairvoyance is really not actual Clairvoyance at all, but is rather a phase of the operations of the subconscious mind of the seer. In cases of this kind the subconscious mind operates in the direction of intense deductive reasoning which is one of its strongest powers, as Dr. Hudson has so well pointed out to us. Give the active subconscious mind a strong

existing cause, and it will often reason out the probable effect (the almost certain effect, in fact) of that cause, even though that effect lies in the mists of the future. But this, at the best, is not true clairvoyance it is merely the statement of 'probable' results and effects of existing causes, wonderfully clear and exact though it may be in some cases. But a thousand-and-one unforeseen things may arise to completely upset this prediction, for it is really naught but a prediction at the last. We must look further for real instances of Future Clairvoyance.

Sir Oliver Lodge offers an interesting and ingenious, though rather technical, explanation of this class of phenomena as follows: 'Time is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise rate. But that may be only one mode of regarding them. *The events may be in some sort of existence always, both past and future, and it may be we who are arriving at them, not they which are happening.* The analogy of a traveller in a railway train is useful; if he could never leave the train, nor alter its pace, he would probably consider the landscapes as necessarily successive, and be unable to conceive their co-existence. * *

* * We perceive, therefore, a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our present limitations. And if we once grasp the idea that past and future may be actually existing, we can recognise that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to me, we are impelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end.

The physical analogy to this conception of Sir Oliver's idea is that of the acorn in which the future oak actually exists in a way or at least the pattern of it. But, one might here object that the shape of the oak will be determined by the facts of its environment and these cannot by any stretch of reason or imagination be considered as patterned in the acorn. These theories and hypotheses are interesting to be sure; and really contain a germ of truth in them, sufficient in fact to account for much of the phenomena of this class of clairvoyant vision. But there is a high class of Future Clairvoyance which is over and above this class of explanations or theories. We must look for the explanation on higher planes of existence.

The clue to the real explanation is found in many occult sayings and aphorisms, particularly those of the oriental lands, as for instance the following from the Hindus; 'The creation, duration, and destruction of a universe is but the time of the twinkling of an eye to Brahman. In other words, that to the Supreme Being the past, present, and future of the universe must be as but a moment of time practically instantaneous to the Divine Consciousness

A writer on the subject says, 'Those occultists and metaphysicians who have thought long and deeply upon the ultimate facts and nature of the universe, have dared to think that there must exist some absolute consciousness—some absolute mind—which must perceive the past, present and future of the universe as one happening; as simultaneously and actively present at one moment of absolute time. They reason that just as a man may see at one moment of his time some particular event which might appear as a year to some minute form of life and mind—the microscopic creatures in a drop of water, for instance; so that which seems as a year, or a hundred years, to the mind of man, may appear as the happening of a single moment of a higher scale of time to some exalted Being or form of consciousness on a higher plane'.

The daring flights of metaphysical fancy have resulted in the general

acceptance, on the part of advanced metaphysicians postulate of the existence of an Absolute Mind, independent of time and space to which everything is HERE and NOW! To such a mind the entire sequence of events in the life-history of a universe would appear as a single unit of conscious experience—an infinitesimal point of time in Eternity. The human imagination staggers at the idea but logical thought finally passes it as an unescapable conclusion of extended thought. This, possibly, is the key to the secret of Future Clairvoyance, Prevision, Second Sight, etc.

But it is not to be supposed for a moment that the clairvoyant or seer actually obtains access to the Divine Mind or Absolute Mind when he experiences this vision of future events—the truth is very far from that. The occultists teach that the phenomena of each plane are reflected with more or less clearness upon

the substance of the planes beneath it. This being so, it is readily seen that the seer who is able to contact with any of the higher planes of being might thereupon see the reflection, more or less clear, or more or less distorted, of that which is present in its completeness on the highest plane of all. This is a mere hint at the quite complicated occult teaching on this subject; but the capable thinker will be able to take the hint and work the rest out for himself in his own way.

The important fact is that Future Clairvoyance is a reality that it is a matter of the actual experience of the race, and one that has been authenticated by the investigation of such learned bodies as the Society for Psychical Research, of England, and other societies of the same kind in different lands. Future Clairvoyance, second sight, prevision, etc., are facts as fully accepted by such societies as are the facts of telepathy.

Woman's Influence

Phrenologically considered

By MRS. CATHERINE STACKPOOL E. O'DELL

I mentioned to two men friends that I was preparing an address on 'Woman's Influence Phrenologically Considered,' for the women members of the British Phrenological Society.

One of them said, 'Well, that is a big order.' The other, 'I thought that subject was worn quite threadbare'

Both statements are very interesting, and worth considering, if brought to the test of phrenology.

Phrenology enlarges our outlook, broadens our conceptions, and enables us to study mind apart from the narrow and contracted limits of sex.

It is the human being as a whole, not merely as a part, that it grasps.

It takes cognisance of the entire being, from its lowest depths to its highest heights. If considered from the usual standpoint of narrow-orbed vision, the conclusions will be as unreliable and unscientific as the unreasonable opinions of the ages that have based their ideas on the doctrine that physical force is a criterion of mental worth.

Take the first remark: 'Now, that is a big order.'

There is no doubt it is a big order, and the more capable one is to perceive the immense issues connected with this important fact the more complicated it becomes.

My friend at once gripped the matter from its widest basis.

In dealing with the woman problem, from its noblest and psychic side, one faces possibilities that require subtle understanding.

She has always been a problem, no matter how she has been approached, or under what laws she has existed.

She has been the mighty magnet that has joined the seen to the unseen. She has been a problem, whether in intellectual conflict, or a nonentity behind a veil or iron screen.

Through the ages in dumbness and silence, it may be, she has thrown out into the great immensity that subtle unseen force of the spirit that has made its influence so potent and unconquerable, that power apparently tangible and yet intangible, which has caused doubt, fear, suspicion, and a mysterious stirring in the minds of those who have never sought to understand her, and, not understanding have pressed her backward into the night of ignorance, lest she soar higher into the light of knowledge; as Laboulay advised his readers, 'to keep woman in a state of moderate ignorance, lest her soul should rise.'

'Tennyson, on the other hand, wants to know:—

'If she be small, slight nurtured, miserable, how shall men grow?'

Watt Whitman states in 'Leaves of Grass':—

'Unfolded only out of the superbest woman of the earth is to come the superbest man of the earth.'

Unfolded only out of the inimitable poem of the woman, can come the poems of men.

'Unfolded out of the folds of the woman's brain come all the folds of man's brain, duly obedient.

Unfolded out of the justice of the woman, all justice is unfolded.

'A man is a great thing upon the earth, and through eternity—but every jot of the greatness of man is unfolded out of the woman.'

It is a peculiar state of the mind that the thing it cannot understand, and consequently fears, it more often sets out to quench or crush than approach for investigation.

We have only to read history and the lives of great men and women to realise this extraordinary mental condition.

When Truth has appeared she always been stoned, but, being immortal, she has bided her time and conquered—our little systems of thought have crumbled in the light of her persistence.

Man has really never set out to understand woman as an individual living soul with a personality, but just to prove the correctness of his own preconceived ideas and opinions, built, not on the laws of her nature, but those he has set up for her.

He, having idealised the physical, to the extent of valuing the human being by its test, setting it forth as a proof of mentality and greater capacity for ruling, has endeavoured

to conquer her by physical dominance, forgetting that she has 'that within her that could never be conquered, even while voiceless, as far as the laws of whichever country she lived under were concerned.

She, while unrepresented, was working and weaving weft and woof into the loom of the ages to be, the pattern of life's destiny, often imperfectly, and under the narrow limits of narrow opportunities and ignorance.

Had those who made laws for her understood phrenology, and focussed its light upon her, and realised her influence through her undoubted spiritual and intuitional powers, we all would have been further advanced in the direction of the things that count in the great cosmos.

Man has accepted physical force as a test of power, but the woman knows in her inner soul that it is the spirit that governs and guides.

And as woman takes phrenology as her teacher and helper, the greater will be her certainty. With it, she will be able to wield her influence with a more extensive outlook and knowledge of the soul's requirements.

In studying woman's attitude, it is a marvellous truth that she never aspires to benefit herself at the sacrifice of the other half of the human race. Her son is as dear to

her as her daughter; in fact, the former often has had the greater share.

When her intellectual opportunities have been as cramped as they could be, she has had that intuitive sense that the race, if it is to continue on the best and most enduring basis, must do so in harmony with the united efforts of man and woman, morally and intellectually that one cannot rise by the sacrifice or neglect of the other; to be great, both must unite in the bonds of consideration and mutual understanding.

From the dawn of creation she has been advancing towards the light, though she has been cast back and back into that mysterious sea of dumbness, inertia or apparent acceptance to always appear, no matter what her lethargy might have extended to, vitally alive, a living spiritual force in man's great upheavals, all oppression, in justice, lack of freedom and opportunity forgotten in her God-like quality of mercy and forgiveness, using all her intelligence to alleviate his pains and sufferings, watching, tending, healing, sharing his deprivations, facing the same vicissitudes, to again be thrown back or excluded from his intellectual freedom when the stress has been removed.

Yes, driven back, where she has taken shelter in that subliminal state

of hers where the actions of men are ground much finer than ever appear above the threshold, that great storehouse where she acquires her intuitional powers, and tests and dissects with an acuteness which, if uttered, may be an advantage or otherwise

According to phrenology, she is possessed of much concentration; therefore, she has patience; and, having that, she can work and mature feeling certain she will arrive, in God's good time.

Had man studied her as she has studied him, there would have been greater results.

She has been waiting through the ages for him to realise the wonderful difference it will make to him and the whole race when she stands at his side—an equal.

She knows it will come; in fact, it has come!

What is woman doing to-day? Materialising that for which she has been preparing through the centuries. She is presenting to the world the wealth of her treasure-house: a free gift, the result of her plodding, patience, struggling, or self-sacrifice. And she is proving that the spirit that has caused her to push forward and upward has been no coward soul.

(To be continued)



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EDITOR.

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Psychic Circle

Writing of his experiences of the sittings for the Psychic circle during April last a friend says:

'To establish the concentration, the will directs the mind to become one pointed and approach the self within. The mind obeys, and attempts to realise the self. But, as it is impossible for the (mind) matter to grasp the (self) spirit, it is the self who notices the attempts of the mind, and then the mind being one-pointed, loses itself into the self; and thus the concentration is established, which is distinguished by the following three symptoms: (1) Breathing becomes very feeble, (2) Eyelids remaining halfclosed do

not move, and (3) (Nada) Wringing in ears becomes audible. And the mind as already directed by the will does not notice the above symptoms, but as mentioned above, loses itself into or identifies itself with the self. Then there remains only the never changing self merely conscious of itself; and according to the words of the Yoga Sutra 'the seer abides in himself.' It happens very seldom that during the concentration sleep overcomes me for 20 or 30 minutes when all become blank.'

A decided programme has not been arrived at as yet. On the request of some of the sitters only

one sitting in the evening was adopted. This does not seem to have met with the approval of all.

The object of concentration was also changed to the rising Sun; now various other proposals come in.

A friend from Narsapatam writes: The suggestion of the Rising Sun, which the current (May) issue of the Kalpaka brings is exactly what is conveyed by the Vedic Mantram of *Gayatri*. Who can deny the fact of the Sun being the wonder of wonders of this Universe? It is the best object to concentrate upon, but I may add that the best time for concentrating upon the rising sun is in the mornings.

One friend from Bhagalpur writes:

I am interested in the science of Yoga and I am practising it. The time selected in this (May) issue is suitable to me. I shall sit daily at 9 P. M. (Standard Time) from the 15th instant concentrating on the Sun. It has met with your approval to concentrate on the Rising Sun. The color of the rising Sun is red. Is it not better to concentrate on the glittering sun (i. e. the Sun which shines in the morning

after 8. A. M. or at Noon the color of which is white) in the *Agna Lotus* between the eyebrows?

Writing about the importance of the morning hours to concentrate a Fellow of the Latent Light Culture says:

'This time is important for all spiritual achievements. All religionists, Hindus, Muslims, Sikhs etc., agree as to this. The renowned Kabir says:

What dost thou do sleeping so O Kabir be awakened and continue to sit;

From 'Whom' thou art become separated, unite with Him making thyself fit.'

The holy Granth of the Sikhs says:

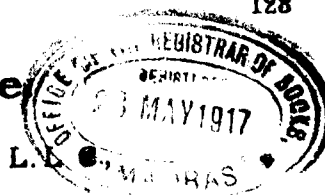
'In the first period of the night the prayers are flowered, but during the last they are fructified; those who are awake at the times, get grace (in full) from Almighty'.

So I suggest positively to continue the sittings both in the mornings and evenings.

Agreeably to the wishes of all we shall continue to sit in the mornings also at 6 A. M. to 6-30 A. M. from the 15th instant. As for changing the rising Sun we shall await the views of other sitters.

Blissful Solitude

BY BRIJ KISHORE VARMA B. A., M. L.



There are some over-mirthful natures which invariably delight in the revelry of a noisy boisterous circle. It is not this type of humanity which has contributed so largely to the solution of Life's problem or any of its akin dogmas.

With calm majestic souls, it is a common feature in the character that they love the serenity of solitude far above the pleasures of hilarity. Solitude supplies to them the best food for reflection and the passivity of the surroundings often enables them to draw out the happiest results from the minutest adjuncts of Nature. The treasures of solitude are immense and manifold but access to them is reserved only for a chosen few.

We are astonished to see at the first glance a difficult science like Astronomy playing such a noble part in unfolding the destiny of man, but we hardly care to think that the wisest heads have spent life-long nights of solitude in watching the intricate movements of 'one' lonely star. The rest baffles calculation. But when the intellect fails to grasp the abstruseness of a problem, it is not the right way to call incredulity to our assistance.

It is in reality something very delightful to lie down at night under the blue canopy and witness the legion of providential spies, some like sentinals watching the works of man from high, others holding out a dim and glimmering lamp of light and love to weary and misguided travellers. The miracle of the 'spangled heavens' which to us has become something very common and ordinary is not so unworthy of attention as we generally take it to be. Let the man here pause and reflect whose friends and dear ones have vanished one by one like stars from the chaste heavens again to shine in some other clime.

Let us take another concrete instance. The Yogi in his closet precluded from the world counts every silent beating of the heart and lends an attentive ear to every silent whisper from within. It is therefore no wonder that he should see the entire world located into the cavity of his own heart like the waters of the ocean pressed up into one small pitcher, or the world as light illumined into a Divine effulgence before the closed eyes.

Some like Cowper drink the rivers as they flow whereas for many like Wordsworth trees and

stones and rivers and mountains run fast to lay bare the hallowed secrets of their breast as dearly and as lovingly as any of our intimate friends or dearest children. My Lord Bacon said he who loves solitude is either a beast or a god which however does not import that if man were to alienate himself from the busy haunts of the world he degrades himself to the low level of

a beast, rather that if he should avail himself of all the benefits arising from solitude, he is to be 'deified' or ranked among the gods. And we need hardly say that it is in the sanctity of solitude that the eye falls upon those charming avenues where ordinary vision can hardly penetrate. Let the lover of solitude love her for ever and for ever.

Savitri or Conquest over Death

(A Hindu Mythological Story)

BY ABINASH C. GHOSH, B. A.

A nation lives by its ideals; the higher the ideals, the greater the nation. The truth of this saying was nowhere better realised than in India. The beautiful stories in the *Upanishads* idealise human virtues. The two great Hindu relics, *Ramayana* and *Mahabharata*, contain ideals of character to which the Hindu nation has held fast through all time. The subsidiary stories and characters in the *Mahabharata*, have influenced Hindu life and Hindu belief up to the present day. When a Hindu wife is addressed by her female relations as equal to Savitri what an ideal character is held up to her for her imitation in life. The characters in Indian relics are living forces—names that are daily and hourly remembered ideals up to which men and women endeavour to live. In spite of the

many vicissitudes that have befallen India, in spite of the undeniable fact that the people of India are a fallen race, the woman-hood of India still ranks high among the womanhood of the world. It is because Sita and Savitri are still the ideals of Hindu womanhood and because Hindu life and Hindu Society are penetrated through and through by the teachings of the Hindu sages.

Women in India up till the present day live mostly a spiritual life, or in other words a life solely for others both in their family circles as well as in the world outside where they come in contact with various types of men and women in all grades of society. The spiritual life is the backbone of India and it is nowhere so manifest as in our women whose watchword in life is self-

dedication. The main-spring from which this life flowed is that of Savitri whose faith—intrinsic faith in the spiritual aspect of love bore herself up through all her trials and tribulations which she had to encounter during her short sojourn in this mundane world. A life-sketch of such an admirable character would, it is hoped, will be widely read by those whose progress in life is closely entwined with women both in and out of India.

There was a time when the kingdom of *Mudra* was situated some-where in Punjab and Ashapati ruled over it. He was reputed for his modesty, beauty, fortitude, and keen intellect. But the one trait in his character that marked him out from the rest of his fellowmen was his great munificence. Happy was he from the very start of his regal career. There was nothing that he could get for the mere asking—for peace and plenty there was in abundance during the period of his suzerainty. But the one blot that seemed to darken his life for a while was that in the declining years of his life no son was born to him. The queen also felt similarly aggrieved and the pulse of the people throbbed in that direction.

For begetting a child the Rani fasted and feasted according to the strict Hindu rites and offered sacrifices to the Author of all evils. But all these penances and sacrifices had not the desired effect. The king consoled the queen with many a comforting word and at last told her that he would retire into the forests and spend his time in the contemplation of the God-

dess Savitri so that she might give him what would satisfy his desires. So saying the king stepped out of the palace and straight off went to *Pushkar*—one of the religious shrines of the Hindus—there to absorb himself in the meditation of Savitri, the favourite consort of the Creator. Days and nights passed off smoothly, and the privations and hardships that the king underwent in his new life were immense. He offered sacrifice after sacrifice in propitiation of the deity till eighteen years glided off quietly through the vale of time. Savitri, the goddess to whom offerings were made, was pleased beyond measure at the inordinate hardship the king suffered, and vouchsafed to him that he would soon beget a bright and a beautiful daughter but not a son though that was what he wanted.

Having thus gained his end the king came back to his capital. When the news reached the people there was a general rejoicing all over the dominions and mirth and merriment rung out of every hearth and home. In course of time the queen gave birth to a beautiful child, and the ladies from far and near came to have a peep at this new stranger to the Royal family. The Brahmins poured in from all parts of the vast dominions and they named the babe as Savitri. There never was born a child so fine and beautiful as Savitri; even Raphael in one of his finest strokes would fail to bring out with his brush, an exquisite beauty like that of the new-born princess.

Years rolled on, and the beauty of the girl advanced with age. Extremes

are always bad; and in the case of the princess it was doubly so as she had to be given in holy wedlock according to the practices of the *Shastras*, but her supereminent beauty dazzled all likely suitors out of their wits. The king was a little afraid of the situation, as the princess had to be disposed of in marriage.

Savitri had now advanced in her teens, but devoted as she was from a religious standpoint of view from her cradle almost, she spent all her time in offering prayers to the family deity, reading the Scriptures and serving her parents during the busy hours of the day. Everyone in the royal household was anxious of her marriage, but no desirable suitor would come to court her hands. Savitri also felt the situation to be sufficiently grave, but there was no help for it. At last at the importunities of the king, the princess offered to go out in company with one of her trusted friends and other guards in quest of a suitable bridegroom. She travelled over climes and countries, but nowhere could her object be attained. Weighed down with cares and anxieties she entered at last a hermitage where Bharadwaj, Markandaya, Dhommaya and a host of others were living for ages together and holding communion with the great soul. As she wended her way through the meanderings of the wood, the sanctifying air made her forget for a while her troubles and gave her a bliss of a transcendent character. Savitri left all her attendants behind and in company of her trusted lady guide she proceeded to survey the beauty and

grandeur of the wood in all its pristine glory. After advancing a few paces off her wistful gaze stuck at the beauty of a young hermit playing with a frisky deer. The female guide at once perceived what was wrong about her and bullied her with all sorts of questions. Savitri was simply enamoured of him and could not restrain her feelings. She told in reply that though the object which had drawn her heart closer to it wore only a saffron coloured garment yet she could perceive in her mind that he must be a prince claiming his descent from a royal family. But whatever that might be she would tell in her presence that from that day onwards the saffron-clad hermit would be her lord in life. The companion persuaded her not to rivet her attention on the poor hermit boy so much but she would not listen. When thus baffled in her attempts to draw her from what was apparently a wrong course the companion approached the hermit and asked him his whereabouts.

The hermit said in reply, 'I am the son of king *Dummayatsen* and am called by the name of *Satyaban*. My relations have usurped to themselves my father's possessions by having recourse to mean subterfuges and it is why the king is living with my mother an incarcerated life in the forest. In order to tend them, in their declining years I am also here with them. May I now enquire all about the lady who is standing close to the yonder bower?'

At this the companion walked apace and took Savitri by the hand, and brought her near the beauty and the bliss of her heart. Savitri hesitated a good deal; but eventually she collected

herself and walked up to the goal of her heart. As was natural in a woman of tender beauty Savitri made a bashful appearance before the hermit and hung her head low for some time. She then looked straight in the face of *Satyaban*. The communion of the two hearts was made with lightning speed and marriage in its true spiritual sense was consummated.

The companion then replied sweetly, 'you must have heard the name of king *Ashawapati* who once ruled over the *Madra* territories. The lady who is standing by is his daughter, by name Savitri. We came to see the hermitage and our object in coming here has been fulfilled. Now permit us to depart in peace. So saying she made obeisance to him and Savitri also did the same, but before bidding him adieu she once more cast a wistful glance at him and wended her way out of the woods. The companion, however, gave a hint to the hermit that God willing they would soon be his guests when Savitri would also gain her end. They then left the place in a sad and pensive mood leaving *Satyaban* to meditate on the celestial beauty of the sweet and ever-loving Savitri.

They then wended their way home to the capital. Savitri saw her father seated with the great sage, *Narada*. When she made obeisance to them *Narada* asked 'where is your daughter coming from?' On being informed of her errand Savitri spoke softly that her attention was fixed on the only son of *Dumyatsen* who lived the life of an exile

in the hermitage. *Narada* did not approve of it and said through intuition, that the girl did not do well in fixing her choice on him as from that day year the bridegroom elect would die an accidental death. Savitri though she received the news with a certain amount of trepidation in her heart soon collected herself and felt that whatever might happen nobody other than *Satyaban* could be her lord. *Narada* interceded on behalf of poor *Aswapati* to dissuade her from her object of love, but she would not listen as the heart once given away in love could not be drawn back. So she spoke out that she would choose nobody for her husband than *Satyaban* whatever might befall him. The *Rishi* then began to descant upon the glory of Savitri as a woman and foresaw that through her the name of womanhood in India would be brighter and holier than ever. So saying he offered his benedictions to her and strung the string of his harp, and left for his celestial home.

Accordingly arrangements were ordered to be made for the holy wedlock and on an auspicious day king *Aswapati* with Savitri and a few of his chosen courtiers left for the hermitage. The royal car moved on from place to place till at last the bridal party reached the threshold of the hermitage. There they alighted from the car and walked slowly apace into the retreat. The father of the bridegroom elect was then spending his days in meditation underneath a tree. *Aswapati* approached him and informed him of the purpose that brought him there. *Dumyat-*

sen at first wondered at the idea as he could not reconcile himself to the belief that Savitri though brought up in the cradle of fortune could live in a modest abode like that of his amidst difficulties of an insurmountable character. But when the fact was impressed upon him that Savitri had made her choice after fully considering the circumstances of his life the assent had to be given.

The nuptial was to be performed on the day of their arrival. All the Rishis in the hermitage mustered strong in the evening in Dumyatsen's place, where also the ladies who had taken a religious vow came to witness what apparently appeared to them a marriage between unequals. There were feasts and merriment throughout the night and when day dawned Aswapati with his retinue left for his capital.

As soon as Aswapati retired from the hermitage, Savitri put off her ornaments and put on the saffron-coloured dress of a *Sannyasini*. In her new garb she felt herself happy and comfortable much as her other sisters in the hermitage did, but the chief thing that made her sprightly and gay like a spring flower, was the supreme bliss brought on in the company of her husband. She served her lord devotedly, served her new parents, made preparation for their offerings to the deity and received guests at all hours of the day and night. But the thing which made her life increasingly tender and affectionate was her kindness for the birds and the

beasts to whom she offered food and drink regularly every morning and evening. In her daily work she did not confine herself absolutely indoors but went so far as to help Satyaban in carrying his load of wood from the forest. These avocations of life soon gained for her the admiration of the hermits and they all spoke in terms of highest praise of her.

Thus time passed off gradually from day to day but the thundering words of Narada resounded in her ears with a clearer voice as the fatal day was drawing near and near every day. Savitri waited with bated breath for the day of judgment. Three days more and everything would be over with her. During this period the poor unfortunate girl began to practise a severe austerity by observing an absolute fast and doing other religious penances in order to avert the preordained evil. No one knew the goal of her object in these religious practices, but everyone blessed her for her severe austerities. At last the fatal day came, and she thought of it and the event with a good deal of flutter in her heart. It was usual with Satyaban to go into the forest everyday at dusk in order to carry wood for his father to be used in the *Homa* ceremony. Savitri begged of him that she might be allowed to accompany him that evening. He objected at first to the proposal as Savitri was observing a fast for all these days but when she pressed for it hard he assented and undertook to take her to the forest.

So Satyaban started for the forest rather early that day, and the couple went on till they got into the thick of it. The sun was then just setting and as it was not possible for Savitri to get farther in she was asked to wait underneath a banyan tree so long as her husband did not turn up with the load of wood. She did not agree to this at first, but when persuaded she stopped as arranged and let her husband go in. Satyaban went a few paces off but before he could strike with his axe the root of a big tree he muttered in a faint and inaudible voice 'Savitri'. The call sent an electric thrill through that devoted wife who was sitting with bated breath for an unhappy tidings as fate had already ordained for her. She at once stepped into the forest and made her husband lie down on her lap. But the pain in his head was an excruciating one, and the life that was still in him was slowly ebbing away. The sun had just set in and with that the soul of Satyaban took its flight to the great Hereafter. The messengers of Pluto came one after the other to take Satyaban to the other world but could not succeed owing to Savitri's resplendent glory as a woman of great chastity. Yama saw through the difficulty and at last undertook to go down and bring the soul of Satyaban himself. Savitri saw him when he came from a distance, but remained perfectly unconcerned. But when the halo of light with which Yama was encircled came within a measurable distance of Savitri she asked him his whereabouts. Pluto replied 'I am the God of Death

and am here to take your husband to his eternal home.' Savitri enquired 'why it is that you yourself have come to take him from here. It is usually your messengers who do your bidding.' Yama replied 'I am myself here, because Satyaban was in life truthful, honest and pious, and it is not desirable that his remains should be touched by any of my messengers; let the spirit be alone; I will take it to its everlasting abode.' To this Savitri said 'Here are the mortal remains of my husband. I leave hold of them; but rest assured I will go with him wherever he goes.'

Yama then took the soul from the body and left the place almost immediately. Savitri followed him at his heels through thick and thin when Yama turned round and asked her to keep back from her desperate course; but she would not listen. She bitterly wept as she followed. At last Yama told her that it would be fruitless to go with him, as nobody in life is allowed inside the domain of the dead. She must course through life so long as it lasts. Then she began to give a long discourse on what is good and bad, right and wrong, what is transitory and intransitory, what is merit and what is demerit, and lots of other things with their philosophical significance. These seemed to have impressed Yama much and he was pleased beyond measure. At this psychological moment Yama offered to give her any boon except the life of her husband. Savitri thus emboldened asked that her father-in-law might get back his vision which he lost years ago. 'Amen' was the reply.

but it was also added that she must now go back to her home. Savitri again said that it never tired her out to be with her husband, and so saying followed him as before. While thus proceeding further she spoke of the higher truths of religion and also of the spiritual aspect of life, Yama again pleased with her condition offered to give her another boon. This time the devoted woman asked for the return to his father-in-law of the kingdom that he lost through the wicked machinations of his own relations and 'Amen' was the reply. She proceeded further with her religious discourses and Yama was so pleased that he would give her two more boons. So Savitri begged of him that her father might get hundred children, and that she might beget through Satyaban a hundred sons who would bring glory to the family. 'Amen' was again the unguarded response though at the next moment Yama persisted that he would take the spirit of her husband back to its abode. 'How could that be when you are taking away my husband from here' was the clever reply from Savitri

Yama then felt the situation very much and expressed a regret for his own indiscretion. But it was too late. Savitri gained her end. Such devoted attachments should always have a happy termination. The life that ebbed away flowed in again with the richness and majesty of a mountain torrent. Satyaban was resuscitated into life through the devoted exertions of his sweet and loving wife. The happy couple came back to the hermitage in the early hours of the morning only to find their parents stooped with age and anxiety looking out eagerly for the return of their beloved children. There was a jubilant glee as soon as the happy couple stepped into the threshold, for the conquest over death was never so successfully made as in the present case. The example of Savitri's life and achievements is still a standing monument to myriads of her sisters in and out of Bengal, for in their zeal for a better and a prosperous career they are actuated with feelings and impulses of Savitri which made her so supremely beautiful in all the trials and tribulations of life.

Prayer Dynamos

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

The most important of all arts is

THE ART OF PRAYER
and to know how to pray aright is the greatest of all sciences. It is

indeed the superscience which comprehends that which surpasses knowledge, prayer is not a mere asking; this is only the outward shell. The supreme prayer can

only be prayed when asking ceases, when the Soul is freed from desire: when

SHE SEEKETH NOT HER OWN

but the things of God. Much that passes for prayer is absolutely futile mere wind, yea worse; it is hypocrisy like that of the Pharisees, which is worse than blank and utter atheism. True prayer means the ability to exercise the power of God on earth, as it was exercised by Jesus. Those who really 'walk as he walked,' can say with him, 'I know that thou hearest me always.' This is the Key.

THE MASTER KEY

that unlocks all the mysteries of the kingdom of the heavens. It is of three kinds, varying in degree and intensity. The first is

THE PRAYER OF WORDS, which are effectual only when energized by the Holy Spirit. The second is

THE PRAYER OF THOUGHT, which is generally deeper, often more sincere and thorough, and of course more continuous. The prayer of thought can only be effectual as inspired by the Holy Spirit, and for the purpose it is necessary that we live in the Spirit, and take step by step with the Spirit.

But there is a third kind of prayer which is as high above these as Heaven is above the Earth. It comes to us in the Inner Solitude

when we cease utterly from our own thinking and willing, and

LET GOD PRAY IN US.

We are living in days of great tribulation; days of the anguish of the birth-throes of a New Creation. It is more than ever necessary in these days that we should know how to pray. The message of the Eternal comes therefore, to each one of us, saying, 'Present your whole being as a prayer-instrument to God, that the Spirit Himself may pray in you, the universal prayer for the whole creation' For we who are the Sons of God, through whom the whole creation is to be redeemed from the bondage of corruption, know not what to pray for as we ought, but the Spirit Himself maketh intercession, on our behalf, and on behalf of the whole universe, with groanings which cannot be uttered. That is, with

THE DESIRES OF GOD

for the Spirit alone knoweth what the will of God is, 'The things of God none knoweth save the spirit of God' The chief requirement then is passivity, as absolute and utter and complete as if we were dead. The Scriptures abound with exhortations to this effect: 'Be still and know that I Am God.' 'Be silent unto God and let him mould thee.' 'Be dumb to YAHVEH, O, my soul,' and many others of like

meaning. In this case we are conscious only of intense longings. 'for the Spirit is making intercession [in us] with sighings unutterable,' often indeed painful; for we are jointly-sighing and jointly-travailing in birth-throes for the whole Creation.

Much has been said of the prayer of Elijah which shut the heavens for three years and a half. That truly was the prayer of a *God energized man*, but the prayer of which we are now speaking is the prayer of God. His prayer affected the destiny of a whole nation for a time, but this of a whole universe for all eternity. God needs those who will offer themselves as *Dynamos*, for apart from such, the *Dunamis* of the Spirit can no more be made manifest, or brought into

use, than could that great power of God which we call electricity without its dynamos. God has made the groaning creation dependent on the Sons of God. Apart from them it cannot be delivered from the bondage of corruption. At present God is straitened in us. The Holy Oil is not poured out for lack of vessels. He is calling for more vessels and for larger capacity: 'Be ye also enlarged.' For we who are members of the Body, are His *pleroma*, His complement, His completion. As the Branch cannot bear fruit of itself, so neither can the vine bear fruit without Branches. The greatest need of the Day is for Prayer Dynamos in whom the Spirit can pray the universal Prayer, the Prayer of Omniscience, Omnipotence and Omnipresence.

The Development of Occult Power

J. H. CASHMERE

Lesson II continued from the last issue

In showing that the various forms of sexual relations are instincts, the same writer presents the following illustration: 'A widowed eagle,' says he, 'usually continues unmarried for the rest of her life.

It was observed that a stork sought its female, which it could not take with it on account of a wound, every spring for three years, but in the following years remained with her, even during the winter. In mono-

gamic animals sometimes the one cannot live without the other; thus, e. g., of a pair of inseparables, the second often dies a few hours after the first. The like has sometimes been observed of the Kamichi, a South American marsh-bird, as well as of turtle doves and Mirikian apes. Woodlarks can only be kept in a cage in pairs. We cannot suppose that that which has overcome the powerful migratory instinct in the stork, which kills inseparables in a short space of time, is anything else than instinct; otherwise it could not so speedily and so profoundly affect the being's core. That the various forms of the sexual relations are instincts is also proved by their unchangeableness within the limits of the species. According to the analogy of these phenomena, we must even in the case of man regard the cohabitation of spouses in marriage as an institution of instinct and not of deliberate consciousness, as also the tendency to found a family, which is closely connected therewith. The intentional pursuit of illicit *transitory* love we must, on the other hand, regard as something contrary to instinct, which is only called forth by conscious egoism. Here, however, I do not understand by marriage the ecclesiastical or civil ceremony, but the *intention* to make the relation a *lasting one*.'

Quoting freely from Schopenhauer's '*Welt als Wille und Vorstellung*,' Vol II, chap. 44, Metaphysic of Sexual Love, Von Hartman recites the sole possible answer to the question: 'What is the significance of that unconscious purpose? What is the meaning of an instinct, which calls forth such an obstinate selection in sexual gratification, and how is it furthered by the sight of just this particular individual?'

Says he: The instinct of love provides for a composition and constitution of succeeding generations corresponding as far as possible to the Idea of the human race, and that the dreamed-of bliss in the arms of the beloved one is nothing but the deceptive bait, by means of which the unconscious deludes conscious *egoism*, and leads to the sacrifice of self-love in favour of the succeeding generation which conscious reflection could never effect by itself. It is the same principle, in special application to man, which Darwin subsequently established in his theory of natural selection as general law of nature, namely, that the *ennoblement of the species* is brought about, in addition to the succumbing of the more unfit specimens of the race through the struggle of existence, by means of a *natural instinct of sexual selection*.

Nature knows no higher interests than those of the race, for the race is related to the individual, as the infinite to the finite. Just as we demand of the individual, that he consciously sacrifice his egoism, nay, his life, to the welfare of the whole, so does nature with far less hesitation, sacrifice egoism, nay, the life, of the individual to the welfare of the race through the medium of instinct (think of the maternal animal which does not shun death to protect its young, and the male is the rut, which fights even to death for the possession of the female). This can certainly only be called wise and motherly. We compel the the conscious sacrifices of the individual through *fear of punishment*; Nature is kinder, she compels them through *hope of reward*; that is certainly more motherly! * *

'The description in detail of the way in which the bodily and mental qualities act on the Unconscious, and excite the unconscious will to beget this particular new human being which must result from the intercourse of these individuals, has been given in a masterly manner by Schopenhauer. I refer to the chapter cited above, and only give here a short abstract for completeness' sake. Two prime factors or to be distinguished: (1) Individuals exert a greater sexual charm the more completely they represent corporeal-

ly and mentally the Ideal of the race, and the more nearly they approach the acme of the pro-creative power; (2) that individual has the greatest sexual charm for any other individual which, as far as possible neutralises the latter's defects by opposite defects, thus producing a child which represents the type of the race in the greatest possible perfection. One sees that under the first head will come the bodily and mental attractive force of symmetry, beauty, nobility and grace, to cause the awakening of sexual love, and one also now understands how it comes about, namely, by the circuitous path of an unconscious final causality, whilst before it was not at all evident how bodily and mental excellence could have anything to do with the sexual love. The influence of age is likewise explained by the acme of procreative power (18-28 years for the woman, 24-36 for the man). As another example, I may instance the powerful charm which a voluptuous female bosom exerts on the man; the medium is the unconscious idea of the abundant nutrition of the new-born child. A powerful muscular frame (e.g., calves) also promises a powerful constitution of the child, and thus exerts a considerable charm. All such trifles are most carefully reviewed, and people talk about them with an air of importance, but no one reflects what

an insignificant more or less in calves and bosoms have to do with the sexual pleasure.

'The first point contains the reason why, generally speaking, the individuals with the most perfect mental and bodily constitution appear most desirable to the other sex; the second point, why the same persons appear to have very different attractive power for members of the other sex, and why totally different natures are the most captivating of all. Both points may be anywhere put to the test, and they are found confirmed in the smallest details, *if only a deduction be always made* for what is not desired and wished for from immediate instinctive sexual inclination, but from other rational or irrational conscious motives. Tall men prefer short women, *vice versa*; thin, stout; snub-nosed, long-nosed; blondes, brunettes; the intellectual, the naive; always, be it understood, only in sexual relations. Aesthetically, people do not generally find their polar contrasts beautiful, but their doubles. Many tall women will also, from vanity, refuse to marry a short man. It is clear that the sexual pleasure rests on quite other suppositions than the practical, moral, aesthetic and agreeable, which explains the passionate love for individuals whom the lover in other respects cannot help hating and

despising. Truly passion in such cases does all that is possible to *dazzle* the calm judgment, and to attune it in its favour; *it is therefore decidedly correct that there is no sexual love without blindness*. The disillusion which occurs on the decline of passion essentially contributes to strengthen the conversion of love into indifference or hate, as we even find the latter frequently at the bottom of the heart, not only in amours, but even among married people.'

We have shown that the reproductive instinct is no more or less than the voice of conscious atomic entities or sexual cells crying out for greater liberty and authority—for permission and assistance in their desire to become incarnated as the egos of new beings. Now it is theoretically self-evident that directly as a conscious germ cell becomes aware that leaving the parent organism necessitates certain destruction, it will no longer desire expression at that moment, but rather shrink back from that Rhadamanthine fate toward which in its delusion it had been blindly hastening: this revulsion within the psychic content of the germ entity, welling up into the central consciousness of the parent organism, would, and in actual practice *does*, cause the latter to feel an abhorrence for that which it formerly desired.

That control of the sex function may be secured by acquiring a clear comprehension of the nature and purpose of the reproductive instinct and by concentrating as directed herein, is the testimony of hundreds to whom I have given personal instructions in this matter. The discovery and establishment of this process of subjugating untoward manifestations of instinct by the transcending power of intelligence, presents conclusive evidence that

the human organism is made up of conscious and intelligent atomic entities amenable to reason.

An intelligent application of this knowledge, that is, that the elements of our organism think and reason and may receive communications from the central ego, should hasten the delivery of man from all of manner of pain, and disease—even death itself.

