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Dr. T. R. SANJIVI,

EDITOR.

New Year Greetings

I wake up and see. Lo! the old year has passed and the dawn of a bright and happy New year has just crept in. Welcome to thee! Hail Welcome! New Year!

* * *

The old order changeth. When any particular form of organisation has outlived its usefulness, it gives way to a new and better form. This is true in Nature, and natural law is found operative in all the affairs of man.

* * *

The instinctive longing and deep desire for the propinquity of our kind, for interchange of thought and service make association inevitable. And this instinct is really at the root of all that makes life worth living. The lessons of history, the lessons of all experience, emphasize and enforce recognition of the superior economy, and effectiveness of association that is definite and orderly in its arrangement. Organisation, in fact, is simply the carrying forward of the first essential of creation: the calling of order out of chaos.

Every man not mentally blind must appreciate the gain for humanity accomplished by the more perfect organisation of human activity and capacity in all the great industries, especially in those connected with transportation and communication. The same is true in all the varied fields of human interest and endeavour—true in a marvellous degree of every great movement, and in the same connection, with the championship of every cause or idea.

Organisations, expressive of the New Thought adapted to the effective performance of its mission to the race, are not wanting. The framing of such organisations is a mighty task and a delicate one. Well may we approach it with a deep sense of responsibility. But shall we hold back our hands because of the difficulties of the undertaking? Shall we abandon it to the few brave and bold pioneer spirits while we stand aside to criticize and sneer—perhaps waiting to see whether or not it will be a success before committing ourselves to a share in the attempt?

'Nothing succeeds like success', and if we want success all we have to do is to lay aside petty differences of opinion, all small envy and jealousy as to personal leadership, all motive and consideration whatsoever, less than the fullest devotion to our noblest ideals, giving perfect faith to the supremacy of principle over personality and entire allegiance to the cause of Truth. Let us get together on a broad platform of unity in essentials, diversity in non-essentials and in all things liberty. Thus shall we in good time show the world the power of an idea to embody itself in form and action; thus shall we practise the harmony we preach by harmonising our energies and efforts; thus shall we bring the power of concentration into play on a scale never before witnessed in the world's history. It would be impossible to overestimate the influence for good that would be exerted by a really strong organisation of the forward forces.

For those of us that seek truth and the knowledge of truth that shall bring us to freedom, let us face the morning. Let us go forward to the better things that beckon us like a mighty army marching on to Peace, to Progress, to Liberty, to racial brotherhood and to Life Eternal.

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My Little Perennial

My little perennial did I
Uproot from where it long had grown,
Expanding 'neath the clear blue sky
With buds and leaves and blossoms blown.

I placed it in a separate bed,
And gave it thought and gave it care;
Full often with cool water fed
And watched and marked how it did fare.

But by degrees I marked it grow
Down-cast and droopened, poor of cheer;
~~Its growing branches sank below~~
With blossoms faded and leaves sere.

For four long months this mood prevailed,
And numerous changes passed on earth;
But with this plant it naught availed,
Nor could a thing restore its mirth.

The self-same pining stem by day,
The self-same pining stem by night,
Its hidden pain could naught allay
Nor alleviate its sorrow plight.

So fared it with my heart of late
This little plant of tender birth:
It found its former joys abate
And somehow lost its former mirth.

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B

On the Study and Practice of Occultism

I

To the true occultist, life is a science and an Art. He studies it as a supreme science and tries to master it as an Art of Arts. To him life presents its problems as to any other individual; but he knows that life abounds in golden opportunities for their solutions also, which the average man, blinded by ignorance, passes by.

Unlike the orthodox scientist, the occultist does not seek to solve life's problems in the enchanted fields of external Nature. He would rather strive to solve them, in his Heart of Hearts, which represents the great internal Nature.

'Seek ye first the Kingdom of God, and all these things shall be added unto you'.

Where is this Kingdom of God?

'The Kingdom of God is within you'.

answers the Bible.

By seeking the Kingdom of God within you, i. e., in the mystic Heart-centre of Being, and by recognising God as the Inner Master immanent in the real man (i. e., in the real 'You'), you begin to truly solve life's problems, one by one. When, after a long course of Sadhana, you will have learned to concentrate your inner forces and resources on the realisation of the Supreme Spirit seated in every heart, the vital problems of existence will be correctly solved and their solutions will naturally put an end to the age-old problems of sin, evil, misery, etc.

It was with a view to teaching the science of God-Realisation in everyday life by precept and example that an independent order of Tamil occultists called *Siddhas* came into existence in South India. The great mystic *Thayumanavar* loves to call this order of 'Supermen' as the 'glorious company of occultists who take their stand on that immovable Rock of Righteousness, which is common to both Vedanta and Siddhanta'. These great souls walked among men, scorning the pomp and luxury of wealth and living laborious lives in honest poverty with the lowly and humble. It was a blessing to our land that amidst the din and frenzy of those troublous times, there should be an order

But lo! a mighty change had swept
O'er self-same plant, gone down so low,
And what was erst so heart-deprest,
Appearance altered quite doth show.

Its juice returned doth briskly flow,
And courses up with vigour high;
Its face with freshness now doth glow
The fairest flower beneath the sky.

The solar rays, the morning dew
The balmy rain that clouds let fall,
Do help its growth, its youth renew,
Full stately, bright in hue and tall.

And corresponding change is wrought
O'er this poor heart once sore in pain:
By trials, tribulations brought
To know all worldly longings vain.

To know that Power, Wealth and Place
Create wrong wish, oppress the mind.
That kindly service to the race
Is best delight the heart can find.

Unblinded by the Worldly glare,
By no perplexing thought opprest;
And under Heaven's fostering care
Perennially at peace and blest.

— D. P. SAKSENA.

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of adepts in whose teachings, men and women, regardless of the arbitrary distinctions of caste or rank, wearied of the frowns and smiles of Fortune and of the multifarious mythologies of Puranic Hinduism could cheerfully take refuge and readily find solace. They sang in popular and yet mystic language, their words serving as a magic veil for their deep, abstract thoughts. Some of their works have survived to this day in 'leaf-books' or in queer volumes of the ill-printed, ill-got-up sort. One may say with Carlyle that the contents of their poems form 'a very sea of Thought; neither calm nor clear, if you will; yet wherein the toughest pearl-diver may dive to his utmost depth, and return not only with sea-wreck but with true orientals'. As regards their literary 'manner' or style, they display as Carlyle's Teufelsdröck does, true spirit and consummate vigour, marred too often by apparent rudeness and inequality. 'Their burning thoughts step forth in burning words.....all the graces and terrors of a wild imagination, wedded to the clearest Intellect, alternate in beautiful vicissitude'. On the whole, our Siddhas are not cultivated or finished writers like *Saint Manickavachaka* or *Saint Appar**. Of their verses, perhaps not more than nine-tenths stand straight on their legs; the remainder are in quite angular attitudes buttressed-up by props and ever with this or the other tagrag hanging from them. A few even sprawl out helplessly on all sides, quite broken-backed and dismembered. Nevertheless,there lies in them a singular attraction'.

Of these Siddhas, there are Eighteen who are believed to form the 'Elder brothers' of South Indian occultists. They lived the Life Divine in uninterrupted super-consciousness. They shower their blessings, it is said on all occultists who are hungering and thirsting after righteousness. Having realised the Sun of Wisdom, who shines in every heart, and floods the Universe with His mystic White Light, they are believed to be still living and working in conscious union with Siva, the Lord of compassion and Love, that the course of spiritual evolution may 'run smooth' and that 'that which was Good doth pass to Better—Best'.

It may be said that none has hitherto approached Siddhas' works from the viewpoint of a critic or a scholar. But it must be admitted that there are occultists in this part of the country, who, following the teaching of Siddhas, have achieved or are striving to achieve in thought and will, in word and work, the closest communion with Him who is 'closer than breathing and nearer than hands and feet'.

These are two of the four Saiva Samayacharyas (Apostles of the Saiva Siddhanta)

In interpreting the Siddhas, we have always to remember two points. (1) They should be interpreted and understood in the light of oral teachings handed down from Guru to Sisya, and (2) The Spirit rather than the letter should be attended to, following the Golden Rule, 'The letter killeth but the Spirit giveth life'. The *sadhaka* strives to know the inner meaning of the Siddhas' Creed by studying, especially, its living commentaries, the Practical Sivaraja Yogis of the Siddha school. Besides, he does not forget for a moment that, he, as an aspiring soul and not as a dry-as-dust scholar or archaeologist, should recognise above all the practical psychic and spiritual aspects of Siddhas' teachings as distinguished from their mere theoretical or metaphysical or other aspects, 'sepulchered' in strange mystic wrappings. To him, the true utterances of the Siddhas are priceless pearls in a Psycho-spiritual sense, endowed with the pure beauty of eternal youth; they are instinct with individual value for each soul.

The Message of Kuthambai Siddha

The Yogis know that the songs and sayings of the Siddhas are pregnant with helpful hints for the *Sadhaka* who desires to study the Science and Art of Practical Occultism. In our view, the songs of *Kuthambai Siddha* may be expected to throw some light on the path of the beginner who fancies himself but 'an infant crying for the Latent Light. What is this light, as glimpsed from this Siddha, that lights the way of the occultist at least in his initial stages of progress? It may, we hope, be reflected, however dimly and imperfectly, in the following words.

1. Remember that Truth is God—the Infinite All-seeing Heaven. He who has this Truth needs no noisy fame, O Beloved! O jewel of Maidens fair! he needs no empty fame.
2. The truly Wise shine with the splendour of Truth, they need no 'Kalpa' (drug), O Beloved! O jewel of Maidens fair! they need no drug to regenerate the human form divine.
3. They see not with the eyes of body; they see with the 'Third eye'—the eye of soul. What have they to do with vain desires? O Beloved! O Jewel of Maidens fair! what have they to do with the 'vanities of human wishes'?
4. Shun hypocrisy; find out the straight Path. And shake off the faint-heartedness, O Beloved! O Jewel of Maidens fair! why not shake off the coward fit?

5 They that strive to see the Supreme Source—the roof and crown of Creation—what have they to do with proofs and arguments? O Beloved! O Jewel of Maidens fair! what have they got to do with mere intellectual arguments that throw the mind off its balance?

6. Control sleep; cultivate the sub-conscious self. What, then, about the outward symbol of Spiritual Greatness? O Beloved! O Jewel of Maidens fair! of what avail is the mere outer symbol?

7. Overcome (the fear of) death and enter the Path in silence. What else is solitude for? O Beloved! O Jewel of Maidens fair! Why, save for this, dost thou seek solitude?

8. He who is Wisdom, he who is overflowing with joy—what more has Wisdom for him? O Beloved! O Jewel of Maidens fair! what more?

9. Day by day, witnessing the world-stage whereon each soul plays his individual part, what has the Yogi to do with worry? O Beloved! O Jewel of Maidens fair! What, with care or anxiety?

10. He who has the Truth of Wisdom and the Wisdom of Truth; he who has wrought for and won Freedom in his heart of hearts; what has he to do hereafter with the lower rungs of the Yogi ladder? O Beloved! O Jewel of Maidens fair! what is he to do any longer with the rules and regulations as to food, etc.

11. He who has solved the Problem of Evil, he who is close to Supreme Wisdom—why for him the pomp of lesser men, O Beloved! O Jewel of Maidens fair! Why all the pomp of the worldly wise?

12. They who recognise them, they recognise—the super-conscious souls. What care they for ceremonies? O Beloved! O Jewel of Maidens fair! for rites and writ duties?

13. They who have defeated Death and by Pure Wisdom have solved its mystery—what have they to do with mere external beauty? O Beloved! O Jewel of Maidens fair! What have they to do with such beauty enhanced by clothes or ornaments?

14. They, pilgrim souls, go round the world, country or city, in broad daylight. Why should they veil themselves in mystery? O Beloved! O Jewel of Maidens fair! Why veil themselves?

15. Knowing thyself at last and meeting thy Lord to part no more, what more canst thou want? O Beloved! O Jewel of Maidens fair!

What else canst thou lack, winning back the Lover of thy heart's devotion?

16. Thy Bridegroom and thyself living together, lost in the ecstasy of utter union, what avails speech? O Beloved! O Jewel of Maidens fair! What avail a speech that presumes to spell the Glory of a Love that binds you both as one?
— P. S. A.

Concentration:

Its use and misuse

J. K. DASI

Concentration may be defined as the process of bringing the modifications of the mind to a focus by fixing the whole attention upon a single object of perception or of conception. The percept selected for the fixation of attention varies with the sitter's or his guru's creed where it has a religious significance and with his school or circle where he belongs to some particular group of workers. The favourite words of religious significance are Aum, Narayen, Brahma, Vishnu, Shriv. Sitaram and Mahadev amongst the Hindus; Ahura, Mazda, Hormuzda and Yazdan amongst the Parsis; and Alla among the Mahomedans. The chosen word is either uttered audibly or in a whisper or mentally repeated in continuous succession, the attention being intently fixed upon the sound in the first case, the whisper in the second case, and the mental impression in the third case. The first one of these words is probably in most common use. Amongst the favourite words of particular groups Hun, Kun and Tic deserve particular mention.

Some prefer a visual percept to an auditory percept. For that purpose the rising as well as the setting sun has certain advantages. One great advantage is that the sitter looking fixedly at the rising or setting sun and exposing his body to its direct rays charges himself with the pure magnetism and the life—giving principle that radiates from the sun to the earth. Apart from all consideration of concentration, sun-bath may be strongly recommended as an invigorating, health-preserving and purifying influence. Healers using the method of mesmerism or animal magnetism stand in particular need of sunbath.

The most appropriate concept for the fixation of attention is the image or mental picture of the sun in the absence of the vision of the

orb at the time of concentration. The concept that appears to be most generally used is the image or mental picture of the sitter's deity or guru.

The steady fixation of the mind upon one particular percept or concept fatigues the mind in a few minutes, and a state of unconsciousness or cessation of waking consciousness supervenes, which is recognised as sleep. The said sleep differs from normal sleep in its being induced by means of a special process that acts by benumbing a sensory nerve-centre. During the period of that induced sleep the sleeping ego becomes highly receptive for impressions from above, below, and all around. By *above* we mean the sitter's super-consciousness or higher self, by *below* his sub-consciousness popularly known as subliminal self, by *all around*, the world at large.

The receptivity of the Ego during the sleep knows no bounds, but in accordance with the law of Nature expressed by the well-known saying 'Likes attract likes' it attracts towards itself impressions, and influences appropriate to its own nature. The impure Ego falls under the influence of impure suggestions from its subliminal self, surroundings, etc., whereas the pure ego falls under the influence of pure suggestions from its higher self and surroundings, etc.

It is a mistake to assume a power of purification in the very act or process of concentration. The said process augments the power of thought and intensifies the potency of desire, it promotes Personal Magnetism, and makes a man strong-minded, firm-willed and tenacious, without altering the bent of his mind or the inclination of the heart. It can no more twist a left-sided mind and heart so as to give them a turn to the right, than twist a right-sided mind and heart so as to give them a turn to the left. It increases the working capacity, the speed, velocity, and the impetuosity, without altering the method or disposition and the motive or end and aim.

The problem of purity, goodness and righteousness is a problem apart from that of power, knowledge and tenacity. An evil person may cultivate power, knowledge and tenacity to a very high degree without being cured of his evil propensity and may with increased strength do more effective evil work and in the chain of his karma become more evil than before.

On the other hand a good man may cultivate purity, goodness and righteousness of the passive order to the pitch of perfect innocence (Ahimsa), he may be altogether harmless (Nir-dosh) without acquiring

the strength to combat and overpower the forces of evil arrayed against them. But for a special provision in nature working in a variety of ways to guard and guide the 'innocent' against the forces of evil they would be over-powered and either led away against their will or destroyed. The strength of the 'innocent' lies in the protection that Nature extends to him and not in his personality.

It is a mistake to suppose that concentration as such promotes purity or righteousness. That mistake is mainly due to a wrong reading of the Socratic saying 'Virtue is knowledge' and the argument advanced in support thereof. Were we to understand virtue full well, knowing to the full its value, need and utility in the highest sense of the word knowledge, we would certainly choose the path of virtue and try our best to tread that path and that alone. But our knowledge of virtue is not knowledge in that sense of the word, it is intellectual conception, and not full realisation. That knowledge of virtue which is realisation cannot be acquired without the practice of virtue in daily life and conduct. We come across people who know virtue well enough to preach it most eloquently and plead for it more fervently and yet fail to practise it.

The use of concentration before achieving a certain progress along the line of purification and without strenuous effort and constant vigilance in that direction is not the right use of it.

Purity and power or the rectitude that effects purity, and the knowledge that leads to power are both necessary and desirable. But the first need and more urgent need of humanity is that of purity and not of power.

The right method of imparting the knowledge that leads to power is generally held to be that of the probation and purification of the aspirant under the personal observation of the teacher that was strictly adhered to in the past ages. The chela served his guru and lived with him, the latter watched him and noticed his failings and his progress. When duly prepared and fitted for concentration and then only was he advised to concentrate or contemplate, the process advised varying with his condition and his progress.

Most people consider themselves duly qualified for the higher stages of concentration while they are not. It is for the teacher and not for the pupil to judge how far the latter is qualified. Duly qualified

spiritual guides are rare now-a-days. The selection of a guru by a chela, nay even the acceptance of a process or an instruction regarding the path of spiritual progress is a decision of great importance that deserves the most careful consideration. With a little care, circumspection and knowledge of human nature, accompanied by saving common sense the aspirant can judge for himself the guru and the process. In case of doubt it is better to 'watch and wait', than to take 'a leap in the dark'.

The main misuse of concentration and other short cuts to spiritual development is the one associated with the absence of a reliable guide. Such guides are not found for the simple reason that the seeker is not duly prepared for them or fit to be in conscious relation to them. We have reason to believe that every earnest truth-seeker and disinterested worker is noticed, watched and guided from the spiritual plane and that such guidance is all that he may, perchance, require. He should be content with it and learn to labour and to wait. When the time is ripe for any particular work or process the needed guidance is sure to come in some form or other. It may come, as if by chance, by means of some publication, communication or conversation or some other form, and when it comes he is sure to recognise it.

'Nature's work is slow but sure' and 'Haste makes waste'. Let each man make the best possible use of the gifts Nature has assigned to him and she will not fail to shower higher blessings upon him. 'He truly gains who freely gives'. The main question is not what you seek and how you seek but what you give and how you give. Give freely of what you have and give it in the right way and Nature will so liberally compensate for it that you will be the richer for it. Grudge giving it and not only will nature abstain from giving you more but will also punish you for the failing so as to make you the poorer for it.

We need not be quite serious about specific ways and means. Be they what they may it is the ruling motive and the general method that will decide the fate. Work disinterestedly for love of God and the good of humanity, and you are sure to advance as fast as you possibly can.

The use of concentration alongside with earnest disinterested work for the greatest possible good of all whom we can possibly influence, be they high or low, man or beast, body or spirit constitutes the right use of it; whereas the use of concentration as a means to some selfish end, to self-seeking of any kind whatever, constitutes the wrong use of it. 'Virtue itself becomes vice, being misapplied'.

Yoga Sutras of An Ancient Woman Sage

Part I.—WAY OF FREEDOM Chapter I —GENESIS

To begin with Genesis is explained.

SUTRA 1. *Supreme Intelligence, the Alpha and Omega of all the Scriptures.*

The Tamil expression which we have rendered as 'Supreme Intelligence' literally means the Intelligence that stands (behind) as the Supreme Source—the great Sourceless Source of things—the one uncaused Cause of all. The aphorism means literally—the intelligence that stands (behind the Universe) as the Supreme Source is the Foremost Letter (that is the Alpha or Beginning) of the Revealed Scriptures (of man) and also their End (or Omega).

One Supreme Intelligence, the End and Beginning of all Revelation or Inspiration, stands behind the whole Universe. This is the Eternal (Brahman)—the one only without a second—of the Vedas and the Upanishads which are the most ancient scriptures existing on the face of the Earth. This is God—the great father-mother of all the Religious Books—ancient or modern, Hindu or Non-Hindu.

Our Yogis say, the Sadhaka begins to tread the way of Freedom, by recognising, and by never denying, in thought, word and deed, the Existence of Supreme Intelligence, first, in all the Bibles of Humanity and in all the religions of the world, and, then in Nature and in Man—the two great Bibles which the Divine Author is writing from day to day, from age to age—which time cannot touch and Higher Criticism dares not to tear to pieces—the sacred scriptures which priest or prince of darkness can never corrupt, which are ever evolving towards Perfection—the Twin Revelation which embraced all and knows no finality. Thus believing in the Supreme Intelligence, the Alpha and Omega of all inspiration, intuition and Revelation—believing with a faith which is not blind but which can ever see with an eye of wisdom, as a result of true enquiry, the aspirant reaches the goal of the aspirations—realises Freedom, his privilege and birthright, in Spirit and in Truth.

He becomes free and eternal, says the science of Yoga, as, here and now, the Sadhaka knows and unites himself in will and work with the

Ever-Free and the Eternal. And he becomes absolutely and perfectly free, even as is the Eternal that pervades and transcends the world

What is the nature of this knowledge of God (Brahma gnanam)? And what, again, the nature, practical as well as theoretical, of this Yoga or Mystic Union in will and deed? The following aphorisms are a glorious attempt to solve these vital age-old questions, on the part of a great Yogini, one of the most highly inspired Lady-Mystics who have graced this world

In part I, Auvayar discourses on the Way to Freedom by the Realisation of the Ever-Free, especially in practical life. Part II refers to the Miracle of Divine Grace which alone is the golden key to the Heaven of Freedom. The concluding part initiates the Sadhaka into the Mysteries of the Great Within of Being which is the Wonder-land of the Eternal—the Empire of the Ever-Free. This Bible of the Dravida Yogis opens with an account of Genesis and closes with a strange word-picture of the Visioned Beauty of Supreme Wisdom which alone maketh Free the aspiring soul.

SUTRA 2. *Genesis, the concurrence of diverse elements within the Oneness of Life Universal.*

'Genesis' is here attempted to be defined. Literally, the aphorism means, Genesis is the concurrence (or combination in varying proportions), within *Para-sakti*, of the five great Elements (which, in Hindu Philosophy, include without excess or defect all the diverse elements, atoms, etc. making up the infinite, immeasurable Globe of the Universe).

'Para-sakti' implies, according to South Indian Occult traditions, One Supreme or Universal Life-Force, i. e., the Oneness of Life Universal on which are threaded together the various forms of life, in all the worlds of sense and spirit.

Dr Bose's epoch-making discoveries re. the Mysteries of Plant Life are just beginning to shed some vivid new light on the old, old doctrine of Para-sakti—of the 'One Life in All'. The great Indian Scientist, a worthy descendant of Hindu Occultists, has demonstrated that there is but one matter, one science, one truth, one Life. They who see but one in all the changing manifestations of this Universe, unto them belongs Eternal Truth—unto none else, unto none else.

SUTRA 3. *Sound, touch, sight, taste, smell—the desire-engendering mire.*

As Rabindranath Tagore says, 'the fundamental unity of Creation was not simply a philosophical speculation for India. It was the 'life-object' of the Sadhaka to realise this 'Oneness' in thought and feeling, in desire and deed. Until he has this realisation absolute there is no freedom for him from the Wondrous Wheel of births and deaths. 'Right desire', says the Occultists, is the root of this Realisation; but perverted desires bar the door of psychic and spiritual Progress. The Sadhaka is warned against being caught helplessly in the mire of false and perverted desires, emotions, etc.

This aphorism says that sound, touch, sight, taste and smell form the mire, engendering desire, and that the way to control desire is by learning to control sound, touch, sight, taste, smell, etc

SUTRA 4. *Duty, Plenty, Love and Freedom—the four fold purpose of embodiment.*

The control of the 'senses five' and their proper functions like sound, touch, sight, taste and smell, should be achieved by special sadhanas, as well as in daily life without prejudice to the four fold purpose of embodiment. What are duty, plenty, love and Freedom? Auvayar herself has summed up the whole teaching relating to the four fold purpose of Life, here below, in the following words 'To give of the best in you is the Law of Duty; what is well-gotten is wealth or plenty; that is love which unites the lovers in spirit and makes them work always together in harmony. To transcend duty, plenty and love, meditating upon the Transcendental One is the heaven of Freedom and everlasting Happiness.'

SUTRA 5. *Earth hath five, water four, Fire three, Air two and Akasa One (Occult Powers).*

According to the Gupta Vidya (the Hidden Science) of the South Indian Occultists, each element—especially each of the five great elements—has got one or more peculiar latent Powers which the Sadhaka, having mastered the senses five, can draw to himself at will, solely for the purpose of benefiting others as well as himself, without the least prejudice to the interests of his neighbours. As any detailed explanation of the Aphorism necessarily involves the intrusion unto (ordinarily speaking) secret spheres of Occult Research, we feel constrained to

leave the Text as it is, uninterpreted and unexplained, following the guidance of an old Sadhaka. It will do for our readers to know at present that, according to one of the greatest mystics of South India, these occult powers are essentially the Divine properties latent in the elements, facilitating their concurrence in varying proportions within the Oneness of Life Universal.

SUTRA 6. *Sustainer, Creator, Evolver, Lord and Lover—the five aspects of the Supreme.*

The sustainer of the Universe is the Supreme Being as Vishnu or Narayana whose One Life is here, there and everywhere; the Creator of the foundation stones of the Universe, namely, the diverse elements consisting of atoms, molecules, etc. is God in His aspect as Brahma Deva; Rudra is God the Evolver who evolves by virtue of apparent destruction which is really synonymous with change or transformation for the better as well as liberation; Mahesa is the Great Lord—the Supreme Director of Evolution; Siva, according to the Mystic Thirumoolar, is the All-loving Baswara—the Supreme Spirit in His aspect as Divine Lover. It is He the Mighty Lover of Being who, according to the Upanishads, showers, in the fulness of His Grace, *Santi* and *Ananda*, the Peace which is bliss supreme.

According to this sutra, there is but one God whom the worshipping souls love to adore in diverse aspects. For instance, the Yogi addresses his Mantras or Stotras direct to Vishnu, Brahma, Rudra, Mahesa or Siva, as the case may be, in accordance with his immediate needs.

SUTRA 7. *Preservative, Creative, Destructive, merciful, vital and attractive—the sixfold Universal Power.*

In this sutra, Vishnu or Brahma, as we have already pointed out, symbolise respectively, the twin Universal power of Preservation and Creation. *Agni* stands here for the destructive, liberative, evolutionary or purifying power of the Universe. The sun represents the Vital Power or Life-force; the moon means the power of attraction, and Uma the Divine Mother suggests mercy, the most important element of the Universal *sakti*.

'Sakti-Upasaka' or the devotee of Sakti is generally called upon by his Guru to contemplate at daybreak the supreme Sakti or the Great Mother-heart of the Universe. She should be meditated upon, above all, as the first manifestation of the Supreme at the dawn of creation.

In his mind's eye, the Upasaka is advised to picture God the Mother as an effulgent, radiant and all-beautiful female Form; he should strive to visualise the concentrated essence, as it were, of feminine beauty. The Kenopanishad gives helpful hints on 'Sakti-Tatwa'.

SUTRA 8. *Skin, blood, flesh, brain, fat, bone, semen—the seven chief constituents of the Physical Man.*

The 'Physical Man' represents the body. Body and Mind constitute only the apparent man. The real Man is Atma, the inner ruler immortal. According to Yoga philosophy, Atma Sakti or soul power can control Mind as well as body including its various constituents or parts. This is the true Self-control which the Sadhaka should practise. All the seven constituent parts of the Body can be controlled at will by the Sadhaka.

SUTRA 9. *Solid, liquid, gas, ether, warmth, vital force, form, spirit—the eightfold manifestation of the inner Ruler.*

This sutra mentions the eight chief manifestations of the Over-soul. All these are in their essence the manifestations of Paramathma and can be controlled, renewed, recreated, rejuvenated or generated by Atma-Sakti.

SUTRA 10. *These act and react one upon another forming the physical sheath, the seed whereof is apparently the germ.*

'These' refers to the manifestations of the Inner Spirit quoted in the above sutra. 'Germ' implies the sex-force which preserves the thread of the race and which, transmuted, becomes Spirit-Force.

This chapter deals with the Yoga of Genesis. Always remember that Supreme Intelligence is the Ultimate Cause or Source of the Universe whose immediate cause is the concurrence of diverse elements within the Oneness of Life Divine. (1 and 2). Strive to realise, in will and work, this 'One Life' Eternal on which are threaded together, like priceless pearls on a golden string, the various forms of life in diverse planets and planets of sense and spirit making up the whole Universe. Right Desire is the root of this realisation, and should be cultivated by uprooting the opposite and perverted passions, etc. from the heart. This can be done by gradually learning to control the senses five and their functions without prejudice to 'Duty, Plenty, Love and Freedom'—the fourfold purpose of embodiment. (3 and 4). Remember that the 'elements' making up the Universe have their occult or divine, as well as physical properties,

that God the Father may be worshipped by the Yogi in his five chief aspects and that God the Mother in Her sixfold mighty dynamic power. (5, 6 and 7). The Sadhaka of a devotional temperament can comparatively and easily achieve self, control, i. e., the control of desires, of the senses five and of all the parts of the physical body (8). After conquering Internal Nature, he can conquer external Nature in the psychic and spiritual sense, by recognising the eightfold chief manifestations of the Inner Ruler, which, acting and reacting, one upon another, form the body—the seed thereof being 'germ' i. e., the sex-force which controlled manifests itself as spirit-force.

—P. S. A.

A Siddha's Ten Rules of Realisation

1. Strive to realise with absolute faith the Ideal Lord of thy purest Love, as enshrined in thy Heaven-Heart of Freedom.
2. Look upon thyself as an integral part of the One in All.
3. Take refuge in the Grace of the Inner Master and surrender unto Him thyself—spirit, mind and body.
4. Trusting Him utterly, live and work in union with Him. Constantly identify thyself with the All-powerful within by Bhakti or Devotion.
5. Have a beautiful, forceful and vivid mind-picture of thine *Upasana-murti*.
6. Meditate upon the pictured representation of thy Mighty Lover in a place where silence and secrecy reign or in the mysterious depths of silence of the cave of thine own heart.
7. Practise this secret, silent, spiritual meditation as an Art and in all postures—while lying down, sitting or standing upright, walking or breasting the air and breathing rhythmically and finally even while talking or doing worldly business.
8. Concentrate your Sakti-inspired interest and attention, thought and will, on a *Moola-mantra* or Talismanic syllable or word or expression embodying a seed-thought which symbolises thy Divine Lover—one that is sacred to you always and should be cherished as a precious jewel of the Soul.
9. Never be anxious or impatient about or astonished at the Siddhis which will come to you and wait upon you as your own. Always be cheerful, hopeful and be full of Divine enthusiasm.
10. Weave thy life, day by day, month by month and year after year, like a mystic song of Love which is Power (Shakti).

—P. S. A.

Students Department

Personal Magnetism *

Everyone has the power—Personal Magnetism.

Personal Magnetism like material magnetism has positive and negative sides and may repel as well as attract.

Generally, people possess this in a very weak state and some in a negative state.

By development the weak state and as well the negative can be made into passive of a very high power.

Personal Magnetism has two poles—*Mental* and as well *Physical*. Success can be attained only when these two co-ordinate.

Mental Magnetism depends for its force and energy upon the ability of the mind to create thought waves and to project them.

Physical Magnetism is more or less the 'body' (vehicle) to the Mental Magnetism.

Science has discovered that the human brain, in the process of thinking actually generates and uses up a certain amount of energy in the area of the brain tissues.

The generation and employment of this energy produces heat and actually increases the temperature of the brain areas.

This energy of the brain is as much an actual force like electricity or Magnetism of the loadstone.

Like electricity or magnetism this power is not confined to the point at which it is generated but is diffused to points beyond.

Brain like radium is radio-active and is governed by the same laws.

The physical pole of Personal Magnetism is situated in the *nervous system*.

The nervous system is as wonderful as the brain and the effect of Personal Magnetism on it is very important.

This also generates energy of a kind very similar to the brain and is governed by the same law as the brain. So the brain and nervous system are but parts of one and the same thing governed by the same general laws.

* Based on the work of Prof. T. Q. Dumout.

We call the Magnetism of the nervous system as *physical* and the one of the brain as *mental*. In fact both are one and the same, merely the poles of the same source of energy.

The nervous system is a most intricate mechanism. Its main feature is the spinal chord which runs along an opening in the spinal column or backbone, and which is directly connected with the brain matter in the skull. From this spinal chord emerge many nerves in pairs, which branch out into still smaller filaments. These in turn branch out into still smaller, and so on, until each and every part of the body is supplied with a direct connection with the main nerve trunk.

Other great cables of nerves also descend into the trunk of the body, apart from the spinal chord system, although connected with the latter by nerve links. The great masses of nerve substance, matted knots or tangles of nerves are to be found in the various parts of the body. These are called plexi or plexus. The principal one of these is 'solar plexus' situated right back of the pit of the stomach. This plays a very important part and is a very vital centre. A severe blow struck at it directly will cause the death of a person.

This nerve system not only carries message to the different parts of the body but also carries the energy of motion. There can be no motion of any sort unless the impulse comes over the nerves. When the nerves of any part of the body are paralysed that part becomes dead or devoid of motion. So you see the nervous system is a part of the energy-producing system of the body as much a part of it as the brain. This is a secret of Personal Magnetism. When you remember that this nerve energy spreads itself beyond the limits of the body just as does the energy of the brain, you know what we mean by 'physical' phase of Personal Magnetism as this is the phase of Magnetism generated and radiated by the nervous system particularly by its great centres of plexi.

The two coordinated manifestations of mental power—the holding of certain mental states until the mental atmosphere becomes charged with the vibrations of the particular mental states—the conscious projection of the mental current from the brain centres by the action of the will of the individual—form the basis of the mental phase of Personal Magnetism.

It does not require mention, that the character of the mental atmosphere of any individual depends entirely upon the character of the mental states held by him. Thus the mental atmosphere of the hopeful, expectant individual is composed of a hopeful, cheerful character which tend to impress and affect other persons coming within the field of activity of his personal atmosphere. You

will know by your own experience that you are happy and contented in the company of some, gloomy and miserable with some, suspicious and distrustful with some. Some do not create any impression at all but mere indifference. What is this. It is not by what they say; these feelings are aroused in their mere company. This feeling is caused by the registry upon our sensitive brain organism of the thought vibrations of the other person's personal atmosphere. This is not only with peoples, but in some cases with their belongings also. Thus you see a student of mental science can easily read one's character by the mere presence of an individual.

People who do not cause any impression are those whose mental states are so varied, inconstant and fleeting. You see the necessity to avoid harbouring mental states of a character likely to inspire undesirable feelings in others and to endeavour to cultivate mental states of a character likely to awaken feelings of a desirable character in those with whom we come in contact. In the following lessons we will teach you how to do this. All that is necessary on your part is work, perseverance and patience. The principle is simple but it requires determination and dogged will to obtain best results.

Now, you who wish to create a strong personal atmosphere must consider the second way in which the mental phases of Personal Magnetism operate, i. e. that of the conscious projection of the mental currents from the brain centres, by the action of the will of the individual.

The principle of this second form consists in the use of the will in a conscious projection of thought currents. The character of the mental states of the person will color and give character to his personal atmosphere, which will, of course, produce an effect upon the other person or persons, and the effect of such mental vibrations may be enormously increased by the use of the will in the direction of the conscious projection just referred to.

This is no difficult affair as the thought currents are very responsive to the action of the will and the main thing is to hold the will firmly (or concentrate) to the task.

leave the Text as it is, uninterpreted and unexplained, following the guidance of an old Sadhaka. It will do for our readers to know at present that, according to one of the greatest mystics of South India, these occult powers are essentially the Divine properties latent in the elements, facilitating their concurrence in varying proportions within the Oneness of Life Universal.

SUTRA 6. *Sustainer, Creator, Evolver, Lord and Lover—the five aspects of the Supreme.*

The sustainer of the Universe is the Supreme Being as Vishnu or Narayana whose One Life is here, there and everywhere; the Creator of the foundation stones of the Universe, namely, the diverse elements consisting of atoms, molecules, etc. is God in His aspect as Brahma Deva; Rudra is God the Evolver who evolves by virtue of apparent destruction which is really synonymous with change or transformation for the better as well as liberation; Mahesa is the Great Lord—the Supreme Director of Evolution; Siva, according to the Mystic Thirumoolar, is the All-loving Baswara—the Supreme Spirit in His aspect as Divine Lover. It is He the Mighty Lover of Being who, according to the Upanishads, showers, in the fulness of His Grace, *Santi* and *Ananda*, the Peace which is bliss supreme.

According to this sutra, there is but one God whom the worshipping souls love to adore in diverse aspects. For instance, the Yogi addresses his Mantras or Stotras direct to Vishnu, Brahma, Rudra, Mahesa or Siva, as the case may be, in accordance with his immediate needs.

SUTRA 7. *Preservative, Creative, Destructive, merciful, vital and attractive—the sixfold Universal Power.*

In this sutra, Vishnu or Brahma, as we have already pointed out, symbolise respectively, the twin Universal power of Preservation and Creation. *Agni* stands here for the destructive, liberative, evolutionary or purifying power of the Universe. The sun represents the Vital Power or Life-force; the moon means the power of attraction, and Uma the Divine Mother suggests mercy, the most important element of the Universal *sakti*.

'Sakti-Upasaka' or the devotee of Sakti is generally called upon by his Guru to contemplate at daybreak the supreme Sakti or the Great Mother-heart of the Universe. She should be meditated upon, above all, as the first manifestation of the Supreme at the dawn of creation.

In his mind's eye, the Upasaka is advised to picture God the Mother as an effulgent, radiant and all-beautiful female Form; he should strive to visualise the concentrated essence, as it were, of feminine beauty. The Kenopanishad gives helpful hints on 'Sakti-Tatwa'.

SUTRA 8. *Skin, blood, flesh, brain, fat, bone, semen—the seven chief constituents of the Physical Man.*

The 'Physical Man' represents the body. Body and Mind constitute only the apparent man. The real Man is Atma, the inner ruler immortal. According to Yoga philosophy, Atma Sakti or soul power can control Mind as well as body including its various constituents or parts. This is the true Self-control which the Sadhaka should practise. All the seven constituent parts of the Body can be controlled at will by the Sadhaka.

SUTRA 9. *Solid, liquid, gas, ether, warmth, vital force, form, spirit—the eightfold manifestation of the inner Ruler.*

This sutra mentions the eight chief manifestations of the Over-soul. All these are in their essence the manifestations of Paramathma and can be controlled, renewed, recreated, rejuvenated or generated by Atma-Sakti.

SUTRA 10. *These act and react one upon another forming the physical sheath, the seed whereof is apparently the germ.*

'These' refers to the manifestations of the Inner Spirit quoted in the above sutra. 'Germ' implies the sex-force which preserves the thread of the race and which, transmuted, becomes Spirit-Force.

This chapter deals with the Yoga of Genesis. Always remember that Supreme Intelligence is the Ultimate Cause or Source of the Universe whose immediate cause is the concurrence of diverse elements within the Oneness of Life Divine. (1 and 2). Strive to realise, in will and work, this 'One Life' Eternal on which are threaded together, like priceless pearls on a golden string, the various forms of life in diverse planets and planets of sense and spirit making up the whole Universe. Right Desire is the root of this realisation, and should be cultivated by uprooting the opposite and perverted passions, etc. from the heart. This can be done by gradually learning to control the senses five and their functions without prejudice to 'Duty, Plenty, Love and Freedom'—the fourfold purpose of embodiment. (3 and 4). Remember that the 'elements' making up the Universe have their occult or divine, as well as physical properties,

Periodical Literature

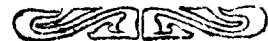
To a Hindu who is well-versed in the practical and theoretical aspects of his ancient Spiritual Philosophy, it is a matter for pleasant and agreeable surprise how spiritualism is surely and steadily spreading even among the materialistic thinkers of the West, probably as a result of the great world war. As Sir Arthur Conan Doyle says, the Psychical Research Society originated in a body of men, many of whom were at heart skeptics, but who were persuaded eventually by the accumulating evidence to reconsider their preconceived notions. But it may be added here that, to be crowned with complete success in psychical and spiritualistic research from the viewpoint of our Shastras, the inquirers should in the words of Conan Doyle approach their subject in an attitude of 'decent reverence'. Lecturing on his 'conversion' and on the 'New Revelation' before the London Spiritualists Alliance and in the Salon of the Royal Society of British Artists, Sir Arthur pointed out that his road to spiritualism was *via* theism and the war. He also spoke of the parting that was, after all, easy and painless, and emphasised that a varying period of sleep or oblivion and ease and peace usually precedes the duties of the new spiritual life. The psychic body was the exact counterpart of the material. Reports are agreed as to the pleasant conditions of the Life Beyond, in higher spheres, which is full of interest and occupation. He also reminded his audience that the so-called hells are only purgatories (Narakas). To Sir Arthur, the religious side of Spiritualism seems far more vital than its purely spiritistic or psychic side. Reviewing Sir Arthur's speech on the 'New Revelation' in the *Weekly Despatch*, Max Pemberton has truly said that men of all faiths meet in spirit spheres, not to wrangle hard over the dry bones of theological controversy but to discover how much they have in common. He rightly believes in the wandering evil spirits (Bhutas) from lower spheres attempting to speak with or to obsess men and women. But we cannot believe, with the unequivocal testimony of the world's ancient spiritual wisdom on our side, that the spirit revelations about the transmigrations of soul, though occasional and new in the western countries, can be explained away as but the 'strange' revelations of the lower spirits. There are some apologists for the orthodox Christian creed who, like Dr. J. A. Fleming and the Editor of the *Church Family Newspaper*, try to raise a veritable thunder-storm in the tiny little teapot by vehemently protesting against the bold attempt at propagating the gospel of Spiritualism in a way which is becoming a 'menace to the faith of the young and uninstructed'—which expression can only mean one thing to us *i. e.* the aggressive Christian militarism preached in pagan lands by the pious soldiers of Christ! The Rt. Rev. Bishop Weldon, though himself an apologist for higher Christianity, looks upon spiritualism as a hand-maid to Religion and exhorts his co-

religionists to 'keep the windows of the soul open', as the direct dealings of God with men could not have come to a definite end 2,000 years ago. The Rev. R. J. Campbell strikes a note of warning for the experimental spiritualist. He differs from Conan Doyle in believing that spiritualism is not and cannot be a substitute for religion. He has cautioned his readers, not to keep their departed friends and relations earth-bound by (1) 'the beating of breasts and the pouring of tears' or (2) by the practice of Necromancy. Two thought-provoking articles have appeared in the columns of the *Sunday Times* from the pen of Sir. W. F. Barrett, F. R. S., ex-president of the British Society of Psychic Research. In the first of these the writer has shown how mind acts independent of visible body and brain. In the second, he shows the almost imperative necessity for honest and true inquirers to 'prove all things and hold fast that which is good' and to patiently study, experiment and ascertain for themselves the special value of Psychical Research by which he means, above all, the conviction that death does not end all. Well has Sir William Barrett said that spiritualism is not religion but the preamble to true religion which consists essentially in the aspirant 'turning the spirit's eyes within, in stillness and serenity of soul, to find their dearest friend dwells deep within their soul'.

The doctrine of '*Sakti and Maya*', as taught by the Sakti-Tantra, is explained by Arthur Avalon in a paper to the *Indian Philosophical Review*. The worship of the Great Mother (the Adya Sakti of the Tantras), according to the writer, is in its essentials one of the oldest and most wide-spread religions of the world and one which in this country was possibly in its origins independent of the Brahmanic Religion as represented to us in the Vaidic Samhitas and Brahmanas. Sakti comes from a primitive root meaning 'to be able', 'to have power', and may be applied to any form of activity, material or spiritual, which is ultimately reducible to the Primordial Sakti whence every other form of power proceeds. It is this original Power which is known in worship as Devi or Mother of many names who is identical with Siva's Real Consciousness. Maya is but a form of Sakti—that aspect of conscious Power which 'veils Itself to Itself'. The doctrine of Sakti is a profound one and the writer thinks, likely to be attractive to the modern man when he has grasped it, just as he will appreciate the Tantric watchword *Kriya* which implies work that is worship, its doctrine of progress with and through the world and not against it, which is involved in its theory of *Bhukta-Mukti* (Enjoyment and Freedom). The western student, continues the writer, will find much in this distinctive original and practical 'ancient wisdom' which is more acceptable to the now generally prevalent New Thought in Europe and America, than in the 'Illusion' doctrine and the ascetic practices of the Sankara Vedanta. —P.S.A.

brotherhood among mankind irrespective of caste, colour or creed which will come to stay with them for ever. Then the babe of innocence will smile and prattle and mingle with those of their own kind and with others of other kind with no feelings of aloofness or individualism. This babe will grow to be a good healthy vigorous young man of robust health, free from the disease of party or race or caste feelings and will for each other, sympathise with each other and shake hands with each other on the common platform of universal brotherhood. We fervently hope for this state of things after the war, as this war has with the sword of destruction, the bomb and the poisonous gases not only swept away the manhood of Europe, but also placed them on a high spiritual plane from which they looked and saw the light of wisdom in the hands of all nations. They cannot shut their eyes against this light as it is shewing them the right path from which they cannot stray.

They see in this light, the mellow glimmer of love, peace and goodwill which has not yet brightened to a blaze. It will soon dazzle out in its full glory, when man will see man as his brother or friend. Swords and bayonets will rust in their scabbard, bombs and shells will burst open the spiritual cells of man which are within him until he sees with his own eyes his vast powers which he can use for good and righteous purposes and for his mankind's salvation. Culture of the mind can be productive of bad results, if the powers of the mind so if used for good acquired are used for bad purposes. It can equally be a power for good and righteous purposes. Culture of the mind should be taken in hand with the weeding out of it the heavy growth of mis-directed ambition, conceit, pride, jealousy, envy, desire and which draw nourishment from the earth which goes to feed the plant of spirituality you grow. Manure not your plant of spirituality which you have planted in your garden of mind, as the noxious weeds will be nourished by the manure. Pull out the weeds first and manure your spiritual plant. Then it will grow vigorously and yield seeds which will grow good, healthy and vigorous plants of its own species. —C. A. P.



Yoga Sutras of An Ancient Woman Sage

PART I.—WAY OF FREEDOM.

CHAPTER I.—GENESIS.

The Author of Genesis is Supreme Intelligence, whose One Life pervades the whole Universe. To realise this constitutes the Yoga of Genesis. This realisation is achieved (1) by controlling desires and their source the 'senses five', (2) by observing the fourfold Law of Life consisting of Duty, Prosperity, Love and Freedom; (3) by understanding the powers and properties latent in divers elements, that form the foundation-stones of the Universe; (4) by meditating upon the various aspects of the Deity and His *sakti*; (5) by studying the *Kosas* [sheaths] as well as manifestations of the Inner Soul and (6) by learning how various forces, physical, psychical and spiritual, acting and reacting one upon another, form the living, ever-growing Body of the Universe. The following chapters throw useful light on these and similar psychic and spiritual problems of life.

CHAPTER II.—YOGA OF THE PURPOSE OF BODY.

SUTRA 1. The one purpose of Body-building is to realise therein the Supreme Self.

After attempting to master the Yoga of Genesis, at least, in its theoretical aspects, for a month, take up, for study and meditation, the Yoga of the Purpose of Body.

The Sadhaka who treads the Path of Yoga (Spiritual evolution) looks upon his Ideal God as Yogiswara. If his spiritual Ideal is God the Mother, he loves, among Her many Names, the Name of Yogini or the Lady of Evolution. God in His or Her aspect as Yogiswara or Yogini is the author and director of the Universal Evolution. The Sutra before us tells the Sadhaka that the supreme purpose of Body building for a Yogi should be self-realisation. Self-realisation means the realisation in the self [the Individual soul] of the Supreme Self [Paramatma or the Universal Soul] of which the former is an integral part [Amsa]. This realisation, says the Sutra, should be achieved in the living, ever-growing body—the human form divine.

Always look upon the body as *Brahmalaya*, the Temple of the Eternal or as *Vishnupura*, the Abode of the Immanent and Transcendental One, or as *Sivapura*, the Mystic City of the Mighty Lover Divine. Thus spiritualising the material body, learn to build it from within. Make it pure; keep it pure, vowed to Brahmacharya [the law of Purity] that it may no longer veil the Great Within of Being's Love. This Sutra strikes the keynote of this chapter—the Yoga of the Purpose of Body-building.

SUTRA 2. Know ye of understanding that all sense-perceptions are due to the body.

Remember this and the preceding Sutra whenever the 'senses five' tempt you to abandon the straight Highway of Kayasiddhi Yoga and to stray into crooked lanes and by-ways of snares and delusions.

SUTRA 3. The only aim in this body is for the Embodied One to live and labour in joyous Union with the Good and Mighty Lover Divine.

According to Sivaraja Yogis, Sankara is the Supreme Lord of Evolution in His aspect as the 'Good and Mighty Lover Divine.' 'My Lover works and I work; He lives and works in and through me, in body, mind and spirit', is the motto of a true Kayasiddha.

SUTRA 4. The meaning and purpose of life lies in renouncing the ways of the wicked and treading the path of the pure.

To realise the 'Good and Mighty Lover Divine' in life—in thought, word and action—is an effectual spiritual means towards 'renouncing the ways of the wicked and treading the path of the Pure'—which is so necessary for the Evolution of the 'Soul-body'.

SUTRA 5. No embodiment, no sense-perception—such the experience of embodiment.

The former part of this Sutra is explained in Sutra 2. The object of 'sense-life' is experience. All our knowledge and wisdom—physical, psychical and spiritual—is based ultimately upon experience. Knowledge derived from sense-perception is based upon the experience of embodiment. Thus knowing learn to control, build and exercise the physical senses.

SUTRA 6. If mind becomes spotless and pure, body reflects the Lord Within.

Under Sutra 1, we have explained how a pure 'soul-body' built from the within of Being can 'reflect the Lord Within'. To build such a body, it is absolutely necessary to make spotless and pure the *Manas* which is a subtler body and of which the physical body is the materialised product, especially, by sense-control and mind-building regularly practised.

SUTRA 7. Body, desire-evolved, experienceth sound and other sensations.

Body or the physical man, according to the Yoga Philosophy, is thought-created or rather desire-evolved. Sound and other sensations refer to the experiences derived from sense-life.

SUTRA 8. Life's stay is body's purpose; seek within, without doubt, the Life Eternal.

Remember that Life or Prana-sakti is the jewel—that body is but the jewel-case. Remember that your life here should be loved and lived as part of the One Divine Life Everlasting.

SUTRA 9. The one and only object of the body is to fearlessly seek the Lord of Plenty.

While building the soul-body from within, constantly suggest that you are building it as the Mystic shrine of Eswara, the Lord of Power and Plenty. Thus you win through Body-building Prosperity and Freedom, rooted in absolute fearlessness or courage, physical, mental, emotional, moral, psychical and spiritual.

SUTRA 10. The purpose of the food-formed sheath is to reveal the Ancient within.

Body is called *Annamayakosa* or the food-formed sheath of the self. The food we eat, if properly digested, absorbed and assimilated is converted into blood, the 'river of life'. Blood becomes the various parts of the body which is the outermost sheath or the overcoat of *Atma* the real man. Pure food makes pure blood and pure body. By *Satwik*, food and exercise involving Parnayama, Will-culture, etc. body becomes more and more spiritualised and perfect harmony may be cultivated between mind, the inner body and body the 'materialised' organ of thought. Then both mind and body become a mirror, spotless and pure, of the *Atma* who beholds therein her own Ancient and Inner Master. This is or ought to be the purpose, according to Avvayar, of the Yoga of Body-building.

SUMMARY

The Supreme Lord of Yoga—of Genesis and Evolution—should be realised, above all, in the body, by the Yogi who treads the way of Freedom. The Yogi should build his body, as it is the boat which carries him safely across the sea of *Samsara*. Let him build his body remembering that its main object is self-realisation. Self-realisation means for you (1) realisation of the Supreme Self and (2) realisation of yourself, the real person, as part of the bright, incorporeal self. (Sutras 1, 9 & 10) Build the wonderful machinery of the body from within, striving to control sense-perceptions as far as possible. (Sutras 2 & 5). While exercising the body and learning to control it, remember that you live and labour in joyous union with the Good and Mighty Lover Divine.

renouncing the ways of the wicked and treading the path of the pure (Sutras 3 & 4). When the 'mind-mirror' becomes purer and purer, the body, evolved by the pure thoughts and right desires of the mind, becomes the 'spirit body', reflecting the Inner Ruler Eternal. (Sutras 6, 7 & 8).

ABOUT SADHANAS

In all the Sadhanas or practical exercises relating to the Art of Body-building, the following hints may be found useful.

1. The sadhaka may follow any recognised system of Body-building regularly, carefully observing moderation.
2. Let your ideal be—not muscle development, etc.—but the building of the 'soul-body' which may help you towards self-realisation.
3. Remember that the soul-body is built from within and that it is built by the steady practice of self-control.
4. Never forget that the body you are building is an indispensable tool for the spirit (the real 'You') to work with, in this sense-world.
5. Suggest during exercise that you (the Inner Ruler) exercise the body in joyous Union with the Good and Mighty Lover Divine.
6. Let correct, deep and rhythmic Pranayama exercises accompany the body-building sadhanas. They give you more and fuller Prana-sakti which maketh whole the body, maketh glad the heart and maketh clear the head.
7. Think not evil or impure thoughts, especially while exercising. Observe Brahmacharya as far as possible.
8. See that the physical overcoat veils not the Divine in you. Constantly affirm, especially during Sadhana, that body serves but to mirror the Lord of Heart's devotion.
9. Feed the body with pure food, pure thoughts, pure desires, pure and beautiful ideals, etc.
10. Remember that body is the 'materialised' product and organ of the Manas—that it is thought-created and desire-evolved, and that body and mind, when properly exercised and controlled, constitute the Mystic Mirror, reflecting the Eternal Master within.
11. Spiritualise the material and materialise the spiritual. Such is the one constant rule to be observed during the various sadhanas for body-building.

P. S. A.

Where we are come from and Where we are going to?

C. P. A.

Where we are come from and where we are going to is a question which opens up the whole avenue of the world before us and also the life of man on earth which has been a subject of much controversy. This subject is one which cannot be answered by any mortal man unless he has studied carefully the doctrine of Buddha who has solved the problem. To understand the doctrine it requires a deal of careful and thoughtful reading. Except in very rare instances, men have not the patience and time to read and understand it in all its details in the midst of all the worldly concerns of life. Yet I think it would pay to investigate this problem and to have some idea what the future of a man can be. Men care not very much for metaphysical studies in view of these studies not affording them a definite idea of things sought to be explained in them.

This is true to a very large extent. The science is not at fault in that account but the man who has not the patience and time to read and understand it. The direct methods of making money by the profit and loss system cannot be applied to a study of metaphysics. That is a study for worldly gain and the mind of man is more impressed in it than in a study out of which he gains nothing pecuniarily in this world. Gains in a future life man has no conception of and hence his investigations in those lines of thought are sadly neglected by him. The wish for fame and wealth is the predominant feature in man. No man is free from such vanity. It is however very strange why man is not struck with the ephemeral nature of such things and does not seek for a gain which is more tangible and permanent in its nature. Men die leaving heaps of wealth behind them. Nothing is carried away from here. He goes away empty-handed. Then, why is this craving for money which has no value in the sense that it cannot be taken away?

The more you think of these desire in man for things which are simply giving him a very fleeting satisfaction the more you are convinced of the utter futility of wealth which binds him to this world. The infatuous craving for wealth is the desire which is clinging to them.

Now the important question which must among other things satisfy your mind is whether man has a future. Unbelief in a future will lead to the clinging of this ephemeral pleasure, a belief in it will make you to

take worldly wealth with a certain amount of disgust and indifference. There cannot be a future unless there is a past and there cannot be a past without a present. So, present, past and future must exist without which man can not see how he can reconcile himself as a being living on earth with the doctrine of his future life in his hand. Had man a past, has he a future and what is his present life on earth? What is he sent here for, who sent him here, what business has he to be here? Is he entitled to this place as a matter of right, or is he remaining here with the leave and license of any other or others who are responsible for his being here? Are there such persons having control over man? If so, what is the extent of their powers etc. will be questions which will suggest themselves to an enquiring mind.

Is there a God who has an influence over mankind for good and evil and whether their joys and sorrows are a divine visitation are also questions which are being daily asked and answered by man according to the extent of his knowledge and belief. People are, however, not quite satisfied with these explanations as no explanation can be given free from doubt.

Therefore, man is beginning to doubt everything, believe nothing and eat, live and die. This is what is happening in the world. The why and wherefore is not a question which can be easily explained but it can be realised if you think patiently and watch carefully the course of events.

The world which unfolds to the view such a grand panorama of things will suggest to your mind that it is the work of an architect. If that is so, what explanation can be given to the theory which has often baffled man? that sorrows and pleasures and joys are not in proportion to the good acts done by man and the good acts which he can shew in his own way to be understood by others as having been done by him.

The theory of goodness and mercy of a personal God cannot tally with the presence of suffering among good and pious men. The man in his wildness suffers as much as a man in the mansions of civilisation and refinement. The mystery is simply oppressing to a mind when these things cannot be explained. Thereby man becomes irreligious and thinks only of his own enjoyments in this world. To satisfy the curiosity of man a veiled explanation of a theory where a clear elucidation is desired meets with disappointment and from the cradle to the grave man lives in doubt.

To say there is no God is to offend the Christian and to say there is a God is to offend the Buddhist. This is the tendency prevailing in man according to his faith or dogmas. The theory that there is a God and there is no God will leave the matter in doubt which leads man to run away for religion. No achievement is possible with man if he does not lend his ear to reason and reason himself to discover the truth. I say there is a God, but this God is goodness, mercy, benevolence and an embodiment of all good virtues. Justness is his watchword, and uprightness is his armour. He is not a partisan in any cause. He holds the scales of justice evenly. He is above prejudice and nothing would satisfy him except a life of righteousness and holiness. If there are men of this type in this world, is it wrong to call them godly? These are the attributes of God and surely the man who is possessed of these attributes is himself godly. Can you say anything against it? Does it not satisfy you then that godliness in heaven can exist on earth as well? This can hardly admit of any dispute in the Christian mind. Well, if men there be of this description in the world with the attributes of a God are they not respected and honoured as good and holy men? These men are gods on earth who take birth as Gods in the heavens. Such are the potentialities in man. This is the god-idea which should appeal to any reasonable mind. If the disputants dispute simply for the sake of disputing there can be no chance of getting at the truth, but if you only bend your mind to reason then birth will appear before you without much difficulty.

In man there is the God and Devil, that is to say, good and bad. No outside force can affect him. He is not here under the influence of other forces, but his own. His own force brought him here, and his own force carries him away from here. The misconstruction placed on this theory is regrettable. The man who is a bundle of his own acts emanating different forces either good or bad produces results either good or bad. He has no beginning and no end, as the world has no beginning and no end. Nobody brought him here but himself. Nobody is responsible for his sufferings, but himself and nobody is responsible for his joys but himself. He is the maker of his own joys and sorrows. There is no giver of goodness or evil to man but himself. Man has a power of his own which undermines all other powers. Then why should man bring sorrow upon himself, as no man would like to do so? Yes, that is so, but his acts govern him, he cannot govern his acts. If he does a good act it has a force to do him good, if it is a bad act he had done it has

equally a bad force to affect him badly and he cannot by any means prevent these results. Man is here to-day by his own acts. Nobody brought him here. Nobody can remove him from this place but his own acts which contributed to that end. Acts produce the man, acts take him away. It is plain therefore how we are here to-day. We are here to-day by the force of our actions. We enjoy happiness by the force of our past good acts, we suffer by the force of our past bad acts. This is called Karma by Buddha and God by Christians.

The present life of man is the result of his meritorious acts done in a past life. To be born as a man, acts of merits are necessary. No man can be a man unless he has done meritorious acts in his past life. Born as a man by virtue of his acts of merit in a past birth he has a mission to fulfil in this world. This mission is to do good to himself and mankind so that he may qualify himself for a higher life. His mission is not one which should be looked upon by him with indifference. His sole care should be to make himself worthy of his being born as a man, so that he may not come down in the ladder of life, but go up in it accumulating greater merit not to bind himself down to this world, but to be born in a higher world where there is less pain and greater happiness. In those worlds too, though beings live much longer than man on earth, yet he is subject to the change called death, as in this world and is liable to be born in a higher or lower world according to his merits. This round of birth goes in this manner followed by the round of death or change.

The *summum bonum* of existence of the Hindus is the birth in higher worlds called Devalokas, but Buddha goes a step higher and has pointed out to the world that there is a higher state of greater bliss called Nirvana, where there is no rebirth. Birth in the heavens or on earth is attended with pain and sorrow and the howl of man why he is born there and why he is suffering is not heard in the heaven of Nirvana. The wisdom of sages and adepts did not give a clue to the discovery of this state, but the piercing vision of Buddha did. The roll of fame which men seek and the intrinsic value of it which impresses them with in the world cannot go hand in hand with the glory of a Nirvanic bliss.

Interest in matters worldly should not be taken in hand with a spirit clinging to them and greed for gain or fame by unworthy means which should be distinctly absent from a mind leading a holy and spiritualistic life. As a worldly man the matters which engage his attention are many

and varied and the love for gain impresses the mind so much that the means employed to gain them are lost in unfair and unworthy channels in which they go and make such motives visible to the world. The danger of such a course is not a matter that is necessary to be dealt with as it seems a life not only in this world, but also a future state which it enters.

These matters are lightly considered by men whose minds are too engrossed in the greed for gain and fame until they find to their great regret that such a life has earned for them a continued state of suffering. Man does not see what is there in store for him. Desire and longing for things mundane which dazzle before him screen the danger which is ahead of him. This desire lays a trap for him which he cannot see until he falls into it and suffers in it. In this wide world where there are no men who consider the truth of these matters the sin of ages accumulates into one consolidated mass which overpowers the force of virtue which is very small, and there are as a result desire, ambition, pain and woe, murders, lust and savage war which sweep away nations by means which are terrible to describe.

This is now happening in the world and yet the eyes of man are not open to this danger. The magnitude of this sin is not yet realised by man to draw himself out of this pit of suffering and pain. The elements composing such disastrous forces which work such ruin are the emanations of man's dastardly acts committed recklessly and thoughtlessly. This cannot have a good effect if men do not take into their minds to do as they are intended by the laws of nature to shew mercy, peace and goodwill which have a force in counteracting these evil forces. The man in his nakedness thought in the same way as the man to-day with his pretensions for civilisation and refinement and intellectuality.

What good has civilisation done? What effect has it in the minds of man if both are to think alike! Civilisation has given greater ambition to mankind and with it came greater desire which now ruins them and will ruin them for ever. Advancement should show greater meekness and gentility, should kill unworthy ambitions and make man look much loftier in his thoughts and aspirations. The mark of civilisation only screened the wickedness of man from our eye and covered his body from nakedness. The effect is much worse, as the mask has covered a multitude of sins with his body.

If man takes half the pains for the equipment of his mind which he takes for the adornment of his person (which is after all a mere carcase) the world will not be as it is to-day. If he only learns to think wisely and act prudently and learns to love his neighbours as himself, a reign of love, peace and contentment will take the place of one which is now full of discord, strife and bloodshed. This is the *mitrya* taught by Lord Buddha or love taught by Jesus Christ.

Both Buddha and Christ shake hands on the same platform but not man. The distance of man from the doctrines is very great but man still quarrels to establish the difference in the two doctrines rather than acting up to them. What does it matter if Rome is your goal if you reach it by going through any of the roads that lead to it? The weaving of mats with fibres of different colours give them not only durability but appearance as well. So the mat which is so woven is not to be cast away simply because it gives different colours or that it is too gaudy if it is only durable. In this case it is not the colour but the durability of the mat which makes it serviceable. Christ has woven his mat with fibres of different colours, that is to say, with allegories and parables, but Buddha wove his mat with one kind of reed that is *straight reasoning*. Both lead to the Nirvanic sleep if you lie on them, so that if one is accepted the other cannot be rejected. There can be no dispute over this, but yet disputes are interminable. Man's life is too short for this kind of thing. In the main there is no appreciable difference between the two doctrines if you read them with care, but what is regrettable is the distance that man keeps away from them. Church service is a social function, *poya* day ceremonies in Temples are a big tamasha. There is more distraction than devotion in these ceremonies. Prayers are offered, but are not heard, flowers are offered but no result. You lie on your mat with your night dreams of envy, anger, jealousy, desires and your selfishness of consummate vanity and pray to God to help you to get rid of them but there is no effort on your part to shake them off. God has pointed you out the way to throw them out and so did Buddha. That is all what they could have done. The rest is left to you. What is left to you you have not done. Like a helpless child you cry to God and Buddha to help you, but they cannot do anything more than what they had done for you. Look to yourself for your salvation 'for the Kingdom of Heaven is with in you' says Christ Jesus. The Kingdom, its power and glory is in you. There is no more reason why you should look to God for help when all the excellences of life are in you.

