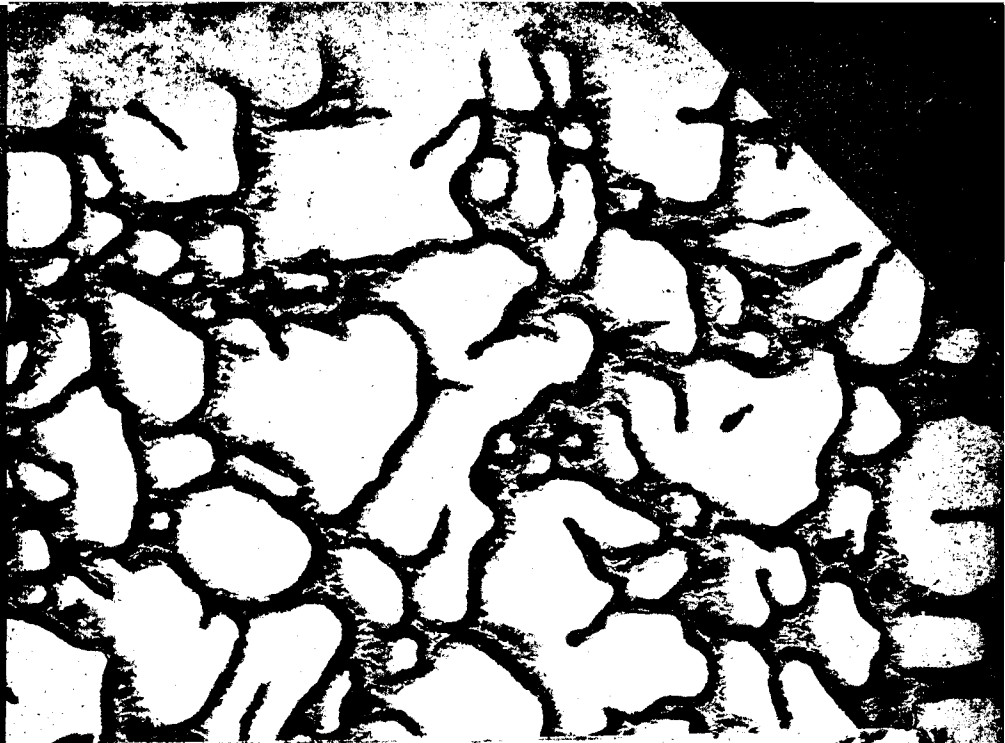




THE
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India's only Psychic and Spiritual Review

JANUARY 1921



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NOTES OF THE MONTH

A new era of progress is dawning. A new public consciousness is awakening. Progress seems slow in our country but is inevitable. People everywhere, especially in the West, are keenly interested in the discovery of spiritual truth. They are awakening to the knowledge that their Latent Light is within them and can be perfected by practice. Thousands need the bright, cheery, helpful message which the *Kalpaka* brings them with unerring punctuality every month. Our friends want us and come to us, a ceaseless stream from far and near. We try our best to steady the feet of the toddling seeker of truth and his satisfaction is our reward.

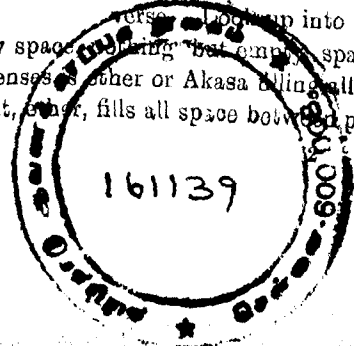
Indeed, this is an important period in human evolution, when so great a part of humanity is stirred by psychic phenomena and beginning to feel that the prime purpose of life is the evolution or development of our latent spiritual powers and faculties, by their careful and intelligent use and exercise. Man is beginning to understand that he is himself the Lord of Karma and can make and mar the destiny of things. For he is a spirit, part of the Over-soul (Paramatma), and his mind a fraction of the Creative Mind. Never was a more opportune time to sow the Psychic truths broadcast than the present moment. Never was the Time-spirit more propitious than Now to make our Magazine a medium of higher spiritual thought. For Psychic phenomena are being eagerly discussed in the press and on the platform in western lands, and even in our land there is a marked revival of interest in the spiritual truth and in the exploiting of the rich potentialities of life. Thousands look for light on their way, that they may step forward and work as comrades in the cause of Spiritual Wisdom.

As the result of a lifelong study and investigation, Sir Oliver Lodge has reached the conclusion that back of the atoms which make up all matter is electricity, and that electricity and magnetism explain the colossal force of the ether of space. **The Wonders of Ether** (Akasa). Although invisible to physical eye, ether, he affirms, is the most substantial thing in the universe. It goes up into the sky. What do you see? Empty space, you say. Yet, invisible to your senses, ether or Akasa fills all space. Yes, this mysterious element, ether, fills all space between planets. It pervades all space,

has a motion beyond your comprehension, and underlies the law of gravitation. It is Akasa that holds the universe together by its tremendous force, not less potent because unseen. It is Akasa or ether that enables light and heat to be transmitted from the Sun to the earth. 'It is through ether that the Sun is able to exert its tremendous attraction for the earth. Radiation is not the only thing which the earth receives from the Sun. There is also the gravitative pull—a force of tension exceeding that which a trillion steel pillars each thirty feet in diameter could stand. Ether is the medium which transmits this gigantic force'. Again, take a steel bar. 'When stretched, with how great a tenacity its parts cling together! Yet its particles are not in absolute contact. The substance is composed of countless atoms closely attached to each other by ether, a medium which is competent to bear the greatest stresses which gravitation and cohesion can exert'. Ether may be said to hold the secrets of life and death. Our minds are now associated with both ether and matter. 'In time the material portion wears out and drops away, but the ethereal portion subsists and is what St. Paul had termed a spiritual body' (Sir Oliver Lodge). It is this ethereal or spiritual body which Hindus have styled *sookshma sarira*. The gist of Sir Oliver's new pronouncements is the old, old truth that things visible are temporal but things unseen are eternal.

The reality of Psychic Phenomena is among the most discussed subjects in the world. No field of thought seems so attractive, particularly in England, where leaders of Science and Literature are openly and sternly fighting for their beliefs. Edison the 'wizard in the perfecting of inventions which have done so much toward the progress of the world' is perfecting or has perfected an apparatus to 'see if it is possible for personalities which have left this earth to communicate with us'. Edison says.—'I can no

Edison and Spirit-communication more doubt the existence of an Intelligence that is running things than I do the existence of myself'. His thirst for knowledge has impelled him to toil night and day during the last sixty of his seventy-three years on earth. The same thirst has developed into a passion that impels him onward in this latest quest for knowledge of a state of existence outside mortal ken. Mediums have, through their extended vision, been able to see spirits. Through their extended hearing they have been able to hear them. Can it be possible that there may be a development of a spirit telephone which is perfected in such a manner that it will do away with the imperfections in the method of receiving messages through mediums, as at present are often apparent?



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Thus, may we not rend asunder the thin veil that divides the mortal man from the immortal 'dead'? If so, what a tremendous sensation!

Announcement of Edison's experiment was recently made in the *American Magazine* by Mr. B. C. Forbes who quoted the inventor at length respecting the super-delicate apparatus designed to effect indisputable spirit-communication. Edison proceeds on the theory

Edison's Theory that 'in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight and that, therefore, any instrument designed to communicate with us must be super-delicate—as fine and responsive as human ingenuity can make it'. Edison is inclined to believe that 'our personality hereafter will be able to affect matter'. 'If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected or moved or manipulated—whichever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something'.

'My apparatus is in the nature of a valve', says Edison. 'The slightest conceivable effort will exert many times its initial power for indicative purposes. It is similar to the modern power house, where a man with one-eighth horse-power starts a 50,000 h.p. engine. My apparatus will magnify the slightest efforts which it intercepts and gives us whatever form of record we desire. I do not wish to explain further at this time'.

A collaborator on this work has already passed on to the realms with which Edison expects to communicate. He knows exactly what Edison is after. Edison believes, therefore, that his friend and co-worker might be the first to use the apparatus if able to do so. Edison's assumption of personal survival is based on the

Infinitesimal Entities belief that human bodies are composed of myriads of infinitesimal entities, each in itself forming a unit of life. 'They come together and form a human being'. These entities live for ever, says Edison.

You cannot destroy them any more than you can destroy matter. We are simply working on the same supply over and over again. We change the combination but not the relative quantities. They are always the same entities. The reason why Edison is Edison and you are somebody else is because each has a different swarm of these entities. Edison holds it conclusively proved that personality resides in that part of brain known as the 'Fold of Broca'. This view reminds us of the doctrine of some of our

own siddhas that the pilgrim-soul has his head-quarters somewhere in the 'Kapala' or in the mystic 'thousand-petalled lotus' of the brain. Edison supposes that our directing entities are located there! These entities 'give us our mental impressions and personalities'. Death is the departure of all these entities from the body. The question of survival with Edison, is simply the question—what happens to the master entities in the 'Fold of Broca'. He assumes that the other entities from all parts of the body doing routine work disband at death and depart to seek new work. But what of the personality entities? Do they also break up to seek fresh pastures in the universe? If so, how can personality continue to exist? If not, the personality entities in the 'Fold of Broca' must hold together. In other words, personality persists. And Edison claims that his marvellous machine ought to be of some use.

Prof. Albert A. Michelson, head of the University of Chicago, Physics Department (Nobel Prize Winner), thinks that Edison, inventing earthly mechanical marvels, has become the genius of the age, but adds that an apparatus to talk with the next world is impossible. Leading Chicago co-workers of Sir Oliver Lodge, however, seem to be more optimistic. The telephone, the wireless telegraph, and now the wireless telephone. Why Edison's Plan not the spirit telephone?—they ask. Some Spiritual-

ists seem to believe that nothing is impossible in heaven and earth. They fondly hope and wish that Edison is one of them. The great genius and inventor is only physically in this world, they say, he is spiritually treading the next. Why not such a genius invent such a highly sensitised apparatus as may make possible commerce with the spirit-world? Even the Edison-device can work only with certain persons and under favourable conditions—say others. And yet others exclaim.—Oh, what a staggering sensation a spirit phone will make on a materialistic world!—whereas your cocksure materialist indulges in sardonic guffaws over a mechanical wizard in the broad daylight of the modern world dabbling with spooks and a 'lot of spiritualistic nonsense'!