Mind Reading Experiments

By THERON Q. DUMONT

I have been requested to give to you a couple of short articles containing some plain, simple directions for performing some interesting experiments in what is generally called 'Mind Reading',

At the beginning, however, I wish to call your attention to the fact that some authorities in psychology claim that the class of experiments to which I call your attention in these articles are simply manifestations of what they have called 'muscle reading', instead of being examples of true telepathy. That is to say, these authorities have claimed that in the case of experiments in which there is a muscular contact between the two persons taking part in

the experiment, i. e., the 'projector' and the 'finder' there passes from the former to the latter a slight, practically unconscious or involuntary muscular impulse, which the 'finder' interprets and acts upon, perhaps also without his or her conscious knowledge of the impulse.

In this connection, I will say to the reader that even granting that this be true, the fact that such impulse is sent and received by the sub-conscious mind of the two persons renders the phenomena worthy of careful consideration and respect, for in such case we have true 'psychic phenomena' rather than a 'trick' depending upon the physical action for its success. Moreover, I will

say that those who acquire proficiency in this class of experiments will soon become convinced that there is an actual passage of thought vibrations between the two persons, though over the nervous system (not the muscular system) of each person—this being akin to the passage of electricity over joined wires. And, finally, in many cases in which the physical contact is broken, it will be found that the vibratory current will practically leap over the gap, and be received by the 'finder' as clearly as when the physical contact is maintained.

While ordinary telegraphy over wires may not be so amazing as wireless telegraphy, still it is sufficiently wonderful to demand respect; and the same is true in the case of this class of Mind Reading, even when it is compared with the still more wonderful phenomena of true telepathy. Moreover, one who becomes proficient in these experiments frequently develops an ability to give and receive true telepathic messages. And, even apart from this, the experiments have a scientific value which will repay anyone for their study and practice.

HOW TO BEGIN THE EXPERIMENTS

These experiments are performed by means of two persons cooperating in the work. One of these persons is called the 'projector,' or sender of the mental current or impulse. The second person is called the 'finder', or receiver of the current or impulse sent by the projector. Some persons are temperamentally best

fitted for the role of the projector; others seem to be naturally adapted to the role of finder, or receiver. There is found a great difference in the degree of projective power, and of receptivity, respectively, among different persons—practice and experiment alone will show the degree of power of the person. Concentration of attention and will is the main requisite in either or both roles. Practice and repeated experiments will usually develop this power of concentrated attention and will, however. Some of the best results are obtained by persons who have developed the power slowly and gradually; so no one should be discouraged at poor results at the start.

The experiments should be begun by persons in sympathetic harmony with the subject of psychic phenomena and more or less animated with scientific interest in the results. Persons who are unsympathetic with, or antagonistic to, the general subject should be avoided in these experiments for their silent resistance will often neutralise the effect of the subtle mental or nervous current between the two persons. Moreover, anything like 'sky-larking' should be avoided; a serious, earnest mental attitude being desirable. It will be found, moreover, that certain combinations of persons are better than others; therefore, by experimenting until the right harmonic combinations are secured, you will obtain the greater measure of successful results. The ideal rapport conditions will result in an almost perfect, easy-working, harmonious manifestation of the power.

ESTABLISHES HARMONIC RHYTHM

The following preliminary experiment will do much toward establishing the best rapport conditions between any two persons:

Let the two persons sit down comfortably, each taking the other's right hand in his or her own right hand—clasping hands as in the case of ordinary hand-shaking. Then let the two persons begin to breathe in harmonic rhythm, mentally counting 'one, two, three,' at about the rate of the pendulum beats of a large old-fashioned clock. The rhythm will soon be established, and a feeling of rapport harmony will be experienced by each. This same method will restore rapport harmony at such times during the Mind-Reading experiment, itself, when there seems to be an interruption or disturbance of the rapport condition.

The projector is, of course, always aware of the object to be 'found' by the finder or respective person—he may select the object himself, or it may be selected for him by a third person, or committee of persons appointed for that purpose by the audience. The finder, however, must not know the object selected, for such knowledge would of course destroy the value of the experiments, no matter how conscientious the finder happened to be. It is always well to begin the experiments, or the developing exercises, by selecting some large object—such as a book-case, large table, etc. Work up to the more difficult feats from the simpler.

PERFORMING THE EXPERIMENT

The projector stands some distance away from the selected object, holding the left hand of the finder in his (the projector's) right hand—the finder will find it helpful to raise the two hands to his or to her own forehead, and hold them there for a few moments, while in a passive state of mind (The finder should have his or her eyes closed—or blind-folded.) The projector should at the same time concentrate his attention intently upon the selected object. He should think not so much of the appearance of the object, as of its LOCATION. Thinking intently of the place where the object stands, he should mentally command; 'There, go there, there,' willing forcibly that the finder move in that direction.

The finder will soon feel a desire to *step out*, which desire must be followed. No matter whether in the right direction or not, the finder should step out when this impulse is had.

As soon as the finder steps out in this way, the projector should move forward also, *allowing himself to move in unison with the finder*. But the projector should never fail to *think and will* that the finder should move in the direction of the object—he should *steer* the finder, *mentally*, in the right direction, just as the driver of an automobile or a bicycle physically steers the machine in the desired direction. It is wonderful how quickly the finder will move in the right direction in response to this mental steering. At first, the finder may feel timid, but will soon

recover confidence and will allow himself or herself to be *steered* mentally.

The finder will find himself or herself being swayed by a strange, gentle, vague impulse to move. Sometimes it will take the form of a general moving around in any direction—sometimes several directions in turn—until, suddenly there will come a stronger impulse in one certain direction, and an assurance that 'this is the right direction. If the movement is in the wrong direction at the start—or if the finder gets sidetracked' later on—there will be found a gentle, unmistakable sense of 'wrong, wrong, and a subtle urge away from the wrong direction, and toward the right one. As the experiment proceeds, these 'right' and 'wrong' directions will take on the form of a consciousness of 'right right, keep on,' or 'no, no, wrong, wrong, not this way'—the finder will soon learn to distinguish these different feelings or messages, and will act upon them also automatically.

Finally, when the finder reaches the place where the article is located, there will come the positive message or feeling of '*stop*, this is the place,' which once experienced will ever after be recognized. When this is felt, the finder reaches out his or her right hand, and moving it around in obedience to the continued messages of the projector finally locates the particular thing selected. This once found, the finder should be told so at once, and allowed to rest for a while before trying another experiment. This same rule holds good whether the article be a large one like

a bookcase, or a small one like a penknife hidden under a sofa cushion.

The finder should retain hold of the hand of the projector all THROUGH THE EXPERIMENT, of course; for it is over the nerves of the arm of the projector that the mental waves travel. Most finders keep the right hand extended all through the experiment, as it seems to aid them in reaching the selected object. The finder should be assured that the projector will take good care of him or her, and will not permit an accidental 'pumping into' anything, or stumbling over a stool or other obstacle. Otherwise, the finder will have his or her attention distracted by fear or divided attention. The projector must be careful to adequately protect the finder in this way.

Sometimes the finder will move away (accompanied by the projector) in a slow, halting manner; but again sometimes the finder will move ahead very rapidly, often fairly dragging the projector along. When the conditions are best, the desired object will seem to pull the finder toward it like a magnet.

It is remarkable how practice will develop the power to receive and interpret the mental messages from the projector. The instructions to the hand 'to the right,' 'to the left,' 'up,' 'down,' etc., are soon easily distinguished from each other. Even quite complicated directions, such as picking up a sofa pillow, and discovering a penknife under it; or lifting a corner of a rug, to find a card placed beneath it; will be

received and interpreted. Practice and perseverance will soon develop even the most unpromising finder; and the poorest projector will soon become quite proficient in this way. But, remember that the best results are obtained by couples who are in har-

mony or rapport with each other-experiment determines this, of course.

In the next article, I shall give you details for practising many interesting experiments of this kind.

--Advanced Thought.

Telepathy

DR. JAMES HYSLOP AND PROF. GILBERT MURRAY

In commenting on the Presidential address of Prof. Murray before the English Society for Psychical Research, Dr. James H. Hyslop writes in the Journal of the American Society for Psychical Research:

Professor Murray defended three positions concerning Telepathy which may be the subject of a brief comment. (1) He thought it probably a universal phenomenon of our every day life and much more common than is supposed even by those who advocate its existence.

(2) He thought it probably connected with Hyperaesthesia or caused by it in the percipient. (3) He thought it probably a form of unconscious sense perception.

The defence for these contentions was a lot of truisms and a few facts that were not very conclusive

for the scientific man, a circumstance conceded by him. But he seems not to have been conscious of the criticism which the address implied of the whole popular theory of telepathy while he was saying things that uncritical readers and scientific men alike would take to be an explanation of the phenomena.

In regard to the first proposition the present writer can only say that for twenty-seven years he has never been able to find one iota of scientific evidence for telepathy of any sort whatever. He had one case that could be explained by it when it was once proved, but which was not adequate scientific evidence for it. He has never had a coincidence in his own life that could be evidence for it, though once proved, there might be an illustration of the phenomenon. If it is probable it should have the evidence to show

the fact, and I do not see one instance of it in his favor in all the records of the English Society. It is an exceedingly rare phenomenon so rare that scientific scepticism is well fortified in its doubts about the very existence of it. Coincidences, excluding chance and guessing I admit, but in all the spontaneous reports of them we have no associated facts and conditions that would enable us to denominate them as more than coincidences excluding chance and guessing, but not pointing to any definite causal agent.

As to their embodying hyperaesthesia and unconscious sense perception, I think these two processes may be either reduced to one or always concomitant. The very characteristic of telepathic impressions, as illustrated by the records shows that they are unconscious impressions, whether associated with hyperaesthesia or insensibility, normal insensibility which is often convertible with subliminal hyperaesthesia. At any rate, the two may be discussed together so far as the facts are concerned.

What the present critic contends for is that telepathy has not yet been a scientifically responsible concept. It is only a vague *don't know what sort of a process*, very convenient for throwing dust in our eyes under the disguise of being an explanation. I believe every intelli-

gent scientific man will admit this view of it. At any rate, it has not been reduced to a usable concept for any scientific purposes. That is clear from the wide use which psychic researches like Mr. Podmore, Mrs. Sidgwick and others give to the form. Even Dr. Hodgson lent his tacit support to this wider import, and though it may have been for *ad hominem* purposes, the public has come to assume that it is *ad rem*. The public generally not only thinks that it is explanatory, but that it will explain about everything mental. You cannot get the scientific man to touch it, if the conception is to be so irresponsible to all known criteria of cause and effect.

Now Professor Murray has done something to reduce the conception to definite terms. He connects it, hypothetically at least, with hyperaesthesia and unconscious sense perception. But if he means to accept the scientific idea of hyperaesthesia and unconscious sense perception he deals a death blow to the popular doctrine and the irresponsible idea of Mr. Podmore and Mrs. Sidgwick. You cannot reconcile telepathy between London and Calcutta, or Edinburgh and Melbourne, or New York and San Francisco with any known hyperaesthesia or unconscious sense perception. You must either stretch these

scientific conceptions, as has been done by the public and quasi-scientific people with telepathy, or concede that the phenomena usually classified as telepathic are not this at all. On this point I defy refutation.

It is certainly quite possible to convey hyperaesthesia as sufficient to account for the unusual coincidences which occur in the same room or at near distances, distances within the reach of sensory impressions tho not normally perceived. But this is either not telepathy at all or it is a limitation of the term which shuts out the adopted usage of all psychic researchers who have employed it to eliminate spirits from the agency in producing the coincidences. But unfortunately this hyperaesthesia often serves to explain perceptions which are not telepathic at all and you are reduced to unconscious sense perception of human thoughts to get any leverage for telepathy of any kind. For instance, I have hundreds of times been able to tell the number and name of the street car before I could see them at all. The cars had to approach me at least 100 feet before I could see them. I saw only a blurred light or set of letters and figures but I was certain that it was my car and when it would get 100 or more feet nearer to me I could see I was right. Here was unconscious sense perception as well as subliminal hyperaesthesia. But it

was not telepathy as that has usually been defined and conceived. I have never failed in this but once and the name was 'Reservoir' and not 'Lake'. It should have been the latter to have been correct.

But what has this to do with that conception of telepathy which identifies it with the reception of information from London to Calcutta? What sort of hyperaesthesia or unconscious sense perception is this? Would scientific psychology and physiology recognize any such use of the terms? I am sure it would not. But to make them the explanation of telepathy limits that process to such a small distance that telepathy as usually conceived would be non-existent. You would have to resort to some other hypothesis to account for the coincidences that involve distances around the globe.

If Professor Murray did not wink at his audience when he maintained his thesis I think he must have had no sense of humor. Such an hypothesis is like a shotgun that is overloaded. It is more dangerous to the man who pulls the trigger than to the game he is trying to get. The present writer certainly welcomes all such efforts. Psychic researchers may yet become scientific and squirm a little when this irresponsible telepathy is employed, without a smile or a wink, to cover phenomena as extensive as gravitation and more complicated than infinite intelligence,

The Rhythm of Life

BY ORISON SWETT MARDEN

Within the past century science has eliminated many of man's physical enemies. One by one the diseases which once haunted and terrified the human race have been conquered, or brought so thoroughly under control that we no longer fear them. And now man is learning how to conquer his mental enemies—enemies which have ever thwarted his ambition, ruined his happiness, and destroyed his chances of success.

Many people who in the past were the victims of their moods and mental distempers are now harmonious, poised, happy, because they have acquired the secrets of mental chemistry which antidotes, neutralizes their old-time enemies—anger, fear, worry, jealousy, envy, timidity, hatred, all the negative, destructive passions and thought forces.

We are rising to our kingship. We are discovering the divinity within us which connects us with the One who heals all our hurts and supplies all our needs.

Someone has said that an undirected mind is like lightning: it does a lot of harm and no good. When you allow yourself to be worked up over trifles your mind is without a guide. It has escaped your control, and you are in danger of doing foolish things. I have seen people lose their temper and waste energy swearing at a knot in a shoestring or something else just as insignificant.

The hasty or ill-tempered have no range in their scale. Small, irritating things come to and tag us

all: but the only way to conquer them is to keep cool, to smile rather than swear, and 'pass them up'.

Remember the next time you lose your train or the next time an employee makes a mistake and spoils some merchandize, or when a servant breaks a piece of china or bric-a-brac, or the cook keeps you waiting for dinner, or burns or spoils some favourite dish, make up your mind that *whatever is broken or spoiled is the only thing you are going to lose*, that you are not going to lose your temper, your mental poise. You are never again going to make a foolish, humiliating exhibition of yourself, no matter what the provocation.

You are a son of the King of Kings, and you ought to be and you are big enough to throw off the irritation of a disappointment or a petty annoyance which could upset the weak and superficial. You are larger than the little vexations of life. You are the heir of the infinite, the heir of the King of Kings, the inheritor of all good and of all wealth.

You are not a helpless victim of conditions of life which are constantly fluctuating and changing. Your personal barometer does not go up and down with the storms and sunshine of life, for you are strong and poised and balanced; you have a fixity of purpose. You are poised in principle, balanced down in eternal calm of your being where the storms and tribulations of life cannot reach you. You are so entrenched in principle, so buttressed by the

knowledge of your oneness with Infinite Life, with the Source of all good, that nothing can throw you off your balance, nothing can rob you of your serenity and poise.

* The poised, serene man or woman cuts off many little leakages through which the precious life substances, the vitality and energy of the hurrying, confused unbalanced person, flow out and are wasted.

Never allow yourself to be hurried or driven by your work. A sense of hurry is fatal to serenity. People who are for ever flying around always in haste are, as a rule, easily 'worked up' and are much of the time out of balance.

No one can accomplish anything when his mind is confused, agitated. Body and mind can only yield their best when we are at peace with ourselves and the world. We get the best results in our work and life when we obey the divine injunction 'Love one another.'

No one can harbour a grudge against another, a hatred thought, a revengeful determination, a desire to injure others, without a fatal deterioration of character as well as serious impairment of his getting on ability and his happiness.

You cannot afford to entertain any thought, feeling, or mood that creates discord in your mental kingdom. Every discordant feeling is a helath and happiness destroyer. It kills spontaneity, blights character, and stifles self expression.

No one can do his best work while he harbours revengeful or even unfriendly thoughts toward others. Our faculties only give up their best when working in perfect harmony. There must be goodwill

in the heart or we cannot do good work with the head.

No matter what others do to us, whether they injure us, calumniate us or not, every retaliation, every bit of injury we do to them, every revengeful act, every blow at another, really hurts ourselves more than those for whom it was intended. Every bitter, revengeful, thought or deed is a boomerang which is flung back to the thrower. It is impossible to injure another either in thought or in deed without receiving the blow ourselves.

We should try to catch the rhythm of life and keep in tune with it; to keep in harmony with our work, our environment, our world. All discord wearies, wastes energy, and destroys executive power.

Learn to let go the disagreeable. Stop resisting or trying to run things that do not concern you; trying to make everybody do what you want them to do. Your life will be infinitely more effective by being in harmony with your environment and with your neighbours than by keeping yourself in a constant state of antagonism to them.

If you do not resist the outflowing tide but rest with it, and then do your striving on the incoming waves, you will find that you will get ashore much quicker and in much better shape.

One of the finest lessons in life is to learn to let go; to do our work and to trust the great Principle which runs the Universe to bring things out right. When we do this calmly, confidently, serenely, we shall not only have infinitely more peace of mind, but we shall be more efficient and shall accomplish infinitely more.

—Selected.



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Psychic Circle

Though no decided programme has as yet been arrived at we have been going on working at the stipulated periods. Some of our Calcutta sitters wish the time to be fixed at 5 A. M. and 10 P. M. as at the present hours the city gets busy and it becomes hard to concentrate. Of course we have no objection to accede to the wishes of the sitters. We will announce a definite programme in the next issue and no further alterations can then be made.

Writing of this a Calcutta friend says, 'So long I have been silent with this conviction that my convenience may not suit everyone. But as I see that you are anxious to meet the wishes of all, I beg to point out that concentration best succeeds when there is calm all round. If this is accepted, as it should be, we, people in Calcutta, cannot find your time, viz. 6 A. M. (standard) a suitable one. In our eastern longitudes, the sun has risen much above the horizon, the surroundings being filled with a bustle of activity. For us 5 A. M. (standard) would be the best or 5-15 A. M. at the latest. Though with our Bombay friends it would be a little too early, it will only correspond to the Brahme-muhurta which is the best time for devotional practices. So far is my suggestion concerning the morning hours. Now I should point out the desirability of changing the evening hour as well. Even here in Calcutta at 9 P. M. (standard) one will meet,

in every family, with talks and gos-sips amidst which no concentration is possible and also 'in the first period of the night the prayers are only flowered.' To suit all, the time should be, in my humble opinion 10 P. M. (standard) in the summer.

As regards the object of concentration I cannot make out why the glittering sun should be preferred to the rising sun.

* * *

Another friend says: I see that you are as yet in hope of a decided programme for the sittings of the Psychic Circle, I beg to state that to develop the mind-forces, really the 'Dharna'—appointing the mind to a fixed point—plays an important part in the occult practices. In ancient times it was dealt with in two methods, one by contemplating any effulgent object and the other by the aid of 'Word'—the name of God. Though the latter is better than the former, the advanced occultists of Bharat (Asia) directed their followers to practise them both all at once.

The modern scientists preferred the sound alone as it is the primeval cause of all.

Our ancients instructed us—'Omkar lashed at the first of all, then out of it all the other things seen or unseen came out, hence,

this word is the seed of all'—as the chief Master of the Sikhs has laid:

'The earth (manifested) from the word'

The heaven (too) emanated therefrom;

Five elements as well as flowered,

Consequently 'Word' is backbone of the whole creation;

In each heart is streaming* (viz., its flood,)

Mohammad and Christ similarly gave such teachings that this word in the form of 'Kun' or 'Om' etc. is a primary cause of the universe; to that, in comparison with the sayings of all Guru Nanak gave preference to the word 'Ik' (one) harmonious to the Supreme One. And this 'Ik' resembles, in the sound, to 'tick-tick' of a watch, as it was previously put to before the sitters as a key to harmonize.

If it might be undertaken as a harmonious key together with the engagement in contemplation of the sunlight, it would certainly be effective.

As to the sun-light I beg to state that the Sun emits its rays in three conditions according to the variation of time, viz. Red¹, yellow², and white³; out of the red is an

¹ At the time of rising; ² Just before noon; ³ During noon,

excitative colour, the cause of physical progress; yellow of mental (intuitive faculties) and white of spiritual growth.

At first, as, in the Psychic Circle the intuitive progress is the thing to be attained, for which the second stage of the rising, sun—the yellow coloured light may be found suitable, in my opinion.

Since it has been approved by you to sit on both the times, I suggest you to give way to two lights respectively (in the circle) as nature has intended it to be. For the moon is the productive power and the sun is to mature it, the practice of concentration in the night with the aid of full moon-light may be productive to the mental forces; and in the day practise in the yellow light of the sun should be undertaken for its maturity. Afterwards both these will be found ministering to the spiritual improvement of man.

Our Narsapur friend writes:

'The experience of his sittings for the Psychic Circle as expressed by 'a friend' in the June issue of the *Kalpaka* seem to be the rare utterances of a Yogi nearing the eternal bliss of self-realisation. What is the good of a psychic sitting if, thereby, one fails to realise the self within? Self realisation should be the goal of every psychic sitting. It is all the same whether we concentrate upon the glittering sun, but the one thing to be aimed at is the self-realisation. We need not trouble ourselves by way of selecting objects for concentration. To me, nothing appears more solvent at a psychic sitting than a calm and steady reflection over the inspired expressions of Swami A. P. Muxerji in Chapter XVIII of *Spiritual Consciousness*. That is the gist of our Raja-Yoga.

Overseas Notes

By ASTAR

The disabilities under which spiritualists labour in England, consequent on the retention on the Statute Book of Enactments making it illegal for them to practise

professionally genuine psychic faculties, have long been a source of hindrance to the progress of spiritualism and psychical research. A number of prosecutions, amounting

in some cases to persecution, have however at length aroused indignation to such a pitch, that combined action has been taken amongst the national and district unions, with associated societies and churches of a representative character, resulting in a vigorous protest to parliament demanding amendment of the objectionable enactments. A crowded and enthusiastic mass meeting was accordingly held at South Place Institute, Finsbury, London, on Monday evening, April 30 last, under the chairmanship of Mr. J. J. Morse, Editor of 'The Two Worlds' weekly spiritualist newspaper; supported on the platform by Dr. Ellis T. Powell, L. L. B., D. Sc., Miss Lind-af-Hageby, Ernest W. Oaten (President), Spiritualists' National Union), Robert H. Yates (Secretary of Parliamentary Committee), and others. The chairman read letters of sympathy, and regret at inability to be present, from a number of well known people including Lady Paget, Lady Mosley, Sir William Crookes, O. M., F. R. S., &c., Sir Arthur Conan Doyle, H. G. Chancellor, M. P. and Sir Oliver Lodge F. R. S., &c. The resolution of Protest was moved by Dr. Ellis T. Powell, and seconded by Miss Lind-af-Hageby, their speeches being punctuated by frequent applause and approval by the audience, as were also the speeches of others from the platform, the

resolution being carried unanimously amidst acclamation. Subscriptions are being made towards the Parliamentary Fund, under the auspices of the Spiritualists' National Union, Ltd.

Among forthcoming publications issuing from the firm of Kegan Paul, Trench, Trubner & Co., Ltd., London, is one that promises to attract some considerable attention, the title being 'The Prophet of Nazareth' with the sub-title of 'The Story of The New Testament from Fresh Points of View, with chapters on the Future of Man and the Return of The Christ' by 'Elizabetha' a nom de plume which veils the identity of a well known student of spiritualistic and theosophical teachings. The authoress who has outgrown much of the stereotyped orthodox teachings of the various denominational churches, desires, her book to be known as helpful to many searchers after truth who are ready for its teachings derived from careful study and research. It will be interesting and instructive to compare the views expressed in this work with other teachings which have been conveyed inspirationally and by visions through Mrs. Rachel J. Fox of Falmouth, and others in different parts of the world, and which have been becoming increasingly noticeable for some considerable time past.

There seems to be some curious undefined sense of the expectation of a 'world teacher', or 'Christ Spirit', manifesting in fulfilment of ancient prophecies, indications of which reach us in various forms, the unfoldment being watched by many students.

Spiritual science, or systematised knowledge of spiritual powers, is rapidly advancing a recognition of the supremacy of spirit, and, as a consequence, of the supreme Spirit-GOD. This appears to the writer as being the ultimate object of all revelation—both ancient and modern, that of the present day adapting itself under the guidance of advanced spirits to the needs of the age. The trend of spiritual science is apparently in the direction of demonstrating the universality of spirit, as being the real basis of all that is, the difference between spirit and matter being but one of degree or density. The scientific doctrine, or teaching, of the 'conservation of energy' therefore becomes more firmly established, nothing is lost or destroyed but only transmuted from

one degree of spirit to another under universal law. This idea though very crudely stated, might be treated by some competent thinker in a more complete and perfect manner for the advantage of fellow students.

The continental conflict has become virtually a 'world war', but let us hope it is now drawing to a close with a prospect of an early and prolonged peace. That it has in a large measure been instrumental in arousing spiritual activities in unexpected quarters is plain, the bereaved ones in their affliction turning to various channels in seeking consolation and comfort in the evidences of spirit return. The meetings and services of the numerous spiritualist societies have helped greatly in this work, while not a few instances of remarkable psychic experiences in the trenches are coming to light, emphasising the close association of the two states of life—earth and spirit spheres.

London, England.

May 1, 1917.

Some Thoughts on Buddhism

By SARASI LAL SARKAR

Buddhism has been considered nowhere in the teaching of Buddha, to be atheistic, in as much as there is the description of such a

Being as a self-existing personal God who is eternal and unchangeable. As a further proof of its atheism it has been emphasized that in the teaching of Buddha, there is no description of such entity within man as an immortal soul. The final proof in the atheism of Buddhism is adduced in the doctrine of Nirvana, which to quote the words of a Christian Missionary named Bishop Bigandet 'The logical inference to be derived from the genuine principles of Buddhism inevitably leads to the dark, cold, and horrifying abyss of annihilation.'

Now to consider this change of atheism against Buddhism, we may begin by considering what is Nirvana according to the Buddhist philosophy.

It is interesting to note that Buddha himself never declared his opinion on the matter with any clearness to his followers. It appears curious that he rather actually evaded it.

Dr. Oldenberg first quotes from the Samyuttaka Nikaya giving an account of a wandering recluse who visits Buddha for the purpose of questioning him on the essentiality and everlasting continuance of the Ego. Having saluted Buddha as the Exalted One, he enquires, 'Is there the Ego?' The Exalted One was silent. 'How then, venerable Gandama, is there not the Ego?'

Still the Exalted One maintained silence. Then the wanderer rose from his seat, and went away. The account afterwards relates how Ananda expressed surprise at his Master's silence exclaiming 'Wherefore, sire, has the Exalted One not given an answer to the questions?' To which Buddha replied 'If I, Ananda, had answered, 'The Ego is, that would have confirmed the doctrine as those who believe in Permanence. If I had said 'The Ego is not, that, Ananda, would have conformed the doctrine of those who believe in Annihilation.'

From the above it is clear that though Buddha was not of positive opinion about the permanence of Ego, in the sense, we would take it, with the limited powers of our mind which is capable however further infinite development, yet Buddha was utterly against the idea of annihilation. So it is not fair to charge Buddhism with atheism from this point of view.

The following is a further epitomized dialogue of Buddha 'The venerable Malukyapatha comes to the Master, and expresses astonishment that the Master's discourse leaves a series of questions unanswered. Does perfect Buddha live on beyond death? Does the Perfect One not live on beyond death? It pleases me not that this should remain unanswered. I do not

think it right, I come, therefore, to the Master to interrogate him about these doubts. May it please Buddha to answer them if he can, when any one does not understand a matter, a straight-forward man says, I do not understand that—I do not know that'.

Here the question of Nirvana is brought before Buddha as directly and definitely as could be possible. And what answers the Buddha?

'Is a man' said he, 'were struck by a poisoned arrow and his friends called in a skilful physician what if the wounded person said, 'I shall not allow my wound to be treated until I know the man by whom I have been wounded?' or if he said 'I shall not allow my wound to be treated until I know what they call the man who has wounded me, whether he is tall or small, and how his weapon was made? What would the end of the case be? The man would die of his wound. Then why has Buddha not taught his disciples whether the world is finite or infinite; whether the saint lives on beyond death or not? Because the knowledge of these things does not conduce to progress in holiness, because it does not contribute to peace and enlightenment? What does contribute to this, Buddha has taught his own, viz., the truth of Suffering, the truth of the Origin of Suffering, the truth

of the Cessation of Suffering, and the truth of the Path to the Cessation of Suffering. Therefore what soever has not been revealed by me let that remain unrevealed.'

Thus it will be seen that if Buddha himself told his disciples to forego inquiry like one as to the being or non-being of the perfected man, because it was an unprofitable speculation, it is idle for others to utter any kind of dogmatic opinions on questions like above. Buddha's teaching was 'You will understand these matters more and more, as you realize them more and more in your life by your attaining progress through your own actions. So my boy, try to proceed in the path of progress, try to attain a higher evolution and do not waste your time in idle speculations'. How improved the world would have been if the teaching had been really followed.

Now if we look to the modern theory of evolution, we find that life must have commenced with a very humble effort, life stooping, as it were, to insinuate itself into the interstices of resisting matter, for the earliest forms of life appear to have been very lowly. Yet from the first, life had within it that tremendous push which was destined to carry it to the highest forms. How far difference there exists between the unconscious torpor of the

vegetable kingdom, from the mobility and consciousness of the animal kingdom. (But really speaking the mobility and consciousness of the animal kingdom is so to speak the *Nirvana* of the vegetable kingdom. Taking an imaginary case, had Buddha tried to teach the vegetable kingdom, their *Nirvana* of torpor, in mobility, had not been entirely beyond their understanding, had they possessed

any understanding simply because what they were being taught something which they have not learnt to realise through experience.

Buddhism cannot be said to be atheistic, in as much it teaches that through the law of Karma, the moral and immoral deeds must have their effect. What can be the more positive assertion for a theistic creed, than the belief in the moral order of this universe.

Phrenological Character Delineation

BY J. MILLOT SEVERN, F. B. P. S., BRIGHTON, ENGLAND

MR. CLIFFORD KING.

Author of 'Anselmo', 'Caradawc', 'Ilios', 'Annibal', 'Coronation', and other Imperial Odes, The Soul's Epic', and other poetical works.

From its earliest period Wales has been recognised for the prevailing poetic instinct of its people. The grandeur of its mountains, its verdant valleys, rivers and streams, are all conducive to the fostering and development of the poetic instinct. Yet there is something more than the psychic environments of the Welsh Principality that inheres in its inhabitants the genius for poetry. It is an innate characteris-

tic of the Welsh people, and with each succeeding generation this trait of character is enhanced. In no country is this gift and those of music and singing so generally cherished and enjoyed; and these mental characteristics are markedly indicated in the phrenological development of the Welsh. Though Wales may not have produced so many distinguished national poets, no other nation is so generally well-endowed with this sentiment. Distinguished Laureates of the future, obtaining due recognition, may yet be chosen from this old historic Celtic race. Wales is proverbially a country of song. The Welsh people love song and poetry for it

own sake, and were they not so modest of their poetic genius they would, in fair competition, attain as indeed the subject of our present sketch has attained an exalted degree of universal distinction and merit.

Mr. Clifford King, who is a native of Breconshire, and author of several volumes of remarkable poems and plays—his last volume reaching its Fourth Edition—and well-known throughout Great Britain, India, Australasia, and America, by his numerous poetical compositions is not alone a true Welsh Bard, he is an international poet. Though I had read many of Mr. King's poems, he was personally a stranger to me when I discovered in the formation of his head, while having a phrenological delineation, his genius for poetry.

Mr. Clifford King has been warmly eulogized by the literary press, and deservedly so. A ripe scholar of great erudition, deeply versed in Greek, Latin, and the Classics, and described as a thrilling dramatist, his literary treatment of poetry ranges from homely themes to the tragic and exalted heights of the great classics; including (blank verse) classic plays, narrative poems, Sonnets, Stanzas, Imperial Odes, Devotional Poems, Hymns, Elegies, miscellaneous verses, and a Powerful Tragedy upon the Trojan War, entitled 'Ilios', which work forms a

part of his forthcoming triple volume of verse. The title of this latter named work of 3000 pages, which is nearing publication, is 'New Poems' 'The Soul's Epic', contained therein, consist itself of over 5000 lines, and it may be accounted Mr. King's *magnum opus*.

For some time past Mr. King has been recognised and spoken of in the press as 'the representative Poet of his native Principality' and 'amongst living poets no name is greater than that of Mr Clifford King, who is Wales' greatest poet today and England's also.' Amongst numerous honours conferred upon the poet is that of the honorary Bardic title of 'Rhyd-y-Godor', by the late Archdruid of Wales, Clwydfardd. His book of Poems, Coronation ode, Ode on the Investiture of H. R. H. the Prince of Wales at Carnarvon, have been graciously accepted, and expressions of 'best thanks, have been conveyed to the poet by their Majesties the King George and Queen Alexandra. An invited attendance at the Eisteddfod at Carnarvon to receive his complimentary Bardic initiation was prevented by illness. Mr King's most recent National and patriotic work, consisting of a noble and uplifting blank verse play upon the subject of Caradawc (Caratacus) is inscribed, by special permission, to the Premier, the Rt. Hon. D. Lloyd George,

as a small but *representative* and *National* tribute of Wales' admiration and affection', and will be included in the poet's forthcoming three-volume publication.

Mr Clifford King possesses a well-balanced brain of more than average capacity, his head being in circumference $22\frac{1}{2}$ inches, length 7 and $7/10$. Width 6 inches. He has no very great excesses or deficiencies, his brain, however, is particularly well developed in the regions of the mental organs which give creative capacity, imagination and intuition. His aspiring, perceptive and executive groups of organs are likewise large. The most striking of his mental developments are very large Ideality, Sublimity, Language, Human Nature, Comparison, Individuality, Constructiveness and Executiveness.

His large perceptive organs, giving a marked elevation to the brow, indicate keen powers of observation, aptitude for perceptive discernment, and the acquisition of detail knowledge and facts, and add permanence and reality to the imagination. He is a minute observer; there is not much of importance, or minor interest that escapes his notice. There are few poets as capable of taking so scientific and practical views of imaginative and literary subjects. The formation of things, their propor-

tions, colouring, localities, order, arrangement, combination and appropriateness quickly arrest his attention, hence his compositions are characterised by vivacity and are full of life and stirring incident.

He possesses remarkable aptitude for comparison, perception of analogy, similarity, resemblances, harmonies, contrasts, inductive reasoning and classification, and ability to trace relations between the known and unknown, and of discovering new truths by induction; and his large eventuality endows him with retentiveness of memory, aptitude for displaying knowledge, perception and memory of past and present occurrences and phenomena, and a ready recollection of facts, incidents, happenings, history, events, news and circumstances.

Continuity being but moderately developed, compared with the strength of his other mental faculties, he can readily adapt himself to variety and is amazingly versatile, as well as resourceful.

Time and Tune being large give him an intense appreciation of melody and rhythm, also musical ability; and his musical appreciation and sense of time are shown in the beautiful rhythmical terminations of many of his compositions.

His large ideality and sublimity are strong factors in his mental

make up, and combining with large Constructiveness and Causality give expansiveness of mind, a prolific imagination, lofty ideals and sentiments, refinement and an intense love of the beautiful, magnificently grand, immense, majestic, romantic and sublime. He possesses remarkable creative capacity, constructive ability and literary conception; and his amply developed poetic sentiment is enhanced by mental intensity, and strong emotional feelings; and being endowed with remarkably large Language he possesses extraordinary ability for verbal and literary expression. Everything in nature and art greatly appeals to his intensely emotional temperament, and extremely sensitive and susceptible disposition.

Having large Human Nature he is a keen discerner of character and motives, and is not easily deceived when he follows his first impressions. He is naturally sensitive and impressionable, and intuitively discerns the inner meanings associated with things and people, which are often sealed documents to the less intuitively discerning. The poetry of earth and the celestial spheres, and of human nature are ever living things to him; he sees poetry in everything animate and inanimate, and in his poetic interpretations he makes these realistic living entities, uplifting,

aspiring and abounding in reality. With such poetic endowment and mental insight how vastly different life and nature is viewed, than by those of commonplace and purely business instincts. The majority of people do not sufficiently indulge or develop their poetic sentiment, and so their existence is only half lived.

His aspiring faculties being large prompt him to ambitious achievements. He is aspiring and progressive, ambitious of excellence and has an innate love of the beautiful and perfect; and though highly emotional he can suppress these feelings at will; and he possesses an unassuming and becoming amount of dignity of character and independence. He is inclined to under-rate rather than overestimate his abilities, and more confidence would help him.

Though he will greatly enjoy travelling, and remembers and describes localities and places particularly well, his large social and domestic faculties dispose him to be very warm-hearted, affectionate, home-loving and decidedly patriotic. He is friendly and fond of children. His large Cautiousness has a restraining influence over his character and conduct, and though he can rise to a high manifestation of emotional feeling, inspiration, hope and

enthusiasm, and possesses a well-marked sense of incongruity and humour, he is serious minded, conducts himself with propriety, and is tactful and diplomatic.

The moral faculties are large, including Spirituality and Veneration; and these qualities, combining with Intuition and Ideality, give him a profound adoration of mystic rights, symbols and ceremonies. He is a mystic and psychic of no mean degree. He realises the right and wrong of things, and is sympathetic and profoundly venerates whatever is worthy of spiritual and intellectual recognition.

He possesses a good faculty for imitating, copying or personating what he sees done, can readily assimilate and adapt himself to new conditions and environments, though he also possesses much originality,

and a distinctive personality; and his originality and individuality must be manifested both in his writings and his every day character and conduct.

He is fairly wiry and durable of constitution though nervey; and the well-developed base to his brain indicates an inherited good stock of vitality, and a marked degree of mental determination, executive capacity, and tenacity of purpose, which, combined with his large Firmness, adds to the strength of his will-power, perseverance, determination and the disposition to be thorough. He possesses all the mental qualities which distinguish him as a remarkable and great National poet, having great versatility of mind and thought literary and poetic inspiration, and remarkable genius for verbal expression and literary execution.

The Prayer of God

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

To many the very expression which heads this article will seem strange, abnormal, and to the man without spiritual perception even absurd; but nevertheless it covers a truth as deep and infinite as any that the mind of man has yet conceived.

That the prayer of God is SUPERLATIVE, SUPREME, INCESSANT, is confirmed by natural and spiritual science, by philosophy and logic, by the Bible and the Sacred Writing of all the Great World Religions.

For all these agree in affirming that God is immanent thruout the Universe of Space and Matter.

ALL MATTER IS ALIVE

because the Eternal, Immortal, Invisible Life is everywhere present. The Universe is simply.

A MANIFESTATION OF GOD.

What mind is to the body of man, that God is to the Universe. And just as the mind of man permeates the whole of his body, so does the spirit of God permeate the whole Universe. And just as true prayer occupies the whole mind and therefore the whole body of the man, so does the prayer of God occupy the whole Universe.

It is the universal prayer for the whole Creation—"the Spirit itself maketh intercession with sighings unutterable". As the Mind of God therefore permeates the whole universe, so everything that occurs therein must be done and suffered in God, so that the groanings of Creation constitute the prayer of God. For what are the travail-pains of which Paul speaks* but the birth-pangs which precede the bringing forth of a New Creation? And who can bring to the birth but God?