The 'One Far-off Divine Event'

D. P. SAKSENA

Bilwa Mangal leads a very dissolute life. When he first appears on the stage in the company of his flattering friends he discloses the feeling that sways his entire being—his wild passion for the harlot, Chintamani. Singing, dancing, love-making are his sole occupations of the day. The Brahman-boy Mangal, that appears and strikes a note discordant and incongruous to the votary of lust, he kicks out of his presence. Even on the *Shradh* day of his father he madly proceeds to the abode of Chintamani, crosses the waters riding on a corpse (which he assumes to be a log of wood), and climbs the balcony by grasping the tail of a huge serpent which he mistakes for a rope.

In the meantime, however, Chintamani has been totally changed in mind. She is no longer the whore she formerly had been, but has turned perfectly devout and religious and strongly reprimands her lover for the maddening passion that has so long directed the energies of his mind into the wrong channel. A discovery of what the objects truly are that have helped him to Chintamani awakens within him a recognition of the enormity of his sins and he there and then resolves to devote the remainder of his life to the service of his lord—Shri Krishna. Thus is restored to us Sur Das, a reformed sinner to sing to us the praises of the Lord and teach us thereby the means of Soul-Purification. It is thus that this soul has been saved and made to approach nearer to the Soul of the Divine—in which to finally merge itself.

The same thing happened to Valmiki and others. The recognition of the Divine Element within us must come one day—come it soon or come it late. But it is only through the portals of suffering that we can gain entry into the Temple of this sublime Truth. Suffering—not that which kills and destroys—but that which chastens and purifies, makes the individual look within and discover the reason why that suffering comes. The whole creation as the great poet has sung moves to one great goal, and as the Power that has created us is a Benevolent Power, it has by that Power been ordained that Blessedness should be arrived at by all—one day. We, Hindus, believe in successive births and hold that this purification would be attained—not possibly in a single birth but in very many successive ones—provided that the soul go on adding to its store of goodness. There are a few—favoured of Bhagvan's—to

whom the awakening has come all of a sudden. Rather by contrast with the previous folly and wickedness the change of conduct is all the more speedily wrought. But the conviction and earnestness of the feeling are there—in the human bosom and thereby we are destined to be saved. The whole race—nay, the whole creation—is moving slowly but steadily to one sure goal and the Perfect Bliss must by all be attained. The favoured few may have the Divine Light at once; but, ordinarily, we have to wait and receive the purging of our sins through successive births before we can achieve this end. Arthur was filled with a Divine longing to establish the Kingdom of Justice on earth, but he and his work had flaws, which could not be amended in one life-time. So he was temporarily to pass away, and then coming again establish on a more firm footing the Kingdom of Justice and Truth.

When you see your fellowmen immersed in joys and carnal pleasures let them alone. The time has not yet come for them to recognise the Divineness of man. Wait, wait, wait. They would grow disgusted with these frivolities one day; and as surely as the night follows the day close upon the heels of a heart-felt regret would tread the recognition of the Divineness of their origin. Salvation must be attained by passing through tribulation alone.

Happy indeed is the mortal who has commenced starting on this road at an early hour, for to him the journey is neither long nor tedious, and he would attain to calmness of repose at the Inn very soon.



The State's Need of Phrenology *

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

The extent to which Phrenology may benefit the state, or to speak more broadly the Nation, has never been fully realised. Public authority has always been tardy in its acceptance and support of the science; yet the state's need of Phrenology is evidenced in nearly every department of governmental administration.

The practical phrenologist is daily advising and helping the working classes, and the business and professional classes; and the valuable services so rendered are constantly recognised and followed with successful results. If this can be proved, as it certainly can, by personal testimony and practical results, why may not Phrenology be applied to the higher functions of the State? In every important transaction, whether pertaining to the State or otherwise, that has to do with the engaging and employment of men and women, the economy of brains and ability, and the placing of the right man in the right position, Phrenology is absolutely essential and necessary if the best results are to be obtained. If Phrenology is successful in estimating the brain development of a child, and predicating its prospective abilities, its capacity for acquiring education and training, adaptation to pursuits and possibilities of success, while the brain is but little advanced beyond its embryonic state, then it should assuredly be an easy matter to diagnose the brain capacities of older persons, and show their intellectual fitness for positions ranging from the lowliest to the very highest, including Ministers of State.

It should be insisted upon by the electors that every candidate for parliamentary, municipal and other state and public positions should be subjected to a phrenological examination, and the best fitted according to the formation of their heads and the volume and quality of their brains should be elected; it would save an immense amount of unnecessary competition, trouble, misunderstanding blundering and expense, I can assure you. I have tried it on some of the candidates for the Brighton Town Council years ago with satisfactory results. Phrenology should be utilised in this way regularly in every town and city; and in the same manner it should certainly be applied to all candidates for parliamentary posts.

* Delivered at the British Phrenological Congress, Essex Hall, London, November 9th, 1917

Organisers and builders of big business concerns have awakened to the value of brains as an asset in business efficiency. The State needs to be awakened to the necessity of brains in State efficiency. It is becoming common language now in the daily newspapers and magazines to talk about 'Brain Capacity'; 'How the present war can only be won by the best brains and consequently the strongest effort'; 'How the public waits for signs of growing grip and brains of the highest order at work on organisations—the brains of organisers of victory'; 'How to avoid putting square pegs in round holes'; and other similar expressions, and yet, so far all this pleading for the need of brain efficiency in statesmanship and public affairs amounts to little more than mere talk. The authorities and those in command have no scientific formula by which they can calculate a candidate's brain capacity or his intellectual grip and ability, nor will they ever have until the phrenologist is called in to their assistance. Seldom is there a dearth of prospective candidates for governmental and official posts, many of whom may possess high sounding credentials; these are frequently tried and found wanting, and others are installed in their places in rapid succession, while the efficiency of their departments lags and suffers to an irretrievable extent in some instances.

There is a remedy for this deplorable state of things, and that remedy is Phrenology; and the sooner it is recognised the better will it be for the State and the Nation. Phrenology may be relied upon in the selection of the right man for the right place.

State ministers ought to be chosen according to the formation of their heads, which is an absolute indication of their brain capacities and abilities; and not merely upon personal influence, credentials or reputation. Reputation is not always a sure indication of character or ability. A man may have a good reputation, while his brains may be weak, and his character quite unreliable; or he may be mentally fitted for something different.

In our search for the cause of failure we find it in the fact that so few people are in their right place in the world. A man may be a success in some other calling, but a failure in the one for which he is designated, and generally so haphazardly chosen.

There should be State phrenologists; and the services of the phrenologist should be requisitioned for every department in the State in

which large numbers of persons are employed, so that the best and most suitably endowed for the work required, may be selected.

The value of vocational guidance has been recognised for some time, both here and in America, but vocational advice lacking the phrenological diagnosis of brains and ability is incomplete. Phrenology is the most important department of vocational guidance, and it should be employed not alone in business and state concerns but also in the school.

The practising phrenologist is a valuable asset to every community. There should be at least one phrenological practitioner in every town and city in Great Britain; and in fact in every town and city of the world. Wherever phrenology is honestly practised greater prosperity will prevail, because the existing mentality of citizens will be better known and more fully utilised. The municipal authorities and the trades-people and residents of every town should encourage the establishment of a phrenological institution in its midst, where they can take their children and know for certain their mental abilities or deficiencies, and in what they can best succeed. In cases of the poorer classes, who may find it difficult to pay the necessary fee, these should have free coupons from the local municipal authorities entitling them to free delineations; and the local authorities should undertake to subsidise the phrenologist for services so rendered. The community would be amply repaid by the economy of brains, and the better mental growth and services of its citizens. This will be done in America long before we adopt it unless we soon commence.

It should be insisted upon that phrenology should be taught in our schools. It has been suggested that it might be adopted in the place of German; it would certainly be more agreeable and fascinating and more useful. The utility of Phrenology in our educational curriculum cannot be over-estimated. It should be taught as a necessary subject along with science, the classics and modern business education; and there should be a Consulting Phrenologist attached to every school, to advise regarding the children's mentality and their capacity and adaptation to the different kinds of studies. We shall never make the best of our children mentally until we are rid of the idea that one and all can be taught the same, and on the same lines. There is as much difference in children's mental developments and their cranial capacity,

as there is in the vast accommodation of the Palace as compared with the primitive cottage or a dug-out. You may standardise the Nation's ships and boots and clothing, but you cannot standardise brains.

The authorities now recognise the need of the medical man, the dentist and the oculist in our public schools to inspect the physical conditions—the eyes, teeth and general health of the children. All this is good and necessary, yet there is a greater need of the mental specialist—the phrenologist to inspect the mental conditions and advise regarding the children's aptitude, ability and fitness for study and the educational tasks allotted to them.

The ravages of the present war having so depleted the manhood of the nation, makes the educational welfare, health and mentality of the nation's children a matter of serious concern at the present time and will necessitate still greater care and vigilance in all these matters in the near future. We shall have to take every possible care of our growing boys and girls; they are more than ever the most valuable asset the State possesses.

Phrenology would be immediately useful to the State in choosing the most efficient soldiers and sailors, Army and Naval Officers, and doctors; in selecting the best mechanics, both for the army, naval, air or home services, munition workers, organizers, diplomatists, the best types of students for medical practice, and surgery, chemists, dentists, state service, or scientific research. It would be helpful in a more satisfactory solution of the problems of the conscientious objector, in detecting the fraudulent from the honest, assumption from reality; and in deciding the best and most suitable future occupations and careers for our home coming physically disabled and blinded soldiers and sailors. In all these and many other matters materially affecting the State's progress and efficiency, Phrenology could be beneficially employed.



STUDENTS' DEPARTMENT

Personal Magnetism

The two co-ordinated manifestations of Nerve Force—the generation within the nervous system of a plentiful supply of nerve-force—the conscious projection, by the will, of that supply of nerve force into the personal atmosphere, and even to a greater distance under special conditions form the basis of the Physical phase of Personal magnetism.

By nerve force we mean the force strange and mysterious, which controls all physical movements and yet appears to be something higher than the physical itself. This nerve-force is something akin to Electricity or Magnetism and is hard to define. This is something different from the matter of which the nervous system is composed. The system is only a relay of wires and at best complicated reservoirs in which the nerve-force is stored. The ordinary nerves are mere wires for the force to move at the bidding of our will or at our subconscious mentality. Certain parts of the brain are great reservoirs of this nerve force as are the great groups of nerve matter called the plexi, the prominent of these being solar-plexus and the sacral plexus.

This nerve force is to some extent derived from the fresh food we eat. What the food gives is very little and quite insufficient to carry on the physical organism. The true source of the nerve force is the Universal ether which fills space. This is taken up and absorbed by the nervous system and stored away in its great reservoirs from whence it flows when required by the physical and mental needs of the individual. How this is absorbed is really a question; but it is very simple—being by Breath.

Now before going further let us consider the projection of nerve force beyond the limits of the nervous system. The act is simple. You know what is called 'induction' in case of Electricity. The same cause acts here and enables the projection beyond the limits of nervous system. This you may know better by the proof of the magnetic currents used in healing. The nerve force is at the reach of everyone but it all depends on your habits whether to acquire a sufficient quanti-

ty or not. You may by exercise store the nerve force but the secret is you should keep it in active condition readily available for the requirements of everyday life.

Preachers, lawyers, statesmen, orators and businessmen are those who strongly evince this power. You have heard these **Physical** people and have been struck with their speeches and carried away. It is not owing to the mere intellectual power of theirs; there has been something else strong and vehement. There are some who are well developed intellectually, still lack 'something' which impresses persons. You know the precious class—magnetic—possessed 'something' which we call strength and energy. It is not necessary that the person should be tall and well-built to show this strength. It is not this strength or 'Nerve Force' alone that constitutes Personal Magnetism. It is the combination of Physical Magnetism and Mental Magnetism that produces the full phenomena of Personal Magnetism. It has been said that there is an aura enveloping everyone and this is visible to the clairvoyants. When developed persons use their will, the thought current shoots forth and is visible. Hence this Physical Magnetism or Nerve Force is absolutely necessary to give the necessary strength to our mental magnetism.

Generation rather more correctly 'absorption' and distribution **Generating** of Nerve force will be considered now. This is done by **Nerve Force**. a systematised method of Breathing.

Establish your own rhythm in breath; i.e. 'Ascertain first the precise breath rhythm which nature has given you for use in moments of recuperation after extreme mental, emotional or physical strain; and then, second, practice the same voluntarily by assuming or acting out the mental and physical condition producing it, until the rhythm becomes fixed in your memory, so that you can easily reproduce it, instinctively when you wish.' Read this rule over and over until you thoroughly understand it.

You may find that the first indication of the recuperating breath-rhythm will be a long drawn out sigh, followed by a moment of rest, which, in time, if followed by an easy, though deep, slow, deliberate succession of in-breathing and out-breathing in perfect rhythm which will be accompanied by a feeling of increased strength and vitality of

mind and body. In this breathing do not try to count the time and do anything by 'so-called' methods regulating times. Allow nature to take its own course.

In this too it is better to follow Nature as far as possible as Nature's method is the best and the easiest. What is Nature's **Distributing** method? What do you do after you have been exhausted **Nerve** from doing any work which has required concentrated **Force** attention? It is always the yawn, the deep sigh, the measured breath and finally—the *stretching* of the muscles.

You will see this same thing when you get up from bed in the early morning. This stretching is the distribution of the nerve force to all muscles of the body. This is not a manifestation of mere laziness, weariness or fatigue. It is an instinctive action resulting from nature's recognition of the need of a fresh supply of nerve force and her rush to supply the needed energy. In this stretching there is a twofold motion, viz., (1) an extension and (2) a tensing or contraction of the muscles in the direction of drawing in the extended limbs or parts of the body. The extension movement results from tensing or contracting one set of muscles; the drawing in movements results from tensing or contracting the opposite set of muscles. The principal muscles of the body are arranged in opposing sets one being used to push out and the other to draw in. So this combined action enables the whole system to draw in the necessary nerve force. The stretching should be slow and leisurely and should not be overdone.

We shall now instruct you in certain forms of exercises designed to generate nerve force or physical magnetism both in **Nerve Force** absorption and distribution. Now before learning to **Exercises** distribute nerve force, you must first know how to absorb it. The absorption is done only through Breath Rhythm referred to in the previous pages. You must carefully note that every exercise for distribution must be preceded and as well followed by the practice of Rhythmic breath for a few moments. A sufficient practice in the distribution exercises will make you sensitive to the absorption. You must note that there is no hard and fast rule of breathing. The Rhythmic one should be as natural as possible. No special exertion to be felt. Of course, in the beginning, till you establish the rhythm some special exertion will be necessary. Do the exercises as they suit you.

Stretching Exercises.—

1. Lying on your back, extend your arms upward over your head, to their full extent—stretch them out easily but thoroughly as far as they will go. Then slowly pull them in. Repeat several times.
2. Stretch the arms sideways from the body—out and then in, several times.
3. Stretch the legs in the same way, several times.
4. Stretch the neck several times.
5. Stretch the hands and fingers, by moving the hands backward and from the wrist; clenching and unclenching the fist: opening and closing the fingers.
6. Stretch the feet and toes, in the same general manner as in the case of the hands and fingers.
7. Turn over and lie on your stomach, with the face down on the pillow or floor, and repeat the above exercise in this position. This will bring into play a number of muscles not employed in the former position.
8. Rise to your feet and stand with the legs spread out, the feet several feet apart, with arms extended upward and outward. This will bring your body into the general shape of the letter 'X'. Then rise to your toes and stretch upward as if you were trying to touch the ceiling. Repeat several times.



Periodical Literature

The last number of the *Arya* for 1917 has an essay on the 'Divine Birth and Divine works' as taught by the sublime and unique philosophy of the Bhagvad Gita. It is said that the work for which the Avatar descends has a double sense. The Gita describes the outward action of the Avatar as the restoration of Dharma by destroying evil-doers and delivering the Good. But this outward utility is not all. There is also a spiritual sense to the word 'Dharma' in which it means a law of religious and spiritual life. That is to say, an Avatar brings to all mankind a new spiritual message, a new law of growth of the Life Divine, a new gospel of God-realisation. Thus 'we see in the history of the Divine incarnations the double work and inevitably because the Avatar takes up the workings of God in human life, the divine will and the divine wisdom in the world, and that always fulfils itself externally as well as internally, by inner progress in the soul and by an outer change in the life.' The *Vedanta Kesari* discusses the sweet uses of the study and meditation of 'sacred poetry, as enshrined in *Sivananda Lahiri*, 'one of the loveliest hymns' invaluable for the Bhaktas devoted to the culture of pure and unalloyed Love Divine. As its title shows, God is Siva or the Ideal Lover, the vital principle or essence of Whose all-powerful Love is Ananda or Pure Joy to those who come unto Him alone for shelter. The object of the poem is to prove the superiority of Bhakti-Yoga to all other forms of Yoga, in the case of most of the aspirants....A rendering for English readers of *Vivekachudamani* or the 'Crest jewel of Wisdom' (a master-piece on Indian 'Monism or Advaita Vedanta') is given in the *Prabuddha Bharatha*. As a production of Sankara's genius the work will be found extremely useful as an excellent manual of Sankara Vedanta even by foreigners interested in the study of an important system of Hindu Philosophy.

Of the foreign periodicals, *The Journal of the American Society for Psychical Research* contains as usual fearless, and honest criticism, learned articles commenting on or reviewing books, incidents, etc. of psychic interestThe Editor of the *Harbinger of Light* publishes 'Leaves from my psychic diary' which will, we trust, be read with attention and interest by lovers of the 'Occult'.....The idea of providing oneself with a 'mental armour against death and wounds' is treated with ridicule by the *Asoth*, though every Mantra Yogi in India, well-versed in the 'hidden laws of being' knows the above idea is founded on facts in 'Nature'.....The *Occult Review* appears to doubt the antiquity of the 'Yoga Aphorisms of Auvaiyar'... 'Notwithstanding their curiously modern aspect', our Indian readers will know that the lady-mystic who composed these Aphorisms was the sister of Tiruvalluvar, the author of 'Kural' who lived at least eighteen hundred years ago. — P. S. A.

Review

Principles of Tantra : The Tantratattva of Shriyukta Shiva Chandra Vidyarnava Bhattacharya Mahodaya. With an introduction by Shriyukta Barada Kanta Majumdar. By Arthur Avalon. Published by LUZAG & Co. London. Price Rs. 12.

This is the second volume of the Tantratattva of Shriyukta Shiva Chandra Vidyarnava Bhattacharya Mahodaya, the 'translation of which is primarily the work of S. J. Jnanendralal Majumdar.' The author of Tantratattva passed on to fairer spheres of existence about the middle of 1916 A. D. He was a non-English-knowing pandit who dedicated himself whole-heartedly to the study and practice of Tantrik Sadhana or self-culture. A special feature of this edition is an important introduction by Shriyukta Barada Kanta Majumdar, an English-educated Tantrik scholar of Benares (the world-famed Kasi or the spiritual centre of India) who deals with the philosophical aspect of the Tantra from the point of view of one who is at once a rational scholar and a traditional believer. He examines the time-honoured tenets of the Tantrikas in the light of modern scientific and psychic knowledge and sounds on the latter his plea for justice to the mystical wisdom of the East, labelled the Tantra. Well has he pointed out the need for a careful study of Tantrik literature, from the original sources or authorities themselves, supplemented by faith and devotion as well as the guidance of a living master or Sadguru. In touching upon the Philosophy of the Tantra, S. J. Barada Kanta Majumdar speaks of the religious, rather than the magical standpoint of the Tantrika—of the path of the *Mukta* rather than that of the *Siddha*. The learned editor, Arthur Avalon observes at the outset that 'there are to be found described in the Tantra, practices (magical) which have nothing to do with religion in its proper sense, and are indeed opposed to it. Though it is true that such may be deemed obstacles in the path to Freedom (Mukti), the Mantra Yogins of India believe that the Mantrik Sadhana, at any rate, is not necessarily to be condemned as 'obstacle', as the *Siddhis* flowing therefrom may be utilised for healing and blessing one's fellow creatures by a pure-hearted Sadhaka who studiously avoids the left handed path (Vama Marga). The volume before us contains chapters on Mantra and Lettered and unlettered sound, on the Gurus, including women-gurus (a special and valued feature of the Tantrik Faith and Philosophy), family Gurus, the characteristics of disciples, the time for initiation, etc. and on worship including worship in general, outer worship, ceremonial worship, ordinances relating to worship, etc. There is also an instructive chapter on the 'Play of Gunas' where the author has boldly criticised the modern mania for false esotericism, a feverish anxiety to discover or invent hidden meanings in and allegorical interpretations for plain statements found in the Sastras, about the devatas or shining ones, their invisible *lokas*, the *lokas* or planes of the departed spirits, etc. English readers interested in Mystic Hinduism will, we doubt not for a moment, cordially thank the translator and the editor of the work for the intellectual and spiritual treasure unveiled therein for the first time.

— P. S. A.

THE KALPAKA

An Indian

ic Review

thly

Dr. T. B. SANJIVI,

EDITOR.

Notes of the Month

The cult of spiritualism is spreading all the wide world over. The other day, a special representative of the *Daily Express* called on Mrs. Coates, a favourite medium of the late Mr. W. T. Stead, who, as a normal clairvoyant and trance medium, claims that she can describe the dead to a selected circle and give messages to them from their departed relatives. She believes in the idea of guardian angels or particular good spirits (*Upasanamurtis*) looking after individuals here on earth—an idea which, I think, is quite familiar to the students of Practical Mantra Yoga. She also maintains rightly that the spirits of the evil dead have the power of returning and entering into the bodies of the unguarded living. All that she asks for a successful seance is a spirit of earnest attention on the part of her auditors (without which no psychic experiment can ever succeed in public) and a comfortable seat for herself, the need for which any student of Patanjali's Yoga Sutras or other treatises on yoga can easily understand.

Sir A. Conan Doyle sounds a note of timely warning in the *Daily Express* against 'a discussion of the conditions of life after death conducted on comic lines.' He believes that spirits and angels are not nude, and that robed spirits have actually been seen and photographed under strict test conditions—a statement which a Hindu well-versed even in Puranic lore can accept, without treating the same as particularly humorous, as people in the west appear to do.

3. The duty of those who have plenty lies in helping their poorer brethren.
4. Wisdom wedded to character makes the mark of the true Brahmana.
5. To always right the wrong is the glory of sovereign power.
6. Constant increase of well-gotten wealth is the virtue of commerce.
7. The desire to live by honest labour is the principle of labour.
8. The clear vision of coming events is the ideal of ministry.
9. Heroism is the life-breath of heroes.
10. Hospitality is the essence of a Home.
11. To live in harmony with their lords is an ornament to lovely ladies.
12. To lovingly nurse her husband is the beauty of a virtuous wife.
13. Study, contemplation and self-control—these are the ornaments of the wise.
14. Honest poverty is an ornament to the poor.
15. The palmyra bears fruit, big, sweet, round and ripe. The seed thereof, though it grows skyward so mighty and high, affords not shade sufficient even for one.
16. But the beautiful banyan bears but small fruit; the seed whereof, though smaller than the tiny little egg of a little fish living in the tank of cool water, affords shade sufficient for a king and his army consisting of huge elephants, splendid chariots, horses and soldiers.

And so,

17. All great men are not great.
18. All little men are not little.
19. All children are not children.
20. All relations are not relations.
21. All wives are not wives.
22. Even when boiled, cow's milk loseth not its flavour.
23. Even when heated, true gold loseth not its lustre.
24. Even by grinding it, sandal-wood loseth not its smell.
25. Even when burnt, black 'ahil' [eagle-wood] yields not bad odour.
26. Even when stirred up, the mighty deep becometh not muddy.

27. Even when cooked with milk, the wild gourd loseth not its bitterness.
 28. Even when mixed with many spices, garlic emits not a pleasing smell.
 29. Comradeship of great souls, though formed only yesterday, stands today deep-rooted like a mighty tree.
 30. Friendship of foolish ones, though apparently a century old, taketh no root in the heart, even like the duck-weed in water.
- And so,
31. Greatness and littleness come from our own selves.
 32. It is the duty of the great to cordially forgive all the little faults committed by the lowly.
 33. But seldom we see even the great ones putting-up with the lowly for their grave faults and failures.
 34. It is good to learn, good to learn.
 35. Even in poverty, it is well to learn.
 36. One poor in knowledge may boast of his position and wealth. But he is to be pitied, being but an empty husk in a bushel of rice.
 37. One may be vain of his caste or colour; as based upon the accident of birth, but if he be not high in wisdom, he is but a man of low estate.
 38. The wise are to be revered, regardless of all arbitrary social distinctions.
 39. A true king loves the truly wise.
- Therefore,
40. Better to be childless than to have children void of learning and good manners.
 41. An elephant knows naught of charity or virtue.
 42. A cat knows naught of duty or benevolence.
 43. The wise are not slaves either to pleasure or pain.
 44. The white ant knows not of prosperity or honour.
 45. The crocodile makes no difference between deep and shallow waters.
 46. Fools have neither fear nor shame.
 47. The sick at heart love neither days nor weeks.

How has Spiritualism affected modern Christianity? We find that an increasing number of Christian thinkers are just becoming interested in the subject. It is taxing the thought of the few, stirring the feelings of some, engaging the attention of many, among the clergy as well as the laity. Some Christians, apparently enamoured of modern spiritualism, think that 'if the Church of England were to expunge spiritualism from the Bible there would be nothing left worth having.' On the other hand, the bigoted Christians condemn spiritualism as the work and worship of Satan, alleging that spiritualism, with all its mediums and seances has not one iota permissive basis in the whole of the Bible. They also contemptuously reject the teaching of spiritualism that 'no souls are utterly lost,' believing that all those who offend the 'Son of man' are to be cast into a furnace of fire.' Dr. J. A. Fleming, F.R.S. writing in the *Church Family Newspaper* dwells upon the dangers of spiritualism and necromancy from the viewpoint of the orthodox Christian Faith. But the Rt. Rev. Bishop Welldon thinks Spiritualism is likely to fortify the metaphysical and spiritual position of the Church. The truth, judged by our standards and traditions, seems to be that Jesus the founder of Christianity who claimed to do his marvellous works through the power of the indwelling Father was himself one of the greatest of mediums or mediators between men on the one hand and spirits as well as the Father of spirits on the other.

According to the Rev. L. W. Fearn, 'psychic communication is an elementary method of partial intercourse with the souls in the immediate psychic spheres.' 'If rightly asked it may possibly lead to fuller and more complete realisation of the meaning of the mysteries of life.' As safeguards against danger have been mentioned, right intention, beneficent motive, right conditions and sanctified atmosphere, the most suitable surrounding for such experiments being afforded by a sacred place (Abhyasa Griha), mediums should be discerningly selected and reverently and scientifically trained, proper mental and moral conditions being conductors of the subtlest forms of Sakti

When lifted to the highest possible level, psychic communication becomes a kindergarten means of education and preparation for communion with the heavenly ones—a light on the Path to the open door

that reveals before the Sadhaka's bewildered gaze the ineffable wonders beyond the psychic realms reserved for those Bhaktas who dedicate themselves whole-heartedly to Divine love and service. But these are truths, in the words of Prof. Sir. J. C. Bose, 'which will remain beyond even the supersensitive methods known to science.' 'For these we require Faith (*sraddha* born of *Gnana*), tested not in a few years but by an entire life' Truly, as Bose points out, 'when one dedicates himself wholly for a great object the closed doors shall open, and the seemingly impossible will become possible for him.'



He only can behold

D. P. SAKSENA

He only can behold
With un-affrighted eyes,
The horrors of the deep
And terrors of the skies'.

I was irresistibly reminded of these lines on looking at a theatrical scene presented before the audience in the play of *Sur Das*. The night was far advanced and there was perfect stillness round the palatial abode of the harlot Chintamani. Underneath one of the balconies where the woman lay asleep there were rippling waves of a huge expanse of water lit up by the rays of the full moon in the background. It was an hour when to quote Shakespeare 'Nature seems dead, and wicked dreams abuse the curtained sleep; witch-craft celebrates Pale Hecate's offerings, and withered murder, Alarum'd by his sentinel, the wolf, whose howl's his watch, thus with his stealthy pace, With Tarquin's ravishing strides, towards his design. Moves like a ghost.' It was such an hour when Bilwa Mangal thought of the plan of swimming over to his sweet-heart seated on the dead body of a woman!

How unpleasant to conceive the actual state and condition of his mind! To him the moon had no charms, the waters conveyed to him no pleasant sound. Nature aglow with Divine lustre was to him a blank. To him there was no pleasantness except the semblance of that procured by his own diseased fancy—meeting Chintamani. It was natural for this guilty soul to select the corpse and use it as a raft to steer over to the

Similarly, it asks him to control and strengthen Manomayakosa (the mind-body) and other subtle bodies of the self. No *Kosa* should be neglected at the expense of another; each should realise its own native strength to discharge its duty in the name of the Lord Within and for the sake of the evolution of the individual spirit or *Jivatma*. Let the student remember that all the *kosas* or coverings are the indispensable instruments of the inner ruler who should be looked upon as their friend and master. Thus treating the *kosas* kindly but firmly, thus controlling them by a 'rod' of love as it were, man realises eventually his Maker and Master enthroned in his heart and senses. *Sivavakya* one of the Eighteen Siddhas of Tamilakam boldly subordinates all rituals and ceremonies—all scriptural ordinances and non-essential *karmas*, *kriyas* and *samskaras*—to the ultimate realisation of the soul's Lord and Lover. This is the keynote of Sivavakya's pure living Wisdom which vibrates throughout his hitherto available songs and quatrains.

The philosophical system of the Dravidian Siddhas, as partially revealed by their published poems, seems to our mind to fearlessly aim at harmonising the forces and resources latent in all the *kosas* of man, so that they may form a 'harmonious whole' lifting up veil after veil for the aspiring soul that treads the forward path of spiritual progress, in conscious mystic Union with the Bright Eternal Self within. In order not to enable black magicians and evil-minded persons to study and utilise the higher psychic forces for working harm to, instead of benefiting, ignorant people, the Siddhas have thought fit to clothe their valuable hints and instructions often in a veil of mystic words and apparently unintelligible utterances, and, even when they condescend to be clear and unequivocal, their treatment of the subject is extremely scanty and is calculated to help only those who have the rare fortune to sit at the Feet of a living Sadguru.

One cannot entrust dangerous things to the care of children or lunatics. Even so, the great ones often hide their Psychic knowledge and spiritual wisdom from those who allow their passion to get the better of their reason. To the patient sadhaka who really studies and reflects and inquires in the proper manner and strives to 'know more and more' the works of the siddhas become a mine of occult Wisdom; and to those who have thus gained some glimpse of the mighty occult forces that heal and bless, the siddhas, it is said, will reveal themselves at the psychological moment, in spirit or even in material form.

The brethren of the siddha school are in existence even to-day. A Siddha, it is believed may pass you by and yet you may not know him. It is only the sadhakas who have duly 'purified and prepared themselves' that can discover the siddha. It is only to those who have entered the Path and striven to live the Life Eternal that the siddha unveils himself or stands revealed in his own colors.

Some fundamental Principles of Occultism as taught by the Siddhas.

1. Learn to distinguish the real self and the self's self (God) from the apparent selves, the *kosas*. The *kosas* form the wondrous house you (spirit) live in and the holy shrine of the Most High (your Lord). The sadhaka should accordingly devote his best thought and will to the building of the Temple, i. e., of the *kosas*. He should strengthen, develop and control the *kosas*—the apparent selves—by the real self, that the *kosas*, the apparel, may proclaim the real man, the self within. The sadhaka can learn to harmonise and make manifest the forces of the *kosas* by virtue of his *Atma-sakti*.

2. Know the self's self as the Father-Mother-Power of the Universe, as the friend and lover of your deepest devotion, of your concentrated spiritual love and as the object of your steady and devout *Dhyana* (Meditation and contemplation), strive to realise God in yourself and in your neighbours, in your friends and relations as well as in the so-called foes or strangers, in men inhabiting cities and villages, etc., and in the plants and creatures of the field, the fowls of the air and the fishes of the sea, in short in Nature and in animal pervaded and transcended by One Supreme Sakti.

3. Remember that to a true siddha, Gnana is his left hand and Bhakti his right hand. Devote yourself to Pure Bhakti aided by Gnana. Tread the path of Pure Love and true service; let the path be lighted up by Gnana or spiritual Wisdom; let the Pilgrim-soul be helped forward by Yoga-sakti, or psycho-spiritual power begotten of appropriate Yoga sadhanas. Thus he who desires to tread the way of the siddhas should have all the four elements of success, necessary for the study and practice of occultism—namely, Bhakti, Karma, Gnana and Yoga.

4. An occultist is, above all, a Nature-Mystic. Though a siddha often disobeys Sastric regulations or social rules and restrictions, he always lives close to God who reveals Himself in Nature, external as

well as internal, obeying the whispers as well as the shouts of silence, in the solitude of his own heart or in the heart of deep solitary forests. Those who wish to follow in the footsteps of the siddhas should strive to live the life of a Nature-Mystic; caring little for the praise or blame of men; living like a lotus in water or a drop of water on a lotus, even ready to lightly let go what others prize most.

5. The siddhas do not care so much for rules, rites or other outer symbols as for the realisation of *sakti*—intense *Sakti*—which is won by profound consecutive thinking, resulting in absolute concentration and meditation upon *Atma*. It is upon this sure basis of *Atma sakti* that an occultist belonging to the Siddha school builds his Temple of Wisdom, at once psychic and spiritual. 'I am *Atma-sakti*' says the occultist, 'and there is nothing here on earth, or in Hell below or in Heavens above, which is superior to *Atma-Sakti* and which can oppose the Soul's conscious evolution. Dangers are not for me, the *Atma* eternal as God Himself; but trials and difficulties are there, blessings in disguise; obstacles are but stepping stones to the soul that actively struggles Godward'.

6. To the siddha, Occultism (*Gupta Vidya*) is unlimited, holding in itself the essence of all *Para Vidya* (Higher Wisdom) and *Apara Vidya* (Lower Knowledge). Occultism is myriad-faced and cannot be revealed in its perfection by anyone Rishi or Gnani, or Bhakta or Siddha, or by any one Veda or Sastra or Purana or *Itihasa*. Occultism is age-old and yet ever-new, representing the unexhausted and inexhaustible treasure-house of psychic and spiritual Wisdom which is back of every great religion and school of Yoga or Philosophy in the world. Knowing this, the siddha should have an attitude—not of mere passive tolerance—but of active reverence towards all religions, all systems of Philosophy, all branches of knowledge and all conceptions of Truth.

7. Occultism owns no creed or dogma, accepts no arbitrary authority (*Pramana*) and no scriptural infallibility; it abhors finality. To the true Occultist, all religions are essentially true and God who reveals Himself in the various Bibles of man cannot contradict the God Who reveals Himself in and through Nature.

8. The Occultist is the imperial impersonation of Gnana (Wisdom) and Prema (Love) and Karunya (compassion)—the embodiment, at once, of tremendous self-faith and uttermost self-surrender.

9. Occultism implies Eternal *Sakti*, the realisation of which confers wholeness and happiness of body, mind and spirit. Remember that mere intellectual perception is of no avail, until it ripens into spiritual realisation.

10. Practical Occultism is constructive, creative and curative. But you must pay the full price in the shape of *Sadhana*. Without patient and persistent *sadhana*, no real success is possible.

Helpful Hints for the Sadhakas

As a preparation for the *sadhanas*, no matter what kind they may be, the *sadhaka* should prepare himself in body and in mind for the practice. The first essential is the power to exercise *Dharana Sakti* or concentrated Will-force. You cannot expect the *sadhanas* to be performed correctly or accurately unless you have some appreciable measure of *Dharana Sakti*. Another essential is Faith in yourself—in your ability to succeed. Tirdly, keep the mind as peaceful, pure and bright, especially during the *sadhanas*. Thus you can prepare yourself mentally.

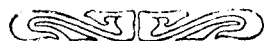
Next to the mental preparation comes the physical. The *sadhaka* should aim at the utmost cleanliness of person, by frequent baths, etc. Observe moderation in all things. Abstain from intoxicants and all sorts of impure food that retard spiritual evolution. Exercise moderately and wisely.

Now you should know what *Dharana Sakti* really and essentially consists in. *Dharana Sakti* is not mere Effort of the conscious mind or waking consciousness; it is above all, *santi* or Peace of *Manas* born of perfect *sraddha* or Faith. *Dharana Sakti* is that *sakti* which naturally and cheerfully enables you to make your *manas* one-pointed, like the point of the *kusa* grass; it enables you to easily focus or bring to a centre the dissipated or scattered powers of your thought and will and to throw them out upon the task or *sadhana* before you. He who has *Dharana Sakti* can use or exercise it by putting all his *sakti*, mental and spiritual, as easily and naturally, and as cheerfully and spontaneously as one would bathe or take one's meal. Take every precaution not to be interrupted during the *sadhanas* and at least, for this, you need a separate *Abhyasa Griha* (Practice-room) which you should keep beautiful and sacred to yourself.

The essential feature of the sadhanas intended for 'kosa building' by virtue of Atma Sakti is to 'wake up' the *swapna vijñana manas* which, after all, never sleeps. The siddhas employ appropriate mantras (or suggestive mystic syllables, words, sentences, etc.) with a view to making the 'senses five' and waking Manas rest or sleep, so that the *swapna vijñana manas* may 'wake up' into activity and have full play. They know that *swapna vijñana manas* is always amenable to control by Mantras uttered in the proper manner and under proper conditions. Mantras can be put to unlimited use, but one must first practise Mantra Yoga, at least in some of its aspects, before one can utter or repeat Mantras correctly and in an efficacious manner. It is by bringing into play the *swapna vijñana manas* and its apparently infinite faculties and psychic powers that a given sadhana shows its best siddhis and, sakti once made manifest by the practice of Mantra Yoga or by other means all the kosas or sheaths of the self learn to obey the Will of the self; their leader and friend. Think of Success; think of your-self as having reached the goal of your aspirations for the time being. Picture yourself in imagination as Perfect Success, while repeating the mantras intended for producing required results. All 'effort' must involve infinite patience and perseverance and yet all 'effort' should be absolute ease and spiritual joy. Sadhana must be performed by the sadhaka in recognition of himself as spirit or Atma. Doing the sadhana naturally, merrily and patiently, place yourself in an attitude of spiritual receptivity and right desire, and willingly and happily receive 'your own' that comes.

By concentrating your Dharana Sakti and Dhyana Sakti upon the perfect image of your psycho-spiritual ideal, you can make your thought-picture materialise. Some authorities think that experiments along this line can be successfully carried on either in the morning or in the evening when the Manas is more naturally attuned to a condition of *sakti*, i. e., when the manas is in that condition which Levy calls 'recueillement'.

P. S. A.



Our Bodies

BY HENRY PROCTOR, F. R. S. E., M. R. A. S. (LONDON)

According to the Bible, man consists of body, soul and spirit, which shows him to be God-like, in the fact of his being a trinity in unity. Beginning from without, the first of these three is the physical body. To the merely animal man, this seems by far the most important, because it is that of which he is most conscious, and that without which he could not function at all on the material plane. And, indeed, although as spiritual men, we consider it the least of the three, it is worthy of more consideration than we are apt to give to it. For of a truth it is 'fearfully and wonderfully made,' being builded for the high and glorious purpose of being a sanctuary for God in the Spirit—

THE HOLY TEMPLE OF THE LIVING GOD.

For the temple which was built by king Solomon, glorious as it was, but a type and allegory of the human organism: the house which is always being builded 'without sound of saw or hammer.'

Day or night, sleeping or working, the work never ceases—the heart beats at the rate of 70 times a minute; 4,200 times an hour, throwing out at each pulsation about 6 ounces of blood, which amounts to no less than 1,500 lbs. an hour, or

ABOUT 18 TONS A DAY.

So wonderful is the internal mechanism of the body, that all the blood in it is caused to pass thru the heart every three minutes, and so during a life of 70 years duration it lifts no less than

919 MILLION POUNDS.

We breathe an average of 1,200 breaths an hour, inhaling thereby 600 gallons of air. The atmosphere presses upon the body, in every part, at the enormous rate of 14 lbs. to the square inch; so that a person of medium size is subject to a pressure of 28,000 pounds. The average area of the skin is 2,000 square inches; each square inch of which contains no less than 2,500 sweat-tubes or pores.

There is, however, a yet more wonderful system of vessels which ramify, like the blood vessels, into every part of the body. This is called

THE LYMPHATIC SYSTEM,

which carries a fluid called lymph, which is larger in quantity than the blood in the entire blood-vascular system. The lymph-vessels remained unknown to anatomists long after the arteries and veins and the hair-like capillaries connecting them, had been thoroly studied. This fluid is of far greater importance and value than the blood, altho strange to say, many people are not only ignorant of its uses, but of its very existence. The health of mind and body is largely dependent upon the circulation of this water of life thru the body, hence the importance of massage in the treatment of disease, since it entirely revolutionizes the rate of the flow of the lymph. So also does

PHYSICAL EXERCISE,

of which the majority of men in the cities, are now so largely deprived.

This defect, however, can be compensated by

DEEP BREATHING,

accompanied as far as possible by a fruit diet, which adds both to the quantity and quality of the lymph, and this makes up to a great extent for the lack of bodily exercise, which is the bane of sedentary occupations.

It is possible, moreover, to gain by a life of perfect purity such a command over the bodily functions as to enable us to accelerate the lymphatic circulation at will, and so to maintain the body continually in a state of perfect health.



Vetrivarkai

or The 'HAND WITH THE SPEAR OF SUCCESS'.

(Being choice maxims of a Saintly Prince)

Invocation.

The meaning of the mystic syllable is the ever-glorious five, handed Being. May his marvellous lotus-like Feet grace our head like a diadem!

The mystic syllable is AUM. It is known as *Pranava*. Volumes have been written on the meaning or mystic significance of *Pranava*. The mystic Aum indicates God in His aspect as 'Upasana-Murthi'. Our author's Upasana Murti is Ganesa, the Ever—glorious Lord of hosts. His 'five hands' denotes His Fivefold Sakti (Creation, Protection, Liberation, Greatness and Graciousness). His 'marvellous lotus-like feet' symbolises the Miracle of Divine Grace. 'His Grace, gracing our head' implies that Deva Ganesa in the fulness of His Grace, makes our intelligence brighter with the added splendours of intuition and inspiration. According to the author, Grace Divine forms the root and crown of human Wisdom or Gnana.

Use of this work.

Ativirarama (the author) holds in his hand the Spear of Success—he, ruling over Korkai (Tinnevely District), and coming of the family of Kulasekhara. He composed in chaste Tamil his 'choice maxims'. Those who overcome their defects with these will be whole (mentally and spiritually).

This means that Ativirarama's 'choice maxims' were the principles which ruled that royal mystic's life. These constituted the 'Spear of Success' in his hand. Armed with these, he ruled his heart, his hands, his kingdom, his circumstances. Thus he won success in life. His readers too, in the East or in the West, may wield the Spear of Success in the fatefield of life. And so will perfect success be theirs in the present theatre of life, as it was the author's nearly 400 years ago.

Maxims.

- * 1. Reverence thy Guru as thy God.
2. Pure and plain speech is the blossom of knowledge.

* For the Teacher or Guru teaches thee thy letters that thou mayst spell the Glory of God, thine invisible Teacher and King (old commentary).

3. The duty of those who have plenty lies in helping their poorer brethren.
4. Wisdom wedded to character makes the mark of the true Brahmana.
5. To always right the wrong is the glory of sovereign power.
6. Constant increase of well-gotten wealth is the virtue of commerce.
7. The desire to live by honest labour is the principle of labour.
8. The clear vision of coming events is the ideal of ministry.
9. Heroism is the life-breath of heroes.
10. Hospitality is the essence of a Home.
11. To live in harmony with their lords is an ornament to lovely ladies.
12. To lovingly nurse her husband is the beauty of a virtuous wife.
13. Study, contemplation and self-control—these are the ornaments of the wise.
14. Honest poverty is an ornament to the poor.
15. The palmyra bears fruit, big, sweet, round and ripe. The seed thereof, though it grows skyward so mighty and high, affords not shade sufficient even for one.
16. But the beautiful banyan bears but small fruit; the seed whereof, though smaller than the tiny little egg of a little fish living in the tank of cool water, affords shade sufficient for a king and his army consisting of huge elephants, splendid chariots, horses and soldiers.

And so,

17. All great men are not great.
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19. All children are not children.
20. All relations are not relations.
21. All wives are not wives.
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23. Even when heated, true gold loseth not its lustre.
24. Even by grinding it, sandal-wood loseth not its smell.
25. Even when burnt, black 'ahil' [eagle-wood] yields not bad odour.
26. Even when stirred up, the mighty deep becometh not muddy.

27. Even when cooked with milk, the wild gourd loseth not its bitterness.
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 30. Friendship of foolish ones, though apparently a century old, taketh no root in the heart, even like the duck-weed in water.
- And so,
31. Greatness and littleness come from our own selves.
 32. It is the duty of the great to cordially forgive all the little faults committed by the lowly.
 33. But seldom we see even the great ones putting-up with the lowly for their grave faults and failures.
 34. It is good to learn, good to learn.
 35. Even in poverty, it is well to learn.
 36. One poor in knowledge may boast of his position and wealth. But he is to be pitied, being but an empty husk in a bushel of rice.
 37. One may be vain of his caste or colour; as based upon the accident of birth, but if he be not high in wisdom, he is but a man of low estate.

38. The wise are to be revered, regardless of all arbitrary social distinctions.

39. A true king loves the truly wise.

Therefore,

40. Better to be childless than to have children void of learning and good manners.
41. An elephant knows naught of charity or virtue.
42. A cat knows naught of duty or benevolence.
43. The wise are not slaves either to pleasure or pain.
44. The white ant knows not of prosperity or honour.
45. The crocodile makes no difference between deep and shallow waters.
46. Fools have neither fear nor shame.
47. The sick at heart love neither days nor weeks.

48. The utterly ruined have neither friends nor relations.
 49. Neither prosperity nor poverty is constant.
 50. Those born in purple, riding on elephants may one day find refuge in a village, foot-sore.
 51. The nobility and gentry may one day find refuge in an almshouse, hungry.
 52. The mere adventurer living from hand to mouth may one day find himself famous and be raised to royal power.
 53. Those who hoard immense wealth may perish all on a sudden.
 54. The site of a palace may become pasture for asses.
 55. The bride may, on the very day of wedlock, loose the bridegroom by death and, stripped of all her ornaments, wear mourning clothes, helplessly hugging to her warm bosom the cold corpse of her departed lord, with dishevelled hair.
 56. Waste lands, feeding oxen and perhaps, only asses, may become sites of splendid cities, surrounded by fertile fields and occupied by strong men and fair maidens adorned with golden bracelets.
 57. It is but natural that the poor should seek aid from their wealthier brethren.
 58. It is the duty of the wealthy to help the helpless.
 59. Even the possession of pure wisdom—nay, of heaven—profits nothing at all to the soul that hath no home and no loving help-mate to call his own.
 60. The fierce elephant, big as it is, dreads the little knotted rod.
 61. The small-headed deer fears the tiger, though it lives in the midst of a wide hilly jungle.
 62. The frog, though dwelling in a deep ditch strongly walled round, fears very much the snake.
 63. Better the jungle of the fierce tiger than the kingdom governed by a sceptre of an absolute monarch.
 64. Better the hilly tracts of the kuravas [*i. e.* Criminal tribes] than an ancient state poor in citizens of culture and character.
 65. All the Brahmanas who do not study and contemplate the truths of the four-fold Veda, every morn and eve, are but chaff.
 66. Chaff is the head that wears a crown, if it plans cruel schemes to torment the subjects and fill the coffers.

67. Chaff is the commerce that uses not wisely its well-earned wealth.
 68. Chaff is the poor philosopher satisfied with the business of idleness, when there are God's grounds to be ploughed and sown.
 69. Chaff is the fool who neglects the business of his home, banishing her away to the home of her birth.
 70. Chaff is the man who proves treacherous to the eternal bond of loyalty and love to his wedded wife [registered by due rites and sealed by vows before High Heaven]
 71. Chaff is he who trusts all indiscriminately with his weapons or wealth.
 72. Listen, O ye brothers! listen with attention to the words of one who is the trumpet voice of his people.
 73. Verily, the liar may appear to be truthful by virtue of his eloquence.
 74. Verily, the truth-seeker may, for lack of eloquence, appear to be a liar.

Hence,

75. He who judgeth should hear both sides well before he decided justly and in accordance with law, if not, the tears of the weak, wronged by power, cut like a sword the thread of the injurer's family, though it may be under the special protection of High Gods themselves.

76. Allow no slander.

77. Swim not near a whirl-pool.

78. Have good company during grand tours.

79. Venture not on deep waters without a boat.

80. Tread the way of wisdom; come by the way of Truth.

These are the maxims of worldly wisdom, observed by practical mystics.

May all good prosper; May Happiness ever increase!

—P. S. A.



STUDENTS' DEPARTMENT

Personal Magnetism

The preceding simple stretching exercises when followed will give you a feeling of rest and renewed strength. The following Tensing Exercises are simply an extension of the previous stretching ones and are more elaborate and complicated. The principles embodied therein are one and the same,

TENSING EXERCISES.—

Shoulder and Chest. Stand erect; close together: arms at sides. Then draw forward your shoulders, as far front as they will go. Hold the position a moment, and then slowly press the shoulders back as far as they will go. This will tend to energize the shoulders and chest. The chest may also be energized by taking a few deep, full breaths which will inflate the lungs and thus extend the chest. The shoulders may also be energized by raising them upward in a 'shrug' and then slowly lowering them to original position.

Arms, Wrists, and Hands. 1. Twist them first one way, then another way.

2. Twist the wrists and move the hands loosely backward and forward from the wrists.

3. Clench and unclench the fingers of the hands.

4. Spread out the fingers fan shape and then draw them together.

Legs, Feet and Toes. 1. Squat often.

2. Raise the toe and then lower to original position.

3. Standing-still run.

Neck. Move the neck forward, as far as it will go, then backward, as far as it will go; then sideways, to the right, as far as it will go—then to the left as far as it will go, then to the right in the same manner.

Twisting and Bending. The twisting action serves to energise the parts; the bending is equally good. Just like the arms and legs the entire trunk of the body may be twisted.

Stand erect with feet 8 to 10 inches apart, toes out, and arms hanging loosely in the sides: then easily twist the body to the right, carrying the neck, trunk and thighs as far as they will go; then twist to the left in the same manner. Repeat several times. Bend the body to the right, then to the left, then forward, then backward. This is a very good exercise.

There are two important centres which require constant energising—the Solar Plexus and the Sacral Plexus. In cases of nervous debility and impaired vitality a little extra energising these two plexi will be very advantageous as they directly affect large regions of the body and important organs.

Energising Solar Plexus. The Solar Plexus is situated exactly back of the pit of the stomach. This can be energised by 'drawing in' of the abdominal muscles. Draw the abdominal muscles 'inward and upward' by drawing in breath from the abdomen. A little practice will make you right.

Energising the Sacral Plexus. This is situated in front of the lower part of the Spinal column—in the region of the hips. This can be energised by a special stretching, bending and twisting of that particular region of the body.



Mental-Physical Exercise

BY FREDERICK VOLLRATH

In a series of practical exercises which I shall present to your attention in the new series of articles of which this one is the first, I shall request that those practising them observe the following principles underlying these exercises.

FUNDAMENTAL PRINCIPLES

The fundamental principles of my system are based upon the general idea or theory that there must always be some definite mental purpose behind the physical activity--the co-ordination of mind and muscle. Therefore, in my exercises there must always be present these four activities, mental and physical, viz.:

1. The fixing of the attention upon the result to be obtained by the exercise.
2. The forming of the mental picture of the result as already obtained.
3. The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.
4. The performance of the physical activity in the direction of producing the physical form and condition upon which the attention is fixed, the mental picture formed, and the desire directed.

These four forms of activity, mental and physical, when co-ordinated properly, will be found to act powerfully in the direction of correcting undesirable physical form and conditions, and in developing desirable physical form and conditions. Under this method the practice of physical culture is no longer a dull, mechanical thing, but takes on new interest and meaning. Moreover, as all psychologists will see at a glance, this method is based upon true psychological principles, as well as upon accepted principles of physical culture; and therefore, the person practising exercises in this way will obtain not only the advantages of physical culture along the ordinary lines, but will also receive the benefits arising from the practice of Mental Science as taught by the best instructors. Surely such a combination is well worth being carefully considered, and well worth the devoting of a little time and trouble on the part of those who wish to perfect themselves physically.

AN ILLUSTRATION OF THE PRINCIPLE

Let us take a practical instance of the application of this fundamental principle. First, let me say that my next article, which will appear in the next issue of this Magazine, will be devoted to the subject of

Chest and Bust Development. I shall give a number of exercises which are intended to develop and expand the chest of man and woman, and at the same time produce roundness and firmness in the bust of the woman who will faithfully practice it. The same exercises will work equally well in the case of men and women, and will produce both classes of physical conditions noted above. Moreover they will be found to reduce the fatty accumulations on the chest or bust, in the case of over-fatness; and at the same time will replace this condition with that of firm, sound flesh. The man with the over-fat deposit on his chest will receive benefit from these exercises, and so will the thin, scrawny sunken-chested man; the woman with too large a bust will receive great benefit, and so will her sister whose bust is below the healthy normal proportions. The idea and intent of my exercises is to bring about the normal condition by building up flesh on the one hand, and burning up fatty deposits on the other--the same exercises produce these opposite effects, but solely by reason of establishing the normal, natural, healthy condition.

Now, then suppose that you wish to secure the benefit of these exercises to be given in the next article--what should you do? Read what follows, and you will see for yourself.

1. FIXING THE ATTENTION

You should begin by fixing your attention upon the task before you. Do not trifle or play with the idea, but concentrate your mind upon it as if you were to receive a thousand dollar banknote for the successful accomplishment of the task. If such reward were really offered you, would you not fix your entire attention upon the task before you? Would you not manifest the keenest interest and attention? I think so, don't you? Well, then, do it in this case, for the result should be worth a thousand dollars to you--or, at any rate, such a mental attitude will prove a great help in the work.

2. THE MENTAL PICTURE

Next, you should endeavour to form a clear mental picture of yourself as already possessing the physical form and condition which is desired or required. If you are over-fat on the chest or bust, forget all about the deplorable condition, and instead, picture yourself in your 'mind's eye' as having a well developed (but not over-developed) chest or bust. The same idea is to be applied to the case of the undeveloped

chest or bust; you are to see yourself in your imagination as possessed of a well rounded, healthy chest or bust-one to be proud of. Indulge your imagination freely in this direction think over and dream over the result, and see the mental pictures as clearly as possible. Stand in front of your mirror, and imagine yourself looking just as you desire to look. See yourself as already that which you desire to be. Do not dismiss this idea as childish or fanciful - there is a great natural principle involved in this idea. Make the mental pattern so that you can build yourself upon its lines.

3. THE STRONG DESIRE

Then you must arouse within yourself a strong, earnest, burning desire to be that which you have pictured yourself as being. You must not content yourself with merely "wishing" that you shall be so-and-so but you must be filled with longing, craving, insistent desire for the condition you wish to be manifested. You must make yourself 'hungry' and 'thirsty' for the desired thing—you must want it as a hungry person wants food; or a thirsty person, a drink. So charge yourself with desire that every cell in your body will demand the pictured condition to be manifested. Here again a great principle is involved, so do not dismiss the matter as fanciful or silly. The giraffe got his long neck, in the process of evolution, because he was hungry for the juicy tender leaves that grew just above his head. The long legs of the wading birds were developed in the same manner. Lamarck saw this even before Darwin enunciated his theory of evolution by natural selection. He held that the species obtained characteristics because they wanted them very much—because they were hungry and thirsty for what they would bring to the creature. And the same principle manifests its force and power today in the case of the human being—providing that the human being co-ordinates it with other principles.

4. THE PHYSICAL EXERCISE

Then, finally, you perform the physical activities which are scientifically calculated to bring about the physical conditions, which you so earnestly desire, which you so clearly have pictured in your mind, and upon which you have so earnestly concentrated your attention. These, in the case of Chest and Bust Development, I shall give you next month, as I have said. In the meantime, see if you cannot work up the proper mental conditions, such as I have stated. You will then be ready for the next step. —*The Advanced Thought.*

Adapted from Saint Ramalinga

My Love is the Mount of Grace,
Yet do I enfold Him in my tender arms of love ;
My Love is the King of the Universe,
Yet doth He visit my humble cottage of love ;
My Love is the ' Mightiest in the Mightiest ',
Yet is He caught in my simple net of love ;
My Love is sweetness Ineffable,
Yet is He my daily spiritual manna of love ;
My Love is the very Ocean of Truth ,
Yet is He confined in my fragile vehicle of love ;
My Love is the never-changing Light that lighteth all that lives,
Yet shineth He cheerfully in my ever changing heart of love ;
My Love is Mystic Wisdom Pure that plans the concurrence of
atoms ;
Yet is He enshrined in my ' Mighty Atom ' of love ;
Such is my Siva the Great , the Good ,
Such my Lover Supreme imaged in my love divine.

NOTE.—' My Love ' is ' my Lover '. ' I ' refers to ' Atma ' or Spirit. ' Mighty Atom ' also stands here for Jivatma, the individual Soul or Spirit.

In these lines the poet-mystic with the genuine enthusiasm of a true Bhatka speaks of the Holy ' Image Worship ' of his Upasanamurti, the Divine Lord of his deepest devotion i.e., of His Blessed Lord and Lover, ' Imaged ' or enshrined in his pure heart of divine or spiritual love. P. S. A.

Review

Creative Psychics: The Art of Regeneration. By Fred Henkel. Published by the GOLDEN PRESS, 203, Tajo Building, Los Angeles, Cal. U. S. A. Price 20 cents.

We have before us a remarkable volume dealing with the religion of the future which according to our author will consist in Metaphysics and Creative Mysticism. The problem is presented in several series of essays interpreting the working principles underlying the principle of the emancipation of the age. The author has correctly stated at the outset that the whole problem of Creative Psychics or Occult Powers depends upon psychic exercise. We cannot expect to develop psychic without sincere effort. We readily admit that unlike Christianity or our own Arya Samaj, the creed of the future will be a science and an art dealing with evolution of perception of the Unseen. But we cannot agree with the author in certain points of detail. For instance, when he speaks of the past having created only a 'partial and subnormal percept of the Unseen through Fear, etc., we can only suppose that he is quite unaware of the spiritual evolution of Vaidic Dharma in the brightest days of India's renown, or perhaps even of the marvellous evolution of Bhagavata Dharma or Saiva Dharsana, especially in South India in comparatively later times. But one feels constrained to agree with the author that 'subnormal vision through fear of the Unseen', as in the case of the Church-created absolute 'extracosmic Deity, throned above the tomb and above the clouds, has led to 'suppression of truth and of psychical and occult creative powers of self, with perversion of spirituality and spirit life in general as a result. Varily this has led blindly the flock of the great Christ to a dying dogmatic faith of second-hand knowledge, instead of a living ever-progressive cult of soul-experiences like true Hinduism. This, in its turn, has led to the suppression of the best and the survival of the brute and led man from tragedy to tragedy, resulting in serious misunderstanding between individuals, nations and races. Thus, mainly through a distorted apprehension of the Unseen on the part of man, a spiritual being, come about color prejudices, racial prejudices, national prejudices, etc., and in consequence, a terrible world-war threatening as a nemesis to engulf human culture and civilisation in these Twentieth century days. To the Hindus also the volume has a lesson to teach, namely, 'the separation of humanity into castes and creeds belonged to an era of fear and distrust'. Besides, 'every effort of the dominant class in any community to subject and pervert a submerged class,—usually the workers, the inventors, the useful class—served to stimulate the psychic power of reaction against domination'. The emancipating principle of love develops out of reaction against the dolorous doctrine of fear (as concocted by degenerate priest craft) can never be checked with impunity. Truly, we may say that the contentions of the knowledge of the emancipating principles excited by the religions of the world like the Saiva and Bhagavata movements heralded by the Dravidians and Nayanmars (coming mostly from the oppressed classes) represent the bright spots in our country's story of religious evolution from the domination of fear. Is it too much to wish and pray that this timely lesson will be lost on our present-day Varnashramists?

— P. S. A.

THE KALPAKA

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Dr. T. R. SANJIVI,

EDITOR

Success

Everyone attributes his success to one thing or other. There cannot be so many means and ways. It should be due to only one law or principle, which each one of these successful men has either consciously or unconsciously fulfilled.

What is that law which leads to success? The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, and believes it can have, will come to it.

The rich man believes not only in himself and his powers, but actually in success, that makes him successful. This law of belief or expectation is interdependent on the Law of Attraction. The thought currents of eager expectation and desire attract success.

He who has repeatedly failed will cry, 'How I can believe in success'. It is very simple. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is what underlies success. This law of mind is termed the Law of Suggestion. The world is ruled by suggestion. So suggest to yourself:

I am Power, Success, Calm and Peace.

Yoga Sutras of An Ancient Woman Sage

PART I — THE WAY OF FREEDOM

SYNOPSIS

Auvayar speaks of true Freedom [Mukti or Veedu] as the goal of life. It is to be reached or rather realised by Yoga. The path of Yoga leading to such Freedom is spirit and in truth is referred to as the Way of Freedom. Truly speaking the path is one though the paths be many for all the paths trodden by all sincere seekers after wisdom lead at last to the Path of Freedom whereby each soul has to realise the sovereign power that is its privilege and birthright. According to Auvayar a knowledge of Genesis is the first stage of the journey which the pilgrim soul has to perform. This imparts a knowledge of the Universe which we live in — a knowledge of the natural laws, physical as well as spiritual, governing the Universe. Each soul may acquire this knowledge according to his means etc., but he should remember in the midst of all his experiences the ever grand truth that Genesis is the concurrence of divers elements [Bhutas] within the Oneness of universal akti [Life-force]. Let him also remember that this One life universal is the life of the eternal Intelligence that is the Alpha and Omega of the revealed scriptures of Nature and Man. Let him study if he can the various aspects of the Universal power [akti] the various aspects and manifestations of the inner inner immortal — the various powers of the Bhutas which are, as it were, the living foundation stones of the universe, the aim and scope of enshrinement etc. A knowledge of these inner inner truths constitutes the Yoga of sciences. Knowing at least something of these about the world we live in (Visible and Invisible) by means of perception, inference, study etc., the sadhaka devotes special attention to the universe within the universe — that is, the little universe or microcosm which is the body. Hence the second Chapter is styled the 'Purpose of the Body' which is declared to be 'to realise therein the Supreme self' in and through and above all experiences due to sense perception etc. It has been truly said that the body reflects the Lord within (the Lord of Nature and Man; the Lord of the Universe external as well as internal) when a manas (the sensorium as well as the mind) becomes spotless and pure. For the body is but the manas externalised and the purity of the mind mirror is outpictured in the true beauty of the body. Thus both body and manas constitute the bright mystic mirror wherein the real self beholds herself adorned in the fulness of her purity and beauty and in joyous union in thought feeling word and work with her supreme lord and lover arrayed in all the mystic splendours of His glory and grace. Such then is the ultimate purpose of a perfect manas in a perfect body. When the Yogi speaks of the body, he means the inner body as well as the outer. According to Auvayar, the inner invisible body is as real as the visible outer body and the purpose of the dual body is after all the same. And so after mastering the purpose of the physical body at least in its essential aspects the sadhaka should study and experiment along the lines leading to a realisation of the purpose of the inner body. This realisation is known as the Yoga or the purpose of the inner body. This aspect of Yoga is dealt with in the following chapter.

CHAPTER III — PURPOSE OF THE INNER BODY

The physical body beautiful and symmetrical as it is, is but the fleshly overcoat of the inner body. The body inner as well as outer, is

but the habitual state of the spirit's mind mirror outpictured. Hence it may be said that *Karyasiddhi* is a fact in nature and that the power of perpetual renewal is within ourselves. Psychological physiology says that almost the whole body is being renewed through cell renewal within about two years but that the young living cells are made to look old rapidly only by evil thought habits including thoughts of age, discord, fear etc. It is man's sins against nature, his wrong thinking and vicious living that have brought into the world a world of woe implying age, disease and death. Even when death comes it cannot touch the spirit; it only sets free the Atma when the body that was made to be a house and a temple for the soul and her lord becomes through its abuse a prison house and a dungeon. When thus liberated the spirit leaves its fleshly house which now seems dead, though the spirit is still veiled in a refined corporeal organism, 'particled and everchanging. Auvayar uses the expression 'inner body' to denote this refined corporeal organism which includes the Sukshma and Karana sariras of the Raja yogins.

SUTRA I. Full well do we study and enquire and perceive because of the sensation of the inner body

Sensation is rooted in the inner body. All the senses have their psychic centres therein as well as the sixth and seventh senses—Clairvoyance and Clairaudience.

SUTRA II. Like gold and silver the lustre of the inner body bound by the laws of Karma.