Briefly, apart from technical details, Edison's key to spirit-communication consists in a supersensitive instrument so responsive to spirit impulses as to register and to transmit them to mortals. Edison is convinced that electricity will be utilised in thousands of ways yet unknown. He thinks that his super-delicate apparatus will be most readily located, grasped, so to speak, by those possessing expert knowledge of the power and versatility of electric waves. If personality persists after the death or dissolution of the physical body, it means that the same

personality implying mind and memory ought to be able to function in a life beyond death. Edison contends that the right kind of instrument can be operated by this personality in its changed habitation and environment, resulting in the receipt by us of intelligible spirit messages. The mechanical inventor thinks that the 'human element' in mediumship is the unreliable element. Theories are nice; but facts? Yes, experience based upon facts is our best Guru. Our knowledge, especially in spiritual science, must be deep-rooted in experience. What does our experience teach us? It has assured us that between a discarnate spirit and inert matter there is a gulf to be bridged. The spirit does not or cannot influence matter save through a *bridge* across the gulf. Experience shows that such a *bridge* so far is only a 'psychic force' (Sookshma Prana Sakti) of the human medium. Particularly sensitive instruments like that of Edison, may be relied on to reduce the amount of such required power to a minimum. But can we dispense with it entirely? That is the question. Upon the answer to this question depends, we believe, the success or failure of Edison's and all others' mechanical attempts at spirit-communication. It may well be that the presence of a medium or some one with required psychic force (consciously or unconsciously developed) will heighten the results, whilst the absence of a suitable person may tend to weaken and even negate them.

The Editor of the *Two Worlds* speaks to have known a planchette placed in a locked cupboard to write a name when no one was nearer to it than in the next room to that which contained the cupboard. And he explains that this is probably merely an extension of the phenomenon of motion without physical contact or action at a distance. 'It is possible, too, for psychic force to be drawn from a suitable person, stored or accumulated and subsequently used when the said person was not present'. An alternative 'medium substance' has yet to be discovered. Edison's wonderful inventive genius may give us a mechanical marvel which will produce reliable communications with the minimum of human psychic prana or sakti. But does the wizard look for a magic wand—we mean, an instrument—to be acted upon directly by spirits without a psychic 'bridge' or *nexus*? But who is to call up the dead and say—down with the bridge? Who are you to determine *a priori* how

Editors on spirits ought to communicate? The scientist first

Edison's observes that a given effect is produced. He later

Endeavour determines how it may or does take place. In the last case, he varies the conditions of experiment to improve results. The Editor of the *Two Worlds* rightly affirms that

it is this really scientific method which can facilitate results. And as he believes, the human element may, in future, be reduced in its incidence, so that messages across the void be at least as reliable as our telephonic system! Supposing, however, that our beloved living dead cannot use or affect the apparatus which Edison is kind enough to give them, without the psychic medium, what can it mean? To us, it will only mean that Edison's scientific method is proving, after all, not so very scientific, say, like the methods of his brother-scientists—Sir William Crooks and Sir Oliver Lodge—as to secure good results. It can never mean that there is no Hereafter of the kind that spiritualists know and speak about. As our esteemed brother, Babu Moti Lal Ghose (a veteran Hindu spiritualist and Editor of the *Amrita Basar Patrika*), points out in the *Patrika* dated 5th November 1920, Edison's alleged reference to the 'occult, mystifying, mysterious and weird means, such as are employed by the so-called mediums' can only be accounted for by the axiom that Edison 'had neither the opportunity nor the inclination to come across some of the best mediums of the day who are as honourable and honest as Mr. Edison himself and who have convinced scientists.....who in scientific attainments are not a jot inferior to Mr. Edison'. All the same we concede with Babu Moti Lal that if Edison's instrument can work with even the irreducible minimum of human psychic force, he would confer the greatest blessing upon humanity, which will indeed outweigh the blessings of all his other mechanical inventions. For as the *Patrika* avers:—three-fourths of human misery would disappear, if it could be demonstrated..... that those who die do not die at all but live more vividly than they do here in our planet. It is a fact that a spiritualist with psychic and mediumistic powers, developed consciously or otherwise, can secure communications from discarnate spirits even through crude mechanical devices like Planchette or Ouija. Edison's device will certainly prove better and more accurate than Planchette and Ouija as a recorder of spirit-communications, though we frankly doubt even Edison's capacity to entirely dispense with the psychic bridge or mediumistic element.

While considering the fascinating problem of mechanical

pirit-communications, we must naturally take into consideration the foundation facts and tenets of spiritualism. Scientific spiritualism, properly speaking, embraces all available means of spirit-communication. Hindu Spiritualism goes further and deeper, as it is as much philosophy, and religion as science and art. To the Hindu

Occultist, spirit influence is but a reflex power from Supreme Intelligence in Whom even Edison believes as already pointed out. Hindu Spiritualism asks you to commence with the sadhanas for true spiritual unfoldment. Then you are taught to look upon spirit influence as but a reflex power from *Surya-Narayana*, as our Occultists call Supreme Spiritual Intelligence which lives and dominates as the central Flame of all life. Then come the lessons which show how one can safely and fearlessly place one's mentality within the range of pure influence, first of the Supreme Spirit (Narayana) and then and then only of angels, *devas* or *pitris*. Thus you will know how to place yourself in a condition of right receptivity or pure mediumship. Indeed it follows as a natural sequence as night follows day. Right receptivity tunes you to close touch with pure, and enlightened spirit entities and with the glorious immortals of the brighter and fairer realms of progress. They will guide you, not by means of mechanical mediums, but preferably by the medium of your own mind and heart and body as well as by higher psychic and spiritual experiences and phenomena. Spirits themselves will reveal to the sadhaka's clear vision just what procedure must be adopted in special cases and in order to perfect any given means of communication. In the light of Hindu Spiritualism, we may say, therefore, that it will be a matter for Edison's spirit friends to decide just what Edison may expect or finally receive from them. It is not for Edison, however great and brilliant he may be on this planet, to dictate how the citizens of the other world ought to communicate, if they are to justify their existence in the eyes of his earthly friends and admirers and fellow-savants! Hindu Spiritualism counsels, above all, humility and purity and self-surrender and true reverence—though not at the cost of an honest and genuine critical and conscientious spirit of a true scientific investigator. Hindu Spiritualism works miracles—not for gratifying idle and profane or sceptical and sensation-loving curiosity, but for the benefit of mankind. So, it is obvious that one can become, without wires and pulleys, a private or public medium in a higher and purer sense than is ordinarily understood in the West—for the receipt of messages from departed relatives and friends in your own homes.

THE VISION OF THE UPANISHADS

PROF. T. L. VASWANI

Writing on this subject I cannot forget that my words are addressed to some of India's children,—to those who, whatever their present condition, are yet the living heirs of an ancient, spiritual civilization.

INDIA'S GLORY

In the days of her greatness was not in her palaces and pleasure gardens, but in her *ashramas*, her temples, her *shrathas*, her homes of culture, her schools of philosophy, her literature, her art, her songs; and they were a witness to a wisdom of life, a vision of the things of the spirit. Forgotten are these things by most of us in the tumults of today,—forgotten but not yet lost; for even, today, our hearts give response to that wisdom when interpreted in terms of modern consciousness; some memory of it yet slumbers in our hearts.

The shaping power of great Ideals—this is what our public life needs piteously, to-day. It was a profound observation which

LORD ACTON

a careful student of history—made when he said:—'Ideas are the cause, not the result of public events'. Machinery, power, wealth,—these are the things many seek today, following Europe. Shall we not profit by Europe's experiences? If we seek these things only and trample upon the deeper things of the spirit, can we hope to escape the anguish and ruin which assail Europe at this hour? 'Be hard, O man';—such has been the dominant idea of European society for over a century. 'Be divine, O man';—such the central thought of Aryavarta as reflected in the literature and life of the long ago. Through the rise and fall of many kingdoms the kingdom of spiritual values has persisted; of this Kingdom sing the Upanishads.

When the history of India is written by some of India's

own children filled with passion for Truth and with faith in the Indian Ideals, an important chapter will bear upon the influence of Upanishads on the development of the Indian people. Buddhism has been wrongly regarded as a rival of Hinduism. It is forgotten that Buddha's teachings are charged through and through with the wisdom of the Upanishads. 'The completely enlightened one' concerning whom Buddha speaks to his disciples, is also the goal of the Upanishads; the subordination of rites and ceremonies and other externals to religious life is an idea expressed, over and over again, in these Songs of the Soul; and when Buddha asked his disciples to 'be lamps to themselves', and taught that religion was

SELF-RELIANCE,

self-realization, he uttered the fundamental conviction of the Upanishads. The Buddhist monks who possessed knowledge and practised meditation and helped in building up the great civilization of the Gupta Age were in a line of spiritual succession to the earlier poet-seers of India who were *practical yet mystical*,—men who loved the whole of life, who felled oaks and renounced riches and served the poor and protected the bird and beast and guarded the great Spiritual Trust of India.

'Aranyakas' is the name given to the Upanishads; the name is significant; it means 'forest-books'; these Scriptures do not smell of coal and engine-oil; they still have nature's freshness; they were taught and studied in the forest-*ashrams*, in India's schools and colleges which were planted not in the conflict and confusion of city-life, but in the heart of nature. They who taught the Upanishads were not arm-chair academicians but men who touched life at the centre; they were *artist-thinkers*; they

SPOKE IN SYMBOLS,

—an effective way of suggesting the profound—saying much in little; they loved nature and realised in deeds of daily life that *unity of thought and emotion* which is a secret of a rich life. The Upanishads are charged with a feeling, a reverence for nature which the commercial, aggressive civili-

zations of today utterly ignore. Modern knowledge is a light afraid of love; the *vidya* of the Upanishads is a light which glows with love for man and bird and beast.