For there is but

ONE LIFE IN THE UNIVERSE, the Life of God. His heart is in the

* Romans viii.

breast of every creature, and his blood in the veins of all flesh

The sufferings, therefore, of the whole Creation are the sufferings of God, because everything comes to pass within the Divine Mind. So then the groanings of Creation, are the unutterable groanings with which the Spirit makes intercession, and when we give up entirely the idea of separateness, and become consciously ONE with ALL THAT IS, we begin conjointly to pray, the universal prayer for the whole Creation

THE PRAYER OF GOD

which is *not in word* but in power, power which will redeem the whole creation from the bondage of corruption into the glorious liberty of the children of God. This Divine universal prayer which is prayed within us, by the indwelling Spirit which neither slumbers nor sleeps is the only kind that can be prayed

WITHOUT CEASING.

By means of this, we ascend into the heavenly places, yea, into the Holy of Holies, into Heaven itself. We cease also from our own works, and enter into his Rest—the *Sabbatismos* (Sabbath-keeping) which remaineth for the people of God. For this did our Blessed Exemplar; never speaking from himself or doing any works of his own. And from his life, there is a marked and marvellous absence of what is called prayer in the sense of asking. For except that

PRAYER OF MORTAL AGONY

in Gethsemane, all his utterances were simply affirmative, and in the language of utter and complete assurance, being outwardly uttered only for the sake of others, as at the raising of Lazarus, he says; 'Father, I thank thee that thou hast heard me.' And I know that thou hearest me always, but for the sake of those standing around, I said it. And then with a loud voice he said, 'Lazarus, come forth'. And in other cases he spake and it was done; he 'commanded and it stood fast'. And this is set forth as our example, that we also should decree a thing

and it be established unto us. As priests of the Order of Melchizedek, we are to follow our Great High Priest into that which is

WITHIN THE VEIL;

into the Holiest of All, and as Sons of God to live as he did

IN THE BOSOM OF THE FATHER

by an unceasing communication, for we are one with him to whom 'all judgment is committed', and all authority given, and as members of the Body of him who is

'GOD OVER ALL,'

we pray without ceasing the prayer of God.

More about Mind Reading

BY THERON Q. DUMONT

I shall here continue my talk about Mind Reading, which I began in my article in the previous number of this Magazine. Those who are interested in this subject should re-read my first article before reading the present one in order that the continuity may be preserved.

In developing the power of Mind Reading, and in attaining the proficiency in and the 'knack' of finding things under the silent mental guidance of the Projector, it will be well for the finder to carefully practise

and experiment, beginning with the more simple experiments and then proceeding to the more difficult. Persons who wish to develop themselves as Projectors will do well to follow a like course. Practice makes perfect, and it is always scientific to proceed from the simple to the complex. I always instruct my students to undertake the experiments in the following order;

(1). *Finding Locations.* When the finder has attained proficiency in interpreting the mental messages of

general direction (as explained in my first article), he should have the Projector mentally direct him to find certain more special locations, such as the corners of the room, the windows, the doors, alcoves, etc. Do not feel that you are fit to pass to the next order of experiments until you are able to find easily any and every location of this kind. When you can do this without effort, and almost automatically, you will be well on the way to greater successes for this simple principle forms a part of all the more complex experiments.

(2). *Finding large objects.* Then proceed to receive and interpret the mental messages concerning the large objects in the room, as for instance, the tables, chairs, book-cases, etc. You should not feel prepared to undertake more difficult experiments until you are able to easily, and almost automatically, 'find' any or every piece of furniture in the room. Do not become wearied by the sameness of the experiments but make yourself proficient in this stage, for by doing so you will greatly simplify your work in the higher experiments, for the majority of small objects which you will be called upon to 'find' in the latter will be hidden, around or about the articles of furniture. If there are rugs in the room, include these in your lists of 'findable' things.

(3). *Finding small objects.* Then proceed to 'find' the small articles in the room in the same way. Before you are qualified to pass out of this particular class you should be able to 'find' with ease and rapidity each and every loose book, vase, article of bric-a-brac, etc., in the room. I should advise you to remain in this class even longer than at first would seem necessary; for every hour of work you put in here will tell with effect in the higher work.

(4). *Finding Hidden Objects.* Then you will be qualified and prepared to 'find' small articles, such as penknives, pocket-books, articles of jewelry, etc., which may be hidden about the room, usually under some larger thing. Have your Projector test you with keys or penknives hidden under small rugs, the corner of a large rug, back of pictures, letters or cards hidden between the leaves of a book, objects placed in someone's pocket, etc. Let him strive to think up or invent unusual arrangements of this kind; so as to give you the widest range of practise possible. The performance of any particular kind of experiments seems to make a mental path over which you may later travel in similar experiments. (Read what I have said in my first article about the mental commands of 'up,' 'down,' 'right,' 'left,' 'stop,' 'that's right,' etc.)

(5) *Complicated Experiments.* You are now ready to undertake the more interesting and more spectacular experiments; but remember that even the most difficult experiment is merely a combination of the simple ones which you have already mastered. By learning to master all the simple elements, you have learned to master the complex experiment which is built up of them. Here follows briefly a description of a few striking experiments which you will have no trouble in duplicating once you have learned the simple elements composing them.

(a) *The Gift of flowers;* In this experiment you 'find' a bouquet or single flower (previously selected by the company) and then you find the young lady (likewise so selected) and then present her with the flower. By dressing up and elaborating this experiment you will produce a very pleasing bit of entertainment.

(b) *The Reunited Lovers.* In this experiment the company selects a young man and a young woman (if they are lovers or 'would be' lovers—there is additional interest created), the two are seated in different parts of the room. You then 'find' the young man, and then lead him to the young lady whom you 'find' in the usual way. If the right persons are selected, this experiment causes a good laugh.

(c) *Restoring the Lost Jewelry.* In this experiment a piece of jewelry

is taken by the company from one of its number, and then hidden away. You find the hidden article and then restore it to its rightful owner whom you 'find' in the usual way. This, though very simple, is a very interesting and striking experiment. It may be made more complicated by having some one pretend to steal the jewel, and then hide it. Here you 'find' the jewel, then the owner to whom you then restore it, and finally the 'thief' whom you deliver to justice.

(d) *Mental Detective.* This is really a variation of the last named experiment. In it a mock murder is enacted; one of the company is the criminal, another the victim, a paper knife or piece of twisted paper representing the dagger. You play the part of the 'Mental Detective.' You enter, find the 'corpse'; then you find the hidden dagger in some other part of the room; then you find the criminal whom you hand over to justice. A very startling and sensational experiment when properly performed.

(e) *Returning the Hats:—* The Hats of the men in the company are placed in a pile; and you take them one by one and place them on the heads of their rightful owners. (It is necessary, of course, that the Projector should know positively to whom each hat belongs, as otherwise he cannot send you the right mental message.)* You pick up any

hat at random, and then 'find' the owner in the usual way. Quite simple; but apparently quite the reverse.

(f) *The Returned Ring.* Much like the above. Here the Projector borrows a ring from one of the ladies present, taking it from her finger (and remembering the finger); then you take the ring and after 'finding' the lady you place it upon the right finger. Very simple, yet apparently quite difficult.

In all of the above named experiments the general principle is the same. The entire list is simply a series of arrangements of certain general simple principles. Hence my insistence that you first master the simple principles and experiments before attempting the more difficult ones. Always perfect your-

self in private, before attempting public experiments.

Do not undertake too many experiments during the same evening. A few experiments are entertaining and interesting; but they soon grow monotonous and tiresome. Better save your experiments to another evening, thereby keeping up an interest in the subject.

Do not overwork yourself, and thus produce exhaustion. The sustained attention and concentration necessary in this work is quite fatiguing; but the tired feeling is soon thrown off by means of placing your attention upon other things.

Have patience, and do not try to progress too rapidly. Master each step before passing on to the next.

Essays on the Gita

WORKS AND SACRIFICE

From—Arya

The Yoga of the intelligent and its culmination in the Brahmic status, which occupies all the close of the second chapter, contains the seed of much of the teaching of the Gita,—its doctrine of desireless works, of equality, of the rejection of outward renunciations, of devotion to the Divine; but as yet all this is slight and obscure. What is

most strongly emphasised as yet is the withdrawal of the will from the ordinary motive of human activities desire, from man's ordinary temperament of the sense—seeking thought and will with its passions and ignorance, from its ordinary status of troubled many-branching ideas and wishes to the desireless, passionless unity and serenity of

the Brahmic poise. So much Arjuna has understood. He is not unfamiliar with all this; it is the substance of the current teaching which points man to the path of knowledge and the renunciation of life and works. The intelligence withdrawing from sense and desire and human action and turning to the Highest, to the One, to the actionless Purusha, to the immobile, the featureless Brahman, that surely is knowledge. There is no room here for works, for works belong to the Ignorance; action is the very opposite of knowledge; its seed is desire, its fruit is bondage. That is orthodox philosophical doctrine and Krishna seems to admit it when he says that works are far inferior to the yoga of the intelligence. And yet works are insisted upon; so that there seems to be here a radical inconsistency. Not only so; for some kind of work no doubt may persist for a while, the minimum, the most inoffensive; but here is a work wholly inconsistent with knowledge, with serenity and with the motionless peace of the self-delighted soul—a work terrible, even monstrous, a bloody strife ruthless battle, a giant massacre. Yet it is this that is enjoined, this that it is sought to justify by the teaching of inner peace and desireless equality and status in the Brahman! Here then is an unreconciled contradiction. Arjuna complains that he has

been given a contradictory and confusing doctrine, not the clear, strenuously single road by which the human intelligence can move straight and trenchantly to the supreme good. It is in answer to this objection that the Gita begins to develop clearly its positive doctrine of Works.

The teacher first makes a distinction between the two means of salvation on which in this world men can concentrate separately, the Yoga of knowledge, the Yoga of works, the one implying, it is usually supposed, renunciation of works as an obstacle to salvation, the other accepting works as a means of salvation. He does not yet insist strongly on their fusion, their reconciliation, but begins by showing that the renunciation of the Sankhyas, the physical renunciation, Sannyasa, is neither the only way, nor the better way. *Naishkarmya*, a calm voidness from works, is no doubt that to which the soul, the Purusha has to attain; for it is Prakriti which does the work and the soul has to rise above involution in the activities of the being and attain to a free serenity and poise watching over the operations of Prakriti, but not affected by them. That and not cessation, of the works of Prakriti is what is meant by the soul's *naishkarmya*. Therefore it is an error to think that by

not engaging in any kind of action this actionless state of the soul can be attained and enjoyed. Mere renunciation of works is not a sufficient, not even a proper means for salvation. 'Not by abstention from works does a man enjoy actionlessness, nor by mere renunciation (of works) does he attain to his perfection,'—to *siddhi*, the accomplishment of the aims of his self-discipline by Yoga.

But at least it must be one necessary means, indispensable, imperative? For how, if the works of Prakriti continue, can the soul help being involved in them? How can I fight and yet in my soul not think or feel that I the individual am fighting, not desire victory nor be inwardly touched by defeat? This is the teaching of the Sankhyas that the intelligence of the man who engages in the activities of Nature, is entangled in egoism, ignorance and desire and therefore drawn to action; on the contrary, if the intelligence draws back, then the action must cease with the cessation of the desire and the ignorance. Therefore the giving up of life and works is a necessary part, an inevitable circumstance and an indispensable last means of the movement to liberation. This objection of a current logic—it is not expressed by Arjuna, but it is in his mind as the turn of his sub-

sequent utterances shows,—the Teacher immediately anticipates. No, he says, such renunciation, far from being indispensable, is not even possible. 'For none stands even for a moment not doing work; every one is made to do action helplessly by the modes born of Prakriti.' The strong perception of the great cosmic action and the eternal activity and power of the cosmic energy which was so much emphasised afterwards by the teaching of the Tantric Shaktas who even made Prakriti or Shakti superior to Purusha, is a very remarkable feature of Gita. Although here an undertone, it is still strong enough, coupled with what we might call the theistic and devotional elements of its thought, to bring in that activism which so strongly modifies in its scheme of Yoga the quietistic tendencies of the old Vedanta. Man embodied in the natural world cannot cease from action, not for a moment, not for a second; his very existence here is an action; the whole universe is an act of God, mere living even is His movement.

Our physical life, its maintenance, its continuance is a journey, a pilgrimage of the body, *sharira-yatra*, and that cannot be effected without action. But even if a man could leave his body unmaintained, otiose, if he could stand still always like a tree or sit inert like a stone, *tisthati*,

that vegetable or material immobility would not save him from the hands of Nature; he would not be liberated from her workings. For it is not our physical movements and activities alone which are meant by works, by *karma*; our mental existence also is a great complex action, it is even the greater and more important part of the works of the unresting energy,—subjective cause and determinant of the physical. We have gained nothing if we repress the effect but retain the activity of the subjective cause. The objects of sense are only an occasion for our bondage, the mind's insistence on them is the means, the instrumental cause. A man may control his organs of action and refuse to give them their natural play, but he has gained nothing if his mind continues to remember and dwell upon the objects of sense. Such a man has bewildered himself with false notions of self discipline; he has not understood its object or its truth, nor the first principles of his subjective existence: therefore all his methods of self-discipline are

false and null.* The body's actions, even the mind's actions are nothing in themselves, neither a bondage, nor the first cause of bondage. What is vital is the great energy of Nature which will have her way and her play in her great field of mind and life and body; what is dangerous in her, is the power of her three *gunas*, modes or qualities, to confuse and bewilder the intelligence and so obscure the soul. That, as we shall see later, is the whole crux of action and liberation for the Gita. Be free from obscuration and bewilderment by the three *gunas* and action can continue, as it must continue, and even the largest, richest or most enormous and violent action; it does not matter, for nothing then touches the Purusha, the soul has *naishkarmya*.

(To be continued.)

* I cannot think that *mithyachara* means a hypocrite. How is a man a hypocrite who inflicts on himself so severe and complete a privation? He is mistaken and deluded, *vimudhatma*, and his *achara*, his formally regulated method of self-discipline, is a false and vain method,—this surely is all that the Gita means.

Christianity and Physical Research

David Hume, Immanuel Kant

By JAMES H. HYSLOP

Philosophers know well the relation of Hume to Kant and both of them to Scepticism, Positivism

or Phenomenalism. Theologians know well the relation of Hume to the doctrine of miracles and the hot

controversies that were waged against him for his destructiveness of faith in the claims of religion in regard to miracles. Hume was the *bete noir* of all believers in religion and Kant, tho his position in regard to all such questions was essentially like that of Hume, enjoyed a better reputation because he favored religion in his *Practical Reason* and his *Religion innerhalb der Grenzen der reinen Vernunft*. But the main influence of Kant was nevertheless destructive of the tendencies of naive orthodoxy and his 'religions' was in fact mere ethics, a view not in itself objectionable to those who understand ethics rightly, but still it eliminated many things that theologians regarded as essential to their religious structure.

But I wish to show here that Hume's philosophy may afford a better basis for the acceptance of miracles than the systems which philosophers have defended for the purpose. This will seem very paradoxical to most people who are familiar with the controversies of his times. Nevertheless I think an interesting point can be made out of this contention, and in spite of the fact that Hume denied the credibility of miracles. I shall show that he, like Kant, did not understand the criterion of truth to which he appealed.

Hume applied scepticism to the metaphysics of Locke and Berkely.

He showed that the logic of Locke resulted in the denial of the existence of matter, or the reduction of knowledge about it to sensation. On the same principles he resolved Berkely's mind into mental states and thus anticipated the phenomenalistic or positive philosophy. Sensation or experience with him, as with Locke, was the basis of knowledge. Anything which could not be reduced to experience was without assured credentials for belief, and tho his argument was largely *ad hominem*, it was serious enough, or at least strong enough, to make heavy inroads upon the theological beliefs of the time. He had only to apply it to the doctrine of miracles to disturb the real or alleged foundations of Christianity. This he did.

He asserted that experience was the criterion of truth, holding that this experience was the union of sensation and interpretation. Hence as we had no experience with miracles, we had no ground to believe in them. He showed that we disbelieved all assertions in our own time, in whatever connection, that did not find their verification in present experience, and hence as miracles had no present testimony in their favor they were incredible.

Now his position was purely destructive. He made no attempt to extend the constructive import of experience. He was content to

use it as a destructive weapon against miracles. His antagonists might have effectively replied to him by producing the 'miracles' in his time, but for the fact that they too conceded their non-existence in that age. They had limited their possibility to antiquity and to a special person or set of persons. They agreed that they were not credible in this age and so forfeited the chance to reply to him, and Hume had no special interest in repeating the phenomena on which the doctrine of ancient miracles was based. If Hume had been interested in the constructive side of science and experience, he might have gone to work to prove that 'miracles' were possible to-day. But it was reserved for psychic research, from the time of Mesmer down, to do this. All that we required was experience to show that there was some credibility in the stories in which Christianity originated. We should no doubt after the definition of 'miracles' which both Hume and his opponents accepted, but we should find that the same facts existed to-day that were reported in ancient times and which were certainly unusual in ordinary experience, but quite verifiable. This simply means that an appeal to experience which Hume admitted to be the criterion of truth would prove the existence of miracles. His opponents, like

Hume himself, were too indolent and too little sympathetic with scientific method to seek evidence where it was discoverable. They preferred barren logic and discussion about tradition. But we have only to take Hume seriously to find a means for setting aside his verdict in regard to the past, at least in so far as the facts are concerned. tho we should admit that these so-called miracles were consistent with the natural order of things. Experience may be as constructive in its meaning as it was destructive with Hume.

The same contention can be made about Kant. It was his theory of *Practical Reason* that is supposed to protect religion. But the fact is that this afforded a very precarious foundation for its dogmas about revelation and miracles on which the minds of that time based it. However, there is a resource of which neither Kant nor his followers be thought themselves. Kant had a more constructive mind than Hume. After being influenced by the latter's scepticism, he went about an inquiry for a constructive theory of knowledge, and he combined his doctrine of 'categories' and experience to determine it. Hume made nothing of the *laws of thought* or 'categories'. He was content with 'experience' more or less analyzed. But Kant sought in the 'categories' or fundamental laws of thought the basis of all knowledge and experience furnished the concrete contents

of that knowledge. These 'categories' were the *forms* of knowledge and experience the *matter* of it. But we shall not require to go into the details of this question. The distinction means that the mind acts on the contents of sensation and experience to interpret them and to construct the ideas of the 'understanding'. All this is true enough and less mysterious than the formidable terminology of Kant would seem to imply. But it is the characterization of these *forms* or 'categories' that determines the real crux of the question. Kant spoke of them as determining the limits of knowledge and these he regarded as fixed and that all beyond them was unknown. Experience gave us all the knowledge that we could possibly have and anything asserted as beyond this was unknown, and therefore not verifiable or to be asserted with any assurance. God and immortality were beyond experience and so unprovable. Knowledge was limited to experience, and this, as in Hume, was composed of sensation and the application of the 'categories', or functions of the understanding, in the interpretation of perception.

But in limiting his knowledge, Kant forgot the complex nature of his experience. It was the *form* or type of experience, sensation and perception, that was *fixed* and defined the limits of knowledge. The *content* of it was not fixed. The *form* of experience might be as fixed as you please, but the *facts* or *contents* of it were not fixed or limited, and it was in this direction in which

he should have sought for the solution of his problem.

Now Kant in his earlier work had undertaken to study Swedenborg and as a consequence wrote his *Traume eines Geistessehers* in which he balanced the arguments for the immortality of the soul as between Swedenborg's experiences and the results of physiology and psychology, without coming to any definite conclusion. But he did say that some day the case would be scientifically proved. Instead, however, of going in the scientific direction for his proof he reverted to philosophic speculation and tested the claims of 'Pure Reason' (*Kritik der reinen Vernunft*) to decide the case and came to the conclusion that nothing could be proved, because the limits of human knowledge would not admit of proof for a transcendental world. That is, sense experience did not include evidence for a spiritual world. The limits of knowledge were fixed, at sense perception. But he forgot that the data of sensation were not fixed or limited. The functions of reason were fixed but the possibilities of experience might be illimitable tho the *forms* of it were limited. Now if he had ventured to go into science and study this experience he might have found a way out of the wilderness. He had predicted that immortality would be scientifically proved but he did not try to find light in that direction. Experience was the field of science and after suggesting that there the solution of his problem was to be found he ought to have turned his

vision in that direction. But he remained within the limits of speculation and neglected science. It was the same with Hume. Both suggested the field of enquiry, Hume in a destructive and Kant in a constructive way. But neither of them sought a solution of the problem in the direction of the method which they approved.

It is apparent that the 'miracles' which Hume repudiated might be proved to be facts today, and if they were so proved those of the past would become entirely credible. True, this becomes true only on the condition that we conceive them as more in harmony with the order of the cosmos than both defenders and antagonists assumed. Both believed and sceptic had refused to admit them to be consistent with the cosmic order as known and defined, and hence the irreconcilable conflict. But the investigation of experience might show just what the facts were and so define them in a perfectly credible sense, showing that both schools were wrong in their conception of the facts, and one of them wrong and the other right about the method of solving the problem. But the sceptical school was unwilling to investigate in the direction that its views suggested and the other had too little confidence in science and too much in philosophy to find a credible solution.

The whole crux of the matter is this. Philosophy plays about the fixed laws of experience and science about the variations of its contents and the conditions which

determine its significance. The first always remains within the limits of any given experience and the latter is always progressing beyond those limits, in so far as actual content is concerned, and hence is the field in which solutions are to be found. That is why Kant should have pursued science after saying that it was the direction in which knowledge was to be found. He should not have emphasized so much the limits of knowledge as its unlimited nature in the field of experience. He had too much faith in the scholastic tendency to respect *a priori* methods and too little in the methods of science, the interrogation of the present moment and its data of experience.

It is thus a curious fate to find the basis of a religious philosophy, and of Christian views, in the field which both philosophers neglected, but hinted at, and in a direction opposed by the antagonists of both men. Philosophers sought a solution in the denial of both scepticism and transcendentalism, when they should have turned to the very field in which both these schools found their weapons against 'miracles' and religious doctrine. Both avoid it, one from fear and the other from indifference. One had faith in philosophy and the other did not, but neither had the courage to pursue the method which actually offered a way out of their difficulties. It was psychic research that took up the challenge and bids fair to find a clue out of the labyrinth. Ariadne is finding her way to the light — A. S. P. R.

THE KALPAKA

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and Advanced Thought.

Dr. T. R. SANJIVI,

EDITOR.

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Vol. XII.

AUGUST 1917

No. 8

Psychic Circle

As announced in the last issue we will adhere to the following programme.—In the morning we will sit at 5-45 A. M. to 6-15 A. M. and again in the evening at 9-45 P. M. to 10-15 P. M. All sitters are requested to adhere to this.

* * *
We expect reports of experiences of sitters on or before the 20th idem; then we will be able to add our suggestions for their guidance.
* * *

A friend proposes the classification of the sitters into three groups
(1) Beginners or Members [2]

Members of the Inner Circle and [3] Members of a Research Circle. He further adds many other useful suggestions which if followed would prove useful for the formation of a Psychic Research Society similar to the various Research bodies of the West. There is a vast scope before such a body in India. It is our fond hope to establish one as we have ample material on hand. India is full of mysteries. Alas! finance is necessary and which is beyond our power at present. We shall await better times.



The Latent Light Culture

Our instructions in Mental Sciences and Finer Forces are being now availed of by many in our own country and we believe to some extent we share in working up the regeneration of India and in moulding up the mental side of the young and future generations. The grateful letters we receive from our students are a sufficient recompense for us in this labor of love.

* * *

We take pleasure in announcing;

The raising of the following Members as Fellows of the Latent Light Culture.

[1] Krishna Chand Kapur,
Audit Office, B. B. and
C. I. Ry,
Church Gate,
Bombay.

(2) M. Krishniah Naidu, L.M.S.,
7/1, Medical College Street,
Calcutta.

The admission to Membership;

(1) K. K. Bhatji,
Sub-Asst. Surgeon,
Nellore.

(2) K. Narayana Rao,
Cashier, Bank of
Madras,
Vizianagaram

(3) Ram Doss,
Asst Supdt. of Police,
Kotah. (Raj)

The grant of the degree of Master of Sciences Occult (M. Sc. O.) to
Sant Sampuran Singh,
Mehar Cottage,
Jandiala Road,
Tarn Taran.

The grant of the degree of Bachelor of Sciences Occult (B. Sc. O.) to

(1) Dr. Rai Chandan Prasad,
Headmaster, A. V. School,
Phulpur State.

(2) Shambor Dayal Bhargava,
Kartik Chowk,
Ujjain, C. I.

The grant of the Certificate of Proficiency to;

(1) Shambor Dayal Bhargava
Kartik Chowk,
Ujjain, C. I.

(2) Jai Krishna Sharma,
Accountant,
Garhi Harsaru.

(3) Gokul Chand Kapur,
Lakhichoutra,
Benares City.

(4) Pandit Harshanker Prasad
Upadhyaya,
Benares City

(5) K. Sreeramulu,
Ayurvedic Stores,
Ellore.

(6) Ch. Rajagopal Rao,
Ayurvedic Physician,
Ellore.

The Yoga Sutras of an Ancient Woman-Sage

(A free rendering in English)

By P. S. ACHARYA

Part I—Way of Freedom

CHAPTER I

Genesis

Sutra 1. Supreme Intelligence, the *Alpha and Omega* of all the Scriptures.

2. Genesis, the concurrence of diverse elements within the Oneness of Life Universal.

3. Sound, touch, sight, taste, smell—the desire-engendering mire.

4. Duty, Wealth, Love, Freedom—the fourfold purpose of embodiment.

5. Earth hath five, water four, fire three, air two and Akasa one. (occult powers)

6. Sustainer, Creator, Evolver, Lord and Lover—the five aspects of the Supreme.

7. Preservative, creative, destructive, merciful, vital, attractive—the six-fold Univesal Power.

8. Skin, blood, flesh, brain, fat, bone, semen—the seven chief constituents of the physical man.

9. Solid, liquid, gas, ether, warmth, vital force, form, spirit—the eight fold manifestation of the Inner Ruler.

10. These act and react one upon another forming the physical sheath, the seed whereof is apparently the germ.

Thus in the Superme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of antiquity, the chapter entitled: THE YOGA OF GENESIS.

CHAPTER 2.

The Purpose of the Body.

1. The one purpose of Body-Building is to realise therein the supreme self.

2. Know ye of understanding that all sense-perceptions are due to the body.

3. The only aim in this body is for the Embodied One to live and work in joyous union with the Good.

4. The meaning and purpose of life lies in renouncing the ways of the wicked and treading the path of the pure.

5. No embodiment, no sense-perception—such the experience of embodiment.

6. If mind becomes spotless and pure, the body reflects the Lord within.

7. The body, desire-evolved, experienceth sound and other sensations.

8. Spirit's stay is body's purpose; seek within, without doubt, the Spirit Supreme.

9. The one and only object of the body is to fearlessly seek the Lord of Plenty.

10. The purpose of the food-formed sheath is to reveal the Ancient within.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom the immortal, incomparable aphorisms Avvayar, the great Dravida Yogini of antiquity, the chapter entitled; **THE YOGA OF THE PURPOSE OF THE BODY.**

CHAPTER 3.

The 'Inner Body'

1. Full well do we learn, and enquire and observe, because of intelligence of the 'inner body'.

2. Like gold and silver, the lustre of the subtle body, bound by *Karma*.

3. Round and round the Wheel it comes and goes—the inner Body—but enjoying and passing on, it dieth not with the death of the physical.

4. Linked to the physical body, it enjoys the fruits of its action, revealing the same true purpose.

5. Enquire and learn; it will help thee to master the ancient sorrowful chain of births and deaths.

6. The Inner Body, enjoying good and bad Karma, is yet the seed of Karma that is to be.

7. All the nine, inhering in the Inner Body, forms, for the poor soul, the body of illusion.

8. The inner body, inhering inside the physical, irrigates the vanity of vanities and is the seed of repeated existence.

9. The body lives, moves and has its being in 'Vital Air', its existence being limited thereby.

10. Close thy nine gates and in the fulness of love be at one with thy Lover.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of antiquity, the chapter entitled: **THE YOGA OF THE INNER BODY.**

CHAPTER 4.

Psychic Nerve-control.

1. Seventy-two thousand psychic nerve-currents, of which ten, the the principal ones.

CHAPTER 5.

Art of Prana-Control.

1. Observe Prana arising from the Root-centre, ending in eight-fold, manifesting as twelve.

2. Exhaling air through right and left nostrils, seek thou the Grace of the Ever-Free.

3. Closing nostrils by finger, exhaling as per instructions and in the fulness of inhalation, contemplate the Lord of Grace.

4. Thus exhaling etc for a long time, acquire knowledge of the Inner Nature.

5. Draw in the current of Prana which dissipates itself in hairlike tubes, and control it without hard respiration.

6. Be steady alike, while breathing in and out, thy tongue forming the central point of the balance.

7. During Kumbhaka look within and visualise the Form of the Lover, thy mind will stand beetle-like, self-poised on the wing of concentration.

8. While exhaling, inhaling, and holding breath, hold up thy head straight as a balance.

9. Mastering the Art of Prana-control, master thou thyself; thus thou shalt multiply thy days.

10. Control the outgoing and incoming breaths: identify thyself with the Lover.

2. Of them, there is but one, pregnant with power.

3. This begins from the psychic centre of the navel and travels up to the head upwards and downwards.

4. Feet, hands, hip penetrating, the *Nadis* spring like the threads of a lotus stalk.

5. Like the sun's rays, do they spread and ramify.

6. Verily do they spread throughout the body intertwining nerves and bones.

7. They originate from the 'navel-centre' spelling the inner meaning of the mystic syllable.

8. Penetrating through the *Nadis*, the beneficent Light lighteth the way to Freedom.

9. Wisdom knows the nature of the *Nadis*, is calm and self-possessed and perceives within, the Light of lights.

10. It perceives the Lover concealed in every *Nadi* by self control and self-realisation.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of antiquity, the chapter entitled: **THE YOGA OF PSYCHIC NERVE-CONTROL.**

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar the great Dravida Yogini of antiquity, the chapter entitled THE YOGA OF THE ART OF PRANA CONTROL.

CHAPTER 6.

Mystic Flame-control

1. Control the bond of birth by beholding, flame-like, a mystic flame at the base.

2. If, inside and outside, you feel a blissful sensation, you can rid yourself of the deceitful *Malam*.

3. Beholding within the Mystic Flame, even the coal-black body becometh radiant.

4. The Inner Fires become focused and merge in the White Light, when you feel the ever-present blissful sensation.

5. Transmitting the spark to the root-centre, your body will be of the flame—color of the evening.

6. Beholding the flame behind the twenty-five, the false five passes away.

7. Seeing fifty and one as flame becomes the Light Divine.

8. Wants fulfilled by constant mental gaze of induced flame.

9. Freedom won by controlling the fire within by mind and feeling constant bliss in being.

10. Seeing intently, the inner bright evening, like flame, it turns out the supreme white light.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of antiquity, the chapter entitled: THE YOGA OF THE MYSTIC FLAME CONTROL

CHAPTER 7.

The acquisition of Amrita

1. Controlling with the Uvala and tongue's tip and there drinking of the mystic nectar thou art happy like a prince of shining ones.

2. Drinking deep of the mystic Amrita, welling up from the Visudhi centre, the super-man shines forth.

3. Drawing Amrita of the mystic vessel of Om, there is no passing away for the aspirant.

4. Of the same vessel, drinking the nectar of knowledge, the inordinate craving for food disappears.

5. Cut off notorious births by tasting of Amrita oozing as your liquid food.

6. A true Siva-Yogi thou art, by drinking of the fountain of Amrita, lit up by the white Light of Wisdom.

7. Cheat the Angel of Death by drinking of Amrita, welling from above without cessation.

8. It is wisdom to drink of nectar warmed by the fire of Prana.

9. Drinking the Amrita of bliss without limit, you become the Ancient Primordial Flame.

10. Drinking the Amrita filling up the mystic moon of the 'throat centre', you can move about the function of the astral plane.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the Great Dravida Yogini of antiquity, the chapter entitled: THE YOGA OF THE ACQUISITION OF AMRITA.

Essays on the Gita

WORKS AND SACRIFICE

(Continued from the last issue)

From—Arya

But at present the Gita does not proceed to that larger point. Since the mind is the instrumental cause, since inaction is impossible, what is rational, necessary, the right way is a controlled action of the subjective and objective organism. The mind must bring the senses under its control as an instrument of the intelligent will and then the organs of action must be used for their proper office, for action, but for action done as Yoga. But what is the essence of this self-control, what is meant by action done as Yoga, Karmayoga? It is non-attachment, it is to do works without clinging with the mind to the objects of sense and the fruit of the works. Not complete inaction,

which is an error, a confusion, a self-delusion, an impossibility, but action full and free done without subjection to desire; desireless and unattached works, that is the first secret of perfection. Do action thus self-controlled, says Krishna, *niyitatam kuru karma twam*: I have said that knowledge, the intelligence is grater than works, *jyayasi karmano buddhih*, but that did not mean that inaction is greater than action; the contrary is the truth, *karma jyayo akarmanah*. For knowledge does not mean renunciation of works, it means equality and non-attachment to desire and the objects of sense; it means the poise of the intelligent will in the Soul free and high-uplifted

above the lower instrumentation of Prakriti* and controlling the works of the mind and the senses and body in the sense of self-knowledge and pure objectless self-delight, *Neyaiam Karma*. *Buddhiyoga* is fulfilled in *karmayoga*: the Yoga of the self-liberating intelligent will finds its full meaning in the Yoga of desireless works. Thus the Gita founds its teaching of the necessity of desireless works, *nishkama karma*, and unites the subjective practice of the Sankhyas-rejecting their merely physical rule-with the practice of Yoga.

But still there is an essential difficulty unsolved. Desire is the ordinary motive of all human actions, and if the soul is free from desire, then there is no farther rationale for action. We may be compelled to do certain works for

* Again, I cannot accept the current interpretation of *niyatam karma* as if it meant fixed and formal works and were equivalent to the Vedic *nityakarma*, the regular works of sacrifice, ceremonial and the daily rule of Vedic living. Surely, *niyata* simply takes up the *niyamya* of the last verse. Krishna makes a statement, 'he who controlling the senses by the mind engages with the organs of action in Yoga of actions, he excels, *manasa niyamya arabhate karmayogam*, and he immediately goes on to draw from the statement an injunction, to sum it up and convert it into a rule. 'Do thou do controlled action, *niyatam kuru karma twam: niyatam* takes up the *niyamya*, *kuru karma* takes up the *arabhate karmayogam*. Not formal works fixed by an external rule but desireless works controlled by the liberated *buddhi*, is the Gita's teaching.

the maintenance of the body, but even that is a subjection to the desire of the body which we ought to get rid of if we are to attain perfection. Granting, however, that this cannot be done, the only way is to fix a rule for action outside ourselves, not dictated by anything in our subjectivity, the *nityakarma* of the Vedic rule, the routine of ceremonial sacrifice, daily conduct and social duty, which the man who seeks liberation may do simply because it is enjoined upon him, without any personal purpose or subjective interest in them, with an absolute indifference to the doing, not because he is compelled by his nature but because it is enjoined by the Shashtra. But if the principle of the action is not to be external to the nature but subjective, if the actions even of the liberated and the sage are to be controlled and determined by his nature, *swabhava-niyatam*, then the only subjective principle of action is desire of whatever kind, lust of the flesh or emotion of the heart or base or noble aim of the mind, but all subject to the *gunas* of Prakriti. Let us then interpret the *niyata karma* of the Gita as the *nitya karma* of the Vedic rule, its *kartavya karma* or work that has to be done as the Aryan rule of social duty and take its work done as a sacrifice to mean simply these Vedic sacrifices and this fixed social duty performed

disinterestedly and without any personal object. This is how the Gita's doctrine of desireless works is often interpreted. But it seems to me that the Gita's teaching is not so crude and simple, not so local and temporal and narrow as all that. It is large, free, subtle and profound; it is for all time and for all men, not for a particular age and country. Especially, it is always breaking free from external forms, details, dogmatic notions and going back to principles and the great facts of our nature and our being. It is a work of large philosophical truth and spiritual practicality, not of religious and philosophical formulas and stereotyped dogmas.

The difficulty is this, how, our nature being what it is and desire the common principle of its action, is it possible to institute a really desireless action? For what we call ordinarily disinterested action is not really desireless; it is simply a replacement of certain smaller personal interests by other, larger desires which have only the appearance of being impersonal, virtue, country, mankind. All action, moreover, as Krishna insists, is done by the *gunas* of Prakriti, by our nature; in acting according to the Shashtra we are still acting according to our nature,—even if this Shastric action is not, as it usually is a mere cover for our desires, pre-

judices, passions, egoisms, our personal, national, sectarian vanities, sentiments and preferences: but even otherwise, even at the purest, still, if our nature were different and the *gunas* acted in some other combination, we would not accept the Shashtra, but live according to our pleasure or our intellectual notions or else break free from the social law to live the life of the solitary or the ascetic. We cannot become impersonal by obeying something outside ourselves, for we cannot so get outside ourselves; we can only do it by rising to the highest in ourselves, into our free Soul and Self which is the same and one in all and has therefore no personal interests, to the Divine in our being who possess Himself transeendent of cosmos and is therefore not bound by His cosmic works or His individual action. That is what the Gita teaches and desirelessness is only a means to this end, not an aim in itself. Yes, but how is it to be brought about? By doing all works with sacrifice as the only object, is the reply of the divine Teacher. 'By doing works otherwise than for sacrifice, this world of men is in bondage to works; for sacrifice practise works, O son of Kunti, becoming free from all attachment.' It is evident that all works and not merely sacrifice and social duties can be done in this spirit; any

action may be done either from the ego-sense narrow or enlarged or for the sake of the Divine. All being and all action of Prakriti exist only for the sake of the Divine; from that it proceeds, by that it endures, to that it is directed. But so long as we are dominated by the ego-sense we cannot perceive or act in the spirit of this truth, but act for the satisfaction of the ego and in the spirit of the ego, otherwise than for sacrifice. Egoism is the knot of the bondage. By acting Godwards, without any thought of ego, we loosen this knot and finally arrive at freedom.

At first, however, the Gita takes up the Vedic statement of the idea of sacrifice and states the law of sacrifice in its current terms. This it does with a definite object. We have seen that the quarrel between renunciation and works has two forms, the opposition of Sankhya and Yoga which is already in principle reconciled and the opposition of Vedism and Vedantism which the Teacher has yet to reconcile. The first is a larger statement of the opposition in which the idea of works is general and wide. The Sankhya starts from the notion of the divine status as that of the immutable and inactive Purusha which each soul is in reality and makes an opposition between inactivity of Purusha and activity of

Prakriti; so its logical culmination is cessation of all works. Yoga starts from the notion of the Divine as Ishwara, lord of the operations of Prakriti and therefore superior to them, and its logical culmination is not cessation of works but the soul's superiority to them and freedom even though doing all works. In the opposition of Vedism and Vedantism works, *karma* are restricted to Vedic works and some times even to Vedic sacrifice and ritualised works, all else being excluded as not useful to salvation. Vedism of the Mimanasakas insisted on them as the means, Vedantism taking its stand on the Upanishads rejected them as only a preliminary belonging to the state of ignorance and in the end an obstacle to the seeker of liberation. Vedism worshipped the Devas, [the gods, with sacrifice and held them to be the powers who assist our salvation. Vedantism was inclined to regard them as powers of the mental and material world opposed to our salvation [men, says the Upanishad, are the cattle of the gods, who do not desire him to know and be free]; it saw the Divine as the immutable Brahman who has to be attained not by works of sacrifice and worship but by knowledge. Works only lead to material results and to an inferior Paradise; therefore they have to be renounced.