According to the yogis gold refers to the aspects of the inner body colored by desire-force and silver refers to those aspects bright with pure intrinsic merits.

SUTRA III. It goes and, enjoying, comes but passing on and on, the inner body. It dies never with the body.

Thus round the wheel of karma we have to revolve gathering experience in the seen and unseen realms of nature. 'Passing on and on' implies the onward path of evolution, spiritual and otherwise. The inner body dies not with the physical but survives it. For Nature's fiat 'Dust thou art, to dust returnest' cannot be applied to the inner body which is not 'of the earth, earthy' like its outer physical shell. Hence the survival of personal consciousness after the death so-called.

SUTRA IV. Enjoying its own that comes—the fruit of karma the inner body appears here below linked to the physical, revealing the same true purpose.

'The same true purpose' means the purpose of the physical body, namely, the realisation of the Supreme incorporeal self.

SUTRA V. Enquire and learn about the inner body related to the physical; which will help thee to master the ancient sorrowful chain of births and deaths.

This sutra emphasises the need for psychic and spiritual research.

SUTRA VI. Through Karma good and bad the inner body gathers experience and evolves. It is also the seed of karma that is to be.

The sutra refers to evolution through karma yoga.

SUTRA VII. In the inner body lives the nine that forms for the poor the outer magic veil of the body.

'The nine' refers to five senses and *Manas*, *Buddhi*, *Chittam* and *Ahankaram*. *Manas* implies Mind and Sensorium; *Buddhi*, discriminative faculty of the soul including the limited but valued circle of reasoning; *Chittam*, the faculty of determination etc; and *Ahankaram*, egoism. 'The poor' here refers to *Jivatma* which in mystic language is spoken of as a love-mad girl.

SUTRA VIII. The irrigating channel for all vanities and yet the seed of all that was, is and is to be is the inner magic veil of body inhering inside the outer.

'The inner magic veil of body' refers to the marvellous sheath of the self wherein it lives, moves and has its being on separation by Death from its outermost shell or sheath—the physical body.

SUTRA IX. The body is prana-evolved, its existence being bounded by prana.

Mind makes the body through prana. It is the abounding prana sakti that guarantees a long, useful and happy life.

SUTRA X. Close the nine gates together and in the fulness of love be at one with thy lover.

The nine gates are two eyes, two ears, two nostrils, the mouth and the two excretory organs.

SUMMARY

The sadhaka who treads the way of freedom has to gather knowledge and experience on lower and higher planes of existence. He has to understand full well that the purpose of the body inner as well as outer consists in the realisation of the Eternal intelligence whose one life-force pervades the universe. The sadhaka has to remember constantly that he is a spirit eternal as God Himself and that he has two magic veils the physical body and the inner. The inner body is the real seat of consciousness and of the senses five as well as of the sixth (Clairvoyance) and seventh (Clairaudience) senses etc. It is bound by the laws of karma. It is colored by desire. It becomes bright with true merits. It does not pass away with the physical body. But it passes onward through the experiences gained and through the intellectual and spiritual wealth earned in various seen and unseen worlds. Here on earth the inner body stands linked with the physical. It evolves through work. It enjoys the fruits of karma here and elsewhere. All these and similar truths may be studied or investigated along proper and reasonable lines. On investigation the aspirant knows the nature of the relation between the inner and the outer sheaths of the self. He also knows that it is *Manas* that can make or mar the dual body through prana and that self control is the indispensable step to the practice of Divine Love. P. S. A.

The Mystic Rose

At the sight of thy face of flush and bloom and blush
I see the vision of the half-blown rose—
Rose of the holy-flame of love and life,
Rose of joy where the smile ecstatic glows—
I see the rose of tender health and grace
At the sight of thy face of flush and bloom and blush,
I see the rose of homely, spotless soul
Give freely fragrance from a sinless heart—
Rose of song silent, rhythmic when it grows,
See of thy glory the rose is a part
At the sight of thy face of flush and bloom and blush

T. K. P.

The Mind Diseased

D. P. SARKEN.

'By many a death-bed I have been,
And many a sinner's parting seen,
But never aught, like this' — *Marmion*.

So says the monk who has come to minister to a sin-stained soul. The so called death can never be approached in a calm and friendly spirit unless the individual has based his action on a clear perception of the truth and followed the Good in life. Marmion has departed from the right rule of conduct, and he finds that to this is due his want of steadiness in directing his blows in the fight, as well as the present ruffled condition of the mind.

'Ever, he said, that close and near,
A lady's voice was in his ear,
And that the priest he could not hear;
For that she ever sung,
'In the lost battle borne down by the flying,
Where mingles war's rattle with groans of the dying!'
So the notes rung.'

The traitorous love for Constance de Beverley he has so long kept concealed from the gaze of the world now breaks out in all its fury in a diseased form and robs the sinner of that calm repose which is essential to the parting soul.

Bucknill in his 'Mad Folk of Shakespeare' has very rightly termed madness the most terrible of all human calamities. When Macbeth asks the Doctor if he could minister to a mind diseased and restore Lady Macbeth to her pristine health, the poor fellow is puzzled and exclaims.—

'More needs she the Divine than the Physician.'

He wishes he were away from Dunsinane and then no profit would show him thither. Bucknill makes a critical study of Macbeth's mental condition and points out the three stages that lead him one after another to the state bordering close on insanity. At first there is the sinful seed sown into a congenial soil—the suggestion of the witches that he would be King of Scotland. Macbeth eagerly accepts the notion, for it suits his ambitious nature and muses on it. He fosters the thought and allows it

to take root and grow in his mind. It may also be remarked that it happens only in the case of those predisposed to a certain failing that evil influences work. Macbeth welcomes the prophecy of the witches while Banquo does not. Macbeth's nature is susceptible to evil—Banquo's not.

This first stage—the birth of sin—is the most dangerous of all, for after the evil notion is once accepted, it breeds incalculable mischiefs and the other developments are sure to follow. Persons give themselves up to a wrong fancy and muse upon it, for they find it pleasant to do so. Little do they think that it would be sapping the strength of the mind till the edifice totter and tumble one day. May the Great Power of God save all mankind from the insidious approaches of this great evil—the harbouring of a wrong thought or fancy. The second stage is quickly arrived at. Bent on executing his villainous purpose, Macbeth proceeds with a dagger toward the chamber in which lies the sleeping King, and fancies he sees another dagger in the air. This is an exact reflection of the heated condition of his own mind which in its un-ordinary excitement creates to its victim the objects it seeks and cherishes. But there is sufficient reason left in Macbeth till now to distinguish between the fancy born and the real—a discredited hallucination.

However, he progresses on the road of wickedness and the third stage is soon arrived at, when the excited King imagines he sees the ghost of Banquo before him. This is what has been pointed out as a 'credited hallucination' and is styled 'a morbid condition of the mind closely bordering on the insane'. Macbeth now instinctively recoils from the condition to which he is brought, and directing the energies of his diseased mind to diseased ruinous action, meets his deserved fate at the hands of Macduff.

A study of Shakespeare's *Macbeth* and *Hamlet* is very helpful to those who would study the phenomenon of the working of evil influences on the human mind. King Claudius's mind, anybody might say, in spite of his sinning, is not fallen. But when we enter the privacy of his thoughts and feelings—as we do when we hear what he utters in his prayer—we realise how 'full of scorpions' it is. So one of the remarks of Polonius he speaks in an 'Aside'.

How smart a lash that speech doth give my conscience!
The harlot's cheek, beautied with plastering art,

Is not not more ugly to the thing that helps it,
'Than is my deed to my most painted word: O heavy burden!'

Of what use are riches, kingly position or worldly possessions when
peace of mind is lost to the owner.

'Nought's had, all's spent,
Where our desire is got without content:
'Tis safer to be that which we destroy,
Than, by destruction, dwell in doubtful joy.'

—*Lady Macbeth.*

Therefore, Oh my reader! take a warning from such instances and
recognising the secret hidden manner in which the evil fancy works, be
ever on thy guard and turn the experiences that come at every step in
life into so many occasions for giving thyself the training in the right
direction. The time is not far distant when if thou have surrendered
thyself to the wrong fancy, thou be helpless to control thyself and people
baleed and make themselves merry on thee.

Do thou, then post thyself on the rock of the lowly, unknown,
unmarked service of the Almighty from which no force can dislodge
thee—and look serenely at the mob—wild in their pursuit of things
vanishing and ephemeral. May the Great Mind of the Universe control
and regulate all these lesser forces, and in due time teach them the way
of Blessedness and Salvation!

My Dream

I dream, I dream of thee, O lyric maid,
Whether on lonely moon-lit mead wed walks,
Or in noisome pleasant friendly talks,
Or while bathing in the lotus pool,
Or when wending homeward from the school,
I dream, I dream of thee, O lyric maid,
Whether in dwelling on some sacred theme,
Or while singing Simple Living's dream,
Or when passing under some mishap,
I dream, I dream of thee, O lyric maid.

T. K. P.

Selflessness

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

He who would write to the hearts of men must write with his own
heart's blood, out of the belly of hell he must cry, out of the grave of his
most cherished hopes and ambitions. For unless he fell into the ground
and die he will abide alone, but if he die he bears much fruit. He who
aspires to become a saviour of men must first become a sufferer. He
must not hide his face from the shame spitting but give his back to the
smelters and cheeks to them that pluck off the hair. There are many
religions on earth, but one of the most common is that of Self. The man
seeks to save his own soul; and if apparently he survives a little for the
souls of others, it is for the same end; to assist the salvation of his own.
The god of this religion is not CHRIST, but Self. Self is hydra-headed;
here is no end to his terms, and successful disguises.

But every head must be killed—the lower self, must be crucified.
The fountains of the great deep of the men's being must be broken up.
All his fallow-ground must be ploughed with the red hot ploughshare of
adversity. He must suffer for the sins of others, and must be wounded
in the house of his friends.

For at the root of all true religion lies the idea of self-abnegation
and selflessness appears as the leading and most striking characteristic
of great souls. It is the key-note of the Christ-life. The Son of man
cannot be ministered unto, but to minister and to give His life a
ransom. St. Paul cries to the men of Ephesus 'I count not my life dear
unto myself. I am willing not only to be bound into Jerusalem but to
die there.' But Paul was willing to go further; yet, to the utmost
limit of self abnegation, even to be accused (anathemas) from Christ if
Israel might be saved just as Moses also was willing to be blotted out
of life for theirs sakes. And there is no true disciple of Christ who had
not, sooner or later seen the absolute necessity of perfect self-surrender.
One may be a believer without doing this, but he cannot be a disciple,
unless he 'hate his own Life' and renounce all that he hath.
This alone can give the opened ear of the learner, which is awakened,
morning by morning to hear as one that is taught (isa 50: 4) others have
to learn from man but these, who are willing to lay down their lives for
the sake of the brethren, have an anointing from the Holy one, which
touches them all things; leads them into all truth, so that they have no

need that any man should teach them,' because they are taught of God, and he has given them 'the tongue of the learned,' to know *how to receive the thoughts of God* and to speak the words of God which give seed to the sower and bread to the eater. 'For man cannot live by bread alone, but by every word proceeding out of the mouth of God.' 'through that of the mouth of God;' through that of the selfless disciple. Isa. 54: 6, Jer. 1: 9, who has thus become a mouth-piece for God.

This subject is hedged about with difficulty which can be removed only by that knowledge, which comes direct from God, and is the fruit of real experience. A man may be honoured most highly by God and man, but unless he has a Job-like experience in which the fountains or the great deep of his Sub-conscious self are broken up, he can never see the need of this death or self. I believe Job was intended to be an object-lesson, on this point to all succeeding ages. Mark, I pray you the testimony of God himself to his character, in the first chapter and compare it with his estimate of himself in the last chapter.

God says that he was 'truthful, blameless, righteous, devout, and abstaining from every matter.' These are the words of God himself (in chapter 1: 8, and in chap. 2: 6 he adds 'there is none like him in all the earth'. Yet Job himself says: 'I abhor myself' and count myself dust and ashes' (c. 42: 6; LXX).

But mark the distinction, in the first place he was compared with man, but in the second he compares himself with God. *Now mine eye seeth Thee*. The sight of God always produces self-abhorrence. It was so in the case of Isaiah (Chap. 6: 5, and Daniel (Chap. 20: 8).

But can we attain to this death of self? Yes, for Our Blessed Master left us the example that we should 'follow His steps when He' emptied *Himself*; becoming obedient unto death; even to the death of the cross. And Paul, the pattern Christian, testifies 'I have been crucified with Christ, and it is no longer I that live, but *Christ liveth in me* Gal. 2: 20. (r. v. marg)

In our day we have many notable examples. And one especially who was known in all the world as being full of faith, testified. 'There was a day when I died, utterly died, died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure: died to the approval or blame, even of my brethren and friends, and since then I have studied only to show myself approved unto God'.

It means the full surrender of our own will, in all things, and the full acceptance of the whole will of God in every detail, in all its length and breadth and depth and height. It is to be so crucified to the World that we have no desire, no purpose, no aim, but such as comes by Divine Inspiration. In the language of Hauler, it means to cease entirely from the life of self; to abandon equally what we are and what we possess, our power, our knowledge and our affections; that so the soul in regard to any action *originating* in itself is *without life, without action*, and receives its life, its action and its power, from God alone.

For as Godet says 'Our natural life and all the faculties with which it is endowed, must be sacrificed, immolated, renounced. This law applies to a pure being and to his lawful tastes. All that is not given to God by an act of voluntary immolation, bears within it, the germ of death.

'Self', says William Law 'is the whole evil of our fallen nature, self denial in the capacity of being saved'. 'I receive every inward and outward trouble, therefore, every disappointment, pain, uneasiness, temptation darkness and desolation *with both thy hands*, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with the sufferings of Christ. Then every kind of trial and distress will become thy blessed day of prosperity.

Let us, therefore, give the soul to death, with its power of willing and acting; yield our members and hold every power of our being; every faculty of body, soul and spirit, at the disposal of Jesus.

True Love

The poet's love is flowing from his pen;
The toiler's love is dropping from his brow;
The painter's love is shining gay with life;
The sculptor's love in silence stands and speaks;
The actor's love is given to the world;
The mystic's love is soaring high and sings;
The singer's love is melting stony hearts;
The lover's love is losing self itself.

T. K. P.

The Tamil Ethical Wisdom

—GOD

1. As A in all alphabets, the Eternal Good, the first in all worlds. Of what value is learning if it leads not to absolute self-surrender at the blessed feet of the Master spirit who is the pure incorporeal Intelligence? They who come for refuge unto the ever glorious one shining on every heart—lotus flourish for eternal years. No more sorrows to them who throw themselves on the grace of Him who is above and beyond the twin snares of likes and dislikes. No relief for worry and mental anguish save to them who seek shelter at the feet of incomparable Lord. Bereft of all good qualities is the head that bows not in whole-hearted worship before Him whose adorable qualities and attributes are infinite.

2. Kindly and yet firmly the Divine Providence punishes those who acknowledge Him for their own benefit when they go astray even like good parents who correct their own dear sons. As the stench of carrion cannot be concealed even so evil done in secret will be proclaimed by Providence.

3. He sleeps, who never slumbers—the Redeemer born—He whom all the creation praises. Eternal King! help me worthily to sing thy praise.

4. Renounce I will, all else for Thee, gold grounds and the sweet love of maidens wondrous fair—all for Thy sweeter Self. I renounce, Lord of my life that wooed me. Love-mad I seek Thee—the grace of Thy pure bright Self in Thy home of silence. All is Thine! To Thee I offer all! Lead me not, kindly lover, into temptation still but save my life betimes by living in union with my humble self. Not knowing Thee and Thy works in the past have I gone astray. Bewildered I was amidst a conflict of passions. Now for Thy love and life, Almighty Lover! Prostrations endless to Thee; heal my mental blindness. Lord of the poor; servant of thy servants! Fruition only satisfies. How then can I rest satisfied until I behold Thee, Beloved, in the fulness of Thy grace and rest in Thy bosom of immortal love Divine? P. S. A.

1. Tiruvallavar, 2. Kumbhakaparanawami, 3. Voeramanum or Beschi 4. Thayumanavar

STUDENTS' DEPARTMENT

Practical Memory Training

LESSON I. MEMORY: THE MASTER-KEY

Memory is not a mere mental faculty. It is rather an extremely useful quality of your mind. It is the quality which enables the various faculties to operate. It is for you the very key of knowledge—the very essence of the priceless machinery of the mind! Nay, it is the key of the self, character, personality, individuality. Memory training in reality is also, to some extent, character building, efficiency development, Self-culture. If you train your memory on rational lines you will find that you have also acquired increased powers of attention and concentration; clearer reasoning powers; a higher sense of enjoyment of the world of experience; and a much higher degree of Will-power. In a word you will become a far more active and efficient individual than you would otherwise be, with a fuller and a richer life. Little wonder that our forefathers, in the brightest days of their renown, looked upon Memory as the Master-key to both Para Vidya and Aparā Vidya and made its training a special feature of their Vedic Culture.

The occultists regard Memory as the chief priest in the Temple of Mind and as the golden thread that links all the pearls of mental gifts together. Some memories like marble, retain vivid impressions, while others are little better than soft sand. Shifting unstable characters who never excel and cannot generally be depended upon are to be found chiefly among men of poor memory. They rarely accomplish anything in the world. The habitual 'forgotten' is apt to become a nuisance in society and in the business world. Even an educated person is apt to be degenerate into a dunce, if his memory is poor.

But, fortunately, there is such a thing as rational and scientific memory culture. By practical memory training, the best memory may be improved and even the poorest rendered far above the average. Remember that all human efficiency depends upon Memory for its basic powers, and that every act of efficiency is really an act of memory. Even genius is seen to be the 'infinite capacity for taking pains'—plus a good memory.

LESSON II. ITS PHILOSOPHY

Having known something of the nature and importance of memory, let us grasp something of its underlying philosophy. The student should strive to become a thinking, reasoning individual with an efficient memory and not a mere 'memory marvel.' To start with a good working philosophy of memory, let him bear in mind the following. The Memory is a psychological phonograph machine. It receives impressions from the senses, makes a record of them; files it away; indexes its records; and finally brings them forth when required;—providing that it is kept well-oiled and cared for. A vivid mind-picture of this claimed to act as a lubricant to the memory machinery itself. Psychology is more and more proving that nothing once recorded is ever entirely lost.

The vital points in the cultivation of a good memory are.—[1] the securing of good, strong clear impressions; [2] the systematic arrangement of records; and [3] the adjusting of the machinery of reproduction by means of the Will. By paying marked attention to and creating strong interest in anything, one would be able to remember it distinctly. Attention in itself is a distinct act of the Will and it follows interest. Learnt to take interest in and devote conscious attention to the important things of experience, particularly along the lines of speciality favoured by you. But at the same time, learn not to choke up the memory with trash. Do not sacrifice your reasoning and constructive power at the altar of the art of memory. Always keep close to Nature, and she will reward you according to your deserts.

Remember that strength of memory impressions is mainly dependant upon marked and interested attention. Again the principle of Association is the key to memory. In the case of a cultured man, comparison, association of similarity, and constructive imagination accompany true memory-training.

LESSON III. THE VALUE OF ATTENTION

One-pointed attention is to Memory what the clean sharp needle is to the phonograph. It is one-pointed or concentrated attention that focuses the consciousness and magnifies the power of impressions. Attention to the eye of the mind and must be directed to an object in order for the mind to perceive it. This is known as voluntary attention.

Voluntary attention is the mark of a trained mind. Training of the voluntary attention is the first step in Mind-Building. The following

five great laws of attention should be remembered by the student. [1] Attention always follows interest and will not attach itself to uninteresting things. [2] It declines in vigour (a) the stimulus is unvarying or (b) if some new attribute is not discovered in the object. [3] Attention cannot remain constant in the same direction for long because brain cells and the nervous apparatus of the senses, tire under the strain. [4] When 'tired,' you may rest yourself, (a) by change of occupation [i.e., by the direction of voluntary attention into a fresh channel or (b) by relaxation of mind and body or at least by giving yourself up to the play of reflex attention. (5) Attention too continuously centred upon the same unvarying sensation, or upon the hypnotic state or a comatose condition. The secret of developing voluntary attention consists in intelligently following the above laws.

With regard to the first and second laws, things can be rendered interesting by studying and analysing them, by viewing them from varying viewpoints and discovering new attributes, etc. in them. Regarding the second law, vary the stimulus and increase interest by studying things by piecemeal, by sections, one after another. The fourth law shows the importance of rest and change of occupation. The last law merely asks the student to avoid over doing and adopt the 'golden mean' in this, as well as in others.

Mental Physical Exercises

By FREDERIC VOLLRATH

The following description of certain exercises is given with the understanding that they are to be performed in accordance with the Fundamental Principles of Mental-Physical Exercise, which are stated in detail in my first article of this series. For those who have not read the first article, I herewith reproduce the brief statement concerning these Fundamental Principles which preceded the detailed explanation in that article.

Fundamental Principles

1. The fixing of the attention upon the result to be obtained by the exercise.
2. The forming of the mental picture of the result as already obtained.
3. The arousing of a strong desire that the pictured result shall not be manifested in physical form and conditions.
4. The performance of the physical activity in the direction of producing the physical form and condition upon which the attention is fixed, the mental picture formed and the desire directed.

Chest and Bust Development

The particular physical exercises which follow in the present article are designed and intended to develop and expand the chest of man and woman, and at the same time to produce roundness and firmness in the bust of the who will faithfully practise it. The same exercises will work equally well in the case of men and women, and will produce both classes of physical conditions noted above. Moreover, they will be found to reduce the fatty accumulations on the chest and bust, in cases of overfatness thereof; and at the same time will replace that undesirable condition with the desirable condition of firm, sound flesh. The man with the overfat deposit on his chest will receive benefit from these exercises, and so will the thin, scrawny, flat chested man. Likewise, the woman with too large a bust will receive great benefit, and so will her sister whose bust is below the normal proportions. This, because the idea and intent of these exercises is to bring about the normal condition by (a) burning up the surplus fatty deposits, and (b) building up firm, solid, sound tissue in place thereof.

The Mental Phase of the Exercise

The person wishing to receive the full benefit of these exercises for Bust and Chest Development must understand and practise the *mental exercises* as well as the *physical exercises*; for this system includes both, and obtains its results by the co-ordinated phases of exercise and activity.

1. Begin by fixing your *full and earnest* attention on the task of developing a normal chest or bust. Be in earnest about the thing. Don't content yourself with simply 'playing' with it. In the striking American phrase, 'Get Down to Business'.

2. Form a *clear mental picture* of yourself as you will appear when you have attained the full chest and bust. See yourself as you want to be. Keep this mental picture before your mind and when performing the physical exercise; and also bring up the picture in imagination at other times, in your leisure movements.

3. Arouse a *strong desire* in your heart for the physical condition pictured in your mind. In the slang expression of this idea, you must 'want it the worst way'. You must become mentally 'hungry' and 'thirsty' for it. The dynamic force of Desire is something that the average person does not begin to realise; but of which those who have studied the matter closely are fully aware.

Summary.—The Mental Exercises consists of (1) Earnest Attention; (2) Clear Mental Picture; and (3) Strong Desire—all concerning and directed to the Physical condition which you wish to manifest and become real to you.

The Physical Phase of the Exercise

The physical exercises, which follow, are to be practised earnestly and faithfully, and, above all, with *interest*. Avoid the monotonous, mechanical performances of any physical exercise. Also avoid indulgence in physical exercise—don't over-exert yourself or produce over-fatigue. 'Moderation in all things'; 'too much is worse than none at all'; 'don't under-do or over-do'; 'nothing too much'; these are adages worthy of being remembered in the present connection.

With the Mental Exercises co-ordinating with the Physical Exercise, you may begin as follows:

EXERCISE I.—(1) Standing erect, extend your arms to the front, on a straight line from the shoulders; the hands open, and the palms meeting and touching each other. Do not rise on your toes, but keep your heels on the ground. (2) Then swing back the still extended arms swiftly to the rear. The arms, when reaching the extent of this rear-owing, will have a slight downward inclination. In this swing to the rear, raise the heels from the ground, allowing your centre weight to rest on the front part of the foot. (3) Swing the arms backward and forward in this way for, say, ten times at the start; the number of swings may be increased some-what after you have practised the exercise several days. At first, the arms, in the backward swing, will do little more than extend sidewise from the body; but after a little practice they

will easily reach quite a way backward. Put life and energy into the swing—and above all, put *interest* into it.

EXERCISE II.—(1) Standing erect, extend your arms on a line with the shoulder, *straight out to each side*, palms downward. (2) Then with each arm describe an *upward and backward circle* on each side of the body, on a line with the head. (3) Continue the circling motion until you have performed the movement ten times—this number may be increased after you have become accustomed to the exercise. In this exercise, the arms should be kept slightly to the rear, and not allowed to come to the front any more than is necessary for free movement. Keep well in mind the stimulating effect of this exercise upon the chest and bust. Take a few deep breathe before and after this exercise.

EXERCISE III.—(1) Standing erect, extend your arms on a line with the shoulders, *straight out to each side*, palms downward. (2) Then *raise* the arms from their previous position, in *rising circular movement* above the head, bending the forearm and turning the wrists so *that the back of the tips of the fingers will meet and touch the top of your head just above your forehead*. In the finish of this movement the *backs of the fingers* of each hand should touch the backs of the fingers of the other hand; the thumbs should point straight to the rear; and the elbows should be kept well pressed backward. (3) Then extend the arms *upward*; and, *the arms being kept extended and rigid*, bring the palms of your two hands well together above the head, at a point in a direct line from the top of your head. (4) Then force the arms *backward and downward* in an *oblique* direction gradually lowering them to the sides of the thighs in a natural hanging position. This last movement requires a little practice. When rightly performed it forces the chest forward and the shoulders back. (5) Repeat several times. This exercise is the particular one which produces the celebrated 'West Point Shoulders' which are so valued by military men.

The three foregoing exercises contain the essence of that part of the Military 'Setting-Up' Drill which is concerned with the development of the chest, and the cultivation of a correct carriage. There is nothing better known in the whole field of Physical Culture, for it is the essence of the results of years of experimentation by military experts for many years past. In its many forms of variation this trio of exercises is found to be present in all of the high priced 'courses' of Physical Culture which are so eagerly bought by wealthy men and women. Do not let their simplicity cause you to under-value them. *Try them, and find out for yourself how good they are.*

EXERCISE IV.—(The 'Bear Hug') (1) Standing erect, extend the arms to each side but curving them slightly forward as if preparatory to grasping or wrestling opponent in a "bear hug". (2) swing them swiftly forward and down

as if completing the 'bear hug'—and as if you had clutched an opponent in a mighty 'hug' and were 'squeezing the life out of him'. (3) Repeat several times, putting energy, life and interest into the work. This exercise tends to reduce surplus fat, and also develops the chest muscles and chest capacity.

EXERCISE V.—(1) Standing erect, extend the arms straight out from the shoulders, *in front of you, with fists clenched tightly*. (2) Then [bending the elbows as you make the movement] swiftly and vigorously bring back the fists to the shoulders. Keep the muscles tensed during both movements. (3) Repeat several times. Inhale during the first movement, and exhale during the second.

EXERCISE VI.—(1) Lie prone upon the floor [face downward, tips of toes touching the floor], arms bent at the elbows and held close to the sides; hands bent at the wrist, with palms extended and pressed to the floor as if to support the body. Head raised slightly; body rigid; chest protruded. (2) Then *push* your body *upward*, using only your arms in the movement. (3) Then *lower* your body to the first position. (4) Repeat several times. Inhale the breath as you rise; and exhale as you sink down.

FULL BREATHING EXERCISE.—You will find it also beneficial to practice Full Breathing several times each day; do not overdo this, but content yourself with a few deep-drawn breaths each time.

SITTING AND WALKING.—You will find that the first three of the above stated exercises, if faithfully practised, will tend to throw back your shoulders and push forward your chest or bust, without any special effort on your part. This will give you a correct, hygienic, and graceful sitting-position and walking carriage. It will help you, however, if you will keep before your 'mind's eye' the picture of the correct position and carriage aforesaid. Such a mental pattern will tend to subconsciously reproduce itself in your physical attitude and position.

Finally, once more let me remind you that this system of exercise is based upon the cooperation and coordination of Mind and Body—the Mental and the Physical. So therefore, pay equal attention to each phase of the exercise. In this way you obtain the full benefit, and the advantage of the natural balance between the two phases.

SUTRA IV. Enjoying its own that comes—the fruit of karma the inner body appears here below linked to the physical, revealing the same true purpose.

'The same true purpose' means the purpose of the physical body, namely, the realisation of the Supreme incorporeal self.

SUTRA V. Enquire and learn about the inner body related to the physical; which will help thee to master the ancient sorrowful chain of births and deaths.

This sutra emphasises the need for psychic and spiritual research.

SUTRA VI. Through Karma good and bad the inner body gathers experience and evolves. It is also the seed of karma that is to be.

The sutra refers to evolution through karma yoga.

SUTRA VII. In the inner body lives the nine that forms for the poor the outer magic veil of the body.

'The nine' refers to five senses and *Manas*, *Buddhi*, *Chittam* and *Ahankaram*. *Manas* implies Mind and Sensorium; *Buddhi*, discriminative faculty of the soul including the limited but valued circle of reasoning; *Chittam*, the faculty of determination etc; and *Ahankaram*, egoism. 'The poor' here refers to *Jivatma* which in mystic language is spoken of as a love-mad girl.

SUTRA VIII. The irrigating channel for all vanities and yet the seed of all that was, is and is to be is the inner magic veil of body inhering inside the outer.

'The inner magic veil of body' refers to the marvellous sheath of the self wherein it lives, moves and has its being on separation by Death from its outermost shell or sheath—the physical body.

SUTRA IX. The body is prana-evolved, its existence being bounded by prana.

Mind makes the body through prana. It is the abounding prana sakti that guarantees a long, useful and happy life.

SUTRA X. Close the nine gates together and in the fulness of love be at one with thy lover.

The nine gates are two eyes, two ears, two nostrils, the mouth and the two excretory organs.

SUMMARY

The sadhaka who treads the way of freedom has to gather knowledge and experience on lower and higher planes of existence. He has to understand full well that the purpose of the body inner as well as outer consists in the realisation of the Eternal intelligence whose one life-force pervades the universe. The sadhaka has to remember constantly that he is a spirit eternal as God Himself and that he has two magic veils the physical body and the inner. The inner body is the real seat of consciousness and of the senses five as well as of the sixth (Clairvoyance) and seventh (Clairaudience) senses etc. It is bound by the laws of karma. It is colored by desire. It becomes bright with true merits. It does not pass away with the physical body. But it passes onward through the experiences gained and through the intellectual and spiritual wealth earned in various seen and unseen worlds. Here on earth the inner body stands linked with the physical. It evolves through work. It enjoys the fruits of karma here and elsewhere. All these and similar truths may be studied or investigated along proper and reasonable lines. On investigation the aspirant knows the nature of the relation between the inner and the outer sheaths of the self. He also knows that it is *Manas* that can make or mar the dual body through prana and that self control is the indispensable step to the practice of Divine Love. P. S. A.

The Mystic Rose

At the sight of thy face of flush and bloom and blush
I see the vision of the half-blown rose—
Rose of the holy-flame of love and life,
Rose of joy where the smile ecstatic glows—
I see the rose of tender health and grace
At the sight of thy face of flush and bloom and blush,
I see the rose of homely, spotless soul
Give freely fragrance from a sinless heart—
Rose of song silent, rhythmic when it grows,
See of thy glory the rose is a part
At the sight of thy face of flush and bloom and blush

T. K. P.

Periodical Literature

The Prabuddha Bharati contains two anecdotes of Vivekananda, involving psychic experiences. The first relates to a tour of the Swami in the Himalayan regions, where he happened to treat a case of obsession. It is said that the man, possessed by a *Devata* [a good spirit] had a red-hot axe applied to his body and hair, which remained quite unaffected. There was not even an expression of pain in his face. The axe was examined closely. The Swami burnt his fingers badly, the instant he touched it, although the red-hot thing had then cooled down to blackness. 'However, smarting with the burn, I [the Swami] placed my hand on the head of the man and repeated for a short while the *japam*. As a funny matter of course, the man came round in ten or twelve minutes'. This is an interesting instance of healing by Mantravoga. The other anecdote told of Vivekananda refers to his interview with a Madras Fortune-teller. After 'getting perfectly stiff in mental concentration', the man began to give out the Swami's name, genealogy, the history of his long line of forefathers, etc. He added that the reputed saint Ramakrishna was keeping close to his beloved disciple all through his wanderings. It was also foretold that the Swami would have to go very soon to far-off lands as a religious preacher. The Swami admitted afterwards [i.e. in 1898] to Yogananda at Calcutta that 'all that the man had foretold came to be fulfilled to the letter'. This peculiar psychic feat can be performed by one who, as Vivekananda says, 'acquires mystic powers over spirits'. Detailed instructions for acquiring powers over spirits by virtue of a certain degree of thought-concentration and soul-force are given in the *Upasnakanda* of *Mantra Rahasya*. The *Sadhaka* who experiments along these lines may take the following golden advice of Vivekananda in good part.—'By thinking constantly of ghosts, men become ghosts themselves, while whoever repeats day and night, "I am the eternal, the pure, the free, the self-illuminated Atman",—verily becomes the knower of Brahman'. A writer in the *Mahamantra Magazine* briefly expresses the beautiful allegory of the Bhagavad Gita thus. The Kurukshetra is the field of means; the five brothers, the senses five; the Kauravas, the objects in the world; Arjuna the warrior-soul; and Sri Krishna the over-soul. The Eternal Krishna, the invisible charioteer in every heart, advises the warrior-soul to be always up and doing, to constantly war against evil in all forms and to conquer the world through the senses five. According to the celebrated author of the *Gita Rahasya*, the Gita teaches Karma Yoga which expression Surojini our sweet singer has rendered in English as 'Wisdom in action'. Andal's *Tiruvilai* or a popular mystical poem in Tamil by Andal, the celebrated Vaishnava lady-mystic, forms the theme of a series of articles in the *Hindu Message*. A few of Andal's marvellous songs have already been freely rendered for English-

readers by Sri Arabindo Ghose and Mr. T. Ramakrishna, the author of 'Life in an Indian village'. Andal may be supposed to represent the inherent mentality of our sacred and well-loved motherland, which is spiritual as Sir John Woodroffe says. She realised early in life, what Sir John calls 'the spiritual ground of all material or mental happiness'. There are also similar mystical poems in Tamil composed by Saints Manickavachaka, Ramalinga, Tattiva-aya and others.

With an apology for the unusual delay, the Advanced Thought has appeared. The Editor hopes that 'it shall not happen that way again.' Yogi Ramacharaka, the author of a number of works on Yoga modernised, continues his useful lessons on 'Light on the Path.' The second paper on the 'Christian Mystics' describes the wave of the new mystic life in Europe during the 12th century and the beginnings of German and Italian mysticism, heralding the glorious dawn of a Golden Age of European mystic thought and life. We await the next paper of these series with eager interest.....A worse fate has befallen another New Thought journal 'Expression.' It is announced that it has closed with December 1917, as the Editor's other work is found to be incompatible under present conditions with a continuation of *Expression*. However, the editor hopes, that later its publication may be resumed. It may well be, for all that is, passes on, only to be born again and Death is verily the beginning of a new life.....'Through Death to Life' is a valuable contribution, reproduced from *Light in the Harbinger of Light*, from the pen of a professional nurse who unveils her unusual experiences about many a death or rather spiritual birth which she is said to have witnessed. She claims to have beheld the spirit-body raise from the discarded physical overcoat, 'in appearance an etherialised, glorified replica of it.' It is also said that the so-called dead, especially the fallen heroes, are invariably met by angels on their entrance into a fairer sphere of life. She claims to have seen many of these invisible helpers ministering to the dying and bearing away their spirit bodies which death cannot touch at all. Though many materialists and even the so-called Christians may be contemptuously sceptical about these super-sensuous experiences, those well-versed in practical Hindu Psychic and spiritual wisdom will recognise in them the self-same experience of the ancient Rishis, Yogis, and Mantrikas.....In the *Azoth* Mr. Hereward Earrington discusses the miraculous cure of Dorothy Kerin which will appropriately form a page in the history of Psychic Research which like all true knowledge and research knows no finality. There are some helpful hints for the students of occultism in an interesting note on 'Everyday Occultism' written evidently by one who has a rare insight into the profound philosophy of Hindu occultism. Truly the writer emphasises that constant inner devotion involves no neglect of nor does it demand renunciation of, wholesome loves and duties; rather do these

to-day, in impenetrable forests and caves, have been privileged to have independent speech with the various classes of the so-called dead and of angels. This volume presents in plain but impressive language some of the scenes from the spirit life beyond the grave and the tomb, explaining, at the same, time the underlying principles of the new and spirit philosophy which emphasises, above all, the necessity of living a clean life, of developing character to the utmost, of doing something to make others happy and of making the world a little better because we have lived a day within its confines.'

THE UNSEEN WORLD:— As communicated by Buddhi Chakku Dappana. Published by R. Batuvandevu, Colombo.

In this booklet the author, though not furnishing new evidence about the unseen world, attempts to solve the problem thereof in the light of the Buddhist philosophy and psychology. He teaches that the noble eight-fold path of Budha is the path of truth that leads ultimately to *Nirvana*, a state beyond all spheres material as well as spiritual. He has also striven to show that each aspiring soul should live in the belief that there are seen and unseen realms of life and should shape and map out his destiny on earth accordingly.

THE SYMBOLIC MEANING OF THE WAR By Kamala Krishna, 222 Wisconsin Street, Chicago, Illinois, U. S. A.

This booklet is based upon the Christian scriptures. It tries to show that world-wars have their material as well as spiritual aspects and that the God of History and Nature works out His evolutionary purpose by the apparently terrible storms of war like the Bharatna war or the present great war as well as by the soft, sweet sunshine of peace.

THE KALPAKA

An Indian Psychic Review

Published Monthly

Dr. T. R. SANJIVI,

EDITOR.

The Latent Light Culture

Our readers are well aware of the *Latent Light Culture* and its work. It is our aim to work it on the basis of the Psychic Research Societies of England, France and America. We invite the opinions of those interested, especially those of our students and members.

Though we have thousands of students the number of *Members* enrolled is limited. This is due mainly to our rigid rules. No doubt the special benefits derived by our Members, we feel constrained to say, have hitherto been practically nil except the use of our Library.

We want you to do your best to popularise the *Latent Light Culture* and make it the Psychic Research Society of India with a special Research department and facilities for residential students who wish to do any Research work.

A member suggests.—

1. Every individual Member should set aside one hour daily or one day a month to work for his *Latent Light Culture*.

2. In a town where there are many Members, they should form a Branch Society, the headquarters of which may be in the house of any of the Members. This Society should admit none but the Members and students of the Institution and should attend to the following items of work.

It should give weekly hypnotic entertainments to friends and outsiders, as the manifestation of these powers will remove the erroneous conceptions about Hypnotism and may create a desire in the minds of the people to investigate these things.

After the entertainments, the aim and scope of the Institution should be explained to the audience.

It should give performances in the local fairs and festivals and should open centres there for treatment by Hypnotism and Suggestion.

All this should be done in the name of the Latent Light Culture.

3. Individual Members should devote an hour daily to treat poor patients free of charge in the name of the Latent Light Culture.

4. They should also impress upon their friends the advantages of joining the Institution.

5. Well-to-do persons should subscribe for the *Kalpaka* in the name of the local libraries and reading rooms and thus help in spreading the occult teachings.

A special Research department should be opened by the Latent Light Culture consisting of those members only who wish to carry on any kind of research work. The Annual subscription paid by the members should be set apart for the Research work. Endowments and donations should be solicited from the public interested to carry on the work and those who respond should be registered as sympathisers or patrons as the case may be. Individual Researchers who turn out appreciable work should be given monetary help, if need be, at least as temporary loans free of interest.

Members should work singly or in coteries. Monthly reports of their work should be submitted to the Latent Light Culture.

The Latent Light Culture should give individual directions and should publish these reports separately together with its remarks for general information.

These publications should be supplied gratis to all the members of the Research Department and also to the patrons and sympathisers.

Psychic Photography

A Retrospect

BY THOMAS BLYTON

Psychic photography has been extensively investigated both in past and recent times by various operators, to merely enumerate a few of the more noted workers in different parts of the world—Mumler, in U. S. A.; Bugnet, in Paris; Dr. Ochrowicz, in Vienna; Chevalier Kirkup, in Florence; Prof. Boutleroff, in Russia; and Dr. G. Thompson, Dr. Hooper, J. Traill Taylor, Brooks, Beattie, Hudson, Parkes, Reeves, Duguid, Rita, Miss Houghton, H. Blackwell, Slater, Boursnel, Wylie, Hope, and Walker in the United Kingdom. The results have been of a varied character, and may be roughly classified under the following heads:— [a] Psychic entities invisible to normal vision, [b] Objects invisible to normal sight and not thought of by either sitter, medium, or operator, *i. e.* script messages designated as 'skotographs'. [c] Effects having the appearance of symbolical pictures, and luminous figures. [d] Representations of the spirit, 'wraith', or 'double', of persons still embodied. [e] Results obtained without the use of a camera, known as 'psychic extras'. [f] 'Materialised' forms palpable to the senses.

The late Mr. J. Traill Taylor, for many years editor of the 'British Journal of Photography', combined in himself the exceptional qualities of a scientific expert in photographic chemistry, optical research, photographic manipulation, as well as a sympathetic observer. His paper on 'Spirit Photography with remarks on Fluorescence', read before the London & Provincial Photographic Association on March 9, 1893, will be found reprinted from the 'British Journal of Photography' in Mr. Andrew Glendinning's work on this topic entitled 'The Veil Lifted', to which reference can be made for full and illuminative information in connection with spirit photography. Mr. J. Traill Taylor was eminently successful in his results, both with the ordinary as well as the stereoscopic cameras under his own special conditions. Quoting briefly from his paper, 'his conditions were entirely acquiesced in, using his own cameras and unopened packages of dry plates, purchased from dealers of repute, and being excused from allowing a plate to go from his own hand till after development, dictating all the conditions of operation'. Both before and since Mr. J. Traill Taylor's investiga-

tions many other capable operators have secured a great variety of psychic pictures both with and without the use of a camera, some of those in the latter case being perhaps the most remarkable under the circumstances of their production, rendering further experiments to elucidate the method of impressing the sensitive plate desirable.

In some of the results obtained in the 'Crewe Circle' by the late Mr. Wm. Walker, specimen prints of which are in my possession, supplemented by his explanatory notes thereon, his methods of working under his own test conditions are worthy of note. Rather than disregarding the advice and direction of the spirit circle, he co-operated with those responsible for the production of the results; and continuing his work on similar lines, he secured still more conclusive and interesting features. It is on such lines that it might be well for some further experimental work in psychic photography should be undertaken by experienced operators, and perhaps it may be possible for something of the kind being done in the near future.

My own personal experiences has hitherto been confined to a period in the 70's with Hudson, Parkes, and Brooks; records of some of which are to be found in the old *Spiritualist* newspaper of that period. Only in one instance, however, was an identified picture obtained—that of a lady friend of my wife's two psychic extras being shewn, that of the lady friend kneeling at her feet. In another experience at Hudson's studio Miss Emily Kishlingbury was the sitter, when I myself conducted the manipulations, resulting in a nun-like psychic figure, appearing on development of the plate but not recognised by either of us. On another occasion accompanied by Miss Florrie Cook, the celebrated medium, she became entranced in a reclining position across a chair and, on a plate being exposed and developed, a shrouded female figure appeared on the plate. The print from this plate shews a faint impression of a young child carried by the psychic figure, which had been indicated previous to the exposure of the plate. Again at the same studio I sat and obtained two psychic shrouded figures one partly shewing its face; and, in addition, there is observable a reflex image of a portion of my own figure on one side! In this psychic picture is to be noted that a part of the drapery of the psychic pictures is opaque while other portions are semi-transparent. In a large proportion of the psychic productions under Hudson's working the psychic figures appear opaque, giving the appearance of a somewhat substantial, or

solid, moulding. In not a few instances identity has been established by some of the sitters. Mr. F. M. Parkes' results exhibit the character of flat surfaces, as if cut out; although, as a private operator, the photographs were taken under such conditions as to assure their genuineness. In two prints by Mr. W. Brooks, a member of the old Dalston Association of Inquirers into Spiritualism, they represent the only successful result of a number of plates exposed at the close of an afternoon series of sittings with a private medium. While the exposure of the plate was in progress I remarked the sensation of what felt like a 'cobweb' drawn across my face, without anything being visible to account for the feeling; and, on development of the plate, there was found the appearance of a draped figure leaning across my face towards the direction of the medium (Mr. Webster). As in this instance the studio and everything in connection with it was under our own entire occupation and charge, there can be no doubt whatever as to its genuineness.

Regarding the photographing of what are designated 'Materialised forms', there are three specimen prints of the well known 'Geordie', manifesting through the mediumship of Annie Fairlamb, by the late Mr. James Bowman of Glasgow. One was taken in the open air on the sea-shore, and the other two in Mr. Bowman's studio in Jamaica Street, Glasgow. He told me in conversation that he was perfectly satisfied as to the independent and separate manifestation of the form of 'Geordie' from that of the medium, assuring me of his convictions many a time on comparing our experiences during visits to his hospitable circle. I regret not having had any opportunity for experience with such an excellent a medium as Annie Fairlamb proved, having been much impressed by the testimony of a large number of careful and reliable observers and records in the press of the times. The mediumship of Miss Florrie Cook in this connection was of the highest order affording me exceptional opportunities for studying the cultivation of her gifts under the principle guidance of 'Katie King' the younger. Amongst my collection of Psychic photographs are some prized ones presented to me by Sir William Crookes, F.R.S., shewing 'Katie King' in various poses. These photographs of materialised psychic forms are of unique value in confirmation of the reality of materialisations as testified to by large number of independent observers, leaving a permanent record in photography of their appearance.

number of these pictures were taken in Sir William Crookes' laboratory under a variety of test conditions, five complete sets of photographic apparatus being used on one occasion, demonstrating the actuality of the phenomena observed. In course of an article on 'The last of Katie King' by Sir William Crookes, in *The Spiritualist* newspaper of June 5, 1874, Sir William Crookes says:—

'One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor, afterwards I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a bigger woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.'

This illustration alone will serve to indicate the importance of photography as an auxiliary in the study and investigation of psychical phenomena, and will I trust prove an incentive to further adaptation in other directions. I should, perhaps, add that the photographing in these instances was done by the use of electric light.

Mr. David Wilson, inventor of the Psychic Telegraph, has been experimenting with a new process of psychic photography, and recently obtained the photograph of some unknown lady; but on my procuring a print of the photograph, it has been recognised as that of my youngest daughter in spirit life. Other faces are faintly discernable in the picture, while that of my daughter is clear and distinct. Further reference to this recent photograph is reserved for a future occasion.

Spiritualism

From the view-point of Hindu Philosophy

P. S. ACHARYA

To a Hindu, Spiritualism is a philosophy, a religion, a science and an art. To him it implies, not a mere gospel of spiritism, but the supreme religious or philosophical science and Art of evolving a spiritual consciousness. Thus, properly speaking, genuine Hindu Spiritualism is included in Yoga Sastra or Mantra Sastra.

The Hindu calls Spiritualism by the name of *Para Vidya* (supreme science), *Brahma Vidya* (the Eternal Art or Divine science), etc. He traces the origins of this great science of Spiritualism to God, the Supreme Spirit of Purity, Beauty and Love Who is immanent, immutable and transcendental. According to the Hindu, spiritual things are discerned spiritually, i.e., by the third eye or the spiritual eye of the *sadhaka* (aspirant) as well as by other spiritual senses. Briefly, Spiritualism is, from the Hindu view-point, nothing more, nothing less, than, the Realisation (*sakshatkara*) of the spiritual Life by virtue of one's own spiritual evolution (Yoga).

The root and fruit of the spiritual life, say the Aryan Rishis and our Dravidian Alwars and Nayanmars, is *Ananda*—Divine Love the vital principle of Bliss supreme; pure and unalloyed Love and Bliss deep-rooted in *santi* or the peace of *manas* that passeth knowledge. This sweet mellowing fruit of spiritual Love gives birth, in its turn, to the undying seed of selfless service—service that is joy, rendered with absolute faith (*sraddha*) in the Name of the Supreme Spirit or Paramatma.

According to Sri Ramanuja, *Bhakti* is the force through which each *jivatma* (spirit) evolves *Gnana* (Wisdom) in all the changing worlds of men and gods. The spirit starves without *Bhakti* or the bread of life, even as the body which is the physical sheath of man (*Annamayakosa*) starves without *annam* or food. The physical man gains by getting or grasping. He hoards and hoards, early and late and he is awfully afraid, like Mahamad the Idol-breaker, of the day when he has to bid his cold adieux to the world. But the spiritual man or *Bhakta* gains by giving; he grows richer and richer by constantly and cheerfully giving himself in whole-hearted service to the children of God. He knows that the more of this joyous service (*kainkaryam*) he renders, the more expansive his *Bhakti* becomes. Such a *Bhakta*, living and moving in an uninterrupted 'God-consciousness' or spiritual or cosmic consciousness, is counted truly among the Elect who can possess and exercise at will and, as it were, by Right Divine, God-given gifts of the spiritual life whereby the humble

servants of God alone know how to 'minister to the mind diseased' of an 'Orphan Humanity.'

While entering the enchanted Realm of psycho-spiritual Research, the sadhaka should have and use a clear head, clean hands, a pure love-inspired heart, a serene joyous mind, an easy conscience and an enlightened faith. For he has to deal, in this new realm with forces much finer and far more ethereal than those he has hitherto been accustomed to deal with.

Thus we see that according to the Hindu Sastras, the sadhaka or seeker after psycho-spiritual truths should prepare himself before he can have communion with pure and highly-evolved spirits. He should strive to evolve his spiritual faculties more by the purification of the heart by love and service than by any other sadhana which ignores or tends to ignore the path of duty wedded to Bhakti. It is when pure, spiritual love rules the heart, when marvelous spiritual peace rules the *Manas*, when joyous spiritual service rules the hands—it is then and then only—that the true beauty and grandeur of the spirit life can reveal themselves to the astonished gaze of the aspirant. Then the sadhaka hears celestial voices and songs. Then he beholds the beautiful etherialised forms of spirit friends. Then indeed he realises the unseen realms of life and love and can, at will, walk and talk with the *Devas* and *Pitris*. For verily Bhakti or pure love that is modest and wise can see much farther and deeper, than the purblind knowledge which is 'proud that it has learnt so much.'

Let go thoughts and emotions that tax and stir you ;

Repose on the Bosom of Peace;

Close thy physical 'window of the soul and open the spiritual ;

Shut the five doors that make manifest the boundless Nature ;

Meditate with thy utmost spiritual love on Him who is the Pure Essence of Beauty and Love ;

Thus, through the Gate of Dhyana that opens but to the magic Key of Love Divine, let the sadhaka vision the more real and sublime worlds of life bright with shining ones.

—Thiruvaimozhi.

Thoughts, Images and Actions

D. P. SAKSENA

Perhaps I owe an apology to my readers for the publicity I give now and then to my views, on a subject for which I feel deeply, in the columns of the *Kalpaka*. I recognize the great failing inherent in the nature of man, viz. of taking up a strain of meditation, musing on it and talking on it, but all the while divorcing it from practice in life. May the great Power of Good preserve us all from this besetting sin and folly ! I, for my part, confess that were it not for the earnest solicitation of my esteemed friend and benefactor, Doctor Sanjivi who has pressed me again and again to write for his paper, these sentiments of mine would have found little occasion for expression in words. I feel myself besides in a position to speak a word on a subject of very great importance. I may be allowed to point out to my readers that all my convictions as expressed in my writings here have come to me not at second hand, but directly and in a painfully impressive form. It is mostly as a result of my own experiences—bitter, at times very bitter and galling that such views come to have formed themselves. There has been an awful time in my life when my food grew unsavory to me, my nights grew sleepless and human society a burden. The breeze which gently touched my skin filled me with apprehension of on-coming sickness, and I had a total blank and void of occupation after the work of the regular meals, morning and evening, was over. All this would have lead me to the inevitable doom had it not been for the helping hand of the Great Almighty which I FELT stretched out to help me. I hope, then, my readers would take my views in the light I desire them to do. If there is anything good to be had from my humble exposition of the subject, fair and good ; otherwise, good-bye. I may assure them, it is NOT to make any name for myself as a moralist or magazine-contributor that these pages have been written.

Much has been written on the subject of thought-control, and were it not for the experiences I have myself recently met with—experiences of a very bitter type—I should have held my tongue on this occasion. Very few people recognise and very feeble emphasis is ordinarily laid on a subject which deserves the very highest consideration. The laws which govern the kingdom of the mind are as unerring as any other laws. As, surely as

the plant springs from the tiny seed cast into the soil, as surely as the man must die who has swallowed arsenic, so surely does action—right or wrong—proceed from thought. It is of paramount importance that this thought-energy should be directed into the right channel. People suppose a single glance at a 'beauty,' a single untruth told, a single sinful indulgence stooped to, would work no great mischief. But herein lies their mistake and the greatest evil of all. Vice once tolerated will insidiously approach closer and closer and then it would be hard—at times almost impossible—to cast it off. A study of the cases of lunacy is very helpful in this direction. Also, a careful perusal of Shakespeare's *Macbeth*, and an analysis of his mental condition and the different stages that would have brought him to the verge of madness reveals the phenomenon of the working of this subtle organism—the human mind. It is a great self-deception then, to suppose that a low, false thought momentarily stooped to, would do no harm. It may rather be said that the very moment you have embraced the false notion you have met the Witches of 'Macbeth' and your doom is sealed. It is only a question of time when the building comes down with a crash and the catastrophe is wrought. One wrong fancy would lead to a kindred second, and there would be an endless train of foul desires, which after a time you would have grown helpless to control. Excitement would spread over your entire frame, there would be nervous disorders, sleeplessness and all medicinal agencies would have proven helpless to cure you.

'More needs she the Divine than the Physician'

Look to the abnormal condition of Lady Macbeth's mind and recoil with a shudder from the insidious approaches of the Evil fancy—which if given free play would in course of time produce a highly wrought condition of the mind—past medication and past cure.

Wordsworth points out in 'Tintern Abbey' how the sight of the beautiful objects around the Abbey seen five years back was for all that period a source of continual enjoyment to him in suggesting to his mind bright images of the objects seen. They were the cause of inspiring generous emotions and impulses in his bosom, had imparted better health and vigour to the body and contributed in every other way to the well-being of both body and mind. A philosopher that he is, he even goes a step further and points out how some of the highest mysteries of life stood revealed to him under the influence of those happy recollections.

'With an eye made quiet by the power
Of harmony and the deep power of joy
We see into the life of things'.

The mind of man can never rest unoccupied. We must be thinking of one thing or the other. The best thing then to do is to call up images of those objects that tend to uplift us in mind. Images of objects of natural beauty and grandeur are very entertaining no doubt; to which I would add the following image to your mind Sri Ram Chandra when in obedience to a father's command he forsook a kingdom and betook himself to the woods. Image Lakshman, who when asked by his brother to see if certain ornaments he had picked up were Sita's replied that he could not identify them as they belonged to parts of her body he had never spied out of his reverence for Sita as a mother. Image Angad who when he went to the court of the Ruler, of Lanka planted his foot firmly on a ground and challenged the whole Rakshasha host to attempt to raise it aloft, if they could, from the ground. He had gone on a message from Rama, but both he and the other whose message he brought would forego their claim on Sita's restoration if his foot could be raised from the ground by any of the band. Oh tremendous Force of Will! Ravan, the wicked king has gone down already before it, and his cause is lost.

'Come one, Come all! This rock shall fly
From its firm base as soon as I'

Lady of the Lake

Image Cincinnatus who when called to fight for his countrymen left the plough, conquered his foes and went back to his farm. Image the great body of the Puritans who, as Macaulay points out in his Essay on Milton, suffered hardships and bore the reproaches of the opposite party but never swerved from their lofty ideals. Image the character in fiction—De Wilton and the life he led, unknown and obscure, after his disgraceful overthrow at the hands of Marmion

'Wilton! grieve not for thy woes,
Disgrace, and trouble;
For He, who honour best bestows,
May give thee double!'

until he regained knighthood and lost honour. Image Banquo the spotless character in 'Macbeth' who affords so striking a contrast to his ambitious colleague. Lastly, image to your mind a little girl some seven or eight years of age, whom in my last trip I met at a Railway Station in the Punjab. She was poorly dressed and was urged on by her mother to follow her close in their hurrying on to a seat in one of the third class carriages. Poor little child! how confused and bewildered she looked as she tottered on

behind her mother-herself bewildered too! Oh! Image the lot of such helpless beings and the ways to relieve it, again and again.

Our actions are determined by our thoughts, so that if the principles on which we work in life are sound, our actions cannot lead to bad results. Petty duties are not to be ignored. It is these

Actions that make up in the aggregate some line of conduct we have pursued toward a certain individual. The lofty tower that rears its head so high is not a structure built in a day. It has required the offices of numerous persons who have worked patiently day after day, month after month and year after year in raising it up by degrees to the height it now occupies. So, the virtuous character that produces none other but the right action has been built up with huge toil and great carefulness. There is a certain law—that of house-building or architecture—in accordance with which the tower has been built, so very strong that it seems to defy the efforts of time to demolish it. So too there is a law more unerring than the law of house building; in accordance with which the virtuous character has been reared, so very strong that no agency can ever possibly destroy it. The body has, by a painful, laborious and persevering process consented to work in harmony with the soul: and thus the individual has learnt gradually to approach nearer and nearer to that 'Divine far-off Event to which the whole creation moves'

'When lust
By unchaste looks, gestures, and foul talk,
But most by low and lavish act of sin,
Leads in defilement to the inward parts,
The soul grows choked by contagion,
Embodies, and indurates, till she quite lose
The divine property of her first being'

'Yet some there be that by due steps aspire
To lay their just hands on the golden key
That opens the palace of eternity.'

On the Study and Practice of Occultism—III

P. S. ACHARYA

To most of the Tamil siddhas the whole universe with its uncounted crores of wheels within wheels appeared as an ultimate spiritual annalysis as but a huge shadowy dream-image over Brahman the only Reality that stands unproven and unknown behind the veil upon veil of forms. The siddhas have trodden what is known as '*Neti-Marga*'—the Way of 'Not This, Not This'—that is to say, they have striven hard to discriminate the Truth by constantly awakening within the subliminal self the consciousness that 'All is *Maya*—life, nature and all—utterly untrue save the nameless attributeless 'All-truth' which the wise have with deluding human tongue named *Brahman*—the Eternal One.

The siddha disciple, let us suppose, approaches and asks his Master;

'What is Brahman?'

To which the latter never vouchsafes any direct reply; but answers the question simply by another like this:

'What think *you* of Brahmin?'

The disciple in his turn asks:

'Is it the Idol or Image solemnly worshipped in our temples with flowers and incense, music and mantras, periodical festivals and everyday Tantrik rites and rituals?'

The reply flashes forth embodied again in query:

'How this my child? How can the light that lights and transcends all be a broken piece of stone? How can the Eternal Eye of Wisdom be the blind unthinking stone or brass?'

Hard words these; strange condemnation of the Holy Image-Worship of popular Hinduism. But this seems to serve a purpose; it apparently makes the disciple think. What means the Master? His words appeal instinctively to his heart of hearts. He begins to think for himself and now asks:

Is it then the Idol of Gold or the Idol of earth or the living Image of a sweet heart wondrous fair? Or, is it after all the abstract Idol of fame that dies not with man but lives after him?

Thus the disciple rises from the position of a mere blind believer to that of a materialist thinker.

This is a necessary stage of evolution. No amount of dogmatic spiritual instruction can raise him above this level of gross or subtle materialism. The *Chela* himself should strive to transcend the materialistic plane of life through his own thought-efforts and through further analysis of his emotional and other experiences. And the siddha-teachers seem to have followed this rational method of spiritual self-culture. When the pupil comes and tells the Guru that the joy of Brahman was perhaps in the pleasures of life itself, selfish or selfless, the latter questions him again thus:

'Ah, my son, how can the Eternal Joy be the same as the transient pleasures of the earth that breed pain, surely as the day of work brings in its wake the night of repose?'

The disciple goes and thinks again. He studies, reflects, reasons and observes. He gathers and analyses his experiences. He learns to think deeply and consecutively. He begins to know that the pleasures of life, even those that are legitimate, do not last for ever. How transitory, O Heaven, how superficial! That which glitters as gold is but the barren metal that cannot beget the Peace which alone is the sure and stable foundation of happiness. That which twinkles as the star of love is but a tempting shade of a wayside flower born to blush and fade and pass away for ever. Alas! what is fame itself but the feeble echoes of dying and dead voices which made or are making such a tremendous noise in the world? So the disciple goes and asks his Guru and spiritual father:

'Is Brahman neither matter nor the gross or subtle joys of life? What else is it? Is it the oneness of Life or consciousness that runs like a golden thread throughout the whole cosmos binding together in the harmonious Body of Purusha (the universal man) the various visible and invisible forms of life?'

Even in this UNITY IN VARIETY the siddhas think the solution of the riddle of Brahman is not to be found. They say there are other orders of mystic experience that cannot be touched by the synthetic genius that has dared to realise the unity of life amidst diversity of lives. To them even this realisation can only embrace the intellectual plane of life and thought.

'How can it satisfy our emotional life and experiences?' asks the Guru, 'How can the Brahman be but the oneness of life that unites us all as Brothers, the highest *devas* as well as the meanest things that live and feel?'

Well, the *Chela* analyses internal as well as external Nature. He explores fearlessly the regions of *Para* and *Apura Vidya*. He thinks that even the realisation that 'all life is one' cannot explain the '*raison d'être*' of the phenomenal world.' This, he may find, like our siddhantis both Vaishnavite and Saivite, in what has been called ANANDAM or the Glory of Divine Love, the vital principle of boundless ineffable joy.

The siddha teachers, hair-splitting metaphysicians they are love to carry their disciple through further and subtler analysis. They exclaim still:—

'*Neti, Neti*, my boy, how can Brahman be any idol, mental or metallic? How can it be the idol of thought or words?'

'If so, can It not live in the rapt ecstasy of silence, rather than in the beautiful voices of life?' asks the disciple at last.

'Not even there can you seek to know It' continues the adept Voice, 'How can it be a vast sea of silence—even an infinite Expanse, no shores to bound it anywhere? What It is, Who can tell? Who can think? Is It not different from all that we know and different also from all that we know not? Is not here the injunction *Neti, Not this?* How can anyone say 'It is, I know It'? How can anyone dare to say It is not; 'or' I know it not'? Is it not true that he who knows this truly knows?'

Perhaps the siddhas desert their pupils in an endless Sahara of agnostical mysticism. Perhaps their followers take refuge in the understood or misunderstood spiritual verbiage. My main idea, however, is to show that the siddhas want you to take nothing for granted, may not even the universal theistic faith in the Eternal One. They want their disciples above all to help themselves through self-reverence self-knowledge and self-control. Unlike the English-educated pedagogues of to-day in our schools and colleges who instruct but do not educate, the siddha teachers always loved, it would appear, to educate the sadhaka by gently helping him to help himself and with the sublime patience of a scientific investigator to experiment and thus evolve on the psychic and spiritual planes of thought and life.

Love

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

GOD is Love. If the whole universe is full of God, then the

WHOLE UNIVERSE IS FULL OF LOVE.

If God is immanent in every atom of matter

IN EVERY ELECTRON,

then every electron is permeated with love. The very air we breathe is full of love, and we can breathe it in as we breathe

It flows into the body by means of the nerves in vibratory waves, and comes into the consciousness in thrills of ravishing pleasure.

We see it in the sunshine, in the beautiful vivifying rain, which together causes to spring up on every hand vegetation of every kind, every leaf of which breathes out life-giving oxygen, taking up in exchange the vilest refuse from earth and air, and clothing the face of nature with flowers and fruits. 'This spontaneous out-pouring of love is the most marked of the Divine attributes, the love that gives everything and asks nothing. Pure love brought the universe into being, pure love maintains it, and draws it upward toward bliss.' And when we know the

KNOWLEDGE—SURPASSING LOVE OF CHRIST,

- so the we become rooted and grounded in the Divine love, then we begin to pour out love on all who need it, making no difference, seeking no return. For the spirit of Jesus ever seeks to do good to them who cannot recompense; who can do nothing in return. Jesus, says, "Do good and lend, hoping for nothing again; not only to those who cannot recompense you, but to those who hate you, and thus overcome evil with good. James Naylor, the Quaker, after being whipt and pilloried, and branded, and his tongue burned with a red hot iron, only two hours before his death, thus describes the spirit of love. 'There is a spirit which I feel, that delights to do no evil, nor to avenge any wrong, but delights to endure all things, in hope to enjoy its own at the end; its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty or whatever is of a nature contrary to itself. It sees to the end of all

temptations, as it bears no evil in itself, so it conceives none in thought to any other; if it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God; its crown is meekness; its life is everlasting love unfeigned. It takes its kingdom with entreaty and not with contention, and keeps it by holiness of mind. In God alone can it rejoice, tho none else regard it, or can own its life; it is conceived in sorrow and brought forth without any to pity it, nor doth it murmur at grief or oppression: it never rejoices but thru suffering; for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship with them who have lived in dens and desolate places of the earth, and thru death obtained the resurrection and eternal holy life.'