'The highest aim of knowledge', says the *Chandogya Upanishad*, 'is the *atman*, the self'. With love and longing in their hearts did they enter upon a study of the Science of the Self in ancient India; and in great assemblies some even of India's princes and kings took interest in this Science, asking questions concerning the mystery of Life, and prizing above all earthly things the knowledge of the deep things of the Spirit. So we read when Yagnavalkya unfolded the 'science of the self' to king Janaka of Videhi, the king was filled with joy and said to the sage Yagnavalkya:—'I give a thousand cows'. And stories are told of kings who gave away their kingdoms, on such occasions. Other interests engage the world's attention today; the *atma-vidya* is become with many a term of reproach, another word for 'superstition' and 'ignorance'; some regard it with Max Nordau as a 'symptom of degeneration'! What

A BEAUTIFUL STORY

that in one of the Upanishads—the story of the disciple who meditating on the great Mystery says first that Brahman (God) is *anna* (matter), next that Brahman is *prana* (life), next that He is *vijñan* (intellect) and at last that Brahman is *Ananda* (love-joy). *Brahman is Joy*. In this bold declaration the sages of the Upanishads have recorded their vision of the world-whole, their conviction concerning the final synthesis of life. The first synthesis, 'Brahman is matter' (*anna*) is so crude, so imperfect; yet there was a time—no so very long ago—when this view of the Universe was regarded as the latest finding of science and reflective consciousness. So Moleschott said:—'Man is the sum of parents and nurses, of place and time, air and weather, light and clothing'. And Cyncler wrote a book on 'Man a Machine'. Gradually the idea dawned that 'matter' itself was but a centre of forces, that man was not a machine. Brahman is *prana* is—the next synthesis; but this, too, is incomplete. Spencer was anxious to derive all from an

UNKNOWN ENERGY.

But the Energy of the Universe is not unknown; the World-Will is not blind. Kelvin and Wallace pointed out that one was justified on scientific grounds in believing that Nature had a 'directive intelligence'. Brahman is sensation (manas)—this, too, is an inadequate synthesis. Mill tried to interpret the universe in terms of sensations and groups of sensations linked by laws of association: Mill's attempt failed to account for the synthesis of experience: he did not grapple with the problem concerning the World-ground, the Source of sensations. 'Brahman is intellect, understanding' (Vignan),—is the next step in the progress of the disciple in the Story. And there is purpose, there is intention in the universe; but is there nothing more in the mighty Striving which strews nature's paths with innumerable forms of beauty everyday?

INTELLECT HAS ITS LIMITS;

it is but one instrument evolved by the Universe for interpreting the phenomenal: to touch reality at the very centre we must develop intuition. The 'rishi' of the Upanishad had an intuition of the World-Whole, an insight into Reality; and so with a profound soul-emotion he declared:—Brahman is Love, Brahman is Joy!

Turn over the pages of Upanishads, and you will find over and again declarations such as the following:—'The Infinite is Joy: there is no joy in anything finite divorced from the Infinite'. 'Even as a grain of rice or the smallest granule of the millet, so is the golden Purusha [Person] in my heart; even as a smokeless light, the Purusha is greater than the sky, greater than ether, greater than the earth, greater than all existing things; that Self is myself; and verily whoever has this trust, for him there is no uncertainty.' 'The Self of selves, the Ancient Purusha, He who is the ear of the ear, the mind of the mind, the speech of the speech, is verily the life of life, the eye of the eye'. This truth of the Antaryamin Purusha, the Indwelling Self, is sung, again and again, by the Upanishads. Man is man because the Eternal Purusha, (Person) dwells in him; God is the deepest Self of man.

Each one is a child of Eternal Joy! Did you read that story in the books? Alexander the Great orders

AN INDIAN YOGI

to follow him to Greece and Rome; the Yogi will not leave India; unafraid of the King, he says:—'Greece and Rome are within me'; he is threatened with death if he disobeys the mighty Conqueror; but he stands unmoved; none can kill him, he says, for his real self is—is immortal. Such fearless men are the Nation's need today—men who would not be browbeaten into disloyalty to the God within. Well I know you often feel depressed, perplexed, sorrow-smitten: on such occasions, will you remind yourself of the truth that you are a son of Eternal Joy? Your heart, your mind, your hands, your eyes are meant to be His: make them His; then stand up in courage and self-respect to declare the divinity in you. Organs of the Eternal are we all! Inheritors of Immortality are we all! Why wander, then, as beggars, as exiles in the Father's many-mansioned House of life? We need to realise the God within.

Of this training of God-consciousness, the Upanishads speak at length and with wondrous eloquence; and I can but hurriedly refer to some of the methods indicated, some of the disciplines suggested, for realising the God within. One method is that of controlling desires. The senses are the reins which must be used but not left uncontrolled; else would the soul—the rider of the body—stumble to a fall. 'He whose charioteer is wise', say the Upanishads, 'and whose reins are used well, he reaches the goal of the life's journey'. Be loyal to the noblest and purest in you; and though you move in the dark, rest assured the larger light will shine on you and you will rise, step by step, to the mount of Vision. Another method is that of entering into Silence.

'THE EMPIRE OF SILENCE

higher than the stars', concerning which Carlyle spoke with such eloquence to his generation, is sung, over and over again, in the pages of the Upanishads. India's teachers never made religion a matter of controversy; Religion may be preached publicly but only by him in whose heart it has been born.

silently through meditation, prayer, communion with the God within.

One other method mentioned in the Books is that of *dharma*. They were *practical* men, these poet-singers of the Upanishads; most of the *rishis* were good householders; and they to whom the teachings were given in the old *ashrams* were meant to enter the *grahasthashrama* and do practical work for society and the *Aryavarta*. It was the men to whom the teaching of the Upanishads became a practical *philosophy of life* who helped in the building of a mighty civilization in the India of long ago. In a recent book on '*India and its Faiths*', an able thinker Dr. Pratt says:—'The Hindu lays small stress upon character'. *Nothing can be further from truth*. To strive to do your *dharma* is to build up your character. Again and again is the teaching given that he who would do his *dharma* must do it in a spirit of *tapasya*. 'From the Universal Sacrifice', we read, 'sprang the Universe'. And there is no more vital work than *sacrifice*, no more potent action than what is laid on the altar of the Nation as an offering to the *Purusha*, an offering to the Spirit of Humanity. The neo-Platonic mystic, Plotinus interpreted religious life as 'the retreat of the solitary to the Solitary'. The poet-teachers of India realised the truth that religious life is communion of the God-in-soul with the God-in-man. Space fails me; and I cannot but state what there is no time to prove that the mysticism of the Upanishads is charged with

A GREAT SOCIAL VISION.

There is a beautiful text in one of the Upanishads on which I have often meditated:—'*The Atman is the Bridge*'. Yes, the *Atman* is the Bridge; once you understand this, you also know how He links you with your neighbours, your society, your Nation—links you with Humanity, with the Universe. With this knowledge in your heart, there can be no room for exclusiveness, for thoughts of separation, for hate or strife, for sectarianism or narrow nationalism or imperialism. With this knowledge in our hearts we should serve India at this anxious hour in her history—serve her, work to make her great, not that she may, like the nations of Europe, dominate

others but that she may become a mighty servant of Humanity. *The Wisdom of the Upanishads calls us to the Service of Love*. I do not agree with those who believe that to be modern with moderns, we must import European methods of tumult and strife into our life; those who think that the venerable remedy of vituperation or violence will be the cure of our ills may convert India into a little Europe; they cannot help India to be *herself*; and freedom is, as the old Hindu thinkers realised, *swaraj*, *self*—realisation. For India to be free is to be *her own self*, to express her genius, to be loyal to the Ideal Spiritual. And to be spiritual is to have

A SENSE OF HARMONY IN LIFE.

This sense is seen in India's religions, her philosophies, her art, her scientific and socio-economic wisdom of the long ago. It is a sense of the Universal Spirit, of the Divine Humanity whereof the windows are the Nations.

Shall We forget this vision in the strivings of today? I believe profoundly in India's future, and therefore, I urge that, in our efforts at national emancipation we should maintain loyalty to India's genius. An immoral cult which sets the State or Empire above Humanity has shattered Europe. It cannot help India. We stand, I hope, on the threshold of a new nationhood. Generations have been in search of this significant hour in our history. Shall we not abandon the familiar cry:—'politics is politics', as 'business is business'? Will our nationalism purify itself by a vision of the Upanishads, a vision of Divine Humanity? If, indeed, our eyes have seen the Star, we will have no thought of hate or pride to strangle the Vision and the Dream; but with songs born in the dust of the roads, and love tuning the *sitar* of our hearts, we shall move on to make the Nation free.

CONCERNING DEFINITENESS

FREDERIC W. BURRY

Definiteness is a very attractive word, suggesting security and truth—but it also suggests danger.

To be definite is often to be dogmatic—that state of ultra-conservatism that refuses to move, that believes not in progress.

This is pre-eminently an age of mental unrest, new thoughts and lines of action appearing fast one on the other, a day of revolution and reform. Yes, the spirit of *change* that is abroad is affecting all things—the fine arts as well as the mechanical. To the very timid and cautious, this time we are living in appears as though all doctrines are going through a sort of earthquake. Where is stability, it is queried. Is there no absolute sure foundation?

It is a day of 'visions', of 'points of view,' of 'relative' standards.

The banner of Freedom is being held aloft. Laws and codes and restrictions are tottering—there is confusion everywhere and in everything.

Out of this chaos, no doubt, newer settled theories will be arrived at. Meanwhile, we must be patient, and faithfully willing to alter many of our viewpoints.

It will not do to shut one's eyes to facts, neither will it do to rashly throw over all the old laws just because we see they have now nearly served their time, being clearly of human origin, and thus anything but flawless.

Music, one of the finest of the Fine Arts, is an example and aspect of the universal Change that is now taking place on Mother Earth. Let us contemplate its sphere and mission a little while.

In Music, we feel Time and Space blending, as it were; the vision of a fourth dimension opened, soul materializing in celestial forms.

Ignatius Loyola, in his early days, had a very annoying lively conscience. The most trivial actions appeared to him as great crimes. This was because he possessed an extremely

acute mental vision that perceived the blemishes in the accepted moral codes. Later he founded the Jesuit Order, and dared to set up laws of his own. All great men have such similar features to Ignatius. In their early days they are kept back by a long constraint of a really stupid casuistry—but which prevents their real and lasting work from being born premature; in due time, they break their chains, they become free when they know how to be.

How poor were some of Beethoven's early compositions! What a dullard was Napoleon in his youth! How Leonardo would procrastinate and tinker with his work, 'never finishing anything'!

Great men at first seek Perfection, but meanwhile they simply must have Expression, and at last they discover that Perfection is something of a phantom, they lay down a certain definite line of action of their own, becoming laws unto themselves, 'speaking as one having authority,' they 'found schools', they build empires and kingdoms of thought and action. They do the best they can, and and 'let it go at that'.

The most modern among the schools of musical art are breaking away from the old laws with a vengeance. The construction of some of the new music seems quite grotesque, presenting neither melody nor harmony; consisting rather of a kind of bizarre noise; and yet perhaps a musical message is presented in its way, though not always easily interpreted.