The Gita resolves this opposition by insisting that the Devas are only forms of the one Deva, the Ishwara, the Lord of all Yoga and worship and sacrifice and austerity, and if it is true that sacrifice offered to the Devas leads only to material results and to Paradise, it is also true that sacrifice offered to the Ishwara leads beyond them to the great liberation. For the Lord and the immutable Brahman are not two different beings, but one and the same Being, and whoever strives towards either, is striving towards that one divine Existence. All works in their totality find their culmination and completeness in the knowledge of the Divine. *sarvam karmakhilam partha jnane parisamapyate*. They are not an obstacle, but the way to supreme knowledge. Thus this opposition too is reconciled. In fact it is only a restricted form of the larger

opposition between Yoga and Sankhya. Vedism is a specialised and narrow form of Yoga; the principle of the Vedantists is identical with that of the Sankhyas, for to both the movement of salvation is the recoil of the intelligence, the *buddhi* from the differentiating powers of Nature, ego, mind, senses, the subjective and the objective, to the undifferentiated and the immutable. It is with this object of reconciliation in his mind that the Teacher first approaches his statement of the doctrine of sacrifice; but throughout, even from the very beginning, he keeps his eye not on the restricted Vedic sense of sacrifice and works, but on their larger and universal application, that widening of narrow and formal notions to admit the great general truths they unduly restrict which is always the method of the Gita.

Higher Phases of Mind Reading

By THELON Q. DUMONT.

To those who have carefully studied the instructions given in my two preceeding articles of this series, I now suggest the study of the principles underlying some highest and more complex forms of Mind Reading which form the subject of the present article.

It should be remembered, however that the same fundamental principles which underlie the very simplest phases of Mind Reading will also be found fully in evidence and activity in even the very highest of the phases such as those which we shall now consider. In

fact, these higher experiments are possible of accomplishment only to those who have mastered the simpler phases, and who have gained proficiency and ease in the performance of them.

1 *Guessing the Card.* Have the person directing the experiment to place about twelve or more cards on the table, side by side, faces upmost. Then after the judges have selected one of the cards, and you have been led to the table (blindfolded) you take the projector's right hand in your left hand. Then you place your right hand just above the cards on the table, and begin making circular movements over them with your right hand. Move your hand around over the cards, and then side ways, to the right and left, so that you travel all over the exposed cards in this way. At the same time the projector should *concentrate his mind on the place where the selected card lies.* He should be impressed with the importance of thinking *where* the card is, not *what* it is—its *position*, not its *character*.

If his powers of concentration are good you will find that your hand will gradually describe smaller, and then still smaller, circles, until you become aware that it is revolving around and over a decided and positive *centre* this centre is the chosen card. Finally, it will be found that your hand will hover around a single point, which is the place where your card lies. When you experience this feeling, lower your fingers until they finally come to a stop over the card. Then pick up the card

and exhibit it to the judges or the company. A little experimenting will soon enable you to perform this experiment with a very high percentage of success.

In this experiment (and the others to follow which are but other forms of the same general experiment), you will experience that strange indefinable sensation of 'Right right keep on', or that of 'Wrong; no, that is wrong', which will indicate to you the fact of whether or not you are on the right path to the card. By narrowing down these sensations you will gradually work down to the point where your hand is over only one card, and that the right one. You will find that these impressions, or sensations of '*right or wrong direction*' are almost identical with those to which you have become accustomed in the simpler experiments previously described.

In place of cards, dominoes or other small objects may be used, of course.

2. *The Trip on the Map.* In the same manner as above described, you may trace out with your finger an imaginary trip on the map which has been previously agreed upon by the judges or company. Finding the starting point in the usual manner, you will find the progress of your finger mentally guided and directed by the Projector, provided his powers of concentration are good.

3. *The Game of Cards.* In the same way you can play out the hands of the two opposing players of a game of cards. Standing behind the first player, you receive, from the Projector

the mental message of the card to be played; then by moving your hand over the tops of the cards, you finally become centered over the right card, and you pick it up and play it. You then move to the other side of the table, and repeat, the performance. The Projector must always think of the *location* of the card, and not its *character*, of course; for all of these experiments are based upon the 'finding' of places and directions.

4. *The Pack of Cards.* This is a rather more complex experiment, and involves a higher power of psychic perception. In this experiment a pack of cards is laid upon the table, the faces up of course. Then after a card has been selected by the judges or company, you begin to pick up the cards *one by one*, weighing each one carefully on your finger tips. The Projector is instructed to concentrate his mind on the task, and to use all of his will power to send you the mental message of 'Yes, that's right,' when you pick up the right card; and to keep up sending you the message as long as you have the card in your fingers. You should practise this experiment many times before exhibiting it in public, for it requires delicate discrimination. When you have acquired the psychic 'knack' required for its successful performance, you will find that you actually experience a slight sense of *increased weight* when the right card is reached. The projector must be sure to remember the card selected, of course, for otherwise he cannot send

you the mental message of 'Right-Oh!' when you pick it up.

This experiment may be varied by having several hands selected, and picking them out one after another, and laying them down on the table together; for instance, all the 'kings,' or other face cards, or a 'full house' or other poker hand. The cards need not be the regular playing cards, of course; any kind of cards used for house hold games will answer quite as well.

5. *The words in the book.* This experiment is more complex than those just mentioned, but the same principles are involved, the company or judges select a certain word, on a certain page of a certain book. The book is placed among a pile of other books on the table; or else on the shelf of the book case. You first 'find' the book in the manner described in my previous articles of this series. Then you proceed to find the right page, which you do by turning the pages over several times, from start to finish, picking up each leaf deliberately. If the conditions are good, your mind sufficiently sensitive, and the projector possessed of sufficient concentration and will power, you will find the right page in precisely the same manner that you have found the right cards in the preceding experiments.

The right page having been found, you proceed to find the right word by tracing the lines with your forefinger. You find the right line first, and then the right word, by the same methods

employed in the preceeding experiments. You should practise this experiment, however, many times in private, before you venture to perform it in public, for there is a great 'knack' required, even when the general principle is grasped and employed.

6. *Writing Experiments.*—A still higher and more complex class of Mind Reading experiments are those known as the 'Writing Experiments'. In these experiments the Projector holds in his mind the *shape and appearance* of a letter of the alphabet, or of some 'number' from 1 to 0; he then strives to mentally guide your hand while you write the letter or number on a sheet of paper (in large size,) or else upon the blackboard. Although there seems to be a great difference, the principle employed is the same as that which has made you successful in the experiments of finding the cards, and the other experiments mentioned in this article. It is all a matter of the mental message of *direction*.

You start by making a point with the pencil or piece of chalk, then you make feints of moving your hand in some direction away from the point. You will then find a mental resistance to the movement in the wrong direction, and a mental encouragement of the move in the right direction. This 'mental resistance,' or 'mental encouragement' is impossible to describe in words—it must be experienced in order to be understood. The only way in which you can acquire the art of receiving and interpreting it is to practise it frequently in private, with a good

Projector. This requires not only keen sensitiveness on your own part but also strong concentration and will power on the part of the Projector. But, once the 'knack' is acquired, many attain wonderful proficiency in this class of experiments, and produce results apparently miraculous.

The following are the phases of this general class of experiments which have been found the most effective.

(a) *Figures.* Here you draw figures or numbers on paper or blackboard, one after the other. The figures may be arbitrarily chosen; or else they may be the numbers on a banknote or a watch. A column of figures may be written in this way, and then added up—this work of course is done by the Projector, and merely mentally transferred by him to the Finder.

(b) *Letters.* Or you may write (or draw) letters in the same way. These letters may be grouped into words, such as the names of objects, persons, etc. Whole messages may be written out in the same way, of course.

(c) *Diagrams.* In the same way you may draw some chosen geometrical figure, symbol, or diagram, in the same way. A square, circle, triangle, etc., is as easy to draw in this way as in a figure or letter.

(d) *Pictures.* Simple outline pictures, such as faces, figures of animals, etc., may be drawn in the same way. The principal is the same in all of these cases, of course.

(e) *The Beginners' Method.* Those of you who may wish to perform the

above experiments, but who may experience considerable difficulty in attaining proficiency in them, may possibly acquire confidence in yourselves, and gradually acquire the 'knack' of the thing, by first performing them by a simpler method known as the 'Beginners' Method,' which operates as follows;

Instead of holding the right hand of the Projector in your left hand, and then 'finding' the position, etc., with your right hand, you should instruct the Projector to stand to the right of you, *placing his right hand over yours, the tips of his fingers resting over your fingers, his finger-tips resting on your middle-knuckles.* In this position he seems to actually convey nerve-force from his hand to yours in a most direct manner, and in a very powerful way.

In fact, as many observers have noted, in such cases your hand becomes almost like the familiar 'Planchette,' guided by the mind of the Projector. In some cases, by this method the work is performed very rapidly. When you cannot secure a high-grade Projector, it will be well to use this method even though you have been successful with the more difficult ones. In some cases your hand will move so rapidly, and apparently so free from your own voluntary control, that it will seem like a case of 'automatic writing.'

This is the last of my articles on the subject of Mind Reading. I have given you the gist of the practical methods in these papers. You will discover their value, however, only if you practise the experiments yourself.

The Mystery of Power

ESSAY BY KAMALA KRISHNA

Shakespeare made his genius remark; 'The thought is the father of the deed.' This is more profound than it might seem to us at first sight.

We live in a scientific age. In an age of requirements. Knowledge of pure abstract and speculative nature does satisfy us no more. Now is come the day, where man has to prove what he advances. Now is the

day for man to prove that he is born to rule.

This certainly sounds well. Yet, do not hastily rejoice. Each new power brings with itself, inherent in its very nature, a new responsibility.

For instance, the promise of the Bible, where we are told by Jesus that 'To those who were faithful in little, more shall be entrusted,' shows

this clearly. We can conclude from many different statements of this kind in the Bible, which is, if understandingly read, but a wonderful book of cosmic wisdom, that we must first work for a moral and ethical basis in our consciousness and character before we can demand or expect the revelation of the sacred secrets of the cosmic powers. They are unveiled to us only when we are 'ready'.

We cannot deceive God. Or call it the great law of wisdom or Causation, Cosmos or the Absolute, it is all one. We may, and frequently do deceive ourselves, but never God.

It requires profound sincerity, truthfulness, honesty, purity of motives, consecration, to become an initiate into the mysteries of power.

Of course, it is sadly true, in each field of knowledge we meet some of those polluted, pitiable persons who prostitute their acquirements, misusing them or using them unscrupulously—But do not deceive yourselves. Even though they enjoy profits of their wrongful action for a season, yet, there is a great automatic law of adjustment,—it is bound to smash those frivolous misusers.

Raust, recognised it, when he called out 'The ghosts which I called I can no more get rid of them!'

It is with holy awe that we ought to pause at the threshold of the

Holiest, we ought to hesitate and to examine ourselves 'are we willing to pay the full price for it? are we wholehearted and in earnest?'.

As soon as we begin to step into this new world, we cease to play and then is the hour come to show that we have outgrown the kindergarden of evolution. The age of responsibility begins.

Psychology together with our self observed experiences show us, how important are the influences of our emotional and mental life. How our body goes through sudden chemical changes, or how the blood rushes faster or the heart action ceases, following different emotions. Hence logically, self-control is one of the basic principles of power. We must begin to learn that our mental balance is mental progress and that our health and happiness do not depend on outer, but on inner conditions.

All reform and progress begin at home. All development comes from within. We must strive to find out what man is! and what life is! what is our proper relation to the whole!

These are stupendous questions of vital import. No one has been a thinker without dwelling on these questions. No one has accomplished anything for himself or the race, without being a deep thinker. Hence to learn to think, to reason logically, analytically, and to put one's own

convictions into practice, in strict conformity to our inmost light, is a necessity towards progress; a true stepping stone to power.

Do not mistake stubborn self-will for power! Nothing is a greater obstacle than it.

Power is based on reason and Wisdom. Wisdom belongs to the sages. Therefore, acquire insight, see the lofty heights of human idealism, and set yourself a worthy goal. But—if your motive is mixed with selfishness, do not think to deceive the Powers! You would utterly fail.

If you wish to acquire power, know that you must become a cons-

cious intelligent co-worker with the great constructive principle of the Universe. Then will come that glorious day when you will say; Behold, all powers of the Universe are back of me, use me, and serve me.'

But until then we must grapple with our daily problems, progress gradually, step by step,—until we have proven to be 'faithful in little,' and then comes the step, where 'more shall be entrusted unto us,' and so forth and so on unto infinite eternity.

—DIVINE LIFE.

Talks on Rabindranath Tagore's Sadhana

BY E. M. DORINGTON

I

These papers on the 'realisation of Life' were originally delivered as a series of lectures before Harvard University, and were written, as the author, who is his own translator, says with the object of bringing readers in the west into touch with the 'ancient' spirit of India, as revealed in her sacred texts, and in the life of today'. He warns against regarding the great religious scriptures of India as possessing merely a retrospective and archaeological interest. On the contrary he

regards them as of 'living value, and endowed with boundless vital growth'.

In the first paper, The Relation of the Individual to the Universe, the writer contrasts the two civilizations of the west and the east. The former, like that of ancient Greece, nurtured within city walls, and so setting up a principle of division between nation and nation, knowledge and knowledge, and breeding suspicion of what may be beyond the barriers erected. The east

having its inception in the limitless forests, and in closet and unvarying intercourse with the moods of nature herself, with the result that the mind of man, instead of erecting barriers for itself, grew up free; his aim became not to acquire, as in the west, but to realise and enlarge his own consciousness by growing with and into his surroundings, it was a life of strenuous self-realisation. In the west emphasis is laid upon the fact that man has ever to wrest from nature, as from an alien force, his means of subsistence; in India the teaching always is that the individual and the universal are ever in harmony, that all life, all nature is one, and that man's mind retains an unbroken harmony with all, and that everything has a spiritual meaning. In the west, on the contrary, the prevalent belief is that 'nature' does not include human nature but refers only to inanimate things, thereby conveying to the mind a break where one begins and the other ends.

It is true that although India has not ignored the fact of the superiority of man over the rest of creation, yet she has had her own idea in what his superiority consists, 'it is not in the power of possession, but in the power of union'; not in detaching himself, from the life of Nature, but in realising his oneness with it that man attains his highest. The Teaching of the Upanishads is: 'In order to find Him you must embrace all, for the presence of the Infinite is in all things, and in all objects of the World'. And Buddha said, 'With everything, whether it is

above or below, remote or near, visible or invisible, thou shalt preserve a relation of unlimited love, without any animosity, and without a desire to kill'. The Upanishad says, 'Thou shalt again by giving away', and only so can man 'By crossing the limiting barriers of the individual, become more than man, become one with the All'. The ancient seers felt in the depths of their being that the energy which palpitates through all forms of life, manifests in us as consciousness, there was no gap. Nor did death itself create a chasm in the field of reality, for life, which is permanent, can know no break. They said, with absolute assurance, 'It is life that is death'; everything has sprung from life immortal, and is vibrating with life. Life is immense'.

Soul Consciousness. Man has every day to solve the problem of enlarging the field of his consciousness. He seeks some system which will enable him to adjust and bear his many burdens. This search for a system is in reality a search for unity. In the search he gradually becomes aware that to find the One is to possess the All. Facts are many, but truth is one, and when for instance, we get hold of the law of gravitation, such isolated facts as that the apple falls from the tree no longer matter, we have discovered something greater, some truth which correlates all facts. As in the region of knowledge, so in that of consciousness, man must clearly realise some central truth which will give him an outlook over the widest possible field. That truth is, as the Upanishad

says, 'Know thine own soul, or realise the one great principle of unity there is in every man'. Love is the highest that man can attain to, and by love alone can he come to know that he is more than himself, that he is at one with the All, for we can only know those things which are a part of ourselves. The Upanishads teach that the key to cosmic consciousness is in the consciousness of the soul.

We can win the mastery of our self and so come to know that essentially we are spirit. Yet do not the teachers of India teach that renunciation of the world and of self which leads to the blind emptiness of negation? Their aim was rather the realisation of the soul; the deliverance they preached was the freedom from *Avidya* the ignorance which tends to limit our consciousness within the boundaries of the personal self. When man attains *Bodhi*, the awakening from the sleep of self to the perfection of consciousness he becomes Buddha. Man's cry is for fullest expression, and it is this desire that leads him to seek wealth and power. 'But he has to discover that accumulation is not realisation; it is the inner light that reveals him, not other things'. Through many stumblings and mistake he marches towards the realisation of his soul, which is so much greater than the things he accumulates, the theories he builds, the deeds he accomplishes. Yet is man's soul in perfect freedom, there God must win an entrance as an invited guest, and thus man becomes united with God

in freedom, and finds his unity in the affinity with the Supreme one.

The Problem of Evil. Instead of the question why there is evil or imperfection in the world, the writer suggests that the question should rather be—is this imperfection final, is evil absolute and ultimate? One would as soon assert that the banks or boundaries of a river were the final facts about the river, and not rather simply the obstructions which give the water its onward motions. The wonder is not there should be obstacles and sufferings in the world, but that there should be order, and beauty, and joy and love. Pain is not a fixture, not an end in itself, but joy is; the very essence of evil in its impermanence; it is not upon the negative but upon the positive aspects of life what we must fix our gaze, not upon death but upon life. We must not lose sight of the wholeness of life, of which death is only a part. We must look, not upon our individual failures and miseries, but upon our life as a whole, 'for the faith that is in us will never accept any of our disabilities as a permanent fact, it sets no limit to its own scope'. Evil cannot arrest the course of life 'it has to pass on, it has to grow into good; it cannot stand and give battle to all'. To the question, what is goodness? the reply is that when a man begins to have an extended vision of his true self, when he realises that he is much more than at present he seems to be, he begins to be conscious of his moral nature. Then the state as

yet not experienced by him becomes more real than the state he is now experiencing, and his will to realise that higher and freer condition will take the place of his wishes. Then will come the conflict of the lesser man with the

greater, and he will begin to distinguish between immediate desire and what is good.

—THE EPOCH

(To be continued)

Woman's Influence Phrenologically Considered

BY MRS. CATHERINE STACKPOOL E. O'DELL

(Continued from May issue)

Woman has always been the one to give; has she not been the silent watcher at the gates of life? Has she not been the guardian and protector of the ages, the unfolders of the mystery of the unity of the spirit with the flesh?

She has been a mighty magnet, drawing out the innermost thoughts from the recesses of man's mind, noble or otherwise; turning to him the mirror of herself in accordance to conceptions and ideals set up within his own mind.

Man has drawn his inspirations while kneeling at some woman's feet, from the divine dream of a Dante, to the most simple and crude outpourings of a limited intelligence.

Art, poetry, music, literature, religion, science, discoveries, inventions, touch which you will, you will

find each impregnated with woman's influence.

There is no wonder that one man friend said it was a big order to deal with the woman subject and the other that it was quite a threadbare idea. Its immensity struck ore. He had the imagination to grasp what her influence would mean in the future more than in the past. What the argosy of opportunity and necessity placed at her feet.

The other concluded that a belief in the old ideas and conceptions of her capacities in the light of present-day results was a sign of mental weakness, bias, and lack of the spirit of progress.

To-day we scan over the pages of the past, containing laws, customs, conventionalities, legal, religious and political, manufactured specially for

her, as we would at the wrappings of an ancient mummy, just before a whirlwind had scattered them into oblivion.

Woman has arrived into the noonday of existence equipped with powers which she has gained from her experience of suppression and subjection.

Look at her to-day as she advances from the uttermost parts of the earth. The spirit of freedom has placed its mark upon her brow, and vivified her into a consciousness of her innate powers.

She has at last worn her slavery threadbare; her cramped feet and benumbed intelligence are of the past.

She has obliterated the word 'unclean,' 'void of soul,' 'narrow frontal lobes,' 'undersized brain,' 'lack of originality,' 'inability to organise and accomplish work man can do.'

It is not absolutely marvellous what she is doing to-day? Undertaking all the responsibilities that men have undertaken, and for which they and their forefathers have been trained for ages?

When the historian of the future will write the history of the present, the pivot of it will be the part woman has taken. And the poet's epic will be the heroism and readiness of woman to face even death itself so as

to guard and protect those in her charge.

We have often heard it said that political power should not be given to woman because she would not fight.

Thank God for that! This is the great element which is to put a stop to wholesale slaughter. She is a life-giver, not a life-destroyer.

She will be the influence in the future which will draw men within that grand circle of brotherhood, and prove to them that love is the fulfilment of that law which ennoble and lifts the human being above the atrocities and barbarities of war.

A knowledge of phrenology will be of inestimable value in directing the minds of men and women towards the brotherhood of man.

Every woman should be acquainted with phrenology; she has the natural instinct for character study; with the aid of phrenology, she will be able to place her intuition on a scientific basis, and direct that knowledge with the wisdom which she will acquire from her intimacy with it.

Phrenology proves that in the creation of man and woman, both were endowed with the same number of faculties, neither more nor less. To-day she proves that in none of them has she been found wanting,

not with standing narrow 'frontal lobes'.

Years ago Dr. E. C. Spitzka, the celebrated New York brain specialist when writing to Helen H. Gardener the physiologist, remarked;—

'You may hold me responsible for the following declaration: That any statement to the effect that an observer can tell by looking at the brain or examining it microscopically, whether it belonged to a female or male subject, is not founded on carefully observed facts. No such difference has ever been demonstrated, nor do I think it will be by more elaborate methods than we now possess.

'Numerous female brains exceed numerous male brains to absolute weight, in complexity of convolutions, and in what anatomists would call the nobler proportions.

I must apologise to my colleague for giving this quotation; to them, I know, it is not needed, for they already know that sex is only a part of the human being, that intellectually and morally it does not exist, though their influence is highly necessary in the guidance of it.

There is a statement in a certain book which many of us have great faith in, where it states there is neither male nor female.

The quotation was given for the benefit of those who are not acquainted with the teachings of phrenology.

Balzac, in his work on the 'Physiologie du Marriage,' makes the following statement:—

A woman who has received a masculine education possesses the most brilliant and fertile qualities with which to secure the happiness of her husband and self.

And if she can do so much towards his happiness, what will she not be able to accomplish for her children as an educated, cultured individual, with equal rights in the direction of her home and possession of her offspring?

Speaking of home, there should be no sanctuary so sacred as that of home; but if she who presides there has no opportunity of administering its rites as a free moral as well as legal being, how can there be sown the seeds of justice and love of freedom?

The unphilosophical ideas in regard woman's inability are dying out with greater rapidity as each day advances, and she fills the various parts open to her and proves her right and capability for citizenship.

The man is going to uphold her in this, for he will not have the sign of his iniquity blazoned in the presence of his higher morality and intelligence.

Woman has arrived as she never did before, this time not to return; her feet now are firmly fixed on knowledge and the wisdom for apply-

ing it. She has been educated in the school of experience and stern realities of life.

She comes from the school, the college, the university, the shop, the office, the mill and workshop, from every station of life, from the highest to the so-called lowest.

What is her aim?

The amelioration of the race—not sex, but race.

On July 4th, 1916, the 'Daily News' published a number of essays in connection with the National Organisation of Girls Clubs.

The question put to them was: 'If opportunity were offered to you, which would you select to make you a more efficient and happier work?'

'That which I would love to do,' writes one girl of fifteen, is to write poetry, for the beautiful language and rhythm of poetry appeal to me, and make me want to do something that is equally good and great.'

A Bethnal Green girl would found a children's home if she had the opportunity.

Another would like to be a prison reformer. Social reformers abound amongst the essayists.

One girl wanted to be an artist. 'This is only a dream,' she pathetically remarks. 'I am getting used to the office.'

In these few examples are revealed the spirit of the woman. These poor girls, hard-working girls, ask for no personal gain; they crave for no personal advancement, or that some one would help them, or give them a good time, but that they should have greater facilities to work for the betterment of humanity.

The way is certainly clear for her now; dire necessity has swept the obstacles out of the way.

What a pity this was not done from a matter of justice, and not on account of the nation's suffering and sweltering in the most horrible bloodshed, and undergoing cruelties that would stagger the densest intellect and cripple the most vivid imagination, added to which has come to birth a profound hatred accumulated by minds developed more than ordinary in a sort of intellect devoid of the inhibitory qualities of morality and benignity.

(To be continued)

Spiritual Knowledge & How to attain it

A REVIEW

This booklet, containing the summary of a series of lectures delivered by Sree Mahabhagwat of Kurtkoti*, is a popular presentation of some of the great problems of life which have every now and then taxed the attention and stirred the feelings of the thinking man. The lectures are said to have been delivered under the auspices of Sree Sankaracharya Utsav Committee at Hubli an example which, we hope, may serve as an object lesson to similar orthodox bodies or associations elsewhere. We also learn that the Collector of Dharwar, as well as the Commissioner, Southern Division, Bombay, two noble representatives of that robust, freedom-loving race which holds the sceptre of our ancient land took sympathetic interest in the learned lecturer and in his doings which have been consecrated as service to the Motherland and its children. Would that the same could be said of all our officials, European and Indian! The pamphlet before us, properly speaking, may be named a popular essay, at once critical and comprehensive, on some of the fundamental principles of religion, dealing at some length with such doctrines as may be supposed to form the common ground of all religions which

are apparently irreconcilable, nay, antagonistic towards one another in the eye of a superficial student, even, of 'comparative religions'. For the lecturer essays to give, according to the light that is in him, unmistakably clear and intelligible answers to some of the vital questions concerning the nature of man—we mean, the soul who is the real man—the nature of the Deity as man can conceive of his Maker at all,—the relation of God and man to the Universe, etc., never missing for a moment, in the heat and confusion of the *sahara* of metaphysical speculations the possibility of finding a common human standard of ethics which serves as an extremely pleasant and beautiful Oasis for the pilgrim-soul who is hungering and thirsting after Righteousness (Dharma). The author of these lectures, is an accomplished scholar and devotee (a rare combination in these days) who has made some notable contributions to modern Sanskrit Literature and is working wholeheartedly for the harmony of warring creeds and schools of thought. A careful reading of the book may, we sincerely believe with the publisher create a strong desire in the readers' mind to 'know more about this rare and noble character'.

* Since consecrated as His Holiness Vidya Sankara Bharate Sri Sankaracharya of Karveer Peeta, Kolshapur, S. M. C.

THE KALPAKA

A Monthly Magazine devoted to Indian Mysticism
and Advanced Thought.

Dr. T. R. SANJIVI,

EDITOR.

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Vol. XII.

SEPTEMBER 1917

No. 9

Notes of the month

We have no report from the the sitters till we go
PSYCHIC to the press; so a con-
CIRCLE solidated report will be published in our next issue. Further, many seem to have lost interest in the circle. Rouse up friends.

One Dr. Eder who was in charge of the department for the treatment of nerve cases in Malta has just published a work entitled, 'War Shock, Psychology and Treatment'. The so-called scientific Press of the day in its review notices hails the treatment

MODERN as a modern miracle.
MIRACLES There have been regular hospitals devoted exclusively to suggestive

treatment in England itself for a long time. Many a reviewer has said, 'that such treatment ought to be available to the numerous men now going from doctor to doctor without result, and finally sinking into all the miseries of a breakdown of nerves and functions that by a stroke of unusual luck is sometime thrown off or healed by time, but that is more likely to land the unhappy victim in a condition of hopeless and helpless melancholic. At last the psychic treatment is finding favour as a necessity.

There is no dearth of trained hypnotists in India. Some thousands are available. There are

hypnotic Institutes of years standing who have turned out many successful practitioners of the art. Why not the Government utilise their services and thus give relief to thousands of men who have been invalided from the front?

The Latent Light Culture has done a yeoman service to the country at large. A recent adherent one Mr. S. P. D. Souza writes;

'In acknowledging the receipt of the 5th Edition of your Correspondence Course in Mental Sciences and Finer Forces, I beg to remark that all the instructions contained therein, have not been new to me. I have thoroughly practised them before and have wondrously and marvellously succeeded in all its points, so much so, that I am the possessor of a diploma from the 'New York Institute of Science' issued to me in 1905 with the highest honours. Apart from this knowledge and perfections of the past, I must confess, that your course is so regulated and graduated that it becomes a simplification in the hands of a Neophyte. I therefore strongly recommend your course to each and every right minded individual'.

Mr. Louis Peltier, Thoburn House, Appollo Bunder, Bombay, writes to say:

As the *TIMES* of INDIA published an article on Saturday, 21st July, from its correspondent in London about the TOURING CLUB up by the Touring Club de France, which is preparing France fully for the peaceful invasion of innumerable tourists from all parts of the world after the war, may I inform the public through your paper that intending tourists will find it advantageous to be members of the Touring Club de France, whose world membership is over 133,000 at present.

In all French towns, and in foreign countries, there are honorary delegates, who on being appointed by the Committee of the T. C. F., have promised to render assistance to travelling members of the Club.

Applications for admission must be placed before the Committee in Paris and supported by two members of the Club or by a delegate. The undersigned, delegate for Bombay, will be glad to introduce and support those who wish to avail themselves of the special advantages

the T. C. F. reserves for its members: besides general information and guidance, there are reductions on the bill in many hotels, custom-house facilities between various continental countries, etc.

The Yoga Sutras of an Ancient Woman-Sage

(A free rendering in English)

By P. S. ACHARYA

CHAPTER 8.

Worship.

1. The Lord of the Macracosm is worshipped by making the three zones united and steady,

2. Steady on a proper posture, worship Him by obeisance within and internally unite with Him.

3. The wise prefer internal worship; mind is their altar; Pure Reason the Image of their Love.

4. In the Centres, know and worship the Form of Siva, identifying thyself with Him by Devotion

5. Inhaling deeply, control thyself, and glorifying the lover's form, worship Him with all thy soul's devotion.

6. By the Lamp of Reason, behold the Treasure of Truth; think upon it with the utmost Peace of mind.

7. Within the *microcosm*, behold and worship the King of the Universe.

8. The purpose of all *Mantra* is to lead without confusing thee to the inner spiritual self-surrender to the Ancient One.

9. True worship consists in the inner spiritual meditation of the Lord within thy body, with unswerving concentration.

10. Worship consists in intently gazing on the Divine Flame within thy mind in a leisurely manner.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of Ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avva-yar, the great Dravida Yogini of antiquity, the chapter entitled; THE YOGA OF WORSHIP.

CHAPTER 9.

Super-Consciousness.

1. Cosmic Consciousness comes to the soul as the result of the impassioned adoration of the soul's Lord in countless lives.

2. It is the result of Pure Reason won as a meed of worship of the Deity in many lives.

3. It is won by innumerable rare *Tapas*.

4. Super-consciousness is obtained by *Tapas* wrought in previous births.

5. Supreme consciousness is the result of knowledge of the Art of Body Control.

6. The consciousness of realisation is due to the accumulated wealth of *Tapas* in past births.

7. The fruit of unswerving devotion is freedom from births, heralded by realised consciousness.

8. The purpose of the body, built by Wisdom is realised Consciousness rooted in Peace.

9. The right *Tapas* is the winning of knowledge of at onement with the Eternal.

10. Realisation of Super-consciousness may result from the well-wrought *Tapas* in forests or on mountains.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of Ancient Tamil Wisdom—the immortal, incomparable, aphorisms of Avvayyer, the Great Dravida Yogini of antiquity the chapter entitled; **THE YOGA OF SUPER CONSCIOUSNESS.**

CHAPTER 10

Pure Devotion

1. Lovingly contemplate the Lord Within; such is Freedom's root.

2. Siva-consciousness attained by uninterrupted loving search aided by hymns and mystic dances.

3. Weep and cry out by love, bones melting, as it were, contemplating the Ruler within.

4. Seek the Lord by devotion adoration, concentrated mind, and Love.

5. The Light Divine swallows thee, when thou sittest in loving meditation, mental eye turned intently inward.

6. God-consciousness is constant when you worship the Good and melt in adoration of the Lord.

7. Realise Him by melting in love as the devotee of his devotees, and by being self-controlled.

8. Regard, with an eye of Love, all lives as God in manifestation.

9. Hairs on end, a blissful tremor of love passing across thy frame, sweating all over with the work which is worship, adore the Lord of Truth.

10. Learn well, enquire thoroughly, seek the Lord within and realise Him.

Thus in the Supreme Science of Yoga—the glorious Art of the

Eternal Life Divine—the sublime scripture of Ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of antiquity. the chapter entitled; **THE YOGA OF PURE DEVOTION.**

PART II—DIVINE GRACE

CHAPTER 1

Obtaining Grace

1. No Grace, no internal Illumination; By grace thou mayst lay the axle (of wisdom, at the root of 'Malam')

2. Dispel darkness by God's Grace; thy consciousness becometh clear and god-like.

3. By Truth, by mind that lieth not, thou hast the grace of the Lord, pure and immaculate.

4. If thou canst to get thou Lover's Grace within a harmonized heart, there thou canst see Bliss ineffable.

5. Thy hand can do whatever thy heart desireth to do, if thou canst win the luminous grace of the Inner Lover.

6. All desires can be realised, if thou canst realise the grace of the Lord, the Ancient One.

7. Get the Grace of Siva Veiled within thy heart, and the lord of *Pasam* breaks.

8. Light immaculate shines like the Moon, if thou canst get the King's Grace.

9. Wisdom's Light burneth not unless thou canst win Grace by contemplation upon the Mystic Letter.

10. Get Love's constant Grace, and it showereth the never failing Joy unspeakable.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF OBTAINING GRACE.**

CHAPTER 2.

Meditation

1. Contemplate Siva as enshrined in thy mind, visualising Him with thy mind's eye without wavering.

2. Inside the mystic centre (kundalini), imagine Hara; meditate on Him, and lift thy inner gaze up above the planes.

3. Ponder on Siva as immanent in thee, with mind harmonised; thus thou see'st the Ancient One.

4. Firmly realise in thy heart the Lord of Plenty; thus thou canst get rid of the great *Malam*.

5. Perceive in thy heart of hearts, fixing the attention on the centres within thee.

6. Meditate, Melt in love, be in time with the Faultless one. Thus practising day by day, thou canst obtain at last His Light.

7. Hear His voice within; and follow Him up, in the attitude of Light-seeker, ever mindful of the Treasure Divine.

8. Sleeping or waking, contemplate the Dual Flame; thou mayst be one with the Supreme.

8. Devote thy mind to intensive thinking and Higher Meditation; thou becomest the Image of Siva.

10. Existing everywhere in all the forms and aspects the lovers love to see, the love Divine eludes the sight of all.

Thus in the supreme Science of Yoga—the glorious art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; THE YOGA OF MEDITATION.

CHAPTER 3.

Inquire and know

1. Investigate and perceive clearly in thine inner consciousness that Siva alone pervades all qualities and forces.

2. Investigate the consciousness of 'Yea' and 'Nay'; thus you realise the Everlasting which is both in 'Yea' and 'Nay'.

3. The one is the one for all lives; the one is itself the myriad qualities.

4. There is but one Siva for all and in all; thus knowing, they know no birth.

5. One sun shines on all; so learn on enquiry that there is but one Siva for all lives.

6. Doubt not that there is one life Everlasting shining in and for all lives.

7. How canst thou know the power Divine who knowest not thyself.

8. Countless worlds he pervades; yet He is worshipped as the Lord of the blissful region.

9. God bathes the world of lives with His Grace, as the Moon bathes the world with her light.

10. Of all the lives of all the worlds, God who transcends Thought, is the Eternal Cause.

Thus in the Supreme Science of Yoga—the glorious art of the Eternal Life Divine—the Sublime scripture of ancient Tamil Wisdom—the immortal incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; THE YOGA OF ENQUIRE AND KNOW.

Keeping Young

A Course of Instruction in the Principles of Health

By URIEL BUCHANAN

LESSON IV

The first American medical scientist to win the Nobel prize achieved his triumph because of his discovery of the process he was able to carry on outside the body in the creation, maintenance and deathless renewal of tissue

The most gratifying of all the experiments was that made with pieces of hearts taken from animals just after they had died. Fragments were placed on slides, and fed with warm blood. In a short time these fragments built more tissue of their kind; then they began to contract and expand like whole hearts within living bodies proving that the heart beats of its own power, independent of any aid from the general body.

Healthy tissue of any kind that is placed on the glass and fed with the proper food in the right degree of warmth, will proceed to build more tissue. When its growth begins to lag, it is given a wash that removes all traces of the poisons, is given fresh food, and the old vigor returns at once. The kind of wash given is by a method that reaches

the whole interior formation of the mass of tissue growth. Omit this removal of the interior poisons, and the tissue will gradually weaken and die.

A human being will die from the same cause. Experiments have recently been made along these lines. Life has been allowed to weaken and to show the approach of age, when it has been revived and its youth restored.

The presence in the body of millions of dead cells results in the forming of most deadly poisons. From these persons come sickness, disease and death. These are the poisons that bring on old age and decrepitude, if not mastered. It is only recently that the secret of mastering these poisons has been discovered and understood.

Health consists in feeding the body with the exact kinds of food needed; and in the quick removal of the poisons that follow the death of the worn out tissue-cells. Pure, fresh blood, if allowed to penetrate every part of the body by vigorous

circulation, will repair all weakness and loss of tissue in every organ, and will build new life as it speeds on its course.

NATURAL CURE OF CONSTIPATION

Constipation is chiefly responsible for the tragedies of premature age which the pressure of modern life has made increasingly common. Because of the evident dangers of the laxative habit specialists in this country and abroad, following the lead of the famous English Surgeon, Sir William Arbuthnot Lane, has adopted the mineral oil treatment as a scientific means of encouraging normal movements. There is no doubt if the use of Russian White Mineral Oil were a daily habit the health of the human race would be wonderfully improved.

Laxatives and purgatives never entirely halt the process of auto-intoxication, and they always weaken the system. The action of mineral oil is wholly mechanical. It contains nothing that the body can assimilate. It is a pure internal lubricant. It readily dissolves waste and poisonous substances in the intestines, many of which are more soluble in oil than in water. It takes up a considerable portion of the toxins found in the intestinal tract, thus preventing or curing auto-intoxication. It lubricates and soothes the irritated membranes

and gives the mucous glands the opportunity to perform their duties.

The oil should be taken preferably before meals, when the stomach is empty, in order that the gastric digestion may not be impeded. An hour before breakfast, an hour before the evening meal, and at bed time, are the times recommended. After the bowels have begun to act regularly, the dose may be gradually diminished, and the minimum effective dose may be continued indefinitely.

The person whose bowels move naturally without the aid of pills or purgatives stands a chance to outlive the constipated person by fifteen or twenty years. Some of the most common causes of this enemy of life are as follows.

Eating too much at a meal. Eating too fast. Eating too much starch contained in such food as potatoes, white bread, cake, and pastry. Eating too many kinds of food at one time. Eating foods that require a long time to digest. As each kind of food draws from the gastric juice its own portion of the fluid that enters the stomach several kinds of food will interfere with the flow of gastric juice. Foods that require three or four hours to digest should be avoided by persons who are troubled with constipation.