To bless them that curse us and to do good to them that hate us, is not only above and beyond human nature, but contrary to it, and until thru regeneration we are made

PARTAKERS OF THE DIVINE NATURE

we cannot attain to it. By this means therefore we prove that we are the children of that Father of ours which is in the heavens' and that 'Christ dwells in our hearts by faith,' until we become by

GROWING UP IN ALL THINGS UNTO HIM,

rooted and grounded in love and filled unto all the fulness of God, unto all the plenitude of the Divine Nature. This may be entered upon suddenly by faith, as the Spirit came at pentecost, but is notwithstanding a process of conception, gestation, and birth gradually infilling and transmuting every atom of flesh into immortal substance.

STUDENTS' DEPARTMENT

Practical Memory Training

LESSON IV.—THE SUB-CONSCIOUS' MEMORY

The recent discovery of the sub-conscious planes of mind has revolutionised all the former conceptions of Memory development. The student should be familiar with the theory of the sub-conscious mentality. Briefly stated, the sub-conscious mind represents the great region of mind outside the field of consciousness the region which is the store-house of memory. Everything remembered is recalled from the sub-conscious storehouse. And all systems of memorising must be based upon the principles which the sub-conscious mentality employs in storing away indexing and cross-indexing its records.

Remember that the conscious area (Jagra Manas) is but a tiny speck on the entire body of Mind. It is the sub-conscious phases of the Mind which really perform a great part in our mental work for us.

There are generally three stages of creative thought. (1) Earnest, concentrated investigation; (2) An attempt, successful or otherwise, to arrive at general conclusions from available facts, followed by apparent mental inactivity on the subject, this followed by (3) a sudden flash of the answer, solution, missing or forgotten idea, etc. into consciousness, like lightning from a clear sky—indicating sub-conscious mental processes and work. Then may flow a steady stream of thought etc. from the sub-conscious regions into consciousness.

The sub-conscious never forgets anything once received by it. The sub-conscious mind is infallible. 'Association' furnishes the key to the sub-conscious records. Memory culture consists in the systematical arranging of our sub-conscious records; in intelligently indexing them; and finally in acquiring improved mental mechanism for unlocking the doors leading to the light of consciousness that which lies behind them.

LESSON V.—THE LAW OF ASSOCIATION

The Law of Association is to Psychology what the Law of Gravitation is to Astronomy. Law reigns in the mental as well as in the physical realms. Thought flows in sequence and not by chance. The greater part of the sequence of thought is composed of memory records. Memory and association of ideas are firmly tied to each other. Without association there can be no thinking.

There are two great classes of Association of ideas. [1] Association of contiguity; and [2] Association of similarity.

Contiguity. There are three forms of Association of Contiguity [1] Contiguity in time; [2] in space; and [3] in consciousness.

Contiguity in Time.—In this form of Association by Contiguity, the impressions are linked in order of sequence in time, as in remembering alphabet, multiplication table, etc.

Contiguity in Space.—In this case the link is that of position, like a chair suggesting a table in front of it. We remember things near to each other in space. Thus one can recall the contents of a house or store by placing one's self in imagination at the front door, for instance, and by forming a mind-picture of the house, etc., in detail. Or one may remember a list of articles by visualising them as arranged in a pile, etc.

Contiguity in Consciousness.—In the form of Contiguity, there is close association of ideas which have been thought of at the same time in connection with each other. We find it easy to remember many ideas in connection with certain other ones, as in Adam and Eve; Rama and Sita, etc. Ideas and objects associated in consciousness tend afterward to suggest each other.

Association of Similarity.—Thought-association between ideas results in associated recollection thereof. Multiply associations and entangle the thing you wish to remember in the net of as many logical associations as possible.

Periodical Literature

Professor R. D. Ranade in a series of three articles in the *Indian Philosophical Review* makes a systematic survey of all the main points of Psychology in the Upanishads such as has never before been attempted. It will be seen, by the way, from Professor Ranade's reviews of books in this journal especially that of Professor Seal's 'Positive Sciences of the Ancient Hindus,' that he is a very judicious scholar who is not carried away by any sentiments with regard to the past glory of his country. All the passages in the Upanishads on which the series on Upanishadic Psychology is based are carefully collected and printed with accurate references at the end of each article under the heading 'sources' and no effort has been spared to enable the reader to judge for himself every point that is raised. We are not to suppose that Psychology was cultivated by the Upanishadic seers as a separate science as is done at present; but there are numberless passages of Psychological reflection scattered throughout their Philosophical speculations which Professor Ranade has collected together and subjected to a critical and sometimes comparative study. He considers the subject under three broad heads—Empirical Psychology, Abnormal Psychology and Rational Psychology, the first two divisions being disposed of in a single article. In the domain of Empirical Psychology the dexterity with which Professor Ranade has used his materials becomes clear from the way in which he extracts a Psychology of fear from passages of manifestly metaphysical import and brings out clearly the persistent antagonism between Voluntarism and Intellectualism as seen in the Upanishads, illustrating his thesis by apt quotations from Schopenhauer and Berkeley. In Abnormal Psychology Professor Ranade brings out the importance attached in the Upanishads to discourses on the nature of Death and enters into a fairly exhaustive survey of the ancient views on the nature of sleep and the dream-state. Having briefly noticed the 'fatigue' theory of sleep, Professor Ranade adds 'But beyond this proper physiological explanation of sleep, we find very curious theories held on this point by the sages of the Upanishads.' Among these curious theories is included the explanation that, in deep sleep, the soul is at one with the universe, based mainly on Chhandogya VI 8, 1 and VIII 3, 2. We are not finally in accord with Professor Ranade when he says that the difference between sleep and waking is not clear. . . .

ecstasy was 'later appreciated' 'in another passage'. We feel that both these passages must be taken together to get at the true meaning as is done by Sankara. Surely, the Upanishadic seers were above such nonsense as is implied in the parallel Dog-God-similarity! To pass on, Profr. Ranade finds traces of Psychical Research in the Bhujyu episode in the Brihadaranyaka and rightly insists on the recognition of 'Thought power' in the various Upasanas in the Upanishads. The sections of Rational Psychology open with a profound criticism of Modern Psychology which has substituted a Self, a centre of interest, in the place of the ancient conception of Soul. Then follows an acute comparative discussion on the seat of the soul in the body and it is proved that in Indian thought the seat of consciousness was transferred in a comparatively later age from the heart to the head. Next Profr. Ranade traces the ideal evolution, not necessarily historical, of the spatial extension of the soul. Here we may note in passing that Profr. Ranade's interpretation of '*Pradesamathram abhivimanam*' which he hazards against great odds does not seem to be very happy; for in it he ignores not merely '*abhi*' as he proposes, but the whole phrase '*abhivimanam*', as '*Pradesamatram*' alone would give the meaning he suggests. The next points taken up for discussion are the four states of consciousness, and the theory of 'Kosas' in the Upanishads. The last article and the second on Rational Psychology starts with a very sound criticism of the view of Profr. Macdonnell and others that the idea of transmigration is a late non-Aryan intruder into Indian Philosophy. This criticism leads to and is partly based on a careful study of the growth of the idea of transmigration from the Vedic times and its connection with the 'Dharma' and later 'Karma' of the soul and the different paths or margas; all this is well calculated to bring out 'the moral backbone of the Upanishadic eschatology that gives it a great philosophical value'. The series closes with a brief but clear discussion of the problem of Immortality as it is raised in the Upanishads and apposite quotation from Shelly in the end. Profr. Ranade has in these papers on Psychology in the Upanishads done a great deal to secure a correct interpretation of ancient Indian thought in one of its more important aspects. . . .

An interesting note on 'Facts of Spirit-life' is published in the *Psychical Research Review*. The writer claims to have actually 'served his spirit relatives and friends in a mission of willingness to convey

written messages to the public, of working conditions, and activities in the spirit-world.' The object of the writer is said to be to bring some facts of spirit-life to the notice of men so that they may learn that spirit-life is a reality. We hope that these and similar inspirational spirit-messages, assuming them to be genuine, may prove a solace to a suffering humanity especially at the present stage of our spiritual evolution quickened, it is believed, by the great world-war. As a writer has put it in the columns of the *International Psychic Gazette*, while turning to those endowed with mediumistic powers for solace, we should understand in some measure the complex nature of the laws, of spirit-intercourse. Though the seances have to be held in the dark, strict test conditions should be always observed with regard to the mediums etc. 'The sitters then join hands, so that during the progress of the seance there is not a free hand in the company.' To many a bereaved soul who sincerely desires to get into touch with his loved ones, we would say with this writer, 'persevere, for those on the other side of the veil are just as anxious as you are' in the opinion of Sir Arthur Conan Doyle as quoted in the *Harbinger of Light*, the following five books alone can establish the facts of spirit life for any reasonable inquirer—Sir Oliver Lodge's 'Raymond'; Mr. Arthur Hill's 'Psychical Investigations'; Profr Crawford's 'Reality of Psychic Phenomena'; Sir William Barrett's 'Threshold of the Unseen' and Mr. Gerald Balfour's 'Ear of Dionosius.' Sir Arthur also mentions a book upon Occult Phenomena in India by Monsieur Jacolliot, the late chief judge of the French Colony of Chandranagore. He conducted a series of experiments with some Indian Fakirs. He won their confidence by sympathy and understanding. According to Sir Arthur, M Jacolliot found among them every phenomenon in European Mediumship. He got levitation of the body, handling of fire, movements of articles at a distance, rapid growth of plants, raising of tables, etc. The explanation of the fakirs was that these were done by the *pitris* or spirits of ancestors. It is true that these powers were handed down from time immemorial. We know that systematic experiments along these and similar lines in our own country may be productive of good alike to the East and the West rather than those hitherto carried on in countries where mediums can be indicted under the Blasphemy Act which has apparently to save the prematurely old Christian Religion from being 'unsettled' by the new psycho-spiritual knowledge and research..... We

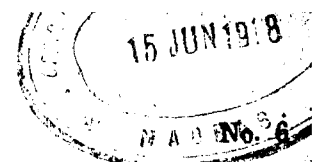
congratulate the *Azoth* on its first birthday. It has admittedly weathered the most difficult and dangerous period of a magazine-infant's life. To quote from one of its own editorials, 'believing in Re-incarnation and the laws of Cause and Effect, it is a corollary that as Buddha says 'We suffer from ourselves.' It is this view-point of life that robs suffering of its sting and enables us to despise danger and defy difficulty devil and death. In his Notes of the Month the Editor of the Occult Review has dealt at some length with Re-incarnation and its critics of 'very little note or intellectual standing' like a Miss Dougall. Though he has demolished the arguments of the latter, he is naturally inclined to reserve judgment until he can get an authoritative statement from the other camp.



Reviews

Tantrik Texts Vols. IV, V and VI. (Kubachudamani Tantra; Kularnava Tantra and Kali Vilasa Tantra). Edited by Arthur Avalon. Publishers: Messrs. LUZAC & CO. London.

Our sages and saints have always looked up to this sacred land (*Punya-Bhumi* as (in the words of Sir John Woodroffe) 'the Bharatha Sakti distinguished from all others by Her own peculiar nature and qualities'. In this faith they appear to have lived and worked and thought for the Great Mother-Sakti that gave them birth, ever true to themselves and to their type, i.e. to the lines on which they had been laid by the Supreme Director of national evolution. Their faith was a faith of Power or Sakti, spiritual, mental and material strongly rooted in the truth of the Divinity of man. On this faith, it may be asserted without fear of contradiction that the Sakta-Tantra, contains principles of great value, though it has undoubtedly 'developed some forms of extremist sadhana which are dangerous and have led to abuse.' The name Tantra implies a practical application of the Vedic or Vedantic teaching to those who have the correct key to this much-abused occult Art and Science. The *Kularnava Tantra* which enjoys a great reputation amongst works of its class (Vol.V of the series) says, for instance, that mere talk about 'Six Philosophies' the Vedas and Shastras, etc, cannot dispel darkness. After mastering the essence of the scriptures, the sadhaka should, without more ado, proceed to acquire knowledge or Guana which in the true Shastraic sense involves definite sadhana and actual immediate experience (Sakshatkara). The Tantrik volumes before us belong to the so-called 'prohibited' *Kaula* class. *Kula Dharma* has ever been a secret doctrine and practice. This form of occult teaching appears to have been transmitted for a long time from Guru to *Sishya*. Even when it came in part to be reduced into writing, sufficient precaution was taken to conceal it from the uninitiated under technical terms, the import of which could only be learnt from an adept. A *Kaulika* or a follower of *Kulachara* knows no distinction of race, color or sect. He realises that every person, thing and act is a manifestation of the Mother Heart of the Universe from whence are all things. He realises also that true Guana is superior to ritual and that it outweighs all *Yajnas* and *Vratas* (sacrifices and ceremonies). The remarkable occult Sastra unveiled for the 'mind's eye, of the reader in the carefully edited texts and in the extremely thought-provoking introductions of Arthur Avalon teaches a most important lesson to the modern age when religion has become blind faith to believers and mere superstition to others. That lesson is this:— Mere talk about religious truths will not suffice. There must be strenuous action (*Kriya*) to realise the truth. The Vedanta is not a mere speculation as European orientalists, misled by the analogy of their own philosophy and theology, describe it to be. In a word, whether one follows the Tantrik sadhana or not, one must make up one's mind to follow some sadhana with a view to gaining Siddhi and ultimately discovering the spiritual truths by the self and within the self.



THE KALPAKA

An Indian Psychic Review

Published Monthly

Dr. T. R. SANJIVI,

EDITOR

The Latent Light Culture

We have not as yet any response from our Fellows and Members regarding the suggestions that were made in the May issue of *the Kalpaka* but for one from Mr. M. H. P. Ghatalah, F. L. L. C., Private Secretary to H. H. the Nawab of Banganapalle. Mr. Ghatalah writes to say, 'I beg to endorse my approval of the scheme laid down to make your Institution a research concern. But I must suggest that you should chalk out the working of branches with a set of working schemes and lectures on the principles the Oriental Esoteric Society of Washington works. I shall watch the evolving of such a concern with great interest'.

Mr. Barga Shanker Nagar, M. L. L. C. of Ujjain has been for some time past doing work on behalf of the Latent Light Culture agreeably to the suggestions that were published in the May issue except for the Research.

Another Fellow, one Mr. Garudadri, has been doing some Research work alone in Mantra Sastra. As the research taken on hand by him would cover a long period of 15 years we have asked him to undertake something else also which is likely to produce results in a shorter period.

Some students and members have now and then take upon themselves to canvas fresh adherents. We take this opportunity to thank them all.

What we now want is organised work and Research on scientific lines.

We herewith append a list of our Fellows and Members with their last known addresses. The names of all foreign adherents have been omitted.

FELLOWS.

- Swami Om Prakasam, President Founder, L. V. Sabah, Kandel,
Ootacamund.
Venkatesh Vaman Sovani, M.A., Prof. of Sanskrit, Meerut College,
Meerut.
Dewan Bahadur A. Govinda Pillai, F.M.S., Rtd. Judge of the High
Court of Travancore, Trivandrum.
Manilal H. Udani, M.A., LL.B., High Court Vakil, Pannalal Ter-
races, Grant Road, Bombay.
Damodar Prasad Saksena, M.A., Prof. of English Literature,
Maharajah's College, Jaipur.
W. J. D. Souza, B.A., Rtd. District Supdt of Police, Bhadrak.
M. H. P. Ghatalah, Private Secretary to H. H. The Nawab,
Bangnapalle.
Gurbachan Singh, B.A., Assistant Master, Government High
School, Sialkot City.
D. K. Bharadwaj, Editor, Bhakata Sandesh, Basavangudi,
Bangalore.
Balwant Rai I. Bhutt, Diplomat in Commerce, Acct., 125th Rifles,
Rajkot.
Sant Sampuran Singh, Mehar Cottage, Jandiala Road, Tarn Tarn.
Krishna Chand Kapur, Raja Shival's Mansion, Lamington Road,
Bombay.
Dr. M. Krishniah, M. B., 7/1 Medical College Street, Calcutta.

MEMBERS.

- R. S. Doddi, Residency Bazars, Hyderabad. (Dn.).
M. Othenon Menon, B.A., Rtd. Sub Registrar, Kodavur.
David Appavoo, Gartmor Group, Maskeliya. [Ceylon].
R. Sadasiva Rao, Supervisor, P. W. D., Venkatagiri Samastha-
nam, Podili.
S. Ponniah, Deltota, [Ceylon].
V. S. Garudadri, Sekkatkara Street, Srivaikuntam.

- F. E. Gabriel, No. 3. Jones Blocks, Cantonment, Agra.
W. A. Theobald, Hatgamua, Ratnapura, [Ceylon].
C. N. T. Swami, The Deo House, Hassan.
O. P. Thacker, Lakhi Gate, Shikarpur.
James Cullen, Sub Divisional Officer, M. W. S., Rajkot.
K. Venkatrama Iyengar, Taluk Officer, L. B., Yadagiri, G. I. P. Ry.
Kharakh Singh, M.A., Asst. Prof., Agricultural College, Lyallpur.
Hari Ram, B. Ag., Landowner, Gangapur.
V. Ramamurty, Salt Sub Inspector, Naupada.
B. N. Kotie, The Magical Co., Jhansi.
Kanti Prasad Varma, C/o B. Bhagwati Prasad, Amin, Judge's
Court, Saharanpur.
K. K. Bhatji, Sub Asst. Surgeon, Nellore.
K. Narayanamurthy, Cashier, Bank of Madras, Vizianagaram.
Ram Dass, Asst. Supdt. of Police, Kotah. [Raj]
C. Vijayaraghavalu Naidu, 306, Tiruvattiyur High Road, Madras.
N. S. Govindjee, Near Vagheshwari, Wadhwan City.
Laxminarayan, Jagirdar, Ujjain, C. I.
Chandumal Modi, C/o Sreeramandass Nandkishore Modi, Beawar.
Swami Markandananda, Ujjain.
A. P. Mukerji, C/o Empire Engineering Works, Cawnpore.
Raj Dhar Lal, Revenue Record Keeper, Dy. Commissioner's Office,
Narsinghpur, C. P.
Hira Lal Varma, B. A., Manager, Ahiri Zamindari, Ahiri.
Uppudi Suryaprakasa Rao, Nambury House, Vizagapatam.
T. G. R. Gunawardane, Municipal Assessor's Office, Colombo.
Brij Kishore Varma, B. A., Chowk Jagdish, Udaipur.
Dr. L. C. Burman, Principal, Burman Oriental College, Benares
City.
Durga Shanger Nagar, S. A. Institute, Sarafa, Ujjain.
T. B. Tawker, Mount Road, Madras.

Auvayar and Yoga

A great European Sanskrit scholar says—*Indian doctrines and practice have been so long and so greatly MISUNDERSTOOD and misrepresented by the foreigner* that it has always seemed to me a pity that those who are of this *Punjabhumi* should through misapprehension malign without reason anything which is of their own. We are glad to find, however, that, of late, some of the Indian scholars, at any rate, have begun to expose the depth and extent of the ignorance that still prevails in the West as to the Hindu religious doctrines and practice. Granting the inevitable difficulties and the apparent mysteries surrounding the subject, it is not surprising that strangers should have failed to understand Yoga in all its aspects, especially, as it is taught and practised in South India. But it is not always the difficulty nor the mystery of this theory or practice which is the main cause of this laughable or lamentable lack of understanding of Yoga on the part of the 'uninitiated' Europeans, but the desire, above all, to interpret everything Indian in the light of all the prepossessions and prejudices of their own culture and civilisation.

We do not suggest for a moment that strangers to India have always been guilty of misrepresentation. We only wish to point out that most of them have not the right key to the interpretation of subjects like the Hindu Mantra or Yoga. As an instance of such a misleading 'criticism' we can refer our readers to the 'Periodical Literature' [page 244] of the *Occult Review* of April 1918. The Editor writes as follows.—"The *Kalpaka* continues its free rendering of those *Yoga Sutras* by 'an ancient woman-sage' to which we have referred previously; and we must confess that the doubt as to their antiquity which we ventured to express then increases rather than otherwise as the work proceeds. They are curious, authentic or not; but as they are questionable from the side which has been mentioned, so they carry no conviction from the spiritual point of view". Such is the remarkable criticism of the *Occult Review* respecting those well-known Yoga aphorisms in Tamil which go by the name of 'Auvayar's Yoga-Kural'. To write out a full refutation of these erroneous statements would mean the writing of a series of lengthy articles. We intend doing so in future numbers and in separate articles to be called 'Auvayar's Yoga Sutras—their antiquity, authenticity and spiritual view-

point'. We propose to deal therein at length with Yoga as taught by Auvayar, the celebrated Dravida Yogini (in her *Kural metre*), the undoubted antiquity and authenticity of the sutras themselves, the psychic and spiritual message which they are intended to convey to their readers, etc. Meanwhile, our purpose is just to say a few words about the work under reference with a view to preventing some readers at least from being misled by the curious statement and reasoning regarding the same met with in an otherwise valuable and carefully edited Review.

The 'Yoga Sutras' which we have freely rendered for English readers, with notes and explanations is, as every real Tamil scholar knows, a work of undoubted antiquity and authenticity. Every *Dakshina Yogi* or student of South Indian Occult Literature knows or has realised the spiritual value of these old, old aphorisms. He also knows that the author of these marvellous sutras or Aphorisms is none other than the celebrated Woman-sage, Auvayar, who lived in the Sangam Age.

It is now generally known that Tamil Literature is ancient and essentially spiritual. Its antiquity may be best inferred from the fact that its Augustan Age was in the brightest days of Dravidian renown, *i. e.*, at least eighteen hundred years ago [*vide* 'Tamils, 1800 years ago']. Its spiritual character can be easily inferred from the fact that it contains works like 'Auvayar's Yoga Sutras'. Any one who is acquainted even with 'A Primer of Tamil Literature' may know that the vast Tamil Literature, part of which is believed to have been swept away by the Ocean at *Then-Madura* and at *Kavadapuram*, may be roughly divided into six Ages as follows:—

- I. The Age of the Sangams—up to 100 A. D.
- II. The Age of Jains and Buddhists—100 to 600 A. D.
- III. The Age of Religious Revival—600 to 1100 A. D.
- IV. The Age of Literary Revival—1100 to 1400 A. D.
- V. The Age of Mutts—1400 to 1700 A. D.
- VI. The Age of modern culture and civilisation—after A. D. 1700.

It was in the *Sangam Age* that, as we have already said, Auvayar lived and wrote her works. Mention is made of three sangams or Tamil Academies by *Nakkirar*, the 'President of the third Sangam and its leading and central light'. He was a fearless and independent poet and his works are full of historical interest. In his splendid comment-

ary on Irayanar's *Ahapporul*—a work treating of the 'Passions and affections of the mind which act internally on man'—Nakkirar speaks of the three sangams having been in existence for about ten thousand years. In this connection our readers may remember that European savants carry Egyptian and Assyrian civilisation several thousand years back and that South India had admittedly considerable intercourse with the Phoenicians and other nations of antiquity.

In any case, it would be the height of scepticism to question that the third sangam flourished at the time of the famous victory of *Thalai-Alam-kanam* [113 A. D. or thereabouts]. There is more or less a consensus of opinion among learned men that the period of the last Sangam may be fixed down to the 1st century A. D. This would also fix the Golden or the Augustan Age of Tamil Literature when most of the classical 'Sangam works' like the incomparable *Thirukkural* were composed and accepted by the literary censors of the period.

The author of *Thirukkural* is the immortal weaver-poet *Thiruvalluvar* who was also a great occultist. The great Academy at *Madura* readily accepted *Thirukkural* and all the Sangam poets have warmly eulogised the work in eloquent terms. Thus it is clear that *Thiruvalluvar* lived more than 1800 years ago. *Thiruvalluvar* had two brothers and four sisters. Of all his sisters, *Auvayar* was the most intellectual woman. She was the elder sister of *Thiruvalluvar*, in fact, the eldest of the family of three brothers and four sisters who were all the children of a Brahmana called *Bhagavan* by a *chandala* wife known as *Athi Ammai* who had been brought up also by a Brahmana—an extremely interesting instance of inter-marriage between the Aryans and the *Adi Dravidas* in those ages. Instances of *Auvayar's* intellectual and spiritual feats are by no means rare, and a grateful posterity has looked up to her as an Avatar of *Saraswati*, the Goddess of Learning.

It is said that *Auvayar* was born in a way-side rest-house in the town of *Urayoor* near *Trichinopoly*. There she was abandoned by her parents owing to some reason or other. The foundling was brought up by some low class people. *Auvayar* sang even as a child. Whatever she sang was treasured up as wisdom. In *Purananuru*, a work of the last Sangam [which flourished up to 100 A. D.] a description of *Auvayar's* person and her patrons will be found. Once she addressed the three Tamil Kings, encouraging them to do good and be good. Her wise sayings are innumerable. She has been the pride

and glory of the Tamil land. She has been the chief moulder of the ideas and ideals of the Tamil people. But her poems are for all ages and for all peoples.

Auvayar was a great Yogini. There are two important schools of Yoga here. *Auvayar* was a Yogini of the *Muladhara* school like *Thiruvalluvar*, her brother and *Thirumular*, the author of *Thirumantram* which contains the Yogic Principles of Saiva Agamas. She prolonged her life, it is said, by the practice of *Kaya-Siddhi*. She is said to have lived for 240 years. She speaks in more or less veiled language of *Kaya-siddhi* in her *Yoga Sutras*.

Auvayar was a *Sivaraaja* Yogini. Her *Ishta Devata* was *Siva*. She lived in *Brahmacharya* throughout life. She was a firm believer in the 'Ubiquity' of God. Once a certain priest remonstrated with *Auvayar* for having stretched her feet towards an image of *Siva*. *Auvayar*, a practical Yogini, easily outwitted the 'book-taught' Brahman by politely asking him to kindly show her the place where God was not so that she, an old woman, might stretch her weary limbs in that direction and not blaspheme *Siva*. The arrogant and hair-splitting priest who loved the letter rather than the spirit of the old shastras was non-plussed. He acknowledged his ignorance of the true idea of God and His attributes which can only be gained by the actual practice of Yoga in some form or other. The story says that the Brahman immediately became a Chela and was initiated into the mysteries of Yoga as unveiled or rather veiled in the famous 'Yoga Aphorisms' popularly known as '*Auvai Kural*'.

In Appendix II of 'A Primer of Tamil Literature', the names of poets have been alphabetically arranged with the titles of their important works. The '*Yoga Sutras*' under reference also naturally appears in the list of the 12 works which *Auvayar* has composed. The metre of the '*Yoga Sutras*' is like that of *Thirukkural*, the short '*Kural*' *Venba* or couplet of four feet and three. This metre is peculiarly apposite to convey great truths in aphorisms and epigrams. This work is believed by the *sadhakas* or true aspirants after Yoga in South India to contain the essence of Yoga, though, in some places, the significance is not quite clear even to the best of scholars. It is said that a practical student on the path can grasp the spirit of these condensed hints on Yoga much better than a mere dry-as-dust scholar or critic who wrangles hard over grammar and learning and antiquity.

An excellent Tamil edition of these Sutras 'Auvai Kural' was published by Messrs Thompson & Co., Madras in 1899. Mr. P. Narayana Iyer, B. A., B. L., F. T. S., published in 1909 an English rendering called 'Yoga Aphorisms of Auvayar'. Though the translation does not do justice to the original in several respects, the translator's 'life of the authoress' prefixed to the edition will be found to be useful. According to this gentleman, 'Auvayar, the great lady-sage, lived about 1900 years ago.' Speaking of the 'Yoga aphorisms of the great woman-sage Auvayar' Mrs. Annie Besant, President of the Theosophical Society, observed that 'they, (the sutras) deserve the fullest and most careful study, but, as in all books of this type, the practical exercises suggested will be physically dangerous if followed by the impure and uncontrolled'.

We have heard these 'Aphorisms of Yoga' always spoken of as quite helpful to the students in their study and practice of Yoga. The Author—Auvayar, an ancient woman-sage—who was certainly not a 'myth', was a great practical Yogini unlike most of the modern critics on Yoga. She intended that these 310 Yoga Sutras treating of 'Freedom' or 'Mukti' should form a companion volume to her brother, Thiruvalluvar's Kural comprising 1330 compact distiches treating of 'Virtue, Wealth and Love'. Auvayar herself has embodied the sum and substance of both the works—*Thirukkural* and *Yoga-Kural* in a single verse as follows.—

'Giving and not grasping is *Virtue*;

What is well-gotten is *Wealth*;

That is Happiness born of the 'One Life that is Love' of both the lovers (husband and wife) who work always together in harmony. To transcend these in the thought of God is Freedom or *Mukti*'.

So thought Auvayar the great woman-sage. She scattered freely the scintillations of her brilliant genius in many a proverb and homely verse as well as in her more serious works. She cared not to acquire wealth, save the imperishable wealth of the spirit and took no thought for the morrow. A staunch advocate of wedded happiness, she lived and died in 'maiden meditation, fancy-free', as Shakespeare would put it. So lived Auvayar on this planet, and passing on to fairer spheres of life, she left behind her a rich legacy in the memory of her great and inspiring example and in the wisdom, enshrined in works like the present *Yoga Sutras*. For hundreds of years the aphorisms in question sup-

plied the Tamil nation with valuable hints for their spiritual guidance. Dazzled by a cold materialistic civilisation, the Tamils stand to-day confused in their ideas as to the true aims and ideals of life. The world-war is at last laying bare the hollowness of western ideals and purposes of life. Some of us are turning nearer home for abiding sources of inspiration which are to be found in works like 'Auvayar's Yoga Aphorisms'. Whatever others may say or think of the authenticity or antiquity of the work, we feel convinced that the 'Yoga Sutras of an ancient Woman-sage' show the high *spiritual* advancement of the ancient Tamils and are valuable even to-day to students of occultism.

Invocation

To the greedy miser
A great hoard of gold;
To proud and vain people
Their fame for ever told;
To the pitiless tyrant
His self that can't feel;
For me, O, my master,
Unselfish life's zeal.

To reformers and preachers
Their mission's success;
To aspiring women
Their own loveliness;
His theme to the singer,
To the artist his place;
For me, O, my master,
The music of peace.

Victory to soldiers,
Freedom to the slave;
And health to the invalid;
And art to the knave;
And reward to the toiler;
To the doleful high glee;
For me, O, my master,
Divine Purity.

T. P. P.

Within

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

'The Kingdom of God is *within* you'. This is perhaps the most valuable truth that mortal man can learn on earth. It is also of

UNIVERSAL APPLICATION.

For let it be remembered that it was spoken not to believers, but to the worst kind of unbelievers, to Pharisees (Luke 17: 20, 21). For the Eternal word, the Logos * 'did not first begin to be the saviour of the world when He was born in Bethlehem;' but that Word which became man in the Virgin Mary, did, from the beginning of the World, enter as a Word of life; a seed of salvation, into the first father of mankind, was unspoken unto him, as an ingrafted Word under the name and character of the

BRUISER OF THE SERPENT'S HEAD.

Thus it can be said to every child of Adam, 'The Kingdom of God is *within* you'. Hence, also the holy Jesus, the Logos, is said to be the 'Light that lighteneth *every* man that cometh unto the world.' Not as He was born at Bethlehem, not as He had a human form upon earth; in these respects He could not be said to have been the Light of *every* man that cometh into the world. But as He was that Eternal Word, by which all things were created, which was the life and light of all things, and which had as

A SECOND CREATOR

entered again into fallen man, as a Bruiser of the serpent, in this respect it was truly said of our Lord, when on earth that 'He was that Light which lighteth *every* man that cometh into the world. For He was really and truly all this, as He was the Immanuel, the God with us, given unto Adam and in him to all his offspring.' For, when man first came into being, and stood before God, as His own image and likeness,

THE LIGHT AND SPIRIT OF GOD

was as natural to him as the light and air of this world is natural to the creatures that have their birth in it. But when Adam, not content with the tree of life, did eat of the tree of death, this light and spirit of Heaven was no more natural to him, but he was left solely to the light and spirit of this world. And this is

* Vide 'The Spirit of Prayer' by William Law A. D. 1692

THAT DEATH WHICH ADAM DIED,

when he ate of the forbidden tree. But the goodness of God did not leave him in that condition, but a redemption was immediately granted and the Light and spirit of heaven brought once more into the human nature. Not, however, as it was in its first state, when man was in Paradise, but

AS A TREASURE HIDDEN

in the centre of our souls which should be discovered in proportion as the faith and desires of our hearts were turned to it. We must seek for this Pearl of great price, then, *within* us, as for 'treasure hid in a field.' The first thought of repentance or desire of turning to God is the beginning of the discovery of this spark of the divine nature within *thee*.

If this 'seed of the spirit,

COMMON TO ALL MEN

is not resisted, grieved and quenched but its inspirations and motions suffered to grow and increase in us, to unite with God and get power over all

THE LUSTS OF THE FLESH

then we are born again—the nature, spirit and tempers of Jesus are opened in our souls; the Kingdom of God is come and is found *within* us. The Word is nigh thee; in thy heart and in thy mouth. The Father seeth the prodigal son while yet afar off, and runs to meet him. No sooner is the desire arisen and in motion toward God, but the

OPERATION OF THE SPIRIT

of God answers to it, cherishes and welcomes its first beginnings, signified by the Father's seeing and having compassion on His son while yet afar off—that is, in the first beginnings of his desire. Thus does this desire *do all*: it brings the soul to God

AND GOD INTO THE SOUL;

it unites with God, it co-operates with God, and is *one* life with God. If this desire be awakened, and fixed upon God, even in souls that never heard either the Law or the Gospel then the divine Life, or operation of God enters into them, and the new Birth in Christ is *formed* in those that never heard of His name, and thus coming from the East and the West, they sit down with Abraham and Isaac in the Kingdom of God.

When therefore, the first spark of a desire after God arises in thy soul, cherish it with all thy care, give all thy heart unto it, for it is nothing less than a touch of

THE DIVINE LOADSTONE

that is to draw thee out of the vanity of time into the riches of eternity, and the heaven, wherein God dwelleth, will be opened in thy soul.

The Acquisitive Propensity: Saving, Hoarding

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

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'Gather gear by every wile that's justified by honour'. —Burns.

In proportion as it is large this organ fills and rounds out the sides of the head just at the back of the lower part of the temples. When very large there is a distinct bulging between the tops of the ears and the corners of the eyes. Its deficiency leaves a corresponding hollow and shows the head thin and narrow in this region.

Dr. Gall was led to the discovery of this organ by assembling errand-boys and individuals of the common, uneducated classes in his house; he familiarised himself with them, gave them stimulants and got them to tell what they knew of each other. Some accused the others of being expert thieves, others expressed horror at such conduct, while others seemed indifferent. He separated these several characters and examined their heads. In those who boasted of their exploits in thieving he found a fullness at the region of this organ; in those who would not touch anything stolen he found their heads flat in the site referred to; and in the third class the development varied. From finding this organ uniformly large in thieves, Dr. Gall named it the organ of Theft. Dr. Spurzheim called it Covetiveness. Sir George S. Mackenzie suggested the more appropriate name of Acquisitiveness.

Acquisitiveness belongs to the Self-preservative group of organs, and when properly directed, is a most valuable mental quality. According to the degree of its development, and in combination with the activities of the other mental organs it exhibits a wide range of manifestations pertaining to acquisitive tendencies, or showing a lack of them. It forms the basis of nearly all industries and commercial and business interests. It is this propensity which gives the desire to acquire, save, own, possess and hoard. It may be termed the provider, giving the sense of property, love of possessions, the instinct to lay up a surplus; and induces carefulness, economy, frugality, desire to accumulate, store; make provision for the future, to prepare for a rainy-day. It gives love for trading and exchange, in which profit may be made. It is an incentive to industry, business and trade, as well as the acquisition of knowledge. An excess

of this faculty leads to selfishness, covetousness, avarice, miserliness and greed. When small there is inability to appreciate the value of money and properties; hence wastefulness, prodigality and impecuniosity.

The legitimate use is to provide against our own wants and those of our offspring, who in their earlier years are unable to provide for themselves, and our weaker dependents; further, when we consider that all the great improvements in society have been affected through the aid of accumulations, the importance of this acquiring propensity is apparent. The knowledge of the present times is the accumulation of past ages; the massive buildings, the business and domestic conveniences, the splendid machinery, the improved laws and intellectual and moral status of the peoples of the world, are the results of accumulations physical, mechanical, intellectual and moral of men of bygone ages. Capital and wealth consist of the accumulations of surplus labour and the products of industry after supplying immediate demands; thus the right for fair accumulating is recognised; the evil is in wrongly acquiring and the wrong application of possessions.

The propensity to acquire is the primitive function of this organ; but it does not direct what to acquire, this results from the desires and demands of the other faculties. Some desire to acquire gold, others finery others lands, books, furniture, antiques, houses, cattle; or a luxurious table and a magnificent appropriation of every animal gratification, others simply hoard in a miserly fashion. Whatever it is that man desires, his faculty of Acquisitiveness, if large, will insist upon his seeking, and if possible possessing: thus, acquisitive persons frequently surround themselves with luxuries and comforts to which others of their own social status are strangers. The very pleasure of collecting all these things that are seemingly necessary to them, or add to their comfort and prosperity, or enlarge their possessions, constitutes one of their chief enjoyments. Acquiring is the aim of most men either in business or for pleasure. It frequently provides man with objects after which he strives, and pursues with untiring zeal. It confers upon him the pleasure of successful effort. The faculty for acquiring is at the foundation of most of the world's industries. Without it we would possess nothing beyond temporary requirements. Its function is likewise manifested in many animals, birds and insects, as the squirrel, dog, magpie, shrike, bee, ant, etc.

It is the predatory instinct which prompts man to take; and as it may become abnormally developed in individuals, leading them not only

to be close-fisted, parsimonious, mean, selfish and miserly, it may likewise lead to kleptomania, theft, stealing, looting and robbery; and just as individuals may develop this propensity to excess, so it may become a national vice; and were it not moderated or governed by other qualities the world would be filled with strife, carnage and insatiable greed for the possession of the earth and all that it contains. We have ample indications of the excessive manifestation of Acquisitiveness in the present war.

Vast numbers of persons live entirely on the interests of their own, or their parents' or predecessors' accumulations; and being so well provided for is often an incentive to extravagance and the leading of useless, lazy lives. Reasonable carefulness and the building up of concerns which add to, and are an incentive to, individual and national progress and welfare should be encouraged, so that we may leave the world better than when we found it. We are exhorted to 'be diligent, and not slothful in business,' yet we should not set too high a value on possessions. People frequently make business, and money-grabbing, or collecting a fetish; and seeing that money and possessions frequently confer upon their owners great power and influence, the young are brought up to consider the acquisition of wealth and property as almost the chief end and aim of existence. Business must be attended to first we are told, which usually means that mental and spiritual growth and the more elevating, noble and necessary duties are neglected; and so selfishness often assumes harmless guises, yet it is the foundation of the world's unhappiness.

There are just as good reasons for teaching children and young people to spend as to save; and also to realise the disadvantages of accumulating, and the immense responsibility attached to possessions. Saving and thrift are so much instilled into many children's minds that they absolutely dare not spend, and having so little experience in spending, when they do so they invariably make bad bargains. Inability to spend well may constantly be seen in meanly personal attire and comfortless homes and surroundings; while the world abounds in plenty, and the very soul is craving for expansion.

'Provide for a rainy day' is an old-time maxim, which has less of philosophy in it than on the surface appears. The mind is very susceptible to suggestion, and by constantly suggesting the possibility of a rainy-day has a decided influence in actually creating the suggested rainy-day.

Nature is bountiful, but not prodigal, and insists with inexorable firmness that there shall be no accumulations devoid of some restricting conditions. We are told that 'riches take to themselves wings and fly;' and other maxims of the kind. We cannot earnestly prepare for anything without inducing the reality. As when nations prepare for war, then war comes as an inevitable result.

While Acquisitiveness is a well-marked Scotch trait it is not generally more strongly developed in the Scotch than in the English. The Scotsman is careful, provident, economical, thrifty, but this results more from fear of want, and a desire to preserve his independence than from a mercenary spirit. He readily perceives the utility of things, is very conscientious; cannot bear to be beholden to others, plans well, and prides himself on his carefulness and economy. Acquisitiveness is a powerful characteristic of the Germans and is distinctly shown in the formation of their heads.

Hoarding and accumulating are results of large Acquisitiveness. At this time when the nation calls for strenuous economy and the fullest utilisation of every available commodity, the opportunity is appropriate to turning out every sort of accumulation. The amount of valuable time that is frequently spent in dusting, cleaning, and replacing hoarded accumulations, much of which may be absolutely useless to the owners, is often quite appalling.

Though Dr. Gall discovered this organ abnormally developed in persons addicted to thieving, it is well known that many professional thieves possess but moderate Acquisitiveness. Such thieves from other reasons than to hoard or possess; in fact, they are frequently very prodigal in the manner in which they rid themselves of their stolen properties. Such are ignorant of the real value of things, or they steal from the desire to exercise their adeptness in the art, or to gratify other qualities. Those possessing large acquisitiveness are usually the most notorious thieves and robbers. They go in for big plunder, shaky company promoting bucket-shop business, shady financial transactions, etc.; and being wily, as criminals they are most difficult to track down. When controlled by the guidance of strong intellectual and moral qualities, the largely Acquisitive individuals, better than others, understand that honesty is the best policy, and from a purely business standpoint are usually good traders and dealers, because of their keener and more

accurate knowledge of business principles. While a person with small acquisitiveness may put an exorbitant or fancy price on his wares not caring much whether he sells them or not, he has no real enthusiasm in business interests or the making of profit or gain. In young people, too, those with small acquisitiveness may appear to be very careful and saving because of their inexperience and fear to spend lest they should be cheated. While persons with large Acquisitiveness may spend freely because they are fond of accumulating and trading and of taking their chances in bargain-hunting and profit-making, and they usually have the best of the bargain. In these seeming anomalies the student of character must look for the prompting incentives and governing motives underlying conduct.

Acquisitiveness when too large should be restrained; by being more generous and liberal. Live to a high and noble purpose, study means of reasonably utilising and enjoying your possessions, divert your mind from business, money-making and accumulating; and if wealthy remember there are others who need the help you can give. You cannot take your riches with you to another world. The acquisition of knowledge and the fullest use of time and opportunity, should occupy the serious consideration of everyone.

STUDENTS' DEPARTMENT

Practical Memory Training

CHAPTER VI MEMORY AND PERCEPTION

In the preceding lessons, you have been instructed about the principles of the science of Memory. We shall now instruct you in the working principles of the Art of Memory.

There are 3 principles of Memory Efficiency—(1) Perception, (2) Association and (3) Recollection.

Perception.—Perceptions of the outside world are received by the mind through the channels of the senses. Clear perception is the first requisite of rational Memory Training, your memory never being clearer than your perception.

Developing Perception.—You experience only what you perceive and remember only what you have experienced. Perception may be greatly strengthened by training, practical and repeated effort, by the exercise and the use of the Will. The first step in effective perception is to cultivate the habit of bestowing attention on what you desire to study or memorise. Remember the double axiom.—Attention follows Interest and Attention awakens interest. Secure clear, deep mental impressions by securing both attention and interest. Well has it been said that attention is the mother of Memory and that Interest is the mother of Attention. To secure memory, first secure its mother and grandmother. Learn to like the things you wish to remember and your attention will register them.

EXERCISE 1.—Placing an object before you, study all its details making a list of the same. Next day, recall as many of the recorded points as possible and see how many you have missed. The next day resume your observation, with renewed interest discovering new details.

EXERCISE 2.—Place an unknown number of small objects before you then taking a few minutes' attentive gaze at them, write down the number and details.

EXERCISE 3.—[Ear perception] Using your ears with 'interest attention' study expressions of voice, etc.

Important rules—[1] Build a strong primary foundation impression; then build subsequent impressions around it. [2] Let your primary

impression consist of main facts, etc. adding details subsequently. [8] Classify impressions; strengthen and intensify them by frequent renewals in memory. [4] Always associate a new thing in memory with old things. [5] Impress an object by as many channels of perception as possible, clearly visualising the object.

LESSON VII. ASSOCIATION AND RECOLLECTION

The methods of efficient association may fall under 3 general classes:—

- I. Analysis.
- II. Comparison.
- III. Synthesis.

Analysis is the process of resolving anything into its constituent parts and examining them. Use the method of Interrogative Analysis by asking yourself questions like the following:—[1] Who? [2] Which? [3] What? [4] When? [5] Where? [6] Why? [7] How? etc

Comparison is the second method of efficient association in memory training. The most common points of comparison for resemblance and difference are name, place, time, shape, effect, use, etc.

Synthetic Association.—Synthesis is the reverse of Analysis. Analysis separates, dissects and particularises. Synthesis builds up, combines and generalises.

Recollection.—You have been instructed about the first two great principles of Memory, viz., Perception and Association. Now, let us take up the third principle—Recollection. Always have faith in your memory and calmly expect it to aid you in recalling impressions when you desire them. Confidently demand that it will rise to the occasion. Use the imagination in recollective effort. Recall a part and you will recall the whole.

Efficient Memorising.—One of the most efficient methods of memorising is the *cumulative method* or adding one thing to another and gaining by successive additions. Its leading principles are [1] Small beginnings, [2] Repeated small additions; [3] Review of the old, at the time of addition, and [4] Gradual increase in size of additions.

Illustration.—Begin with a poem, for instance, memorise the first line or the first two lines, if connected in sense. Then add 1 or 2 more lines and review them as a whole task. Begin and end each day's memory task with a review of the whole thing so far as you have proceeded. Begin the task by reviewing the old—conclude by reviewing the old *plus* the new, the new added to the old.

Mental-Physical Exercises

BY FREDERICK VOLLRATH

The following description of certain exercises is given with the understanding that they are to be performed in accordance with the Fundamental Principles of Mental-Physical Exercises, given in the first of this series of articles, and of which the following is a brief synopsis:—

SYNOPSIS OF FUNDAMENTAL PRINCIPLES

[1] The fixing of the attention upon the result to be obtained by the exercise.

[2] The forming of the mental picture of the result as already obtained.

[3] The arousing of a strong desire that the pictured result shall be manifested in physical form and conditions.

[4] The performance of the physical activity directed toward producing the physical form and condition upon which the attention is fixed, and the desire directed.

The particular physical exercises which follow in the present article are designed to remedy that condition known as 'Obesity', or 'Corpulence', arising from excessive fatty tissue. This condition, which results from unnatural and abnormal habits of modern life, is the source of great discomfort and annoyance to those in whom it is manifested; and it also interferes with the general health of such persons, in numerous ways.

There are many excellent systems of dieting which serve excellently to reduce the surplus fat, but very few persons apparently have the persistency to 'stick to it' in putting such systems into actual practice. The same objection, it is true, may be urged against any system of physical culture designed to reduce this surplus of fatty tissue, but that is no concern of mine. I shall herein give you some of the best exercises designed to reduce fatty tissue by natural means, and must leave the rest to you.

In practising the following exercises, you must always keep in mind the mental Phase of the exercise, and keep before your mental vision the picture of yourself as already having the desired proportions

—as having 'the ideal made real'. The psychological value of such a mental attitude cannot be overestimated in this work, and it will greatly enhance the value of the practice of the physical exercises herein given.

ANTI-OBESITY PHYSICAL EXERCISES

EXERCISE I.—[1] Stand erect, with hands resting on the hips. [2] Without bending the knees, bend forward slowly from the waist until you feel considerable strain in the calves of your legs. [3] Then rising slowly to the original position, continue the motion backward as far as possible without producing too much of a strain on your back. [4] Repeat several times, but do not overtire yourself.

EXERCISE II.—[1] Stand erect, hands at sides. [2] Then bring the arms upward from the sides until they are fully extended upwards and above the head, the two hands touching and with palms to the front. The arms must be kept stiff during this upward movement, and not bent at the elbows. [3] Then, bending the trunk forward at the hips as far as possible, lower the arms so that the tips of the fingers shall, if possible, touch the ground. At first, it may be practically impossible for you to touch the ground with your fingers; but do the best you can without straining yourself. You will find that a little practice will give you greatly increased proficiency; and before long you will be able to complete the exercise easily. [4] Resume first position, and then repeat several times.

This exercise is very valuable in the direction of reducing corpulency at the waist-line and it also strengthens the muscles of the abdomen and back.

EXERCISE III.—(1) Stand erect, with the right foot about eighteen inches to the front. (2) Raise the arms as in Exercise II. (3) Then, bend down toward the left, keeping the left knee stiff but bending the right knee slightly, and touch the ground with the tips of your fingers. (4) Resume erect position, but then advance the left foot to the front, instead of the right one. (5) Then bend down toward the right, and touch the ground with the tips of your fingers. (6) Repeat several times, but avoid overexerting yourself.

This exercise is valuable in reducing a too-large waistline, and in strengthening the waist and the back.

EXERCISE IV.—[1] Stand erect. [2] Raise the hands over the head, in a sidewise motion, until both arms are fully extended upward and

over the head, with both hands touching and palms to the front. The arms must be kept stiff during the upward movement, and not bent at the elbows. [3] Then 'straddle' the two feet apart about eighteen inches, and [4] swing the arms forward and downward until the tips of the fingers touch the floor. [5] Arise to standing position, bringing hands again up over the head, and the feet together on the floor, and then [6] repeat the entire exercise several times, avoiding overexertion or overstrain.

This exercise is excellent in the direction of reducing a too large abdomen, and for strengthening the back.

EXERCISE V.—[1] Stand erect. [2] Raise both arms until they are extended straight forward (in front of you) from the shoulders; hands joined, and palms downward. [3] Then bending the body forward at the hips as much as possible, swing the arms downward, then backward and upward, until at the end of the movement the hands are back of your body and pointing upward. (Note: In this exercise the hands swung along the sides of the body, and not backward from in front of the chest. [4] Resume first position, and repeat several times taking care not to overtire or overstrain yourself.

This exercise is valuable in reducing the waist line, and in strengthening the back.

EXERCISE VI.—[1] Stand erect. [2] Then 'play' you were walking upstairs, but with a greatly exaggerated motion, drawing up the knees as high as possible, alternating the legs of course; by a little practice you will be able to make the knees actually touch the upper part of the abdomen, or lower part of the chest. [3] Continue the exercise, but do not overtire or overstrain yourself.

This exercise is excellent as a heroic method of reducing a too-large abdomen.

EXERCISE VII.—[1] Lie flat on your back, on the floor; hands clasped back of the neck. **NOTE:**—A little practice will enable you to overcome the first difficulties in practising this exercise.) [2] Resume reclining position, but extend your arms downward along the sides of your body. [4] Then, keeping your legs stiff, bring both legs up as far as possible, until they extend upwards from your body toward the ceiling. [5] Resume original position, except that you now fold your arms over your chest. [6] Then rise to a sitting position, but without bending your legs. [7] Then, resuming your reclining position, place both hands underneath your 'seat', palms downward on the floor, your body resting on the backs of your hands. [8] Then (bending your

knees) draw up your legs until your thighs and knees press up close to your abdomen, or at least as far as your enlarged abdomen will permit. [9] Then, resuming your reclining position, but still resting your 'seat' upon the backs of your hands, which are still palms downward on the floor, endeavour to resume the sitting position without bending your knees (you are allowed to 'push' with your hands in this particular movement of the exercise, however). [10] Resume reclining position, but with hands and arms extended along the floor on a line with your head, and extend beyond them on the floor. [11] Then without bending your knees, rise to a sitting position and endeavour to touch the tips of your finger to your toes. **NOTE:**—If you are corpulent you will experience difficulty in completing this phase of the exercise; but do the best you can without overstraining yourself; practice will bring proficiency). [12] Repeat several times, but do not overtire or overstrain yourself.

This last exercise is one of the best ever devised for corpulency and obesity. It really combines a whole series of exercises into one; and may be said to be a whole 'system' in itself. It is a strenuous exercise, or series of exercises, and it will call for much patience and perseverance. But it will pay for the trouble and time you expend upon it. You will not appreciate just what this exercise will do for you, until you have given it a faithful trial. It is no child's play, but rather is genuine hard work—but it pays the 'fat' man or woman to master it and to stick to it until results are obtained. It may make your muscles a little sore at first, because of their need of the exercise and their lack of it. It will fairly 'burn up' the fatty tissue after a little time. This series of exercises is the gist of many high priced 'systems of fat reduction' which have been widely advertised; the balance of said 'systems' being largely of the nature of padding and elaboration in order to make it look like 'your money's worth.' Here you have it boiled down and with the froth skimmed off. Take it and use it!

—Advanced Thought

Periodical Literature

In a recent issue, the *Central Hindu College Magazine*, discusses the 'Message of the Upanishads' the most attractive part of the Vedas which enshrine the earliest expression of human faith and feeling. Every line of the Upanishads breathes a spirit of earnest search after Truth and carries with itself a sermon on the life of self-knowledge and self-control. 'Sankara's constructive thought entirely rests on the bedrock of the Upanishads.' But, on the whole, his great system was too intellectual and abstract to appeal to the hearts of all. The fact is that Sankara had to refute a host of atheists and agnostics who could only be hoisted with their own petard. Sankara, indeed, rose to the height of a great argument in proclaiming the essential unity of *Jivatman* and *Paramatman*. But he himself had to confess that 'though there is absolute absence of separateness between Thyself (God and myself i. e., himself, the *Jivatma*), still I am Thine while Thou are not mine; for the waves are the part and parcel of the ocean; not that the ocean is the part and parcel of the waves' such was the message of the Upanishads as understood by Sankara. This fine sentiment, suggesting as it does, the relationship of the individual to the universal soul as that of the parts to the whole, was further developed by Ramanuja who was followed by Kabir, Nanak, Chaitanya, Vallabha and others. All these reformers were inspired by the pure spiritual faith of the Upanishads.... An epistle of Vivekananda containing his view of drugless healing is published in the *Prapuddha Bharatha*. The Swami says therein: 'When ever any one of you is sick, let him himself or anyone of you *visualise* him in your mind and mentally say and strongly imagine that he is all right. That will cure him quick. You can do it even without his knowledge and even with thousands of miles between. Remember it and do not be ill any more' But success in such cases depends more or less upon the intensity of faith and concentrated Will-force.... Sir John Woodroffe continues in the *Vedanta Kesari* his learned article on *Chit-sakti* or the spirit Aspect of the Universe. 'Throughout all forms it is the same *Sakti* who works and appears as Chit-sakti and Maya-sakti, the Spirit and Matter aspect of the Power of the self-illuminating Chit'..... Dealing with 'Andal's Thiruppavai' in the *Hindu Message*, the writer correctly observes that 'Lord Krishna, our perfect Avatar and God of Love, has been mis-

understood and vilified by ignorant foreigners, especially, the Christian Missionaries of the lower Order.'

'Experiments in Astral Projection' by Prescott F. Hall, published in the *Journal of the American Society for Psychical Research* are pregnant with useful lessons to those who desire to experiment along similar lines. Under the alleged guidance of certain oriental spirits communicating through a European medium, Mr. Hall investigated the possibility of a living person's leaving his body in full consciousness and exploring the 'spiritual' regions, etc. The writer claims to be fairly well read in Occult Literature, both Hindu and western, and to have entered upon the investigation with an entirely open mind. He practised vegetarianism for years, but did not as urged by his spirit-instructors, abstain from alcohol or tobacco or practise prolonged *Brahmacharya* or retire to the woods to live in solitude. As to the efficiency of these things, the reader may be referred to Vivekananda's 'Raja Yoga' and J. H. Wood's 'Yoga system of Patanjali' (Harvard Oriental Series Vol. 17). The exercises were carefully graded and distributed over a long period of time. They were found to be often exhilarating. But such things cannot be undertaken without proper guidance. After practising Yoga breathing for about 2 years, the writer had sittings every week with the medium at which some oriental spirits, as stated above, undertook to prescribe exercises for development. Every evening the writer sat alone in his room for a period ranging from 20 to 90 minutes, practising the exercises given at the preceding conference with the medium. The published extracts from the record of his experiences seem to give a general idea of the results obtained by the various concentration, etc. The writer hopes that other researchers having had similar experiences will communicate to the American Society for Psychical Research. In an interesting paper published in the *Theosophical Path*, the spiritual and moral aspects of modern science are discussed at some length. The writer condemns unqualifiedly the scientific methods of Vivisection, etc., on the ground that even knowledge (Gnana) is not the one thing to be sought at the cost of all the finer sensibilities of human nature like love, (Prema), compassion (Karunya), etc.

Review

The Religion of To-morrow. By W. J. Colville. Published by William Rider and Son, Limited, 8 Paternoster Row, E. C. 4. 4/6 net.

Of the late Mr. Colville's many literary enterprises, the work before us is the last—*The Religion of To-morrow* or *A Study in the Evolution of Religious Thought*. After the author passed away nearly 1½ years ago, 'while the proofs were still in the Press', the publishers who are always anxious to publish truly valuable work on New Thought, Universal Religion, etc., took upon themselves the entire responsibility for the publication of this interesting work. At the outset our author reviews the sources of divers religious ideas and systems at present widespread. In Chapter II he discusses the God-Idea in all religions. To the modern mind there is no necessary conflict between essential monotheism and incidental polytheism. For, to many of us, the idea of *Brahman* the Eternal Absolute who can have no second and the idea of celestial Hierarchies are as intelligible as it was to our ancestors. In Chapter III, the author speaks of the prominent part played by Astrology in the religious concepts of the 'most distinguished nations, not one of which has failed to supply evidence of the high esteem in which the star-gazers were universally held'. After dealing with the spiritual aspect of Astrology, Mr. Colville refers to 'Natural and Revealed Religion' and points out that the 'world is moving forward toward a conception of religion which finds rooms for Naturalism and also for spiritualism'. Then he proceeds to show how all religious systems are at root practically one and yet how they may not all be fused into externally federal unity in the fullest sense. There may come about a Brotherhood of religions—a brotherhood which implies no outer fusion but ample scope for a fraternal spiritual co-operation. In Chapter V the writer shows how the social aspects of religion can never be rationally ignored, because these (and not the mere theological side of Religion) bear directly upon our everyday life. The average man is no theologian, at least in the West, but he is vitally interested in social problems, etc. Even an avowed Agnostic like Huxley saw in an established Church a possible engine of social righteousness. It was the anti-social spirit manifested by the manipulators which brought disgrace upon Christianity. Dealing with 'Religion and Peace'. Mr. Colville is of opinion that there can be no righteous wars. He says: Students of that celebrated Hindu poem 'Bhagwad Gita' can find Krishna literally counselling his disciple Arjuna to go on fighting till every enemy is slain. If the reader be materialistic, superficial and pugilistic in tendency, he will instantly refer to the ancient wars of India and point to the Gita as counselling extermination of national enemies; but if he be a spiritually minded student with a somewhat mystical trend of thought, he will at once perceive that the warfare counselled

by Krishna is of an extremely interior and spiritual character'. The Yogi, it is true, finds in the Gita only counsels for conquering enemies within ourselves (*i. e.*, animal propensities) which war against the higher promptings of our divinely derived nature. But as a talented writer has tried to show in his extremely thought-provoking Essays on the Gita, the Divine Teacher appears to insist on wars having a *Dharmic* base (*Dharma-Yuddhas*) being waged in the interests of human freedom, divine justice, etc., so long at any rate as barbaric impulses lurk beneath the veneer of civilisation. The 7th Chapter of the book treats of the profoundly true expression — 'Religion is one; but religions are many'. If Religion (*i. e.*, Universal Religion) is the white Light of Truth, religions (*i. e.*, different systems of religious thought and observance) may be regarded as the various rainbow hues or prismatic colours [the *VIBGYOR*] proceeding from the perfect Ray of Truth and making it (*i. e.*, Truth) manifest partially in varying tints. The author mentions the revered name of Rabindra Nath Tagore as one 'who preaches unification in so attractive and convincing a manner that the wall of separation does actually get largely broken down between Oriental and occidental modes of thought and expression'. The idea of spirit-communion in the Religion of To-morrow is dealt with at some length in Ch. VIII. It is rightly held that spirit-communion has always been a human experience. The sacred Literature of all peoples

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literally teems with records of visions and more direct communings between persons living in *sthoola sarira* and unseen entities with *sookshma sariras*. Ch. XI is very important especially to Hindu readers because it deals with Reincarnation and Karma. 'The number of adherents to these ancient doctrines in the Western world has enormously increased of late, and with the breaking up of other far-less satisfactory theories of the human soul, its origin and destiny, we may well expect that the number who will come to accept these doctrines in the near future will be far greater than it is at present'. In Ch. XII some interesting observations are made on Theosophy, Christian Science and other Modern Cults and on their relation to the Religion of To-morrow. Concerning the relation of Religion to the Industrial and social Problems, it is contended that the 'prophets of ancient Israel' were outspoken reformers and true statesmen who did not scruple to 'mix religion with politics'. And many, even to-day, (and their number is increasing continually) hold that no theme which has any direct bearing upon human welfare can be rightly alien to a religious ministry. The last chapter contains a general prophetic forecast of the Religion of To-morrow, some of whose leading aspects may be the Father-Motherhood of God; Brotherhood of men, religions, etc.; Cultivation of super-physical faculties; Freedom of thought and action; Application of high ethical and spiritual ideals to the problems of practical life.

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An Indian Psychic Review

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Dr T. R. SANJIVI,

EDITOR

The Latent Light Culture

It is now two months since we placed our proposal for the formation of a Research Department before our readers. Beyond expressions of sympathy and support we have not anyone coming forward to undertake any *Research*. Of course, some arrangements are necessary for residential work at our headquarters. Though such would naturally take some time as finance is the main consideration, we want people who are willing to undertake some work at their own homes. One or two of our members have some *data* in their possession and are willing to place same at the disposal of earnest workers.

We take this opportunity to request our adherents and the general public to forward us all available data on Telepathy, visions and apparitions, clairvoyance, distant healing, dreams, etc.

We attempted twice before for the formation of a Telepathic circle and a Psychic circle. Both the attempts fell through for want of earnest workers. No doubt there were a good number of applicants to join the circles but the zeal and earnestness were wanting.

Now we are determined to have this Research Department in the face of all obstacles and we want everyone of you to do your duty in the cause of science and for the glory of India. Wake up!

The Four Schools of Hindu Occultism

P. S. ACHARYA.

Of the various schools of Occultism in India we may mention the following four as important and representative.

1. The school of Patanjali and other *Uttara Yogis* (Yogis of Northern India), Mantrikas, Tantrikas, etc.
2. That of Auvayar, Thirumoolar, and other Sivaraja Yogis.
3. The Siddhar School—that of Agastya, Theriur, etc.
4. The Mystic Order of Dakshina Mantra Yogis, i. e., Mantra Yogis of South India.

The school of Patanjali teaches us that the path of intense thought-concentration and Dhyana or spiritual meditation is the Path of Mukti or Freedom. This school of thought and practice was subsequently called the school of Ashtanga Yoga. It is now beginning to be admitted that, for long centuries preceding the age of Patanjali, psychic and spiritual phenomena had been properly investigated, and studied before the whole region of Raja Yoga, embracing all the psychic and spiritual faculties of man, was observed or perceived, and carefully analysed and generalised. As Vivekananda has put it 'the aphorisms of Patanjali are the highest authority and text-book on Raja Yoga.' Though there may be others—Yogis, Mantrikas, Tantrikas or Gnanis of Northern India—who differ now and then from Patanjali in some aspects, philosophical or psychological, yet they are generally known to admit the superiority of Patanjali's *modus operandi*, etc. Patanjali's Yoga is admittedly based upon *Sankhya Yoga*, 'the points of difference being very few'—so much so that this school has come to be called in some quarters '*seswara sankhya*' (*sankhya* with God).

The school of Auvayar and Thirumoolar is also called the *Muladhara* school. For the sadhakas of this school are fond of laying special stress on the importance of *Muladhara* or the 'Basic Lotus of the Yogis'. According to the Yogis there are two nerve currents in the spinal column, called *Pingala* and *Ida*, and there is a hollow canal called *sushumna* running through the spinal cord. At the lower end of the hollow canal is what the Yogis call the 'Lotus of the *Kundalini*.' They describe it as triangular in form in which, in the symbolical language of the Yogis, there is a power called the *Kundalini* coiled up. When the *Kundalini* awakes, it tries to force a passage through this hollow canal, and, as it rises step by step, as it were, layer after layer of the mind becomes open, all these different visions and wonderful powers come to the Yogi. When it reaches the brain, the Yogi is perfectly detached from

the body and mind: the soul finds itself free.' Write the figure 8 horizontally—that is, like ∞ —as Vivekananda says. We find there are 'two parts connected in the middle.' Go on piling this figure 'one on top of the other'. This represents the *spinal cord*. 'The left is the *Ida* and the right the *Pingala* and that hollow canal which runs through the centre of the spinal cord is the *sushumna*. Where the spinal cord ends in some of the lumbar vertebrae, a fine fibre comes down, and the canal is even in that fibre, only much finer. The canal is closed at the lower end, which is situated near what is called the *sacral plexus*, which, according to modern physiology, is triangular in form.'