There is no doubt that some of our very modern music is open to the charge of not being altogether *sane*. Being a sort of hybrid affair – at times suggesting the incomplete and premature, as though born too hastily. Still, it is evident that the new tendency is to break away from old limits; and it is at least probable that our modern composers are simply paving the way for a musical company of the future that will prove the present creations to have been worth while.

To sum up, definiteness and completeness are not to be expected. Music and all the Fine Arts represent messages of a higher order of life and expression. Then we must be prepared to temporize a little, and be willing to live in the present while working for the future – the wondrous hidden Future, with its generations yet unborn, which we are told is the real Meaning of the Earth.

AN OLD WORLD CHRISTMAS STORY

WM. GEO. WHEELER.

It was late on Saturday afternoon, and I was half dreaming of my phrenological clients of the day, previous to locking up our little Consulting Room on the West Pair. It was getting dark, and I had not troubled to turn on the electric light. There had been a slight fall of snow, and the Pair was practically deserted.

It had been a lucky day, for my clients had been unusually numerous, and in the Christmas mood, so that I had rather more money than ordinarily to carry back to West Street.

As I say, I was in a dreamy mood, and inclined to fall asleep. All of a sudden I was roused by a new client; he was the loveliest boy I have ever seen, with a beautiful classic face—not cold, but warm-blooded; the bluest of dark blue eyes, and long golden brown ringlets which however lovely they may have looked in the morning sunshine, looked lovelier still when sprinkled by the wintry snow.

His features were exquisitely formed, as though fresh from the mind of the Divine Artist, and the fine head beautifully shaped and moulded, with a high broad forehead, combined with a nature extremely frank and open. His hands were like two little fairies, long tapering fingers as of an artist or musician.

'Good evening, dear boy', I said, smiling in my usual good tempered fashion, 'May I have the pleasure of reading your character?'

'I have no money, professor. Pappa is away, but of course he will pay if you would like to read my head.'

'Good' I said, 'The money does not matter, I myself will pay.'

He looked right into my eyes, and we laughed together. 'You have a splendid head, and a kind heart. I wonder from what source you derived your strong sympathies. You have the physical life of a healthy boy, but the sympathies of a tender hearted girl'.

He smiled: 'Papa always says my loveable and compas-

sionate nature comes from Mamma, and my other qualities from himself.

'Where then do you come in?'

'I expect there must be myself as well to make up my character,' he said playfully.

'I should just think so,' I replied. 'Your Papa is'—

'A writer, you know, he contributes to 'The Empire Review' and a lot of Journals. He writes books.'

'You, too, will make a clever writer, dear boy,' I said, taking a mental measurement of the fine frontal lobe, the deep set brilliant eyes, the superior quality of organism.'

'I should love to be an Author and Journalist, like Papa.'

'That is right. You must commence to write little stories. In the meantime, when I have finished reading your head perhaps you will tell me a story—a real Christmassy one.'

'I have a lovely story,' he said, 'but it isn't mine. Papa says it is impossible to say who wrote it. It's an old world legend.'

I finished reading his character as much for my own sake as for the boy's. Then he curled himself up on the carpet, and commenced his story.

'Long, long ago, in Eastern land there lived a mighty giant whose name was Ophilus. Now Ophilus was a soldier, and wished to fight under the strongest master. So he came to the Emperor, and said:—

'I am Ophilus, the giant soldier. May I serve in your Army?'

The Emperor was pleased with Ophilus, so Ophilus entered the service of the Emperor, and used to fight in the great Wars.

Now Ophilus rose to a distinguished position, and was frequently riding by the Emperor's side. One day he was riding with the Emperor and a brother officer, when he noticed the Emperor turn deadly pale. He turned to his brother officer and inquired:

'What is wrong with the Emperor to-day? He is ill.'

'I think not', replied the officer, 'But do you see yonder valley?'

'Yes', said Ophilus.

'Well, in yonder valley dwells an evil spirit, and the evil spirit is stronger than the Emperor, so that whenever the Emperor comes near to the valley he is afraid'.

'Then', said Ophilus, 'I must leave the service of the Emperor, for I want to fight under the strongest Master.'

So Ophilus left the service of the Emperor, and joined the Army of the evil spirit.

Now as Ophilus journeyed with the spirit, the evil spirit was terrified, and Ophilus said:—

'What troubles you to-day?'

'Do you', said the spirit, 'see yonder hill?'

'Yes'.

'And do you see three crosses on the hill?'

'Yes'.

'Well, on the centre cross was crucified the Son of Man, and the Son of Man is stronger than I am, so that whenever I come near to that hill, I'm afraid'.

'Then', said Ophilus, 'I must leave your Army, for want to fight under the strongest Master'.

So Ophilus left the service of the Evil Spirit, and went in search of the Son of Man.

Now as Ophilus journeyed he came to a Monastery. He knocked at the Gate, and a monk came.

'What service can I render you?' he said.

'Can I find the Son of Man here?' enquired the giant.

The monk thought for a moment, and said, 'If you will come inside and fast and pray, I think you will find the Son of Man'.

The giant drew himself up to his great height, and replied 'I cannot come in and fast and pray, I want to fight and to work.'

The monk thought again.

'Ophilus, if you would serve the Son of Man, go down to the riverside. On dark nights you will find pilgrims waiting

to cross the riverside. Carry them across, and so you will serve the Son of Man'.

So Ophilus used to carry the pilgrims across the river.

Now, when Ophilus became an old man he built himself a hut by the riverside. And on one dark night, he thought he heard a voice.

'Ophilus, Ophilus, come and help me'.

The giant went outside his hut, and in the dim light perceived a little boy.

'Are you a pilgrim?', he said, 'and do you wish to cross the river?'

'Yes'.

'Then get on my shoulders, and I'll carry you across'.

Now as Ophilus commenced to wade through the river with the boy on his shoulders, the weight on his shoulders grew heavier and heavier so that he had to use all his mighty giant strength to keep himself above water. At last he reached the other side in safety; but when he looked at what he thought was a little boy, he saw a strong beautiful Man.

'Who are you?' exclaimed Ophilus, 'I thought I had carried a boy across'.

The strong beautiful man said:—

'Ophilus, I am the Son of Man. You've served me faithfully for many years, your name shall no longer be called Ophilus, but St. Christus because you have carried the Christ.'

Thus ended the story. I opened my eyes. It was a dream. A Father Xmas looking gentleman, covered in snow, was looking in at me in good humoured astonishment. It was Professor Severn, President of the Brighton Phrenological Institution.

HOW TO KEEP YOUNG

P. S. ACHARYA.

'I become what I see in myself. All that thought suggests to me, I can do, all that thought reveals in me, I can become. This should be man's unshakable faith in himself, because God dwells in him.'

Sri Aurobindo Ghose.

The secret of overcoming the infirmity of age and having your youth renewed is unquestionably a science and art of the greatest magnitude. It is the old, old Hindu *Kalat Gnaana* [Art-Science] of *Kayasiddhi*, rejuvenated in the west in a new and fascinating form. It tells you how to grow not old, but young; to grow *minus* the crows-feet on your faces; to grow young—*younger*, day by day, year by year; to make a new man of you by being renewed in spirit, mind and body.

Kayasiddhi is an Art of Arts—the art of Physical Rejuvenation. It is the Alchemy of transmuting age into the gold of Youth—notably by Nature's new-old simple secrets. The Siddha is whole and elastic—always, to all appearances, a young man. His hair is devoid of any trace of grey. His face is unwrinkled and remarkably smooth—mirroring the holy Himalayan calms of the Great Within. His temperament is ever placid and even; his whole appearance, one of wondrous vitality and suppleness. Nothing disturbs him; nothing throws him off his balance. He positively refuses to worry, to be anxious about anything. He enjoys life, quietly and with good humour, as a divine *Leela* [play]. He smiles and laughs like an innocent cherub. Verily, it is *Ananda* that glows in his heart and face and speaks from his eyes—*Ananda* whose vital principle is spiritual beauty and Love!

ELIXIR OF LIFE

Please look at this picture, dear reader mine! Don't you see a lesson for you here? Are you keenly interested in life? Do you feel the joy of living? Do you desire to grow young and fresh and new, in the sweet serenity of the spirit? If so, seek first the eternal spirit of youth within—the Divine lover—the most beautiful—the Ideal Deity of your deepest devotion. Seek Him and give yourself in utter union—in glad

HOW TO KEEP YOUNG

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surrender—to be constantly renewed, made over, to be born again. Rest on the Bosom of Peace—undisturbed, happy—amidst the storm and stress of life.

Keep the right spirit—the right mind—the right face—the sunny attitude of robust optimism that stimulates and encourages and always looks up. The right thought, the bright thought, born of self-surrender and Spiritual union refreshes your mind and heart and retains your youthful spirit. Herein lies the prime secret for you of evergreen youth.

MENTAL CHEMISTRY

It is said and said rightly that to keep the wrinkles off your face, you must keep the wrinkles off your mind. 'Worry and wrinkles go together'. The worry thoughts—the fear thoughts—and all violent emotions write the wrinkles deep in the mind and reflect them on the face. The aging process begins in the heart, in the mind, then passes to the cell life of the physical sheath.

Mental Chemistry says that worry, fear, grief, anxiety, and a thousand nameless troubles as well as explosive passions and perverted sex-desires are all poisonous mental conditions which accelerate ill-health and age you rapidly. Spiritual self-surrender (*saranagati*) is the sovereign antidote. It is the breath of Heaven in life—the flood of fulness in the heart—the spring of fresh delight in the mind—the sweet nourishing *Amrita* of the spirit within. It crystallises your golden dreams—your radiant visions: in it you find new hope, new joy, new beauty, new riches, new promise of a glorious future, of a life everlasting! Image God the Beautiful—God the Bountiful—God the Ideal Youth: visualise him in the shrine of your heart. Surrender yourself to Him in love. Cling to him in faith. Be always of good cheer. Harmony with him is Health. Union with Him is youth and ecstasy. By the renewing of your mind and heart in the spirit of *Saranagati*, you renew life, wholeness and youth. This, then, is the sure basis of the whole *Kayasiddhi* system which is essentially a system of *Sadhana* and alternate 'rest-cure' in God the Healer of the ill.

SCIENCE AND KAYASIDDHI

Science, now joining hands with Occultism, is coming round to the conclusion that old age and death are not inevitable facts, proceeding from laws of the same nature as the laws, say, of gravitation or of sound. In other words, science finds it impossible to say that either old age or death really exists as the outcome of natural laws.