MEDICINAL QUALITIES OF FOOD

The use of medicinal foods under proper guidance will produce a healthy body. Fruit and fresh green vegetables, with whole wheat or bran bread, and plenty of spinach, dandelion and lettuce, will not only do away with the need of cathartics, or mineral oil, but will give to the blood the mineral salts that are absolutely necessary to life and health. Spinach and carrots are rich in iron, producing a good complexion and a clear skin. Cabbage and onions are rich in phosphorus and sulphur. Peas and beans contain a large amount of potassium and other minerals. Water-cress contains sulphur. Calery is a stimulant for the nerves. Cherries, when sweet and fully ripe, destroy old age matter in the body. Fruits of the juicy class are all cleansers of the tissue. Honey stimulates the vital centers. Parsnips are useful in cleansing the kidneys. Peaches, grapes and blackberries bring natural iron into the blood. Mineral iron, taken as medicine, tends to destroy the lung cells, but natural iron, developed by growth in the vegetable kingdom, builds them up. Plums, when very ripe and mellow, stimulate the liver. White of egg, in a raw state, is pure albumin filled with life such as the blood requires, and is a repairer of membranes that are in-

jured or congested. Lemons, oranges and apples are good medicinal fruits. They are blood purifiers. Lemons quench feverish thirst and are excellent for coughs, colds and liver complaint. Dates contain a large per cent of sugar and waste, making them a good warming food. They combine well with meat and juicy fruits. Apples, pears and berries relieve constipation if they are eaten in suitable proportions with fresh meats and fresh vegetables. Probably the most useful fruit used is the apple. Old legends represent the apple as the food of the gods, who, when they found old age approaching, had only to taste to become young again. The acids of the apple are of great benefit to people of sedentary habits. They eliminate from the body noxious poisons which if retained would make the brain feel heavy and dull and cause nervous dyspepsia and indigestion.

Meats, nuts, cheese, fish and fowl, if eaten more than once a day, may cause tension in the heart, kidneys, arteries and veins. Gluttony and high living, no matter what the food may be, irritates the blood. When the blood pressure rises much above the normal which is 100 plus the age; 140 if you are 40—it means that there is too much of some strange irritant flowing in the blood stream, which may be due to an overworked heart, an

obstruction of the kidneys, poisons in the bowels or to some diseased tissue.

FOOD VALUES—REDUCING THE COST OF LIVING

Dates, figs, and raisins contain the same value as meat and in better form. Three heaping tablespoons of macaroni baked with cheese contain as many food units as one half pound of lean roast beef. Three heaping tablespoons of baked beans contain the same number of food units as two and one half ounces of roast lamb. One-half pint of split pea soup contains more food units than six ounces of hamburger steak. One pint of bean soup contains more food units than a quarter of a pound of roast chicken. A quarter of a pound of codfish contains twice as much protein as the same amount of beef stew. Two heaping tablespoons of boiled rice contain as many food units as two and one-half boiled eggs. Two cubic inches of American cheese contain more nourishment than a quarter of a pound of beef stew.

After you have learned the principles of correct diet, you may reduce the cost of living to a minimum. For breakfast, dates, an

orange, apple, or a handful of raisins or cooked fruits; any good cereal raw or cooked, two slices of bread, with a glass of milk or a cup of coffee. Now and then a slice of bacon with an egg and bread and coffee. For lunch, a good thick vegetable soup, or a cheese sandwich and a glass of milk, or an orange and a sandwich. For dinner, cottage cheese, peas and beans, unpolished rice, eggs, carrots or beets. As a laxative vegetables such as spinach, lettuce and celery, or bran bread and fruits, being careful to eat something of this kind every day. Always endeavour to have an appetizing, balanced meal.

All meals the year round should be free from heavy eating. If you wish to avoid auto-poisoning and sleeplessness, eat no meal within five hours of sleep that contains meat or other food with staying powers. Fruit-juices and juicy fruits will not mix with starch foods in a delicate stomach. Work out a diet system that suits you and helps you, and stick to it as long as it is beneficial.

(To be continued.)

Lessons on 'Light on the Path'*

YOGI RAMACHARAKA IN 'ADVANCED THOUGHT'

I have been asked to write for this journal a series of brief lessons upon the precepts conveyed in that masterpiece of Esoteric Doctrine known as 'The Light On the Path'. It has been urged that, although I have written on this same theme in one of my works published in book form, still there are many who have never read the book in question but who are readers of this magazine; and, also, that the presentation of the subject in simpler, briefer form would serve a good purpose. Accordingly, in this journal, for several months to come, I shall present to you the gist and spirit of the precepts of this wonderful little manual of Esoteric Doctrine, in which is voiced the spirit of some very old teachings.

To begin with, it will be found that the precepts and doctrine are presented in a form somewhat puzzling to the new student who is not familiar with its form of arrangement. There is always to be found in this arrangement and system the presentation of first one precept, and then its explanation, the following an expressed or implied 'but', or 'nevertheless'—the full precept thus consisting of a synthesis of the two apparently opposing statements. For example, the statements: '(1) Kill

out ambition; (2) Kill out 'desire of life; (3) Kill out desire of comfort'. These appear startling and perplexing, unless considered in connection with the following: '4' Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness. 'Between the first three precepts, and the fourth, the student should read the implied 'but', or 'nevertheless' as otherwise the connection is lost and the full meaning unperceived. As we proceed, the precept shall be presented to you in this grouping into pairs, or couplets.

The little manual, 'Light on the Path', begins as follows;

'These rules are written for all disciples; Attend you to them.

'Before the eyes can see they must be incapable of tears. Before the ear can hear, it must have lost its sensitiveness. Before the voice may speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart'.

'Before the eyes can see they must be incapable of tears'.

In this statement (preceding the numbered precepts) is conveyed a high esoteric truth. But those who

* To be had of the Latent Light Culture. Price Rs. 1—1)—0.

fail to see beneath the surface of the words fail to understand the statement; in fact, many positively misunderstand and misinterpret it. The statement does not mean that one should become hard-hearted, or lacking in sympathy or compassion, as some seem to understand by the words of the statement. Certainly the character of those far along the Path of Attainment should be enough to indicate the folly of such an interpretation.

The esoteric meaning of the statement is to be found in the teaching that when the student has progressed far enough to see that under, back of, and above the World of Relative Appearance there is to be found the Presence of the Absolute Reality; that the World of Relative Appearance is merely a Phantasmagoria, a Shadow-show, a Phenomenal Aspect, back of which is to be found the Abiding Reality; that the temporal is merely a distorted reflection upon the waters of Relativity, and not the Eternal Subject of which the reflection is but as an imperfect and distorted appearance—when he realizes fully this fundamental truth, then he can no longer weep over the Sorrows of Existence in the old way, for he perceives the Glorious Reality in place of the Deceptive Appearance. And, seeing this, he is able to smile, although it may be a smile through the tears which have preceded it.

The true esoteric student does not, however, fail to perceive, pity, and sympathise, with the pain of the World of Appearances; on the contrary, he perceives these things even more plainly than do the persons whose eyes have not been cleared of the mist of Maya or Illusion. But, ever back of and under it all, he realises the Eternal Presence of the Infinite Reality, and is able to understand and to realize the deeper meaning of this statement regarding the tears. The tears, which fill the eyes which are smarting from the contact with the acrid smoke of Illusion, are wiped away and disappear when the Wind of Truth sweeps away the bitter, biting smoke which has half-blinded the eyes.

Just as one may pity and sympathise with the sorrows and troubles of the little child, and may even feel the unbidden tears arising in response thereto; and yet is able to see and realize the unreality of those childish troubles, perplexities, disappointments, and heart burnings; so is the student of Truth able to see the true nature of the pains, troubles, perplexities, disappointments, and heart burnings of Life (his own, as well as those of others), and, while perhaps feeling tearful on one plane of understanding, may still present a smiling, and untroubled countenance on the higher plane.

An understanding of the above dual-manifestation of feeling and experience will enable one to comprehend and understand the inner meaning of this statement, *viz.*; 'Before the eyes can see they must be incapable of tears.' One who carries his tears to the higher planes of understanding, cannot see clearly the Truth there present. The clear spiritual vision is possible only to those whose eyes have been cleared of the tears caused by the bitter smoke of Maya or Illusion.

'Before the ear can hear it must have lost its sensitiveness.' This statement is akin to the one preceding it. Before the ear can hope to hear the Song of Life—the Message of Truth—it must have lost its sensitiveness to the unpleasant sounds of the World of Appearance which have disturbed and bewildered it before. It must become immune to the tales and recitals of the pain and sorrow, the petty backbitings, 'slurs,' cruel gossip, unjust and unkind criticism, and other characteristic incidents of the Relative Life. Not only must it understand, and reconcile the sorrowful tales and stories with the Eternal Truth, but it must also become able to withstand the pinpricks and savage attacks regarding oneself, one's motives, one's aims, which pour into the ear from all sides. When the ear loses its sensitiveness to inharmonious, injustice to oneself, meanness,

backbiting, gossip, cruel accusations and unworthy intimations, then does it become prepared to hear the Song of Life, the Message of Truth.

Did you ever sit listening to a great orchestra, the ear filled with a Niagara of sound which at first overwhelmed you, until gradually and almost unconsciously there stole over you a consciousness of some one particular sweet instrument among all the rest. If so, you realized that by listening to that one sweet instrument you were able to inhibit and shut out of your consciousness all the rest of the sound of the orchestra, or at least, all that did not directly harmonise with the one vibrant train which was filling your soul. If you have ever experienced this, you will be able to understand, at least in part, what is meant by this statement: 'Before the ear can hear it must have lost its sensitiveness.'

'Before the voice can speak in the presence of the Masters, it must have lost the power to wound.' This statement is also one which is frequently misinterpreted. One frequently hears it referred to as indicating that one should refrain from all telling of the Truth which is likely to cause dissatisfaction, loss of mental comfort, or loss of self-satisfaction on the part of the hearer. This is an erroneous interpretation. Frequently the teaching of the Truth does wound the self-satisfaction and

smug complacency of the hearer; and, indeed, in many cases it is found necessary to so disturb the surface soil of the mind, in order to place therein the seed of Truth. But in such cases, the wound is only superficial; and, after a time, the person comes to the realization of the fact that there was no real wound at all. But even here there is a subtle distinction which should not be lost sight of. I refer to the difference between the presentation of Truth which is asked and called for by the person, on the one hand, and the presentation which is forced upon the person, unasked and unwonted, on the other hand. The first is the true method: the second the false one. Heed you this!

No real spiritual wound is ever made by a statement of Truth or Duty, made in response to real causes' providing that the mental attitude of the person making the statement is not that of 'self-righteousness', 'holier than thou', or the conceit of assumed authority. The surface wound may arise, it is true even where the mental attitude and spiritual motive are as they should be; but the wound never penetrates the plane of the deeper understanding, in such cases. There are persons who 'can say anything to you' without hurting your feelings, or causing resentment, as we know; while, on the other hand, there are persons who arouse resentment even

when they utter the most trifling words of admonition and advice. The difference arises from the mental attitude and spiritual understanding, in such cases.

I do not think it necessary to emphasize the fact that the voice which deliberately strives to wound, by malicious words, unkind statements, envious expressions, or cruel and hateful phrases—the voice which is the outward expression of a soul which hates, bears malice, is envious or jealous, revengeful or tyrannical—such a voice can never 'speak in the presence of the Masters,' until the soul of which it is the outward expression has learned the lesson and has had the dross of hate and malice, revenge and jealousy, burned out of its being. And, this not merely because of the unrighteous nature of such manifestations and actions, but also because such manifestations and actions are impossible to one who has grasped the Message of Truth, and has assimilated its principles.

'Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.' Here is another statement requiring careful interpretation, and one which is frequently misinterpreted. The spirit of the statement is not found in the idea that pain and suffering are necessarily blessings: or that pain and torture are pleasing to the Supreme Being. These ideas

of the beauty of pain, and the blessing of suffering, belong to the pseudo theology of all lands and peoples, but find no place in the true esoteric teaching. The perverted idea has given rise to self-torture, and forms of asceticism which are abnormal and unwholesome. There is no beauty or blessing in pain and suffering, as such. Pain and suffering are merely the *attendants* of certain forms of spiritual advancement—not the causes thereof.

The statement before us does not teach the desirability of pain and suffering—but rather indicates that pain and suffering are *incidents* of the progress along certain early stages of the Path. There are such things as 'spiritual labor-pains,' which accompany the birth of the soul into higher planes and phases of Life. The tearing away of the old sheaths, the casting off of old branches, the shedding of old leaves—all these cause pain and distress. When the eyes of the spirit become clearer, and are able to see distinctly there often comes a perception of many incidents of the apparent injustice, the misery, the suffering, the futility, and folly, and the uselessness of many things of phenomenal life which before have not been perceived or noticed. Before the soul is able to see and understand these things in their true relation, the pain and suffering of it all becomes nearly unbearable. The

soul undergoes its Dark Night in its Garden of Gethsemane. It even undergoes its stage of Crucifixion, in which it cries aloud 'My God! why hast thou forsaken me' It even undergoes its burial and descent into Hell, before it arises and ascends into the Heaven of Spiritual Understanding. All these things cause the feet of the soul to be 'washed in the blood of the heart'.

Before there come unto the soul the first glimpses of the truth of the Eternal Oneness, there comes a subordinate stage or state in which the Oneness *seems to consist merely of the close relationship of the separate souls* in the world of Appearance. In this stage comes that frightful consciousness of the World Pain, the Common Suffering of the Race. The spiritual and mental filaments uniting one soul with many souls become charged with messages of distress and suffering, of pain and misery; and the soul suffers the torment of Hell, indeed. Having cast off the illusions of the old selfish consciousness, and not having as yet attained the new consciousness of the Real Self the soul dwells (as it were) between the worlds of consciousness suspended, like Mohammed's coffin, between Heaven and Earth. Then does the heart bleed, and the feet of the soul become bathed in the blood of the heart.

By 'the heart' is here meant the emotional nature of the person—that

phase of his being which is the seat of feeling, joy, suffering, happiness, pain, and all similar phases and instances of his emotional experience. In all language is found this distinction between the 'heart' (or 'feeling'), and the 'head', (or thinking). When 'the heart bleeds', the emotional nature is torn with pain and suffering. The person who 'lives in his head' does not suffer from the

wounds of the heart. The activities of the heart, while very well in themselves, should never be allowed to master us, they should be balanced by the activities of the head. When the eyes of understanding become clear, then the ear loses its sensitiveness to certain sounds, the voice loses its power to wound, and the heart ceases to bleed. Blessed is that one who has reached such stage.

Essays on the Gita

WORKS AND SACRIFICE.

II

The Gita's theory of sacrifice is stated in two separate passages, one in the third chapter, another in the fourth; the first gives it in language which might, taken by itself, seem to be speaking only of ceremonial sacrifice, the second interprets it into the sense of a large philosophical symbolism, at once transforms its whole significance and raises it to a plane of high psychological and spiritual truth. 'With sacrifice the Lord of creatures of old created creatures and said, by this shall you bring forth (fruits or offspring), let this be your milker of desires. Foster by this the gods and let the gods foster you; fostering each other, you shall attain to the supreme good. Fostered by sacrifice

the gods shall give you desired enjoyments; who enjoys their given enjoyments and has not given to them, he is a thief. The good who eat what is left from the sacrifice, are released from all sin; but evil are they and enjoy sin who cook (the food) for their own sake. From food creatures come into being, from rain is the birth of food, from sacrifice comes into being the rain, sacrifice is born of work; work know to be born of Brahman, Brahman is born of the Immutable; therefore is the all-prevailing Brahman established in the sacrifice. He who follows not here the wheel thus set in movement, evil is his being, sensual is his delight, in vain, O Partha, that man lives'. Having thus stated

the necessity of sacrifice—we shall see hereafter in what sense we may understand a passage which seems at first sight to convey only a theory of ritualism and the necessity of the ceremonial offering—Krishna proceeds to state the superiority of the spiritual man to works. 'But the man whose delight is in the Self and who is satisfied with the enjoyment of the self and in the self he is content, for him there exists no work that needs to be done. He has no object here to be gained by action done and none to be gained by action undone; he has no dependence on all these existences for any object to be gained.

Here then are the two ideals, Vedist and Vedantist, the active ideal of acquiring enjoyments here and the highest good beyond by sacrifice and the mutual dependence of the human being and the divine powers and the austere ideal of the liberated man who, independent in the Spirit, has nothing to do with enjoyment or works of the human or the divine worlds, but exists in the peace of the supreme Self, in the calm joy of the Brahman. The next verses create a ground for the reconciliation between the two extremes; the secret is not inaction as soon as one turns towards the higher truth, but desireless action both before and after it is reached. The liberated man has nothing to gain by action, but nothing also to

gain by inaction, and it is not at all for any personal object that he has to make his choice. 'Therefore without attachment perform ever the work that is to be done (for the sake of the world, *lokasangraha*, as is made clear immediately afterward); for by doing work without attachment man attains to the highest. For it was even by works that Janaka and the rest attained to perfection.' It is true that works and sacrifice are a means of arriving at the highest good, *sreyah param avapsyatha*; but there are three kinds of works, that done without sacrifice for personal enjoyment which is entirely selfish and egoistic and misses the true law and aim and utility of life, *mogham partha sa jivati*, that done with desire, but with sacrifice and the enjoyment only as a result of sacrifice, and that done without desire or attachment of any kind. It is the last which brings the soul of man to the highest, *param apnoti purushah*.

The whole sense and drift of this teaching turns upon the interpretation we are to give to the words, *yajna, karma, brahma*, sacrifice, work, Brahman. If the sacrifice is simply the Vedic sacrifice, if the work from which it is born is the Vedic rule of works and if the *brahman* from which the work itself is born is the *shabdabrahman*, the letter of the Veda, then all the positions of the Vedist dogma are

conceded and there is nothing more. Ceremonial sacrifice is the right means of gaining children, wealth, enjoyment; by ceremonial sacrifice rain is brought down from heaven and the prosperity and continuity of the race assured; life is a continual transaction between the gods and men in which man offers gifts to the gods from the gifts they have bestowed on him and in return is enriched, protected, fostered. Therefore all human works have to be accompanied and turned into a sacrament by ceremonial sacrifice and ritualistic worship; work not so dedicated is accursed, enjoyment without previous ceremonial sacrifice and ritual consecration is a sin. Even salvation, even the highest good is to be gained by ceremonial sacrifice. It must never be abandoned. Even the seeker of liberation has to continue to do ceremonial sacrifice, although without attachment; it is by ceremonial sacrifice and ritualistic works done without attachment that men of the type of Janaka attained to spiritual perfection and liberation.

Obviously, this cannot be the meaning of the Gita. Even in the passage itself, without the interpretation afterwards given to it in the fourth chapter, we have an indication of a wider sense where it is said that sacrifice is born from work, work from *brahman*, *brahman*

from the Akshara, and therefore the all-pervading Brahman, *sarvagatam brahma*, is established in the sacrifice. The connecting logic of the 'therefore' and the repetition of the word *brahma* are significant; for it shows clearly that the *brahman* from which work is born has to be understood with an eye both to the current Vedic teaching in which it means the Veda and to a symbolical sense in which it is identical with the all-pervading Brahman, the Eternal, the one self present in all existences, *sarvabhuteshu*, and present in all the workings of existence. The Veda is the knowledge of the Divine, the Eternal.—'I am He who is to be known in all the books of the knowledge,' *vedeshu vedyah*, says Krishna in a later chapter; but it is the knowledge of him in the workings of Prakriti, in the workings of the three *gunas*, first qualities or modes of Nature, *traigunya vishaya vedah*. This Brahman or Divine in the workings of Nature is born, as we may say, out of the Akshara, the immutable Purusha, the Self who stands above all the modes or qualities or workings of Nature, *nistraigunya*. The Brahman is one in two aspects, the immutable Being and the mutable becoming, *Atman, sarvabhutani*; it is the immobile omnipresent Soul of things and it is the principle of the mobile working of things, Purusha poised in himself and Purusha

active in Prakriti; it is *akshara* and *kshara*. In both of these aspects of the Divine Being, Purushottama manifests himself in the universe; the immutable above all qualities, is His poise of peace, self-possession, equality, *samam Brahma*: from that proceeds His manifestation in the qualities of Prakriti, and their universal workings; from the Purusha in Prakriti from this Brahman with qualities, proceed all the works of the universal energy, Karma, in man and in all existences; from that work proceeds the principle of sacrifice. From all the working of Prakriti is in its true nature a sacrifice, *yajna*, with the Divine Being as the enjoyer of all energisms and works and sacrifice and the great Lord of all existences, *bhoktaram yajanatapagam sarvabhuta maheshvaram*, and to know this Divine all pervading and established in sacrifice, *sarvagatam vajne pratisthitam* is the true, the Vedic knowledge.

But he may be known in an inferior action through the *devas* the gods, the powers of Nature and in the eternal interaction of these powers and the soul of man, mutually giving and receiving, mutually helping, increasing, raising each others' workings and satisfaction, a commerce in which man rises towards a growing fitness for the supreme good. He recognises that his life is a part of this divine action in

Nature and not a thing separate and to be held and pursued for its own sake. He regards his enjoyments and the satisfaction of his desires as the fruit of sacrifice and the gift of the gods in their divine universal workings and he ceases to pursue them in the false and evil spirit of sinful egoistic selfishness as if they were a good to be seized from life by his own unaided strength without return and without thankfulness. As this spirit increases in him, he subordinates his desires, becomes satisfied with sacrifice as the law of life and works and is content with whatever remains over from the sacrifice, giving up all the rest freely as an offering in the great and beneficent interchange between his life and the world-life. Who ever goes contrary to this law of action and pursues works and enjoyment for his own isolated personal self interest, lives in vain; he misses not the true meaning and aim and utility of living and the upward growth of the soul; he is not on the path which leads to the highest good. But the highest only comes when the sacrifice is no longer to the gods, but to the one all-pervading Divine established in the sacrifice, of whom the gods are inferior forms and powers, and he puts away the lower self that desires and enjoys and gives up his sense of being the worker to the true executrix of all works, Prakriti, and his personal sense of being the enjoyer to the Divine Purusha, the

higher and universal self who is the real enjoyer of the works of Prakriti. In that Self and not in any personal enjoyment he finds now his sole satisfaction, complete content, pure delight; he has nothing to gain by action or inaction, depends neither on gods nor men for anything, seeks no profit from any, for the self-delight is all-sufficient to him, but does works for the sake of the Divine only, without attachment or desire. Thus he gains equality and becomes free from the modes of Nature, *nistraigunya*; his soul takes its poise not in the insecurity of Prakriti, but in the peace of the immutable Brahman, even while his actions continue in the movement of Prakriti. This is his way of attaining to the Highest.

That this is the sense of the passage is made clear in what follows the affirmation of *lokasangraha* as the object of works, of Prakriti as the sole doer of works and the divine Purusha as their equal upholder, to whom works have to be given up even in their doing,—this inner giving up of works and yet physical doing of them is the culmination of sacrifice,—and of the result of such active sacrifice with an equal and desireless mind, liberation from the bondage of works. 'He who is satisfied with whatever gain comes to him, equal in failure and success, is not bound even when he acts.

When a man liberated, free from attachment, acts for sacrifice, all his action is dissolved,' leaves that is to say, no result of bondage or after-impression on his free, pure, perfect and equal soul. To these passages we shall have to return. They are followed by a perfectly explicit and detailed interpretation of the meaning of *yajna* in the language of the Gita which leaves no doubt at all about the symbolic use of the words and the psychological character of the sacrifice enjoined by this teaching. In the ancient Vedic system there was always a double sense physical and psychological, outward and symbolic, the form of the sacrifice and the meaning of the sacrifice. But the secret symbolism of the ancient Vedic mystics, exact, curious, poetic, psychological, had been long forgotten by this time and it is now replaced by another, large, general and philosophical in the spirit of Vedanta and a later Yoga. The fire of sacrifice, *agni*, is *Brahmagni*, the fire of the Brahman, or it is the energy into which the offering is poured; the fire is self-control or it is a purified sense-action or it is the vital energy in that discipline of the control of the vital being through the control of the breath which is common to Rajayoga and Hathayoga, or it is the fire of self-knowledge, the flame of the supreme sacrifice. The food eaten as the

leavings of the sacrifice is, it is explained, the nectar of immortality, *amrita*, left over from the offering; and here we have still something of the old Vedic symbolism in which the Soma-wine was the physical symbol of the *amrita* the immortalising delight of the divine ecstasy won by the sacrifice,—offered to the gods and drunk by men. The offering itself is whatever possession of man or whatever energy, physical or psychological, is offered up by him in action of body or action of mind to the gods or God, to the Self or to the universal powers, to one's own higher Self or to the Self in mankind and in all existences.

This elaborate explanation of the Yajna sets out with a vast and comprehensive definition in which it is declared that the sacrifice, the giving of the sacrifice, the giver of the sacrifice, the fire of the sacrifice, the goal and object of the sacrifice are all the one Brahman. 'Brahman is the giving, Brahman is the food-offering, by Brahman it is offered into the Brahman-fire; Brahman is that which is to be attained by samadhi in Brahman, action' This then is the knowledge in which the liberated man has to do works of sacrifice, the Vedantic knowledge, 'I am He', All this verily is the Brahman, Brahman is this self,' It is the knowledge of the entire unity; it is the one manifest in the doer and the deed and the

objects of works, the knower and knowledge and the object of knowledge. The universal energy into which the action is poured is the Divine; the consecrated energy of the giving is the Divine; whatever is offered is only some form of the Divine; the giver of the offering is the Divine himself in man; the action, the work, the sacrifice is it self the Divine in movement, in activity; the goal to be reached by sacrifice is the Divine. For the man who has this knowledge and lives and acts in it, there can be no binding works, no personal and egoistically appropriated action—there is only the divine Purusha acting by the divine Prakriti in His own being offering everything into the fire of His self-conscious cosmic energy, while the knowledge and the possession of His divine existence and consciousness by the soul unified with Him is the goal of all this God-directed movement and activity. To know that and to live and act in this unifying consciousness is to be free.

But all have not attained to this knowledge. 'Some Yogins follow after the sacrifice which is of the gods; others offer the sacrifice by the sacrifice itself into the Brahman-fire.' The former conceive of the Divine in various forms and powers and seek him by various means, ordinances, *dharma*s, laws or, as we might say, settled

rites of action, self-discipline, consecrated works; for the latter, those who already know the simple fact of sacrifice, of offering whatever work to the Divine itself, of casting all their activities into the unified divine consciousness and energy, is their one means, their one *dharma*. The means of sacrifice are various; the offerings are of many kinds. There is the psychological sacrifice of self-control and self-discipline which leads to the higher self-possession and self-knowledge. 'Some offer their senses into the fires of control, others offer the objects of sense into the fires of sense, and others offer all the actions of the sense and all the actions of the vital force into the fire of the Yoga of self-control kindled by knowledge'. There is, that is to say, the discipline which receives the objects of sense-perception without allowing the mind to be disturbed or affected by its sense-activities; the discipline which stills the senses so that the soul in its purity may appear from behind the veil of mind-action, calm and still; the discipline by which, when the self is known, all the actions of the sense-perceptions and all the action of the vital being is received into that still and tranquil soul. The offering of the striver after perfection may be material and physical, *dravya-yajna* like that consecrated in worship by the devotee to his deity or it may be the austerity of his self-discipline

and energy of his soul directed to some high aim, *tapo-yajna*, or it may be some form of Yoga like the Pranayama of the Rajayogins and Hathayogins, *yoga-yajna*. All these tend to the purification of the being; all sacrifice is a way towards the attainment of the highest.

The one thing needful is to subordinate the lower activities, to diminish the control, of desire and replace it by a superior energy, to abandon the purely egoistic enjoyment for that diviner delight which comes by sacrifice, by self-dedication by self-mastery, by the giving up of one's lower impulses to a greater and higher aim. 'They who enjoy the nectar of immortality left over from the sacrifice attain to the eternal Brahman'. Sacrifice is the law of the world and nothing can be gained without it, neither mastery here, nor the possession of heavens beyond, nor the supreme possession of all; 'this world is not for him who doeth not sacrifice how then any other world?' Therefore all these and many other forms of sacrifice have been extended in the mouth of the Brahman, the mouth of that Fire which receives all offerings; they are all means and forms of the one great existence in activity by which the action of the human being can be offered up to that of which his outward being is a part and with which his inmost self is

one. They are 'all born of work'; all proceed from and are ordained by the one vast energy of the Divine which manifests itself in the universal *karma* and makes all the cosmic activity a progressive offering to the one Self and Lord, of which the last stage for the human being is self-knowledge and the possession of the divine or Brahmic consciousness. 'So knowing thou shalt become free.'

For there are gradations in the range of these various forms of sacrifice, the physical offering the lowest, the sacrifice of knowledge the highest. Knowledge is that in which all this action culminates, not any lower knowledge, but the highest, self-knowledge and God-knowledge, that which we can learn from those who know the true principles of existence, that by possessing which we shall not fall again into the bewilderment of the minds, ignorance and its bondage to mere sense-knowledge and to the inferior activity of the desires and passions. The knowledge in which all culminates is that by which 'thou shalt see all existences (becomings) without exception in

the Self, then in Me'. For the Self is that one, immutable, all-pervading, all-containing, self-existent reality or Brahman hidden behind our mental being into which our consciousness widens out when it is liberated from the ego; we come to see all beings as becomings *bhutani*, within that one self-existence.

But this self or immutable Brahman we see to be the self-presentation to our psychological consciousness of that supreme Being of whom all that is mutable or immutable is the manifestation; it is God, the Divine, the Purushotama. To Him we offer everything as a sacrifice; into His hands we give up our actions; in His existence we live and move, unified with Him in our nature and with all existence in Him; with His supreme reality we identify and unite our self-being. By works done for sacrifice, eliminating desire, we arrive at knowledge and at the souls, possession of itself; by works done in self-knowledge and God-knowledge we are liberated into the unity, peace and joy of the divine existence.

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OCTOBER 1917

No. 10

Notes of the month

We propose to offer a Gold Medal to the one who canvasses the highest number of subscribers to the *Kalpaka* for the year 1918.

The canvasser should Gold Medal either remit the Competition subscriptions of the canvassed in advance or see that the New Year number sent by us to the party per Value Payable post (where requested) is duly honored. The medal will be presented on the 1st of February 1918. The numbers canvassed by any one individual if below one hundred no notice will be taken of it. To help canvassers we are will-

ing to supply them with specimen copies of the journal to the extent of 10 free copies each. The one who procures the highest number of subscribers will get the Gold Medal. The one who stands second will be presented with a complete set of works of Yogi Ramcharaka (Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Gnani Yoga; Philosophies and Religions of India; Hatha Yoga; Psychic Healing; Life Beyond Death; Bhagvad Gita; The Hindu Yogi Science of Breath; The Hindu Yogi Practical Water Cure) published by the Yogi Publication

Society, Chicago., all bound in silk and gold. The complete set is valued above Rs 40. He who comes third will be presented with the works of Swami Mukerji (The Yogi Self Developer; Yoga Lessons for Developing Spiritual Consciousness; Soul Force or the Master-Key to Occult Development). The set is valued about Rs. 20. Intending competitors should register their names with us on or before the 1st of November 1917. This is open to all whether they are the students of the Latent Light Culture or outsiders. More than one canvasser for a centre will not be registered. Of course our own students will have the preference.

* * * *

We are asked by the 'Bombay Humanitarian Fund' to announce the Competitive Prize Essay scheme for the current year. All English

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* * * *

Evidently the keen interest shown by some in the Psychic Circle has waned altogether owing to the want of organisation. No doubt it is

our fault; but what
Psychic are we to do when
Circle. there is no sufficient
response. Unless we

have about at least half of a dozen members in each centre we cannot proceed. It is not want of the requisite number of students in various centres; but it is want of knowledge of the existence of the Psychic Circle. It is only a limited number of the students of the Latent Light Culture who subscribe for the Kalpaka, and it has often been complained that the Kalpaka discusses only high philosophical problems and it must come down to be popular with all. As money is not our only consideration, we are not impressed with the necessity to come to a lower level. All the other students have to be notified of the formation of the Circle and some special department has to be set aside for purely practical work and its discussion, which we propose to do shortly. Till then we have to suspend the working of the circle.

The Yoga Sutras of an Ancient Woman-Sage

(A free rendering in English)

By P. S. ACHARYA.

PART II.

CHAPTER 4.

Wisdom of the Kalai.

1. Where the forceful moon interpenetrates the red-rayed one, there lies the seed-thought of Freedom.

2. Where the changing moon unites with the sun, there then shines the Eye of Freedom.

3. The way of renunciation is not the way of the senses five leading to duty, wealth and love; but in the mastery of them all.

4. No impossibility to those who live and work in union with the Deity who is the beacon light.

5. If thou knowest thyself and the deeds wrought by thee, thy thought becometh gold.

6. Know the secret of the Mystic syllable, and freedom will soon be thine within.

7. If thou desirest mightily to soon realise freedom within, be at one with the Light immanent in thy body.

8. Be at one with Siva immanent in all and thy thought widens.

9. Control the outgrowing breath and steady thyself continuously; thus entereth Siva within as the breath of life.

10. The attitude of a steady mind is waking in *Akasa*; a consciousness appearing in the moon.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great *Dravida Yogini* of Antiquity, the chapter entitled: The Yoga of WISDOM OF THE KALAI.

CHAPTER 5.

'At-one-ment'.

1. The Light Divine dwelleth within like oil within the sesamum.

2. Like ghee in milk permeateth the Lord in all the scriptures of man.

3. His existence is like sugar in the cane, like ghee in boiled milk, like water absorbed by heated iron.

4. Like the fruit's juice pervadeth the Lord, everywhere, the Adorable One.

5. Embodied it appeareth, becoming all, being the Atom of Atoms.

6. Like the seed, like the sprout, seemeth God—consciousness which pervadeth everywhere, from within the Heart's Centre of Being.

7. Fear, egoism, within the mind, control; then becometh sure the existence of the Lord.

8. Like the 'essence' of water, like the sprout, like the egg, is His existence within the house I live in.

9. Within the Thinker's heart standeth the Immaculate One; all life is One in Him,

10. In the 'within' of the Inner Voice dawneth the One like the sweet scent of a fragrance breathing flower.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogi of Antiquity, the chapter entitled: The Yoga of 'AT-ONE-MENT'.

CHAPTER 6.

Realising Freedom.

1. It is not in Mind, intellect, egoism and will; it is in none of these.

2. Nor is it in creeds or books confusing speech and thought.

3. Not one form; nor consciousness; formless and yet it is.

4. It hath no form; yet becometh all; existing within the Heart.

5. No woman, man or enuch there; no name it hath; the Kingdom of Heaven, such the wonder.

6. Intelligence becoming all projecteth Siva, smaller than the millet seed.

7. If the feeling of bondage the source of all misery, disappeareth, the two fingers approaching each other, become united.

8. If there be mental illumination even to the extent of half a hair's point, there awakens the idea of the supreme state.

9. In union with the Supreme Siva who is the same for ever, blind attachment for individual life ceaseth.

10. Control sleep, consciousness, hunger; no need for re-birth.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogi of Antiquity, the chapter entitled: The Yoga of REALISING FREEDOM.

CHAPTER 7.

Transcending Form.

1. Aspire after Freedom which knows no womb; consciousness can work apart from body.

CHAPTER 8.

Birth-Control.

2. If thou aspiest after birthless state, destroy all 'formness' in the mind

3. Transcend all form, thou hast no germ of birth.

4. Cut off black, white, red, yellow, green; colourless be in a state of no form

5. Perfectly control all the varied forms and stand alone; no birth then, but Freedom.

6. Without memory, without forgetfulness, controlling thought-processes, thou hast no more birth.

7. Learn to turn away fully at will from all the forms thy mind dwelleth upon; no more birth for thee but Freedom.

8. Freedom is that which controlleth the changing thought-forms and knoweth the Unity in Diversity in the Universal plan.

9. Birth regulating Freedom is; without name, baffling similarity, controlling form, transmute thyself.

10. Control voice, consciousness, breath, nothingness; no talk even of birth.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of Ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogi of Antiquity, the chapter entitled: The Yoga of TRANSCENDING FORM.

1. Know thyself; this knowledge know; then birth is not, but Freedom.

2. Righteousness and Evil, realise this knowledge; and thou needst not wallow in birth again.

3. Master memories, forgetfulness, ever-recurring hunger and all the world becometh thy home of freedom.

4. Sleep, thought, breathing and their absence control, no birth but Freedom beyond compare

5. Look upon the Self as Siva's Image; merge in Him with no sense of separateness, the cycle of birth ceaseth mercifully for thee.

6. The dual body control: one benefit accrues; thou art strong in the strength of His Grace.

7. Know thyself, retire into thyself; control thyself by the self; reduce egoism to naught; then bond of birth is naught, but Freedom.

8. Dispel delusion and defects; thy plane will be without darkness—great, pure and bright.

9. The heresy of separation deny; Realise the Truth in Wisdom; then shines the symbol of Supreme Light.

10. Regulate Thought, egoism, attracting sensation, the moment you realise Freedom.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled: *The Yoga of Birth-Control*.

CHAPTER 9.

Vision of Pure Light.

1. Overcome the bonds of Appearance; shine as pure Light; then the Vision of Pure Light.

2. Visualise the Light Divine—the Light that lighteth the Lamp of Wisdom; such is the Home of Light.

3. A form, lightning-like, like the lamp from Heaven, flasheth across the sky of mind; thus do I unite with the Eternal with whom I parted before.

4. Like crystal, *Valamburi* and milk is coloured the Light that lighteth the pure bright way.

5. Like the colourless color of conch shineth the Light that sheweth Truth like 'Nelli' in thy palm.

6. Like the light of the lamp that needeth no trimming is the Light that lighteth the way to Freedom.

7. Twinkling like fire-fly, Light reflecteth the Hamsa;

8. Inner Light is seen; felt, it is the Light of Grace; that lighteth the Eternal Light.

9. In the Infinite Heaven, behold the Infinite Light—the light supreme.

10. Supreme Light and Ruler within is He the Eternal 'informing' all.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable, aphorisms of Avvayar, the great Dravida Yogini of antiquity, the chapter entitled: *The Yoga of VISION OF PURE LIGHT*.

CHAPTER 10.

LOVE ETENAL

1. Siva standeth alike in all—the ten directions and in the ocean-girt world.

2. Transcending Heaven, filling Heart, shineth the Light of Siva.

3. Body, spirit and desire are one in Him, the Siva.

4. Air, life-breath,—essence of all, object of enquiry is but Siva

5. Siva pervades countless varied wombs of things, filling all.

6. Siva, the one in myriad lives, the only One, the first in Time.

7. Siva, source, end and Time for all.

8. Life of all lives on earth,—Siva is also the Life of Heaven.

9. There is the Adorable One, at once the Manifestation and the Liberation—the Ancient First Cause.

10. Siva is immanent in all—the principle of Energy in the bodies at rest or in motion.

Thus in the 'Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable, aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled: *The Yoga of LOVE ETENAL*.

Address

delivered by Mr. Henry Proctor at the Higher Thought Centre, 40 Courtfield Gardens on Sunday, the 21st of January, 1917.

THE NEAR FUTURE

As I have been requested at very short notice to take the place of Mrs. Heard, who is unable to appear to-day, I have not prepared any theme. However, having the consciousness that God speaks in us if we will only let Him, I will speak as His Spirit prompts me. Did not our Lord Jesus say? 'Do not premeditate what ye say or what ye do: it is the Spirit of your Father that speaketh in you.'

For some time I have had the knowledge that the Holy Ghost has made me His temple. There is no person that I hate except my own personality. I have come to the point where I have realised what Jesus meant when He said: 'He that cometh unto me must sell his own soul', and that is one of the things we have to do.

The things we are called upon to do through Jesus Christ are just the opposite of what the world calls common-sense. The world says: 'Look out for Number 1—love yourself in fact. Jesus says: 'Hate yourself'. The world says: 'Hate your enemies'. Jesus

says: Love your enemies, do good to them, pray for them that despitfully use you.' I have had great enemies in the world, but I have made a point of loving them, and to-day I can truly say I do love them and do good to them as far as possible.