According to Vivekananda, the different plexuses that have their centres in the spinal cord can very well stand for the different 'lotuses' of the Yogi. The Sivaraja Yogi speaks of various 'lotuses' or mystic centres beginning with the *Muladhara* which literally means the 'basic centre.' Again he speaks of the *Tripod of Yoga*—namely, the *Muladhara* (the base), the *Sahasrara* (the thousand petalled lotus of the brain) and the *svadhishtana* (the solar plexus). The aim of Auvayar and other Sivaraja Yogins is to rouse the *kundalini*, the coiled-up *sakti* in the *Muladhara* by virtue of *Pranayama* and other sadhanas.

When this coiled-up *sakti* is roused and consciously made to travel up the *sushumna* canal, it acts upon centre after centre, producing a tremendous reaction. In that state, the *Manas* becomes super-sensuous and super-conscious. And when the above *sakti* reaches the brain, the whole brain reacts, and the whole *Manas* lifts up, veil after veil, resulting in '*Akhandajnanam*' (Cosmic Consciousness). This leads to the full blaze of Perception (*sakshatkaram*) and Internal Illumination. Thus, according to the Sivaraja Yogins, the rousing of the *Kundalini sakti* is the only *marga* or way of *Gnana* and ultimate Freedom.

The Siddhar school teaches us the *siddhi marga* as distinguished from the *Mukti Marga*. Patanjali himself says that the '*siddhis* (psychic and spiritual powers) are attained by birth, chemical means, power of words, mortification or concentration. Some are born with the *siddhis*, because of the Sadhanas they had in previous birth or births. It is claimed that *siddhis* can also be gained by *Rasayanam* or chemical or rather alchemical means. It was the *Rasayana-siddhas*, as they were called, with whom the chemical science originally began as Alchemy (*Rasavatham*). The Rasayan-siddhas believed even in physical immortality. They taught that the *sarira* (physical body) was thought-evolved, and that each *Manas* has at its back the whole infinite *Prana* for its supply. Each pilgrim soul has to manufacture all the *Kosas* (sheaths) that he will ever have. As soon as this body dies, i. e., becomes worn out, it is laid aside, like a worn-out cloth, and the *Atma* (the real man) has to manufacture or evolve another body. If the *Atma* can do that, after the transition called death, the siddhas ask quite pertinently, why can't we do that just here and now?

There is life after death. We make other and other 'life-abodes' for ourselves. We weave for ourselves other garments than the present one. Can we not recreate or regenerate our bodies here and now, over and over again? Is it not possible to change the *live* atoms of the *sarira* continually without completely dissolving them, i. e., to say without going through the gateway of Death? Can we thus defy and defeat Death and overcome old age? Can we slay the great illusion of Time and live the Life Eternal even in the present *sarira* that is ours? The *Rasayana-siddhas* say, 'yes'. They knew that by renewing their *manas* they could renew the body. By filling the *manas* with the visioned Beauty of Perpetual Youth like the marvellous 'sixteen-year old boy-sage' Murkanda, they claimed that they could rejuvenate the *manas* and, through it, the *sarira*. Some of these *siddhas* also believed that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. It was believed and taught that through the body one could control the *Manas* and *vice versa*. It was claimed that certain drugs could bring *siddhis* like *Kaya-siddhi*. There are certain sects of *siddhas* in South India who claim that their spiritual leaders the Eighteen *siddhas*—like Agastya and others are still living in their old bodies in the depths of the mountainous forests like those of Papanasam. Of course, it is said that they are living in their leaf-buts (Asramas) unperceived by the vulgar herd of unbelievers, materialists, slaves to worldly passions, etc!

The Order of Mantra Yogis preserves in its custody the key to the *modus operandi* of Mantra Yoga. This school differs from the above three, in advocating the theory that Mantra Yoga is the best, the easiest and the safest of all forms of Yoga or Occultism. This Order teaches us that *Mantras* or suggestive syllables, words and sentences, etc. form the basis of psychic and spiritual phenomena. *Mantras* make manifest the latent and most extraordinary *sakti* or soul-power which is productive of all *siddhis*. *Atma-Sakti* is endless; so is the *sakti* or power underlying the *Mantras*. The *sadhaka* should practise repeating and pronouncing the *Mantras* positively and correctly. There is no limit to the power of *Mantras* when pronounced and repeated by the *savapna Vijnana manas* with faith and concentration.

From the above four schools we can trace all the available methods of Hindu Occultism. The methods of Occultism as taught by the first three schools can, with few exceptions, as Vivekananda says, 'only be safely learned by direct contact with a teacher [Guru]'. However, we hold that working methods embracing the principles of all schools and especially the practice and theory of Mantra Yoga are the best for all practical purposes.

A FEW EVERY-DAY SADHANAS

As a preparation for the practice of Occultism—no matter what school of it the *sadhaka* is going to practise—it is necessary at the outset for one to pre-

pare oneself in body and mind. According to Patanjali's school, character-building is the first essential. The Southern school or that of Auvayar asks us to believe, above all, in *Sakti* as enshrined within. The third school or the Sidhar School insists upon *Kayasiddhi* being first practised, that the *sadhaka* may have 'so much more time to become spiritual'. The last school—but by no means the least in importance—is the famous school of *Occultism made easy* by Mantra Yoga. This school of thinkers or practical mystics asks us to believe 'with all thy heart and soul'—in the *sakti* as veiled or unveiled in some Moola-Mantram or 'mystic seed-thought' sacred to Brahma [the Eternal] or anyone of His endless manifestations like Vishnu, Siva, Subramanya, Ganapathi, Vasudeva, Devi, Sri, Sarasvathi, etc. The Mantra Yogis teach you how to plough up the Thought-field and sow the proper seed-thought or Moola Mantram therein, how to weed out the enemy thoughts, wrong desires, false feelings, explosive passions, etc., and to water the field with the living waters of sublime patience, good cheer and divine enthusiasm. Thus you reap even as you sow, in *sakti* [psychic and spiritual power] and *santi* [peace that passeth *Gnana* and endeth in *Ananda*].

A SADHANA FOR CHARACTER-BUILDING

The Raja Yogi who wants to build his character eats *satwika* food—the food that brings him the pure *Manas*. He takes care to avoid luxury of all sorts; he also avoids fast, austerity, torture, etc. He works hard physically and mentally; but he is free from the grind of enforced labour. In fact he works like a master, but not like a slave. He is ever busy in the belief that *Karma* [activity] is superior to *Akarma* [inactivity]. The Yogi strives to control sleep. The way to achieve such control is to lie down at the regular hour for sleep, especially on a somewhat hard bed [with a single hard pillow]; then suggest yourself into a sleepy condition:—I am controlling sleep. I command sleep. Now I am going to sleep. My sleep is *Yoga Nidra*—*Ananda Nidra*—conscious sleep, blissful sleep. *Yoga Nidra* wants me; *Yoga Nidra* is upon me; I close my eyes—my other senses—I close the door of the Waking mind. I can't keep them active or awake. I am sleepy—sound asleep—fast asleep. I sleep the Yogic sleep, enfolded in bliss and peace [*santi* and *Ananda*]. Practise falling asleep, while repeating the above suggestions. Thus you can by practice convert your ordinary sleep into *Yoga Nidra*.

As you feel yourself retiring into *Yoga Nidra*, suggest yourself into the desired condition so that the *svapna Manas* may take up the thought and make it fruitful. Practice is quite essential for success.

A SADHANA FOR DEVELOPING SAKTI

Here is another *sadhana*—one which the *Mooladhara* Yogi is fond of practising and which may be found useful by the average reader in his everyday

life. Learn to stand erect. Learn to be upright in body and mind. Stand up, look up and dress up in flowing robes. After purifying nostrils by 'drinking cold water through the nose,' practise Pranayama or correct deep rhythmic breathing as an art. Practise in a solitary place surrounded by beautiful scenery and sweet-smelling flowers. With faith and good cheer in your heart, practice inhaling deep breaths. Before slowly exhaling, practise *Kumbhaka*, i. e., restrain your breathing for a moment. During *Kumbhaka*, picture before your mind's eye *yourself* as Sakti or Atmasakti—an *amsa* or an integral part of *sarva-sakti* (Universal Power). The sadhaka may, according to capacity, practise as many as 12 or 36 *Kumbhakas* daily, at least thrice, at sunrise, at mid-day and at sunset. This sadhana can make the sadhaka a sakti or Power among his fellows. There are siddhas of the *Muladhara* school who have acquired the power of practising *Kumbhaka*, i. e., of holding their breath for a long time. They alone can wake up the Kundalini sakti and keep the way of the *sushumna* canal open. They can be buried alive; they may float on air or project their *sukshma sariras* into *Mahakasa* or great space. They can also read *akasic* records of ages or thought-images of others in *Chittakasa* or mental space which the Yogis hold to be equally all-pervading with *Purusha* or God.

For the beginner, the practice of *Muladhara* Yoga may prove dangerous especially when he fails to keep the vow of strict *Brahmacharya*. However, nothing but good will come to the student who, as detailed above, attempts a little of *Kumbhaka* at a time, until he, by *Kaya-siddhi*, slowly and gradually develops the physical power to do these things like the adept in the Art.

HINTS FOR KAYA-SIDDHI SADHANAS

Certain valuable hints for 'kaya siddhi' or body-building may be learnt by all classes of readers who may be inclined to follow any system of physical culture.

1. Look upon the *sarira* as the thought-evolved *Kosa* or covering of the Atma-sakti.
2. Body-building is but a means—not an end in itself. As Vivekananda says, 'a banyan tree lives sometimes 5000 years, but it is a banyan tree and nothing more. So if a man lives long, he is only a healthy animal.'
3. Remember that *Sarira* is the coarser part of the *manas* and that *manas* is the finer part of *sarira*. Tell your body, as a Guru may suggest to a *sishya*, that it is strong, being the Mystic Temple of the Almighty and of Atma-sakti, an integral part of God. Tell your *manas* that it is strong and sound and that it can always make the body strong and healthy.
4. During the *sadhana*s and at intervals, fill your heart with boundless faith in your strength, physical and mental.

5. Have a strong ideal—a vivid mind-picture thereof in your heart of hearts—and, if possible, a splendid pictured representation of it hanging on the wall of your practice-room. Look upon the Ideal of strength as a sure prophecy of what you shall at last unveil.

6. One of the great secrets of the success of any system of physical culture is, as Sandow has said, Concentration which is also 'a very necessary element for success in every branch of life.' By *Samyama* (or a combination of *Dharana*, *Dhyana* and *samadhi*), performed upon any Ideal of strength, the Yogis say that it is possible to develop marvellous strength.

7. Master the art of correct breathing. Pranayama has two aspects—its exoteric side and its esoteric side. The former consists in inhaling fresh air and exhaling carbonic acid gas, etc. The latter consists in inhaling and retaining or storing up Prana and exhaling weakness, impurity, etc.

8. Consciously absorb Prana from sunlight, water as well as food by bathing, drinking, eating, etc. in the proper manner.

9. Understand and utilise the well-known principles of relaxation, contraction, stretching, retiring into silence, etc., before, during and after physical exercises.

10. Be regular. Avoid over-doing. An occultist may start with 10 or 15 minutes' exercising and increase the time to nearly half-an-hour which will be ample for one to whom body-building is but a means (*Upayam*) to the *Purushartha* or the desired end.

11. The movements forming part of *Kaya-siddhi* sadhana should be of the 'simplest and consequently quickly attained'.

12. The occultist is also fond of recreative *sadhanas* like walking, especially combined with Pranayama.

13. Will-power or *Chitta-sakti* is the most important element of success in any system of body-building. As far as possible, the desire-force should be conserved. Some good system of 'imagination-sadhanas' may be followed with advantage.

14. The sadhaka may adopt the following course of *sadhanas*. First, overcoming weaknesses; then by means of Pranayama to increase the powers of respiration, improve blood circulation, strengthen heart and develop the lungs and chest; thirdly to strengthen the muscles of the spine so that the sadhaka may easily and naturally sit or stand erect, holding the chest, neck and head in a straight line; and fourthly and lastly to exercise the whole system by means of physical and psycho-physical *sadhanas*.

'Know thyself' physically and mentally. Know your weaknesses, physical and otherwise. Strive to develop the weak part of the body as well as the weak faculty of the *Manas* to the proper standard.

HOW TO DEVELOP CHITTA-SAKTI BY MANTRAS OR PSYCHIC SUGGESTIONS

Before concluding this article, we wish to say a word about the development of *Chitta-sakti* from the viewpoint of a Mantra Yogi. *Chitta-sakti* is a 'wonder-working force'. It stands behind the 'greatest feats of occult magicians'. According to the Mantra Yogis, *Chitta-sakti* is a living vibratory dynamic force. It is of the Chittakasa and overcomes all sorts and conditions of Akasic vibrations.

Assume some proper Asana which it is comfortable for you to maintain. Let go or relax all over from head to foot. Concentrate your attention on any one Mantra or Moola Mantra like the *Panchakshara* or the *Ashtakshara* for instance. Cast out from your mind all thoughts not in harmony with the significance of the Mantra. Breathe naturally and deeply. Let Dhyana follow concentration or Dharana. Take the Deity presiding over the Mantra as the object of Dhyana. Meditate upon anyone of its beautiful Thought-forms, that your heart may be naturally and forcefully attracted to it. Imagine your beloved Deity as enshrined in your heart, visualising it as the soul of your soul with your mind's eye (Gnana-nethram). Dwell on the Ideal of your heart's devotion, instinctively excluding all other thought-waves. Surrender yourself in love and service at the Feet of the Ideal Deity. Live in conscious Union; Identify yourself with the *Devata* by love and devotion. Experience the ecstasy of utter union. Suggest and visualise all these. Act out the Part; think it out, dream it out. Say all these with the voice of silence. See all these with the eye of mind. Act the part as if in a dream stage. Then repeat:—

The Self is Sakti;
Sakti am I, my Ideal is Sakti;
Even so am I Pure Sakti:
My Chitta-Sakti is an Amsa of Universal Power;
I can and I will conquer.

Strive to image Chitta-sakti as unveiled in the Ideal as vividly as possible.

Now, stand up and look up manfully. (Practise controlling your muscles before a mirror—especially the muscles of your shoulders, neck, face, eyes, etc.—so that you may learn to stand up and look the world fearlessly in the face). Imagine yourself always advancing successfully in life's war-game following the guidance of your *Ishta-Devata*.

Whenever the Chitta loses hold of sakti as embodied in the Ideal, quietly and confidently command the Chitta back to the Ideal whence

CONCLUSION.

Remember that development of Chitta-sakti should be given its own time and that developed Will can be exercised and utilised in every-day life. The few sadhanas we have given for daily use are very simple, but productive, in the long run of immense good. Never forget that you are an *Amsa of the Eternal Life-force that, pervading the Universe, verily remains Itself*. The Key-note of Mantra-Yoga is Sakti. Constantly suggest to yourself that you are *Atma*, that all Sakti is within you, and that Sakti manifests itself primarily as a strong mind in a strong body. To every Upasaka, Sakti stands revealed in his *Upasana Murthi*. He learns to see his *Ishta Devata* in the self within himself. This self he sees in all things—the self that is Sakti. And he sees all things in the self.

To One Whom I Adore

With burning brow for Bharat's honour thou
In sincere hunger dost in dædal part
Dream and tell of an ideal real-start;
Great is thy labour and broad in thy love,
Thy vision prosper by the Will Above!
Our Mother's mission clasping fast thou art,
And her primeval faith glows in thy heart,
In thee her graceful art is shining how,
Her radiant wisdom spreads a halo grand
Around thy head as the Olympian crown,
And as thy student true I take my stand,
Say what men will—thine words will not be down,
My hero turn and stem the galling tide,
True son of Ind, I worship thee with pride.

—T. P. P.

Psychic Aspect of Thought Projections

C. A. PERBIRA

The thought-projection of man is one which can be made to reach our embodied or disembodied spirit. There is no mistake in the transference, if the thought is directed towards the object with a well-thought-out mind unencumbered with worry and worldly cares. It would not be a means to cultivate the intellect, but it is only a mechanical process attained by practice or training of the mind. It makes no difference whether the object to which the thought is transferred is close at hand or at a distance.

The mind is not made to travel but the thought which is a factor of the mind is directed to the object. No visual projection of the mind can be made by thought projections, as the thought is only a mind factor which has no energy in itself to perform such functions. What can be said of thought projections is not to be interpreted as a process to project the mind, as this can only be done by cultivation of right thought, and right action for the achievement of something good to mankind.

The mystic side of thought-projections by mechanical means has no bearing with the intellectual side of the cultivation of the mind to produce results in the interests of man. As by a mechanical process the means of meditation is brought about by asceticism, by mortification of the body, the thought can also be directed to an object near, and at a distance which has no effect except for a private purpose of the projector. What should be borne in mind is, that in all cases of thought projections the mind is not the centre which influences the operation of the thought which is the reflex of the mind. Mind though the central principle which set the operation of thought factors, is not active in thought projections, as it is in the performance of duties appertaining to matters which are spiritual stimulating realism but not mysticism. Now mysticism is purely influenced by thought projections.

Thoughts are either of a fixed character or of a roving nature. A man who cannot fix his thoughts steadfastly on a subject has in him roving thoughts. They are of a confused character, and cannot be focussed to one line of thought on which the mind is made to dwell. Such men are failures in every department of life. They cannot succeed in any business as all their thoughts operate at one and the same

time, catch ideas on all subjects at one and the same time, decide matters important and unimportant at one and the same time. They have no distinct ideas in them touching one subject at a time, but a number of thoughts crowd into their minds and get mixed up, a mere sound, a sight of an object attract their attention, and concentration becomes impossible.

Men's minds are more or less not receptive to concentration unless they are trained in that line. Concentration of thought is a mechanical process, but it is natural with some whose karmic potentialities are strong in that direction. Concentration of thought on matters mundane makes your life a success. If directed solely to matters spiritual it might end either in asceticism or in a psychic state unless your mind has control over your thoughts to direct them to the place of realism. Sannyasis who are detached from the world and lead a life of asceticism are the results of loss of control of mind which functioned on a spiritual plane. These men are lost to the world, and with them the immense benefits they would confer of mankind on spiritual lines. These men lost their balance of mind, and thought more on the spiritualistic than the realistic side of life.

Man takes life in this world for the fulfilment of a certain mission. This mission is to benefit himself and others temporally and spiritually. To give up one and take up the other is selfishness in the sense that you benefit yourself, and not the others. You also deny to yourself the benefit of a worldly life which was given to you by nature, and take to a life of enforced retirement. This is as objectionable as a worldly life; because the desire which prompted you to seek retirement will cut you off from the spiritual benefits which you seek. Refusal of a gift of nature is a contempt of nature. Man is governed by laws of nature. He is a unit of the universe and as such he forms part and parcel of the universe, so that to despise natural laws and map out a course of life for himself is purely selfish and artificial. You must keep close to nature to get nature's benefits. Now what happens when a man is detached from the world is that he is lost to the world. His spiritual developments which are in him remain uncommunicable to others, so that the progress of the world on spiritual lines stands at a deadlock. Asceticism may beget selfishness, that is, seeking a benefit for oneself and denying it to others.

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There is life after death. We make other and other 'life-abodes' for ourselves. We weave for ourselves other garments than the present one. Can we not recreate or regenerate our bodies here and now, over and over again? Is it not possible to change the *live* atoms of the *sarira* continually without completely dissolving them, i. e., to say without going through the gateway of Death? Can we thus defy and defeat Death and overcome old age? Can we slay the great illusion of Time and live the Life Eternal even in the present *sarira* that is ours? The *Rasayana-siddhas* say, 'yes'. They knew that by renewing their *manas* they could renew the body. By filling the *manas* with the visioned Beauty of Perpetual Youth like the marvellous 'sixteen-year old boy-sage' Murkanda, they claimed that they could rejuvenate the *manas* and, through it, the *sarira*. Some of these *siddhas* also believed that in mercury and in sulphur was hidden the most wonderful power, and that by certain preparations of these a man could keep the body as long as he liked. It was believed and taught that through the body one could control the *Manas* and *vice versa*. It was claimed that certain drugs could bring *siddhis* like *Kaya-siddhi*. There are certain sects of *siddhas* in South India who claim that their spiritual leaders the Eighteen *siddhas*—like Agastya and others are still living in their old bodies in the depths of the mountainous forests like those of Papanasam. Of course, it is said that they are living in their leaf-huts (Asramas) unperceived by the vulgar herd of unbelievers, materialists, slaves to worldly passions, etc!

The Order of Mantra Yogis preserves in its custody the key to the *modus operandi* of Mantra Yoga. This school differs from the above three, in advocating the theory that Mantra Yoga is the best, the easiest and the safest of all forms of Yoga or Occultism. This Order teaches us that *Mantras* or suggestive syllables, words and sentences, etc. form the basis of psychic and spiritual phenomena. *Mantras* make manifest the latent and most extraordinary *sakti* or soul-power which is productive of all *siddhis*. *Atma-Sakti* is endless; so is the *sakti* or power underlying the *Mantras*. The *sadhaka* should practise repeating and pronouncing the *Mantras* positively and correctly. There is no limit to the power of *Mantras* when pronounced and repeated by the *savapna Vijnana manas* with faith and concentration.

From the above four schools we can trace all the available methods of Hindu Occultism. The methods of Occultism as taught by the first three schools can, with few exceptions, as Vivekananda says, 'only be safely learned by direct contact with a teacher [Guru]'. However, we hold that working methods embracing the principles of all schools and especially the practice and theory of Mantra Yoga are the best for all practical purposes.

A FEW EVERY-DAY SADHANAS

As a preparation for the practice of Occultism—no matter what school of it the *sadhaka* is going to practise—it is necessary at the outset for one to pre-

pare oneself in body and mind. According to Patanjali's school, character-building is the first essential. The Southern school or that of Auvayar asks us to believe, above all, in *Sakti* as enshrined within. The third school or the Sidhar School insists upon *Kayasiddhi* being first practised, that the *sadhaka* may have 'so much more time to become spiritual'. The last school—but by no means the least in importance—is the famous school of *Occultism made easy* by Mantra Yoga. This school of thinkers or practical mystics asks us to believe 'with all thy heart and soul'—in the *sakti* as veiled or unveiled in some *Moola-Mantram* or 'mystic seed-thought' sacred to Brahma [the Eternal] or anyone of His endless manifestations like Vishnu, Siva, Subramanya, Ganapathi, Vasudeva, Devi, Sri, Sarasvathi, etc. The Mantra Yogis teach you how to plough up the Thought-field and sow the proper seed-thought or *Moola Mantram* therein, how to weed out the enemy thoughts, wrong desires, false feelings, explosive passions, etc., and to water the field with the living waters of sublime patience, good cheer and divine enthusiasm. Thus you reap even as you sow, in *sakti* [psychic and spiritual power] and *santi* [peace that passeth *Grana* and endeth in *Ananda*].

A SADHANA FOR CHARACTER-BUILDING

The Raja Yogi who wants to build his character eats *satwika* food—the food that brings him the pure *Manas*. He takes care to avoid luxury of all sorts; he also avoids fast, austerity, torture, etc. He works hard physically and mentally; but he is free from the grind of enforced labour. In fact he works like a master, but not like a slave. He is ever busy in the belief that *Karma* [activity] is superior to *Akarma* [inactivity]. The Yogi strives to control sleep. The way to achieve such control is to lie down at the regular hour for sleep, especially on a somewhat hard bed [with a single hard pillow]; then suggest yourself into a sleepy condition:—I am controlling sleep. I command sleep. Now I am going to sleep. My sleep is *Yoga Nidra*—*Ananda Nidra*—conscious sleep, blissful sleep. *Yoga Nidra* wants me; *Yoga Nidra* is upon me; I close my eyes—my other senses—I close the door of the Waking mind. I can't keep them active or awake. I am sleepy—sound asleep—fast asleep. I sleep the Yogic sleep, enfolded in bliss and peace [*santi* and *Ananda*]. Practise falling asleep, while repeating the above suggestions. Thus you can by practice convert your ordinary sleep into *Yoga Nidra*.

As you feel yourself retiring into *Yoga Nidra*, suggest yourself into the desired condition so that the *svapna Manas* may take up the thought and make it fruitful. Practice is quite essential for success.

A SADHANA FOR DEVELOPING SAKTI

Here is another *sadhana*—one which the *Mooladhara* Yogi is fond of practising and which may be found useful by the average reader in his everyday

Friendship: Its Advantages and Disadvantages

BY J. MILLER SEVEN, F. R. S. L., BRIGHTON, ENGLAND

'Friendship is the only thing in the world concerning the usefulness of which all men are in need.'—Cicero.

Man is essentially a social being; his circumstances make him so; and when he deviates from the demands of his circumstances and adopts an unsocial attitude, he places himself at a disadvantage. It is a grand ordering of Providence—since nearly all the affairs of life depend so much on mutual help and association—that man is endowed with a faculty of Friendship. It would be impossible to carry out advantageously all the multifarious obligatory duties, responsibilities, and other vast concerns of life, requiring the combined efforts of many minds and constitutions, without friendship.

Friendship recognises the co-operative principle and is the main quality which affiliates and binds individuals together, and disposes them to form into communities, associations, societies, sects and to establish governments and laws for the regulation, benefit, and maintenance of these communities, sects, etc.; and by this combined association each one according to his abilities is capable of augmenting the happiness of his neighbours and himself. Were it not for Friendship man would wander about alone, destitute of all the advantages derived from human associations, and verbal expression. Freemasonry, odd-fellowship, and all like societies, partnership, neighbourhood, clanship, tribes, are produced of Friendship. It is this faculty that makes man a gregarious animal. Even various species of the brute creation instinctively seems to know the advantages of combined association, and so it congregates into herds, shoals, and bodies as a means of mutual help, of self-protection, to combat or ward off enemies or to seek prey. For similar reasons, for higher purposes, and to obtain more numerous and greater mutual advantages man needs to associate with his fellows. Without some such controlling power the strong would prey upon the weak, injustice would constantly be committed, and law and order, so beneficial to the welfare of society, would have a very slender foundation.

Friendship, in its desire to congregate, is, and has been, a great factor in civilising the world. The more people mix with each other

the more friendly and humane may they become—the more does knowledge spread, and the more chances have they of attaining human perfection, and of deriving a larger share of advantages from all that the world produces. Human progress would almost be nil, and the plentifulness of many things which add to human comfort and which make life more pleasurable and happy would be very limited, were it not for the friendly association of persons one with another.

Manifold are the advantages to be derived from friendly intercourse. It has helped on the progress of science, art, literature, religion, and has enhanced the commercial interests carried on internationally throughout the world; it has helped in dispersing prejudice and suspicion, and in perfecting many social systems. Friendship is a great factor in preserving peace, for while nations are on friendly terms there is no desire or need for war.

It must be acknowledged that associations do exist, advancing the interests of a few only, promoted by individuals of selfish motives, but if all persons recognised the bonds of common brotherhood, and each sought in a friendly way the welfare of others while seeking his own, this would not be.

Man is so dependent upon his fellows, that little progress would be made if ignorance and suspicion would continue to reign, much happiness and many of the comforts and pleasures of life would never be realised were it not for his friendly associations, and when this is clearly seen, it becomes a plain duty for every one to cultivate a good degree of friendship.

In business and other everyday associations friendship is a valuable asset. When not in excess, it enhances the success of every one. A person displaying a warm-hearted, friendly, affable manner naturally meets with a much larger share of business patronage than would a grumpy, unsocial individual. Unless obliged to, who would go again to be served by a cold, indifferent, uninterested shopman? One can tell directly when a person wants to strike a bargain simply to gain a self-interested business advantage; it is so different from one desiring to associate himself with you in a business way from feelings of friendliness and mutual help. Business people who want to succeed cannot afford to be cold, distant, and unfriendly towards their customers.

Friendship is an innate faculty not confined to man alone, many animals possess it, the dog especially. Its phrenological organ is located

led by flattery, the allurements and evils of fast company and society, and by gaudy and extravagant display. Excessive Friendship has brought disgrace and ruin upon many an otherwise good character. It causes its possessor to seek company simply for the sake of being in it, whereby their time is wasted and they become a natural prey to the dishonest, tricky, unscrupulous, and vicious, who may take advantage of and link them into all sorts of obligations ruinous to their pockets and their morals.

Persons in whom Friendship is too large, and especially young people, should be careful in making and choosing friends, and in forming the best associations possible. They should engage in some permanent, useful work which will occupy their leisure time and keep them out of company, and not allow themselves to be influenced so much by others; trust people less; be guarded against the world's allurements, and the persuasions and influences which seeming friends and unscrupulous and vicious persons are liable to exercise over them.

Think of those twenty years of Napoleon, from 179 to 1810; how he beat and buffeted the world about like a tennis ball; how he hated without loving and destroyed without constructing, how he smote with breathless terror every nation of the earth and yet could not fasten on him, with hooks enduring, a single friend who would outlive calamity.

The Capture of Jerusalem

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

There never was a time in the whole history of mankind when God was more palpably fulfilling His Word than to-day. Men have been so blind to it (even His own people) that the period in which we are living has been called 'The Silence of God,' and the Holy Book has suffered from the criticism, not only of the Agnostic, but still more from that Higher Criticism (so-called) which had its *fons et origin* in Germany, and has invaded to an enormous extent our pulpits. And although God has kept before our eyes a standing miracle in the world-wide dispersion of that unique people called the Jews, yet prophecy and its students have met only with derision from those who have degrees purporting to be guarantees of the soundness of their theological doctrines. But now, exactly at the time appointed, namely, 1917, 2,520 years from the first year of Nebuchadnezzar, and 1,335 lunar years from the rise of that abomination of desolation called the Ottoman Empire, or the *Sublime Porte*, God has sent the armies of Israel to deliver the land of Judah, and all its fenced cities, as Hebron, where Abraham lived, and Gaza and Ashdod, the cities of the Philistines, and Jaffa the beautiful (Hebrew, Yapha), and finally Jerusalem, have been delivered, and will be restored again to its rightful owner. No wonder that the heart of every true Israelite rejoices, and all the sons of Zion are glad. How the Jews regard it may be gathered from the following excerpt:—

'CHIEF RABBI NOTES A HAPPY ANNIVERSARY.'

'Dr. Hertz, the Chief Rabbi, last night made the following statement: Jerusalem, which for ages has been the magnetic pole of the love and reverence of the world; is now in British hands, and this soul-thrilling news reaches us on the day that the Jews are celebrating the Maccabean festival. On this very day 2,070 years ago, the Maccabees freed the Holy City from the heathen oppressor, and thereby changed the spiritual future of humanity. Who knows that to-day's victory may form as glorious a landmark in the history of mankind?'

The capture of Jerusalem by the British is a triumph for British-Israel truth, for it is a demonstration not only of the truth of Scripture-Israel truth, but also of the truth that that nation must be the prophecy in general, but also of the truth that that nation must be the Israel of the prophecies, which for some years now has been a blessing in the land of Egypt, 'a saviour from tyrants' [Isa. xix. 20], and has entered into possession of Jerusalem and all Palestine without destroying the holy places. This is a God-given guarantee of success in the war, for it proves that we are Israel, and He reiterates again and again in His Holy Word that no weapon formed against Israel shall prosper. That our brethren of the House of Judah now see us their God-sent deliverer and saviour is being proclaimed in every land. 'Pray for the peace of Jerusalem: they shall prosper that love thee.'

STUDENTS' DEPARTMENT

Practical Memory Training

LESSON VIII—HOW TO REMEMBER NAMES.

There are two important causes underlying the frequent failure to remember the names of persons. (1) The non-cultivation of sufficient interest in names or, (2) The non-cultivation of the art of making the proper association or connection or 'link' between the impression of the person and his name. The cure for the trouble lies in the knack of taking an interest in the names you desire to remember. It is easy to remember interesting or peculiar names or 'nick names' rather than ordinary 'surnames'. You should cultivate an interest in the names you wish to remember, especially by trying to determine from what source the name arose, etc. and by establishing as many associations as possible for it; or by repeating the name several times, etc.

An excellent method of acquiring an easy recognition of persons and an identification of them with their names, and *vice versa*, is that of taking a clear, searching look at the person concerned noting features and at the same time repeating his name. It pleases the person and aids your memory. In thinking of him afterward, picture him in your mind at the same time, murmuring his name. Revive the impressions of persons and their names in a sort of mental review.

LESSON IX—HOW TO REMEMBER FACES.

It is easier to remember faces than to remember names. Practise visualising faces, grouping features into classes, etc. The study of the human features is known as Physiognomy.

No two human faces are alike. Faces may be classified as 1. Round faces; 2. Oblong faces; 3. Pear-shaped faces; 4. Square faces; 5. Oval faces; 6. Broad faces, and 7. Narrow faces, etc.

Chins may be either (1) protruding, or (2) receding. Thus note also the various types of jaws, mouths—the infinite variety of eyes, ears, noses, hair, general appearance, etc.

Finally, classify eyes by *expressions* as well as by shape and 'memo-ry', even though you neglect all the rest of his features.

LESSON X—HOW TO REMEMBER LOCATION.

Psychology teaches us that there are certain faculties of the brain concerned in remembering location.

If you are deficient in this phase of memory, you should deliberately cultivate *Interest* in all things related to the subject. While thinking of the direction of 'any place', feel it is 'that way' from you. Also visualise the direction from one place to another. Study maps, journeying in imagination from one place to another.

Observe the various landmarks on the streets, etc. Walking in strange localities, etc., try to reach the old destination, *i.e.*, acquire the 'homing sense'. Also make maps of the walk you have just finished. Study maps of the cities you intend visiting, noting the principal points of interest, their location, distance and direction from each other; then travel over this mental route when you reach the place. Again, after you have returned home, revisit the place in imagination, bringing before your mind's eye the location, direction, etc.

LESSON XI—HOW TO REMEMBER NUMBERS, COLOR, TUNE, etc.

Numbers.—The faculty of Number manifests in mental operations concerning number, figures, calculation, etc. This is the 'mathematical memory'. It may be trained by the familiar psychological rule of Interest, Exercise and Practice, coupled with associations of a pleasant nature.

Colours.—Acquaint yourself with the names of principal colours, hues, tints, shades, etc. Practise identifying each colour by name and each name by colour. Remember the psychological rule—'Faculties are developed by Use'.

Tune.—The faculty and memory of Tune, *i.e.*, the musical sense, may be greatly developed by Interest, Practice, Exercise, etc., Interest being the grandparent of the others.

Other Forms of Perception.—Other perceptive faculties concerned with size, motion, weight, etc., may be developed by interest, analysis, comparison, classification and finally practice, exercise, and Use.

Periodical Literature

The *Mahamandal Magazine* contains some useful hints for the guidance of the Hindu sadhus of to-day. After emphasising the lofty ideals of *Bhakti* and Brotherhood, as embodied in His Holiness Sri Swami Gyanandji Maharaj of the Bharat Dharma Mahamandal, who is at once a Yogi and philanthropist, the Editor says—'Let the devotees of India follow the good example set by him. Let them not pass their lives unnoticed in forests and mountain groves like timid soldiers, but let them stand firm in the midst of the conflict fighting bravely, with ungodliness and sin. The theory of illusion has almost ruined us. Let us no longer consider life to be a dream and the Universe as illusion....' In an interesting article on the 'Renewal and Resurrection of the Body' in the *Self Culture*, the writer discusses a theory of *Kayasiddhi* which seems to be valuable from the viewpoint of the students and lovers of the *Mantra Sasira*. To the siddha, the expression 'Kayasiddhi' implies a perpetual renewal of the Kosas, inner and outer. 'Science tells us that one cell in a single twenty-four hours, reproduces itself 17,000 times which gives us an idea of the mighty reconstructive work continually going on in our bodies.' The siddha simply aims at intelligently and lovingly co-operating with this change, 'stamping the cells with spiritual thought' eternal, and stimulating the activity of *Prana* in the whole organism. The way to defy age and defeat death is to 'die daily to all ideas of mortal limitations.' Physicists have discovered that the body is almost entirely reconstructed every year, the bones requiring a little longer time. Little wonder, then, that some siddha-disciples claim that their Masters have been living in their old bodies for centuries, though they may look like children or young men. In such cases, it would appear, that the illusion of age must have been offset by the realisation that 'I am ageless spiritual being, having my consciousness in omnipresence.' 'When this realisation is made, a new and constructive activity is set up in the organism, which must eventually express itself as newness of life, youth, beauty and godliness'.....Because of this mighty action, old states of consciousness are brought to the surface to be eliminated and it would appear sometimes that little progress toward the goal...is being made; but the wise student of Truth rejoices in the breaking up of old conditions, either in body or affairs, and with the voice of a master lays hold of the Word with greater persistency, thus moulding the new energy into substantial and eternal body structures.'

It is in this sense (and in no other) that 'renewal and resurrection are processes that are continually going on in the organism of one who has been quickened of the spirit.' In this connection it is gratifying to learn from the *International Psychic Gazette* that the Rev. E. W. Barnes, M. A., F. R. S., referring to the great topic of the 'Resurrection of the Body' (so fundamental to Christianity), has boldly come forward and disposed of 'the impossible notion that our present physical bodies would, at some dim and distant future time, rise again from the grave, notwithstanding that had been the belief of the Christian Church for centuries.' St. Paul spoke of the resurrection of a 'spiritual body' which Psychic investigation claims to have established as the 'ethereal body' which is distinctly analogous to the present one—a recognisable replica composed of Akasic substance, so fine as to be invisible to the eye of the *sthoola sarira*. The Yogis say, that the *sthoola* being the symbol of the *sookshma*, the physical body is but a symbol of the *sookshma sariras* and 'through dying daily to mortal ideas' the inner spiritual body is brought to light. Thus *Kayasiddhi* is a 'gradual process, its culmination depending upon the rapidity with which man enters into the realisation and mastery of his inherent spiritual forces.' It is the aggregation of such forces and qualities that is called, in our psychic Literature, the spiritual body—the Image and likeness of God's *Aprakrita Sarira* [the Glorious Form of the Most Beautiful]. 'When man lost sight of his Godlike nature he experienced separation from the One Life [Immortal] and eventually lost his body in the grave'. Thus came about that 'interesting but much-dreaded phenomenon of dying' or the separation of the ethereal body from the physical, so that the *atma* or the real man might start out on the next phase of living. But 'unfulfilled ideas in consciousness clamoured for expression and a law of rebirth or reincarnation was set up through which man was given another opportunity to have a body; but this body had not the consciousness of the spirit of Life, until man is born of the spirit and comes again into a recognition of his Divine Nature.' By virtue of *Kaya-siddhi* it is claimed that such a consciousness of life may be built up in the 'inward parts' as to make it utterly impossible for the body to be lost through 'dissolution in the grave.' Perfect restoration of the body through *Kaya-siddhi*, according to Hindu thinkers, depends, above all, upon *Brahmacharya* or the 'conservation of the reproductive element in the organism.' It is primarily through *Veerya* [the activity of this element] that the body is believed to be constantly renewed. A true *Brahmachary* practising *Kayasiddhi* is pure

in heart, scorns sense-delights and finds the satisfaction of his every desire in God all his relations with his brothers being prompted by a divine desire to express more of the wealth of Love and Light of the spiritual Life. Such a one is truly a man among men. To use the language of the *Advanced Thought*, he refuses to be a weakling and a spiritual beggar, but plunges into the thick of the fight shouting his battle cry of Freedom: 'I can; I Will; I Dare; I Do.' Kayasiddhi or the demonstration of the Eternal Life in the body being a gradual process, the psychic training may, with tremendous advantage, begin from childhood. Truly does a writer in the *Azoth* say, 'In ancient India in speaking of the evolution of the child, it was clearly recognised the period of greatest development and unfoldment in the life of the individual, which would influence the whole life, was from birth to the age of seven.' The idea of youth should be established in consciousness since childhood as 'an eternal quality of spirit.' As the leading article in the *Unity* puts it, 'Man is, in reality, ageless spirit and therefore eternally youthful, but this truth must be realised, and all thoughts to the contrary persistently denied, before the idea of youth becomes an active factor in consciousness.' Thus with the 'eternal bliss' of a perfect body, the child-soul may evolve gradually and happily into the world of light and hope where Heaven itself is verily manifest and (like the man in the fable quoted in the *Philomath*) proceed to 'seek what is noblest and purest and best, careless of the reward of praise.'

Review

Spiritualism and Sir Oliver Lodge. By Charles A. Mercier, M. D. Published by the Mental Culture Enterprise, 52 a High Holborn, W.C.1, 4/6- net.

This book is supposed to be a 'treatise on the gullibility of scientific professors, showing the grounds on which we ought to base our beliefs, etc. and an examination of the evidence on which Sir Oliver Lodge calls upon us to believe in communications from the spirits of dead men and an exposure of the ease with which he was gulled.' The author of this publication is Mr. Charles A. Mercier, M. D., sometime Examiner in Psychology and Mental Diseases in the University of London, etc. The author says of himself that he has been engaged for some 40 years in the study of the vagaries of the human mind in health and in disease. He disbelieves in everything occult, though the 'pursuit of the occult has for ages prevailed from time to time, has spread and become fashionable.' He confesses at the outset that the 'subject has never engaged his attention before and that 'he comes to it as a new-comer.' 'Again and again,' says he, assuming an air of haughty superiority, 'I put the task aside as not worthy to engage the time that might be occupied in serious studies'. Naturally, one would think that such a person—even though he be well versed in 'Morbidity, New Logic, Insanity, Crime, etc.,—was not the proper critic to sit in judgment upon psychic and spiritual Research or occult doctrines and practices, especially as he was 'prepared to find flaws' in what to him was a strange province. The occultist who knows cannot but regard with a smile the following gems among others, scattered throughout the work under review.

'The pursuit of the occult, and especially of that form of it that used to go by the name of Spiritualism, but is now called telepathy, telergy and other high-sounding names, leads to a morbid frame of mind, and tends to render those who are at all predisposed to insanity an easy prey to that disease.'

'Epidemics of it (the occult) recur with the regularity of epidemics of measles and scarlet fever.'

'If a person thinks he sees a heavy object, such as a table or a man, rise from the ground and remain suspended in the air without visible means of support, he could assume as a matter of course that there are means of support invisible to him; and, in the improbable event of his investigating the matter closely and still discovering no

means of support, his proper attitude of mind is to assume that the means of support are so cleverly hidden that he is not able to discover them.'

'Queer people, these spirits!..... They are enlisting on the side of dishonesty all the varied interests of the unfortunate medium.'

'Can thought or ideas be transmitted? Experiment answers that they can. And in both cases.....the thought or the food was conveyed surreptitiously.'

'The cross-correspondences that are alleged to prove the existence of the ghosts of dead people and their endeavours to communicate through mediums with the living, are so few, so doubtful so ambiguous, and need so much amplification by the imaginative ingenuity of the believer, as to make very little impression upon anyone who is not ready and determined to believe in spite of his own reason'.

Such 'gems' are frequently met with in Mr. Mercier's book. And they prove beyond doubt that our critic who is but an infant in the realm of the occult presumes to laugh at things which he knows nothing about. What he has said of Sir Oliver Lodge may, we believe, be applied to him also—that he 'investigates' with a predetermination to arrive at a foregone conclusion. We may add, to use his own

**To Be Great, and
to Become Wealthy
You Must Possess
The POWER of
CONCENTRATION**

By Theron Q. Dumont

'The Weakest living creature by concentrating on a single object can accomplish something; whereas, the strongest by scattering his powers may fail to accomplish anything'.

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language, that 'investigations' undertaken in such a spirit are certain to lead to this foregone conclusion'.

We are glad to find that the scientists of the West are greatly interested just now in a discussion regarding occult phenomena. Mr. Mercier himself admits that these spiritualistic propaganda, of which Sir Oliver Lodge has made himself the Arch-Priest, have attained a vogue that is very extensive indeed. Sir Oliver Lodge, as everyone knows, has made a name for himself by reason of his scientific and psychic Research which includes, besides investigations concerning telepathic and other occult phenomena, those on lightning, the seat of the electro-motive force in the voltaic cell, phenomena of electrolysis, the speed of ion, the motion of the ether near the earth and electromagnetic waves, wireless telegraphy, etc. Mr. Mercier cannot deny that Sir Oliver Lodge is 'a man with an assured position in the world of Science' and that 'his intellectual attainments are raised as high above cavil as his honesty'. And yet, says our critic, all these do not 'add a featherweight to the importance of his opinion on psychic or occult subjects.' Granting this for a moment, how can we value the opinion, above all, of an expert in 'mental diseases, insanity, crime, morbid psychology, etc.' on matters outside the scope of his speciality?

The Life Beyond Death

**'That which we call Death is but
the other side of Life'**

BY YOGI RAMACHARAKA

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THE KALPAKA

An Indian Psychic Review

Published Monthly

Dr. T. R. SANJIVI,

EDITOR

The Latent Light Culture

Though we have to necessarily wait for the establishment of our Research Department for Research work at the Head-quarters, some students have come forward to undertake research work at their own home.

We may herein mention that, owing to the indefatigable efforts of Mr. Durga Shanker Nagar, F. T. S., B. Sc. O., M. L. L. C., a Lodge under the name of *Bharthrahari Lodge* (affiliated to the Latent Light Culture) has been opened at Ujjain and one more in the name of *Patanjali Lodge* at Indore, with Durga Shanker Nagar and Ladley Prasad Bhargava as Secretaries of the respective Lodges.

We welcome the formation of such Lodges in all centres in India. The members of these lodges will be supplied with free copies of the *Kalpaka* and whatever subscription they pay to the Lodges will be reserved to meet the expenses of the proposed Research Department.

We take this opportunity to thank Mr. C. K. Chowdhury (one of our students) for a donation of Rs. 7 towards the Research work. Though the amount is small, the spirit with which it is offered calls for earnest gratitude. We expect encouragement from our readers.

'Jivan Mukta' and the Philosophy of Happiness

By P. S. ACHARYA.

A Tamil verse describes the Jivan Mukta as follows:— 'Lust and other passions—if at all they come to a Jivan Mukta—turn from him in a moment; they take no root in his mind. The Jivan-Mukta and the world are like water and lotus leaf. He looks like one of the masses and parades not his profound wisdom. He is as a rule silent. *He is always happy within.*

The philosophy of a true Jivan Mukta is essentially the philosophy of happiness—pure and unalloyed. He is not wedded to passions for he knows that happiness is not there. The world is not too much with him, for he lives in it unattached, knowing that true freedom is the key to happiness. He dedicates his heart to God who is *Ananda-Maya* (Pure Happiness), but his hands to hard and honest work which is true and whole-hearted worship. In silence and secrecy he merrily weaves his web of life.

The Jivan-Mukta knows the music of a happy life. He knows that it lengthens life and showers the blessings of health and prosperity. Happiness is with him a matter of habit. To him life is a fine art—a poem or a song. Every day is a festival day sacred to the Lord of his heart.

To him happiness is not mere boisterous laughter—but a sweet, serene, soul-bliss divine [*Brahmanandam*]. If at all he speaks, he speaks sooth words and smooth which, as the Gita says, form the *Tapas* of speech. As a Tamil mystic says, his voice is sweetness itself, nay, it has the refreshing sweetness of the sweetest of flutes.

The Philosophy of happiness has its exoteric as well as its esoteric sides. Nowadays, all thinking men are agreed that a laughing philosopher is wiser than his weeping kinsman. Happiness is admittedly a healthy tonic, laughter exercising even the internal organs, and otherwise serving a useful purpose in the economy.

But the occultist goes further. To him it is the medicine prescribed by the Inner Physician, who accepts no fee save faith and love. It is the drugless cure for various ills, mental and physical. The occultist believes and the Jivan-Mukta knows that the man—the real man

—is floating on the very bosom of the Infinite Ocean of Sad-Chid-Ananda [Existence—Knowledge—Bliss].

The wise one cries not, says the Gita, for the living or for the so-called dead or non-living. Why should he? For the Eternal Sea of Happiness is within and without—whereon reposes the faithful soul. In the eye of the occultist, grief is a crime. To the Jivan-Mukta, it is folly and mockery of existence.

The philosophy of Happiness is not generally appreciated. The happy philosopher sees the whole world as the manifestation of *Puru-sha* who is Love and Bliss. He therefore has a love thought, a loving word and a loving smile for all, for he feels in his heart of hearts the Divine truth of the Gita expression.—VASUDEVAH SARVAM,
• God is all.

'To live as always seeing
The invisible Source of things
Is the blessed state of being
For the quietude it brings.'

The Glory of Idealism

Idealism: the heritage of humanity,
The essence of the soul, the blood of life,
Inherent spirit of divinity,
The pathway to spiritual consciousness,
The pilgrim staff of saints, sages and saviours,
Eternal guide to Evolution's pinnacle,
The light that leadeth to the Kingdom of God,
And to the realisation of His Love or Law,
O Beautiful Idealism; Hail to thee:
Thrice blessed is the day when thou wert borne
Ideas, grand ideas are the Godward push:
Ideas, progressive ideas are our goal,
Ideas, divinest ideas form our life.
Cosmos evolved from the Primordial Idea.
O Idealism! Thou root-cause of glory and good
Hail to thee, hail! O unspeakable, mysterious Truth!

Psychic Phenomena of Sights, Sounds and Thoughts

By C. A. PEREIRA

Visions are of two kinds, Physical and Psychic. Physical vision is seeing through your physical eye. Psychic vision is seeing through your mental eye. It may appear that you have two physical organs of sight. No, it is not so. You see through your mind. Eye is only the physical organ of sight through which the mind sees. It is the door through which the mental vision proceeds. Now, if mind sees, what use is there for the physical eye? The use is very great. Mind has to perform many functions. To perform these different functions it has several assistants. Mind is the directing head of a big department having several assistants to carry out the different works in the office. There is the brain, the assistant of the mind, to do the thinking, there is the nose to do the smelling, there is the tongue to do the tasting, there is the hand to do the handling, touching and feeling, etc. All the work done by these different organs in man is done under the direction of the mind. In the human system which is the physical encasement of all these organs mind centre dwells linked with space. In space all forces concentrate their energies and influence the mind to carry out its functions according to its receptive nature which undergo changes by virtue of the force of acts done by you. The mind then is governed by two forces—the forces in space and the force of your acts which are in you. Some explanation is necessary to convince you of the truth of the state of things. Now, suppose you are in a state of inactivity, that is to say, you suspend your thinking faculties and remain perfectly quiet. This is one phase of thought. In this state your mind is open to receive impressions that are brought into it by the working of the forces in space. Now these forces in space work in such a manner as to bring within your mind a variety of impressions to which the greatest prominence is given by your acts. The shutters of the mind open out and receive those impressions to be succeeded by others in quick successions when the vibrations in space are quickened by the impulses of the mind. All these impressions have their mental visions. You see through your psychic eye the thoughts that are created in you. This is what you call imagination. Your physical sight is merely

tive in these phases of psychic thought as the psychic eye can only see psychic objects. Objects in the abstract are seen and realised by the psychic eye. One of the most important systems of thought changes in man is attributable to the psychic state of the mind functioning in space.

The physical eye is made to see the objects as directed by the mind. The Psychic eye is the eye which is in the mind not in a material form but in an abstract sense to direct, suggest, arouse and stimulate the working of the mind. In reality the psychic eye is the mind itself. Now you see objects first with your psychic eye and then the luminosity of the phenomenon is impressed on your physical eye and you gain your physical sight. Thus, for instance, you visit a distant country. You travel throughout the length and breadth of the place and see the magnificent edifices of the town, its shops, and its streets and parks, teeming with people, churches and cathedrals, Courts of Law, Post and Telegraph Offices, etc and in short everything in detail interesting and uninteresting that the whole country contains. A vivid impression of the scene is formed in your mind and very probably if your mind does not otherwise fail you will remember the scene to your dying day. Now remaining in this very country you close your eyes and yet you can see everything in detail which you had seen with your physical eye. You go home and describe the scene to your wife and children. The scene is not before you, yet you see it with your psychic eye when you describe it. Now what are you prepared to say for this phenomenon? What you saw with your physical eye you now describe in detail being out of the country and having no material before you. Can you trust your mind as to the accuracy of your description? Yes. Have you doubts that what you describe now is in any way different from that which you had seen. No. You are perfectly satisfied then what you now describe is the exact picture of things you had seen with your physical eye so that you believe your mental sight as much as you believe your physical sight. Therefore, it is clear that your physical sight has no more certainty about it than your mental sight, or that your mental sight is as reliable as your physical sight. You have nevertheless more reliance on your physical sight, as that is the sight which you employ to transact all your business. That is the only reason why you believe your physical sight more than your mental sight. Apart from this you have no other reason to doubt your mental

sight, or believe in it less than you would believe your physical sight. If you have your mental sight to see objects and if it begins to see objects, then you will gain more confidence on that sight. You will not then have any suspicion as to the accuracy of that sight, and I presume you will give equal weight to both your sights so that you will find it is only a matter of habit and training the functions in you to perform their duties which gives you confidence in their powers. What others see is therefore a matter of surprise to you when you are told of it as you do not see them. It will not be a surprise to you if you see them. But you see you are not quite right there. His mind is trained, but yours is not. The difference is there and not in the sights. If you cannot see through your mental eye it is the want of training in that line, but that is no justification for you to disbelieve others who can see through their mental sight by a process of training the mind.

Now physical and mental sights are combined in every man but those who say that they see more than the others through their mental eye are those who are so either by nature, or by a course of training of the mind. The latent powers in man are only known to those who try to find them out. It is not the legacy of a few but the heritage of all. It may be a legacy to a few by Karma, but it may be a heritage to all by practice. Western and Eastern philosophies do not dispute the latent powers in man but they differ in their nature and in the manner they come to him.

Seers see through their mental eye and their powers of seeing things through their mental eye have developed by a process of culture and training of the mind which they had undergone. In the sea of forces where man moves, impressions that are formed in him by vibrations in space vary according to the extent of the culture of his mind. These vibrations give him sight impressions and thought-impressions. What is experienced by you is not experienced by the other man. That is the evidence of the fact that men are not receiving the same impressions because they are different in degree of their culture to receive them. You can not regulate one uniform system of sights and thoughts in man as they are essentially different from each in their desires, ambitions and actions. Yet the mode of training and the effects resulting from such training are the same. The absence of thoughts of a noble kind in everyman which is a stepping stone to such visions makes all the difference between man and man. This is true if you look

at men with their different modes of thought. It is so in every case as the sights on which the nobility of mind depend must differ where it does not exist. The psychic sight has no innate membrane of the eye to project the vision but it is a simple abstract sense which gives the sight. Mind projection to a certain plane of intuition gives the psychic sight. In a psychic state thought is not independent of sight; both are united. The thought that is divided is an ordinary thought unconnected with meditation. Meditation which is a phase of spiritual thought brings about psychic visions. Meditation is associated with purity of thought which results in purity of vision. The mind in meditation rests on higher planes of intuition. It disintegrates itself from material phenomena. It is a closed book to earthly attachments, and senses in planes spiritual. The mind which has a projection in meditations touches the vibratory chord in ether connected with the planes and communication is established between you and the planes. These communications are manifested in the form of sounds, thoughts or sights. No sound, or thought or sight can come to you if your meditation is not directed to a particular aim or purpose which you have chosen as your ideal. Every man has not in him the same ideal. Ideals differ in each man according to his karmic potentialities so that in meditation each man has to select that ideal which best suits him. This is a difficult thing to do. A seer can do it as he can read you and tell you what is best suited to you. Meditations are thereby surrounded with difficulties which cannot be easily overcome. The safest course is to follow the natural bent of your mind in the absence of such instructions. Such attempts are invariably attended with success and seldom fail. Mind is conscious to things seen and unseen so that you often strike the right note in the harp of vibrations in following the dictation of your consciousness.

There is no hard and fast rule to choose your ideals of meditation, but if the mind is devotedly attached to the sacredness of the ideal whatever that ideal may be, your object can be attained. However, much you may meditate, if your mind is not well-poised to receive impressions from vibrations the effort will be a failure. Ceremonial observances are of no use. They do not add to the value of meditation. They are simply idle fancies which should be eliminated from all reasonable minds. You should never sit to meditate having your mind encumbered with fantastic notions of any superhuman powers that can

be gained by the process as there are no such powers which will come to you except a purification of your mind which is in itself a power.

A violin or a harp attuned to the octave of its gamut will give the harmonious sound which allures the ear, so is the mind in meditation attuned to a height of purity. The mind, however, will catch extraneous matter in meditation if you allow it to wander. To fix it to one focus of thought is a matter of training. Fixity of the mind to one object is to be attained by the practice of Dhyana. Now in these Dhyana practices the mind communes with higher planes of thought and the sound or thought or sights or lights you see thereafter are the results of such communion, that is to say, the vibratory forces of such planes acting on your consciousness. These planes in space are those created by the higher intelligence of man, and when your mind, too, is in a level with such intelligence it is drawn to these planes and merged in them. Nothing that you gain thereby is outside you and the picture that you see in those planes is the picture you have drawn in mentally. It is clearly the fusion of the mentality in you and in space. Psychic visions have for their medium of sight the etheric ambient radiation which is a halo of extreme brightness and potentiality. The redolent mass of ether which permeates space generates sparks by thought forces coming in contact with it and rebounds the ignited wisdom on the subject that evolved the thought force. It is not everyone who can receive such influences. Previous karma is an instrument to work such forces. There is the subliminal and supraliminal minds in man. Thought forces evolved by the subliminal mind generate forces on the side of *Lanikika* (material), whilst in supraliminal minds evolve forces which are called transcendental on the side of *Lokotru*.

These sights, thoughts and sounds proceed on the same principle. They are called Psychic because they are connected in man. The use of these phenomena is very great as it is the only means of revelation and prophetic utterances and also the unlocking of great scientific truths which are unknown to man.

Telepathy:

Its Explanation, Experiments and Personal Experience

By J. K. DANI

Telepathy deserves the first attention of earnest students of Occultism. It holds a mid-way position between the indisputably demonstrated and methodically presented series of observations that fall under the heading of positive science, and the out-of-the-way observations (open to a few, impossible to demonstrate before the world at large, and difficult to present in any orderly form that may satisfy the sceptic) that fall under the heading Occultism. Conviction worth the name can come from *personal* experience and from that alone. And personal experience implies the power of sensing from within or from without. Unfortunately the power of sensing the world of psychic phenomena and occult knowledge is possessed by very few in this era of positive science, for the simple reason that the life we live is not the life that can cultivate such power. But in telepathy we have a super-sensuous power that most people possess to some extent and can easily cultivate to a greater extent.

Let us clearly understand what telepathy implies. It implies direct thought-rapport a sort of mental telegraphy. One mind senses the thought that is in another mind or has emerged from it, *without the intervention of anyone of the five accredited senses of perception*.

Great is the significance of such super-sensuous perception. It implies one of two things, *viz.*, direct contact of mind with mind, or the existence of channels of knowledge other than the five senses known to the world, *viz.*, physical sight, hearing, smell, taste and touch.

Telepathy should be distinguished from 'face-reading' and other forms of muscle-reading. The thought-reading of Messrs. Bishop and Cumberland that carried conviction home to eminent men like Gladstone and created a sensation in England some years ago was not Telepathy, it was mere muscle-reading.

Telepathy engaged my serious attention about thirty years ago under the following circumstances. At a meeting of the Bombay branch of the T. S. presided over by Col Olcott, a Hindu gentleman whom I shall call Mr. B. offered to demonstrate his power of thought-reading

along with certain other powers that he possessed. He said he had come to Bombay from Bangalore, the place of his residence, with the object of convincing the Bombay T. S. of the existence of the powers he possessed. Col. Olcott appointed a committee to investigate into the matter. As a member of that committee I happened to watch Mr. B.'s demonstration of his telepathy. Three series of experiments were conducted. In the case of the first series members of the committee were instructed to fix their mind upon some number, single, double or triple and Mr. B. gave out that number. About fifty experiments were made in this series and the reply was correct in every case. In the case of the second series members were asked to fix their mind upon some name. About fifty experiments were made in this series, and the answers were correct in most cases. In the case of the third series, members were asked to fix their mind upon the figure of some leaf, fruit or other object. About thirty experiments were performed in this series. Mr. B. found it more difficult to read the thought of figures than that of names and numbers. He took more time to reply and only about one-third of the replies were quite correct, about one-third very near the mark, and one-third were far from the mark. Mr. B. chalked the figures on the board and in some cases the figure thought of was chalked with remarkable accuracy. Mr. B. explained that it was because most of the members of the committee could not fix their mind properly upon the figure selected by them, that he was unable to read the thought of the figure they selected.

After my interest was aroused in telepathy by the experiments mentioned above I noticed now and again that I could feel or somehow sense the unuttered thought of people with whom I came in contact. Such experiences were associated with face-reading in most cases, but not in all cases. In some cases, I have sensed the thought of people at a distance.

On reading the reports of the Society for Psychic Research in England, I decided to perform some experiments along the line suggested by that Society, and requested a friend of mine known to me to be a psychic to associate with me in that work. We sat together in the private room behind my dispensary every evening for a few days with a pack of cards, at sufficient distance from one another to remove all chance of seeing the card selected by the colleague. It was so arranged that I should first select a card and think of it and my friend should try to read my thought and let me know the result. After he had done that

he should select a card and I should read his thought. About fifty experiments were performed along that line. My friend's replies were quite correct in most cases and partly correct in the remaining cases. My replies were quite correct in a few cases and partly correct in most cases.

On a subsequent occasion I decided to test telepathy at a distance and requested another friend of mine known to me to be a psychic to sit quiet in his house at a fixed time for 15 minutes every day for six consecutive days, thinking of a card on the first day, and trying to sense my thought on the next day. The same process was to be repeated. I sat quiet at the appointed time in my house, which was situated at a distance of about half of a mile from my friend's house. When we met after a week as arranged my friend informed me that, on two out of the six occasions, he was disturbed by his patients and was not able to fix his mind. On the remaining four occasions our reading was quite correct as shown by the notes we had taken. On one occasion my friend actually saw the card selected by me in the margin of a glass covering a photo in his room.

Unfortunately, the experiments could not be continued owing to my friend being too busy to spare time for them. I consider this last series of experiments to be the most important one, in so far as each and every one of the four experiments conducted with undisturbed mind was quite successful and the experiments were conducted at a distance of about half a mile between the two persons conducting them, viz, the thinker and the receiver of his thought.

An Appeal to Common Understanding and Co-operation

By FRED HENKEL

An appeal to the East to transcend the West, and to the West to transcend the East. East and West must co-operate, or they destroy themselves through destroying each other.

All masculine Religion of Fear of an extra cosmic God negates and denies the God within Humanity and within the Cosmos.

All is God: there is nothing but God. All is either Spirit, or expressed Spirit: expressed God. Lax masculine priesthood denies Soul: soulful Life, soul-motor Life. It is Negation of Divinity of Humanity. Such Religion is destructive to all that is Good and DIVINE in Life and Creation. One sided masculine Leadership of the Spirit is an Anomaly, because Man is an Abstraction of Woman. Women have the higher Power to integrate the Spirit in Man. Woman is the highest Source for Inspiration of All that is Divine.

It is an Anomaly to have both spheres: the Public and Social, as well as the Spiritual and Sexual, commanded by Men alone. Every Offence against Co-operation is an Offence against the Spirit. Priesthood is always the abstract Power behind every Exploitation, and it is quite naturally the unconscious Power behind the political machineries which inhibit Co-operation between the Sexes as well as between Men themselves, and between Nations and Races. Religion by 'Men alone' is the Power for all Evil. Co-operation is EMANCIPATING, because it concentrates the SPIRIT.

The past has concentrated evil through concentrating on Division for Exploitation. We have to concentrate on GOOD through CO-OPERATION towards UNITY of Humanity. The concentrating on Fear and Exploitation demagnetizes cosmic Coherence and we have to gain a State of higher Balance through concentrating on the Unity of the Whole. Our Minds must be directed towards the Unity of the Whole. The concentration through Co-operation of a Multitude concentrates Cosmic Magnetic Energy which is DYNAMIC and destroys EVIL MINDS.

It is this cosmic Power of concrete dynamic Energy which will be used in Future to destroy exploiting Organizations. It will be used by

the Workers to destroy Commercialism and Materialism. It will be used by Women to destroy Men who are against Women's Rights. It will be used by the East to destroy the advancing Greed of the West. It will be used by Blacks and Yellows, and Hindus as well as Chinese to destroy the Christian Greed of Exploiter of the Spirit.

The white Race quite naturally produces the Means for its own self-destruction through producing inventions for Destruction. The future will use these Inventions for Reinforcing its Spirit Powers. It will use them for concentrating and incarnating the Spirit instead for exploiting the Good.