Old age is the bodily deterioration that sets in, as vitality diminishes. A certain amount of Senile decay consequent on the loss of vitality results in death. And it turns out on scientific inquiry that old age and death due to bodily deterioration are not essential to living organisms.

'There is no reason why a man should not enjoy good health up to his 160th birthday'. This is the considered judgment of Dr. Robert Bell, the Glasgow Physician, whose cancer research work and resulting theories have aroused great interest among the medical Fraternity.

Dr. H. W. Willey holds that old age is a matter of chemical composition and that chemistry will discover some means to stop this decay of the tissues

'Science is already doing a great deal toward prolonging life, and will, doubtless, find some way to eliminate wrinkles and other physical marks of advancing years, but there is on *by one thing that will keep a man for ever young, no matter what his years count—Mind,*

Yes, the body follows the mind. And the body is changing all the time. What a chance, what a privilege, then, that you can convert age into youth!

Edison who recently celebrated his seventieth birthday is as youthful and buoyant in spirit to-day as when he was in his twenties. 'His enthusiasm in his work increases rather than diminishes. He says he rarely gets tired and that after long periods of work without sleep or rest he can drop to sleep at a moment's notice wherever he happens to be and get refreshing sleep even in his chair.....He is as responsive to all that is best and most progressive in life to-day as he was when he started on his great career of service to mankind.'

Remember that the body portrays the mind where the drooping form and the dragging gait do first appear. Keep young in heart and spirit. Aim high. Produce. Create. Maintain your zest for life. Feel the thrill and the glory of it. What you think, what you believe, what you feel, *that* you are. 'Surrender and service' keep you young and fresh and growing.

Man has suggested or hypnotised himself into his present knowledge and experience that both old age and a limit to life are inevitable processes, though they may, perhaps, be modified for his benefit. He must awake from this hallucination before he can conquer age and revivify himself. But this can easily be done, says the *Kayasiddhi Sastra*. For the Desire to live is among the strongest of human instincts. By consciously kindling and renewing this natural and right desire, with great enough continuity, by suggestions [mantras] and sadhanas [exercises] there is no reason why one should not eliminate age and prolong life *ad infinitum*.

EMERSON AND AGE-HEALING

Emerson, one of the most illumined seers of the New World, says:—'Nature abhors the old, and old age seems the only disease, all others run into this one. We call it by many names, fever, intemperance, insanity, stupidity, and crime; they are all forms of old age; they are rest (meaning inaction and not relaxation) conservatism, appropriation, inertia, not newness, not the way onward. We grizzle every day. I see no need of it. *Whilst we converse with what is above us, we do not grow old, we grow young. Infancy, youth, receptive, aspiring, with religious eye looking upward, counts itself nothing and abandons itself to the instruction flowing from all sides.* But the man and woman of seventy assume to know all, throw up their hope, renounce aspiration, accept the actual for the necessary and talk down to the young. *Let them become organs of the Holy Ghost (i.e. of the Divine Life), let them behold truth; and their eyes are uplifted, their wrinkles are smoothed, they are perfumed again with hope and power.'*

As Emerson says, communion with that which is above regenerates and rejuvenates. For, it helps you to realise that you are the beloved of the All-loving One—a ray that flashes from the Supreme Lamp of Beauty where you renew the fire and joy of youth over and over again. Remember

that you are not of time but of eternity. Do not say 'I am thirty, forty, sixty, or seventy'. Never despair and say, 'Oh, I have that feeling, I fear I am getting old'. But look up courageously and proclaim, 'There is nothing to fear. I am a child, of eternity, heir to immortal bliss.' The siddha describes himself, not according to his physical body or *sthoola sarira* but according to the eternal truth that governs it as spirit. My life is just what it is, eternal,' says he, 'Fanned by the breeze of Sadhana, it grows godward—a living flame, but can never, never be diminished, stayed or slain.'

LITERATURE AND LONGEVITY

M. Finot the famous French author said that when man retires from active life, active life begins to retire from him. This is generally true. Retiring from activity is, to most people, retiring from life, from real living. You may retire from business but never from life. You should never enter upon the business of idleness. If you believe that all your work in the world is done, it means that *you are done* for! 'Some work of noble note may yet be done' must ever be the burthen of your song of life.

According to Herbert Spencer, softening of the brain may come from under use as well as from over use. You should use the brain enough. You should practise how to think and how to cease thinking at will. You should be really alive—alive in every limb—your brain cells alive, your interest in life alive. More life and fuller—more and more mental robustness and creative vigour—that is what advancing years should mean to you! Real life, full life, rich life is more than mere animal existence. Real living is high thinking and actual producing. It is, above all, activity of the higher consciousness. To be alive as an animal but not to be alive in mind and in spirit is not life but a living death.

There are remarkable instances of men and women who, defying years and touching life at many points, preserve their vital force and physical energy by virtue of their spiritual or mental vigour. Most of our great Rishis and Acharyas and some of the modern celebrities like Herbert Spencer, Victor Hugo, Goethe, Gladstone, Tennyson and Browning are splendid illustrations. Their lives remind us that it is not the years

so much as mental inactivity and old age thought that causes people to grow old and uninteresting.

WORSHIP THE ETERNAL YOUTH

Drop your old age thoughts and suggestions. Be born again. Grow young in spirit and mind. Be in tune with the Time-Spirit—ever progressive, ever new. Drop ruminating upon age and disease, decay and death. Live in conscious union with your *other self*—the Eternal Bridegroom [Nitya-Kalyana-Purusha].

Go to little children [say the Kayasiddhi teachers] watch them in reverence, worship in them the Wonder-child—the Eternal Love-Babe [Jagan-Mohana-Bala Gopala]. Convert yourself in spirit into a little child. 'Watch the young and then in spirit be what they are on the outside'. Live like 'careless-infancy'. Learn like a child as long as you live. Get very interested, always interested, keenly and calmly, in the life that is essentially young and true. Be in touch with the divinity of youth. Worship the eternal youth [Nitya-Yuva] and say to yourself:—I renew my faith, my trust, in the *ount of Life and Light*—of perfect Love and perpetual youth—in the infinite source of Peace, Power and Plenty.

THE FOUNT OF NEW YOUTH

God is the Fount of New Youth. You are self-renewing to the degree that you realise that the Divine youth within is absolutely your life and light and love. Drink of the divine fount of Amrita freely and heartily, until you get 'full of love and life and creative forces as in youth'.

Think of yourself as filled with the qualities desired until you feel them within you. Grow, grow forever young in spirit and truth. Keep a peaceful, balanced, happy, self-renewing mind and heart. Tread Nature's royal Highway in the Eternal Now. Affirm again and again—'Now I am the child of infinite peace and joy, now all things are mine, and the Law of the Spirit of youth in God, the spring of life-giving waters, (sacred Theertha) frees me from age and death. All lives in me—now and forever—in me, a part of the beautiful whole that is God.'

MEDITATION-MANTRIC FOR THE MONTH

(To be repeated while falling asleep)

1st Week. The Eternal Love Babe (Jagan Mohana Bala Gopala) lives within me. He loves me and wants me. He creates in me the power to embody my ideals. I surrender myself in peace and have the utmost faith in Him to accomplish that whereunto I set myself. In Him I grow young—younger—day by day. In Him who is the secret Fount of Peace I bathe and rest myself and feel the glorious joy of infancy. *My words are spirit and Truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

2nd Week. God the Beautiful—God the Bountiful—God the Ideal Youth (Nitya-Yuva!) In Him I live and grow forever young and fresh and new! He lives in me—loves me—wants me! To Him I surrender myself in body and mind and spirit. In Him I grow—keep growing forever strong and fresh and young and new! *My words are spirit and Truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

3rd Week. Communion with the Divine Lord and Lover regenerates and rejuvenates. • The Eternal Bridegroom (Nitya-Kalyana Purusha) is absolutely my life and light and love. My life is what it is—young and eternal—flaming Godward unto supreme Beauty. Surrender and service keep me young and ever new—progressive, growing. *My words are spirit and truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

4th Week. I worship the supreme spirit of youth—the Ideal Diety of my deepest devotion. In Him I am born again. On his lap I live. In his arms I grow young forever. In constant union with Him I unfold life and love—the creative forces and all the qualities desired by me. He is in me! I am in Him! He wants me more than I want Him. *My words are spirit and truth; they begin to accomplish that whereunto they are sent—while I drop to refreshing sleep and rest.*

Next Month:— We shall consider some practical means and methods for the cure of 'age-disease' and the regeneration of physical body.



CORRESPONDENCE

SIR.

I have been practising automatic writing for some years past. Out of many messages from spirits, both Indian and European, I give below a few recent experiences derived from my communication with a Christian Spirit—Madam Cecil Owen:—

Speaking about 'Death' she wrote:—'Don't be afraid of death, it gives you a passport to eternal life. Live pure lives and you will be surrounded at the last moment by your relatives in their resplendent glory, who will welcome you as they would have done on Earth'.

Of Heaven she spoke thus:—'Here you will hear songs as you have never heard, you will see sights, the like of which you have never seen. Bright colors, soft beauty and grace will encircle you wherever you go and you will enjoy peace such as you had never tasted before'.

When asked by some of my near relatives to predict something about their future life, she went on thus:—'Don't fret about your future. You will not be less happy or fortunate than ordinary mortals. So live that you may climb up to higher regions, when your bodies are crumbled into dust'.

She further revealed that Spirits have different colours according to their tastes and inclinations. 'White brilliance indicates absolute purity due to philosophic contemplation both here and hereafter. Rose-tints indicate purest earthly devotion to relatives, and 'violet' indicates 'too much worldly affection, unpurged by philosophic thoughts'.

With a few more words of consolation, the spirit bade us good night at about 10 p.m.

KATWA,
11TH DECEMBER 1920 }

VIDYARATNA CHANDIDAS
MAJUMDAR, B. A.