I believe we ought to be more grateful to our enemies, for it is they who help us most in our development spiritually. It is not our friends who help us most for some of these would flatter us and increase our self-importance: it is indeed our enemies who help us most to slay ourselves. And so I feel that I have come to the death of myself, and I say that if we are not full of the love of God, through the Holy Spirit in us, we cannot be alive—the living God is not in us. 'He that dwelleth in love dwelleth in God and God in me': and this is the love you must shed abroad upon all creation, which is now groaning and travailing in birth throes, awaiting the revelation of the Sons of God. We are the Sons of God for whom the whole of Creation waits.

This month I have published something on this point about our being 'Prayer Dynamos', from which I will read you an extract:—

PRAYER DYNAMOS

The most important of all art is

THE ART OF PRAYER

and to know to pray aright is the greatest of all sciences. It is indeed the super-science (epignosis) which comprehends that which surpasses knowledge, prayer is not a mere asking, this is only the outward shell. The supreme prayer can only be prayed when asking ceases, when the Soul is freed from desire, when

SHE SEEKETH NOT HER OWN

but the things of God. Much that passes for prayer is absolutely futile, mere wind, yea worse; it is hypocrisy like that of the Pharisees, which is worse than blank and utter atheism. True prayer means the ability to exercise the power of God on earth, as it was exercised by Jesus. Those who really walk as He walked can say with Him, 'I know that you hearest me always.' This is the key

THE MASTER KEY

that unlooks all the mysteries of the Kingdom of the Heavens. It is of three kinds varying in degree and intensity. The first is

THE PRAYER OF WORDS

which are effectual only when energised by the Holy Spirit. The second is

THE PRAYER OF THOUGHT

which is generally deeper, often more sincere and thorough, and of course more continuous. The prayer of thought can only be effectual as inspired by the Holy Spirit, and for the purpose it is necessary that we *live in the Spirit* and take step by step with the spirit.

But there is a third kind of prayer which is as high above these as Heaven is above the earth. It comes to us in the Inner Solitude when we cease utterly from our own thinking and willing, and

LET GOD PRAY IN US

We are living in days of great tribulation; days of the anguish of the birth-throes of a New Creation. It is more than ever necessary in these days that we should know how to pray. The message of the Eternal comes, therefore, to each one of us, saying: 'Present your whole being as a prayer—instrument to God, that the Spirit Himself may pray in you, the universal prayer for the whole Creation'. For we who are the Sons of God, through whom the whole creation is to be redeemed from the bondage of corruption, know not what to pray for as we ought, but the Spirit Himself maketh intercession, on our behalf, and on behalf of the whole universe, with groanings which cannot be uttered. That is, with **THE DESIRES OF GOD**, for he alone knoweth what the will of God is. 'The things of God none knoweth says the Spirit of God'. The chief requirement, then, is passivity, as absolute and utter and complete as if we were dead. The scrip-

tures abound with exhortations to this effect: 'Be still and know that I am God'. 'Be silent unto God and let Him mould thee'. 'Be dumb to Yahveh, O, my soul,' and many others of like meaning. In this case we are conscious only of intense longings, 'for the Spirit is making intercession (in us) with sighings unutterable,' often indeed painful; for we are jointly-sighing and jointly travailing in birth-throes for the whole Creation'.

Let us help forward the evolution of the whole of Creation, that glorious time which is nearer than we think, when the whole universe shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

I may say that this year 1917, upon which we have entered, is marked as a year of tremendous crises, and the scriptures plainly indicate what is going to happen.

In 604 B. C. Nebuchadnezzar became sole ruler of Babylon, and it was said of him that he was the head of Gold'. The whole duration of the period symbolised by the Great Image which he saw in a dream, is 2520 years. This is called 7 times, or the times of the Gentiles, (Time = 360 years. $7 \times 360 = 2520$) during which Jerusalem should be trodden down. Starting from Nebuchadnezzar's accession in 604 B. C. this period of 2520 years expires in 1917 A. D. Therefore, I feel sure we are now on the eve of great crises. I believe we are now entering upon a reign of Peace.

Again, there is another remarkable coincidence. In Daniel XII Chapter you will see: 'Blessed is he that waiteth and cometh to the 1335 days,' and we know this means 1335 years. How from the year of the Hegira (year 1 of Islam)—622 A. D. to 1917 there are 1335 lunar years according to the Mahomedan Calendar. Daniel also speaks of 'the abomination which maketh desolate', and we now see everything coming to pass as it has been foreseen for centuries, the Allies demanding the expulsion of the Turks from Europe, who, we know, have been the means of murdering a whole nation. Constantinople has been promised to Russia. As I said before, this year 1917—the end of the 2523 years dating from 604 B. C. is to see the cessation of the treading down of Jerusalem. Therefore the initial stage of the reconstitution of Jerusalem as a nation must begin this year and the Holy Land restored to God's chosen people. There will be great judgments all around us, 'The sun will be turned to darkness and the moon into blood before the terrible day of the Lord: but there will be a great outpouring of the Holy Oil, and your sons and daughters shall prophecy and your young men see visions. If we realise the Presence of God, that we are temples of the Living God, that Christ is not complete without us, being not one member but many, that we are the microcosmic Christs which go to make up the macrocosmic Christ, there will be Peace all over the earth: all evil will be done away with, there will be no more sorrow, crime or tears and we are

to be the instruments in abolishing death and in bringing forward this condition of things. May God lead us into all Truth.

Lesson on 'Light on the Path'

BY YOGI RAMACHARAKA

(Second Paper)

In my last month's paper we considered the general introduction to the Precepts of the little manual 'Light on the Path'. In this present paper let us consider the first several Precepts themselves. Here follow the first three Precepts:

'1 Kill out ambition.'

'2 Kill out desire of life.'

'3 Kill out desire of comfort.'

But, as I have stated in my paper of last month, the arrangement of these precepts is such that each set of Precepts is followed by another Precept or Precept between which and the first set there is an implied 'but,' or *nevertheless*, which explains the first set; the full statement of the particular truths desired to be presented thus consisting of a synthesis between the two apparently opposing statements. Hence, supplying the implied 'but,' the fourth Precept will read as follows;

BUT, '(4) Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.'

Following this statement of the explanatory Precept, there is found the following general commentary upon the first four (combined) Precepts;

'Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power must tear this thing out of his heart. And then the heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured; it may come at the first step of the perilous ladder which leads to the path of life; it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present nor the future, but in the eternal. This giant weed cannot flower there; this spot upon existence is wiped out by the very atmosphere of eternal thought.'

And, here at this point I wish to call your attention to a very interesting fact in connection with the subject-matter of the little manual

'Light on the Path.' Though apparently of modern origin, nevertheless it contains some of the oldest occult and esoteric instruction of the race. Its origin is lost in the mists of antiquity, though in certain high quarters its history is treasured in the form of legends.

And here is a bit of its history. The little manual really consists of three distinct statements of the principles of the instruction, as follows; (1) the plain simple statement of the Precepts themselves (see the above statement of the first four Precepts, for an example of this form of statement). This first statement is the original statement, dating back before the days of written history. Then follows (2) an explanatory statement or commentary designed to throw further light on the subject of the particular Precepts which immediately preceded it (see the above statement or commentary, beginning with the words, 'Seek in the heart,' etc., as an example of this second form of statement). This second form of statement was announced at a much later date than that of the original statement, but still a very ancient date. Then (3) there follows a third statement, designed to throw still further light on the subject of the particular precepts which precede it, which third statement is not included in the text in the little manual itself, but rather appears as a footnote

therein, being indicated by a small number in the text referring to the footnote. This footnote statement is of much more recent origin than the first two statements above mentioned.

Attached to the first Precept of the manual, is the following 'foot-note' statement or commentary;

'Ambition is the first curse the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward. Men of intelligence and power are led away from their higher possibilities by it continually. Yet it is a necessary teacher. Its results turn to dust and ashes in the mouth; like death and estrangement it shows the man at last that to work for self is to work for disappointment. But though this first rule seems so simple and easy, do not quickly pass it by. For these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious; but it is not so easy to say, when the Master reads my heart he will find it clean utterly. The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, who fancies that he has removed his interest from self but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life. The same principle applies to the other two seemingly simple rules. Linger over them and do not let yourself be easily deceived by your own heart. For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition or else you must suffer bitterly in its destruction.'

[To those who may be interested in the suggestion of the history of

the teachings embodied in 'Light on the Path,' as stated in the paragraph immediately preceding the statement of the above 'footnote' commentary, I would state that that Mr. C. Jinarajadasa, the well-known Theosophical writer, has given an interesting account of the said history; which account, while differing somewhat in details from the account which I have given above, nevertheless agrees in the main with my understanding of the matter. I here give a brief synopsis of Mr. Jinarajadasa's account.

Mr. J. states that the original Precepts or 'Rules' (thirty in number) were originally a part of the teachings of ancient Atlantis, and were written in Atlantean script on ten leaves, three rules to each leaf. Long after their composition, some four thousand years ago, a certain Master of Wisdom gave them to a disciple of his, now known as 'the Master Hilarion,' and added in elucidation certain introductory remarks and explanations. These introductory remarks and elucidations form the second element of the little book.

In 1884, the Master Hilarion, caused to be written in English, through 'M.C.' (Mabel Collins), the original thirty rules, and the elucidations given him by his teacher in ancient days. (In this account the explanatory and combining Precepts

following the implied 'but' were a part of the 'elucidations'.)

About a year after the publication of the original edition of the little manual, the Master Hilarion once more gave to the world through M.C. some additional teaching, explanatory of what he had already given; which third element of the work comprises the 'foot-note' commentary mentioned by me in my statement of the matter.

Thus are the three quite clearly distinguished several elements of the manual explained by Mr. Jinarajadasa, and generally so accepted by Theosophists. In this connection it should be remembered that the little appendix attached to some editions of the manual, and known as the 'Comments' written by Mabel Collins, forms no part of the text of the manual itself. While I appreciate the interest and value attached to these 'Comments' at the same time I am inclined to agree with Mr. Jinarajadasa in his statement that they do not carry with them the same weight and virtue as possessed by the text itself.

Let us now consider carefully the meaning of the first four Precepts, in the light of the Yogi Philosophy. It would be presumptuous to dream of adding anything to the value or force of these ancient statements of the Secret Doctrine; and to attempt the same would be but another ex-

ample of the pitiful case where 'fools rush in where angels fear to tread'. But it may perhaps be possible to prepare and minds of the reader and student for the reception of these great truths to clear away misconceptions, and remove prejudices, so that the teaching may be received with a clear mind.

'Kill out Ambition'. How dreadful this seems at first sight to the person who is filled with the Western spirit of efficiency and 'doing things'. How many a time have I seen spirited and keenminded Americans recoil from this Precept when first presented to them. To the active Western mind, to be told to 'Kill out ambition' seems like a command to 'crawl into a hole, curl up, and die', as one man expressed it in rather picturesque idiom.

But, before passing upon the practical merits or demerits of this Precept, we must first consider it in connection and combination with its apparent opposite, viz. '(But) Work as those work who are ambitious'. Here we have the antidote for the apparent poison of the first Precept. No need of any 'crawling into a hole, curling up, and dying' here is there? Instead there is the positive command not only 'to work' but also 'work as those work who are ambitious'. Not to work in a half-hearted, dispirited, inefficient manner; but to work filled with the enthusiastic urge of Ambition,

but yet being free from Ambition. How can this be? you ask; Let us consider this apparent Paradox.

The principal difference between the man who works because of ordinary Ambition, and he who works in the spirit of these combined Precepts, is as, follows; The ambitious man works under the spur and incentive of desire for reward or desire for the prizes because he values these rewards and prizes as of real and intrinsic value. The man who has grasped the spirit of this Precept of 'Light on the Path', and who while having 'killed out Ambition' by reason of perceiving the hallowness of the rewards and prizes, nevertheless 'works as those work who are ambitious' why? Because of the awakening of the Creative urge within his soul! Such a man is like the artist who is filled with the Creative Urge, and who strives to express in outer form that which is within him striving for expression. Or, like the inventor who works, sometimes without sleep or food, in order to express the Creative Urge within him. The latter class really produce the 'big things' of the world, as we see if we but pause to think over the matter. Such work is the work of unattachment to rewards, as contrasted with the ordinary work of attachment to results.

The football player knows that his work is but a Game, having no

material reward or prizes; but never the less, he throws himself into the Game with all the force of his enthusiastic nature. He could not be hired to do the work in the same spirit! The employee who is filled with interest in his work—the desire to accomplish, do, and create things—he is the one who does the best work as all employers know, though they may not understand the mental process back of it. Why, (as paradoxical as it may seem) many of the great money makers in modern Western business life have passed the stage in which they work for money, in the sense of 'something with which to buy needed things'; such are filled with the desire to build-up, accumulate, and to 'do things', without reference to the buying power of their accumulations. Of course, if this last class make a God of their Money, and are attached to it, they do not come under this rule. But there are more men in the ranks of the 'players of Games', who are doing big things, than is generally realized by the public. I have met some of these men, and know the breed.

Then again, there is the class of those who 'work as those work who are ambitious', and yet without Ambition, and without attachment—but under the spur of Duty. The Hindu teachings regarding 'Dharma' or 'Natural Duty' have been discussed in these pages, and need not

be repeated here. It may be summed up in the adage; 'find the part which your Dharma calls upon you to play and perform—then play it. In times of great national, or international stress, we find men recognizing the call and urge of their Dharma, and with great self-sacrifice undertaking and performing duties without hope or expectation of gain or reward, which they could not be induced to undertake or perform under the urge of ordinary Ambition or Attachment to Rewards.

This then, briefly, is the spirit of these combined Precepts: 'Cast off the yoke of Attachment and Ambition; yet perform thy work with all the power within thy soul. Find thy Work, and do it the best you know how, filled with the Spirit of Work and the Creative Urge; yet remain for ever Unattached and Free. Thus shalt thou become a Master of work, and not a Slave to work.'

And the second Precept is like unto the first, in its inner meaning. Consider it: '*Kill out Desire of Life (but) respect Life as those do who desire it*'. Another Paradox; yet like the first capable of intelligent explanation. These combined precepts bid the disciple to detach himself from the ties and attachment of merely physical life, i. e. the attachment based upon the implicit belief that the physical body IS the person

himself, instead of being merely the temporary garment of his soul; and on the other hand, to avoid that false, teaching of asceticism, and dislike and hatred of the body, to which extreme so many fly when they begin to realize the fleeting unreality of their garment of flesh. The body is but body, but body is not to be despised; rather is it well to glorify the body, and to render it a perfect instrument. And life in the body should not be despised, but transmuted into a glorious thing. 'Let your body rest lightly around your soul,' says an old adage; but do not deem the body unworthy and, despising it, sigh from release from it. False asceticism is as far removed from Truth as is that false Attachment to Physical Life.

The true disciple seeks neither life nor Death; nor does he fear either Life or Death. Life is good—let us live it to the full; and Death is good, for it is but a phase of life. Life is a Magnificent Adventure—let us undertake it, and persist in it. Likewise, Death also is a Magnificent Adventure, let us not shrink from it when it becomes us to undertake it. Let us not run after Life, nor away from it. Let us not run after Death, nor away from it. Let us play our part alternating Life and Death, and Death and Life, for they are but one at the last, when rightly understood. Let us be not unduly attached to either Life or Death. Let us Play

our Part, with the constant shifting of scenes, and the alternating raising and falling of the Cosmic Curtain. Those who are able to grasp and live out this Truth, verily have such attained Freedom from Life, and Freedom from Death—for they have entered into the greater Life of Eternity and Spirit right Here and Now!

And, akin to the first and second Precepts, we find the same apparent Paradox—and its reconciliation—in the case of the third Precept. Consider it; '*Kill out Desire of Comfort, (but) be happy as those who live for Happiness*.' Here is the disciple bidden to loosen the attaching and confining bonds of the necessity of Material Comfort, so that he is no longer a Slave to this tyrannical Master. But he is also warned against flying to the other extreme of making a virtue of Lack of Comfort and the Good Things of Life; for one extreme is as far from the Truth as is the other. There is no virtue in Poverty, in spite of the eulogistic praise of it on the part of some teachers. Neither is there real happiness or virtue in attachment to Material Comfort and 'Things'. Attachment to 'Things,' and Attachment to Fear-and-Hatred of 'Things,' these are both forms of Attachment which bind, confine, and limit the Freedom of the Soul. Beware of either extreme keep to the Golden Mean between the two extremes. Be Free!

Many escape from one Master, only to fall into the clutches of another one equally as tyrannical. The Golden Mean is based upon the idea that 'All things are good to be used by us; but no thing is good enough to use us.' The true Master uses all things with discrimination and understanding, and always with mastery. The Slave is bound either with the Desire for, and Love of Things, or else by the Hatred of, and Fear of Things; these is no Mastery in either case. Though the Slave exchange Masters, he still remains a Slave and becomes not a Master. A Western poet, Edward Carpenter, has well expressed the mental and spiritual evolution of the disciple who follows out this particular Precept, in the following words

'Yes, to abandon more than you ever conceived as possible:

All to be abandoned, and when they have been finally abandoned,

Then to return to be used—and then only to be rightly used, to be free and open forever.

'Slowly and resolutely—as a fly cleans its legs of the honey in which it has been caught—

So remove thou, if it be only for a time, every particle which sullies the brightness of thy mind;

Return into thyself—content to give, but asking no one, asking nothing;

In the calm light of His splendor who fills all the universe, the imperishable indestructible of ages,

Dwell thou—as thou canst dwell—contented.

'Now understand me well;

There is no desire or indulgence that is forbidden; there is not one good and another evil—all are alike in that respect;

In place, all are to be used.

Yet in using be not entangled in them; for then already they are bad, and will cause thee suffering.

'Therefore, I say, let no confusion cloud thy mind about this matter;

But ever when Desire knock at thy door,

Though thou grant it admission and entreat it hospitably, as in duty bound,

Hence it yet gently off from thy True Self,

Lest it should tear and rend thee.'

The spirit, then of these first four Precepts of 'Light on the Path' is seen to consist of the idea of 'Non-Attachment' with the Freedom and Mastery resulting therefrom. And one of its main lessons is that of 'The Golden Mean,' and the principle of 'Spiritual Balance between the Two Opposite Illusions of Maya which two opposite illusions of Maya are (a) the Illusion of Attachment-to-Desire, and (b) the Illusion of Attachment-to-Fear. Between these Two Illusions of Maya rests securely the Truth of Mastery.

(The papers constituting this series will consider all of the Precepts of the manual 'Light on the Path,' in regular order and sequence, together with the commentary upon each, and with an explanatory comment upon each by the writer of these papers).

Keeping Young

A Course of Instruction in the Principles of Health

BY URIEL BUCHANAN.

LESSON IV

(Continued from the last issue)

PURE AIR PROLONGS LIFE.—Blackened with soot and hardened with carbon, a Chicago lung was displayed in the council chamber of the health committee as a demonstration of the harm done by smoke. The lung was taken from a victim of anthracosis, or carbonization caused by breathing smoke-laden air for years. The committee also displayed a normal, pinkish lung, 'exhibit B,' taken from an infant, to show the contrast with the black hue of 'exhibit A'.

These lungs were graphic illustrations of the effect of Chicago smoke. The constant infiltration of smoke and dirt makes the lungs susceptible to pneumonia, tuberculosis, bronchitis, and similar diseases. The breathing of smoke and dust laden air is responsible for the high mortality in persons between 40 and 60 years old. Much of the dust nuisance in Chicago comes from the roofs. This is especially true of the down-town district, not only in Chicago but in all large cities where the owners of all buildings do not keep their roofs clean.

We have recognised the necessity of pure food and pure water, but we have paid little attention to pure air, which

is really vital. We are conquering practically all the diseases except those of the respiratory organs, which are increasing.

While there are ordinances in almost every large city which provide that furnaces shall be adjusted and appliances used for the purpose of abating the smoke nuisance, the laws are seldom observed or enforced.

We breathe on an average of eighteen or twenty times a minute after twenty-one years of age. Hence the value of pure air in the lungs. Nutritious food makes good blood, fresh air purifies it and exercise circulates it. You should acquire the habit of breathing through the nose. When in a crowd of people, do not permit the germs of their breath to get into your throat or lungs. Learn to talk on out-growing breaths only, and to close your mouth between talks. In the nose nature has grown fine hairs to catch all dust and germs. Always inhale through your nose. Contagions of diphtheria, common colds and influenza are caught from mouth-breathing.

CONSTRUCTIVE GYMNASTICS.—The exercises of the diaphragm and the forced expansion of thousands of

unused lung cells that accompany debility is best done by a method taught by Italian scientists and musicians and much employed by athletes and singers in that country, but not generally known in America.

Exercise 1. Stand by an open window. Place the palms of the hands together behind the back, draw a long breath and while retaining the breath slowly raise the extended and stiffened arms, always pressing back as far as possible; until the backs of the hands meet above the head. Hold the breath a short time while the hands are stretched up as high as they will go. Then exhale slowly. Reinflate the lungs and slowly bring the arms back to the first position—behind the back, the hands palm to palm. Repeat this exercise five times, twice daily.

During the act of breathing the blood is forced by the heart through the entire body, and while coursing through the veins it gathers up the poisonous gases of cell decay, which are eliminated through the lungs. The exercise will strengthen the broad muscles which extend across the abdomen and chest giving wonderful lung expansion and elasticity of the respiratory muscles.

The next most important exercise is to raise the chest and keep it raised. This requires considerable practice and some will-power, but as it favours deep breathing, and as deep breathing favours chest-raising the result is accomplished automatically.

The following exercise repeated at intervals throughout the day, will

bathe the tissues in oxygen and keep the cells vitalized.

Exercise 2. Stand close to an open window. Inhale through the nostrils and exhale through the mouth as rapidly as the breath can be taken, until the sensations of oxygen stimulation can be distinctly felt. These will be manifested by dizziness, or by a flushing of the face, or by a rapid increase in the pulse rate.

Persons with weak hearts or those who suffer from hardening of the arteries should not take this exercise, as it is too stimulating. But for those not so affected, this rapid deep breathing will act as a blast in burning up the poisons of fatigue, and in neutralising or eradicating the carbonic acid gas which is thrown into the lungs by the blood. The effects of this oxygen bath are immediately apparent in a feeling of tone and strength and increased capacity for work—both mental and physical.

No tight collars, belts, waistbands or corsets should be worn during these constructive gymnastics.

LONGEVITY CHARACTERISTICS.—There are signs in the human body which enable one to estimate his vital power and ascertain by various indications whether his life expectation is good or bad. Some have natural longevity advantages over others. There are certain longevity characteristics that are recognized by life insurance examiners, among these being the following:

A fully developed osseous frame and muscular organization. Stature not too tall, medium build, slightly below average weight. A capacious chest. Pulse

strong and regular. Head not too large. Abdomen not projecting. Hands large, but not deeply cleft by fingers. Feet thick and broad rather than long. Complexion not too florid. Voice strong, with ability to retain the breath long without difficulty. Appetite good and digestion easy. Teeth sound. Person eats slowly without extra thirst. Excretions all regular and free. No violent passions. Temperament sanguine, a little phlegmatic. A long and sound sleeper. A large nose with widespread nostrils in a favorable longevity sign, since it indicates a good breathing apparatus. A small nose with pinched nostrils is an unfavorable sign. Another natural advantage over others is to have come of long-lived ancestry. A good indication of a person's vitality is the size of the pupil of the eye when observed in ordinary light. If the measure of the life is large, the pupils will be of medium size and steady; if the vitality is small, the pupils will be comparatively large, and will show nervous irritability.

People advanced in years may still find joy in living if they are inspired and encouraged to constantly use the power of the will and the imagination in some plan of loving and constructive effort. Authorities on longevity say that man's normal term of life should be at least one hundred years and, possibly, one hundred and twenty years. One reason why the majority fail to reach this term is that, soon after seventy or eighty, they accept the prevailing idea that their day is done, their hour of retirement has sounded. From

this time on they give up their occupations, their exercise, their pleasures, and resign themselves to the dreary business of being old. They withdraw from life; and life in turn withdraws from them.

Between youth and age there is a never-ending conflict. Vitality is continually pitted against experience, and sometimes victory falls to the one and again to the other. Among the greatest names in history we find side by side those of youth and old age. Men who have lived temperate lives and have escaped the aggravating infirmities of age, are often more than a match for youth in mental endurance. The health and efficiency of an elderly man depends largely upon his mental attitude. The man who begins to look over his shoulder at fifty will be stumbling through life at sixty, while the one who is continually looking ahead and seeking intellectual advancement, will continue to increase in mental capacity. Mental power grows long after the maximum of physical strength has been reached.

For the man of advanced years, simple diet and regularity of habits are essential. The physiological processes are less active, and many structures lack the elasticity of youth, and should not under any circumstances be subjected to undue strain. Tolerant age is more than a match for intolerant youth, and the mental poise which should come with advancing years has a decided bearing on the physical well-being and mental power.

MEN FAMOUS IN OLD AGE.—Many famous men have achieved success at seventy and eighty years. If these men whose names remain to posterity had subscribed to the theory that man is incapable of new and unaccustomed endeavor after middle life, they would have cut off from us a magnificent heritage of law, arts and letters.

If Titian had discontinued work at 60 the world would have been without his wonderful masterpiece, 'Venus', and other of his most famous paintings. He painted until his ninety-eighth year.

Gladstone was eighty-three when he swept the opposition from Parliament, and became Prime Minister of England.

Verdi wrote 'Othello' at 74, 'Falstaff' at 80 and the 'Ave Marie' at 85.

Between the ages of 70 and 83 Cornelius Vanderbilt increased the mileage of his road from 100 to 10,000 and added 100,000,000 dollars to his fortune.

Hokusai, the great Japanese artist, said: 'All that I have produced before the age of 70 is not worth taking into account. At 75 I have learned a little about the structure of nature. In consequence, when I am 80 I shall have made more progress. At 90 I shall penetrate the mystery of things. He died at 96, and the trend of his work was constantly toward higher perfection until the very end.

'I have come to have you tell me just where you have found that fountain for which the poor Spanish adventurer so vainly searched,' said a corres-

pondent to Madame Sarah Bernhardt, when she was on a tour in America during 1913.

'It is all about,' she answered quickly; 'if you love life, life will love you.'

No, I do not mean the love of life which is only a wish to live long years at any cost, but love of what life brings its joys and sorrows; its long, hard work and stretches of happy idleness; its splendid great experiences and even its little annoyances. Above all, the ability to feel, to know what a glorious thing envelops one, makes life worth living.'

'The secret is enthusiasm,' the writer exclaimed joyously.

'Perhaps,' she answered, 'Only to those who are enthusiastic can come ecstasy of living. Only to the enthusiastic does the horizon of the future show always red and gold. Always the future. Keep yours eyes turned that way. Live every moment to the fullest, but do not forget that the next one will bring you redder, richer wine.'

Bernhardt, at the age of 87, had defied time. We cannot say she looked 40, or 60, or 70. Such uninteresting things as years were not for her.

The tangle of beautiful hair, the bright eyes, the unlined face, whose contour of oval chin was still perfect—the peculiar, wide smile, which, given with the turning of the head a bit to one side and a slantwise glance from the eyes, was not without coquetry in its brilliancy—made her a woman of all time and of no age.

Talks on Rabindranath Tagore's Sadana

By E. M. DORINGTON

Buddha, after long meditation came to the truth that man attains his highest end by merging the individual in the universal, and so becomes free from the thralldom of pain. Nature will not take account of, or consider our individuality, but we are compelled to seek realisation in the universal, and the more vigorous our personality, the more does it widen towards the universal. Things are governed by law and will not change for us, it is we who have to bring ourselves into line with them, make them our own, and so widen the limit of the self. In an age of science we are more and more relating ourselves to the universe, acquiring, as it were, an extended body; there is really no limit to our power, and we know that our poverty and suffering are owing to our inability to realise our claims to our world-self. As we progress we realise that pain, disease and death are not absolute, we are on the way to overcoming them. It remains for man to learn that the pain there is in the world is for him to turn to good account, that it is possible for him to transmute it into joy.

In the chapter on the *Problem of Self* the author bids us remember that at one pole of our being 'we are one with stocks and stones—our roots deep down in the very foundation of

things. But at the other end we are separate distinct individuals. This distinct 'I' is man's most cherished possession for the sake of which he has often committed crime, sin, and even suffered death. The question is often asked whether the annihilation of self is not held in India to be man's supreme goal. All the great religions teach the ideal of selflessness; but the true deliverance of man is from *avidya*—ignorance and does not consist in the destruction of anything vital or positive, for that would be impossible; but only in the overcoming of what would obstruct his vision of truth. The truth is inherent in us, and the freeing of the self is like the bursting of the envelope of the seed in the ground, and the vigorous shooting up of the sprout into the air and light. This is of the true nature of the seed, and is not a sacrifice that ends in death, but the casting off of bonds which wins freedom. 'The state of Nirvana preached by Buddha is not only the practice of self-abnegation, but the widening of love and its culmination, and 'we find in this perfect love the freedom of our self.' Our self, which is a form of God's joy is deathless; the self can only be subject to death when we try to give it some fixed form of changelessness, and it feels no

impulse to grow out of itself into something greater. Then comes the call to die to this death and to emerge into a larger and higher consciousness. Every moment our self must be born anew, for life is immortal youthfulness, and though the boundary walls of our individuality seem to hamper us, it is only when we try to imprison for our own special use what was meant for the whole, that we are suddenly brought to disaster.

Realisation in Love Nature itself is founded on law. The beauty of the flower is the result of the stern working of unalterable laws. That is the outer truth. But when the flower 'comes knocking at the door of our hearts beauty is its only qualification.' The inner truth is 'from everlasting joy—or love—do all objects have their birth. The flower comes to us as a messenger from the great lover and tells us that he is the immortal being manifest himself in joy form and joy whose other name is love; must by its very nature have duality for its realisation. The lover seeks his other self in the beloved, 'Our individual soul has been separated from the supreme soul, not in alienation but from the fullness of Love. Buddha preached self-restraint and the moral law, but as a means of attainment to a higher plane—the spiritual, the plane of love, for love is the ultimate meaning of everything around us. Our fellow

man we cannot truly know while we only make him of use to us; we know him but imperfectly when we define him by the market value of his services to us, when we can get out of him much more than we paid for. Man is 'spirit as well and this spirit is only known by love.' Sin is that which takes for granted that our goal is finite, that 'our self is the ultimate truth, and that we are not all essentially one, but exist each for his own separate individual existence. We are bound to the Universe, too, by deeper and truer bonds than those of necessity; our soul is drawn to it; our wish to live is really our wish to continue our relation with the great world. This relation is one of love. Our spirit finds its larger self in the whole, and when a man feels the rhythmic throb of the soul-life of the world, then he is free—then he is at rest. Love is motion and rest in one; in love, loss and gain are harmonized. The soul must realise itself too, in action. When man cuts down the jungle, and makes himself a garden, it is the beauty of his own soul that he is thus setting free; without giving it this freedom outside, he cannot make it free within. There follows in this chapter an indictment of the ideals of the western world, where the soul of man seems ever resolved on doing, which has led to the intoxication of power. 'These men are ever doing and never

done, they seem determined to despoil and grasp everything by force.' In the east the danger comes from the opposite extreme. Brahma would be realised only in meditation, 'in the intoxication of the spirit, and its consequent degradation' But true spirituality is only in the perfect balance of the within and the without. We cannot resist quoting in full the beautiful prayer with which this chapter concludes. 'O worker of the Universe, we would pray to

thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring; let it come rushing over the vast field of the life of man, let it bring the scent of many flowers, the murmurings of many woodlands; let it make sweet and vocal the lifelessness of our dried-up soul-life. Let our newly awakened powers cry out for unlimited fulfilment in leaf, flower and fruit'. *The Epoch*.

(To be continued)

Woman's Influence Phrenologically Considered

MRS. CATHERINE STACKPOOL E. O'DELL

(Continued from the August issue)

Man is testifying to-day the effect of an education built on the system of individualism, unholy competition, 'might is right'.

He is manifesting to the now and the future, what intellect and science can accomplish in the decimation of mankind when the spiritual is non-existent as an active force.

I do not forget the heroism and self-sacrifice manifested in this awful world of shambles, of the terrible pains and agonies endured, of the spirit of hope displayed by mutilated humanity returned to woman—no grumbling about their

condition, but an honest, courageous feeling that they have nobly done their part as far as it lay in their power; at the call of their country they threw up place and position—peer and peasant—and marched forward, side by side, with smiling faces, knowing that the most diabolical arrangements that the ingenuity of malformed minds could create awaited them.

Yes, they have been wonderful!

It is this knowledge that makes us weep, and the woman especially.

To think that the flower of her nation that blossomed in the beauty

of health and strength, which she brought into the world at the sacrifice of her life, nourished, watched, and tended with the love and care that only motherhood can give, should, as it were, at a moment's notice, at the command of criminal minds, be blotted out of existence, or so maimed and disfigured as to cause human consciousness to writhe in agony at the appalling contemplation.

To the student of phrenology, this knowledge is more terrible, perhaps, than to others. When he considers the magnificence of human capacity, the heights for good that man can climb to, and that war is an outrage on all that is noblest within him, an outrage on all his grand mental faculties, which if used legitimately, are capable of proving that he is allied to the Divine.

When these terrible conditions through which we are passing will have changed, and the mind of man will have been purified in the fires of unutterable woe and suffering, the woman must use her strength and might in breaking the power of the sword and the power of the chemist,

and the inventors who have so demoralised their intelligence as to apply it in furthering their discoveries for the destruction of mankind, including women and helpless children.

She must proclaim with no uncertain voice that she will bring no men into the world to satisfy diabolical ambitions and the greed and gluttony of the minotaurs of the earth.

She must imbue man with the sacredness of life, that attribute which she has been so generously endowed with, and which she must share with him, and in the sharing add a beauty and lustre to his strength which will make for a grander conception of the brotherhood of man.

She must likewise point out that man can be more truly heroic and courageous in his conquering of the great forces of nature, binding and unbinding at times her titanic powers, and so controlling her as to make of her a beneficent helper in his scheme for the progress of the race.

(To be continued)

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BY PROF. S. V. RAGHAVACHARY

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Notes of the month

Some of our readers have been kind enough to promise to exert their best in furthering the circulation of *the Kalpaka*. We expect a good number of energetic young men to compete for our Prizes announced in the October issue of *the Kalpaka*.

We take pleasure in announcing the raising of Mr. Sant Sampuran Singh, M. Sc. O., M. L. L. C. to the Fellowship of the Latent Light

Culture. We apologise to our brother for this delay in announcement as the Diploma was presented to him as early as last March.

Our readers will be glad to learn that the services of Mr. P. S. Acharya, the contributor of the series 'Lessons from the Bhagwad Gita' have been secured for *the Kalpaka*. In the next page he announces his programme of work.

Announcement

P. S. ACHARYA.

We are living in an age of inquiry. Most of us have heard of Psychical Research which is being carried on in Europe and America by competent persons of all classes and creeds. But we believe that it is not generally recognised, as it ought to be, that India is the mother of Psychic knowledge as it is, doubtless, of spiritual wisdom, and that from this ancient and sacred land has been flowing the stream of inspiration which has flooded alike the eastern and western Hemispheres. In times long gone by, as the talented Sister Nivedita of the Ramakrishna-Vivekananda Mission has put it, there was 'a great floating University of begging friars' who were engaged in Psychic and Spiritual Research in the name of God—the inspirer of all true discoveries—and for the benefit of Humanity at large of which they formed an integral part. According to Nivedita, 'the Yoga Aphorisms' of the great Rishi Patanjali represent a remarkable era in such Psycho-spiritual culture as well as the great work of the 'university' already referred to. The truths embodied in Sutra form in that marvellous work were many centuries old even at the time of their publication by Patanjali.—Patanjali thus becomes not an author in the present

sense of the term but was a 'recorder of those conclusions which had been arrived at by the consensus of erudite opinion in his time' and, in fact, even before his time. 'His name is used to this day as that of the head of the Yoga school. But this is perhaps much the same thing as to make the President of the Academy of Sciences personally responsible for all the scientific discoveries published under the *inspiration* of that body, in a given year of grace'.

Like Patanjali, the revered sage Thirumoolar of the Tamil country is another representative of the Yoga school. He and Auviar, the reputed author of 'Onanakural' stand for an important branch of Yoga and for a school of Psychic knowledge and research different from that of Patanjali and other Aryan Rishis. It is an open secret that these two main streams of Psychic Culture—one Aryan and the other Dravidian—have since the days of Patanjali and Thirumoolar, been flowing side by side in this land of mystery, and both these schools of Psychic and Spiritual culture have their staunch adherents who are still to be found among the *Sadhakas* of various grades and orders, some of whom

undoubtedly belong to grades and orders of great prestige and antiquity. These noble representatives of an ancient and now almost vanished culture are like angels but few and far between, but it cannot be doubted or denied that such advanced souls do still live amongst us, not only in unfrequented forests, valleys and mountains but also in crowded cities, villages, and other places which have been penetrated by modern culture and civilization. 'These varied Brotherhoods of Yogis, Manthrikas and others have kept alive the torch of 'an ancient and unfamiliar system of Psychology, complete of its own kind, and supported by a vocabulary and system of reasoning all its own'. Without the psychic experiences of such persons, the spiritual raptures of saints like Appar, Manickavachaka and Nammalwar, as well as the prophetic visions of the Ancient Hindu Rishis and of the comparatively later Tamil Sidhas, all our History would doubtless have been the poorer, even as 'without Francis of Assisi, Joan of Arc, Teresa of Jesus, and Ignatius Loyola, all European History would have been the poorer'.

Truly sister Nivedita asks, could any dictum range itself more haughtily, more fearlessly, under the banner of scientific ideals, than the seventh aphorism of Patanjali's first chapter—'Direct Perception, Inference, and competent evidence

are Proofs.'—which statement in some form or other is being echoed and reechoed by all the Dravidian Siddhas and the true Mantra Yogis of South India? 'There is here no room for the appeal to authority' Direct perception alone should be relied upon as the first and ultimate proof. Inference itself is but a secondary proof as a 'reliable means of determining points of theory'. This (inference) and *competent evidence* are alike dependent on *direct perception*, which alone forms the ultimate test for all.

Thus the Hindu Psychic Science warns us against accepting mere dogmas or assertions but insists on all things being proved or 'perceived' before the whole truth can be discovered or unveiled. We find therefore the question of investigation along Psychic and Spiritual lines assuming here an importance which is naturally due to it. But in such experiments, the *modus operandi* necessarily differs from the ordinary method of Scientific Research.

The Western savants like Sir Oliver Lodge are just beginning to admit that there are really more things in the world than are dreamt of by the materialist philosophers and that there are other methods of research and discovery than those followed by the physicists and chemists of to-day. These gentlemen and a host of others even in the

West have been carrying on regular Psychic Research, while we of the East have not thought it prudent to wake up and do our share of the research which is sure to add appreciably to the sum of human wisdom.

Our sages and saints and seers have told us over and over again that in the very nature of the Psychic and Spiritual investigation, our body (Annamaya Kosa) itself becomes the laboratory, and that the only instruments which can be legitimately used during such investigation are those to be found within the 'twin-mystery', that is, body and mind. Thus research Psychical as well as Spiritual can be built up on actual experiment and the conclusions can be 'broad-based' upon correct observation.

Those of us who are engaged in such research for our own lasting benefit as well as for the true advantage of others have proved beyond the least shadow of doubt that there is not a single part of the body or a single faculty of the mind over which the sovereign soul cannot establish its absolute sway. Thousands of students have achieved some measure of success in these practices while some *sadhakas* have scaled the heights of endeavour in a remarkable manner and have become highly proficient. We who have been the immortal heirs of the incomparable Psychic and Spiritual

Wisdom embodied in the mystic Thirumoola, the revered Ramalinga and a host of other Siddhas feel, that we cannot do better service to those great ones of 'Wisdom and compassion than by making an organised attempt in this country to investigate the various classes of Psychic phenomena.