The War on the Battlefield is quite naturally the 'outward' Expression of the Wars between Men, Men and Women and between the Races and Nations. This war with Weapons and Cannons is nothing less than an outward Expression of the War between the evil Spirit of Exploitation and the aroused God Spirit towards Unification of the Whole. We have to get all honest thinking minds in the Whole of the World together into the cosmic ONE MIND STATE IN GOOD in order to destroy all Exploitation of Body as well as of Spirit. We have quite naturally to appeal to India, First of All, because it is that counterpart and Complement to the White Race, which alone can save greedy Christians to exploit and destroy the Whole of the World.

It is America and India which must be aroused to United Action in a cosmic self-protective dynamic State in Good, because America is the Result of the MEETING of the EAST and the WEST. Manhood in India had ever been aroused against Western Exploitation. Western Manhood is too much occupied with exploiting. Womanhood in India must be aroused through American Womanhood. Manhood in India must free its own Womanhood from Degradation, if it wants to save itself and the World from Selfdestruction. India too must make Women the Divine in order to destroy the degenerating influence of its perverse temple Creed. We must consciously appeal to the Women, so that they in turn can evolve and use their unconscious Power to save Men from Self Degradation and Self-Perversion. We have to get religious Man out of the Dust and Dirt. Men and Women have to inspire the Children towards destruction of all that 'humiliates itself through Abstinence of normal Exertion through Self-Expression' and Sex-Expression.

Religion of Man, which negates Soul and Divinity, makes out of the 'cosmic' or soul-motor 'within' a HABIT FORMING Force instead of

a Divine Motive Power. It demagnetizes human Beings and increases their gravitational Impulse. It draws them to Earth and Dust instead of to astral Heights. Religious Man always wants to get back to 'all four' of his animal ancestors. The lack of aroused Magnet-Power within leads him back to a state of 'inert' consciousness as we find it in Matter.

Women alone can raise Man out of Dust and Dirt. we have to get CLEAN to be saved; clean in Mind and Body. We have to LOVE, or we become Beasts towards Men, Women and Children. The War, therefore, is a parallel to the Wars which rage in the 'unconscious' within Humanity, and especially within Men and Women. Collective Experiences prove that Cooperation through Concentration in the ONE MIND in GOOD is self protecting against destructive or evil, Forces, because it concentrates cosmic dynamic Energy or GOD-POWER. The same laws that hold good for electro-dynamic batteries hold good for Human Mind-Batteries if we concentrate them in the One Mind in Good. There is no difference in electrical and magnetic current energy within the human Minds and within the hand-made batteries. The latter are only further expressions of the Spirit, which the Spirit itself has inspired in order to inform us as to our Spirit-Power. We have to transcend material laws in order to gain spiritual Insight, and Spirit-Power. The more human Beings concentrate in the One Mind in Good the stronger is the Power for self-protection of the Whole of the Nation or Race. All that is needed is a Cult of Affirmation of Soul and of Divinity in Humanity. It must be a reinforced Cult of Divinity of Women and Children, because holy Man has declared these as especially EVIL. The holy Man is a FOOL because he believes Himself alone Divine. We can demonstrate the Divinity of Humanity through going in an 'aggressive' State of Self-Protection in the One Mind in Good. We can thus concentrate inherent psychic, occult or cosmic Power, and destroy evil spirits, just as we can dematerialize negative or abstract electronic current Power with the Help of electro-magnetic Batteries.

All who want to save the World from Self-destruction must study the laws that govern magnetism and electricity, and cooperate in using energy. Powers produced with machines to destroy Evil. At present they are used for destruction of Good and Evil alike. We all have to identify ourselves with cosmic Powers and Energies if we want to develop our Spirit Powers, because our Spirit powers are of cosmic Origin and Nature. Our Spirit is the Spirit which pervades the ALL. If we negate our Divinity we negate our Spirit, and make it produce evil, or abstract cosmic energy, through Exploitation the Noble and Fine the Clean and the Astral. We have to sing LOVE until All those burst who sing anything else than Divinity of Humanity.

Let us sing and expand LOVE. Those that Love are the Divine.

Eau De Vie

By HENRY PROCTOR, F.R.S.E., M.R.A.S.

From *Secret of Life*

Professor Brown-Sequard, when 72 years old, was obliged to give up his practice on account of old age and weakness, but he then gave his attention to the question of how to regain his youthful strength and vitality, and noted that with increasing age came a shrinking of the glands of life, resulting in a reduction of their secretions. His observations led him to the conclusion that this fluid secretion was that which because of its abundance in youth enabled the young to endure long hours of work, and other kinds of strain without fatigue; whereas the most ordinary occupations soon tire out the aged, and those whose vitality has from any cause been lowered. He discovered the fact that health and strength are present or absent according to the quantity of this fluid in the system.

He then conceived the idea of extracting the life fluid from animals and injecting it into the weak, ailing or aged, to supplement their failing powers and thus to render them strong and healthy. He thereupon procured the glands of a freshly killed rabbit. After pounding these he poured sub-saline water over them, filtered the mixture through a linen sieve, and injected some into his own body. The very first injection produced a feeling of renewed strength, and after repeating it a few times he was able to resume his work and lectures. His pupils were astonished at his marvellous recovery, as proved by his capacity for vigorous labour. He was very reticent as to the cause of it however, and it was only after repeated solicitations that he revealed his secret to the medical world. Scientists and doctors at once perceived the great value of the discovery, and extensive experiments proved it to be a more powerful curative agent than any hitherto known.

Among the diseases that are readily cured by this *eau de vie* or water of life, are gout, rheumatism, sciatica, diabetes, dropsy, paralysis, locomotor ataxy and consumption. It cures disease and prolongs life by feeding the nerve fibres and acidifying waste matter for elimination from the system.

If such then are the marvellous results of taking the life fluid of animals and injecting it into the human system, the value of the fluid is proved beyond a doubt. As Professor Goizet affirms in his book on

and complexity of particulars which embody in themselves the Universal—neither the one nor the other having any separate or independent existence] that can satisfy the deepest demands of human nature The *Central Hindu College Magazine* for July—August presents a wholesome feast for young readers. Amongst interesting contributions may be mentioned one, by Mahopadhyaya Guruprosanna Vedanta Sastri, M.A., entitled 'Science and Religion' from which may be extracted the following.—'In the teachings of the Rishis, the visible and moral universe is woven together into the great web of Universal Harmony. The very sciences of modern age, whence certain objections have been drawn against Religion, would themselves in the course of their progress towards truth, entirely remove them and replace them by solid arguments in its favour, for it was essentially the interest of the Religion of the Aryas to encourage the sound pursuit of science and culture in their various departments'.....Thoughtful articles on Spiritualism from the view-point of Hindu Philosophy are a rule in the *Hindu Spiritual magazine* and the April issue which has just reached us maintains the usual tone. The subject to which we may specially refer our readers is the one entitled 'Things which spiritualists ought to know.' The spiritualist who would commune with unseen realms of existence would do well to avoid narcotics, meat, onions, etc. 'Good seance results are secured in higher latitude and in dry air; but not in a moist atmosphere and damp soil.' Presence of malign spirits, elementals, etc., and proximity of the seance room to wine shops or butcher's stalls, attract, it is said, spirits of a carnal nature. Strong actinic rays of a gas or oil lamp, closeness of the room, violet light, suspicious or scoffing mood, discordant sound or desire or thought, etc., are prejudicial. A rosy light, blankness of the mind or devotional temperament, etc. are desirable....The place of honour in the August issue of the *Prabuddha Bharatha* is naturally given to the 'Conversations and dialogues of Swami Vivekananda.' The Swami was a believer in the existence of departed spirits and narrates how a deceased relative used to come to him, with information about distant events, etc; and how prayers and *post mortem* rites appeased the departed souls....The *Vedanta Kesari* for August gives the place of honour to the 'Sutdy in Mantra Sastra' by Sir John Woodroffe—an extremely learned and thought-provoking article to which it is not possible to do adequate justice in these pages.

Among the foreign periodicals devoted to Psychic Research we may assign a conspicuous place to the *Journal of the American Society for Psychical Research*. The July issue opens with an important contribution by James H. Hyslop on 'Biology and Psychic Research' based upon a publication entitled 'Organism and Environment as illustrated by the Physiology of Breathing' by John S. Haldane, M. D., F. R. S. Fellow of New College, Oxford University. The book referred to is a scientific treatise or investigation into certain physiological phenomena connected with breathing and the point of contact with Psychic Research in it is the author's discussion of the materialistic or 'mechanistic' and 'vitalistic' or spiritualistic theories of life. Dr Haldane (the author), as quoted by our reviewer, says.—'We are familiar with two opposing theories as to the nature of the co-ordination. One of these is that known as vitalism, which assumes that within the living body there is constantly at work a special influence, the so-called 'vital principle,' which guides the blind physical and chemical reactions which would otherwise play havoc with the organism. The other is that the body is a very complex and delicate mechanism, so arranged as to bring about the co-ordination. According to one school this mechanism is the result of natural selection, tho according to another its origin must be sought in special creation. I hope to be able to convince you that neither the vitalistic nor the mechanistic theory of the relation between organism and environment is tenable, and that we must look to a more thorough and direct interpretation. Dr. Haldane produces new facts based upon original experiments and finds himself unable to accept the 'one-sided mechanistic arguments' or the equally one-sided vitalistic views. The reviewer admits that the author's presentation of the physiological facts in the case is clear, but he naturally doubts if the author is so in his discussion of the philosophical aspects. The sole interest of the 'vitalistic' hypothesis was to explain an admitted difference between inorganic and organic phenomena, and it created a presumption against universal Materialism but maintained the existence of something else than inorganic matter at the basis of all phenomena. Beyond this the theory has no intellectual interest for any one. That is practically, tho perhaps unconsciously, conceded by Dr. Haldane in his animadversions on the conception of God. All the author says of 'mechanism' is that 'the body is a very complex and delicate mechanism, so arranged as to bring about

LESSON II

You can attract Money, Health, Love, Wisdom, Business, Strength, Peace, Harmony and Happiness or anything you may desire.

Thoughts are things and the seeds of things. Thought is creative. Omnipotent Force reigns supreme. It is Love and the Life of all. Everything springs from it. It is all and within all. You are a *vibrating centre* of magnetic force and vitality, *attracting the elements of all things* in accord with your *desires and beliefs*.

Vibration is success and will bring you success. There is a tremendous, creative, producing power in the perpetual focusing of the mind along the line of the desire, the ambition. It develops a marvelous power to ATTRACT the thing we long for. Your highest desires can be realised HERE and NOW. All power is in vibration.

We must learn to become a conscious centre of veritable living force. With vibration we can change every undesirable thing in our environment and remove forever every impediment. Our silent thoughts are powerful and creative, but greater potency and another vibration is added to the *spoken word*.

Science teaches us that no vibration ever ceases, but that its influence goes on forever.

Do not fear to better your external conditions by the proper use of your Attractive Vibratory Powers. Set no limitations whatever to your possibilities. Strive for the *highest* that your mind can conceive. Let us demonstrate by actual experience the ability to attract by the law of vibration, an abundant supply of good and every thing it includes. Our interior selves has power to accomplish better business results in a moment of time than we can by more laborious efforts in days, weeks and months and perhaps even in years. There are no failures if we fail the cause lies with us. This law is as unerring as life itself. Vibration is life's manifestation. All desirable things are governed by the law of attraction. Your higher self has vibratory connection with every living thing. We are ONE with all that is. The Universe is but a sea of vibration. Learn to know the Law and Live it and build your own world. State your desires through vibratory law and your success is positive. Rouse these powerful vibration and key them to whatever you desire. You can succeed in almost any business that is based on Justice to all. But remember, *base all you do every thing on Justice*. Love Justice. Be a supporter of Justice and a defender of Truth. TRUTH is the Mother of Liberty. If we wrong another, remember we do ourselves a greater one. The practicing of Justice is the beginning of Wisdom. There is abundance for all.

J. E. McMAHAL

Periodical Literature

The grand doctrine of complete spiritual self-surrender—which is the very essence of Bhakti Yoga—is beginning to be pondered over more and more by thinking men who pay some attention to what we may call 'Heart Culture' all the world over. As one of the chief instances of this widespread recognition of the supreme spiritual value and significance of this doctrine we may mention an excellent article in our contemporary, *The Prabuddha Bharatha*, dealing with some aspects of 'Self-surrender'. The writer Swami Vishuddhananda, says that 'Self-surrender is a calm and sweet resignation to God—a blissful state which can be attained through long, long years of spiritual practices'. This state may be compared to a sort of sweet repose which we enjoy after a period of hard and strenuous physical labour. It is indeed a state where our thoughts and energies, words, desires and deeds flow 'Godward' into ever-widening fields of *Kriyanyam* [service, individual and social] where the soul lives quite 'free', [his will absorbed in the Will of the Lord] as is the air that blows over us or as *Hansa* the Bird of Paradise that he really is, flying about in the open expanse of Heaven. It is in that state that the true Bhakta can do a greater amount of work and in a more perfect way than we can ordinarily work in our everyday life. We find the secret of spiritual Self-surrender taught in unmistakable terms by the Blessed Lord, Sri Krishna, to His beloved disciple Arjuna on the fateful field of Kurukshetra. This teaching was well understood and clearly taught by the great Alvars and Acharyas who seem to us [poor, weak mortals of today miserably fighting over the dry bones of our so-called rights and wrongs] like gigantic spirits 'their heads striking the skies, their shadows covering the earth'. The secret of self-surrender became an open secret to all those who were thirsting after Divine Love, when Ramanuja appeared on the scene. Swami Vishuddhananda narrates this part of the History of 'Self-surrender' as follows—'Sri Ramanujacharya who was as great a soul as Buddha, when initiated by his Guru, was particularly asked not to reveal the sacred *mantram* he had received from him as it should be kept in strict confidence. But Sri Ramanujacharya knew the efficacy of the *mantram*, and felt an indomitable passion to give it to the people merged in ignorance in order that they might be saved. His heart bled, as it were, for the miserable condition of his brethren. Mounting the tower of Conjeeveram he exclaimed, 'Come,

all ye children of my beloved I shall deliver you from the miseries of the world. Take this sacred *mantram*, repeat it and ye shall be saved. When his Guru came to know that he has disobeyed him by giving out the *mantram*, he became angry with him and said:—'Thou art doomed for ever, thou hast dared to disobey me, thy Guru, and as a result, thou shalt live for ever in hell.' Sri Ramanuja, imploring his pardon said, 'My beloved Guru, true it is that I have disobeyed you and that I am doomed for ever. I am ever ready to go to hell and be there till the end of the creation, but I shall have the consolation that I have saved so many thousands of ignorant souls at the sacrifice of my own insignificant single self.' Just think of the unbounded love of this great Acharya of Southern India towards these ignorant souls. We instinctively bow in reverence before these giants among men who bore a world's woe on their shoulders and who made the whole world their own and we seem pygmies in comparison through our obsession with the little interests of our little lives. Then the writer explains how the Bhaktas resign themselves to the Lord and live in Him and work as instruments in His hands; how everything appears as part of the Divine Lover in the eye of the devotees; how the Lord loves His Beloved and comes nearer and nearer, making Himself more and more manifest, until the Bhakta, attracted by the irresistible magnetism of the Most Beautiful, joyously resigns himself to him, merged in the bliss of Divine Love. It is just an aspect of this sublime doctrine [dealt with at some length above] that appears to be the central thought of Browning's 'Theory of Human Life,' as might be judged from a paper published in the *Vedanta Kesari*. According to Browning, the All Great is the All-loving too. The *Mahamandal Magazine* also in its leading articles, points out that every religion aims at producing Faith in God, Devotion to God, etc. 'Atman is a part of *Paramatman* which is in the soul of each being.....*Paramatman* is not actually divided into atoms of *Atman*, but it is just like waves on an ocean. A writer in the *Hindu Message*, referring to Rabindra Nath Tagore as a Maker of New India, says that according to our great poet 'it is a religion of love, that will generate in our hearts the fountain of love whose sweet waters will allay the thirst of the soul and will sweeten and fertilise the bare earth of our daily life.' We believe that the best work of the modern spiritualists is confirmation of what has been contended for in the above discussions about 'Self-surrender.' But we may remind our readers—in the words of the Editor of the *Journal of the American Society for Psychical Research*—

that 'there is a habit on the part of scientific sceptics of throwing dust in the eyes of the public by accepting a man's judgment as long as he agrees with them in scepticism about psychic research and then when he differs with them to ignore him or to say that he is in his dotage or to accuse him of some other irrelevant weakness.' The Journal gives some instances of those whose authority such sceptics have striven to diminish, without being able to answer their facts—for instance, Prof. Riddle, Judge Edmunds, Mr. L. R. March, A. C. Wallace, Sir W. Crookes, Sir Oliver Lodge and Mr. Podmore. But mere negative criticism becomes harmless in time and 'positive facts are the only ones which will influence mankind.' Speaking of the need for a truer religion, well has it been said in the *International Psychic Gazette* that 'Religion is of the heart and only as our affections are touched with the divine spark can we touch and uplift others.'

Review

THE VENDOR OF DREAMS By Julia R. Coffin. Published By MERRIS DODD, MEAD, AND COMPANY, New York

This is a dainty new tale, suggestive of several old truths. The plot is simple, consisting in the imaginary wandering of the Ancient of Days—who is the Vendor of Dreams—with his wondrous wares on a small ass over-weighted with wisdom and years. The wares of this marvellous old man, though really precious, apparently consist of empty jars, inflated water skins and old bundles, etc. The old gentleman and his faithful friend the 'great-grandfather of all the asses' of our own generation mocked at by the many-headed mob, wander everywhere, and the ceaseless cry is heard: 'Who will buy my wares—my precious wares?'

Among the few who stopped the old man are the woman who would backward turn the Wheel of Life, the child of the Immortals who dreams glorious dreams for his country, the damned one, the woman alone, always alone, with a great longing, but 'tired of the glare, the dance, deceit and lies', the philosopher-sage pondering on the scheme of Life and the man of science boldly peering into the abyss of biologic time, striving to bridge the gulf between the amoeba and the man.

The Ancient of Days, mercifully touches all his customers with the tip of his magic rod. The first woman-customer plunges into Swapna-Loka and forthwith dreams golden dreams of lost youth, lost joys, lost faith, lost honor and laughs and sobs to feel the same fierce joy of love again. The disappointed patriot beholds 'with undimmed sight the fabric of his dreams, reared high and built within a deathless world', and blesses the vendor of such marvellous wares. The damned one has the vision of the 'Blessed and the Damned' the memory of Paradise bathing his soul in joy. The woman, alone with a vague longing remembers the plaint of the pilgrim soul and sees strange things like slumbering comets, clear and watching stars and floating Devas. The philosopher-sage, dreams by the favour of the old Vendor splendid cosmic dreams in boundless Akasa. The scientist seeking the origin of species, regardless of the sorrows of the 'meanest things' dreams a beautiful dream of Evolution's trend imaged in the parable of the 'seed, the blossom and the fruit'. And the Wanderer with his ever-patient companion roams through every land giving of his wares to all with-

out reward and leaving his footprints on the sands of Time and space', until he meets at least the Goddess of Love and hears her golden voice. Because he heals the wounded hearts and serves in ever so many ways, she who is Love leads him by the hand toward the One flaming centre of Creative Love Who mysteriously 'welds together the vast mantle of stars, the worlds and all they contain and, like a magnet draws all souls into Himself'. The whole story is artistically told and aptly illustrated and decorated and deserves to be rendered or adapted in various languages for the benefit of the Non-English-knowing people.

OCCULTISM FOR BEGINNERS. By William H. Dower, M. D. Published by the Halcyon Book Concern, Halcyon, Cal. U. S. A.)

This is a useful booklet of 15 lessons intended for beginners. The lessons were first printed in a monthly magazine. The author starts from the outer phenomenal world, and, arguing from known operations of natural laws governing Physics, Chemistry and allied physical sciences, leads the reader slowly and step by step, into the inner world of Occultism where life-forces and their latent causes operate behind the curtains of Maya or the Magic veil of shows divine.

Occultism, as the author says, provides the aspiring student with a master-key to the various aspects of the supreme science and Art of right living in accord with the natural-divine plan of Evolution. These lessons may be a practical help, as the author hopes, to some at least of the students who would know the basis principles of their relations, spiritually and materially, to the 'Cosmic Whole and to all their other selves and parts, mineral, vegetable, animal, human and super-human'—in other words, to those earnest seekers after Gupta Vidya (Occult Knowledge) who would know the law of their 'interdependence with all life.'

Accordingly, Ch. I shows the fundamental basis of matter and spirit and all life in the One Life Divine, realising before pure Reason's eye or Faith the true psycho-spiritual foundation of the 'Brotherhood of Man and all creatures as one' in *Sriyaspati* or *Siva-Sakti*, as the Hindu would say, which implies the Eternal Mother-Fatherhood of Easwara.

The next lesson deals with the human body which is 'the correspondence of the spiritual body.' Other lessons show the nature of the cells, a knowledge of which is essential for a knowledge of the physical body which is the Temple of God—and 'how Unity, Co-operation and

Brotherhood depend upon the minute units getting together as the cells do to form an organ, or as the planets do to form the solar system, before larger celestial or Terrestrial advancement is possible.

THE IMPERSONAL LIFE. Published by The Sun Publishing Co., San Diego, Cal. [U. S. A.]

This is a remarkable work divided into 18 chapters. Though small in compass, the book bristles from cover to cover with important ideas and ideals from the point of view of a New thoughtist, or honestly speaking, of one who is a lover of the 'old-new' Truth of our sacred scriptures. Nearly every chapter contains sayings suggesting or expressing the Oneness of Life in all lives, ultimately tending to lead the Occultist to the ecstasy of Union with the soul of Beauty and Love. In a word, we may say with the author himself regarding his work—'You who read and whose soul comprehends, are blessed and your work lies before you.'

ALL MYSTERIES. By Arthur Crane. Published by the Sun Publishing Co., San Diego, Cal. [U. S. A.]

This is also a booklet after the model of 'The Impersonal Life'. It deals with 11 mysteries, including the mysteries of Health, healing others, humility, regeneration,—Religion, Freedom, etc., The author claims to have written the message contained in the book inspirationally and says at the outset, 'That which I set forth in this writing hath a hidden or inward meaning for each reader'. It seems that the publisher's 'inward heart' has seen the value of what the author has written and that 'out of the help' it has been to him, he has printed it in its present form that it might be carried in the pocket for 'daily and hourly reference'.

SIGNS IN THE HEAVENS OF A GREAT WORLD-TEACHER. By Gertrude de Bielska. Published by the Goodyear Book Concern, New York.

The author speaks of the signs of the coming world Teacher from the astrological view-point and liberally promises certain material and other perfections by and by, though not all at once.

THE KALPAKA

An Indian Psychic Review

Published Monthly

EDITOR.

Dr. T. R. SANJIVI,

The Latent Light Culture

Today, people at large in the East as well as in the West know a little about psychic matters—hypnotic suggestion, telepathy or thought-transference, clairvoyance or *Gnana Dhristi*, drugless healing, the powers of imagination, will, faith, devotion, concentration, meditation, etc. Hundreds of thinking men and women are willing—and even anxious—to investigate psychic and occult laws. It is with a view to facilitating on the part of our readers the study and practice of Occultism on rational and useful lines that we have proposed the formation of a Research Department to be attached to our Society which, in its aim and scope, stands for a calm investigation into all occult phenomena. At present, however, we think we have to wait, till normal conditions after the war have been established, with regard to the arrangements about the proposed residential work at the headquarters, considering the expenses which such work necessarily involves. Meanwhile, we intend publishing in these columns from time to time all the authenticated incidents relating to the occult and the spiritual side of things always helping with suitable instructions those working in their homes.

Friends! we ask you sincerely to work and pray for the success of our organised efforts, so that we may overcome all obstacles, bound together by the basic elements of *Gupta Vidya* (Occult Wisdom and Power). May all that is needed for our support in this venture be forthcoming!

'His Manifesting Word'

Yoga is often called *śaivara sūkhya* or Sankhya with God. For it is generally believed that in the philosophy of the Sankhyas, as taught by Kapila, the Father of our Evolution theory (eventually developed and emphasised by Sri Ramanuja), there is no room for an Eswara of Beauty and Love and Compassion, as in the other Vedic schools of philosophy founded by Patanjali, Veda Vyasa and others. 'Seeing that the Universe is harmonious, it must be the manifestation of One Will, affirms Patanjali. 'In Him becomes infinite that all-knowingness which in others is a germ.' (Yoga Aphorisms).

'Gnanam' or knowledge is only a germ in us. But behind it there is *akhandā-gnanam* or Infinite Intelligence. This infinite Intelligence at the back of the universe and around us all, Patanjali calls God.

The God of the Yogis is, however, not merely the 'Supreme Intelligence, of the scientists like Huxley. He, the Divine Impersonation of Pure Intelligence, is with Patanjali, a Personal God in the form of a first Teacher (Loka-Guru).

'He is the Teacher of even the ancient teachers, being unlimited by time'. (Yoga Aphorisms).

Verily, the key to all Gnana is within ourselves. The object of education is, as the Tamil word *Kalvi* implies, to dig it out that Gnana may well up from within. Gnana calls forth Gnana—not *Achit* or dead insentient matter. The living embodiment of Knowledge must be with us to call forth that which is within us. Hence the necessity for the Teachers or Acharyas. The mine of Gnana, it is said, cannot be dug out without them. Our human Teachers or Acharyas, we know, are limited by time. They may even be supermen or devas; still they are time-bound. Thought of the Finite implies the existence of the Infinite. Finite knowledge necessarily implies the Infinite Knowledge behind it. The time-bound Guru implies the one beyond *Kala-tattvam* (time limit)—the Eternal Guru with Infinite Gnana of whom other Teachers are but representatives. Hence the supreme necessity for the One Teacher among all teachers—the first and foremost Guru of all gurus whom the Yogis call Loka-guru or God. Patanjali says of this Infinite Unknown—the Invisible Teacher of the whole universe—that 'HIS MANIFESTING WORD IS AUM'.

Let us examine what this means. Word like thought is of God, Divine. There is inseparable union between Thought and Word.

Word is the *sthoola* aspect and Thought the *sukshma* aspect of one and the same thing. What Nature has thus united, none can separate by analysis, however psychic or spiritual or otherwise. The commentator quoted by Vivekananda says, 'Although the relation between Thought and Word is perfectly natural, yet it does not mean a rigid connection between one sound and one idea'. Where there is a thought, there must be a Word to express it or embody it. But it does not follow that the same thought requires the same Word with all men. As the Tamil proverb says, 'Languages or powers of expression vary with different countries or peoples.' Sounds or words may vary with various peoples and countries. But the natural relation between thoughts on the one hand and words or sounds on the other is ever the same all the world over. Thoughts as well as their symbols, the words, are real live things, says the Yogi. Symbol is that which manifests the thing symbolised. When a particular symbol or word manifests something a number of times or times without number, then comes or is established the natural relation between them both, so that the word or symbol may recall the thing symbolised in the minds of those concerned.

Now the following questions naturally suggest themselves.—Why on earth should the manifesting Word or symbol of God be AUM? What is the relation between the mystic syllable and the Infinite Unknown? How is it that AUM carries with it suggestions of Eswara the Divine Teacher—that it calls forth divine knowledge [Brahma Vidya] in the mind of the Gnani and calls up visions of the most Beautiful in the heart of the Yogi? To answer these questions as briefly as possible is our present purpose.

The Hindus say that God has no name and yet the sages have variously named him. Under whatever name God is worshiped, by that very name He blesses those He loves. He, the Nameless, has a thousand, thousand names, say the wise. Thus a thousand symbols or words may express or manifest one thought, idea or ideal—say for instance, God, who is called *Sahasranaman* [He with a thousand names]. Each name or word may suggest or symbolise a particular aspect of the myriad faced, myriad-voiced one.

But the Yogis and Rishis have felt that among all these symbols and words, there must be a generalisation, some substratum, some common ground,—in fact, a symbol which will be the symbol of all, de-

noting, if possible, the various attributes of the One. It must, above all, be the most natural sound—a sound of which all other sounds may be viewed as manifestations. Such a basic sound, such a suggestive symbol, such a manifesting Word of God is AUM according to Hindu occultists.

Vivekananda observes about AUM.—‘The first letter ‘A’ is the root-sound, the key, pronounced without touching any part of the tongue or palate; ‘M’ represents the last sound of the series, being produced by the closed lips and the ‘U’ rolls from the very root to the end of the sounding board of the mouth. Thus AUM represents the whole phenomena of sound-producing’ [by means of the larynx and the palate as a sounding board]. This ‘matrix of all the various sounds’ embracing the whole range and possibility of all words is held to be the natural symbol for the Soul of all the worlds.

It is also contended that around the mystic symbol AUM have gathered the various spiritual ideas and ideals of Sanatana Dharma [our Eternal Faith]. As Vivekananda has pointed out, AUM has become the one symbol for the religious aspirations of the vast majority of human beings.

‘The repetition of this AUM and meditating on its meaning [is the way]’. [Patanjali].

Mantra always gains Sakti by repetition. Repetition of a Mantra should be accompanied and followed by Dhyana or meditation on its meaning and purpose. Thus the manifesting Word of God inspires you and floods you with light.

Think of AUM; think upon its inner significance and spiritual value. What is its meaning, what its purpose? Broadly speaking, the meaning and purpose of the mystic Word explains the relation between AUM and the Unknown God. Briefly ‘A’ stands for the first teacher of all the worlds. ‘A’ and ‘M’ refer to God who is at once the Alpha and Omega of all the sastras or scriptures of man. ‘M’ may also be supposed to symbolise Jivatma who is an Amsa or integral part of God. ‘U’ the middle letter, according to the best Mantra Yogis, stands for the mysterious connecting link—the silken tie of Pure Love—between God and man—wisdom of and love for the Deity on the part of man. The whole Word symbolises the Infinite Unknown who is the first of our teachers. Meditation upon AUM and its significance draws out

divine knowledge and summons wondrous visions in the heart of practical Yogis and Gnanis.

AUM suggests the mystic union of man and his maker in wisdom and love and action, in thought, will and word. Repetition of AUM and meditation thereon enables the Yogi to achieve this mystic union. Thus one may understand and bear in mind the meaning and purpose of Pranava or AUM. There are various other interpretations of AUM with which we are not concerned here.

HINTS FOR THE SADHANAS.

Character is essential for those who meditate upon Pranava. The sadhaka regards the body equally sacred with Manas and develops, strengthens and controls both. He should also practise Pranayama correctly and under proper conditions. He should eat in strict moderation that which brings him the pure body and Manas. He should repeat mentally AUM in the secrecy of his *Abhyasagriha* or in the silence of his mind and think upon its meaning and purpose during Pranayama, especially during the Kumbhaka. Practice should be persisted in day by day and week after week. The sadhaka should live and labour every day in the thought underlying the Pranava-mantra, namely, that he lives in conscious union with the All-loving, All-Powerful Iswara.

— P. S. A.

Psychic Aspect of Thought Projections

(Continued from the last issue)

C. A. PEREIRA

Thought transference is effected by the impetus which the mind gives to the thought. When the thought comes to space, it is pushed on by the forces in space so that thought is propelled by two forces until it comes to its destination and establish a connection with space which is the mind centre of the universe. There is no force which can exceed the velocity of a thought. Now where is this mind which gives an impetus to thought? Is it in man, or outside him? It is in him and outside him. This looks a conundrum. It is so difficult of explanation that no explanation has been given. Mind is where the thought is. If mind gives impetus to thought you will naturally ask how can that be, as both are in the same place? Is mind and thought two different phenomena, or are they one? Mind and thought exist together, and do not exist together. They are one phenomenon and different phenomena. How abstruse it is then to explain mind. Now mind is composed of atoms. Atoms come from space so that the mind is in man and outside man. Thought is a reflex of the mind, as such it is where the mind is, as the glass which throws the reflexion. Glass is in one place, but the reflection is thrown at a distance. So is the mind. Mind is a continuity of space, extending from space to man, and man to space, and thought is the reflection of the mind travelling through space. Therefore mind is in man and outside man. Death is only a change, so that the mind can exist with the change or without the change. Nothing dies, nothing can be destroyed, so is the mind. Thought is only a phenomenon of the mind which controls all actions of man. Will, memory and sense are all phenomena of thought, and mind is the engine which causes these phenomena. It is the centrifugal force which puts all other forces in motion. Without the mind human machinery cannot work, as no machinery can be worked without an engine. Mind centre is the space which is the vortex in which mind atoms gyrate. If mind is in man alone it cannot exist without man, but the mind does exist without man. Mind centre is therefore in space outside of man. When man dies happens to his mind? Does it escape him? No it does not.

Nothing escapes him. Man is a continuity of existence, and as a unit of the universe his central power is space. Where he does not exist, that is when he dies his mind which is connected with space is drawn to his other existences, and exists in those existences linked with space. It would be wrong to speak of man and mind separately, but no explanation of the mind is possible without treating them as separate entities. At a man's death therefore nothing goes out of him. It is only a change of existence which takes place by death having the mechanism of his mind intact in space, except the conditions of his life which will be different according to his karmic potentialities. Karmic forces alter the action of the mind but it cannot disturb its mechanism in space. You will see therefore what a wonderful apparatus is mind. Now the efficacy of thought influences on the mind is governed by karmic acts; man's change of existence, his conduct, his position in life, his desires, his just and righteous actions, his wrong deeds, his love, his hate and his selfishness and avariciousness are all a reflex of his mind called thought. This is a known fact to seers in higher planes. Science cannot enter this phase of thought because the psychic side of life is not known to science. If thoughts are a reflex of the mind, how is it that the mind is not affected by the thoughts which travel in space, when the mind itself is in space? It is so for this reason. Mind is not one which can be effected by the thought as all the accumulated forces of the Universe have their lodgement in space having mind as the central intelligent force which governs the Universe. Mind throws out reflections in the shape of thoughts, ideas, opinions, reason, love, hate, envy, etc., as emanating from man, so that such a gigantic force cannot be disturbed by thought vibrations. Now thought vibrations are of a manifold nature. They can be drawn in by man in different forms. The relative merits of thought value is dependent on your mind to the extent of its development by culture, and the purification of your latent powers. The great mistake that you are committing is that you depend on a foreign power for your well-being in the world, and therefore the powers that are latent in you remain undeveloped. The lofty thoughts that come to a mind, and which surprise many are those gained by cultured minds, who have developed such powers as to touch the mind centre of higher planes which the central mind in space has arranged for the working of the Universe. You will not follow an explanation which you cannot clearly comprehend, I sup-

pose, but if you will exercise your latent faculties in the right direction visions of things in that light will appear to you. Universe is not one which can be explained in a few pages, but so much that can be compressed within a narrow space is worth considering, if you will take an interest in the subject. Thought vibrations are a phenomena which has no effect on other forces which are too numerous to mention. Other forces have no value in the shape of intelligent guidance, but they are more or less of a mechanical nature. The force of a spark escaping a fire for instance, spreading the conflagration in the whole country has no intelligence in it. A river swelling and overflowing its banks and deluging a country, has no intelligent purpose to serve. These are the effects of accidents in natural laws, and climatic influences which have distinctly arrested the progress of the natural order of things. These accidents happen very rarely, and the cause for such experiences is the accumulation of human depravity which carry with it a disastrous force. Wars, pestilence, acts of violence, etc. are traceable to these causes. Now, thoughts when projected carry with it a certain influence for good or bad. A thought saturated with love, has a loving influence. A thought imbued with anger, or hate will carry a wicked influence. In both these cases a thought cannot reach its end and unless it is directed towards the object with a forceful manner. An indifferent thought cannot produce any effect, but it comes back to the projector to lie in him in a state of inactivity. Bad thoughts come back to the projector if they do not affect the object to produce bad results in him. If it affects the object, yet the projector is not free from trouble, as the thought of the danger caused to the object will haunt his life, and reside in him as his demerit. A good thought always carries with it a good result whether it affects the object or not. Now the projector of thought does so with some object in view. This object which propells him to project the thought is the result of his bent of mind brought about by his karma, so that the projection of thoughts either good or bad is a result of his acts acting on his mind and throwing on space a reflection called a thought. In this way good and bad thoughts are thrown out producing good and bad results. These acts need not be past acts. They can be present acts as well. In no case can he project a thought unless there was an act either good or bad preceding his thought. Now it must be observed that a training of the minds cannot make him receptive to good thoughts to produce good results.

A trained mind projected towards the achievement of a wrong object loses the value of such training, and is not preferable to an untrained mind allowed to lie fallow in ignorance. A mind trained and directed to evil purposes is productive of greater harm than an untrained mind working in ignorance. There the mischief is greater as the thought currents are directed with premeditation to produce bad effects. Not that an ignorant mind is saved from harm by the direction of a wrong thought not knowing its effects, but a mind which directed a wrong thought knowing its full effect stands to suffer more than the ignorant mind that did not know its effect. Mystics are often guilty of wrong thoughts directed to wrong purposes. That is why mysticism is condemned as unworthy of practising though it leads to the right channel to attain your salvation if the mind is kept under control so as not to allow it to travel on mystic lines, but on lines which are realistic. Mystic visions are very alluring to the human mind to lead it astray from the right path, but it is only a strong mind that is aware of the fact that he is only following a shadow, who can retrace his steps in the right direction. Others flounder in the sea of mysticism and can never see the end of rebirth, unless they purify it by being born in higher planes. There is, however, this fact to be noticed, and that is that no man can ever be of a realistic turn of mind unless he realises by his experience the utter futility and vanity of human desires and wishes which are wholly of an impermanent nature. If this fact is known to a mind, he will not believe in mysticism and will have nothing to do with it, whatever may be its alluring character. Man therefore should not pursue shadows leaving the realistic side of life. If the mystic light is applied to see the realistic side of life you can be assured that you have found your goal. Till then you live in darkness, and not a ray of the bliss of a realistic life can be noticed by you.

Now I shall pass on to Clairvoyance and Mesmerism which are also phases of thought projections. Clairvoyance means simply a clear sight; that is to say, he can see things which you cannot see. He has got a pair of eyes which you have, but he sees more things than you do. How this is possible may be explained in this way. A man can be a clairvoyant naturally, or he can be so by a long training. To say naturally is to speak very glibly. I would say the condition of such a man is karmic. Now you can imagine to yourself the distance you can see in a flat land, and a hilly country. You can see to a greater distance

in a flat land than in a hilly country. The hills intercept your sight, and therefore you cannot see far. Now a clairvoyant has no such hills to obstruct his vision. He can see through hills and dales. He can see through the Earth, or water. There is no distance to a clairvoyant. You will see therefore that this is a decided advantage to a man, a most alluring condition of life full of interest to himself and others who look upon him as a wonder. Now you know the life of such a man ends in that state. He had the power to see the realistic side of life, but he did not, but dies a mystic. His end is no better than one who was not a clairvoyant. If he had only used his vision to see the real life glowing at a distance he would be profited by his gift of nature. This oversight is due to his acts governing him over which he has no control. The alluring nature of the gift put him out of joint to consider matters which are realistic. Now how does a man become a clairvoyant naturally? By his karma. Now be not prejudiced at the word. If you like I would call it the Law of Nature. This is a more universal term which will allay all prejudices. A clairvoyant is a man who in his previous life had helped others materially—had shown them the right path—had brought them to a sense of responsibility of truth and justice—had helped the poor and needy who were really deserving of help with a right good heart. Those good acts bore fruit in his present life, and he can now see clearly things which others cannot see. The acts of his past life were purified and he took rebirth here cleansed of those impurities which have stained others. No other power has made him a clairvoyant. Do not look to any other source. The power was in him, and he did rightly exercise those powers in his past life, and reaped the fruits of them in this life. The man who is negligent to exercise the powers which are within him cannot be expected to reap their benefits. He lives and dies, not knowing that there are such powers in him. Such men do no benefit to themselves or others. A clairvoyant is neither a Sowan, Sakrathagami, Anagami, or Arahant. Those are powers coming to man on the realistic side of life. Those men never care for the mystic side of life which they know is a mere shadow. Their pursuits are on the side of the realistic, and their goal is one of eternal bliss where there is no rebirth. To attain to such states men must lead lives of great purity having for their ideal the impermanence of all things and the existence of sorrow in his world. Such

men are very rare, and they are not men who can be made to regard the vanity of worldly things as giving them a pleasure in this world or a help towards their salvation. They cannot be made to believe that a life of luxury in this world surrounded by everything that can be desired will make their end blissful and free from sorrow. They are men who have seen the real bliss of life, and will not deny it but persevere to attain that state. If you will only consider the difference of the mystic and realistic states of life you will not care to be a mystic. To attain a mystic state too is an act of merit. Having got into a mystic state you should never remain in it but try to see the realistic side of life which is ahead of it from that pedestal. Such a man only can attain to salvation. Clairvoyants are not the mediatory agents who can communicate to others the ultimate bliss of man. They are yet worldly fired with desire and have not seen the ultimate bliss, for their vision does not extend so far. Now it has to be remembered carefully that a clairvoyant if he perseveres on the side of the realistic side of life may see that state, and realise it if his karmic state is strong enough to do so. No doubt the distinction is very great between a clairvoyant and a Sowan, but a clairvoyant has a greater chance to see the state of ultimate bliss than a man who has no such powers. Opinions may differ on this subject, but the opinion which is founded on experience is entitled to respect. Vast powers of clairvoyants there have been. The water supply of Chicago was found through a clairvoyant vision, when scientists failed. However great their powers may be they do not point to realism. Now Mesmerism is another phase of thought-projection. That is simply the power which one man has over another to bring him under his influence. When you bring a man under your influence he obeys you in all your commands whether reasonable or unreasonable. In Mesmerism that is the end achieved. The subject can have no will of his own when under the influence of his operator. The operator may give him a piece of bread, and tell him that it is a stone. The subject will bite it, and say it is a stone. The operator may give him a little sugar, and tell him that it is sour as lime. The subject will find it to be so. Now the subject may see things offered to him with his own eyes, he may know it to be a piece of bread, or a lump of sugar, but he will not say that they are so, because he sees things and tastes them in the way the operator wants him to do. Mesmerism can

succeed when you have a stronger will than your subject. It is the mind which is in you when projected by steady thought which overcomes the weaker mind of your subject and makes him obedient to your wishes. The mind of the operator works in the direction of his thought, and his thoughts become the thoughts of his subject. The force of the mind of the operator acts on his subject and forms impressions on his mind, and those impressions are the impressions that are formed in the operator's mind. There is nothing to be wondered at this process because what your thoughts are can be made the thoughts of the other who is brought under your influence. The operation is simple when you understand the principle on which the mind acts. Your mind absorbs the thought factors of your subject who is brought under your influence and forms impressions in his mind which are your own so that the subject cannot give action to his own thoughts. He is a slave to the mind of the operator. He cannot think independently of him, nor can he form impressions in his mind independently of him. The mind of the operator and the subject becomes one, they are fused into one mass the mind of the operator predominating. This is the mesmeric phase of thought projections. They are on the mystic side of life and not realistic. These mystic phenomena have no value except to explain the operation of the mind. These phenomena help you to understand the mystery of the mind, and control the mind and guide it in the right direction. There is only one direction which is right, and that is the direction which shews the way to your salvation. There is hardly any use if you gain the whole world and lose the one gift of your life which is in store for you. Strive for that goal and you will find your life on this earth has not been found by you in vain.

Heaven

BY HENRY PROCTOR, F.R.S.E.

Believers who are 'risen with Christ' and seated with Him in Heavenly Places, know what it means to enjoy 'days of heaven upon earth'; for there is a very literal sense in which it can be said that 'Heaven is nearer to us than hands and feet'—for where God is, that is heaven, and while we dwell in love, we abide in God, and God in us.

We are come, therefore, unto Mount Zion, the heavenly Jerusalem, and we are already compassed about with innumerable hosts of angels—for are they not

ALL MINISTERING SPIRITS

sent forth to minister to the heirs of salvation? We must accept it as a comforting fact that the hosts of God encamp around the dwellings of the just and that our kind loving Father still gives His angels charge over us to keep us in all our ways. So that in this real, literal sense, heaven is all round about us and touches us on every side. How wonderfully this is exemplified in the case of Elisha.

The King of Syria, having heard that Elisha told the King of Israel what he said in his own bed-chamber, sent a large army to take Elisha, which when the servant of Elisha saw,

HE WAS GREATLY ALARMED.

But Elisha said: 'Fear not, for they that be with us are more than they which be with them.' And Elisha prayed that the Lord would open the young man's eyes that he might see the heavenly host 'round about Elisha.'

Elisha had spiritual sight and he himself could see the army of God, and he had therefore no fear of the Syrian army. Now if God does not permit us *see*, we may all have, by faith, 'the proof of things not seen,' the assurance that the heavenly host, the great cloud of witnesses, does continually encompass us, so that we need have

NO FEAR OF THE ENEMY

the heavenly places, the principalities and powers, the world-rulers of darkness of this age, because just as the Syrians were smitten with blindness at the prayer of Elisha, so is the angelic host close at hand, ready to help in every emergency, and effectually to answer every prayer (E. xxv. 53), for they are never absent from us, and although God

does not usually permit them to become manifest, we can still rejoice in their certain presence, and the thought that we live and move among hosts of ministering angles will help to

MAKE OUR LIVES SUBLIME

and heavenly. Throughout the whole Bible period, from Genesis to Revelation, they were ministering to God's people, and from time to time they were permitted to become manifest, as to Abraham. Lot, Hagar, Moses [Exodus iii.] Balaam, Gideon and Manoah.

To Elijah, when he had given up all hope for Israel, so that he wished to die, angels appeared and prepared his food (1 Kings xix 7). To Daniel appeared Gabriel and other mighty messengers, and showed him great and wondrous truths, and gave him knowledge of the world's future for thousands of years to come.

Nor did this ministry cease with the Old Testament, for the angel Gabriel appeared to Zacharias and to many, and to the shepherds a multitude of the heavenly host, announcing the fulfilment of the

THE HOPE OF ALL MANKIND.

Twice they opened the prison doors to Peter (Acts v. 19; xii. 7) in answer to prayer. We ought therefore to believe and rejoice in the fact of their presence with us.

Man, as he originally came from God in his image and likeness, was fitted to see and converse with the holy angels, yea, and even with God Himself, as a man speaketh with his friend face to face. To the friends of God, such as Abraham and Moses, the glory of this privilege was in great measure restored, so that we see Abraham in Genesis (chap xviii.) conversing in this blessedly free and open manner with the blessed Jehovah.

The voice of God was as audible to Moses as any human voice. He continually speaks to Him as from

A PERPETUAL PRESENCE.

So we read in Exodus xix, 3, 'God called to him out of the mountain,' and Moses went up into the mountain, into the thick darkness, where God was, and continued there in His presence, 'face to face,' forty days and forty nights. The Lord also 'talked with Moses' at the door of the tabernacle (Exodus xxxiii. 9). At another time he heard the Voice speaking to him from the mercy-seat, from between the two cherubims. And this blessed communion will be restored to man upon earth in the

'RESTITUTION OF ALL THINGS,'

which man has lost— 'in the Dispensation of the fulness of times' (*plenitudo temporum*), when all things shall be reconciled to God through Jesus Christ (Coll. i. 20).

In a natural sense, even now, all mankind 'live and move and have their being' IN God, seeing that He gives them life and breath and all things, and He is so near to 'every one of us' that any and every one might find Him by *feeling* after Him. But, in a *spiritual* sense, 'the whole world (except the regenerate) lieth in the evil one,' and are energized by the prince of the power of the air,

LED CAPTIVE BY THE DEVIL

at his will, for he hath blinded their eyes. If they knew that they were his slaves, they would endeavour to escape, but they think that they are free, because of this very blindness, and the veil lying on their hearts. But when any heart shall turn to the Lord, the veil is taken away from it, and the blindness removed.

To the unregenerate death is still death, for after death, as spirits 'they walk naked,' and the believer likewise is exhorted to watch and to keep his garments, 'lest he walk naked and they see his shame' (Rev. xvi. 15). For to him it will be a shame if he walk naked, though it may be only for a time.

Even the partakers of the First Resurrection have to wait until the coming of the Lord for the resurrection body (1 Cor. xv.; 1 Thess. iv. 16, 17).

This is called the '*anastasis ton nekron*,' but there is also an '*anastasis*,' or

EXTRA-RESURRECTION, -

to which we may attain by conformity to the death of Christ by sharing His sufferings (Phil. iii 10, 11), so that the power of His death energizes us, and His life is manifested in our mortal body (2 Cor. iv. 10-12). This means the losing of our life for His sake, that we may keep it unto life eternal, but though our outward man be destroyed, yet our inward man is renewed day by day, and we know that if our earthly house, or bodily frame, which is more than a tent, be dissolved, we have a spiritual body awaiting us, a *house* not made with hands, ETERNAL in the heavens. In other words we shall be

CLOTHED UPON AT ONCE,

with our celestial body, our habitation which is from heaven, and, so being clothed, we shall not be found naked (2 Cor. v. 1-5, French ver. and v. 7, marg).

STUDENTS' DEPARTMENT

Practical Memory Training

LESSON XII. *Memory of Events.*

One of the most valuable phases of memory is that which is concerned with the memory of events—the perception and recollection of of happenings, occurrences, facts and incidents of daily experiences etc.

In developing Event-Memory, always remember the importance of *constant review work.*

Exercise.—Sit down quietly every night—then and there to review the principal events of the day just finished. In addition to the nightly review of the day, review at the week-end the events of the preceding week in regular sequence—a grand review, as it were, less detailed than the daily. Then the monthly review and finally the general retrospective survey of the year at the end of that year—the former less detailed than the weekly review, and the latter still less detailed consisting only of general events and occurrences. Begin with sitting down alone for 15 minutes each night for the review exercise. After some time, if possible, you may practise relating to your wife or some bosom friend the events of the day, etc., finding in his or her interest a stimulus to you. Or practise noting down in a diary kept for the purpose, the day's events etc.

The practice will, in time, become a pleasure to you. This discipline will build you a memory of unusual tenacity. The subconscious mind seems to realise that it will be called upon each day to reproduce that which has been impressed upon it. Thus trained systematically each day, it becomes very much more receptive to the impression of events and stores away clearly as many details as possible. In short it responds to the increased call made upon it and increase its efficiency.

'Review Work' is a kind of mental rumination, or 'chewing the cud' of the perceptions previously received. In such work, the subconscious mind digests its impressions and assimilates them much better than in ordinary condition things.

You may also find it a valuable plan to review in memory the events of some important conversation, action, or business transaction—going over it in detail, and thus impressing it very strongly and clearly upon the memory.

LESSON XIII—*Conclusion*

(Suggestions and General Advice)

Artificial pegs form the basis of many systems of mnemonics. Jingles or rhymes are used in memorising lists of arbitrary things. But, of course, these should not be employed where a natural logical association is present.

Another form of association of this kind which also has some merit within limits, is that of forming words, real or 'made to order' the letters of which correspond with the first letters of a list of other words, or names, to be remembered. Example—The coined word VIBGYOR the letters of which suggest the list of the principal colors of the solar spectrum—Violet, Indigo, Blue, Green, Yellow, Orange and Red.

But do not attempt to build up a system of memorising on such artificial principles. For, such methods, if carried too far, often end in weakening the natural faculty of memory of names, etc. At the best they are but the crutches to be used in relieving one at times, the continued use of which, however, tends to weaken the natural muscles of the memory.

In conclusion, the student is advised to remember *always*—Back to Nature. Remember these points—Interest, Attention, Natural Association, Practice, Exercise, Review! For in these things, and in them alone

Periodical Literature

A writer in the *Mahamandal Magazine* gives but a brief and informing account of the 'Life and Works of Sri Sankaracharya.' One of the chief doctrines of Sankara's Philosophy is said to be that 'man should attain oneness with the Brahman the All-Merciful, the All-loving and the Eternal through true Bhakti or devotion in samadhi, etc.' 'This Bhakti is the topmost ring of a ladder followed by four rings in succession; first, the true discrimination of things lasting and transitory; second, unattachment to fruits of earthly or heavenly actions; thirdly, disciplinary exercises commencing with *sama* and *dama*; and lastly, desire for liberation.' Despite this new light on Sankara Vedanta, we cannot reconcile ourselves to the belief that a system of philosophy teaching among other things that the Universe is Maya or unreal is the 'most congenial and the most easy of acceptance to the modern Indian mind' which sings with the poet, 'Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight'.

Among the 'Conversations and Dialogues' recorded by a disciple in the *Prabuddha Bharatha*, we come across two interesting psychic experiences of Vivekananda one concerning his school-days and the other while he was in America. While at school, the Swami claims to have had a vision of Lord Buddha. The Swami observes, 'When the mind is purified, when one is free from attachment to lust and gold, one sees lots of visions, most wonderful ones! Sri Ramakrishna used to say, 'countless jewels lie uncared for in the outer courts of my beloved Lord's Sanctum'. Again, while in America, the Swami had certain wonderful powers developed in him. By looking into people's eyes he could fathom in a trice the contents of their minds. When he began lecturing in Chicago and other cities, he had to deliver every week some twelve or fifteen or even more lectures at times. He seemed to run short of subjects for lectures. One day after the lecture he lay thinking of what means to adopt next. The thought induced a sort of slumber and in that state he heard as if somebody stood by him and was lecturing. Thus came to him many new ideas and new veins of thought. On awaking he remembered them and reproduced them in his lecture. Many, many times did he hear such lectures while lying in bed. Sometimes the lecture would be delivered in such a loud voice that the inmates of the room would hear the sound and ask him the next day, 'with

whom, Swamiji were you talking so loudly last night?' One explanation suggested of this wonderful phenomenon is that the Swamiji himself must have lectured like that in his subtle body and that sometimes it would find echo in the gross body!

There is an extremely thought-provoking article in the *Occult Review* on the 'Power of Life' from the pen of one who appears to have some practical knowledge of the occult laws which govern human life. Man is a spirit destined to Life Eternal, says the writer. His body is but the outer covering, the overcoat of himself. By faith, will and imagination, one can make one's body ever young and prolong life indefinitely. 'The secret of Kayasiddhi was known to the siddhas and bhaktas of old some of whom lived consciously in close contact with Sad—Chid—Ananda (Life, Light, Love). They knew that as man thinks, he becomes and that as he wills, he is. They believed in the life-giving powers of mind and spirit. With them sleep was *Yoga Nidra* not mere rest of body and mind but perfect repose on the bosom of the Lord of Beauty and Love. Pleasant recreation also was held to be invaluable for the renewal of Youth. Will before going to sleep that more sakti and fuller may come to you. Even in the waking state, you may lie flat on your back for 20 or 30 minutes, relaxing muscles, etc. closing eyes and taking deep breaths. With every slow Puraka (indrawing of the breath), will strongly that Sakti and Prana shall come to you and in your mind's eye (imagination) see streams of *sakti* 'being drawn into your body by the nervous system, in the form of a luminous mist'.

'Magnetic power is often received into the system through the finger tips when the hands are placed together as in the attitude of prayer with the palms pressed together and pointing upwards—acting as a natural conductor of the magnetic fluid. When in such a position the mind must be concentrated on the indrawing of power. We are surrounded by inexhaustible supplies of electric and magnetic force which can be drawn into the nervous system by faith, will, and imagination. This may sound absurd to many, but let any one having faith try the experiment and he will be soon assured. The magi and seers of old used to kneel down facing the East, and pressing the palms and finger tips of the hands together, extend the arms above the head, at the same time silently and earnestly willing and demanding that power (or virtue)

This power was visualised by the imagination as a stream of electric light drawn from the ether and entering the system through the finger tips and crown of the head. The prophets, saints and seers used to retire into solitary places for this purpose. The time will come in the evolution of the human race when physical death will be superseded by a gradual transition from the physical into the spiritual by a process of electric refinement. Death will not then be necessary.'

The writer again says —

'Walking barefooted on the grass is a very old remedy for nervous troubles—debility, insomnia anaemia, etc. The reason why this is so restorative, is that magnetism is imparted to the system through the soles of the feet, which readily enters the bare flesh through the innumerable cells. When the feet are covered by any substance, the way is barred to the vital power. The sun bath is equally efficacious. The sun is a great reservoir of electric force, and supplies all Nature with life and sustenance. Rain also contains electric force, and sunshine and rain in equal proportions produce the greatest amount of life. Magnetism from the sun can be obtained best by exposing the bare flesh of the whole body to its life-giving rays. Choose a sheltered spot facing south, and lie on the back at full length—keeping the head and face sheltered if the sun is too warm—and let the sunshine enter the system through the pores of the skin. This method is wonderfully invigorating, especially on the sand by the sea, and vitalizes the other.

The astral body, when projected from the physical (in a completely quiescent condition) can gather life force from the sun, and later transfer this vitality to the physical body—the two being so intimately connected that what feeds and sustains one, helps and vitalizes the other.'

In conclusion, he says —

'The circulation and condition of the blood, the very texture of the skin and hair, are determined by the quality of a man's habitual thoughts and the mental and moral calibre he attains. Mind is the immortal part of us, by which we can connect ourselves with the great electric powerhouse of God, and the Infinite, from which ever flow abundant streams of Life—given free, 'without money and without price,' to those who seek the Creator of all good things, and abide in His love.'

The *Journal of the American Society for Psychical Research* publishes a number of 'Incidents' pregnant, at least, in some cases, with psycho-spiritual significance to students of Occultism. The first two,

Incidents apparently refer to premonition. Then comes an account of miscellaneous experiences, the record being from the collection of Dr. Hodgson. This is followed by an 'incident'—a case of apparent materialisation under circumstances that make it impossible to impeach it by means of the usual objections to such phenomena. A private case of mediumship is narrated briefly by the Editor, the informant being a clergyman who had never interested himself in the subject until it was forced on his attention. 'Ascher Incident' is based upon a fact of experience recorded of Mrs. E. F. Barrows Ussher, a missionary and martyr in the present war of 1914-1917. The experience, as narrated, though bearing evidence of colouring from emotions, religious beliefs, etc., is still like evidential cases, being so honestly reported that it may add one more to the instances which proved cases render credible. Among other incidents are the facts connected with psychic phenomena among savages; coincidental dream, experience and impression; certain experiments in crystal vision and other experiences, illustrating the alliances of such phenomena with incidents that have no relation to the influence of a crystal as a physical stimulus.

Shakti and Shakta

A collection of Essays on the
Shakta Shastra

By

SIR JOHN WOODROFFE

Contents.—[1] What are the Tantras? [2] Tantra and Veda. [3] Shakti and Shakta. [4] Chit Shakti. [5] Maya Shakti. [6] Shakti and Maya. [7] Origin of Mantra; Mantra Shakti. [8] Varna Mala; [9] Tantrika Shakta Sadhana. [10] Kundalini Shakti; Yoga.

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THE LATENT LIGHT CULTURE, TINNEVELLY S. INDIA

Review

Shakti and Shakta. By Sir John Woodroffe. Published by Messrs Lucie & Co., London—Price Re. 1-0-0.

Under the *nom de plume*—Arthur Avalon—Sir John Woodroffe has published a series of works on the much abused Tantra Shastra. The great *chams* of Indology and Oriental Literature have hitherto avoided the unknown regions of Tantrik culture and sadhana as one would avoid a plague-infected area, so much so that it may be said that Sir John comes practically as a pioneer to these 'fresh fields and pastures new.'

Even in our own country, Tantra was held in some quarters to imply black magic accompanied by debasing ceremonies. Thus on all hands was ignored or regarded with silent contempt the vast body of Occult Literature which has played up to now a conspicuous part in the spiritual life of our countrymen.

The labour of Sir John Woodroffe in what appears to many as an obscure and enchanted corner of the forest of Sanskrit Literature is truly a splendid labour of love calculated to remove once for all the stigma attaching, especially in the imagination of materialists and sensualists, to the sacred name of Tantra. The author shows, that in some aspects, the Philosophy of the Tantra, considered as a Philosophy of Life, can even excel the profound Philosophy of Mayavada as taught by the great Sankara and his successors. However, in claiming with the Tantriks that their Shastra is *the* Shastra for the present age, we can not but agree with the learned Editor of the now-defunct *Hindu Review* that our enthusiastic friend, the author, has 'fallen into a series of curious errors, in regard to other and particularly the Vaishnavic denominations'. Another charge is laid at the door of the author—namely that he betrays no historical interest. But as he himself says in the preface to the present work, the origin and history of the Tantra is with him, as with many of us, still a matter of enquiry. No sensible critic will, we trust, blame him for fearing to tread where arrogance rushes in backed up by mere ignorance and prejudice.

It has been well said that Sir John Woodroffe has done much towards clearing away the cloud of misconceptions which has hitherto obscured our view of a powerful and catholic system which on its ritualistic side, is doubtless the most elaborate system of a *uto-suggestion* in the world, embodying the profound philosophic doctrine of *Shakti*.

and happiness in this world. In the works of our author, students of Comparative Religion and Philosophy can find much food for reflection, though we are not convinced of the truth of the theory that the female principle which the Shaktas regard as Supreme Divinity embraces and antedates the Male Principle. We believe that this particular Tantrik dogma is not quite peculiar to the Shaktas, as is often supposed, but that it is a continuation of the remarkable conception implied in the mediaeval Vaishnava expression for Supreme Divinity—namely, 'Sriyapathi' [the Mother-Father of the Universe].

The work before us represents some excellent lectures delivered before the Vivekananda Society at Calcutta as well as some instructive articles which originally appeared in the *Modern Review*, *East and West*, *Indian Philosophical Review* and *Prabuddha Bharata*. These papers, as the author says, give in a popular form an intelligible account of the chief features of the Shakta Tantra which is claimed to be the Sadhana Shastra of monistic Vedanta. 'Its doctrine of Shakti is one of the greatest evolved through spiritual intuition by the human mind.' It is a great spiritual concept capable of uplifting a fallen nation. As Sir John has truly observed, 'what can stir and lift man if the doctrine that he is Shakti can not do so? As he has made his past, he can make his future; he and none other.'

In the first paper, the author asks himself 'What are the Tantras and their significance?' He criticises the view that the Tantrik mysticism was in its root and fruit identical with unvaiddic or anti-vaiddic necromancy. Though he does not argue the question, he points out that the 'Vedanta is the final authority and basis for the doctrines set forth in the Tantras'. There are people who erroneously identify Vedanta only with Sankara Vedanta. 'Sankaras philosophy is merely one interpretation of Sruti (Vedanta) just as Ramanuja's is another and that of the Saivagama or Kulagama is a third'. The aspects of God are infinite, each system of philosophy adopting some which suit it most. The author has rightly observed that Sankara-Mayavada attempts to preserve the changelessness and stainlessness of Brahman at the cost of certain defects which do not exist in other schools. The Shakta doctrine is a specific interpretation of Vedanta. Though it is essentially Advaita, it differs in several aspects from the school of Mayavada. The interpretation of Vedanta which Tantra represents is said to be influenced by the practical ends which the Shastra has in view.

ary on Irayanar's *Ahapporul*—a work treating of the 'Passions and affections of the mind which act internally on man'—Nakkirar speaks of the three sangams having been in existence for about ten thousand years. In this connection our readers may remember that European savants carry Egyptian and Assyrian civilisation several thousand years back and that South India had admittedly considerable intercourse with the Phoenicians and other nations of antiquity.

In any case, it would be the height of scepticism to question that the third sangam flourished at the time of the famous victory of *Thalai-Alam-kanam* [113 A. D. or thereabouts]. There is more or less a consensus of opinion among learned men that the period of the last Sangam may be fixed down to the 1st century A. D. This would also fix the Golden or the Augustan Age of Tamil Literature when most of the classical 'Sangam works' like the incomparable *Thirukkural* were composed and accepted by the literary censors of the period.

The author of *Thirukkural* is the immortal weaver-poet *Thiruvalluvar* who was also a great occultist. The great Academy at *Madura* readily accepted *Thirukkural* and all the Sangam poets have warmly eulogised the work in eloquent terms. Thus it is clear that *Thiruvalluvar* lived more than 1800 years ago. *Thiruvalluvar* had two brothers and four sisters. Of all his sisters, *Auvayar* was the most intellectual woman. She was the elder sister of *Thiruvalluvar*, in fact, the eldest of the family of three brothers and four sisters who were all the children of a Brahmana called *Bhagavan* by a *chandalu* wife known as *Athi Ammai* who had been brought up also by a Brahmana—an extremely interesting instance of inter-marriage between the Aryans and the *Adi Dravidas* in those ages. Instances of *Auvayar's* intellectual and spiritual feats are by no means rare, and a grateful posterity has looked up to her as an Avatar of *Saraswati*, the Goddess of Learning.

It is said that *Auvayar* was born in a way-side rest-house in the town of *Urayoor* near *Trichinopoly*. There she was abandoned by her parents owing to some reason or other. The foundling was brought up by some low class people. *Auvayar* sang even as a child. Whatever she sang was treasured up as wisdom. In *Purananuru*, a work of the last Sangam [which flourished up to 100 A. D.] a description of *Auvayar's* person and her patrons will be found. Once she addressed the three Tamil Kings, encouraging them to do good and be good. Her wise sayings are innumerable. She has been the pride

and glory of the Tamil land. She has been the chief moulder of the ideas and ideals of the Tamil people. But her poems are for all ages and for all peoples.