SIR,—On 31st October, 1920 at about 9 P. M. after practising as usual my mental exercises I attended to the experiment 'invocation of spirits.' The spirit of my cousin brother K. S. Raju who spoke to us on that occasion informed us in terms quite sorrowful that he has been often haunted upon by an evil spirit in a very ugly and gigantic form and that this spirit itself was the primary being

that caused him untimely death; he requested me to seek a way in consultation with the L. L. C. to redeem his soul from the clutches of this evil one. Struck with surprise and dismay I retired to bed at about 11 P.M. devising plans after plans. Sleep visited my eyes at 12 P.M. and gradually after experiencing many disagreeable but now forgotten dreams for about 2 or more hours, I suddenly saw a light blazing before me. The light appeared to have been moving on at a rapid pace towards sea-shore and I, as if drawn by an electric current followed it with head bent and hands folded. In a remote and mountainous quarter of the sea-coast situated a little more than 12 miles distance from this place I saw a beautiful palace compounded with strong masonry walls. Within the premises there was a big temple decorated with radiant and fragrant wild flowers the like of which I have never seen in this world. Struck with the beauty and novel spectacle of the place and scenery I felt a sort of thrilling sensation throughout my entire frame and unconsciously entered the compound. Without looking to the sides or to the glory and grandeur of the palace I directly entered the temple with some flowers and water in my hand. There on a highly elevated dais, I beheld the idol of the great *Sakti* with four hands each denoting symbols of powers. There was a crown on her head with a diamond glittering in the middle just $2\frac{1}{2}$ inches high over the forehead. I prostrated myself before her lotus feet. By the time I rose up from that posture I thought it was eight in the morning and turning behind saw a Sanyasi in Padmasana practising yoga. He opened his eyes, gazed at me from head to foot and after muttering something inaudible advanced towards me, embraced and began to speak with the preface that the speech to be delivered was only an outcome of Almighty's advice and that I should in no way transgress the divine law and instructions.

'My child, the thinking attitude of human soul must be one of love and joy and gratitude. Think you are young, yet an infant, and you preserve your vitality indefinitely. To live long, encourage thoughts of happiness and joy, avoid all persons who talk of disease and decay. They are the crimes of man, outsprings of human seeds and God will never interfere with such. Inhale perfumes of fresh flowers, keep far away from busy centres. Seek no wealth that is not rightly yours. Stick up to your usual exercises and the power of will, if practised undisturbed, proves itself limitless and leads you to success and happiness in this world and *mukti* in the next. Your will if strongly enforced can remove every obstacle that stands on your path to success. You really now live surrounded by the waves

of thoughts flung off from your own brain as well as from that of others with whom you come in contact every day. All these thought-waves fully drag the will to the circumstances implied and gradually plunge into misery and sin. If your mind can resist the impressions set forth from other sources and if it stands alone, clear of obstacle, you can gain mastership over all things. Try your powers now and nothing can resist the radiating energy you hold if you only remember and know how to employ them.'

At the time of giving this piece of advice he had a book in hand and he now and then referred to the pages to verify his statement. He then presented that book to me. I had just then no time to look into the title and matter of the book. He then motioned me to a seat hard by at the foot of the dais and seated himself before the Goddess. After muttering some incantations he asked me whether I am not troubled with the thoughts regarding the hold of an evil spirit on my departed cousin brother. I nodded my head in approval and he told me that the heir of the deceased should for 16 days from the full moon everyday practise Gayatri 108 times and pour out water at the end of each time intending that it should redeem the soul of the deceased from evil spirits. At the end of the prescribed time he should go to a holy shrine and there before God pronounce that he did what he was advised by the Sastras and pray that the soul of the deceased may be given a lift to the better regions or lokas.

After receiving these instructions I, as if mesmerised, shut my eyes and when I reopened them found myself in a moment lying in my bed. It was then 6 o'clock in the morning.

This is my dream. I request you will please look into the details and decipher the meaning.

VIZIANAGARAM,

RAYASAM VENKATRAO

PERIODICAL LITERATURE

The late Prof. Hyslop, a great logician and authority on matters psychic, said:—‘Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward.’ Sir A. Conan Doyle admits that the words are literally true, though he takes off the sting by asserting that there is really no reproach up to now, as much of the final absolute proof is very recent and is contained in works which have not been translated and which are expensive and difficult to get. The researches of English spiritualists ‘needed the corroboration and elucidation of the continental observers to bring out their full meaning’. With all the documents before him Sir Arthur, in an article in the *Strand Magazine* shows that Spiritualism is no longer a subject for debate and that ‘all recent discoveries whether they be of aviation, wireless telegraphy, or other material novelties are insignificant’ beside its recent development. What is this development? Briefly it shows the scientific materialist ‘a new form of matter with unheard-of properties, lying latent in all probability within each of us’. This ‘matter’ is latent in us and may well be called ‘sookshma-jatam’ or latent matter. It has properties or possibilities which seem extraordinary in the eye of the sceptical moderns. It is this form of matter that accounts for the actual materialisations of spirit, in darkness and in red light.

There are certain people who can form and put forth from their bodies this strange substance [sookshma-jatam]. Such people are called in the West ‘Materializing mediums’. Some of the mediums have this power as a ‘physical gift’ which, the Mantra Yogi will say, is due to previous Karma or spiritual heredity through the law of rebirth. This ‘matter’ is ‘a viscous or gelatinous substance’ and appears to differ from every known form of matter. For ‘sookshma-jatam’ can become *sthoora-jatam*, i.e. it can ‘solidify and be used for material purposes’ and yet can be ‘reabsorbed, leaving absolutely no trace even upon the clothes which it has traversed in leaving the body’. It appears to be elastic and sensitive as though it was really an organic exudation from the medium’s body.

Truly it is the most singular manifestation of matter as yet known to science. This sookshma-jatam or ‘latent matter’ is named *ectoplasm* by Charles Richet, the great French physiologist.

It comes from the medium’s body as a material, at first semifluid. It has some of the properties of a living substance, notably that of the power of change, of movements and of the assumption of definite forms. One can see this extraordinary gelatinous material oozing from the materializing medium’s mouth, nose, eyes, ears and skin—this streaky viscous stuff hanging from the chin, dripping down on to the body and forming a white apron, or projecting in shapeless lumps from the orifices of the face. ‘When touched, or when undue light came upon it, it writhed back into the body as swiftly as the tentacles of a hidden octopus. If seized and pinched, the medium cried aloud. It would protrude through clothes and vanish again, leaving hardly any trace upon them. With the assent of the medium, a small piece or portion of ectoplasm was amputated. It dissolved in the box in which it was placedleaving moisture and some large cells which might have come from a fungus. The microscope also disclosed epithelial cells from the mucous membrane in which the stuff seemed to originate.’ On chemical examination it burned to an ash, leaving a smell of a horn—chloride of soda (common salt) and phosphate of calcium being amongst the constituents.

Usually the materialising medium in the seance room sits in a confined space formed by curtains—called the *cabinet*. The object is that some condensation of material—best described perhaps as a heavy vapour—is necessary before we get the ectoplasm or ‘sookshma-jatam’. In practice, anything that will make an enclosed space and conserve force is found to be important. Sir A. Conan Doyle says in this connection: ‘Those curious, curving draperies which are seen round spirit photographs are the means which the control upon the other side adopts for this end, and I have often observed that the spirit lights at a seance are hooded and flanked by some fine, filmy material for the same reason’.

Now let us suppose that the strange ectoplasm [sookshma-jatam] is produced and see what may follow. After forming, ectoplasm begins in the case of some mediums to curdle into

definite shapes. What are these shapes? They are human faces. At first these are seen in two dimensions upon the flat. Then they mould themselves at the edge until they become detached and complete. These phantoms are often much smaller than life. They take the form of faces, male or female, beautiful or ugly, known or unknown. Some of these may represent thought-forms from the brain of the medium—pictures seen or stored in the memory taking visible form.

Thought-forms or apparitions may be built up of ectoplasm in front of the medium. And thought-forms should be distinguished from the absolute living spirits. When the materialising medium is at his best, there forms a complete figure moulded to resemble some deceased person. In the course of formation sometimes, you may see the spirit-face with unused ectoplasm attached and also the cord that binds the form to the medium. When the figure is completely formed, the cord referred to is loosened. Now is the sheath of ectoplasm made ready for some discarnate spirit or personality to take possession of. This may be either [1] a real personality of some dead person or [2] a personality which pretends to be that of some dead person. The sadhaka can distinguish between both. Anyhow, when a spirit or discarnate personality takes possession of the ectoplasmic image, the breath of life is breathed into it, 'so that the materialized form moves and talks and expresses the emotions of the spirit within'. And when the entire phantom shows itself it may come out of the cabinet and begin to speak. Thus we have materialisation and direct voice phenomena. In the case of the best mediums, these phenomena occur, though at long intervals and at some cost to their health and prana-sakti. The 'materialised' spirit can walk with you and talk with you and even embrace and kiss you on the cheek—the very sound of the kiss being audible to the persons in the seance room. A German doctor obtained hair from one of these materialised forms and showed by tests [microscopical] that it was different from that of the medium.

The materialising mediums are those who possess or develop the faculty of materialisation. Experiments should be carefully conducted with them. They should practise sadhanas for preserving health and conserving Prana-sakti. We request

our readers who may experiment along the lines of Hindu Spiritualism not to be in a hurry about materialisations of their spirit-friends. They should remember that the development of psychic and spiritual phenomena is gradual and much more so the development of materialisation and direct voice.

During the materialisation experiments, the medium may be in some form of samadhi or trance (induced by the spirit-control from the other side.) However the medium may not be inanimate. Speaking of a series of experiments, Conan Doyle says: "A separate personality seemed to possess her which might be explained as one of her own secondary individualities, or as an actual obsession from outside. This personality was in the habit of alluding with some severity to the medium, telling Mme. Bisson [the experimenter] that she *needed discipline* and had to be kept up to her work". Quite so. A medium—especially, a materialising medium—should discipline and develop herself by a well-arranged series of sadhanas, so that he or she may be kept up to the work. The separate personality who seems to possess the medium during the experiments occasionally shows signs of clairvoyance or *Gurur-dhrishi*. There may also be 'a running accompaniment of groans and protests' from the medium's body. The sadhaka need not at all be alarmed, but should be always quiet and self-possessed for that may be 'a mere animal outcry apart from intelligence' as pointed out by Conan Doyle.

There is a transition stage in the career of nearly all materialization mediums. In this case, the medium may be covered entirely by 'a fantastic helmeted garment of ectoplasm'. Clad with materialized stuff, the medium may imitate the character of the 'person' concerned. In fact, the medium himself plays the spirit clothed in ectoplasmic drapery. This is sometimes called the state of 'Transfiguration'. This seems a stage through which mediums pass while developing the faculty of materialization.