It was with this great object in view that this Society was founded in 1905 and again it is with the idea of further popularising and spreading broad-cast the gospel of Psychic truth that we have just proposed (1) to introduce hereafter in the journal instructions 'practical as well as theoretical' for the benefit of beginners as well as advanced students groping after the way in the realm of practical and experimental Hindu Psychology which is generally treated of under the names of Yoga, Mantra, etc., (2) to help our readers to study Hypnotism and other allied Sciences in the light of the vast body of Ancient Wisdom which has been bequeathed to us by our ancestors; and (3) to publish from time to time the results of enquiry conducted by ourselves and other competent persons in the enchanted land of the hitherto unexplored mysteries of Oriental Occultism.

Above all, the problem of true occultism or Psychism or Spiritualism by whatever name we choose to call it, consists essentially in master-

ing the Supreme Art of How To Live. Verily, life is an art, and when mastered, life's problem or problems vanish and Life becomes Love, and joy becomes Duty. In the present stage of evolution, man is face to face with the perils of his own *avidya* or ignorance which threaten to swallow all his culture and civilis-

ation that he has been building up with infinite pains for ages past. However, we hope, that as individuals master Psychic and Spiritual laws as well as the natural laws they learn to live more and more worthily and to consciously evolve into a better destiny using their forces and resources for commonweal.

The Face Divine

DAMODAR PRASAD SAKSENA

We read in the Greek Mythology of the Sirens that sang so bewitchingly from the shores of their island that mariners could not resist the temptation to steer closer and closer to the spot where they sat. As soon, however, as they had once landed, they found ravenous jaws opened on them and they were rapidly eaten up. For these Sirens wore the appearance of beautiful women, but were in reality monsters that lived on the flesh of their human victims.

Now is not this an exact representation of the man of lust? He looks at the face of the 'beauty' and is rapt. Her finery, her glance, her gait quite subdue his heart, and like the Greek mariner he is led on to his certain doom. Little does he poor wretch fancy that under

those enticing smiles the Siren conceals devouring jaws! But this is exactly so. I remember being told when a little boy that one that had once seen the Face Divine would disdain to look at the face of a beautiful woman. It is now that I am in a position to judge and understand the truth of the observation. And may I here point out to my readers what my humble views are in this connection?

Every glance at the so-called 'beauty' is a departure made from the road that leads to a perception of the Face Divine. The man who chooses to look at the Face Divine must as a preliminary step cast off this great lust. After he has done so for some time and taken to the road of right conduct, he would be given a glimpse of the Face Divine.

He would come to love virtue for its own sake—for the sake of the joy it brings, and this, in my opinion, is the view of the Face Divine.

Another object that obstructs the view of the Face Divine is riches. Blinded by the passion of adding to the store, people forsake charity to their fellowmen, grow harsh in tongue and judgment, and stray farther and farther from the road that vouchsafes in the end perception of the Face Divine. Milton rightly condemns riches and puts it in hell, for it is a hellish passion. He calls it 'the precious bane'.

A third object strikes me, and this is the desire for worldly position. People run mad in their chase for this object and under the pressure of excitement lose health

and happiness which a contented mind alone can bestow. The fall of Wolsey and his memorable utterance 'Had I served my God etc.' proclaim the wrong-headedness and folly of those that have hunted this butterfly in life.

The lowly man, then, who would aspire to a vision of the Face Divine would shun these objects, and treading the path known to all but chosen by a few—of self-sacrifice and fellow-service be in the end granted a vision of the Face Divine.

'Mortals that would follow me,
Love Virtue, She alone is free.
She can teach ye how to climb,
Higher than the sphere chime,
Or if Virtue feeble were
Heaven itself would stoop to her.'

Comus.

Our Father's Will

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

The essential requisite for every kind of spiritual blessing is the doing of God's will, and it is this alone which can bring us to the sight of all happiness. Our blessed Lord, who lived in the bosom of the father, by an unceasing communication, could say: I do always those

things that please Him, because He had

a perfect knowledge of His Father's will, and it is our blessed privilege 'to walk even as He walked'—to 'walk worthy of the Lord unto all pleasing, being filled with the knowledge of His will in

all wisdom and Spiritual understanding.

The first step towards this which any believer can take is to present (aorist, once for all) his body a living sacrifice, and he will at once begin to 'prove what is the good and acceptable and perfect will of God.'

To have no other mover, to live under no other guide or leader but the Spirit of God is what constitutes true holiness. Another will than my own now ruling in the depths of my being is to be waited on. Joined to the Lord I become

one spirit with Him,

and as He lived by means of the Father, so I live by means of Him—eating His flesh and drinking His Blood, and so abiding in him, and He in me, that I have no desire, no purpose, no aim but such as comes by Divine inspiration, and is attended therefore with Divine approbation. Not a thought or desire or action can be allowed a place in the kingdom of God, but as it is a fruit of the Spirit. We are instruments of his presence and goodness in us, for from the beginning of time through all eternity we can have no goodness but that which God creates in us: producing in us both the will and the execution, and making us perfect in every good work to do His will.

But this does not come spontaneously or without any kind or effort on our part. Even our Saviour Himself needed to spend long periods in waiting upon God. It is there that we are stripped entirely of our own strength and put on Divine strength: 'The waters on Jehovah exchange strength' (lit.), and through those set periods of waiting upon God (mostly in perfect silence) we are enabled to 'pray without ceasing,' and so to form the habit of writing continually upon the living God, and

LISTENING TO HIS VOICE.

For if we walk in the light there is a mutual communion and a continual partnership (fellowship) with the Father and with the Son, because according to His promise they both take up Their abode with us.

In regard to our business life, our daily calling, the will of God may be carried out in every detail, if we do it as, 'servants of Christ' in singleness of heart, as unto the Lord and not unto men we may be doing the will of God from the soul (ek tes psuches) and receive a special reward from God for 'whatsoever good thing each one doeth.' But we are absolutely convinced that every thing is

DEPENDENT UPON PRAYER.

In no way can the will of God be accomplished without it.

Many people imagine that what God wills must inevitably take place. But it is a sad fact that God's will is continually being thwarted. 'God willeth that all men should be saved,' yet we know that it is not so, and God wills a great deal of blessing to His own people which never comes to them. He wills it most earnestly, but they do not will it and it cannot come to them. God has made the execution of His will in many things, dependent upon on the will of man. The will of God to bless, is dependent upon the will of man to say where the blessing must descend.

PRAYER MAKES POSSIBLE THE OTHERWISE IMPOSSIBLE.

In the decrees of the eternal

purpose, there is always room left for the petitions of those who draw nigh to the Father through the Son. Of God's will revealed in His promises, just so much will be fulfilled to us as our faith accepts. And having fully declared what His will is for us He still says: I will yet for this be enquired of, to do it for them.

So that while nothing is impossible to the prayer of faith, because by this means 'all power' is put into the hands of man in Christ Jesus, it is equally true that no part of our Heavenly Father's will is ever accomplished without it.

The Yoga Sutras of an Ancient Woman-Sage

(A free rendering in English)

P. S. ACHARYA

PART III.

In the Within of Self

CHAPTER 1.

Master's Way.

1. Within the heart of the devotee that knows the self within, Siva shines as Love.

2. Within the mind of those who realise Siva as *Chid* (Light), Siva reveals Himself as thought.

3. To those who do not take refuge in the Master, prostrating

themselves at His Feet (i. e., throwing themselves on His Grace). Siva stands invisible.

4. Unless one stands in the presence of the Great Master, one resembles a trapped stag.

5. If the Master on the Path shows the straight path, Siva will be in inseparable Union (with the sadhaka).

6. Even by a study of diverse scriptures, hard will be the realisation of the Infinite Love Divine.

7. Siva will never part with the heart of those who know the Art of ceasing to think as well as to forget.

8. In the body of those whose mind will never become one-pointed, never will Siva inhere.

9. After knowing the nature of the place of Peace, then Siva will see that the sadhaka turns not back.

10. Unless you transcend the senses five, Siva will not say 'Fear not'.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; THE YOGA OF THE MASTER'S WAY.

CHAPTER 2.

Cotton in Fire.

1. Thinking on the *Akasa* like cotton in fire, there need be no doubt about Siva.

2. Siva will be far away from the heart of the foolish who know not the nature of Truth.

3. Unless one looks within the heart and meditates, Siva will not give the assurance of 'No Fear'.

4. Unless you attach your consciousness to the One without attachment, of what avail is learning?

5. Knowing Him Who knows him, who knows not himself?

6. Knowing *Ajapa*, and seeing the awakening flames within, no more birth on earth below.

7. Joy that knows no bounds floods the soul that knows itself and is stayed in the gaze that knows no winking.

8. No death, no birth, but Freedom for one who realises the Mystic Flame transcending the *Turya* state.

9. See your body like the moon without spot and your fate will vanish and you expand into your destiny.

10. Sin will die for those who realise *Jiva* as Siva's image. Thus in the Supreme Science of Yoga—

the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF COTTIN IN FIRE.**

CHAPTER 3.

The Heart of Being.

1. Even like *Nelli* in the hollow of thy hand shineth Truth for those who perceive the Heavenly Flame shining in the Heart of Being.

2. While realising the boundless Treasure, consciousness knows no word.

3. Perceive all over body; hunger is satisfied, but Love increaseth.

4. No grey hairs, no wrinkles, no death for those who repeat the spoken Word in the heart of being.

5. If the invisible pure Light becometh visible, Wisdom becometh thy Invisibile Protector.

6. If the Wealth surpassing speech and thought be witnessed, no decay for the body.

7. The Light that burns in thy heart's centre lights up the eye, rejoicing in the sight.

8. Individuality ends after knowing blissful Grace.

9. No death for one who knows the way of realising without forgetting.

10. That which transcends *Akasa* is the Light immanent in the body. Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF HEART OF BEING.**

CHAPTER 4.

Mirror.

1. Light within body is like light in the mirror.

2. Body sleeps not by knowing the way of senses five.

3. By contemplating well inside 'navel-centre', body dies not.

4. At the 'neck-centre', if light resplendent be seen, body becometh that of the celestial (i. e., a shining one).

5. Body becometh subtle perceiving the 'silver flame' that lights up the moon.

6. Perceiving the Being Unknown to all, one becomes the 'great one' sought by all.

7. Knowing the splendour without colour, one's body resembles that of an eternal being.

Seeing the all-prevading Light in front of the psychic centre of thy brow, the body perisheth never.

9. Body is rejuvenated by uniting in thought with the great Pure Essence of Beauty.

10. Body perisheth not, when mind dissolves in Purity and becomes one with it.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the Sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF MIRROR.**

CHAPTER 5.

Knowing 'Soonya-kalam'

1. Realise the Expansive all-pervasive flame-like void and body becomes God-like.

2. Go within and perceive at the centre of the Brow the Flame-like form.

3. At the Brow-centre, behold the Righteous one; thus your body stands formless.

4. Know the wealth which is both in and out, and body knows ages manifold.

5. Waste not breath in vain, but control Prana, and body becomes a picture.

6. Control the five and, even then, be conscious; body sleeps not.

7. Visualise clearly the 'Light' within; then the body does not pass away.

8. Realise the flame-like form that knows no end, and body becomes a thing of joy.

9. Realise the wealth Everlasting and body knows no decay.

10. Meditating upon the ancient wealth without attachment and body perisheth never.

Thus in the Supreme Science of Yoga—the glorious art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF 'KNOWING' 'SOON YA-KALAM'.**

CHAPTER 6.

Nature of Siva-Yoga.

1. Strive to follow Prana from the foot, up to the head, passing up and down therewith.

2. Inhale Prana and, filling body with it, exhale slowly with *Akasa*.

3. Slowly expire; fully inspire, filling system, and practise Kumbhaka with an eye to Yoga.

4. Expiration 32 and Inspiration 16, measure.

5. Kumbhaka's measure 64, the way of retaining Prana.

6. First expire, try then full Inspiration, afterwards Kumbaka.

7. Through all the Psychic Nadis 72010, take in Prana.

8. Prana confounded in the ten gates, take up to the gate of the Master.

9. By Grace, Prana, in the right moving, meditation and samadhi perform.

10. The Ancient Root-knowing, contemplate the 'Letters Five' without break and change of order.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled; **THE YOGA OF NATURE OF SIVA-YOGA.**

(To be continued).

Three Classes of Men—Three Types of Righteousness—Multiple Elements of Religion

J. K. DAS

There are three classes of men, viz., the righteous, the unrighteous, and the intermediate class of men. There are various grades of righteousness and of unrighteousness, presenting unmistakable cases of the type at the one end of the range and doubtful cases at the other end.

By the righteous men we mean one who lives the right sort of life, viz., one along the line of progress, purity, advancement, evolution, knowledge, virtue, peace and unity, impelled by the will to live in God and work with him, or by Love of

God and Love of Man in the highest type conceivable, by lurking desire or ambition in its most refined and exalted form in the lowest type admissible, and by the force of good habit, practice, method, process or association in the intermediate type of chastened souls that have passed through the life of desire and ambition and broken the bond of fascination thereof and have been working unconsciously or semiconsciously for Love of God and Man and for that alone, but not doing it quite consciously and with a fixed purpose.

The three types of righteous men indicated above may be specified as follows—

1. The type of absolutely pure and disinterested workers who consciously work for Love of God and Love of Man, impelled by the Will to 'live and move' in Him and with Him, to be with Him and of Him and one with Him.

2. The type of pure and unmistakably disinterested workers who live and move along the right line unconsciously or semi-consciously, impelled in a way by Love of God and Love of Man, but moving without understanding in full the nature and significance of the impelling force and evidently guided or guarded by habit, practice, method, process or association.

3. The type of pure and relatively disinterested workers who work for fruit of action like the men of the world, but do not work for the fruits of the earth. They have realised the folly of the fruits of the earth, but not the folly of seeking fruits as such. They have killed out impure selfish desire and ambition but not desire and ambition as such and in toto.

The three types of righteous men specified above are seen to be righteous from three different points of view, viz., that of motive or conscious will, that of method or

working process, and that of achievement or object pursued as the desired fruit of action. The scope and sphere of method transcend the scope and sphere of desire and ambition, and in that respect the stand-point of method stands higher than that of achievement or result in the form of fruit of action. The standpoint of exalted motive or of conscious will working for the highest Good stands higher still. But the words motive, Will and Good have a distinct meaning and significance when applied to God and to the exalted souls that live and move in Him.

Desire and ambition have their place and use in nature and a very important one; they impel men to action. In the absence of some higher impelling force, the killing out of desire would be ruinous. Nature has provided against such ruin by making the ultimately killing out of desire and ambition exceedingly difficult, and well-nigh impossible. Our progress towards the final goal is achieved not by crushing and killing desire but by chastening and elevating it, by carrying it up to higher and higher planes, associating it with finer and still finer fruit of action. Let us not harshly judge the younger brother who seeks his own salvation and lives for that alone, nor even the one who works for his

heavenly abode and lives for that alone. He stands higher than the silly brother who lives to eat and blindly 'grubs this earthly hole'. And there is much better hope for him. He is moving onward and upward from earth towards heaven, from matter towards spirit, from lower self towards higher self. Moreover, the search for the higher goal is bound to associate him with the right method or process of work and fix his mind upon it, thereby diverting it from the goal to the method. The worker for the highest goal, fixing his mind upon the highest process or method of work, comes to lose sight of the goal and to work for attachment to the method. There is a pitfall on the way that has to be guarded against. Anxiety to secure the goal may prompt or induce the seeker to adopt some undesirable method or to fix the gaze very intently upon self-seeking.

We should not belittle the lower stand-point for the exaltation of the higher ones. Comparatively low though it be, it is the highest that most people can hold on to, and the stepping stone to higher ones. We have in the first place to seek the highest fruit that can engage and satisfy our desire and ambition, and to work for that goal with the best method available and intelligible to us. In the course of our search

we have to take care not to be impatient, nor over-anxious, nor selfish. We should 'learn to labour and wait' to watch and observe, and see to it that in the hurry of achieving our immediate object we are not doing anything that may shut the door against higher achievement or obstruct the way to it, or render it more difficult. We have to fear in mind that the real value of an achievement lies in its being a stepping stone to some higher achievement. An achievement acquired by process or method of work that may close the door against higher achievement or render it more difficult is no good in the long run.

How to Act.

Men who have understood the meaning of higher life and the final way to real bliss are prone to belittle the ways of the world, the goal of its quest, the aim of its life, and the manner or method of its work. Being above such ways and means, and in touch with higher varieties and grater realities, they naturally feel the insignificance of the little things that the world at large can realise and to which it has set its heart. To them the fruit of the earth, the good of the earth, and the truth of earth are of no value, no avail. Nevertheless they have

to fear in mind that to the men of the world who have not realised nor even rightly conceived higher life, higher varieties and higher ideals, the things of the earth are all in all. They may partially conceive the things of the spirit but they cannot possibly be quite sincere and earnest about them. They may profess spiritual life but will fail to live it, may try to realise high ideals but will bring them down to their own levels and degrade them instead of rising up to their level and elevating themselves. The first and most essential condition of progress is earnest work. Such work is not possible in the case of ideals that do not appeal to the heart and teachings that do not fit the nature and suit the temperament of the disciple.

The multiple elements of religion.

All the great religions of the world meet the various requirements

of diverse temperaments by furnishing besides the lofty ideals of love, duty, devotion, sacrifice and service that can appeal only to the heart that is prepared for it, knowledge of man's higher nature and its relation to the universe, doctrines of karma and brotherhood, hopes of reward for right action and threats of punishment for wrong-doing, rites, ceremonies, rules of society, usages, customs and commandments. It is a mistake to belittle and a sin to damage anyone of these elements of religion; they are all useful and necessary each in its own way and at its right place.

'Nothing useless is or low

Each thing in its place is best,

And what seems but idle show,

Strengthens and supports the rest.'

Essays on the Gita

THE SACRIFICE AND THE LORD OF THE SACRIFICE

We have, before we can proceed further, to gather up all that has been said in its main principles. The whole of the Gita's gospel of works rests upon its idea of sacrifice and it contains in fact the eternal truth of God and the world and works of which the human mind seizes ordinarily

only fragmentary notions and stand-points and builds upon them its various theories of life and ethics and religion, but to the entirety of which it must always tend to return when it returns in its ages of true enlightenment to the synthetic entirety of its knowledge. It reposes upon this

fundamental Vedantic truth that all being is the one Brahman and all existence the wheel of Brahman, a divine movement opening out from God and returning to God. All is the activity of Nature, the power of the Divine, working out the consciousness and will of the supreme Purusha, the divine Soul master of her works and inhabitant of her forms, for his satisfaction, descending into the absorption of the forms of things and the works of life and mind to return through mind and self-knowledge to the conscious possession of the Soul that dwells within her. In this cycle of Nature the Purusha assumes three eternal poises. It manifests itself in the mutable, the finite, the many, all existences, *sarvabhutani* it is the finite personality of these million creatures with their infinite diversities and various relations and it is the soul and force of the action of the gods, the cosmic powers of the Divine, who preside over the workings of the life of the universe and are different universal forms and personalities of the one Self and supreme Person. Secret behind and within all forms and existences it is the immutable, the infinite, the impersonal, the one unchanging and indivisible self in which all these many are one and by returning to which the active, finite personality of the individual being recovers the largeness of its universality and the

peace and pulse of its unity with all in the indivisible Infinite. But the highest secret of all, *uttamam rahasyam*, is the Purushottama, this is the supreme Divine, God, who possesses both the infinite and the finite and in whom the personal and impersonal, the one Self and the many existences, being and becoming, the world-action and the supracosmic peace, *pravritti* and *nivritti*, meet, are united, are possessed together and in each other. In God all things find their secret truth and their absolute reconciliation.

All truth of works must depend upon this truth of being. All active existence is a sacrifice of works offered by Prakriti to Purusha, by Nature to the supreme and infinite Soul through the desire of the multiple finite Soul within her. Life is an altar to which she brings her workings and the fruits of her workings and lays them before whatever aspect of the Divinity the consciousness in her has reached for whatever result of the sacrifice the desire of the living soul can seize on as its immediate or its highest good. According to the grade of consciousness and being which the soul has reached in Nature, will be the Divinity it worships, the delight which it seeks and the hope for which it sacrifices. In the movement of the mutable Purusha in nature all is interchange; a mutual giving and

receiving is the Law of Life without which it cannot for one moment endure, and this fact is the stamp of the divine creative Will on the world it has manifested in its being the proof that with sacrifice as their eternal companion the Lord of creatures has created all these existences. The universal law of sacrifice is the sign that the world is of God and belongs to God and that life is his dominion and house of worship and not a field for the self-satisfaction of the independent ego; not the fulfilment of the ego but the discovery of God, the worship and seeking of the Divine and the Infinite through a constantly enlarging sacrifice culminating in a perfect self-giving founded on a perfect self-knowledge is that to which the experience of life is intended to lead.

But the individual being begins with ignorance and persists long in ignorance. Acutely conscious of himself he sees the ego as the cause and whole meaning of life and not the Divine. He sees himself as the doer of works and does not see that all the workings of existence including his own internal and external activities are the workings of one universal Nature and nothing else. He sees himself as the enjoyer of works and imagines that for him all exists and him nature ought to satisfy and obey his personal will; he does not see that she is not at all

concerned with satisfying him or at all careful of his will, but obeys a higher universal will and seeks to satisfy a God-head who transcends her and her works and creations; his finite being, his will and his satisfactions are hers and not his and she offers them at every moment as a sacrifice to the Divine of whose purpose in her she makes all this the covert instrumentation. Because of this ignorance whose seal is egoism, the creature ignores the law of sacrifice and seeks to take all he can for himself and gives only what nature by her internal and external compulsion forces him to give. He can really take nothing except what she allows him to receive as his portion, what the divine Powers within her yield to his desire. The egoistic soul in a world of sacrifice is as if a thief or robber who takes what these Powers bring to him and has no mind to give in return. He misses the true meaning of life and, since he does not use life and works for the enlargement and elevation of his being through sacrifice, he lives in vain.

Only when the individual being begins to perceive and acknowledge in his acts the value of the self in others as well as the power and needs of his own ego, begins to perceive universal Nature behind his own workings through the cosmic godheads gets some glimpse of the one and the Infinite, is he on his way

to the transcendence of his limitation by the ego and the discovery of his soul. He begins to discover a law other than that of his desires, to which his desires must be more and more subordinated and subjected; he develops the purely egoistic into the understanding and ethical being. He begins to give more value to the claims of the self in others and less to the claims of his ego; he admits the strife between egoism and altruism and by the increase of his altruistic tendencies he prepares the enlargement of his own consciousness and being. He begins to perceive Nature and divine powers in nature to whom he owes sacrifice, adoration and obedience, because it is by them and by their law that the workings, both of the mental and the material world are controlled and he learns that only by increasing their presence and their greatness in his thought and will and life can he himself increase his powers, knowledge, right action and the satisfactions which these things bring to him. Thus he adds the religious and supraphysical to the material and egoistic sense of life and prepares himself to rise through the finite to the Infinite.

But this is an intermediate stage. It is still subject to the law of desire, the centrality of all things in the conceptions and needs of his ego and the control of his being as well as his works by nature, though it is a re-

gulated and governed desire, a clarified ego and a nature more and more subtilised and enlightened by the sattvic, the highest natural principle. All this is still within the domain, the enlarged domain of the mutable, finite and personal. The real self-knowledge and consequently the right way of works lies beyond; for the sacrifice done with knowledge is the highest sacrifice and alone brings a perfect working. That can only come when he perceives that the self in him and the self in others are one being and this self is something higher than the ego, an infinite, an impersonal, a universal existence in whom all move and have their being when he perceives that all the cosmic gods to whom he offers his sacrifice are forms of one infinite Godhead and when again, leaving all his limited and limiting conceptions of that one Godhead, he perceives him to be the supreme and ineffable Deity who is at once the finite and the infinite, the one self and the many, beyond Nature though manifesting himself through Nature, beyond limitation by qualities though formulating the power of his being through infinite quality. This is the purushottama to whom the sacrifice has to be offered, not for the transient fruits of his works, but for the possession of the divine and in order to live in harmony and union with the divine.

THE ARYA.

(To be continued).

Lesson on 'Light on the Path'

BY YOGI RAMACHARAKA

(Third Paper)

The next group of Precepts in the little manual, 'Light on the Path,' also consists of three positive Rules or Precepts, followed by a fourth one before which there must be read in the implied 'But,' as explained in last month's paper. Here follow the four Precepts which shall be considered in the present paper:

5. Kill out all sense of separateness.
6. Kill out desire for sensation.
7. Kill out hunger for growth.
8. Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is outside of the eternal can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot upon the first step of the ladder. Grow as the flower grows, unconsciously but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in "the luxuriance of purity," in the other you harden by the forcible passion for personal stature.

Attached to the fifth precept (above stated), there appears the following 'footnote,' statement, or commentary thereupon:

'Do not fancy that you can stand aside from the bad man or the foolish man. They are your-

self, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognises that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours to-morrow. And if you turn with horror from it, when it is flung upon your shoulders, it will cling the more closely to you. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain—not that yourself shall become clean'.

Let us now consider the first three above stated Precepts, in connection with the eighth one which explains each; and in connection with the 'footnote' attached to the fifth one.

5. 'Kill out all sense of separateness BUT: Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is outside of the eternal, can aid you'.

The traveller on the Path must realise that he is not a 'separate' or distinct entity, at the last; though, in another sense he is an Individual who must work out his own salvation by means of growth, unfoldment, and the-inflow of the Spirit of the Eternal One. Each and every soul, while a centre of expression of the One Self, is nevertheless inextricably bound up with the entire manifestation of the One. There are mental and spiritual filaments binding and uniting each soul with all the other souls with which it comes in contact. You are not an 'elect' soul wandering in a wilderness of alien souls—though at times each of us may feel that such is the case.

Each of us dwells in an environment which he has built up for himself by the ties of Attraction in the course of his past existence. Each of us is just exactly where he deserves to be, and just where the conditions of his Growth are best served. This is a hard saying, but a true one. When we rebel at the nature and character of our associations, let us not forget that these associations have been drawn to us by the Law of Attraction, in one way or another. Nothing around us is really alien to us—each is attached to us by some link or links of our past or present lives. And the moment that the equity and infinite justice of such associations

cease to exist, that moment do the ties and bonds become loosened—and not one moment before. We often smile at a slang phrase of the 'man on the street' which informs us that we are 'getting all that is coming to us'—but in this slang phrase, and thoughtless utterance, is to be found a profound truth. And when we 'get all that is coming to us,' then there will be no more of that particular thing, 'coming to us.' And this applies to environment, as well as to anything else.

That which in the occult teachings is called 'Karma' is not the crude system of 'punishment' which many suppose it to be. The only 'punishment' we receive is that which we have attracted to ourselves. 'We are punished by our sins, not for them' as some one has well said. We are our own judge, jury, and district attorney. If we find ourselves surrounded by persons of an inferior degree of spiritual evolution, it is not their fault, nor the fault of society, nor the fault of God—it is no one's faults but our own. And, if we persist in regarding these inferior souls (i. e., these less-developed souls) as hateful in themselves, we tend to attract the conditions of such until we learn the lesson that all difference and distinctions between souls are but the result of Growth, Experience, and Spiritual

Evolution. We ourselves, are as far below certain higher souls, as these lower souls are below us; it is all a question of comparison and degree of evolution.

Remember the old story of the man who perceiving a drunken sot in the gutter, said: 'there, but for the grace of God, am I'. You may retain the spirit of this noble statement, though changing its words, in your thought: 'there, but for the law of spiritual Evolution, am I.' Much at which your soul now revolts has formed a part of your past experience. You have 'lived out and out lived' that ignoble phase. Be glad, and rejoice that this is so; but do not let your rejoicing extend to the feeling of superiority and self-complacency toward the soul which has not as yet 'lived out and out lived'. Detest the condition, if you will, but do not detest the soul undergoing it. The reason that you detest the condition so much, is usually the proof that you have experienced it yourself in the course of your series of existences—only that. You are no better than that other soul—you have merely had more experience, that's all; and with your experience has come added knowledge. If you extend your hatred and disgust to the individual soul now wearing the cloak, you have not learned the lesson—and then per-

haps your soul will attract that same cloak to itself once more, in order to gain the added experience and knowledge needed by it, so that it shall finally 'outlive' it completely and not merely in semblance.

Yet, as the Precept tells us, we must always stand alone and isolated—for our only help can come from the Eternal. Each soul must stand on its own feet, and tread the Path with its own feet. There are no motor cars, no jinrickshaws, on the Path. No knowledge is ours until we have earned it and learned it ourselves. Teachings are good, warnings are good, examples are good—but each must make the Truth his own before he may profit by it. Therefore, while realising our relationship to (and ultimate identity with) all other souls on the Path, let us ever learn to stand alone, and to let the spirit express itself through our Individuality. Here is a Paradox which must be mastered.

6. 'Kill out desire for sensation,' BU
'Learn from sensation and observe it, because only so can you commence the science of self knowledge, and plant your foot upon the first step of the ladder.'

The words of the precept which bid us to 'Kill out desire for sensation,' of course mean that we should cease to desire sensations, to live for sensations, to regard sensation the end and aim of life and the essence of happiness. Not only the esoteric teachings, but also the teach-

ings of common sense, bear this message. He who lives the life of desire for sensations is like him who drinks sea-water to quench his thirst—the more he drinks the greater does his thirst become, until he dies. The desire for sensations is the great motive which causes men and women to run to excesses and is the cause of most of the sin and misery of the world. There should be no need of argument here, hence we shall not say more on the subject.

But (and here note the tendency of man to swing from one extreme to the other) some have taken this to mean that all sensations should be stamped out, and regarded as vile. The excesses of the ascetics of all religions have shown us the folly of this unnatural practice or method. The voice of Wisdom points to the Golden Mean or Balance between the two extremes. Shun the desire for sensations; but at the same time regard sensations as something which have come to you naturally in the course of your physical, mental and spiritual evolution. Learn to master sensations, and learn not to become a slave to the—that is the Golden Mean. Every sensation which comes to man has played a useful part in his past evolution—each was good in its way, time and place. But when sensations seek to usurp the place belonging to higher facul-

ties then is the time to put them in their right place and to master them. The true occultist does not seek to mutilate and dismember his emotional self—rather does he seek to assert Mastery, and to transmute the power of Emotion and sensation into higher channels and great is the power thereof in the hands of a Master!

Man, know thyself! And knowing thyself means know all of yourself, not merely a part of yourself. Your sensations are a part of yourself—therefore know them, study them, learn their ways and finally, master them and set them to work in the best direction. But, never allow Sensation to become your master, instead of your servant. Once more I shall note the lines of Carpenter which I asked you to consider last month:

Therefore, I say, let no confusion cloud thy mind about this matter;
But ever when Desire knocks at thy door,
Though thou grant it admission and entreat it hospitably as in duty bound,
Fence it yet gently off from True Self,
Lest it should tear and rend thee.

Here is another instance of obtaining the Balance between the Pairs of Opposite—the Balance of Poise which is Power!

7. Kill out hunger for growth, 'BUT'
'Grow as the flower grows, unconsciously, but eagerly, anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that grows forth your strength and beauty,

not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.'

There is nothing to be added to the above—it carries its own message and lesson. Adding to it would serve but to detract from its beauty and force, its wisdom and virtue. Have you ever tried to force open an unfolding bud? Have you ever plucked up the little plant in your garden, to see whether its roots are spreading? If so, you have learned that Nature does not relish this meddling with her work. Did you ever hear the story of the naturalist who tried to hasten the deliverance

of the butterfly from its cocoon? Its wing seemed to disentangle itself slowly and the man thought he would cut short the process so he pulled the cocoon from it—the butterfly never gained the use of that wing, it was a cripple all through its short span of life! There is many a correspondence between the operation of laws on the various planes of life—from the Physical Plane we may learn many lessons regarding the Spiritual Plane.

Here, then, is a third Paradox in the solution of which you will find a great Truth!

Woman's Influence Phrenologically Considered

MRS. CATHERINE STACKPOOL B. O'DELL

(Concluded)

Science abounds in heroic men fighting against plague, pestilence, famine, and the various diseases that humanity is subject to through ignorance.

In the laboratories men face gigantic possibilities, and in their search for knowledge hold their lives in their hands, which at the least miss may end them.

These are the men who in the future will receive the V. C.'s and

such honours as will come to those who have been the true guardians of humanity, and who, day by day, are by their discoveries making of the earth a fit habitation for man.

I have every confidence in the moral and spiritual growth of the peoples; of the grandeur of the human mind, grand in its struggle to reach the heights in the future man will have the woman with him, free being.

I see them, mind in mind, stepping into a new era, away from the power of the sword, into the light of the things that are more beautiful, climbing upward and away from the miasma of low intents, into that clearer atmosphere where abide the higher and God like faculties which are competent to shed such a radiance o'er the actions of men as to chisel and mould towards that perfection which proclaims that we are made in the image of God.

And now, in conclusion, I would impress upon the woman her importance in the future redemption of humanity from the thralldom of war.

She must obliterate from the mind of man the devastating quality of fear, which quenches what is holiest in him.

He has, through the ages, suffered from its effects; for what is war but the result of fear, not true courage?

She must help him to realise the philosophy of right living; she must persistently hold up the ideal that human nature is divine, and, therefore, good and progressive.

If she influences him so that he will have the courage to wipe out this destructive element, which seldom leads to constriction, from

his future scheme of government, then the woman will be a true help-mate for man,

If she is told that her ideas are visionary, and that she is a mere dreamer, and that war will always exist as long as man exists, let her not mind, but remember that all great reforms and discoveries are the result of dreams.

Therefore, O woman, march forward toward the best and highest; never mind the scoffing and the jeering, but cut deep into the mind of man the stepping-stones that are to lead him into his rightful inheritance.

I would say to all here this evening who have the interest of humanity at heart, and all believers in phrenology have (for is not phrenology the science and philosophy of life?), and who are working for that end, planning ways and means so as to apply their dreams and ideals for the good of the race:—

'Dream the great dream.

The soul hath need of prophet and redeemer,

With outstretched wings' against her prison bars,

She waits for Truth, and Truth is with the dreamer,

Persistent as the myriad light o stars.'

THE KALPAKA

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Dr. T. R. SANJIVI,

EDITOR.

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Vol. XII

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No 12

Notes of the month

With this number we complete the tenth year of our existence. We take this opportunity to thank our friends, contributors and readers who have co-operated with us in making the *Kalpaka* a success.

In the October issue we referred to the charge that the *Kalpaka* discusses only high philosophical problems and our not being impressed with the necessity to come down to a lower level. Many of our readers also are urging us to keep the same level. With a view, however, to satisfy the 'uninitiated' we have decided to open a STUDENTS' DEPARTMENT which will contain occult culture in all forms, shades and conditions fitted to all needs, purposes and aspirations.

From the coming year of Grace, the *Kalpaka* will enter upon a new era having a wider view-point and a more comprehensive scope as a representative INDIAN PSYCHIC REVIEW.

The clouds of superstition and materialism are slowly melting away, and the dawn of the coming Day, heralds the rising Sun of 'new-old' mystic Wisdom, and shows even 'the inner side of every cloud is bright and shining'. We hope and wish that, as people learn to love the Light and all that it stands for, in physical, psychical and spiritual realms a new Life Triumphant, rooted in the ineffable sweetness of Love Divine will steadily and surely spread over the world.

The Spiritual Creed

An extremely interesting controversy is just now going on in the West as regards Spiritualism in general, but, especially, touching the recent publication of Sir Oliver Lodge's 'RAYMOND', and the alleged 'spiritistic' or 'spiritualistic' phenomena recorded therein.

First, there are those who dismiss the whole question of spirit intercourse as 'rot'. These are mostly materialists to whom the words 'spirit', 'immortality' etc. convey suggestions, only, of an exploded myth. They see in the so-called 'spirit phenomena' nothing but 'clever mediumistic trickery'. These gentlemen, or at least, their representatives are very learned and generally belong to the orthodox or conservative school of scientists like Haeckel. They say, 'Our senses cannot 'sense' these things: our trained intelligence cannot understand, our 'wires and pulleys' cannot grasp, the 'spirit' or the 'things of the spirit'. So, we of the 'official science' pronounce all 'spiritualists' either clever imposters or selfdeluded enthusiasts. And we are Sir Oracle, etc. etc.'

Again, there are others who admit that it was not the proper attitude of a scientific inquirer to throw overboard all the hitherto available evidence on the subject as

fraud or delusion, without meeting it or striving to meet it, fairly and squarely. They, like the late Mr. Podmore, aver that 'much of the information which genuine and honest mediums give as coming from the spirit world is nothing of the kind, but can be traced to certain definite terrene sources, such as telepathy, clairvoyance, the sub-conscious self of the medium, and hidden memory.'

There is a third class consisting of men who, while recognising honestly that lasting mischief has been wrought to the cause of spiritualism by tricksters and certain 'professional mediums', do still boldly affirm that there is such a thing as genuine spirit intercourse and that 'in spite of occasional fraud and wild imaginings, there remains a solid core in this whole spiritual movement which is infinitely nearer to positive proof than any other religious development.' They hold that the considered opinions of such men as Crookes, Wallace, Flammarion, Barrett, W. T. Stead, Wilberforce and a host of others cannot be set aside as 'all rot'. These gentlemen, of whom Sir Arthur Conan Doyle is, perhaps the type, believe that Spiritualism has just reached a point 'where further proof is superfluous and where the

weight of disproof lies upon those who deny'. Surely the views of men like him are entitled to respect. Sir Arthur and his friends believe rightly or wrongly that upon the basis of these 'subtle and elusive utterances from beyond' can be constructed a magnificent 'religious scheme which shall be founded upon human reason on this side and upon spirit inspiration on the other'. Thus will Spirit phenomena, it is claimed, pass in time through the stages of ridicule and controversy, slowly taking shape as the foundations of a new creed—a definite system of religious thought, in some ways confirmatory of ancient systems, in some ways entirely new.'

Fourthly, there are men like Sir William Barrett, F. R. S. who, while accepting the evidence on behalf of spirit communication and spirit-identity doubt if spiritualism is or can ever be a religion. In fact, it is said that it may even be inimical to true religion, as 'man is intrinsically no better for an intellectual belief' and as there is no necessary spirituality in the most pronounced spiritualist. It is admitted that the 'evidence' of the spiritualists does not prove the immortality of the soul, meaning by that Eternal Life; the deeper consciousness, the higher and imperishable life of which the Rig Veda, the most ancient of the World-scriptures sings—*Ekam Sad Vipra*

Bahudha Vadanti: One Life; Seers, as Many, affirm. 'Obviously no experimental evidence can ever establish such a belief. Even our Vedas say—Thus do the Elders speak. It is only the wisest of our sages, only the gratest of our seers, only the mightiest of our Mystics, that fearlessly affirm: Thus have we seen in Vision Supreme.

And, fifthly, there is a class of timid men, apparently influenced by official Christianity or Churchianity. These pious folk believe that after death the soul lies dormant, until the advent at some far future date of a doomsday—after which to be either damned for ever or made happy for eternal years. With such a church-made-rod and candy scheme before them, these child-minded men are naturally afraid of spiritualistic experiments and have begun to ask whether spirit communion is right after all! How are we justified in disturbing the poor souls lying dormant somewhere awaiting eternal damnation or salvation as the case may be? Can we not rather see in spirit phenomena a new trap laid by the old prince of darkness to catch unwary pilgrims on life's journey? But, luckily, the modern man, with his thought widened by scientific and psychic research and by the constant contact and conflict of the ancient spiritual wisdom of the East and of the modern physical knowledge of the West,

refuses to pay homage to the Devil like the pious *padre*, with bated breath and in whispering humbleness. He believes that Life is an opportunity for the legitimate exercise and development of all powers, latent, or otherwise, and that wherever there is the slightest possibility for the mind of man to *know*, there is a legitimate problem for science.