Auvayar was a great Yogini. There are two important schools of Yoga here. *Auvayar* was a Yogini of the *Muladhara* school like *Thiruvalluvar*, her brother and *Thirumular*, the author of *Thirumantram* which contains the Yogic Principles of Saiva Agamas. She prolonged her life, it is said, by the practice of *Kaya-Siddhi*. She is said to have lived for 240 years. She speaks in more or less veiled language of *Kaya-siddhi* in her *Yoga Sutras*.

Auvayar was a *Sivaraaja* Yogini. Her *Ishta Devata* was *Siva*. She lived in *Brahmacharya* throughout life. She was a firm believer in the 'Ubiquity' of God. Once a certain priest remonstrated with *Auvayar* for having stretched her feet towards an image of *Siva*. *Auvayar*, a practical Yogini, easily outwitted the 'book-taught' Brahman by politely asking him to kindly show her the place where God was not so that she, an old woman, might stretch her weary limbs in that direction and not blaspheme *Siva*. The arrogant and hair-splitting priest who loved the letter rather than the spirit of the old shastras was non-plussed. He acknowledged his ignorance of the true idea of God and His attributes which can only be gained by the actual practice of Yoga in some form or other. The story says that the Brahman immediately became a Chela and was initiated into the mysteries of Yoga as unveiled or rather veiled in the famous 'Yoga Aphorisms' popularly known as '*Auvai Kural*'.

In Appendix II of 'A Primer of Tamil Literature', the names of poets have been alphabetically arranged with the titles of their important works. The '*Yoga Sutras*' under reference also naturally appears in the list of the 12 works which *Auvayar* has composed. The metre of the '*Yoga Sutras*' is like that of *Thirukkural*, the short '*Kural*' *Venba* or couplet of four feet and three. This metre is peculiarly apposite to convey great truths in aphorisms and epigrams. This work is believed by the *sadhakas* or true aspirants after Yoga in South India to contain the essence of Yoga, though, in some places, the significance is not quite clear even to the best of scholars. It is said that a practical student on the path can grasp the spirit of these condensed hints on Yoga much better than a mere dry-as-dust scholar or critic who wrangles hard over grammar and learning and antiquity.

In the second paper, the author deals at some length with the dispute on the question whether the Agamas are Vaidic or Non-vaidic.

The third paper refers to 'Shakti and Shakta' the title of the work itself. 'Apart from its great doctrine of Shakti', says the author, 'the main significance of the Shakta Tantra Sastra lies in this that it affirms the principle of the necessity of *sadhana* and claims to afford a means available to all of whatever *caste* and of either *sex* whereby the teachings of Vedanta may be practically realised'.

The fourth and fifth papers give succinct accounts of Chit-Shakti or the-spirit aspect of the Universe and Maya-Shakti or the Matter Aspect of the Universe.

In the next paper, the author speaks of the general concept of Shakti in relation to the doctrine of Maya, as taught by the Shaktas. Then appear interesting papers on the Origin of Mantra (Mantramayi Shakti), on the Garland of Letters (Varnamala), on Shakta Sadhana and on Kundalini Shakti (Yoga).

The author concludes his papers on the Tantra by some helpful and practical observations upon the utility of the important Tantrik doctrines. The watchword of the Shaktas is Kriya or action, though they too, like other Hindus, can boast of their spiritual outlook on life. They know that true life is creative, following on Unity, in all acts, with the World-Soul. 'Life can not be creative, unless we have knowledge of and faith in our Power or Shakti'. Man—the real man—is a Magazine of Power. He may consciously unify himself with the Cosmic Power (Prapancha Shakti) within him by virtue of Sadhana. He may evoke the Latent Shakti to strengthen himself and overcome the world. The Universe is Shakti Herself in the eye of the Shakta. One of Her Forms is the *Punya Bhumi* we live in. Service of the world and our country are truly service of Her. Such is the secret Message of the Shakta-Tantra to modern India. May the Mother bless one who has unveiled it to us!

THE KALPAKA

An Indian Psychic Review

Published Monthly

EDITOR

Dr. T. R. SANJIVI,

The Latent Light Culture

We are glad to see that the Lodge formed at Ujjain has undertaken the treatment of patients. Within a short period of a month 21 cases have been undertaken and 17 have been successfully treated and the other four are still undergoing treatment. One of the members of the Lodge has undertaken to treat patients at his own residence and is reported to have done good work.

The formation of such lodges in the important centres of our country is awaited and we shall be glad to help such bodies.

The material wants of the day have made it impossible to attend to the other wants of Man. This is mainly due to the existing circumstances and there is no good in exhorting our adherents, just at present to rally round to do more than what each one could do. The future is not dark, it is only hazy, when the clouds have passed we can hope to achieve our aims.

No doubt, continued and persistent demand on our part will bring us what we want, but when the atmosphere is surcharged with miseries, thoughts all the world over, we have no business to want for anything but Peace.

Peace we shall have.

'Letting go' is one aspect [the positive], and 'letting come', the other [the negative]. 'Letting it go' implies the *Satwika* gift, referred to in the XVII Ch. of the Gita. 'Letting it come' implies the *Saranagath* doctrine—the doctrine of complete spiritual self-surrender—mentioned in the *Charama* sloka, beginning with 'Sarva Dharman, etc.'. This, then, is one of the secrets of prosperity—that attitude of *manas* which opens to omnipresent supply through the positive act of cheerfully giving forth, whenever necessary.

Now meditate upon the Mantra—Om Namo Bhagavate Vasudevaya. Meditate upon its meaning—I surrender myself to the Blessed Lord Who is all in all. Think upon it convincing yourself of its truth, once and for all time. Through Dhyana, the *Ekantins* realise Vasudeva and become one [in thought, feeling, etc.] with that Causeless Cause of all things—that Treasure-Palace, which as the Gita puts it 'holds the wealth of all the worlds—of Which they freely partake through His Grace according to their individual need.

Kindly note the expression 'Through His Grace'. We never earn our Divine inheritance which really consists of the wealth of all the worlds, material and spiritual [Ubhaya Vibhuti]. Our true inheritance comes to us as our right through the Will of Vasudeva. The very word, 'earning' implies 'our own efforts'—the positive consciousness that closes the *manas* to Divine Supply. Surrender yourself, therefore, to Vasudeva. Throw yourself on His tender Mercy. Be receptive—open to the ceaseless inflow of His uncaused Grace and Love. That is all. But that is the main secret of the Bhagavata Mantra whose inwardness we are striving to visualise.

Says the *Ekantin*—I surrender myself and lo! I receive what?—Him who is all. Nothing short of this. I don't try to receive; but I receive Him simply and naturally. Mine own comes to me through Him and through His Grace. I believe in the ever-present Vasudeva—the Blessed Lord and Lover Who changeth not, like man, but who is ever the same to-day, yesterday and to-morrow. Through Love I am at one with Him, and who can describe the ecstasy of my mystic Union with my Love?

'Vasudevah sarvam' say the wise. Where, then, is the room for want? He is all and fills the All. His mystic Presence fills all things all times. Such is the true conception of God as veiled or unveiled—*Vasudevah Mantram*.

'I let go the abundance I have that I may let come the still greater abundance.' That is what an *Ekantin* would say. Unlike a pseudo-Vedantin, the *Ekantin* never enters upon the business of idleness with a philosophical satisfaction. As the Gita says, he must act; because 'flesh has activity Nature is impelling. Right action is proper.' He acts in mind controlled, in divine meditation, passion-free. For 'in action moves the world. The wheel of destiny rolls from life to death and from death to life on the path of necessity or Karma. Everyone must help to move this wheel.' [Ch. III]

Such is the way of Karma-Yoga—Wisdom in action—treading which the *Ekantin* wants not and grieves not. Vasudeva Mantra, when properly uttered, understood and meditated upon, brings a very direct and immediate effect in the affairs of the Upasaka.

Visualise Vasudeva, the Immanent and Transcendental soul of the Universe. Realise 'Vasudeva is all'. Never forget this. This is most important for the sadhaka.

Next, realise the Truth that we are all of and in and one with and never separated from Vasudeva. In this God-consciousness, see at once and with faith that whatever we desire is of Him, therefore, right at hand, and that we are at no time separated from it.

Think of the Wealth of Vasudeva as hinted at and detailed in His Gita. The boundless wealth of Vasudeva is waiting in its unformed God-substance-state waiting to take any form desired during the Upasana or meditation upon the Mantra [sacred to Vasudeva]. The *Ekantin* always realises the Root-Treasure [Moola Pandaran] at hand, suggesting the idea of abundance everywhere. All this thought, desire, word and deed become imbued with this rich God-Consciousness. Thus he feels rich in his heart of hearts, this rich feeling moving him spontaneously to do the very thing that brings abundant supply for ever.

Let us positively know and recognise and thankfully appreciate the free flowing Omnipresent supply. Let go and Let come; let that be our motto. Give and receive; receiving being the reaction or effect of giving cheerfully, whole-heartedly and in the belief that Vasudeva is All and in Him we behold the Oneness or brotherhood of all.

Says the Wise *Ekantin*.—'O Vasudeva, I am but a child soul; Thou art my Mother; nay, Thou art my supreme Lover and I am ever Thy own Beloved. I surrender myself unto Thee. Letting go myself,

wonder of wonders! I let come Thyself—the Root Treasure. To such a one, the supply of the Myriad-faced comes from a thousand channels. On a Bhakta who gives freely like the sun, Vasudeva showers His blessings unasked, standing like the *Kalpaka* in his heart of hearts.

He who desires to be an Ekantin guards his heart, his tongue, his hands. He always and insistently thinks, speaks and acts quietly with the consciousness of the ever present abundance joyously remembering his oneness with the free-flowing infinite supply. He increases the spirit of richness by using courageously whatever he has need to use, in the grateful realisation of the Wershipful Vasudeva as the ever-present abundant supply. With such a rich consciousness, he repeats in all that he says and does—OM NAMO BHAGAVATE VASUDEVA, OM!

The Need of Idealism

But for the life and Idealism
Where would remain the glories of Science?
What would become of the beauties of Art?
What would be the outcome of Religion?
What of the grand truths of Philosophy?
Into unfathomable oblivion,
Achievements in science were first perceived
Before the scientist's vision floating high.
That joyful and blessed experience
Of aesthetic love which artists enjoy
Was first born of divinest idealism.
Religion's solace and healing faith
Were cherished in the minds of dreamers great,
Illumination of spiritual life
The Peace and Harmony of the Cosmic Heart,
And the blissful perception of Oneness
Derived their origin from lofty ideas.
Devoid of them there is no mission, no meaning.
Then Idealism, O my divine Teacher,
Be the inseparable companion
To all humanity leading its sons
To glorious, lofty spheres
Till now unknown, silent and unexplored.

T. K. P.

Is there a Soul in Man

C. A. PEREIRA

Hinduism declares a soul to exist in man. Buddhism does not. This is the main difference between Hinduism and Buddhism. The soul in Hinduism is the eternal living principle in man which escapes his material body to cause rebirth. Buddha declares that nothing escapes man at his death. Man and his existence are phenomena in nature, so are his birth and death. Eliminate man from your mind, the difficulty of the existence of a soul in him will disappear with it. Man is composed of five groups of elements called Skandhas, to which group you give the name of man. Not to one group, but to all of them. If so a compound cannot hold an eternal principle of life called soul when all the elements composing that compound perish at your death. If a man is confined within a cell which is hermetically closed he will die. He cannot die if there is an eternal principle of life in him. If you only take these five skandas to account man altogether disappears from the scene. Then where does the soul exist? It exists nowhere. Now these five skandas exist in the Universe as they do in man, as man is a part of the Universe. If there is a soul in man, it must be in him, and in him only, and not in the Universe. It cannot be so as man is a part of the Universe. Therefore the soul is in the Universe as well. If there is a soul in man it must be local and functional in him. It is therefore perishable with the other elements composing him. Therefore it cannot induce rebirth. If not perishable it must be outside man. Then there is no soul in man. The reverberation and recrudescence of solid matter in the human body caused by the action of thought factors which die and revive in quick succession do not shew the existence of an eternal principle of life called soul in man. The point which suggests itself is how can man have rebirth if there is no soul in him and nothing goes out of him at his death. Now in order to solve this problem you must first understand Karma. Karma disproves the soul theory. If you do not know the operation of Karma, you cannot see the non-existence of a soul in man.

There is suffering, pain and pleasure in the world. No man can claim happiness only as his share without an admixture of pain. What man is most ignorant of is the way in which the round of pain and pleasure come to him. Within the twenty-four hours every half second

is marked with pain and pleasure. No man however rich he may be can claim happiness only as his share. No man however poor he may be can claim misery only as his share. Both the rich and poor are stricken with their share of sorrow and pleasure which cling to them as the links in a chain. Where there is pain it should not be supposed, that pain came upon you by the action of another, though it appears to be so, but it is either your present action or your action in a previous life. You have friends and enemies by reason of your present and past actions. Therefore you cannot blame others for your sufferings, nor can you be glad at your happiness as having been brought upon you by another. The essence of Karma is your thought which produces action. So Karma is really a combination of thought and action. What you must bear in mind is that your thought which is the reflex of your mind is not a factor which has a force in itself to produce results, unless your mind is active. A mind well fixed and directed towards an object propels a thought to produce results. It is not every thought that produces good results. Therefore you should be careful to have your mind clean and pure. Desultory thoughts produce desultory results. They are not good to produce good effects to shape your future life. In the centre of the mind cells there is a corner in which reside the main-spring of thought action. In this corner the thought factors go round to catch the force of the mind to propell them to action to take lodgement in space. Now space consists of several planes of thought. Thoughts shot through the mind from their habitat are arranged in those planes according to their order of merit. Thoughts perish, new thoughts revive, but action which is produced by the thought remain in you, and in those planes in space. They are never effaced from you and space. They wait there to produce results. A mere thought which produces an act is in no way satisfactory to give good results unless the thought was shot out by this mind with a definite aim. Now comes the dissolution of man called Death. This is only a change about which you are so much afraid as you have no experience of it. All your skandhas perish. Really and truly they change into another state. Your mind which is in space connecting you with it immediately goes with the change to a new life. So when you die nothing goes out of you. Death is only a change of the component parts called Skandhas. Now in your new life the being formed is neither you nor anybody else. The new being is formed out of the acts which were registered in you and in space. Thoughts which occur to you are not always your original thoughts. They are often the

thoughts of others which are in space and which are communicated to you from space in proportion to the culture of your mind. Therefore you will see the being of rebirth is neither you nor anyone else. Now how is this new being formed. The process is simple. Thought produces action. Action is registered in you and in the planes in space according to its merit. It has a tremendous force. Now these planes are intelligent planes, and they control these forces in causing rebirth in suitable environments according to the degree of merit you acquire. Every change has a force. When a house comes down it falls with a tremendous force. So is death. Death being a change it is charged with a force which joins the forces in space and quickens the accumulated merits or demerits of the man in him and in space to action to take an embodiment called a new life. There is no eternal principle of life called soul in this process of evolution, but the actions which are registered in him and in space. The difficulty to understand you is intensified by you by importing into the problem of five Skandhas man and his movements on earth as life. Man and life are both illusions and not realities. If they are realities there must be an eternal, permanent and immutable life. As a matter of fact every particle in you is changing into new matter every moment and therefore the theory that there is a soul in man cannot be supported. The trend of Western Philosophy too now leads to this theory of the Evolution of man. They declare the existence of a subconscious and super-conscious mind in man. Sub-conscious mind is the mentality submerged in you whilst the superconscious mind is the mentality in space.

You are a great storehouse of knowledge; you keep your wares of knowledge in three different compartments. The show-room is your ordinary mind in which you keep your wares for sale; the basement is your subconscious mind where you store your wares; the upper storey which is your superconscious mind is another store where you valuable wares rarely taken out and exhibited as you cannot find buyers for such wares. You deal in your wares in your show-room. You seldom deal in your wares in the basement except when you fall short of your wares in the show-room. You seldom or never deal in your wares in the upper storey, Though there are valuable things there you actually do not know what they are, or their value. Now this is the order of your mind arranged by the laws of nature. Very few of you know that you have a basement and upper storey for your knowledge called the subconscious or super-conscious mind. Your ordinary mind is the material plane; the sub-conscious mind is a semi-spiritual plane; the super-

conscious mind is the highly intellectual and spiritual plane. This is a plane of great spiritual illumination to which very few can have access. In the material plane you vend in material things; in the semispiritual plane you deal in a mixed commodity that is material and spiritual. In the highly spiritual and intellectual plane you deal in matters highly intellectual and spiritual.

It is from this plane all wonderful discoveries come. All the arts and sciences and new phase of life unknown to man evolve from this plane. Seers and savants traverse this plane and submit to the world their experience by which we are benighted. This is the plane of revelation that the apostles saw. Indian sages see this plane, and therefore they look down upon worldly wealth from these heights as mere trifles unworthy of notice. Now you deal in the material plane. Worldly wealth, worldly honour, worldly ambition are your valuable possessions. You are immersed in this bog of materialism and you cannot raise your eyes and see the spiritual illumination of higher planes which lie beyond you. The crystalised wisdom of past ages, modified chisled and well-arranged by modern thought lie here imbedded to be drawn out by you. That is your education, that is to say, drawing your faculties out from places where they are. You cannot do so as you are tied up on all sides by the threads of self-hood to which you attach more importance than intellectual adornment. My estate, my property, my house, my profession, my trade, my business are your pet hobbies which bind you to the material world. If you get a big cheque for your copra or rubber you are quite happy that day. If the market of these produce go down you begin to grumble and think that you are the most unlucky man on earth. If you get a good rent for your house, or if your profession, trade or business pay you well whether by good or bad means you are happy. If they fail and if your properties sold up in execution you are miserable. You become rich, you become poor, with the result you become happy, you become unhappy. Your ambitions, your longings for honour and fame have their resultant successes or failures which make you either happy or unhappy. This is what you know, what you do, and what is taking place in the world to-day.

If you have no ambition to be rich or renowned, but work honestly in fulfilment of your duty on earth, and allow the results to take their own course, that is to say if your mind is made up to face success and

failure in the same spirit and reap the results of your labour with no feeling of joy or embarrassment your activities will be regarded as unselfish, disinterested and noble which will give you a pass to enter the high plane of spirituality which is called the superconscious state of your mind. You are not doing your work in this manner as you are obsessed by the misconception of self. I say it is a misconception because there is no self in you. If there is a self in you, it must be an eternal and immutable self, but every particle in you is changing every moment of your life. You heap up riches and die. You do not take away one bit of it. Where is the self then though you proclaim from house-tops that this is your property.

I need not multiply instances to shew you that there is no self in you, but suffice it to say that no man can obtain a state of intellectuality or spirituality unless he reduces his desire to an infinitesimal extent to make self-hood felt by him, as little as possible. Social conditions require a self, but social conditions should not be confused with spiritual states. As a man you cannot altogether do away with these embarrassing conditions, but it is possible for you to train your mind to do away with them as much as possible so that you ultimately take life only as a changeable phenomena of nature and nothing more. Then you will really understand you, and very rationally come to the conclusion that you are one of the units of nature as the sun, moon and stars which govern the universe. You are not a separate entity having a separate individuality but a part of the whole. As such it will not surprise you then, that you have not in you an eternal soul, but only changeable elements of a compound of which you are composed, as the other elements of the Universe.

The Threshold

That wherein it appears the whole of that which affects the mind and that which is also the background of all;—to THAT I bow,—thou all eternal consciousness, the witness of all exhibitions of the Intellect

Upadesasahasri.

The Living Temple

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

'Know ye not that your BODY is a sanctuary of the Holy spirit?' [1 Cor. vi. 19 (Greek).]

'If a man love me he will keep my words: and my Father will love him, and WE will come unto him and make our abode with him.' [John xiv. 23.]

The trinity of man corresponds to the Trinity of God, and is to be indwelt by the Trinity. But this points to *three* degrees of spiritual life, just as we see typified in the tabernacle; the sanctuary in which God manifested His Presence in the Holy of Holies between the cherubim, as the Shekinah. The correspondence will be clearly seen if we place the three trinities side by side, thus—

Tabernacle	Man	God
1. Outer Court	Body	Holy Spirit
2. Holy Place	Soul	Son
3. Holy of Holies	Spirit	Father

For it is evident that the believer becomes an outer-court worshipper by means of the Holy Spirit. It is He who convicts of sin, who strives with man to bring him to God (John xvi 8; Gen. vi. 3), and it is He who introduces us to the Son, who takes of the things of Christ and declares them unto us [John xvi. 14], and who strengthens us in the inner man so that Christ may dwell in our hearts by faith. So that it is the Holy Spirit that leads us to Christ, just as the outer-court leads to

THE HOLY PLACE

But it is Christ who introduces us to the Father. It is through the rent veil of His flesh that we have access to the Most Holy Place or Holy of Holies [Heb. x. 19, 20]. For 'no one fully knows the Son except the Father, neither does anyone fully know the Father except the Son' [Matt. xi. 27, Rotherham] and no one knoweth who the Father is, save the Son, and he to whomsoever the Son may be pleased to reveal Him [Luke x. 22].

So it is very clear that the Holy Spirit reveals the Son, and that the Son reveal the Father. It is in the outer-court that we learn from the Holy Spirit that we are to offer our bodies a living sacrifice upon the altar [Rom. xii. 1]. By this sacrifice of our bodies we become crucified with Christ. We come to the point where we can say 'God

forbid that I should glory, safe in the cross of our Lord Jesus Christ, through which to me the world is crucified and I to the world' [Gal. vi. 14, 15, Greek]. For 'in conjunction with Christ I have become crucified, nay, living no longer am I, but

LIVING IN ME IS CHRIST,

and as far as I now live in flesh, by faith I live, the faith of God and of Christ who loved me and gave Himself up on my behalf [Gal. ii. 20, Rotherham]

We are no longer to 'walk as men' [1 Cor. iii. 3], or to behave as though 'living in the world' [Col. ii. 20], but merely to pass through it as strangers, foreigners, and pilgrims, whose citizenship is in Heaven. For we died and our life is hid with Christ in God [Col. iii. 3], and being buried with Him we are also raised in conjunction with Him into the heavenly places, typified by the Holy Place and the Holy of Holies.

The threefold character of our salvation is further typified by

- [1] The nation of 'Israel saved by the Lord';
- [2] The Levites;
- [3] Priesthood;

which correspond respectively to—

- [1] The Camp;
- [2] The Court;
- [3] The Holy Places [The Heavenly Places];

and at the 'Time of the End' and

THE GREAT TRIBULATION

which may be very near, there will be likewise a corresponding threefold division of believers into—

- [1] The Man Child—The Body;
- [2] The Woman—The Bride;
- [3] The rest of her seed—The Virgins and the Guests.

The first will consist of the Royal Priesthood—overcomers who are to sit with Christ on His throne and to 'rule all nations with a rod of iron' (Rev. xii. 5). The priests are those who make a complete sacrifice for this is the meaning of priest sacrificer, in French version, sacrificeur. It was the priests alone who were anointed, *not the Levites*, these are those who are anointed in conjunction with Christ the Great High Priest of our PROFESSION, i.e. of the Melchizedek (King of 'righteousness') order of Priesthood. These have an anointing from the Holy One which

TEACHES THEM ALL THINGS

so that they know all things (1 John ii. 20). But just as the antitypical priesthood were few in comparison to the Levites, so is the number of the Royal priesthood [the sanctified] compared to the Levites [the justified]. For after the death of Nadab and Abihu, the proportion of priests to Levites was 3 to 8580, or one to about twenty-eight hundred. These will evidently and certainly miss the 'Prize of the High Calling' if they are not willing to 'come out and be separate' from the world to 'touch no unclean thing,' so that God may inhabit them and walk about in them, and they prove themselves to be 'His sons and daughters' by showing forth His excellencies to the world.

May God enable us all who are running this race to cleanse ourselves

FROM ALL DEFILEMENT

of the flesh and spirit perfecting holiness in the fear of God, [2 Cor. vi. 14, to vii. 1].

To One Whom I Admire

O thou blithe warbler of the lyric field,
In mellow strains of song thy silvery voice
Soaring, circling with gaysome ease enjoys
The air of poesy's realm of richest yield,
Sweet soul singing to man to see them heal'd
Of heart-wounds got in life's affray where noise
Drowns deep deep subtle notes of blessed choice,
And to unveil the treasure otherwise seal'd;
Thou pilgrim marching to love's sacred shrine
With palpitating heart and trembling lips,
Of mind afire with zeal to pierce the veil
Of Nature and her beauty to divine;
Thy hymnal tune in heavenly waters dips
Each hearer's being, hence hail to thee hail. T. P. P.

STUDENTS' DEPARTMENT

The Law of Attraction

LESSON III

Now, you must learn to attach your Thought-consciousness to your real self so that you can consciously partake of its force, and cause your entire body to vibrate with it like a powerful battery. 'The Kingdom of God Good is *within you*.' You can create force at will, in the true sense you do not create: make it out of nothing, you simply attach yourself to the SOURCE of all FORCE and POWER and draw from it, and store it in your system until your entire BEING vibrates with its powerful and indescribable BLISSFUL vibrations. You can open the Store House of Eternal Power.

In time you will have almost only to wish for any thing and get it. Through your higher self you have access to tremendous forces, and you may avail yourself of this privilege to use the Omnipotence of Natural Law. CONSTANTLY demand Wisdom to use your forces wisely. NEVER use your powers to injure or wrong another or for *any* act of injustice, nor, to promote or aid in any unjust business. In time you would draw unto yourself penalties in exact proportion to the wrong you have done.

Be a supporter of Principle and Justice. CONCENTRATION is the key to power. This you must acquire through practice. I will now teach you the method if fully adhered to will positively give you this power. Have a room where you can sit without being disturbed. Use the same room, and chair, face the north, sit daily at the same hour, from one half to one hour. Any time during the day that is most convenient to you, sit in an easy and comfortable position. Compose yourself outwardly. Close your eyes, breathe slowly, regularly, and deeply. Keep perfectly quiet and concentrate your thought on the within, on your real or higher self. Think of the heart. Think of the creative force that causes the heart to beat. Try to reach the very centre of your being as it were. CONCENTRATE ON THE HEART and try to imagine within your heart a bright white light about the size of a half a dollar. Some actually see this light, tho' this is immaterial whether you see it or not.

While you thus concentrate affirm as follows, repeat slowly. I—Am—One—With—Omnipotent—Law—Which—Is—Within—Me—I Attach—My—Consciousness—to—It—and—Partake—Of—As—Much—Of—Its—Power—As—I—Need.

Now, gradually direct your thought and imagination to the centre of that white light and imagine you have reached the point where all motion begins. Draw in imagination from that centre until your entire being is hued with its forceful glow.

A short time of repeated practice will enable you to actually feel your body filling with force that causes a feeling of indescribable delight in every part of the body. All inharmonies and disease will then disappear. Now after you have aroused these powerful vibrations you have then only to key them to those of the things desired and thus attract them. In time you will be able to draw on these INNER FORCES instantly and without preparation.

LESSON IV

After you feel the fires of Divine Love, or the Inner Vibrations then be *passive* to those vibrations; draw on them for Wisdom, Love, Health, Strength, Power and all you need.

You do this by holding the *idea* which represents the quality or thing desired. In this way you attach your vibratory forces to the inner vibrations of the things desired, and thus attract them to you with an irresistible force. This applies to everything. Cultivate an attitude of mind negative to the inner vibrations, which is Power, Wisdom Love and Truth and *freely* draw on them for all your needs. But be *positive* to the without, the outward world and its influences. This is of the utmost importance. *Go in to win: don't give up.* Practise this method, you soon will actually feel these inner vibrations, and their warm electro-magnetic vitalizing currents in the region of your heart. You must practise concentration, and the drawing on the interior vibrations until the vibratory flow becomes steady and powerful. Such steady flow will close all avenues of access, to exterior forces and influences, thus creating an armor of security and protection, the result of which is perfect health, power to heal, business success, and everything desirable in life.

How To Attract Money

Arouse your vibrations as instructed, then hold the thought of *money*, imagine your lands full of it, bills of all demonstrations gold and silver; hold this *thought* of money until your *entire* being vibrates with it from the crown of your head to the soles of your feet, from centre to circumference. Demand it *confidently* and you *will* receive. Do not try to get any certain one to give you money, that is not necessary. Practise as above and you will in time become a money attracting magnet of great power. You will attract it like lodestone attracts iron filings. Misers will open their pocket books and patronize you where they would no one else.

You can thus succeed and make money in almost any business, that is based on Universal Justice, and in which you give value for money received. Give it a trial and notice results, say after a month's trial if already successful you can become more so, and build up a larger business, etc., by this method. The results are *Positive*.

To attract Wisdom, Love, Health, Strength, Joy, Happiness, Success, Plenty, Peace and Power, arouse your vibrations and key them in the same way to those of the thing or quality desired.

Periodical Literature

The April number of the *Indian Philosophical Review* justifies our faith that the journal which seems to improve with each issue is likely to become truly representative of all phases or shades of Hindu philosophical thought. We would refer, above all, to a distinctly interesting note on the Doctrine of Maya—a subject which has taxed the head and stirred the heart of many a zealous exponent of the Vedanta or the Siddhanta. The writer discusses Dr. Prabhu Datt Shastri's criticism of Sri Ramanuja's charges against the central thought of Mayavada (his book on the Doctrine of Maya p 121—133). Sri Ramanuja's objection runs thus.—What is the seat or abode of Maya. Where does Maya reside? The seat cannot be the individual self. For it owes its origin entirely to Avidya. If Avidya produces the individual self (producing of course, in the sense of imposing on the Universal Soul the limitations of Upadhi) then the latter can never be its abode. Neither can Brahman be the seat. Because Brahman is all self-luminosity, all intelligence, and how then can it be the seat of ignorance? It is therefore a contradiction in terms to regard Brahman as the seat of Avidya. Dr. Shastri replies that this objection of Ramanuja is based on a twofold misinterpretation. 'Ramanuja starts with the Idea (assumption) that Maya is something real and consequently demands a seat for it (this illusion or ignorance). But Avidya is decidedly not a reality. It is only the negation or obstruction of Vidya or knowledge' It is therefore a contradiction in terms to regard Brahman as the seat of Avidya. Dr. Shastri's reply to the objection of Ramanuja, weighed in the balance of impartial criticism, is found to be an utterly unprofitable verbal wrangle (or quibble), especially when he questions the Ramanujists concerning the reality or otherwise of Maya. The writer shows how *Avidya can never be merely the negation of Vidya* and refers his readers to M. Bergson's admirable analysis of the Idea of 'Nothing' in the last chapter of his 'Creative Evolution' and to the chapter on 'Negation' in B. Besanquet's *Logic* Vol. I, and in his 'Essentials'. As regards Dr. Shastri's second argument concerning the identity of the individual and the Brahman—the crux of the Sankara Vedanta—the writer [Mr. R. Naga Raja Sharma] correctly points out that it is the rock on which is shipwrecked every variety of Monistic Metaphysic. Well has the writer said that it is the concrete Universal [the Universal revealing itself in and through a rich variety

and complexity of particulars which embody in themselves the Universal—neither the one nor the other having any separate or independent existence] that can satisfy the deepest demands of human nature The *Central Hindu College Magazine* for July—August presents a wholesome feast for young readers. Amongst interesting contributions may be mentioned one, by Mahopadhyaya Guruprosanna Vedanta Sastri, M.A., entitled 'Science and Religion' from which may be extracted the following.—'In the teachings of the Rishis, the visible and moral universe is woven together into the great web of Universal Harmony. The very sciences of modern age, whence certain objections have been drawn against Religion, would themselves in the course of their progress towards truth, entirely remove them and replace them by solid arguments in its favour, for it was essentially the interest of the Religion of the Aryas to encourage the sound pursuit of science and culture in their various departments' Thoughtful articles on Spiritualism from the view-point of Hindu Philosophy are a rule in the *Hindu Spiritual magazine* and the April issue which has just reached us maintains the usual tone. The subject to which we may specially refer our readers is the one entitled 'Things which spiritualists ought to know.' The spiritualist who would commune with unseen realms of existence would do well to avoid narcotics, meat, onions, etc. 'Good seance results are secured in higher latitude and in dry air; but not in a moist atmosphere and damp soil.' Presence of malign spirits, elementals, etc., and proximity of the seance room to wine shops or butcher's stalls, attract, it is said, spirits of a carnal nature. Strong actinic rays of a gas or oil lamp, closeness of the room, violet light, suspicious or scoffing mood, discordant sound or desire or thought, etc., are prejudicial. A rosy light, blankness of the mind or devotional temperament, etc. are desirable.... The place of honour in the August issue of the *Prabuddha Bharatha* is naturally given to the 'Conversations and dialogues of Swami Vivekananda.' The Swami was a believer in the existence of departed spirits and narrates how a deceased relative used to come to him, with information about distant events, etc; and how prayers and *post mortem* rites appeased the departed souls.... The *Vedanta Kesari* for August gives the place of honour to the 'Sutdy in Mantra Sastra' by Sir John Woodroffe—an extremely learned and thought-provoking article to which it is not possible to do adequate justice in these pages.

Among the foreign periodicals devoted to Psychic Research we may assign a conspicuous place to the *Journal of the American Society for Psychical Research*. The July issue opens with an important contribution by James H. Hyslop on 'Biology and Psychic Research' based upon a publication entitled 'Organism and Environment as illustrated by the Physiology of Breathing' by John S. Haldane, M. D., F. R. S. Fellow of New College, Oxford University. The book referred to is a scientific treatise or investigation into certain physiological phenomena connected with breathing and the point of contact with Psychic Research in it is the author's discussion of the materialistic or 'mechanistic' and 'vitalistic' or spiritualistic theories of life. Dr Haldane (the author), as quoted by our reviewer, says.—'We are familiar with two opposing theories as to the nature of the co-ordination. One of these is that known as vitalism, which assumes that within the living body there is constantly at work a special influence, the so-called 'vital principle,' which guides the blind physical and chemical reactions which would otherwise play havoc with the organism. The other is that the body is a very complex and delicate mechanism, so arranged as to bring about the co-ordination. According to one school this mechanism is the result of natural selection, tho according to another its origin must be sought in special creation. I hope to be able to convince you that neither the vitalistic nor the mechanistic theory of the relation between organism and environment is tenable, and that we must look to a more thorough and direct interpretation. Dr. Haldane produces new facts based upon original experiments and finds himself unable to accept the 'one-sided mechanistic arguments' or the equally one-sided vitalistic views. The reviewer admits that the author's presentation of the physiological facts in the case is clear, but he naturally doubts if the author is so in his discussion of the philosophical aspects. The sole interest of the 'vitalistic' hypothesis was to explain an admitted difference between inorganic and organic phenomena, and it created a presumption against universal Materialism but maintained the existence of something else than inorganic matter at the basis of all phenomena. Beyond this the theory has no intellectual interest for any one. That is practically, tho perhaps unconsciously, conceded by Dr. Haldane in his animadversions on the conception of God. All the author says of 'mechanism' is that 'the body is a very complex and delicate mechanism, so arranged as to bring about

the co-ordination'. This definition begs the question. It repeats the term 'mechanism' in the definition, and that is the whole question at issue. Besides the expression 'so arranged' again begs the whole question. What 'arranged' it? Is the expression 'so arranged' a mere description of the facts, or does it include casual agency of any kind? If it imports only the former, it is not a statement of theory. If it imports the latter, we may have 'vitalism' as an explanation of 'mechanism', and there is no mutual exclusiveness between the theories. As far the discussion of the existence of God, Dr. Haldane admits that we cannot prove it from biological or physical and chemical phenomena. His 'argument for the existence of God, admitting that the evidence can not come from biology or physical science generally, but only from psychology, leaves the question in much the same position as that of the Epicureans.' Dr. Haldane would make the goodness of God merely a phenomenon in nature without any casual foundation for its existence. 'But he ought to see that we get no unity in nature with this admission that God shows no evidence for his existence in it. This is a dualism which science will not permit. It is true enough that the idea of God would be of no use to rational beings without personality, but the same is true of his causality and connection with the cosmos'. On the whole, we find the review refreshingly frank and we cannot but accept Dr. Hyslop's conclusion that 'we cannot invoke the existence of God to decide the controversy between 'mechanistic' and 'vitalistic' theories in biology.'.....The *Occult Review* contains an article on the 'Evolution of a Psychical Researcher'. The writer went fresh to the subject at 32 (in 1905) and got into the habit of jotting down his experiences, etc. The present note is based upon the 'records of his pilgrimage,' which we doubtless find to be of some interest. As to the 'future of psychical science and opinion,' the writer, after some of his most curious experiences concerning Crystal vision, etc., naturally feels sure that great things are ahead and that a great liftup of earthly thought would be the result....There is an interesting note on 'What is Evolution?' in the *Harbinger of Light*—which criticises the materialistic view of the theory as a 'mere mechanical process'....The *Advanced Thought* has some suggestive and helpful hints on 'Omnipresent Healing'. The writer strikes the keynote when he speaks of 'entering into oneness with the patient and then realising his Unity with the Divine Mind' which is everywhere equally present and which is always perfect. Through the realisation of Omnipresence our prayers can be a

healing and protecting aura around our loved ones...Both the magazines—*Divine Life* and *The Aethon*—contain interesting observations on the Doctrine of Non-Resistance which is unfortunately not correctly understood in many quarters. 'Non-resistance is not ignorance, indifference nor laziness.' It is, on the other hand, the 'keenest soul-interest and busiest activity.' 'Be not overcome of evil, but overcome evil with Good.' Non-resistance is rooted in spiritual law and knowledge, its activity being akin to the fastest vibration—*rest*. The law back of it is the *Law of Love*. Non-resistance is not weakness but strength supreme. Nay, Non-resistance is a superior form of opposition. It is more effective than resistance. It is a distinctively spiritual attitude. Only the spiritually strong and courageous may employ it with success. 'Its ultimate ideal is manifested in a life so deep in its spiritual realization, so serene in its mental poise, so synthetic as well as analytic in its intellectual outlook, and so dignified and commanding in its physical aspect, that its own Self-poise, Self-control, Self-domination, and Self-grandeur constrains the adjustment of environment to the Self, and renders one safe from attack and immune from aggression. The whole Universe rallies to the support and defence of such an Individual, whose love and wisdom attract to it all the forces of construction and repel equally those of destruction. As the ideal Self outgrows all disposition to offence, its life of perfect non-resistance confers upon it complete immunity from aggression, for only that to which we are related may come to us. 'Nothing dark may reach the sun.' Such, in brief, is the doctrine of Non-resistance, preached by Buddha and Christ and, when correctly understood and practiced, will be found to be but a phase of Sri Krishna's all-embracing Gospel of the strenuous spiritual life.

Book Reviews

THE HARMONIAL PHILOSOPHY. A Compendium and Digest of the Works of ANDREW JACKSON DAVIS—the Seer of Poughkeepsie. Edited with a preface, biographical summary and notes by A. D. TOR OF HERMETIC SCIENCE. London. Messrs. William Rider & Son Ltd., Cathedral House, Paternoster Row. Price 10sh. 8d. net.

In the work before us the Editor who claims to be a Doctor of Hermetic Science has rendered useful service by bringing together all that may be of permanent interest to students of Occultism in the writing of Andrew Jackson Davis, the Seer of Poughkeepsie, and the exponent of Harmonial Philosophy including 'his natural and divine revelations, great harmonia, spiritual intercourse, answers to ever-recurring questions, inner life, Summer Land (*Swargam*) and Heavenly Home, fountains of new meanings, Aarmonial man, death and its after-life, spirit mysteries and Divine guest'. Book I deals with the Revelations of Divine Being—'What and where is God, etc? God is above all, Love for Davis as well as the great founders of all important religions—a Principle by which all things are filled with life, and made to evolve unto beauty and perfection. Apparently absorbed in the immensity of this conception, Davis seems to feel the Personality of God dissolving in his *Chittakasa* (mind-space), but, as the Editor has suggested, to Davis, the Divine Being is still Purusha, as consciousness can never be divorced from Personality. On the bosom of such a Purusha Who is his Immortal Friend, encircling our souls in arms of everlasting love Davis rests secure with a Faith that nothing can shake. In his testimony, God the Soul of the Universe lives through all things as the central spring of all action and vitality. Book II deals with the 'Principles of Nature'. Here it may be pointed out that the seership of Davis was not competent to grapple with all problems under this headline, for instance with those of 'intelligible speech in its origin, etc.' Book III contains the 'Revelations of Mind and Soul' being extracts of a treatise of Davis called the 'Principles of Nature'. [Part I]. Book IV treats 'of Death and the After-life'. 'When a man dies to the external world, he becomes alive very soon to the world that is within'. Book V refers to Religion and Theology—the History and philosophy of Evil, its cure, etc. Book VI speaks of the Harmonial Life and its revelations. Book VII deals with 'Health and Disease' from the viewpoint of Harmonial Philosophy. Davis rightly postulates that physical health is the first

condition for the attainment of the chief end of man. Such health consists in [1] symmetry of development, [2] energy of will, [3] harmony of function and [4] bodily purity and can be acquired by [1] inheriting a sound constitution which is the birthright of every child; [2] observing the law of moderation in regard to food, drink, etc. and the law of Nature in regard to living, sleeping, working, etc., [3] giving free play and equal exercise to the system, by exerting the will-power to keep the passions in subjection. The system is perfectly periodical during all the life of health; there being regular hours for sleeping, waking, working, eating, resting, etc. All goes on automatically; neither in rest nor working does thought dwell upon the body. The philosophy of sleep implies that on retiring at night it is of utmost importance to be at peace with oneself and the world. The power of Will should be developed practically from birth and directed through right channels. The spiritual man is always 'cheerful, joyful, exceeding glad' and has that form of Wisdom which we may call Harmony. He also knows the value of Pranayama [page 372] accompanied by a strong exercise of the will to be healthy—to be practised thrice a day nearly two hours after meals, especially with the help of a sympathetic Guru at the beginning. Book VIII concludes the work under review with the summary of the collated views of Davis on the 'Philosophy of Spiritual intercourse'. The Editor has also contributed an interesting preface, a biographical introduction being episodes in the life of Davis, valuable notes here and there, also bibliography of the writings of the inspired man. We recommend this carefully edited work to all 'spiritualistic' seekers after Divine Wisdom.

SPIRITUAL SCIENCE: The Universal Religion. By Alfred A. Wright. Published by the Author, 146, Central Park West, New York.

In this book the author, who is 'a student of the occult,' has striven to give his fellow-students some helpful hints for psychic culture. He has gathered his Materials generally from his own experiences in the enchanted field. 'Almost every home' says the author, 'can have its own communications, if it wishes and if it will observe and faithfully attend to the rules set down'. Let us quote a few of these rules which may serve as illustrations. 'Invite three or four of your friends to your home at a certain time, twice a week. Sit for three-quarters of an hour quietly and reverently ask your spirit friends to manifest in some way'. The spirits might manifest their presence in

the form of rappings, etc. '*Spirit Photography*.—Those who own cameras should examine all pictures closely as spirit faces may be recognised in snapshots, and as one may be a medium'. Chapter II Clairvoyance and Clairaudience are also phases of mediumship, as also automatic writing (Ch. V). Materialisation is another phase which is perhaps the most wonderful. And Psychometry is yet another (Ch. XII). The book contains 12 chapters dealing with 'Spiritual Science' supplemented by a somewhat queer drama in 3 Acts, called the 'Mystic Science'. To those interested in such subjects, the book would, we think, very likely appeal

MOUNTAIN MEDITATIONS: And Some Subjects of the Day and the War.

By L. LIND-AF-HAGEBY. London: George Allen and Unwin Ltd.,
Ruskin House, 13, Museum Street, W. C. 1. Price 4 Sh.

This is a series of meditative essays which are charming partly on account of their matter and manner and partly on account of their variety. Though the author's style is somewhat academic especially as judged from her leading essay, though her outlook may appear to be somewhat limited in the view of certain critics, we are happy to note that, on the whole, she writes magnificently, her free thoughts expressed with almost refreshing candour and courage and her language frequently lighted up by genuine wholesome humour. From the first of the series of her meditations sheverily bubbles up like a fresh mountain-spring—which seems to be a miracle in these hard materialistic times. The second meditation called 'Borderland' should naturally be thought-provoking for those of us who are living directly or indirectly under the shadow of a great world-calamity. Her essay on 'Reformers' deserves to be meditated on by some of our spiritual and social reformers, and though they may abuse her as a 'crank' they may find her to their cost 'crankling' at some of their own 'blandishments' which they would call 'Reform'. 'Nationality' is indeed a suggestive study in Nationalism. Some of her views enunciated therein deserve, in our opinion, to be compared with those of Rabindra Nath Tagore himself, as expressed in his book on 'Nationality'. In her concluding piece of meditation, 'Religion in Transition', the author appears to have successfully climbed the Alpine Peaks of thought in spirit and in truth and impartially examines the problem of Religion in the light thrown on it by the present situation of civilised humanity. We would very much like to have such publications as this increased in the field of the Occult Literature.



THE KALPAKA

An Indian Psychic Review

Published Monthly

Dr T. R. SANJIVI,

EDITOR

Consciousness

In the divinely simple statement of living truth:—

'In truth alone is life

In life is the essence of Truth'—

rests the principle of a Universal force which is the foundation of all consciousness.

Man is not a creature of circumstance. He may not perceive the quality of the life force he expresses, but when consciousness awakens in him he becomes aware of the relation that exists between him and the Infinite Intelligence.

Now he begins to realise the divine essence within and knows that he is immortal because of a mighty spiritual principle which is the life substance itself.

It is with the realisation of immortality in spirit and in truth that you can consciously live the life Divine where there is absolutely no room for fear or despair. Affirm every morning: 'I am a Spirit, free and eternal, even as the Supreme Spirit within my heart is free and eternal.' Yes, you are part of the Life Eternal which pervades the whole Universe. Remember always that you are an integral portion of the Divine Truth. It is this consciousness, made more and more real by sadhana, that constitutes the foundation of all your progress in psychic and spiritual planes of existence.

Strange Psychic Experiences—I

SANT SAMPURAN SINGH, F. L. L. C., M. Sc. O.

Pearls were scattered on the road :
A blind man came that way and saw them not !
Without the light of the Lord of the world
Everybody like the blind man passeth the pearls by '.

— *The Holy Granth.*

Generally most people are materialistic in their tendencies. They know nothing of the spiritual realm lying about them—nothing of the spiritual sun shining on them. With their purblind vision these miserable men are unable to see things—in-themselves, until the Divine Guru applies the collyrium of His precepts to their mind's eye. Knowing this, I propose to open my mental note-book before my brothers, in the belief that there will at least be some of them who may derive help from what I have to say in these pages.

It so happened that once I let my spirit (called 'suh') go to that mystic Centre—its own native land—which is explained thus by our Great Guru,—'God constructed an inaccessible fortress for His residence, which he illumined with His Light. The lightning playeth and pleasure reigneth where the youthful Lord God reposeth. If the soul love God's name, man shall be released from age and death and his doubts shall flee away'.

Passing through the lower planes, all on a sudden I found myself before the gate of the Fort, but at first found no way in. In my vision I pressed a glittering button on the wall, and lo! an egg-shaped door opened spontaneously. A golden lamp resembling our sun lighted up the place, spreading its rays all around. I walked in and intended proceeding along the left side. Meanwhile, I noticed a curious stream which warned a traveller like me against proceeding further. I stood there and waited until a circular golden vessel on the water came floating towards me. In the middle of it I noticed a dark point which seemed to be soaked in oil. Out of it came forth a steady smokeless blazing light. The light seemed to invite me, as it were, to get into the strange vessel. Accordingly, I jumped in and sat still by that light which was devoid of heat. Thus crossing the stream, I reached the other side. It was twilight darkening into the gloom of night. The boat disappeared. I was alone

and helpless. Just then a star twinkled in the sky which enabled me to look at an inner closed door on the back wall of the fort. On the upper part of this door were some legible inscriptions which, however, I essayed in vain to make out, over and over again.

I laid myself down by that door and remained quiet until, at last, I heard a tumultuous voice which seemed to reveal the truth of what Guru Nanak has expressed in the following.—

'Where thou, O Lord, art, what fear is there?
whom shall I praise but thee?

Where I have only thee I have everything;
there is none but thee.

O Father, I have seen that the world is poison.
Preserve me, O Lord of the earth;

Thy name is my support.
Thou knowest the whole state of my mind;
to whom shall I go to tell it?

Without the Name the whole world hath gone mad;
When it obtaineth the name it becometh sane.

What shall I say? to whom shall I tell my condition?
What I want to say must be told to the Lord.

What thou hast done prevaileth; ever and ever
my hope is in thee.

If thou grant greatness, it is to thine own greatness,
let me everywhere meditate on Thee

O God, Thou art ever the giver of happiness to Nanak;
Thy name alone is my strength'

Startled by the voice I opened my eyes and saw the same lines inscribed there. I shook off all faint-heartedness and, raising my eyes to Heaven, thanked God with all my heart. It was just day-break, and the morning breeze was blowing. A yellowish light issuing directly from the sun, as it were, bathed me. At that time, some spirits, in form like human beings, passed before me in a crowd silently. However, as I fixed my gaze upon them, they all disappeared. At once, my soul appearing to be absolutely light, I began to fly over heavenly 'spheres-inward' and to enjoy the brightness thereof. Thence my gaze suddenly fell upon a mill-like machine, its handle projected a little, lying hidden in a narrow space of the fortwall. No sooner was it pressed and made to revolve than some door opened and I stepped in. Inside was golden

shadow, as it were, lined with water. A tree, tall and spreading, stood by, splendidly blazing. Opposite the tree shone the sun within a small disc—projected as it were, from its central point. This seemed to suggest a cycle of time. On the trunk of the tree, nearly a line and a half of words were found engraven in golden letters which read like the well-known words of Kabir.—

'There is one tree, it hath endless branches and shoots; its blossoms and leaves are filled with nectar.

This world is a garden of ambrosia,

God who is perfect hath created it.

The few holy men in whose hearts the light of God shineth,

Know the story of my beloved sovereign God.

One humble-bee intoxicated with the juice of the flowers hath fixed his mind within the twelve petals of the lotus of the heart;

He then raising his breath to the lotus of sixteen petals, in his brain gaineth the ecstatic fruit thereof.

Another tree was produced in the silent vacuum; it dried up the waters of the earth;

Saith Kabir, I am a servant of those who have seen that tree.'

On reading these, I stepped forward and towards the sun, when on a steep silvery hill a magnificent building was seen. At the door of the building was a coral tree, on the top of which the noonday sun was casting its rays. I sat down under the tree on clean and soft place. There I felt that the pupils of my eyes were drawn to the 'place of individuality' unintentionally and my soul commenced to ascend so high as if it were going to rend the sky above. Then the brain-circle seemed to become so vast that all the heavenly spheres (believed generally to be seven in number) could come within its circumference. I was rising upward and onward tirelessly while the auspicious moon (second day's) looked like Siva gazing with his third eye [Grace] upon my spiritual ascension. On such a heavenly trip wore away my whole night of contemplation. The day dawned and my sight turned to the world outside, away from these strange scenes, but only for a short while.

With vivid recollections of the above visions and the ecstatic state induced by them, I sat down again in a Yogic posture when a 'divine *joti*'—in the fulness of its splendour—flashed, as it were, in my forehead. This made me supremely happy and in a moment I saw surrounding the '*joti*' an assembly of persons—who were not of this earth,

—singing a few celestial songs in praise of the Almighty. Among them was distributed 'Karali Prasad' [a kind of sweet-meat prepared preferably in the Sikh Assemblies]—symbolising, shall we say, the free flowing favour of the Light Divine. As I freely shared it with them, I found myself on the threshold of further progressive Realisation. It began with the visioned rising of a magnificent sun its golden rays spreading everywhere. It is through such a mystic sun-mirror that the seer sees the things of the spirit, invisible to the eye of the sense-man. And it was with the aid of the same that I was privileged to glimpse 'that one', knowing Whom I became one with Him in consciousness. Thus absorbed, I felt myself overpowered by a trance-like condition—a condition which verily seemed to be the heart-centre of perfect peace.

Sir Rabindranath Tagore

Thou trumpet-voice of Ind,
Thou prophet of the Perfect life,
Thou poet of the beautiful in th' world,
Thou singer of the glories of our life.

Thou master mind to make
The world anew with all its joys
And woes, thou, finder of Beauty in things
Common, divinely hast created joys.

Thou whose miracle touch
Has linked the pure saint and this earth,
Thou brave soul India's rights defending well,
Thou noble pioneer of her rebirth,

O great bard of the East,
I pay my humble homage now,
O, thou that hast revealed the radiant soul
Of Orient to Occident I bow.

T. P. P.

Kama Loka

BY BUDDHI CHAKKHU DAPPANA

The attempt to write on Kamaloka is not one which has any charms about it for the writer as that would not make him a truth-speaking person in the eyes of the people. Again it has no charms to the writer as the public adherence to such writings may be sought after in vain. Did the writer see what he is writing about? Or, was he conscious of it in any other way or ways? These are the likely unpleasant questions which he would be asked to answer.

Cast in these unpleasant surroundings, it is impossible for him to write on a subject of this kind without a feeling of trepidation. However, he has the support of a few who have experience of such phenomena, and that is his only consolation and excuse in venturing to write on this subject. Where is Kamaloka? Is it anywhere near this earth? How large is it? What is the population of it? Who are the people inhabiting it? What language do they talk? Whether it is a democracy or a limited monarchy? These amongst many more uncomfortable questions, will be put to him by the enquiring reader.

Man is not satisfied unless these questions are answered, but you must remember all these questions come from the material plane called the earth. Man sees many things on earth and therefore, he questions whether all other worlds are the same. What he sees he thinks to be material. Now, if he thinks that the earth on which he lives is permanent and unchangeable, the house in which he lives will stand to eternity, the life he lives is eternal and immutable, I would say that Kamaloka is not a world like the earth. If he admits that everything on earth is subject to change, that the life of man is not today what it was yesterday, and that everything on earth, whether organic or inorganic is stamped with the law of impermanence and decay, I would say that Kamaloka is a world like the earth. If this view is taken and recognised as true that the earth on which man lives and moves and every other thing on it are only phenomena, so that the earth on which man lives is a phenomenon, Kama Loka, because in trying to do so, you will be trying to understand a phenomenon. Now you see that you may know a thing to exist by seeing it, feeling it, tasting it and hearing it. You can also know the existence of a thing without the contact of your senses with the object. In both cases your knowledge of the existence of a thing comes to you through

your consciousness, so that it is not the sight, nor the feeling, nor the tasting, nor the sound which gives you the idea of an existence of an object but your consciousness. Kama Loka consciousness therefore gives you the idea of the existence of Kama Loka as the world Consciousness gives you the idea of the existence of the world.

Now, it will make matters clear a bit if you follow the same train of thought in understanding the existence of Kama Loka. Where is this Kama Loka? It is in this world. What is its extent? It is co-extensive with this world, like water held up in a sponge. The beings inhabiting it, too, are phenomena as people on this earth. Houses they have none as they are protected in that Loka by the etheric arch. Their bodies are etheric which contracts and expands. They can materialise, though without a material body which is also a phenomena. Kama is the reigning sovereign, and the law of the Loka is the Law of Kama. These are the leading features of Kama Loka.

Now, there is another feature in Kama Loka which is not to be found in this world and, that is, the beings there have no money, no desire for gain or fame or ambition. Money has no value there but merit. No man can enter Kamaloka unless he shows merit which is his only claim for his admittance there. These beings are of variegated colours, as colours are the designations of different merits. If a being cannot shew a colour which is recognised as a merit, he can have no admittance there. Strict laws prevail there which are administered with equal strictures. Religion of Kama Loka is the universal Dharma. All are of one religion. There are no different religions as in this world. Seven rounds of the etheric current which pass through the loka make the beings there electrified with wisdom in different channels of thought, in arts, literature and science, philosophy, etc. Each being whose bent of mind lies in a particular direction imbibes knowledge in that line and radiates vibrations for the use of man in this world. Those vibrations are caught by the people here inclined towards the same line of thought and hence we find here philosophers, scientists, research workers, poets, musicians, artists, etc. In higher lokas such as Rupa and Arupa there are higher vibrations radiating to the good of man on earth. These vibrations are absorbed in space as there are only a few men on earth who can receive such vibrations by reason of their merits in a past birth. That accounts for the small number of men of genius in the world in every department of life. Now, Kama Loka is manifestly deficient in having intellects of a very high order. The vistas of intelligence pro-

ceeding from this plane are impressed with the desires which are common in man as the beings there are not very superior to man in intellect. The marked difference between beings in Kama Loka and man on earth is that Kama Loka beings are inherently absorbed in meditation but the man on earth is not. Their mode of life is totally different from man who has multifarious duties to attend to by way of accumulating wealth, protecting their families and keeping up their position. There are no such duties there to fulfil, no position to keep and no fame or reputation to maintain. Every being is of the same level and those who accumulate more merits are regarded as superior beings entitled to higher birth in the higher Lokas. The teaching of Dharma is by means of vibrations from higher planes. As the sorrow is felt in a very small degree in the Kama Loka, Dharma teachings are not appreciated to the fullest extent. In this respect, man on earth has a better chance to attain Nibbana as there is more sorrow on earth. However, beings in Kama Loka are in no means deficient in understanding Dharma, but the effect of Dharma is not quite practically felt owing to the existence of less sorrow there. Traditions of Kama Loka are full of interest as they carry your mind to the heights of pleasure which have no parallel in this world. Those pleasures are invariably on the side of Loukika. There is hardly any effort on the part of the beings there to develop their minds on the side of Lokotra. Therefore, it can be safely said that man on earth has before him greater possibilities of a life on the side of Lokotra. Immense is the joy when these beings assemble to sing the anthem of victory over the pains and sorrows of this world and the enjoyment of pleasures in the Kama Loka. They clap hands, they dance to the sound of music which proceeds from the vibratory currents of ether. No being will ever consent to come down from Kama Loka to earth. There, moonlight dances are superb when throngs of beings of different colours move in all directions with light steps. The celestial glory of Kama Loka is nowhere to be found in this world. There is absolute unity and amity among beings in Kama Loka. No class or caste distinction separates them. Round the theatre of Kama Loka amusements, the Gods of the Loka enthroned in their majesty, surrounded by their attendants look on with silence the spectacle which affords them great pleasure and joy. Numbers of those who are less inclined to pleasure pass their time in Dhyana meditation to acquire mystic knowledge which is not common amongst the majority of other beings inhabiting Kama Loka. This

knowledge is of a varied nature such as numbering the mind atoms, calculating the elongation of matter by the contact of ether, numerical statistics of the world phenomena affected by the planets, the gradation of the forces and their effect on the Universe, philosophic studies of a very subtle nature relating to life and the phenomena of lights and sounds, etc. These studies are carried on scientific lines and in very rare instances, they are handed down to this world. All new inventions and discoveries are due to those sources. Perhaps, it may be doubted whether I am relating merely fairy tales, but if you only pause and think for a minute you will find how few in this world are gifted with the power of invention and discovery. That must surely impress you with the truth of this suggestion. The ascent of man to Kama Loka is by the process of rebirth. The immediate results of the actions of man deputed in space are drawn into this Loka and by the force of such actions, matter in space called ether is gathered and the being is formed in Kama Loka. This being is the result of his Karma. The nameless being so formed is not the man whose actions are responsible for its formation, nor anybody else. The theory is very clear as the action ~~which~~ is the result of thought may be that of the man or one foreign to him, so the new being that is formed by a man's karma may be either superior or inferior to him both physically and intellectually. Those distinguished men who live in Kama Loka may, therefore, be the results of actions of men much inferior to the new being. One single action may qualify a man to Kama Loka and this action need not be of an intellectual nature provided it is clothed with a merit required by this Loka. Haphazard merits come in man's way which qualify him to Kama Loka whilst his most strenuous efforts may not entitle him to admittance to this Loka. Parasamitra the greatest Yogi who inhabits Kama Loka was a man of very ordinary merit; but his only one merit which carried him there was his almsgiving to the needy. Gomamahanama was another mendicant of great repute in Kama Loka who gained admittance there by his pursuits of love and benevolence towards mankind. Both these men were not intellectual in any way in their career on earth, but they are the most intellectual beings inhabiting the Kama Loka to day. Sarpayushiti was a man who was a great pundit, but in Kama Loka he met with great disappointment. He is only a silly being with no intelligence about him. It must, therefore, be borne in mind that the man who is reborn may either be superior or

inferior to him in this or other worlds. Neither intellect nor wealth gives man a good rebirth but his merit.

Now, in Kamaloka the trumpet of liberation of pain is not sounded to be heard by all as there are many in it who are still in the grip of suffering owing to the mistakes they have committed in their present lives. There is no complete cessation of pain in this Loka, but pain is enormously less there than in this world. The etheric body of these beings is a compound of ether and the vapour fumes existing in space. Ether is highly inflammable, but its inflammability is kept down by the vapour fumes. These are the materials that a man gathers by his Karma from a body there. Etheric body wears the cloudy aspect of a distant shadow. Man cannot see etheric bodies except in very rare cases. Etheric bodies are enthroned in etheric sense. Man, on that account, disbelieves in etheric bodies. So far as this world goes man's wisdom is of etheric formation. The antecedent material which forms his body is gathered from worldly matter. This is the difference between etheric and material bodies. One is liable to expansion and contraction, the other is not. As the phenomena of etheric bodies are not familiar to man it is a matter of great surprise to him either to see or hear of the existence of etheric bodies. Now in the Kama Loka the vigour of youth is retained to a greater number of years than in this world.

The length of life is much greater than here. The particles of life atoms in Kama Loka are the etheric cells which envelop the bodies with an outer coating of vapour fumes. The Kama Loka beings are as a rule of a handsome physique and developed muscular power. Sentient life is more diffused in Kama Loka than in this world. Peripatetic experiences are felt more keenly in Kama Loka than in this world. The exigence of circumstance invests the beings in Kama Loka with a swift movement equal to the *alaki* of birds. Mainly these beings partake of the celerity of birds in moving from place to place. But the mystery in their life is that they are able to fly from one place to another without an effort in arranging their limbs as man. Their expeditious movements are due to their etheric bodies and living in etheric surroundings.

Notwithstanding the disbelief of man in anything which he cannot clearly see and understand there exist different forms of life unknown to him and he will not know them until he curbs his *avijja*.

The Coming of the Lord

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

Our Blessed Lord while on earth said that, 'When the fig-tree putteth forth her leaves, ye know that summer is nigh'. This certainly symbolizes the restoration of the Jewish nation, which now seems more imminent than it has ever been since the Dispersion. For the fig-tree is always used in Scripture as a type of Judah, as the vine is of Israel. And as we see the British and the Russian forces already in the Holy Land, there is great hope of its deliverance from that abomination of desolation, called the Ottoman Empire which represents the power which has been treading down Jerusalem for so many centuries, whose occupation of the Holy Land should cease when the times of the Gentiles are fulfilled. Now these times are the Seven Times* which began with the first year of the reign of Nebuchadnezzar,

THE HEAD OF GOLD

viz, B. C. 604 and ends in 1917 A. D.†

When we see these things begin to come to pass, we are to 'look up for our redemption draweth nigh'. For the time is at hand when 'the kingdoms of this world, shall become the kingdom of our Lord and of his Christ.'

We are continually exhorted to be ready for his coming. 'Be ye also ready'. 'Watch therefore and pray always that ye may be counted worthy to escape those things which are coming to pass and to stand before the Son of Man'. The things which are coming are more terrible than anything that has yet happened to this sin-stricken earth. It is quite evident that the majority of earth's inhabitants will be subject to the terrors of

THE GREAT TRIBULATION,

for it is represented as coming upon all those who dwell upon the face of the inhabited earth, except those who shall be 'accounted worthy to escape'.

To the Church of Philadelphia, or Brotherly Love, the Holy One has promised, 'Because thou didst keep the word of my patience, I also will keep thee

* 7 x 360 = 2520 years. † This result is obtained by subtracting the B. C. years from 2520 and adding 1 according to rule.

OUT OF THE HOUR OF TRIAL.

which is about to be coming upon the whole of the inhabited earth.* 'Behold I come quickly; hold fast that which thou hast, that no one take thy crown.' So there is clearly the possibility of losing the crown which should be ours at his coming. The apostle Paul speaks of this crown as that which 'the Lord, the righteous judge, shall give me at that day, and not to me only but also to all those who have loved his appearing [epiphany or forthcoming].† All this points to the danger of not being ready for his manifestation; of being like the foolish virgins, who had no oil in their vessels with their lamps; and while they are going away to buy.

THE DOOR IS SHUT

and tho they are virgins, and are now provided with oil in their vessels, yet the time for their reception is past, and they are no longer recognized by the Bridegroom who answers their knocking with the terrible message: 'I know you not.' Again in Revelation xii. a similar truth is taught, for the Manchild is said to be

CAUGHT UP TO GOD AND TO HIS THRONE

while the Woman flees into the wilderness to a place prepared of God, but

THE REST OF HER SEED

is exposed to the fury of the Dragon, and are apparently those saints against whom the Beast makes war and prevails against them. Many of them are killed with the sword,

BI-HEADED FOR THE WITNESS OF JESUS

and none are allowed to buy or sell who have not sworn allegiance to Antichrist and received his mark. What manner of persons ought we to be therefore in all holy living and godliness, looking forward and hastening unto the Day of God, waiting for God's Son from heaven, who shall change these bodies of our humiliation into the likeness of his glorious body. 'Every one,' says John, 'who has this hope set on him, purifies himself even as he is pure. Now, therefore, little children, abide in him that you may not be shamed away from him at his appearing, but be found of him without spot and blameless.'