Dr. Geley of Paris held a series of sittings with a remarkable materialising medium. His tests were very strict and he summoned a hundred men of science to witness one or other of them. After his successful experiments, he proclaimed enthusiastically: "What we have seen kills materialism. There's

is no longer any room for it in the world". It is certain that such investigators have at least scotched the snake, though not killed it. Nineteenth century materialism asserted that thought was a result of matter. Now the table has been successfully turned. The new evidence points to *matter being the result of thought*. Yes, thought is creative; it makes matter. Thoughts are things. Such is the central thought of Hindu Yogi Psychology, reverified by Spiritualism, a genuine branch of Modern Psychology. Dr. Geley also showed that it is possible for a medium to evolve ectoplasm and that it tends to form human forms tenanted or not by manifesting spirits. Whether the forms are materialised forms or spirit-faces, whether they come as miniatures or as full size, whether they are beautiful or repulsive (with an unused wisp of ectoplasm hanging from it) they may be seen to have a remarkable appearance of life and demonstrate that matter is a result of Thought.

Prof. Crookes the celebrated chemist experimented for 3 years with a young medium. "She was shut up in the dark, time and again in his small study. Then, after an hour or so there would emerge into the adjoining laboratory an entirely different woman, who moved, spoke, and gave her name as Katie King, saying that she was a spirit who had lived in the reign of Charles II., and was now permitted for a brief visit to inhabit the body moulded from Miss Cook, who could be heard, and on certain occasions seen, in the adjoining room." The new comer was 4½ inches taller than the medium. She had beautiful brown hair, while the medium (Miss Cook) was a brunette. The pulse rate of the two women was also entirely different. The medium lay with an occasional animal moan upon the sofa. From her drained the vital ectoplasm. It formed a cloud of viscous substance, a pattern, and finally a form. The form disengaged, the cord broke, and Katie King infused her spirit into this reconstruction of what was probably a simulacrum of her earthly body. Thus walked forth the spirit Katie King to spend her strange brief hour upon earth. She conversed with Prof. Crookes. She played with his children. She told the stories of olden days. Finally with the words, 'My mission is finished,' Katie left her scientific friend for ever. What was her mission? As Sir

Arthur puts it, it was to prove the survival of the spirit to an incredulous generation! Now the West is slowly understanding the message of the brave spirit lady. Such is the moral of the famous Crookes episode—the classic case of a materialised living spirit with a celebrated British Scientist! Such stories are by no means unknown among our people, though they cannot be accepted by rational moderns for lack of reliable evidence.

The late lamented Dr. Crawford of Belfast recorded his remarkable experiments in two successive books "The Reality of Psychic Phenomena" and "Experiments in Psychic Science". The main lesson of the Crawford experiments is that *ectoplasm* or 'sockshma-jatam' is a substance which can be used for many purposes by the force which lies behind it. We know that the spirit can use it to build up moulds of the human figure. In the Belfast experiments, the same ectoplasm was used for the making of rods or columns of power, heavy and yet impalpable objects. These protrude from the body of the medium [unconscious or not] generally from the extremities. It is these heavy but impalpable rods of power (sockshma sakti) which produce [1] raps, [2] the movement of table or other objects and [3] other results. All these results may be produced by ectoplasmic rods or columns at a distance from the medium. Dr. Crawford has demonstrated with his medium Miss Goligher as follows: "Such a rod of power might be applied, with a sucker attachment, under a table and lit it up, causing the weight of table to be added to that of the medium, exactly as if she had produced the effect by a steel bar working as a cantilever and attached to her body. Or it might be placed above the table and hold it down, a loss of weight of thirty, forty or even fifty pounds being registered upon the weighing chair on which Miss Goligher sat. The medium became a mere residuum with a third and more of her own substance outside herself, the difference showing itself rather in a refining of the whole body than in a visible loss of substance." Under such abnormal circumstances, any rough disturbance of the condition like flashing a powerful light causes the external third to fly back with unnatural speed to the medium's body. This sudden elastic recoil of the ectoplasm, due to disturbance in the middle of a seance causes physical suffering to the

medium. The Crawford experiments are at once an explanation and a justification of the ordinary phenomenon of the dark seance. "Dr. Crawford makes every detail plain. He has even, by staining with moist carmine a cloth in front of the medium, got crimson marks at a distance showing that the column of force as it pushed forward was solid enough to carry some of the staining agent with it. This is a particularly fine and convincing experiment".

Given the necessary conditions, the results are found to be of the same type, in England or India, Belfast or Tinnevely. For there are fixed laws underlying them. And the uniformity of the laws is the guarantee of success. Even a sceptic feels constrained to admit that Crawford and others have proved the existence of 'physical power of some unknown kind'. A fuller knowledge shows that 'at every sitting there was a controlling intelligence, advising, directing, and showing its wishes by a code of signals'. Who or what is this operating intelligence, apart from the sitters? 'I am quite satisfied in my own mind that the operators are discrete human beings', says Dr. Crawford with all the results before him. 'Material science, which made mock of mesmerism until for very shame it had to change its name to hypnotism before acknowledging it, has a sad reckoning before it in the case of Spiritualism'.

In February Kalpaka

Prof. J. Millot Severn, F. B. P. S., F. L. L. C. writes on:

"The Selection of a Staff"

Mr. W. George Wheeler of the Phrenological Institution,
Brighton, writes on:

The Psychology of Phrenology: "VENERATION"

REVIEWS

'A Modern Saint of India' A Sketch of the religious life of
Sevabrata Brahmārshi Sasipada Banerjee. BY
SATINDRANATH RAO CHAUDHURY, M. A., B. L. PUBLISHED BY
RADHACHARAN SEN, Asst. Secy., DEVALAYA ASSOCIATION
210-3-2, CORNWALLIS STREET, CALCUTTA. 8 AS. AND EIGHTY
FIRST BIRTHDAY OF SEVABRATA BRAHMARISHI
SASIPADA.

Sevabrata Sasipada Banerjee is the founder of the Deva-
laya and a pioneer worker in the social cause. His life is a
romance of bereavements and persecutions—of calmness and
resignation—of faith in God and love of Humanity. He is
truly styled a modern saint of India by Mr. Frederic Grubb
and richly merits the honored title of *Brahmarishi* conferred
on him by his countrymen headed by Mahamahopadhyaya
Satischandra Vidyabhushan. What strikes a student of the
Psychic movement however is Sasipada's belief that 'faith and
prayer can do what medicines cannot'. Pandit Tatvabhushan
gives some interesting instances of drugless healing, in the
family of Brahmārishi Sasipada by the application of a wetted
piece of cloth to the navel of the patient, by giving hot compress
with salt, etc. accompanied, of course, by prayer and medi-
tation and surrender to the divine healer of diseases of body
and mind and soul. Two examples of miraculous protection
against a serpent and a scorpion are also cited. Sasipada
has demonstrated, by the brilliant example of a consecrated
life, even in these dark materialistic days of Kali, that the
Lord always supplies all that we really and rightly desire,
when we learn to see his *Leela* in life. He celebrated his
81st birthday on the 2nd February. May God send this
saintly child of Mother India many more returns of the
happy day!

**The Covenant of Goodness: A WAY OF LIFE FOR
THE GREAT RECONSTRUCTION.** PUBLISHED BY MR. I. BRUCE,
77, BLANCKIN CRISCENT, NOTTING HILL, W. II. FIVE ONE
SHILLING NET.

This is indeed a 'New way of Life' which is yet not new. For this is a summing up of the leading ideals of diverse religions and dispensations into the Law of Goodness. The Covenant of Goodness is and ought to be a world-synthesis in religion. It should embrace all the higher aspirations of Mankind. It is the mainspring of true civilisation and progress, based upon the spiritual life of humanity. Though universal, it should not interfere with existing individual and state religions and political citizenship. The author truly says that no civilisation will be safe for the world as long as national and racial strife and bitterness remain as they are now and that there is only one worthy memorial for the killed, maimed and bereaved of the World-war namely to establish God's Kingdom upon Earth, in the form of an Ideal Human society.

WATCH FOR

February Kalpaka

Stanley Redgrove

writes on

"NEW YEAR CUSTOMS IN EUROPE"

F. W. BURRY

writes:

"LIFE'S PUNCTUATIONS"

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NOTES OF THE MONTH

Hindu Spiritualism is the Religion of Happiness—the Philosophy of *Ananda*; it cannot possibly hurt anybody but is for the elevation of all, high and low alike. Our exposition

of it, is, more or less, in terms of 'qualified Vantage-monism' (*Viaishta-Advaita*) of Sri Ramanuja. Ground of our which, according to an expert is the one sure Enquiry - basis of sane and rational Mysticism. For practical psychic and spiritual purposes, this

attitude seems indeed inevitable. No form of *Dvaita* can be the last word about the Universe which is one and not two or more. Absolute monism will not do for the *sadhaka* who has necessarily to think of mind and matter or soul and body *separately*, though he has also to realise ultimate unity in some way or other. Nor will Materialism as a philosophy exist any longer for the aspirant—Materialism with its principle of mechanism and denial of spirit and purpose—though the Spiritualist believes in the law of Universal

Karma or causation, subject to the rule of Spirit or Over-soul, who is the sovereign lord and ultimate cause.

Qualified Monism is the vantage-point of our spiritual and spiritistic inquiries, for, unlike absolute monism, it accepts the hypothesis of continued personal existence and not of absorption of the personality into the vortex of the Eternal (Brahman). Besides, its teachings speak of the *secret staircase* [i. e., interlocking and inter-communication] between two worlds or grades of existence—the present and the future [*Ubhaya Vibhuti* as the Visistadvaitins love to call it]. In fact, the expression *Ubhaya Vibhuti* is comprehensive, embracing, as it does, all the actual grades of life [more and fuller] up to the Highest Heaven [Parama Patham] or the very Heart-Centre of Divine Life. The *Bhakta* or Bhagavata of South India accepts this philosophy of life and never fears Yama the Angel of Death. For he knows that death is only for his physical overcoat and not for his personality, his character, for what is really himself. He the spirit passes on—onward through the Gateway—into the many-mansioned Abode of Beauty and Love, of Wisdom and Compassion. He becomes a *Mukta*, an emancipated one—a spirit freed from the burden of the flesh—one of the glorious company of the Immortals [Anaras] who do the Will of the Lord and serve His family of devotees [Thondakkulam] in all ways.