Lastly, there are many superficial inquirers who either accept or reject Spiritualism wholesale without discussing its pros and cons and failing lamentably to exercise the God-given discriminative faculty of theirs. To those who reject it wholesale, spiritualism implies all sorts of holy horrors and pious frauds, fancies and follies! The absurdity of this position would, indeed, be the worst if it were not surpassed by the still grater absurdity of the position of those who are more ignorant and who, therefore, look up to the professional mediums as their saviours on earth and eagerly seek solace in 'rappings' and 'moving tables' for their bereavement.

Such in brief is the present situation regarding spiritualism, and there are at least six classes of people who have been directly and indirectly taking part in the investigation of spiritualistic phenomena. To these may also be added a number of those in Christian countries and even in our own country who see somehow in

constructive spiritualism a hope for the revival of the Christian creed, though not in the form in which it is generally preached here for the benefit of the heathens.

To ascertain the exact measure of truth in this fond (but, to our mind, extravagant) hope that spiritualism heralds the dawn of a Christian revival, we should examine without fear or favour the conclusions of the veteran spiritualists. Briefly speaking:

Spiritualism, while confirming the moral axioms sanctioned by reason as well as by religion, also confirms the doctrine of the Life Beyond Death which has been taught by all great religions, though denied by many rationalists. This is the first important conclusion of spiritualism. Again, while confirming the unhappy results of sin (accepted by all religious systems except *Sunyavada* and *Muyavada*) spiritualism is adverse to the idea that these results are permanent. This aspect of spiritualism is certainly diametrically opposed to the usual Christian dogma of eternal damnation. As has been pointed out by Sir Arthur, this doctrine of nearly all Christian Churches is traversed at every point by the facts of spiritualism. Every honest and intelligent man, when he has contemplated the doctrine of eternal punishment, has said to himself, 'surely, God could not be so cruel

or vindictive. Even a poor mortal like myself would not be tempted to punish so vindictively one who had wronged or injured him'. It is contended therefore that the new revelation of spiritualism shows that the reproach was an injustice to the all-loving, all-merciful God and that it must modify the wrong old-fashioned ideas about the Deity, etc.,

Sir Arthur Conan Doyle says: 'One message, which I have found to be constant, is that all Religions are absolutely equal there... The fierce and narrow sectarian who wished to drive his neighbours into what he held to be the path of virtue was in fact simply perparing his own spirit for those lower spheres out of which he will, with time and suffering win his way as a kinder and broader soul!'

Quite true. Surely, this aspect of spiritualism deals a death-blow to the converting zeal of the Christian missionary. Surely the new revelation seems but an echo of the old, old, one on the fateful field of Kurukshetra—the revelation of the blessed Lord Sri Krishna:—However, men may come unto Me, even so do I welcome them; for all the roads that men come by from all sides are mine.

There are many other aspects of modern spiritualism:—The existence of higher beings of an ever-ascend-

ing heirarchy above us, culminating in heights which are beyond our sight or apprehension, with which may be associated the idea of the Highest or all-powerful God; the existence of heaven or heavens also of lower spheres, where the departed soul finds his or her ultimate, but not final, resting place; etc. In all these doctrines Spiritualism closely resembles Higher Hinduism

Herein, we wish to point out that the new spiritualist has nothing entirely new to offer the Hindus, which they cannot find in their Vedas, their Gita and their other scriptures. Its teaching about the nature of Death that it cannot touch the Spirit, the Inner Ruler Immortal is but an undying note of the Krishna's song 'Death hath not touched it [spirit] at all, dead though the house of it seems.' Its teaching about the higher worlds, the spiritual evolution of man, etc. is strikingly Hindu, and even its main feature—namely the possibility of communion—is not foreign to us. We, too, have our own methods of research, of training mediums etc. Any Raja Yogi or Mantra Yogi can develop in himself or in others a suitable 'medium'. But, to us, mediumship is not a thing to be trifled with or abused, but something utterly holy. There are also other aspects of what we call 'Hindu Spiritualism' which we will discuss later.—P. S. A.

Dignity and Self

D. P. SAKSENA

Sir Thomas More is reported to have asked his executioner when his head was laid on the block to stop and allow him to remove his beard,—for this 'had not offended His Majesty.'

Could it be a time for jesting, like this? Had he no horrors of the on-coming situation, no allurements for his garden and other possessions, no thought to bestow on his wife and children, that he could consent to part with life and throw it off 'as't were a careless trifle'?

This sets the thoughtful mind at work to try to discover the reason for all this indifference. From a wordly point of view More was committing a grave mistake. Indeed his wife had visited him in the prison and strongly reprimanded him for his folly in consenting to be shut up with cats and with rats rather than enjoy the favour of the King; to which he had made the well-known reply 'Is not this house as near Heaven as mine own.' The poor woman had not been able to grasp the meaning of her husband's observation and had retired in disappointment and disgust. To her, earthly riches, bodily comfort, worldly position were all in all. To her husband, they were nullities. He had come to recognise the jewel

within the soul of man, which outshone the richest diamond and bedimmed the most lustrous star by comparison.

The Soul of man, emanation from the Mighty Soul of the Universe, devoted lifelong to the service of, and hence practically incorporated with, truth, righteousness and virtuous conduct was a grander thing than the ephemeral objects that Lady More coveted. These seeming substantialities would melt and disappear, but the other thing was eternal and imperishable;—had given, while attached to the body, supreme bliss to the owner, and would continue to do so up to the very remotest eternity. How then could one that had tested and known the value of this priceless commodity be induced to make a wrong choice?

And hence arose joking at the block! The sword lifted to strike down the body was helpless in its power to smite the soul. Verily this last was a thing which water could not drown, which fire could not burn, nor the lance pierce. Prison-walls could not enclose it, nor iron chains bind it up. The wild fury of the elements could not scare it, nor thunder and lightning fill it with fright. And so did the tiny spiritual giant Hakikat yield up his

body to those that thirsted for it, for, as he said, his spirit was immortal and he could have no fears for it. Equally fearlessly did Archbishop Cranmer surrender his mortal frame to the flames which could burn the body, not the Soul.

Under the strength of this conviction that it is the Divine Essence within us that has impelled us all along to action, and is part and parcel of the Being Supreme, all

petty considerations must vanish and disappear, and even if the fate before us be certain death, we would have no fears, but meet the situation with calmness and composure. There would be grace in our movements and the bright sparkle in our eye at such a moment,—for is it not the Divine that shines out from within, and proclaims how through all the seemingly calamitous changes He works out His own benevolent purpose in creation.

The Yoga Sutras of an Ancient Woman-Sage

(A free rendering in English)

P. S. ACHARYA.

PART III

In the Within of Self

CHAPTER 7

Nature of Wisdom

1. Along with the Great *Tatpurusha* Aspect, mentally recite the glorious Five.
2. On the Great *Tatpurusha* Aspect twinkles the great star of Light. Be stayed thereon.
3. At the feet of the aforesaid *Tatpurusha*, recite thereupon harmoniously and without wavering.
4. This is the rising star—the Fire rising in spinal marrow.
5. Dead, as it were, fix attention on the Fire arising within and unite with the Sakti.

6. Foot and head knowing, unite; very good it is.

7. Gold and silver both uniting, His Feet be the same.

8. Everlasting letter and evanescent letter uniting, only one the result.

9. Speechless Letter uniting with speaking one, realisation of Great Teacher.

10. Eternal life living in union with Him, behold there is no more sin.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scrip-

ture of ancient Tamil Wisdom,—the immortal incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled The Yoga of NATURE OF WISDOM.

CHAPTER 8.

Constancy in Wisdom.

1. Inseparate from thy native place, Vishnu, the place of death is that of Heavenly Flame.
 2. Deathless place is but silence; be alone there.
 3. In the void, produced produce, bearing fruit, Light abiding in the Light.
 4. Forget not, think not, stayed in that silence, no more birth or death.
 5. Guru, the Great Nandi, contemplating His Union, abide both night and day.
 6. Where shines Beauty's Torch there the Wheel of Mantra.
 7. Farther than the farthest, beyond speech and vision, behold the Supreme.
 8. 'Twin Light this,' saith the Lord, the steady Light above the unsteady one.
 9. Endless, beginningless, Treasure rare, Light of Lovely wisdom.
 10. This the way of Freedom; behold it is written by the Guru.
- Thus in the Supreme Science of Yoga—the glorious Art of the Eter-

nal Life Divine—the sublime scripture of ancient Tamil Wisdom, the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled: The Yoga of CONSTANCY IN WISDOM.

CHAPTER 9.

Way of Truth.

1. Past, present, Future unfolded in silence.
 2. Like a spark of fire in cotton spreads Light of Wisdom without slumbering.
 3. Seek Siva within flashing lightning-like, spread out and withdrawn in the twinkle of an eye.
 4. Control mind, concentrate it, develop it; who can describe results?
 5. Where foot and head unite, there seek the fourth state.
 6. Above Mooladhara, in the 3rd abode, Siva drinks poison.
 7. Fixing mind on the top of awakened Flame, it will be a steady flame.
 8. On the closed door, fix mind and contemplate the Creator.
 9. Practise this for six and sixty years with full faith.
 10. Eight *siddhis* one can acquire after a year's practice.
- Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the

immortal, incomparable aphorisms of Avvayar, the Great Dravida Yogini of Antiquity, the chapter entitled: The Yoga of WAY OF TRUTH.

CHAPTER 10.

Vision of Thuriya.

1. Fire 8, moon 16 and sun 12.
2. Sun uniting with Agni, realise Siva, sweet result.
3. Moon uniting with Agni, behold sun.
4. Sun merging in Moon, *Pournima*.
5. Moon merging in sun, *Amavasa*.
6. Agni uniting with Sun, everything becomes of that nature.
7. Realising Full Moon in New Moon, Life and Form equal.
8. That which holds good in Macrocosm holds goods in Microcosm.
9. Waxing moon waning, sleep, take in that full moon.
10. Seeing rising moon, sleep, then *Amavasa*.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms of Avvayar, the great Dravida Yogini of Antiquity, the chapter entitled: The Yoga of VISION OF THURIYA.

CHAPTER 11.

Vision of Supreme Wisdom.

1. Realise triple fire coiled round, ever inseparate in microcosm.
2. At Friday, Wednesday and Monday, breath will pass in and out by left side.
3. Tuesday, Saturday, Sunday, by right, by left side.
4. Thursday, during waxing and waning moon days, breath passing in and out, at dawn on left; other waxing moon days, it passes in the right side.
5. By right, Saturday, night and day, send Prana in and out without break.
6. Passing, day by right, night by left; Prana moves in *Nadis*.
7. Without knowing the King, to utter His Name, is like reigning over barren fields.
8. Even the unlettered realise Holy Form; what cannot the wise do?
9. Grace know and realise; there Guru's seat.
10. Learn, hear, understand, be wise, abide by it; thus Freedom.

Thus in the Supreme Science of Yoga—the glorious Art of the Eternal Life Divine—the sublime scripture of ancient Tamil Wisdom—the immortal, incomparable aphorisms

of Avvayar, the great Dravida Yogi-
ni Antiquity, the chapter entitled:
The Yoga of VISION OF SUPRE-
ME WISDOM.

The Aphorisms of Avvayar are
310. Impress them on your mind
and realise the Life Divine.
The End

Commentaries on these Yoga Sutras with practical exercises
wherever necessary, will appear in the Kalpaka from January
1918 forwards—For the special benefit of our new subscribers
the Text also will be quoted side by side—Ed.

Spiritual Gifts

BY HENRY PROCTOR, F.R.S.E., M.R.A.S.

The century which has passed
away has been a century of triumph
for hard unbelief and rejection of
the supernatural, and spiritual gifts
have consequently been almost an
unknown quantity in the Church of
Christ on earth. For this lack, we
know not how the members of His
Body will be able to give account
before the Bema or Judgment-seat
of Christ, for in Jehovah Elohim
there is no change, and Jesus is 'the
same yesterday, to-day and for ever.'

It is entirely wrong to think that
the gifts passed away with the apost-
les. We know that they were con-
tinued as long as there was

A FAITHFUL CHURCH,
and fell into disuse only when the
Church allied herself with the World,
and looked to it for power insted of
to God.

As a proof of this continuance we
might quote the great and good Iren-
aeus the disciple of Polycarp, who
said that:—

'They who are the true disciples
of Jesus do in His name confer bles-
sings on others by a power received
from Him; for some cast out, de-
mons, others have knowledge of
futurity and see visions; others again
cure the sick by imposition of hands.
Besides as I have observed already,
the dead have been raised and have
lived many years among us.' (Euseb
lib v. c. 7.

These gifts are the birth-right
of the Church of the Firstborn
and belong to us to-day as much as
they did to the saints at the begin-
ning of this dispensation; and we are
told to covet earnestly the greater
gifts, but especially that of prophecy.
Let us try, therefore to ascertain (a)
What these gifts are, and (b) how
to obtain them.

(a) There are nine gifts enumer-
ated in 1 Cor. 12., viz.—

- (1) The word of Godem (Logos
sophias).
- (2) The word of knowledge
(Logos gnoseos).
- (3) Faith.
- (4) Gifts of healings.
- (5) Inworkings of powers ener-
gemata dunamoon).
- (6) Prophecy.
- (7) Discerning of spirits.
- (8) Diverse kinds of tongues
(speaking in foreign langu-
ages.)
- (9) Interpretation of languages.

(1) We learn the meaning of the
word of wisdom from 1 Cor. 2. 7.
'Howbeit we speak wisdom among
the tcloioi or perfect ones.' It is

THE HIDDEN WISDOM OF GOD:
foreordained before the worlds
unto our glory. It is the manifold
wisdom of God, of which the princi-
palities and powers in the heavenly
places are learning through the
Church:—

'Things which eye saw not and
ear heard not,

And which entered not into the
heart of man.'

Things which angles desire to
look into.'

This word of wisdom was given
to the Apostle Paul in an
eminent degree (Col. 1. 28), and
through it was made known unto
him the mystery which had been

hid from all former ages and gener-
ations, and which enabled him to
proclaim among the Gentiles the
unsearchable

RICHES OF CHRIST.

In Eph. 4. 17. it is called 'a spirit'
of wisdom and revelation in the
knowledge of Him, which he prayed,
continually, that the Ephesian
Church, and 'the faithful in Christ
Jesus, 'might have and we may be
certain that the spirit of God has
just as great a longing that the
saints may have it now, and there is
quite as much need for its exercise
in this age of unbelief.

(2) The word of knowledge is that
inspiration by which spiritual men
are able to discover the deep secrets
contained in the oracles of the Old
Testament, and explain the

MEANTING OF ALL REVELATION.

(3) Faith as a spiritual gift is
explained in 1 Cor. 13. 2 as: 'All
faith so as to remove mountains.
'It is distinct from the common
faith of " which measure has been
dealt to every man. It is the faith
of God (Matt. 17. 20; Mark 11. 23).
It enabled the early disciples to
stand unabashed and without fear
and to preach the Gospel, not only
in the presence of kings and rulers
but before the most enraged enemies,
as in the case of Peter and John
(Acts 4. 13, 29), and Stephen and
Paul. The whole life of Paul was

a mountain-moving life [See 2 Cor. 11. 23—33]. This is the kind of faith which we need to

TURN THE WORLD UPSIDE DOWN

as he did. Let us seek it as a special gift from God, as men seek for hidden treasure

(4) The gifts of healings. This gift is expressed in the plural number to denote the variety of diseases healed. Many of the first Christians possessed it and by exercising it, not only confirmed the Gospel, but obtained the good will of whole cities and communities (Acts 8. 7—9). The apostles possessed the gift in a supernatural degree

THE SHADOW OF PETER,

and handkerchiefs and aprons which had touched Paul's body were the means of healing many. All who visit the sick, should earnestly covet this gift of laying hands on the sick that they might recover.

(5) The inworking of powers. This is commonly translated 'working of miracles, but the word *energin* does not signify to work, simply, but to work in another, and when the working of a miracle is expressed, the word used is not *energein* but *poiein*. It is the power of

CONFERRING SPIRITUAL GIFTS

on others, and of being the instruments of baptizing others with the Holy Spirit, as Peter and John (Acts 8. 14) Ananias (Acts 9. 17).

Paul had the power of imparting spiritual gifts, by the laying on of hands (2 Tim. 1. 6; Rom. 1. 11), and so had others (Tim. 4. 15.)

(6) Prophecy. The most useful and and therefore the most desirable of all the gifts. It was intended to be the most general: 'Your sons and your daughters shall prophesy,' is the promise to those upon whom the Spirit is outpoured, and Paul desired that all the Corinthian Church might prophesy (1 Cor. 14. 5). It means to speak by inspiration in revelation, in exhortation, and in Psalms and hymns and spiritual songs to the

UPBUILDING OF THE BODY

the edifying of the Church. There were special meetings at which this gift was exercised, as the Apostle says 'Ye can all prophesy one by one, and if there come in an unbeliever or an unlearned man, he will be convicted by all; the secrets of his heart will be made manifest, and so he will fall down on his face and worship God, declaring that God is in you indeed (Greek *en humin ontos*). So that prophecy is useful both to the Church and to the world, being fitted to build up the saint and save the sinner. By it also some were enabled

TO PREDICT FUTURE EVENTS

as Agabus, who foretold a famine, so that they were able to send relief to the saints in Judea (Acts. 11. 28). See also Acts. 21. 11. Peter in his

Epistles, John in the Apocalypse and Paul also foretell the future.

(7) Discerning of spirits. This very necessary gift is to enable spiritual men to know what is really spoken by inspiration of the Spirit, and consequently to distinguish with certainty true doctrine from false. For there are in every age and very largely in this pretenders to Inspiration, and evil spirits and demons are flooding the world with

FALSE DOCTRINES,

and there are false Christs and false prophets, so that this gift is more than ever necessary (1 John 4. 1.)

(8) Diverse kinds of tongues. This gift was one of the primary causes of the rapid growth of Christianity in the first century, for by it the preachers were able to proclaim the Gospel in foreign lands without losing years in acquiring the language. The Apostle Paul was greatly gifted in this way (1 Cor. 14. 18), and God is still able to bestow this gift wherever it may be found necessary.

(9) The interpretation of tongues, by means of which gifts the Gospel might soon be preached in every nation for a witness unto them and and so perhaps hasten the coming of the Lord.

(b) All these gifts can be restored to the Church, which is His Body ONLY BY PRAYER

(1 Cor. 14. 13). May all the members therefore be stirred up to pray for for all, that each one may receive that gift or gifts of the Spirit which he is fitted to exercise, for this is the law which rules the distribution of gifts. They are not for the good of any particular member of the Body but for 'the common utility' (French *Ver.*). We must desire them for the good of all the world, but especially should we seek to 'excel' and abound to the edifying of the Church. 'By the exercise of these gifts (*Charismata*) in the Church multitudes of souls will be saved and many thousands will be baptized by the Holy Spirit into the Body of Christ (1 Cor. 12. 18.)

Essays on the Gita

THE SACRIFICE AND THE LORD OF THE SACRIFICE

(Continued from the last issue)

In other words, man's way to liberation and perfection lies through an increasing impersonality. It is his ancient and constant experience that the more he opens himself to the impersonal and infinite, to that which is pure and high and one and common in all

things and beings, the impersonal and infinite in Nature, the impersonal and infinite in life, the impersonal and infinite in his own subjectivity, the less he is bound by his ego and by the circle of the finite, the more he feels a sense of largeness, peace, pure happiness. The pleasure, joy, satisfaction which the finite by itself can give or the ego in its own right attain, is transitory, petty and insecure. To dwell entirely in the ego-sense and its finite conceptions, powers, satisfactions is to find this world for ever full of transience and suffering, *anityam asukham*; the finite life is always troubled by a certain sense of vanity for this fundamental reason that the finite is not the whole or the highest truth of life; life is not entirely real until it opens into the sense of the infinite. It is for this reason that the Gita opens its gospel of works by insisting on the Brahmic consciousness, the impersonal life, that great object of the discipline of the ancient sages. For the impersonal, the infinite, the One in which all the permanent, mutable, activity of the world finds above itself its base of permanence, security and peace, is the immobile Self, the Akshara, the Brahman. To raise one's consciousness and the poise of one's being out of limited personality into this infinite and impersonal

Brahman is the first spiritual necessity. To see all beings in this one Self is the knowledge which raises the soul out of egoistic ignorance and its works and results; to live in it is to acquire peace and firm spiritual foundation.

The way to bring about this great transformation follows a double path; for there is the way of knowledge and there is the way of works, and the Gita combines them in a firm synthesis. The way of knowledge is to turn the understanding, the intelligent will away from its downward absorption in the workings of the mind and the senses and upward to the self, the Purusha or Brahman; it is to make it dwell always on the one idea of the one Self and not in the many-branching conceptions of the Mind and many-streaming impulses of desire. Taken by itself this path would seem to lead to the complete renunciation of works, to an immobile passivity and to the severance of the soul from Nature. But in reality such an absolute renunciation, passivity and severance are impossible. Purusha and Prakriti are twin principles of being which cannot be severed, and so long as we remain in Nature, our workings in Nature must continue, even though they may take a different form or rather a different sense from those of the unen-

lightened soul. The real renunciation-for renunciation, *Sannyasa*, there must be-is not the fleeing from works, but the slaying of ego and desire. The way is to abandon attachment to the fruit of works even while doing them, and the way is to recognise Nature as the agent and leave her to do her works and to live in the soul as the witness and sustainer, watching and sustaining her, but not attached either to her actions or their fruits. The ego, the limited and troubled personality is then quitted and merged in the consciousness of the one impersonal Self, while the works of Nature continue to our vision to operate through all these 'becomings' or existences who are now seen by us as living and acting and moving, under her impulsion entirely, in this one infinite Being; our own finite existence is seen and felt to be only one of these and its workings are seen and felt to be those of Nature, not of our real self which is the silent, impersonal unity. The ego claimed them as its own doings and therefore we thought them ours; but the ego is now dead and henceforth they are no longer ours, but Nature's. We have achieved by the slaying of ego impersonality in our being and consciousness; we have achieved by the renunciation of desire impersonality in the works of our Nature.

We are free not only in inaction, but in action; our liberty does not depend on a physical and temperamental immobility and vacancy, nor do we fall from freedom directly we act. Even in a full current of natural action the impersonal soul in us remains calm, still and free.

The liberation given by this perfect impersonality is real, is complete, is indispensable; but is it the last word, the end of the whole matter? All life, all world-existence, we have said, is the sacrifice offered by Nature to the Purusha, the one and secret soul in Nature, in whom all her workings take place; but its real sense is obscured in us by ego, by desire, by our limited, active, multiple personality. We have risen out of ego and desire and limited personality and by impersonality, its great corrective, we have found the impersonal Godhead; we have identified our being with the one self and soul in whom all exist. The sacrifice of works continues, conducted not by ourselves any longer, but by Nature,—Nature operating through the finite part of our being—mind, senses, body—but in our infinite being. But to whom then is this sacrifice offered and with what object? For the Impersonal has no activity and no desires, no object to be gained, no depen-

dence for anything on all this world of creatures; it exists for itself, in its own self-delight, in its own immutable, eternal being. We may have to do works without desire as a means in order to reach this impersonal self-existence and self-delight, but that movement once executed the object of works is finished; the sacrifice is no longer needed. Works may even then continue because Nature continues and her activities; but there is no longer any further object in these works. The sole reason for our continuing to act after liberation is purely negative; it is the compulsion of Nature on our finite parts of mind and body. But if that be all, then, first, works may well be whittled down and reduced to a minimum, may be confined to what Nature's compulsion absolutely will have from our bodies; and secondly, even if there is no reduction to a minimum—since action does not matter and inaction also is no object—then the nature of the work also does not matter. Arjuna, once having attained knowledge, may continue to fight out the battle of Kurukshetra, following his old Kshatriya nature, or he may leave it and live the life of the Sannyasain, following his new quietistic impulse. Which of these things he does, becomes quite indifferent; or rather the second is the better, way,

since it will discourage more quickly the impulses of Nature, which still have a hold on his mind owing to past created tendency and, when his body has fallen from him, he will securely depart into the Infinite and Impersonal with no necessity of returning again to the trouble and madness of life in this transient and sorrowful world, *anitam asukham imam lokam*.

If this were so, the Gita would lose all its meaning and its whole object would be defeated. But the Gita insists that the nature of the action does matter and that there is a positive sanction for continuance in works, not only that one quite negative and mechanical reason, the objectless compulsion of nature. There is still, after the ego has been conquered, a divine Lord and enjoyer of the sacrifice, *bhoktaram yajnatapasam*, and there is still an object in the sacrifice. The impersonal Brahman is not the last word, not the highest secret of our being; impersonal and personal, finite and infinite are only two opposite, yet concomitant aspects of the divine Being who is both these things at once. God is an ever unmanifest Infinite ever self-impelled to manifest himself in the finite; he is the great impersonal Person of whom all personalities are partial appearances; he is the Divine who reveals himself in the human being,

he is the Lord seated in the heart of man. Knowledge teaches us to see all beings in the one Impersonal self, and then through this impersonality to see them in this God *atmani atho mayi*, 'in the Self and then in Me.' Our ego, our limiting personalities stand in the way of our recognising the Divine in all in whom all have their being; for, subject to personality, we see only such fragmentary aspects of Him as the finite appearances of things suffer us to seize. We have to arrive at him not through our lower personality, but through the high, infinite and impersonal part of our being, through this self one in all in whose existence the whole world is comprised. This infinite containing, not excluding all finite appearances, this impersonal admitting, not rejecting all individualities and personalities, this immobile sustaining, pervading, containing, not standing apart from all the movement of Nature, is the clear mirror in which the Divine will reveal His being. Therefore it is to the impersonal that we have first to attain; through the cosmic deities, through the aspects of the finite alone the perfect knowledge of God cannot be totally obtained. But neither is the silent

immobility of the impersonal self, apart from all that it sustains, contains, and pervades, the whole satisfying truth of the Divine. That is the Purushottama, who possesses both the Akshara and Kshara; seated in the immobility, he manifests himself in the movement and action of cosmic Nature. To him even after liberation the sacrifice of works continues to be offered.

The real goal of the Yoga is then union with the divine Purushottama and not merely immanence in the impersonal Being. To raise our whole existence to the Divine Being, dwell in him, (*mayyeva nivasishyasi*), be at one with him, to unify our consciousness with his, to make our fragmentary nature a reflection of his perfect nature, to be inspired in our thought and action wholly by the divine knowledge, to be moved in will and action utterly and faultlessly by the divine will, to lose desire in his love and delight, is man's perfection; it is that which the Gita describes as the highest secret. It is the true goal and the last sense of human living and the highest step in our progressive sacrifice of works.

'ABYA'

STUDENTS' DEPARTMENT

Fasting

This department will in future occupy three pages in every issue of the Kalpaka. From January '91, a series of practical lessons on 'Memory and its Development', 'Magnetic Attraction and How to develop it' and so on will appear. Readers may with advantage strictly follow these instructions and be benefitted.

Nature is the only curer of disease. What Nature can't do no other doctor can cure. It is not generally recognised that Nature has given each one of us his own healing outfit. Any other pharmacopia is unnecessary and superfluous.

Nature is the only doctor, and her medicines are guaranteed to cure if a cure is possible, without any deleterious after effects.

The quickest surest medicine that Nature employs is Fasting. The curative results of fasting are not as well known as they ought to be. Short and partial fasts are recom-

mended by many physicians, but not many have the courage to insist on long and absolute fasts for serious illness.

Fasting, absolute fasting, is the only sure cure for disease, and what it won't cure, nothing will, (of course excepting damaged bones). This fasting remedy is very unpleasant to take, especially in large doses.

Fasting has become a fad of the present day. This fasting-fad theorists prescribe a fast thrice or even four times a year. This is absolutely insufficient. The ancient Hindu religious teachers have been wiser and have prescribed a day (*Eka-desi*) for absolute fast, once a fortnight.

Observe this strictly and you will be free from all physical ailments.

IN THE PRESENCE OF DIVINE LOVE

From the Songs of a Tamil Siddha

One Light that lighteth the crores of worlds is the Home—the Heaven of Freedom—of my Bridegroom—the Grand Man of the Universe;

The splendour of countless millions of suns, that passeth thought, is the visioned Form of my Beloved Lord of Beauty;

The sinful ones wedded to lust revile Him, the Lord of hearts and senses, who transcends man-made maxims and rules of life;

They whose minds are dissipated and not focussed on the One behold Him not—the Supreme Thief that hides in the Heart of Being;

Beloved! root out thy worry with Wisdom's axe, live in Yoga, Mystic Union with the Highest and shake off thy heart, the paltry grief in all its myriad forms;

Dissolve the age-old fear by denying it as an empty dream of Illusion rooted in dark ignorance;

Thirst after the Love Divine even as a worldly lover thirsts after the 'one' whose charms took captive his imagination!

Surely, to such lovers, the Eternal Lover stands unveiled; only to such souls that seek shelter in the Grace ineffable of the Inner Master, the Divine Teacher of Truth reveals himself.

— P. S. A.

PERIODICAL LITERATURE

A beautiful rendering for English readers of the *First Hymn to the Dawn* in which the Vedic seer prays for the Dawn of the Light of Truth appears in the October *Arya*. The hymn begins with 'O Dawn, come with all thy splendours of Heaven, awaken us to-day to the great felicity.....in the sonhood of the birth of knowledge in the inspired hearing of the Truth. O, thy birth is complete; O, Truth is in the tramp of thy steeds!'—The latter part of the hymn being constantly repeated as the 'burden of the song, that, by virtue of such repetition, the Mantra may give added force. The hymn, indeed one of the oldest hymns in the world, the great Rishi, the winner and giver of the celestial wealth, speaks of the Dawn as the 'daughter of heaven; 'wide and lustrous dawn', 'Queen of plenty,' 'our lady of plenty,' 'to her adorers' breaking forth into the full wideness of her glories'. Well may we continue to chant in solemn stillness with him the illumined seer who thus sang in the Dawn of days.—Bring to us, too, O, daughter of Heaven, powers of impulse full of the troopings of thy light. Let them come companioned with the rays of thy sun (the sun of gnosis or Gnana Bhaskara), linked with the purity of his bright and living light-givinga

O thy birth is complete! O truth is in the tramp of thy steeds!' The *Occult Review* has an interesting contribution on the Music of Magic.' The writer observes, while referring to the ancient Egyptian belief, 'in all the rituals of the world, there is nothing finer than the hymn to Ra, when he rises up from the eastern horizon of heaven.' This is also a prayer for Light, like our own *Gayatri* Mahamantra and is apparently intended by ancient Egyptian adepts for all classes of people to successfully adore the eternal flame burning in each heart in the single 'flame that measures Time.' Dr. Hyslop commenting on the *Doris Case* in the *Journal of the American Society for Psychological Research*, deals with the conditions and the method of healing, obsessions etc. The first of a series of articles on 'Christian Mysticism' appears in the *Advanced Thought*. It is said that the series will be more of an abridgment or adaptation of the well-known work Miss. Evelyn Underhill dealing extensively with the subject of Mysticism. She is none other than the talented lady who has written the valuable and critical introduction to the 'One Hundred Poems' of Kabir by Rabindra Nath Tagore.

The Dream Problem

A REVIEW

The volume before us is a symposium edited by Mr. Ram Narayan, L. M. S., a retired medical gentleman and Editor of *Practical Medicine*. It contains solutions of the 'Dream Problem' by several Indian and foreign contributors. The Editor invites his readers to consider them and 'express their reasoned assent to or dissent from those suggested', as well as to throw new light on a problem which has, from time immemorial taxed the head of many a *Gnani* or *Thakur* and stirred the heart of many a *Bhakta* or *Mystic*.

In his Introduction, the Editor has rightly pointed out that, for the seekers after ultimate Truth, the Goal is one, though the ways are many, as Truth is myriad-faced and the temperament of no two *Upasakas* is ever the same. The main object of the work is said to be nothing less than a search after the Ultimate Truth', the method of enquiry adopted being that of *Gnana* as based upon a study of that phase of the three-fold consciousness, known as *Swapna* or *Dream*.

The whole problem, as enunciated by the Editor, is indeed a fascinating puzzle, as the Editor of the *Occult Review* has put it. A dreamer among dreamers dreams every night of addressing an audience consisting, mostly, of his acquaintances. The dreamer tells his dream-audience that the 'occurrence' is, forsooth, a dream and that they are

all his dream-creatures of the moment. But they, dressed in their little brief dream-authority, even like some of our own sceptics and materialists of the 'waking' world doubt or deny the revelation of their Maker, laughing at what they cannot or will not believe or make out. Now the dreamer is puzzled as to how he can convince his friends of the *Swapna Loka*—also his companions of the waking world—that, after all, they are such stuff as dreams are made of.

Such is the problem and such the puzzle with which the dreamer, through the shrewd Editor, has puzzled this 'so solid-seeming world' of dreamers

In the present work, the Editor gives details of the life-history, of our 'dream-philosopher,' telling the inquisitive readers how he attempted to study and solve the problems of sleep, dream, etc. how he hypnotised his dream-subjects into believing that he was some great *Avatar* like Christ or Krishna or Buddha, how he met in the dream-land the sage Vasishtha who eventually initiates him into the mysteries of the *Advaita* or Transcendental Monism, etc. Among other things Vasishtha tells the dreamer that his dream is both real and unreal—as real in itself as the waking state—a new and independent creation, though it is unreal from the standpoint of the waking world, even as the latter is unreal

'in the Ultimate Reality'. In the course of a lengthy dialogue, Vasishtha speaks of the ineffectiveness of preaching, the 'truth' about 'after-death' conditions, planes, *Bhumikas*, etc. from the view-point of the *Advaita* Philosophy.

Vasishtha says that the Dream Problem cannot be solved during the walking state, and that the dreamers are nearer the Truth in the dream world than the apparently 'wide awake' men in the physical work-a-day world. Discoursing on *Kaivalya Moksha*, the final liberation of the *Mayavadis*, the new Vasishtha observes that 'even the well-known Rama, Krishna, Buddha, Christ, etc., have not attained it' and that 'they are yet a long way from the goal'. The reason why it should be so, as given by the dreamer's Vasishtha, seems no less curious than the bold statement itself, 'some (i. e.,) Rama, Krishna, Buddha or Christ; one or more of them) are in *devaloka*, [region of Gods] and others in *Brahmaloka*, the world of Brahma' says the dream-sage, 'for, so long as their names and forms can be brought down in the minds of their devotees, so long as there is a single devotee to remember and worship them, they do not go beyond the spheres of creation, and they, not one of whom is entirely free, are brought down from their high position to appear before their true and earnest devotees'!

But, for above and beyond the 'high position' in the Deva or Brahma Lokas, the 'spheres of creation' to which the new *Maya Vada* appears to have elevated the greatest Avatars like

Krishna, Buddha or Christ is said to be the highest stage or *Bhumika* of *Gnana* reached and kept by the *Avadhutas* or majubs who 'are to be met with even now' looking like lunatics, roaming about stark naked, talking incoherently, and acting automatically like new-born babes and whom 'you will find confined in your lunatic asylums.' 'They [the *Avadhutas*] are of no use to the outside world and none can be benefitted by them. For 'so long as..... we have the slightest *vasana* [desire] of doing good to others, we cannot attain *Kaivalya Moksha*', which is the highest goal said to be attained by the surest but the most difficult of all the paths,—to wit, the Path of *Gnana*. The 'dream-stage' admits there are 'many pitfalls' on the road of the Pilgrim-soul which is guided by the Light of *Gnana*, the chief of which, we believe, has not been mentioned. We wish to quote the same in the words of Sri Pillai Lokacharya, the celebrated Sri Vaishnava 'Jagat-Guru' of the 13th century A. D. and a star of the first magnitude in the galaxy of the most illumined Hindu seers. [His Tamil work known as '*Artha-Panchaka*' has been 'offered' to the Royal Asiatic Society by Dr. Grierson, C. I. E. as 'quite the most important summary of the modern Bhagavata doctrine of Southern India that we possess'. A Sanskrit translation of this work by Naravana Yati (which is rather a paraphrase than a literal translation of the Tamil and in which the translator has apparently misunderstood the original with regard to one or two important passages) was 'noticed, and its contents

partly described, by Dr. Bhandarkar at the Vienna Oriental Congress of 1886,' and in his report on the search for Sanskrit MSS in the Bombay Presidency published in 1887'. It is upon this work and upon another... that Dr. Bhandarkar founded his well-known account of the origin of the Bhagavata religion which has formed the basis of all researches into the subject conducted since then in Europe].

The great 'Pillai' or Bala Lokacharya who held aloft the torch of Sanatana Vaidika Dharma during the dark and troublous times of the 13th century, speaks of the 'Kevalas' or the 'Isolate' or 'Aloof' who feel like creatures stranded in solitude' in the following terms—

* They aspire to escape from the fires of *Samsara* that consume them, and seek retirement into their own solitary selves. These take sedulously to studies of the science of the soul, because they have come to discern that the soul is an entity distinct from the body, and that the latter (the body) is the seat of sorrow and the compound of corruption, while the former (the soul.....) is self-luminous, blissful, eternal, and the 'Spiritual Substance'. By reason of the intensity of suffering endured by these souls in the *samsarika* state, as soon as they find a haven of

refuge in the trivial enjoyment of their own soul-isolation, they rest so satisfied, and become on that account oblivious to the infinitely more joyful nature of Bhagavan (God), failing to know Him as such a Higher Entity. These are the men who embark particularly upon the path of '*Gnana-Yoga*', which is chiefly the means to secure this coveted 'zoistic' state—a disembodied or bodiless existence, hanging as it were, in mid-heaven in acorn suspension,—a state past redemption. Little wonder, then the path of the *Advaita Gnani* is said to be 'razor-like' and believed to be full of perils and pitfalls. Truly it may be said of this that 'strait is the way and narrow is the gate and the few there be that may find it', and (shall we add) the fewer still may tread it safely. But for the few who shall tread it, we can only repeat the advice of the 'Dream-Vasishtha' to 'continue the *Abhyasa*' until he may perchance 'find the problem solved'. But the Ultimate question regarding the end of the Dream the last act of the Life-Drama—can only be answered as is done by the new Vasishtha, in 'complete silence'. For as Jami the Persian Mystic, after having spent considerable care on his immortal *Lawaish*, or 'Flashes of Light' (a well-known treatise on 'sufism' and a book of immense importance to the student of Mysticism) exclaims.

* I owe the English translation of this passage to Alkondavilli Govindacharya Swami whose '*Artha Panchaka* of Pillai Lokacharya' has been edited and published by Dr. Grierson, C. I. E. and first appeared in the columns of the journal of the Royal Asiatic Society.

'Dream not that 'Truth' can be revealed by words. From this fond dream, O dreamer, find release'. And also we may add that the true dreamer dreams.

tic, failing not to realise the infinitely more joyful nature of Bhagvan (the Beloved) is never 'satisfied' with 'merely pulling down the fading, ever vanishing vanities (or dreams) of the world'. But regards the ever coming and vanishing *Maya* as the Magic veil of the Beloved, who displays his beauty in you, void of

yourself'. To such a Mystic, the phenomenal world is nothing else than a stage where every man plays his part, and he, wisely seeing action in inaction and inaction in action, as the Gita saith, 'acts without attachment for the welfare of the world even as the ignorant act from attachment to action (Ch. III Gita.)

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