* Apoc. iii, 10, 11.

† II Tim. iv. 8.

Death

By C. A. PEREIRA.

Death as understood in the ordinary sense is the end of life. In a philosophical sense it is only a change of the component parts of man. A rope has a beginning and an end; but when it is once made you cannot say which is the end. So it is with the life of man.

You cannot say which is his beginning. His birth is the beginning in the ordinary sense. In the philosophical sense it is his death. If death is a change, and if that change is birth, then death is the beginning of your life. Death gives birth. There cannot be birth if there is no death. No death can occur without giving rise to birth except the state of Nirvana. Now what you approach with much fear and trembling called, 'Death' should be welcomed by you, as it gives rise to your birth which you welcome most in the world. People look upon a death with horror as they think it is the end of life. They dread a state in which there is an end to life. They welcome rebirth. They know the suffering in birth, but do not know the bliss in a state in which there is no rebirth. Seers do not fear death, as they know it is not the end of life. Initiates to 'Nirvana' do not fear death as they know the blissful state of Nirvana free from rebirth. There is fear of death is open before you every moment of your life. There is fear in you to face death as your ignorance is too great on account of your desires which bind you to this world. Desire begets ignorance, ignorance, begets fear. If the laws of nature are properly understood by you, you will no longer fear death.

In what sense can death be a terror to you? It can be a terror to you only in one sense. If you disregard the laws of nature and lead a sinful life death is a terror to life. Undoubtedly it is so, but not otherwise. An honest man could look at the whole world in the face, but the world is a terror to a dishonest man, because he cannot resist the results of his actions in this world, or in other worlds. Hence the fear of death, is afraid of a life in a world of suffering. If he is conscious that his future will be one of greater happiness he will have no such fear. Therefore it is that seers and initiates to Nirvana do not fear death. If he cannot have this consciousness it is his own fault. If he does not try to qualify himself for a better life, and feel conscious that he is qualified for such a life he can never face death without fear.

Now you must try to understand how a man dies. Life in man is a mere automatic mechanism as an engine, but an intelligent conscious phenomenon of nature which is worked by the laws of nature. Intelligent elements in the universe confer on him the manifestation of a life. This manifestation of life is the making of his Karma. This life is subject to change like all other things in the world. The non-existence of a phenomenon called life will make the world a wilderness. The grandest phenomenon of the world is life. It is a phenomenon which is at once noble and inspiring as all the activities in the world are due to life. Nothing can carry so much importance in the world for good or bad as life. On life hangs everything which has any bearing on the concerns of the world. Separate life from the world; what interest can there be in it which redounds to the benefit of man, on the Universe? There is no unity of forces if they are to remain independent of each other. Therefore it is that all forces in the Universe are working in harmony and if man violates any of them he runs outside its groove and gets himself stranded as the derailment of a train when it runs outside the lines.

Now, it must be borne in mind that life is governed by the law of decay and impermanence. Life is decaying every moment as all other phenomena in the world. Decay and impermanence are the progress of the world. This is the law of advancement and uplifting of life. When an old house falls, a new structure is erected. When an old state of things is found undesirable, a new state of things is substituted. In everything you see in the world you will find that decay is progress. Life marks time with this phenomena and works in unison with them.

Decay alone is not the stepping stone of progress unless it is allied to experience. If a certain state of things is permanent there is no room for progress. Wisdom of men is the experience of ages. One state of things must perish for another state of things to exist. Therefore there is a change called Death in the world for its progress. What has been the manifestation of ignorance in former ages has now become a manifestation of wisdom. This is the result of experience.

The decadence of one school of philosophy is the revival of another, as the death of one thought is the birth of the other. Death is too awful a name to signify the change of man. If people are trained to name death as the ultimate change then there will be less fear felt by them at the occurrence. Even that cannot eradicate the fear from the

human mind as the man is altogether taken away by death. You do not see him in flesh and blood moving in the world and conversing with you. You bury him and he is no more heard of.

A living being turned to a corpse! Awful thing!

A child turned to a youngman, a delightful change!

A young man turned to an old man; a most sad thing!

In each of these cases there was death which you did not observe; you did not realise it as such to cause fear in you. The child dies, the young man is born; the young man dies, the old man is born. You do not see either the child or the young man dying, and, therefore, you are not afraid of the change, but you have other feelings of joy and sorrow connected with this change namely, the joy of becoming a young man and the sorrow of becoming an old man. The child did not see the new being called the young man before him, and the young man did not see the new being called the old man before him, but the phenomena of youth and old age were experienced by him. It is this experience of being young and old that gives him joy and sorrow, but not fear as there is the phenomenon of life in him. When the ultimate change called death is hovering round him he begins to fear because he longs to know the new being he is going to be.

He is conscious that he is no longer to be either young or old in this world; but he is not conscious what his next becoming will be. An *arohat* does not fear death because he knows his future as he knew his past. Man's fear is his ignorance. He does not know what there is in him capable of development. He goes in the dark and does not know where he is going. He has no destination. He is a mere wanderer in the world. A forlorn ship-wrecked sailor begging for food from door to door! He knows the price of mutton and beef and other necessities of life. He counts his money carefully and banks it or invests it in safe securities. With what care and caution he manages his material concerns of life! If half the care is taken by him to find out whether he simply remains here and dies, or whether he has a future before him for which he has to get ready he will not find himself in this predicament. Try to find out what that future is. You can easily find it out if you spend some time over it. Many have found it and it is not difficult for you to find it if you care to do so. It would be of utmost value to you if you do find it, so the time you will spend over it is not to be regretted. It is not to be regretted. It is

worth all your material wealth in this world. You will not give it in exchange for your worldly wealth when you once find it. You will then know that death is only a change and that there is nothing to be dreaded.

Unless you are cut off by a bad karma you can live long. Longevity of life means a paucity of desires. Greater are the desires, shorter is your life. If you desire to satisfy all that which your eyes see and admire your sense of sight will suffer. If you desire to hear all sounds your sense of hearing will suffer. If you desire all eatables and drinkables that come in your way your sense of taste will suffer. If you desire the smell of everything that you imagine to be pleasing your sense of smell will suffer. All your five senses will suffer thereby, and in sympathy with them, your mind. You have no chance to live. You die. It is your desires that kill you, though the Doctor may say that death was the result of consumption, or heart-disease, diabetes or cancer, or rheumatism or a number of other diseases too numerous to mention.

If your desires are less there is less strain in your senses. If you have no desires you have completely subdued your senses, and the longevity of your life is assured. You are very solemn and spiritual before death, but materialistic elsewhere. You think of death only then, and the vanity of worldly things. You are holy and devotional and full of love in church with your usual Sunday attire. You offer flowers in temples with your hearts washed with the scented water of *Mitriya*. Outside the church and temple there is neither love nor *Mitriya* in you. As a professional man you are most grabbing and exacting. As a holy pastor of the church you are sectional, prejudiced, intolerant and self-interested. As a trader you are not an example of integrity. In every walk of life you are a failure on spiritual lines so that when death hovers before you, you look upon it with horror. Surely you cannot look upon it with any other feeling as materialistic tendencies cannot give you the spiritualistic light.

No man, however great he may be in point of wealth or intellect, can be made to look upon death calmly unless he gains an insight into the mysteries of death and knows that *death is only a change*.

STUDENTS' DEPARTMENT

The Law of Attraction

LESSON V

Watch your every thought, with the utmost care. Control your thoughts and also every word. You can if you will. The air is full of currents of drifting thoughts of evil, prejudice, envy, avarice, cruelty, jealousy, hate, malice, revenge, lust, anger, selfishness, and every form of evil and discouraging thoughts. Don't be negative to these thoughts. Guard your **every** thought. Think the **BEST**. Be attractive only to the **BEST** thoughts of good and noble people. If in an unguarded moment, discouraging and such other thoughts enter your mind, counteract them at once by thinking thoughts along the right lines. Send out thoughts of Love, Peace, Harmony, Power, Plenty, Wisdom, Purity and everything that is good.

NEVER for a moment allow a discouraging thought to enter your mind, never say that you are poor and hard run, that you are in a hard row of stumps, that everything goes against you. Don't do it. Talk success, think success, demand it day and night. Get the people to thinking success for you; when you think and talk success, they will begin to do the same thing for you. This will help you. Don't be selfish, that will hold you back.

Send out daily, loving and kind thoughts to all; for we **are**, through our higher self intimately connected and closely related to the entire creation including every human being, and we are also connected with the Universal Creative Law, the Universal Spirit. Its resources and powers are **unlimited** and they are at your command if you will connect yourself with this Universal Creative Law. Strive for the **HIGHEST**. Have the **utmost** confidence in yourself. You can be anything you will to be. **DIG IN**. Never give up. Go in and win.

Stick to one thing, decide just what you want and go after it, and never stop until it's yours. If you desire to purchase a home, or a certain tract of land, automobile, piano, or anything, imagine yourself in actual possession of the thing desired, **WISH** for it thousands of times, with all the force at your command. Hold it as a permanent

mood. Now cast about for ways and means to pay for this land, automobile or, build a home. If in business, your business must increase so as to enable you to do this.

Be willing to work and work hard, mentally, spiritually and physically.

Follow my instructions **strictly**, and you will succeed. I KNOW IT. These instructions you **can** use and put into practice the very moment you read them. I use them daily. They do the work, and don't you doubt it. A change for the better; good results often in a few hours, but do not give up if success does not crown your efforts in a few hours, a week or month. Don't go at it in a half-hearted way and expect big success. Dig in. Get down to business, and mean business, stick to it day and night, weeks and months and longer still if necessary **until** you are a **WINNER**.

When success is coming your way, do not get slack or lazy, but keep up the success vibrations. I will tell you that you can bring anything to pass that you want too, using the proper auto-suggestion and key your vibrations to those of what you want to bring to pass. Have a system, be systematic. Whatever you do, do it well, give it your best thought and attention. If you are digging ditches, dig good ones, practise my lessons and get ready for something higher.

For just as sure as you use the methods I teach you, live them and practice them, good opportunities are going to materialize for you. Perhaps from an un-expected source, but they are coming, **SURE**.

LESSON VI.

Keep all your business, plans, and 'schemes' strictly to yourself. This is very important. Don't tell others your failures, troubles and disappointments. Neither must we gossip or talk about any one, if we can't find something good to say, then keep quiet. But we can send them good thoughts and wish them well. Don't fret nor worry about anything. Don't fear anything, not even a panic. Follow my instructions and a panic will never worry you. You must never expect hard times, sickness, etc., always look on the bright side.

And never make threats or, evil and hard wishes against any one. This is such a common practice among people, even among Occultist and New Thotist that know better, for they have made a study along these lines.

Be kind to one and all. Send out daily kind and living thoughts and good wishes to the whole wide world. Demand with all your mental force that the Great Harmonial Law may reign supreme.

REMEMBER you **must** control your thoughts and words. If you find yourself thinking failure, discouraging or any unprofitable thoughts, stop it at once by thinking thoughts of success, and of the business in hand. In time it will all come easy, and you won't be troubled with these drifting thought currents of unprofitable thoughts.

Keep clean inside and out. Take a bath as often as possible. You should also take an internal bath as necessary. Think pure and wholesome thoughts. Be sure you get all the sleep you need. Have regular hours if possible. Eat pure and wholesome foods. Eat vital and brainy foods. Take care of yourself, and get in the best possible health. Get strong physically, spiritually and mentally. Strive to be a Spiritual and Mental **GIANT**. See no limit and strive for the highest.

I care not where you are nor, who you are, opportunities pass your door every day. Wherever you are there are opportunities. Watch for them. But your foundation must be Principle. Wrong no one in any way. Be strictly honest and truthful. Be just to yourself and you are just to all. Wrong no one knowingly to the value of one penny.

Be a supporter of **PRINCIPLE, JUSTICE and VIRTUE**. Let us live the Twelve Divine Virtues: Justice, Temperance, Prudence, Aspiration, Fortitude, Philanthropy, Patience, Mercy, Hope, Truth, Wisdom and Love.

In these lessons I have given you the Golden Key that will unlock the doors to everything you desire, and close them to all the undesirable things. The methods I teach you are infallible. Study them carefully. It is now up to you. Go in and win, and keep everlastingly at it until you are a **WINNER**. Don't forget **STRIVE FOR THE HIGHEST**.

'Get on the Love Line' and the Sun Will Rise For You Every Morning. May the Divine Law of Love manifest itself abundantly through you is my most earnest and sincere wish for thee.



Periodical Literature

In the September number of the *Vedanta Kesari*, Arthur Avalon continues his interesting 'Study in Mantra Sastra' (The Gross Tattvas and their Lords). In the course of a remarkable exposition of an exceedingly difficult subject from the viewpoint of a truly orthodox sakta, the writer observes with an admirable insight.—'One of the tasks which yet remains to be done is to show the essential similarities of Buddhism and Hinduism instead of dwelling as is usually done on their differences alleged or real. When it is fully realised that Buddhism took its birth in India and the implications necessary therein truer notions will be entertained of it than generally prevails.' After referring to the 'three tattvas' of the Tantras, he speaks of the *Īśatma* which is in all creatures (Jantu) as the basis of their Prana or vital principle and which 'is manifested in individual bodies by inspiration and expiration [shvasa and uchchhvasa]'. The learned writer promises to deal later with the 'Birth of the letters composing Mantras' under the title of 'Varnamala' or Garland of Letters, a subject of supreme importance in both Mantrik and Tantrik works. . . . In his article on the 'Troubles of Psychic Research' in the *Journal of the American Society for Psychical Research*, Mr. James H. Hyslop states that Psychic Research in the West has to run counter to two powerfully established prejudices—[1] Orthodox religious belief and [2] Scientific bigotry about the laws of Nature. He blames, rightly we believe, the spiritualists also to a certain extent for their slowness to making concessions to 'scientific method' as well as to the 'practical work of religion.' 'Another difficulty in the problem' is of course, the ignorance of those who ridicule it without having the slightest conception of the problem before the psychic researcher. Again, the conception of 'spirit' gives as much trouble as anything else. 'With most people it is the contrast between what they think 'spirit' is and what the evidence appears to indicate that makes them revolt against spiritistic claims. But this is due to an entirely superficial knowledge of the problem and the interpretation of the facts. Most people assume that we must choose between the medium and the spirit claiming to communicate when explaining the phenomena. This is an inexcusable illusion. There is at least the influence of two minds to reckon with in the communications and

sometimes half a dozen. Instead of choosing between medium and spirit we have to reckon with both of them and then, in addition, the control and any number of co-operators, as well as would-be intruders; and besides this, all the limitations of the human organism and the conditions which separate a transcendental from the material world. If allowance is made for these complications there will be more tolerance for the facts. But the ignorance on these matters is so monumental and the prejudices of scientific and academic men so strong and intolerant that it is well nigh impossible to dislodge them. But perseverance will accomplish the result and the next generation will reproach the present Philistine for bigotry and ignorance as we now do the mediaeval theologian. Courage in maintaining the truth and contempt for bigotry will win the day'.....*The Occult Review* has a curious article of considerable length on 'India's Magic Weapons' or *Astras*, as they are called in ancient Sanskrit epics and legends. Though the writer begins by observing that the subject deserves more attention than usually given, he betrays strange ignorance of facts which mars the accuracy of a well-written article. We do not know why the writer includes the 'bracelet-of-bones' and 'Waist-chain-of-skullas', attributes of Siva and Kali, in the list of magic weapons. We wonder how magic and mesmerism and electro-biology may be harnessed to such service and how the modern hypnotist who makes his victim believe he freezes and shivers with cold in midsummer 'is launching the 'frost-astra' from his mind at his subject. This cannot be for the simple reason that the hypnotist produces some illusion, or hallucination before the mind's eye of his subject, whereas the *astra* is said to be a real live thing, like our rockets and shells. For a similar reason, we cannot accept Christ's miracles of 'turning water into wine', etc. as instances of some forms of *astra* launched at *water*, etc. Evidently the writer has not studied the original authorities. If so, he will not, we trust for instance, be persuaded into the belief that the 'remarkable Irish mystic' the author of the 'Dream of Ravan' studied the *Ramayana* from original texts'. The writer really goes off at a tangent when he makes the 'angels of death, plague, destruction' etc, bear analogy to the *Astras*, when he speaks of the 'lying *Astra*', 'trembling *Astra*', etc. and when he quotes uncritically and at length the funny story of 'Amuk and Tamuk'.

Reviews

THE SCIENCE OF IMMORTALITY. By D. N. Dunlop. London: THE PATH PUBLISHING CO., Oakley House, Ebbw Vale Str., W. C. I. 46 net.

This book consists of various addresses delivered before some Theosophical Lodges in England and selected and slightly rearranged with a view to indicating the study of the subject of Immortality. Though not a complete systematised scheme of the philosophy of Immortality, the work strives to show how the impermanent senses (*Indriyas*), astral as well as physical, are distinct from the imperishable faculties of the *Manas* by which *Atma* (the real man or spirit) is apprehended and the Life Everlasting attained and lived. In Ch. I the author contemplates the avenues of approach to the study of Divine Wisdom. In the second chapter, the author offers his conceptions of the various root-races, sub-races, etc. of humanity, stating that at a certain point in evolution, it is the business of the mind *per se* to take full responsibility for the evolution of form, working toward the final realisation of an hierarchy of self-conscious, immortal beings. Mr. Dunlop, in the next chapter (Senses and Mind), tells us how to develop the faculties of the *Manas* so that there may be no fear or trouble in the astral world when we leave the *sthoola sarira*. In 'Individuality and Personality' he discusses the meanings of those terms. The chapters on 'Breath and Desire' and on 'Thought' we may recommend especially to those who need instructions on such vital problems. Ch. 9 follows the line of inspiration of Walt Whitman.

WHAT EVERY MAN AND WOMAN SHOULD KNOW ABOUT THE BIBLE By SIDNEY C. TAPP, Ph. B. Published by the Author, Kansas City, Mo. (U. S. A.)

The author seems to throw new light on the Literature of the Bible in his various publications which reveal his conceptions of the Truth of the Bible. He points out that 'our insane asylums, hospitals, are everywhere filled with the diseased and insane as the result of sin, which is lust (Kama)', and that 'the origin of sin, which is termed evil, was sex lust'. The author believes that he has striven in this book to 'bring out the true meaning of the Bible, so that every man and woman may understand it and know how to live so as to preserve mind and body pure'. The book is 'sold only to criminals and social teachers, mature adults and parents'. The author hopes that the reader 'will not let it get into the possession of minors and children',

though it is claimed that works like this, if placed in general circulation, are likely to become the 'basis of education of the human family.'

THE ENCHANTED VALLEY. A Series of Three Sermonettes that Have Helped Me To Understand Life, Death and Destiny. By CHARLES H. CONNER. Published by the author, 1016, S. Cleveland Ave., Philadelphia. (U. S. A.)

This is a daintily little volume containing a series of three sermonettes on Life, Death and Destiny. These sermonettes must have been the result of years of study and meditation, 'backed by faith in the willingness of Divinity to illuminate that mind which will assume a state of receptivity'. The allegory of the Enchanted Valley is peculiarly fascinating and deserves to be read and re-read, meditated upon and inwardly digested. The second sermonette is an interpretation of the self-surrender and sacrifice of the Great Christian Teacher. The last, but by no means the least, of these sermonettes sums up the religion of Christ from the viewpoint of a liberal-minded Christian New Thoughtist.

PATH OF UNFOLDMENT. Twenty Lessons on Science of Being. By MATTHEWS DAWSON, 33d and Western Avenue, Washington, D. C. (U. S. A.) Price \$ 1.00.

This is a series of lessons on the Science of Being. Lessons I and II exhort us to live in conscious Union with God, and to make or find all things possible by doing our part bravely, wisely and confidently. Lesson III—VIII teach us how to attract good things, especially, by thought control, by the affirmation of Divine Power, by our correct attitude towards life, by the purification of the sub-conscious, etc. Enter the silence at least for a few minutes daily and find refuge and guidance there at the Feet of the Inner Master Eternal. Walk by faith and praise God from whom all blessings flow and all reality proceeds. This is the sum and substance of Lessons IX to XVIII. Lesson XVIII teaches the much-needed lesson that the body is of God Divine—god—substance—the expression of the spirit within us—every cell being alive with God-intelligence. This body which is God's holy temple should be properly used, controlled and perfected. Lesson XX concludes with the observation that 'through the Power of God in me (sakti), I am a mighty magnet for all Good—for health, joy and success, for Peace, Love and Harmony'.

THE LAW OF SUCCESS. Twenty Lessons on Science of Success. By MATTHEWS DAWSON, 33d and Western Avenue, Washington, D. C. (U. S. A.) Price \$ 1.00.

This is another series of useful lessons on success. Lessons I and II explain the Law of Success. Now or never (Lesson VI). Still we

should remember that every day is a day of opportunity (IV). Put yourself in your work, filling it to the brim so that something of yourself runs over (VIII). Lesson XI (Talking to God) is nothing but a reproduction of the Lesson XI in 'The Path of Unfoldment'. Lessons XVII and XVI refer to the importance of controlling speech and thought. Lesson XX teaches that nothing is impossible to spirit. Such lessons as these are, we trust, useful to beginners.

THE MYSTICISM OF THE MASS. By Charles Hampton. Published by EOTERIC CHRISTIANITY Magazine, 411 New York Bldg., Seattle, Wash., U. S. A.

This is a mystical interpretation of the Ceremonies of the Mass which is claimed by our author to be a well-proportioned synopsis of the life history of Jesus, embodying also the story of evolution, cosmic and spiritual.

FAMOUS PROPHECIES. By William A. Redding. Published by EARN-EST LOOMIS, Peekskill-on-Hudson, N. Y. Price 25 cents.

The author claims to have foretold the world-war, the recovery of Jerusalem by the British, the Anglo Saxon alliance, etc. He also claims that about two-thirds of all the people of the world will be swept away before the cataclysm will have spent its force.

DREAMS: What They Are And What They Mean. By J. W. Wickwar. London. Published by the Author at 21, Bedford Square, London, W. And A. & P. Denny, 147, Strand, W. C.

Scientists and medical men have always thought that the fascinating subject of dreams is really difficult of solution. It has been contended that dreams have contributed towards the origins of religious beliefs and that at various phases or stages of human evolution, they have played a conspicuous part in the history of individuals and nations. From a study of all the sacred books of all the religionists it would appear that God or gods, not infrequently, made known their thoughts, laws and decisions to their devotees, mainly, in dreams. Well has Shakespeare said that 'We are such stuff as dreams are made on' and our Vedantists and others aver that our life especially, as we know it here, is but an empty dream, round with a sleep. Dreamers interested in the subject will find this little book of great service.

MORE THAN THIS WORLD DREAMS OF. By Coulson Kernahan. London. The Religious Tract Society, 4, Poultry Street, E. C.

This little book is an exposition of the truth embodied in the famous lines of Tennyson—'More things are wrought by prayer than this world dreams of'. The author believes that it would be helpful for men and women at the present time. In Ch. II he speaks of our war-time prayer and answers the question 'For what should we pray?' We commend to our readers Ch. V which enunciates the theory that 'it is God who prays'. In the last Chapter the author refers to the prayer that 'we may more greatly love'.

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THE KALPAKA

An Indian Psychic Review

Published Monthly

EDITOR

Dr. T. R. SANJIVI,

The Latent Light Culture

This is the eleventh year of the existence of *the Kalpaka* and the thirteenth since the formation of the Latent Light Culture.

We are proud to see that we count nearly 21,000* adherents within this short time of a decade and more.

Now the War has come to an end and we see a glorious future for our work.

The Lodge established in Ujjain is doing meritorious work and the service rendered to the humanity at large during the present influenza epidemic is invaluable. We are glad to note, that Mr. C. J. Jacobi, Manager, Gwalior Tile Works, Ujjain, C. I. has been elected as the President of the Lodge. Now is the time for the formation of a network of the Lodges throughout, at least India. Though no extraordinary work in research can be expected from such Lodges the members of such can help the suffering humanity by curing the current mysterious ailments. They would not only have the satisfaction of helping their brethren but would also establish the efficacy of mental means in the treatment of diseases.

We take this opportunity to announce the grant of the degree of
D. Sc. O. (Doctor of Sciences Occult) to

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| (1) Mr. V. Seshagri Rao Pant,
Proprietor,
Sitram Vilas Bldgs.,
Nazirpet,
Tenali. | (2) Mr. Durga Shankar Nagar,
Secretary,
Theosophical Society,
Sarafa,
Ujjain, C. I. |
|--|---|

the grant of M. Sc. O. (Master of Sciences Occult) to
Dr. M. Krishniyah, M. B., F. L. L. C.,
Pammal House,
Vepery, Madras.

the grant of B. Sc. O. (Bachelor of Sciences Occult) to

- (1) Mr. M. Ganesh Rao,
Chief Auditor's Office,
Bengal Nagpur Railway, Kidderpore,
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| (2) Mr. Kanti Prasad Varma,
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Saharanpur, U. P. | (3) Mr. Thong Tet Hin,
Anglo-Chinese School,
Tapa. (Perak—F. M. S.) |
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the grant of the Certificate of Proficiency to

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A. P. W. I.
Tharwaddy. (Burma) | (2) Vaidyaratna V. P. Raju,
Ayurvedic Physician,
Guntur. |
| (3) Dr. N. V. Raval I. S. M. D.,
Sub Asst. Surgeon,
Agra Idgah.
(B. B. & C. I. Ry.) | (4) Turlapati Prasad Rao,
Schoolmaster,
'Municipal Girls' School,
Ellore. |

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Colombo. | (6) I. Narayana Rao,
c/o Mr. Ch. L. Narayana Pd.,
Nandigama. |
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the admission to the Membership of the Latent Light Culture.—

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| (1) Mr. C. Vijayaraghavalu
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Strange Psychic Experiences--II

SANT SAMPURAN SINGH

It was the so-called Samadhi—which cannot be described—whether with consciousness (savikalpa) or without consciousness (nirvikalpa): because not a single impression of any kind there was apparent just then.

After sometime, an impression shot forth in the calm mental lake, as to whether the state I was in was Savikalpa or Nirvikalpa avastha (condition) and how it can be kept up. Thereupon I experienced a peculiar tremor across my frame, when there floated before my mind's eye a thought-image of Vishnu, with the moonlight of His divine smile, indicating that He is the Eternal, adorable One, the Protector of the worlds.

I surrendered myself unto Him with all my heart and made my mind completely receptive. Suddenly a lightning flashed which enriched my whole frame with spiritual light, but for a short while. It was like moon-light, though yellowish in colour, changing rapidly into a mirror-like golden sunny form that seemed to encircle bluish grandeur.

Though ever-changing, it appeared never to move at all, however disappearing for ever at last. Afterwards, it looked as though a ruby shone, with its glittering rays, descending, as it were, from the Heavens afar—a ruby unknown to all the jewellers in the world. This recalled the words of Raidas Bhagat:—

'Who but thee, My Jewel, could do such a thing;
Cherisher of the poor, Lord of the earth;
Thou hast put over my head the umbrella of spiritual sovereignty.'

Charmed by the recollections of these words I tried in vain to fathom its utmost beauties. At last I had to exclaim, as our Holy Granth says:—

What is the scale? What the weights? What weighman shall I call for thee?
Who is the guru from whom I should receive instruction and by whom should I appraise thy worth?
O My beloved, I know not thy limit
Thou fillest sea and land, the nether and upper regions; it is Thou Thyself who art contained in everything.
My heart is the scale, My understanding the weight,
Thy service the weighman I employ.
I weigh the Lord in my heart, and thus I fix my attention.
Thou thyself art the tongue of the balance, the weight and the scale; art the weighman;

add to 'Thou Thyself beholdest; Thou Thyself understandest; Thou Thyself art the dealer with thee. ... A blindman, a low-born person, and a stranger come but for a moment, and in a moment depart. ... In such companionship Nanak abideth; how can he, fool that he is, obtain Thee?

A silver umbrella, bedecked with pearls and jewels, unfurled itself over it (the ruby) in regal splendour—which dazzled my eyes and was amazing to other senses.

After all it seemed to issue out of my own vision. Just then a sun began to shine over my head in a semi circular form. Though it was dark inside, the light issuing therefrom was purely white. It set in a few moments, but in its place, a star-like Venus twinkled in the Heavens.

In the meantime, a plot of green grass appeared in my vision. Two human beings in English costume were standing there. ... Again the same golden sun rose and spread its rays all around, bathing me, in and out through all the pores of my physical overcoat. Involuntarily I raised my head when, lo! I saw a glittering crown and lost myself completely in its splendour and glory.

This condition continued for a while and then there was a stir in my brain which seemed to my mind's eye to be in the form of a circle of light, resembling the rising sun. It was perhaps the *Buddhi-Tatva*.

When then above vision disappeared, the sun began to shine in the form of a semi-circle—half under the ground and half over its surface. Its rays burst forth from a mirror-like source, coloured perfectly white. Then a white-complexioned man of medium size, neither fat nor thin, appeared before me with a cap on his head; but after standing for a few minutes awaiting, as it were, the pleasure of listening to me on something, he went his way. In his place, another man presented himself. He was in a similar uniform (a Nanakish). He desired me to say something about my realization and thereupon I gave him a brief account of the facts of my life. Again I was wrapped up in space, which never forsook me during all those experiences. Thus passed some time in an ecstatic visionary state. The noon-day sun scattered its bright beams horizontally all over the place. Obviously it was the noon sun shining in a golden atmosphere. A ...

Afterwards, I felt, as it were, a mental earthquake and was conscious of a stormy whirl-wind about me. But my spirit, steady in the face,

of blue light soared high, and, when it approached the central point of the brain, I became unconscious, as it were, of the higher states or stages of 'consciousness'. This, with a sudden jerk, brought me to my senses. Seeing the road to my further progress blocked up, as I thought, I, like a disappointed traveller, was 'beating my forehead'.

Meanwhile some kind of cloudy smoke began to fill my head. But it was cool and gave me joy. It seemed to be a sort of steam, which, with its full power, was pushing forward as though to transcend and fly over the bounds of the physical system.

Feeling the 'urge' to advance, I looked in surprise, at a theatrical screen before me, which lifting up, revealed a solar orb with several spots on it—a peculiar luminous phenomenon dotted as it were with the feathers of a peacock. This also, disappeared in time, giving place to the noonday sunlight, which my eyes could not endure. This was succeeded by the second day's auspicious moon which lighted up the kingdom of Heaven inward, and showered her cool rays on the mind. This scene also changed soon. The moon having set, some peculiar luminous beings variously coloured manifested themselves and danced a mystic dance. At last a voice like thunder, fell on my ear, and threatened me much. Out of the voice came, one after the other, the words, 'Neti' 'Neti' ('No limit, No limit').

Without heeding these, I tried to divert my attention in some other direction. My mind was then calm and collected. Later on, as a man roused suddenly from slumber may see specks of variously coloured light before him, I saw the 'apparitions' wandering about in chaos. But it was a pleasant experience and did not make me feel uncomfortable. In the meantime, I saw a natural green spot, with a splendid rose in the middle, adding beauty to the scene. It blossomed in the fulness of its grace and splendour and had a special green margin around it. Just at the central point of it, when I began gazing at it, something extraordinary appeared beyond which was seen the same fort referred to at the outset. Entering the magnificent hall, I met two or four celestial beings. One of them presented me a fiery crown which they caused me to put on. They also seated me on 'a great white throne', previously furnished. An initiated individual dwelt there in union with his matter. At that time, a brilliant gold coin was hung on my forehead. Its glory intoxicated me in a spiritual sense.

After half an hour, a heavy darkness was over the whole land. It was, however, lighted up by a sudden blaze and I recovered my senses. Then I saw two human beings in English costume holding something like a fiery plaything known as 'Chakkar' in Punjabi. When it was extinguished, a golden star twinkled, in its place.

Now the walls of the fort melted away. Only the surface of the earth was seen. Only the sun among myriad suns was shining. Neither I was His splendour, and He my outer sheath; or He was my splendour and I His outer disc. One only was seen and no second. Well has John said: 'Him that sat on it (the throne), from whose face the earth and the heaven fled away, and there was found no place for them'.

At the last stage of the spiritual journey, I saw sikh saint who, in the name my divine Guru, induced me to tell the whole story of my realisation. I did so, even as I tell you, my brothers through the *Kalpaka*. Do not laugh at me. But find helpful hints, if you can, for treading the path that leads you to the mysteries of soul-life.

There are, I think, a few persons who understand. There are also many who are, perhaps, curious to know the benefits to be derived as well as the inferences to be drawn. What have you to learn; what to achieve?

Our God-Guru Nanak said:—

Whatever is the macrocosm knowest thou microcosm the same;
To which direction goest (thy mind) keepest on its point in the frame'.

The same thing the Sufis and others have also said. I have striven to express the same in a practical way. People are fond of pleasant things in the world. Curiosity is a strong instinct rooted in their heart of hearts. Such people should remember that energy should be conserved and exercised and not frittered away on useless things. Turn the current inward; its power increases steadily and makes the heart glad and life bright. Be fresh; feel fresh. Thus no failure falls to your lot, and no illness. Be the captain of your will. Success will kiss your feet and you will be the centre of all desired and desirable things in life.

The body you live in is a strong fort—the mansion of the Almighty King. Guru Nanak the chief of the masters taught,—

'I have returned, O my beloved, from searching in every direction; and have found God in my own home.'

God hath made this body as a golden fortress (temple), and my beloved, and He is contained therein.

The Lord God is contained in everything; He becometh manifest by the Guru's instruction.

Darkness is dispelled, and trouble removed when the Guru hath infused the essence of God's nectar to trickle into the mouth.

Wherever I look, there and in every place is the Lord, the Supreme Being.

Saith the slave Nanak, on meeting the true Guru I have found God on returning home.

Forget not the body is the golden temple wherein you should find God and bliss divine. Do not find your happiness in outer things through the nine gates of the system. Those are the gates to the pit (Hell). Turn your attention to the tenth—the gate of knowledge. You find all your wants and desires fulfilled in the Lord of Creation.

Heeding the body of nine apertures, the woman (jiva) went astray;

She shall not obtain the peerless thing—God's name.

Thieves are plundering this nine-gated house;

God's spirit dwelleth in the tenth.

This is the second lesson

The third lesson to be learnt is the importance to be attached to the inner psychic and spiritual experiences, like vision, ecstasy, etc. in preference to worldly scenes and enjoyments.

The fourth lesson is that everything is perishable, i.e., ever changing.

'All worldly shapes shall melt in gloom.

The sun himself must die.

Before this mortal shall assume His immortality'—

Campbell.

Do not attach, hereafter, too much importance to trivial and transitory things.

The splendour is the essence of the whole creation. You contact it only by reaching or realising the heart of things. Remember that I do not mean the splendour of the heavenly bodies, but the splendour of the soul itself which is in you, 'Your own self'. The sun, moon and stars and all other brilliant things borrow their radiance from the Supreme Splendour, and in it they all lose themselves in the end. Leave off your egotism and vain desires. Know your real self and the supreme self within.

'When man becomes selfless, he is his own God then.'

—Guru Nanak

It is the curtain of ignorance that separates you from the Beloved. Verily, you are one with him. Do not discourse on these things before the unbelieving folk. Do not give out the mystic formula 'I am in my innermost essence God; God is the 'I'—'Myself.' Our most popular Guru Nanak warns us as follows.—

'When there was egotism in us
Thou wert not with us; Now that
Thou art with us, there is no egotism.'

If we teach this truth indiscriminately, it may prove harmful to the evil-minded. Besides, it may make ourselves more egotistic and vain, strengthening that which we have been accumulating for countless births. Renounce the self utterly by becoming one with him; be for ever rooted in peace unspeakable.

Practise these principles. Realise the principle of Oneness. Realise the principle of self-reverence. Outer worship is of little use for the aspirant. Such is the beginning of Nirvana or *Jivan Mukti*. At this stage, slavery of all kinds falls off, perchance never to return. The sadhaka becomes a free soul clothed with supreme bliss.

He perceives himself as a master (and not as a slave) in the 'Thri-loka'—in all the three worlds of heaven, earth and nether regions. The sun, moon, stars and planets, his ornaments; all the angels of heaven and spirits his brethren. Relieved from his physical ties and entanglements, he feels he is one with his master divine crowned with Glory and enthroned in Love. There is nothing more to be learnt. God himself becomes the sure guide and never-failing preceptor. To him Conscience becomes the voice of God, his word or action the law in the truest sense. May God—the Sat Guru—bless you!

Note.—In concluding these strange experiences, we wish to observe that some critics may feel tempted to say that they are but trivial and that others may be inclined to believe that such make one a mere visionary. But what may seem trivial to the superficial observer may reveal its tremendous secrets to thinking persons, and what may seem 'other-worldly' can make our life's journey pleasant and romantic. The real mystic is not a mere 'dreamer' but a practical mystic leading the strenuous spiritual life and bravely fighting the battles of life. Always inspired with a divine enthusiasm and rejuvenated with an immortal hope, the truly practical occultist knows that the life we live is real and earnest, and that the 'earth is not its goal'. He lives uplifted for ever in the light of God. —Ed.

The Secret of Karma Yoga

P. S. ACHARYA.

The Sanskrit expression 'Karma Yoga' means the 'science and philosophy of action which is Duty'. The path of Duty is the path to glory as well as the path to *Mukti* or Freedom, thought the ancient Hindu Teachers.

A true Karma-Yogin, according to the Gita, is even superior to *sanyasis* who renounce the world and its duties, to ritualists who devote themselves to the practice of periodical shastric rites and ceremonies and to *Gyanins* who, in the words of Aristotle, lead the life of contemplation. Our ancestors favoured a life of selfless or disinterested service and not a life of mere renunciation or philosophical idleness.

Originally, the Gita was looked upon as a militant gospel of life, destiny and duty, advising the aspirant to be ever fighting for righteousness rather than to be absorbed in the metaphysical contemplation of the Absolute of Brahman. This natural and original sense, which Sri Sankara strives hard to explain away, has, it is gratifying to note, been, of late, restored in its fulness and splendour to the great national scripture by Messrs Tilak and Arambinda Ghose, both of whom have succeeded in a marvellous manner in bringing out the excellence of the philosophy of Duty as preached by Sri Krishna.

The European systems of Philosophy underlying 'skill in action' consists mainly of the systems of pleasure-philosophy, 'prudent self-interest' philosophy, 'enlightened self-interest' philosophy, 'sympathy and self-seeking' philosophy, 'profit and loss' philosophy, 'external consequences' philosophy, evolutionary philosophy, intuitionist philosophy, etc., Of these, some have vainly set up external standards of Duty and miserably failed to understand or appreciate the inner springs of conduct while others are afraid to dive deeper into the practical psychology of the real self or *Atma*, upon which basis alone, any true philosophy of life and conduct can rest secure. It is in Hindu Philosophy, rightly understood and correctly interpreted, that one may find the proper science and art of human conduct or Dharma in its real sense. And it is there that one can hope to 'know oneself' with a view to knowing what one ought to be or to work at.

The true Karma Yogi knows and realises the essential Union of the individual self or *Jivatma* and Universal Self or *Paramatma*. Striving to live up to it day by day, month by month, year in and year out, he finds himself at last at one with God's living Universe. 'All the world of life is my home' says he and 'all beings are my brethren'. He never allows himself to be 'over bound' by *ties of flesh* to any one or anything. Like Prahlada of yore, he finds, above, below, around, in all the worlds and systems, one Law, one Life, pervading all the lives in all the bodies and all the laws, inner and outer, of the divine Nature or *Prakriti*. Such a one has no self-interest and, as such, is, pre-eminently, fitted to do *Nishkama Karma* or disinterested or selfless service to man or the world in the Name of God (*Loka Sangraha*).

The expression 'Nishkama Karma' means literally *disinterested action*, i.e., action based upon no selfish interest, prudent, enlightened or otherwise. The ideal Karma Yogi is absolutely disinterested in this and in this sense alone. He cares not for self-aggrandisement, for wealth, reputation on his own behalf and for his own pleasure, pride or profit. And yet he is never known to shirk the duty that falls to his lot in life by the mysterious Law of Karma. Nor does he blindly and miserably attach himself to it, so much so that, in his eyes, it is the duty that becomes important and never its fruit. He possesses what we may call the *right desire* or the right kind of interest and instinct for the efficient performance of duty which is Dharma.

Such a Karma Yogi is a practical mystic, more or less, a superman—in a sense a law unto himself. This does not, however, mean that he disobeys or infringes the laws of the realm for he has learnt self-reverence and self-knowledge and practised self-restraint.

The poet-mystics of the Vedic age, interpenetrated with the beauty and glory of Nature, external and internal, never shrank from life's struggles, duties enjoyments or sufferings but believed that work or sacrifice was quite essential for success and salvation in life. *Jaimini* even thought that Moksha or salvation is to be won only by the life of a house-holder and in a 'thousand bond of delights' which such a life implies or ought to imply. During the Upanishadic Age also, there were some inspired seers and mystics like Janaka who successfully reconciled contemplation with 'self effacing' service. Subsequently we find Manu reconciling renunciation with life's duties and rights by virtue of his

well-known device of *Asrama Dharma*. Bodhayana and Apastamba both preferred the life of a house-holder citizen with duties and responsibilities to that of a hermit or an ascetic with cessation from active work or strenuous social service.

It was with a view to reconciling the various conflicting philosophical systems that the Divine Teacher, Sri Krishna, preached his *Karma Yoga Shashtra* on the field of Kurukshetra. He unveiled the real meaning and value of *Yajna* or Sacrifice, looking upon life itself as a great *Yajna* or supreme sacrifice in which the *Sadhaka* has to kindle the fires of Wisdom and faith and therein burn off the baser passions, interests, etc. Cultivate the habit of disinterested work. Renounce the fruit thereof. Bravely lose yourself in the service of others; serve not your lower self. Develop your *Bhakti*, love your work, and transmute it into worship, true and unalloyed. Surrender yourself whole-heartedly to God, to your work—to service to all in the Name of and for the sake of the One.

Thus, says the *Gitacharya*, the Way of Duty becomes the way of salvation—perchance, the only way to Mukti or Freedom. Knowledge serves as the light on the path and loving devotion and spiritual self-surrender as the life and soul thereof. *Yoga-Sakti* or the force of Will attained by concentration, meditation and contemplation helps the aspirant forward and onward on the path. But it may be said that, whatever be the accessories, it is essentially the duty done, the service rendered, with knowledge, faith, loving devotion and concentrated will that opens the royal road to Mukti or Spiritual Freedom.

Rupa Loka

C. A. PEREIRA

This subject involves much difficulty as the methods of description of a country which you see with your eye cannot be adopted in this case, but it has to be described as you see the mental eye. This mental eye may be described by the majority of mankind a mere imagination or a hallucination of mind, or by other uncharitable names. This kind of criticism will not in any way tend to the progress of man. It is not for us to remove the mist of ignorance from the man's eye, unless he himself take the trouble to dispel it by spending a little thought to understand subjects which he cannot readily understand. If this much is done the world will be quite different from what it is to-day.

On the summit of Kailasa there dwelt a world famed Rishi by the name of Pinda'aputra who had excelled all other Rishis in wisdom and devotion. This Rishi had matted hair which touched the smoky clouds which sailed over his head and his hands and feet rested on eternal space as if a needle is resting on a magnet. By force of *Dhyana* (Meditation) he was bodily drawn into space and he was reborn in *Rupa Loka*. His body was resplendent with different colours as a cloud shining in the sky bathed with the rays of the sun. The great Indian poet, Kalidasa, immortalised the Rishi as *Megadhutna* or cloud-messenger, in his celebrated epic poem, called *Megadhutha Kavya*.

Now, *Rupa Loka* beings have bodies as clouds as if bathed with the refulgence of the sun throwing out different colours. Their vertical sense- are not five in number but four and the desire-ridden *skandhas* are much calmer than in beings in *Kama Loka*. These beings are intellectual and devotional. *Dhyana* (Meditation) is carried on to a very large extent in *Rupa Loka*. Merits acquired by such meditations are transparent through their bodies which acquire greater brilliancy through them. The nude state of merit is a caution for them to pursue merit and not demerit which darkens their bodies. Their notions of man on earth are philosophically connected with the basic element of rebirth. Culverts of pain and sorrow have separated the earth from *Rupa Loka*. *Rupa Loka* beings have bridged these culverts with rails

of blue light soared high, and, when it approached the central point of the brain, I became unconscious, as it were, of the higher states or stages of 'consciousness'. This, with a sudden jerk, brought me to my senses. Seeing the road to my further progress blocked up, as I thought, I, like a disappointed traveller, was 'beating my forehead'.

Meanwhile some kind of cloudy smoke began to fill my head. But it was cool and gave me joy. It seemed to be a sort of steam, which, with its full power, was pushing forward as though to transcend and fly over the bounds of the physical system.

Feeling the 'urge' to advance, I looked in surprise, at a theatrical screen before me, which lifting up, revealed a solar orb with several spots on it—a peculiar luminous phenomenon dotted as it were with the feathers of a peacock. This also, disappeared in time, giving place to the noonday sunlight, which my eyes could not endure. This was succeeded by the second day's auspicious moon which lighted up the kingdom of Heaven inward, and showered her cool rays on the mind. This scene also changed soon. The moon having set, some peculiar luminous beings variously coloured manifested themselves and danced a mystic dance. At last a voice like thunder, fell on my ear, and threatened me much. Out of the voice came, one after the other, the words, 'Neti' 'Neti' ('No limit, No limit').

Without heeding these, I tried to divert my attention in some other direction. My mind was then calm and collected. Later on, as a man roused suddenly from slumber may see specks of variously coloured light before him, I saw the 'apparitions' wandering about in chaos. But it was a pleasant experience and did not make me feel uncomfortable. In the meantime, I saw a natural green spot, with a splendid rose in the middle, adding beauty to the scene. It blossomed in the fulness of its grace and splendour and had a special green margin around it. Just at the central point of it, when I began gazing at it, something extraordinary appeared beyond which was seen the same fort referred to at the outset. Entering the magnificent hall, I met two or four celestial beings. One of them presented me a fiery crown which they caused me to put on. They also seated me on a great white throne, previously furnished. An initiated individual dwelt there in union with his matter. At that time, a brilliant gold coin was hung on my forehead. Its glory intoxicated me in a spiritual sense.

After half an hour, a heavy darkness was over the whole land. It was, however, lighted up by a sudden blaze and I recovered my senses. Then I saw two human beings in English costume holding something like a fiery plaything known as 'Chakkar' in Punjabi. When it was extinguished, a golden star twinkled, in its place.

Now the walls of the fort melted away. Only the surface of the earth was seen. Only the sun among myriad suns was shining. Neither I was His splendour, and He my outer sheath; or He was my splendour and I His outer disc. One only was seen and no second. Well has John said: 'Him that sat on it (the throne), from whose face the earth and the heaven fled away, and there was found no place for them'.

At the last stage of the spiritual journey, I saw sikh saint who, in the name my divine Guru, induced me to tell the whole story of my realisation. I did so, even as I tell you, my brothers through the *Kalpaka*. Do not laugh at me. But find helpful hints, if you can, for treading the path that leads you to the mysteries of soul-life.

There are, I think, a few persons who understand. There are also many who are, perhaps, curious to know the benefits to be derived as well as the inferences to be drawn. What have you to learn; what to achieve?

Our God-Guru Nanak said:—

Whatever is the macrocosm knowest thou microcosm the same;
To which direction goest (thy mind) keepest on its point in the frame'.

The same thing the Sufis and others have also said. I have striven to express the same in a practical way. People are fond of pleasant things in the world. Curiosity is a strong instinct rooted in their heart of hearts. Such people should remember that energy should be conserved and exercised and not frittered away on useless things. Turn the current inward; its power increases steadily and makes the heart glad and life bright. Be fresh; feel fresh. Thus no failure falls to your lot, and no illness. Be the captain of your will. Success will kiss your feet and you will be the centre of all desired and desirable things in life.

The body you live in is a strong fort—the mansion of the Almighty King. Guru Nanak the chief of the masters taught,—

'I have returned, O my beloved, from searching in every direction; and have found God in my own home.

of merit for man to cross over, but he cannot do so as he is carrying the heavy burden of worldly senses.

Neuresthenic with pain and sorrow of this world man lingers on the borders of Apaya with this burden on his head. Now Rupa Loka beings are no more than beings whose bodies are purified by merit acquired in this world. They are on the threshold of higher planes; they show greater merit there. What you see in Rupa Loka is a circle of beings in Dhyana which brings them nearer to the high water mark of the spiritual calm. They are beings who are in an æsthetic state of supreme bliss. Their trance condition is not only one of greater happiness to them but also is the outlet to higher consciousness. They travel in these planes in their mentality and communicate with higher powers in those planes. Mind-waves which travel in their meditations to those planes bring back to them knowledge from such planes which serve them as a guide to steer their life safely among the rocks and shoals of desert. Now Rupa Loka beings are not in a meditative mood at all hours. Their lives are not altogether free from the taint of disease and there is, therefore, rebirth in Rupa Loka. No man can have an idea of Rupa Loka if he cannot realise it by virtue of like state of mind. Peace of mind is the only element which is necessary to understand abstruse principles in philosophy. Impatient thoughts can never focus the mind to a spiritual conception of life. Life in this world and life beyond can only be realised by a spiritualistic calm. It would like wise be necessary for men to know what the Rupa Loka is to adjust themselves to a calm state of mind.

Life in man is a phenomenon but the difference which exists between the two lives is the difference in the phenomena only. A house can be built with brick and mortar. It can also be built with wood. The house is the same, but the materials with which it is built are different. This is the conception of the house to our physical eye, but to our mental eye the house as well as the materials with which they are built are phenomena. The basic truth is hidden in the glamour of physical vision which obscures it. Man is misguided by these illusions and he holds fast to the belief in psychical things as real and hence the difficulty in elucidating the Psychic aspect of things. The good of mankind in the world is therefore veiled by the mist of senses choking the growth of psychic faculties. Sense growth in Rupa Loka is infinitely less

than on earth and therefore man on earth takes sense-impressions through his physical eye whilst Rupa Loka beings see through the mental eye and therefore it is said that they have only four senses. That is to say, the impressions they take in are not sense impressions but impressions of a spiritual character. The Rupaloka beings are a compound of ether and superfine atoms of meditative thought operating on the plane. The beings so formed carry with them the attributes of wisdom more than sense attachments. But they are not to be supposed altogether free from those demerits which men have and therefore their birth in Rupa Loka gives them rebirth. Mere forms of sensuous visions present to the minds of these beings as they are not wholly purified from sense desires, but such visions have no material bearing to draw in their senses unless a bad Karma which such beings had dominates. In such cases the rebirth of such beings takes place in a lower plane. Harrassing thoughts Rupa Loka beings have none, but the singleness of their purpose is Dhyana with a view to qualifying themselves for a state of higher bliss. In fact they desire a state of greater happiness and purity and according to their desire they take birth in Arupa Loka. That is what often happens in Rupa Loka.

Now Rupa Loka consciousness is one which man has exhibited in him during his earth life, or it may be one which accidentally reached him by his operating on higher planes of life. Rupa Loka beings, too have similarly consciousness of higher planes and also of lower of planes according to the state of their mind in their meditations.

This determines their rebirth in those planes like that of man on earth. The possibility of a birth in a higher or lower plane is open to those beings when their minds in meditation are directed to those planes with a feeling of Joy (Prithi) and when the picture of those planes are drawn and visualised in their minds. Rupa Loka beings are seldom caught in the meshes of sense attachments, as the experience they had of them on earth gave them no satisfaction, but there are a few of them who still yearn for such pleasures and they take birth in this world. Perfect forms of meditation are a gift of Karma so that the Rupa Loka beings, though they entered that Loka by one Karma, get out of it by the domination of another Karma. This cannot be helped, as the Law of Karma is such in all planes.

Beautiful pictures of female figures may present themselves to them in their meditations, and the mind thus drawn to them gives rebirth in the material world. Such appearances are due to the domination of a bad Karma in the being. Capacity for resistance to this temptation cannot come to them but by good Karma. Those that resist the temptation are karmically strong, others who fail are karmically weak. Inroads into the higher planes are shewn to these beings by the intellectual illumination of those planes, and the elimination of sense illusions.

As the fly that flies round the flame is drawn into it and perishes, the sense flame draws into it these beings attracted by it to be consumed by its fire. No semblance of the Rupa Loka is added on to the Rupa Loka meditation, as no semblance of earth is added on to earthly meditations, except that meditations may be centred round the different objects on those planes.

Nomenclature of departed spirits is a standing testimony to the misjudged aspirations of beings who think on nothing better than sense pleasures. Those few who have treated these pleasures as mere illusions are in states of bliss. They have stopped there as their aspirations ended there. Who can say what the end of those few beings can be if they do not think of becoming wiser and aspire to higher states? Merriment or Shuka in those planes will not help them in the least for their salvation, as there is one, above all, which has to be reached to obtain complete rest called *Nibbana*.

STUDENTS' DEPARTMENT

The Law of Attraction

LESSON VII

Take two quarts of warm soft water, one table-spoon of common salt, one teaspoonful of common cooking soda, and add these to the water, when thoroughly dissolved immerse your face in the water so your eyes will be under the water, open and close them several times while under the water. Next snuff a little up your nostrils, this may cause a smarting sensation if you should have nasal catarrh. A large percentage of the people have, and you will find this to be an excellent remedy, and after a few baths the stinging sensation will leave entirely, and removal of this trouble will prove beneficial to the eyes. This method has also cured severe cases of neuralgia of the face in a few minutes. It is natural to suppose that the salt water would burn the eyes, but not so, as the salt changes its chemical composition as soon as it touches the eye, so you need not hesitate to open your eyes under the water.

Salt is an excellent germicide and combined with soda removes all scum and impure matter, thereby making the eyes clear and healthful. The above bath should be taken once a day for two weeks, then two or three times a week will be sufficient.

Exercises

Hold the head still, turn the eyes upward, then downward, then to the right, then to the left, then parallel them right and left obliquely both ways. Perform the exercises rapidly a few times, then hold them in each position a few seconds. Next revolve the eyes each way, start slowly and gradually increase speed. Do not ever exert your eyes at first, let them have time to become accustomed to the exercises which they will do in a very short time. A good time to take the bath is just before these exercises.

was at each moment growing inwardly during the physical life, *Sada tad-bhavabhavitah*. 'Therefore', says the divine Teacher, 'at all times remember me and fight; for if thy mind and thy understanding are always fixed on and given up to Me, *mayi arpiṭa-mano-buddhih*, to Me thou shalt surely come. For by thinking always of him with a consciousness united with him in an undeviating Yoga of constant practice, one goes to the divine, the supreme Purusha.'

The *International Psychic Gazette* contains some interesting 'after-death' experiences entitled 'Parted in Life; United in Death.' This story is said to have been inspirationally received and transmitted by one Mary Hamilton... A trance address published in the *Harbinger of Light* emphasises the joys of the Life Beyond as well as the startling disappointments that await most people on the other side of the grave. A leading article in the *Two Worlds* contains an account of 'recent discoveries re our future life,' which starts with the unequivocal affirmation of Sir Oliver Lodge's faith in future existence based upon definite scientific ground..... In an interesting paper on 'Psychic Research, (Mind Reading and How To Do It)' in the September *Azoth*, Hereward Carrington writes 'Lastly, we come to the highest test of all! This is the projection of the spiritual 'self' beyond the confines of the body; and your voluntary appearance to another person at some distance from yourself. In order to bring this about, it is best to try the experiment when the agent is in a trance state or asleep..... If you wish to 'appear' to another person, *wake up your mind* to do so before you retire for the night. Go to bed rather late, so that you may be assured your subject has already gone to sleep. When you are going to bed, think constantly and in a determined manner that you will appear to that person; think of your own personal appearance; of the room in which you wish to appear, and *see yourself there*. When you have gone to bed, and the light has been turned out, construct a sort of mental tube. Place one end of this tube to your eye, and see your subject at the other end of this tube. Of course, all this exists in your imagination, but it will help you a great deal in bringing about the desired result. Now *will* with all the strength and determination you possess to 'appear' to your subject; determine he shall see you; never 'let up' for a moment. Continue this for some time; and, if possible, go to sleep holding this thought. During your sleep, if you are successful, what you so doggedly willed will come to pass; and your friend will see a spectral figure of you standing at the foot of his bed—and may be very frightened, in consequence. For this reason, it is advisable to proceed, in such experiments, with caution; for otherwise they may result in harm to the subject, and also to yourself. Such experiments as these should be attempted only after a course of psychic training, and in an earnest, sincere spirit.

Reviews

How I know that the dead are alive. By Fanny Ruthven Paget. Published by Plenty Publishing Company, 334 and Western Avenue, Washington, D. C. (U. S. A.)

This book contains a 'series of incidents embracing psychological experiences' of the author—Mrs F. R. Paget, Houston, Texas—as they came to her, unsought, in all their mystic weirdness and splendour. 'The conscious continuity of life after death', rightly says the author, 'has always been attested by the Universal instinct and believed by nearly every one, as is the foundation of all religions'. Accordingly, the author submits various Bible references covering different phases of spirit manifestation. Besides, our foremost writers, teachers, thinkers, saints, sages, seers, scientists, savants, poets, philosophers and prophets, past and present, have openly admitted that there is 'something, somewhere, not dreamt of in our materialistic philosophy', prominent among whom being two of modern world's foremost thinkers and scientists Sir Oliver Lodge and Sir William Crookes. At the outset, the author refers to the lifting, in her own case, of the veil that divides the Visible from the Invisible and points out the truth of being 'Never less alone than when alone'. There are also some important truths which one can find scattered throughout the book. We may quote a few of these for the benefit of our readers. Experience has since taught me that there is a law in the world of shadows that at the mundane command spirits must go at once and without question'. 'The soul that is too weak to meet any demand made on it is unworthy of the cause that makes the demand'. 'There is no virtue in generosity to those whom we love or those to whom it is due, but to those who *need* our generosity'. 'A pledge cannot be violated—it were better had you made no pledge, but having made it you must abide thereby'. The earth life lived in accordance with the following instructions breeds no complications in the hereafter. (1) The Golden Rule (the law of action). (2) Unselfish, helpful love, embracing all living things (the law of sentiment). (3) A recognition of *oneness with infinity*, in all the word implies (embracing all mankind) (the law of Divinity). A daily bath was a requirement which admitted of no interference; moderation and self control in all things and under all conditions; pureness of thought; truthfulness of tongue, serenity of mind. Patience and endurance were impressed as virtues everlasting. A ready willingness to pass from this life into the next as though it were

but a conscious continuation of this in a higher, better sense was the last injunction'. Love is spiritualised by death so called Atoms of life unify with the source of life. Truth is given you to pass it on

Modern Nirvanism or The Philosophy Of Life And Death. By William Damarr. 5 McAnley Avenue, Jamaica, New York City. Price \$ 1.00.

Under this apparently strange title, the author discusses the viewpoint of one who has experienced 'spiritualistic facts' and has 'discovered' what he calls 'inverse proportionality as the law of the world's forces'. After criticising the various creeds—Materialism Spiritualism, Monism, Dualism, Mentalism, Energism, etc.—the writer speaks of what he has designated 'Galomalism' of which 'Nirvanism' is said to be but a branch though a very important one. He also discusses the Magnetism and Gravity, Theories of Nature, The Law of Nature, Inorganic Life, Organic Life, the Result of Life, the imperceptibility, unproductivity and happiness of Ghosts, the location of the Ghost-world, the living and the dead, etc. There are also good appendices which may be useful for readers who require detailed and often mathematical proofs of important points discussed in the body of the work.

Attraction and Repulsion of Personality. By S. Whalley.

This is an interesting essay written with a view to inculcating a deeper interest in the question as to how and why humanity is swayed in its various phases of attraction and repulsion. The subject is treated in three parts. Part I deals with the 'relation which Light Heat, Electricity and Magnetism bear to each other.' In Part II the author shows how persons—businessmen, orators, musicians, doctors, ministers, lawyers, teachers, etc.—influence one another. In the third and last part, the analogy which the foregoing parts bear to each other. After illustrating what he wished to emphasise, the essayist quotes Hindu Philosophy as taught by Vivekananda regarding love and hatred issuing from heart and coming back in full force on completion of the mystic-magnetic circuit.

The Historicity of Christ. By Father A. Lebean, S. J. The Palamecottah Printing Press, Palamecottah. (India).

In one of his brilliant Essays on the Gita, the illustrious editor of the *Arya* observes that India has from ancient times held strongly a belief in the reality of the Avatara and that in the West this belief has never really stamped itself upon the mind because it has been presented through exoteric Christianity as a mere theological dogma without any roots in the reason and general consciousness and attitude towards life. And he goes

on to point out, after a brilliant exposition of the Hindu conception of the 'revelation of the Godhead in humanity', that 'such controversies as the one that has raged in Europe over the historicity of Christ, would seem to a spiritually-minded Indian largely a waste of time' and that 'he would concede to it in a considerable historical, but hardly any religious importance'. For, asks our Essayist, 'what does it matter in the end whether a Jesus son of the carpenter Joseph was actually born in Nazareth or Bethlehem, lived and taught and was done to death on real or a trumped-up charge of sedition, so long as we can know by spiritual experience the inner Christ, live uplifted in the light of his teaching and escape from the yoke of the natural Law by that atonement of man with God of which the crucifixion is the symbol?' If the Christ, God made man lives within our spiritual being, it would seem to matter little whether or not a son of Mary physically lived and suffered and died in Judea. Such or nearly such is the critical judgment of every cultured, spiritually evolved Hindu respecting the much talked-about Historicity of Christ which forms the substance of the book before us (written in reply to a book by Thakur Kahan Chandra Varma of Lahore which is intended to prove that the Christ of the New Testament is a myth). The Rev. Father, in a series of lectures, tries to vindicate the authenticity and historical value of the Gospels by theory of the origin of the Gospels, etc., and to examine Christ regarding his person, character, teaching and mission, (as portrayed by the primitive writers of the Gospel narratives) etc. There are also valuable appendices regarding the date of Christ's birth containing a list of the books used in the preparation of the lectures. We cannot for a moment accept the theory of Mr. Varma that 'the Christos of the Gospels is an imitation of Krishna'. But we think we can draw the attention of our readers to the fact that Mr. Tilak, in his masterpiece, the *Gita Rahasya*, discussing the relation between the Gita and the Gospel, has come to the conclusion that the great Christian Scripture must have been to a certain extent influenced by the teaching of Sri Krishna as formulated in the Gita. In conclusion, though we may not agree with all that the Rev. Father has said, we cordially welcome his book for it shows how freely Mr. Varma 'handles texts, draws inferences and builds up theories'.

The Hindu Theology. By Rao Bahadur Raghunathji Nishabhai Tatia, Retired Government Pleader and Public Prosecutor, Surat. Price Rs. 7—8 or 10 shillings.

The author, in this work, dwells upon 'what the Upanishads have said in regard to the existence of the Spirit of God and its inherent attributes

in regard to the origin and history of the world and the phantasmagorical character which it bears, in regard to the relation in which the Spirit of God stands to the world, and in regard to our destiny both in the case of our death after the realization of the Spirit of God'. In the first chapter he presents a broad and comprehensive survey of the vast subject before him. The fifth chapter deserves to be carefully read, as it discusses the present state of the world. Chapter 6 fails, we regret to say, though it claims, to refute all controversy against the shadowy or unreal character of the world. In this connection we can ask our readers to study with real profit Mr. Tilak's exposition of the Vedanta in his *Gita Rahasya* which, he proves, does not preach the 'unreality,' in the sense of 'falseness, of the world, the reality of which man too keenly feels.' Mr. Aurobindo Ghose also who is perhaps the most inspired interpreter of Hinduism in modern times shares almost the same view. The last chapter which is the longest, discusses the vital question of Realisation. In this, the author analyses the whole Gita for a correct corroboration of the validity and intrinsic value of the modes of Realisation pointed out by the Vedas and the Upanishads. And, strangely enough, he concludes with the observation that the Gita advises with the Upanishads the repudiation of the world and the realisation of the Spirit of God. That such is not the view of the leaders of liberal Hindu religious thought is borne out by a study among others, of Dr. Bhandarkar's analysis of the Bhagavad Gita in his splendid work on Vaishnavism and Saivism, of Mr. Tilak's arguments in the *Gita Rahasya*, of Mr. Aurobindo Ghose's incomparable essays on the Gita, of Messrs. Lajpat Rai's and Pal's expositions of the same and of the independent and impartial expositions by savants like Sir Edwin Arnold, etc. Realisation, according to the Gita, lies not in mere renunciation of Karma, but in disinterested service rendered in mystic Union with God. Such, in brief, is the doctrine of Realisation, as preached by the Gita which forms the apex, as Mr. Tilak says, of a long process of evolution of ideas comprehending and transcending all the good elements in the Vedic and Upanishadic doctrines.