How do the ministering Angels of God and other spirits exert themselves on earth? They can do so only by co-operation and not by 'nonco-operation' of those still here. It is this way of spiritual co-operation or harmony which is generally known to-day as Mediumship. Where do the highest spirits live? The qualified monists or Visistadvaitins reply—they dwell in *Paramakasa* in union with the Highest, in happy service and love. What is this *Paramakasa*? It is that of which our *akasa* or ether is a reflection. Ether, is a world of myriad existence—a region of Pitris, Devas, Gandharvas and other classes of spirits or shining ones. Beauty is more beautiful there than with us, love and admiration more vivid, knowledge more bright, pleasure more pleasing, and life more alive, real and whole. Progress is there and hope boundless as the heavens and friendship pro-

found as the mighty deep! Such is *Akasa* the realms of our beloved living dead! But the mysteries of *Paramakasa* can never never be revealed by the inapt deluding tongue or pen of man! 'Heaven is one and eternal', say the Vedas, 'while the spirits are many and eternal'.

The spirit lives, lives always; death is not for the spirit but for the body. 'Never the spirit was born; the spirit shall cease to be never'—says the Gita. And yet 'the visible shape

of the body was no accident, it corresponded to

Spirit and a reality, for it was caused by the indwelling

Body vivifying essence; and affection entwines itself

inevitably round not only the true personality

of the departed, but round its material vehicle also—the sign and symbol of so much beauty, so much love'. It is for this reason that the Bhaktas do not despise the body like some pseudo-Vedantins. On the other hand, they see in it and through it only the 'indwelling vivifying essence' that caused or created it and can still transmute or recreate it at will. They look upon the body—the 'material vehicle'—as the temple of Sri Krishna—the sign and symbol of so much beauty and so much love'. For truly symbols appeal to the heart and imagination of man the thinker and are bound to be cherished and honoured as in themselves of intrinsic value. Properly speaking, body or *Kosa* is 'a means of manifestation'. *Stoola sarira* or physical body is made of matter as we know it; but not so, subtler bodies or *sookshmasariras*. As there are physical bodies which serve the spirits (or real man) as a means of manifestation on earth, so there are ethereal bodies as a means of manifestation in ethereal regions. And as Modern Science admits, ether or *Akasa* is far more substantial than matter which is but a modification of the former. Departed spirits with a different set of *indriyas* or subtler psychic sense organs find themselves among different conditions and can make the *Akasa* 'eclipse matter in availability and usefulness. Tennyson has surely contemplated the spiritual body [beyond Prakriti or material Nature] of the Visistadvaitins in the following lines'. 'Eternal form shall still divide the eternal soul from all beside; and I shall know him when we meet'. It is no doubt necessary to lay stress on the fact that man is spirit, though in truth he can only

be conceived as spirit and body together. The physical body or the outermost sheath is composed of earthly particles; the ethereal body, of ether-particles. It is assumed by the Spiritualists, like the Vaishnavas, that there is still an essential and more permanent part which must survive the accident of death.

In body and mind, man is made to *serve; service* in His name is the badge of the family of God's devotees. So say the Vaishnava Visishtadvaitins. Life is an opportunity for service. Earth life gives opportunity for self-culture and service in its own peculiar ways. A healthy and strong physical body in full vigour and joy of life, obeying mind and will and mirroring the indwelling ruler immortal, is quite essential for acquiring knowledge and earth-experience. The earth-body is not only a means of manifestation but a real servant of the spirit. 'Dust thou art, to dust returnest!' may be spoken of the earth-body but what of the value and experience gained through it? These survive and become *Atma-sampath* or a permanent possession of the soul. They pass into the future life of the spirit beyond the grave or cremation-ground.

Mere bodily accidents are temporary. But they are only temporary. There are evil things associated with the body—which may adversely affect the ethereal body. Good and bad habits register themselves on the human face and body. Their effect is not on the physical body alone. Evil things which have darkened the mind and hurt the physical body may also stain the subtler body for a time. Similarly good and pure thoughts and deeds may brighten and glorify both the physical and psychic bodies. Though bodily marks, scars, wounds, etc. are not of a permanent character, they may be re-assumed by departed persons when returning to us for communication. Why should this be necessary? For purposes of identification. Let us suppose that an old man has passed away. Now it is a fact that he grows young on the other side. While re-entering our atmosphere, this man may assume the general appearance at the remembered age. He may appear with the cloths he used to put on. He may choose to get himself identified by us even with the little tricks of manner and mannerism which he may have out-

grown in spirit life. 'It appears as if, for the few moments of renewed earthly intercourse, the newer surroundings shrink for a time into the background. They are remembered, but not vividly.' It seems difficult to live in both worlds at the same time, especially after the long practice of living almost exclusively on earth. Those who develop themselves physically and spiritually here will have the best chance of communicating especially instructive and useful information across the veil.

Good spirits become Devas or shining ones in *Swarga*. Advanced spirits become citizens of higher and more progressive regions. They know that we stand where they themselves stood once. They remember this and wish to help us and serve us. 'For love and service' rule all and win all. Spirits absent themselves from felicity either from a sense of duty or in a missionary spirit. All these and many other facts of Spiritualism are just becoming common property through books and periodicals in the West.

NEW YEAR CUSTOMS IN EUROPE

H. STANLEY REDGROVE, B. Sc. (LONDON), F. C. S.

No better example could be instanced of the futility of attempting to suppress the natural festivity of the human spirit than that afforded by the Scottish Christmas and New Year. Puritanism attempted, but without avail, to deprive the Englishman of his Christmas joys. In Scotland, however, it succeeded in suppressing all the customs, both Christian and pagan, associated with that day of days; though under the influence of more broad-minded and benign religious opinions, Christmas day is beginning to gain some degree of recognition across the Border. But the human spirit cannot always be staid and serious and sober. It must, on occasion, at least, break forth into mirth and joy, freeing itself from the bonds of mere reason and respectability; and so the Scotsman, denied Christmas, takes the opportunity afforded by New Year's Day.

New Year festivities, of course, are by no means restricted to Scotland; but in England, as on the continent of Europe generally, the festivities of Christmas, 'coming so soon before the advent of the New Year, are apt to prove too exhausting to allow the latter festival to be kept in any but a rather half-hearted manner. This is hardly true of Germany, however, where New Year's Eve is an occasion of equal importance to that of Christmas Eve. There, as in Scotland, the New Year is welcomed in with much drinking and shaking of hands. I write of Germany before the War; but old customs die hard, and I do not suppose that the War has had much effect on these.

It is interesting to note that, whereas many Christmas customs are survivals of pagan practices carried out on the Roman New Year's Day (identical with our own), certain New Year customs seem to have been transferred to that date from All Hallow Tide, about which season the New Year appears at one time and in certain countries to have been

reckoned as commencing. This is the case, in all probability with various methods of prognostication practised by country folk on New Year's Eve in various parts of Europe. Fortune-telling at this time of the year is especially popular in Germany; a favourite method is to pour molten metal into a basin of water, and from the shape assumed the future is surmised—a ship indicates a journey, for instance; a heart shows a love-affair, and so on. In Lithuania, cakes are made in the following shapes—an old man, an old woman, a death's head, a ladder, a coin, a key, a loaf of bread, a ring, and a cradle. The cakes are hidden under a number of plates and everyone present has three grabs at them. According to what he obtains, so will his future be. If such customs do not always yield accurate prognostications, they are no doubt provocative of a good deal of fun.

Bonfires on New Year's Eve, and especially on the last day of the old year according to ancient reckoning (i.e., in November) are, or were, popular in many European countries. In Lanarkshire (Scotland) they used to be kept burning throughout the night preceding New Year's Day, and in Guernsey, also, it is customary to burn out the old year. The English 'Guy Fawkes' is in all probability a form of this ancient custom, upon which a comparatively modern signification has been superimposed.

Very many New Year customs are based upon the belief that what is well commenced will be well continued and terminated. All but the most hardened of us make good resolutions on New Year's Day—few of which, it must be confessed, are ever kept. To primitive instincts the first day of the New Year is a dangerous time. If all goes well on that day, then, indeed, will the whole year be one of happiness and prosperity. But an ill omen occurring on that day, which at other times would be little attended to, threatens very dire calamities. In this connection a very curious and wide spread belief must be mentioned, namely, that, unless bad luck be wanted, a man must be the first to enter one's house on New Year's Day. This belief is not only to be met with

* Guy Fawkes Day is November 5th.

in Scotland and various parts of England, but in a country as far therefrom as Macedonia. Even in China a not dissimilar belief is to be found—though in this instance concerning the sex of the first person one meets on New Year's Day. A superstition so wide-spread must have an exceedingly primitive origin. The mere fact that woman is considered to be inferior to man by most primitive races is not, in itself, sufficient to explain the belief. But mingling with his consciousness of physical superiority, the feelings aroused by woman in primitive man involve those of fear. Not only does she exercise the magical functions of child-bearing and child nurturing, but he is conscious of a subtle fascination she weilds over himself. And in the primitive sense of fear thus generated is probably to be found the explanation of superstitions which associate ill luck with woman.

In some parts of England and Scotland careful precautions are taken to provide for male 'first-foots' on New Year's Day. There also seems to be a preference, in some parts at least, for bachelors and men with dark hair. The latter fact may be accounted for on the grounds that the original inhabitants of these isles were dark-haired, and would certainly prefer one of their own race to a member of a fair-haired invading tribe. In many parts, too, it is necessary that the 'first-foot' come not empty-handed, cakes, whisky, evergreens, etc., are amongst the things which various traditions prescribe as the necessary gifts to ensure plenty throughout the new-born year.

Another custom, varying examples of which are to be found in many countries as far apart as Scotland, Brittany, Roumania, and Macedonia, is that which is known in Scotland as the 'Hogmanay procession'. The word 'hogmanay' is the name given to the day preceding New Year's Day, as well as to the gifts given to the members of the procession. Its* derivation is in dispute. A not unlikely theory derives it from the Latin *Kalendae*, through the Norman *hoguinane* (French: *agnellannent*). Hogmanay processions in Scotland take place on December 31st, when the

* See Mr. Clement A. Miles's valuable work *Christmas in Ritual and Tradition* (London, 1912), to which I am indebted for many particulars.

children of the poorer classes form into bands, wrapping themselves about with a large sheet folded so as to form a pocket in front. They then parade through the more prosperous parts of the town, asking for oaten cakes. One of the verses they sing runs as follows:—

'Get up, goodwife, and shake your feathers,
And dinna think that we are beggars;
For we are bairns come out to play,
Get up and gie's our hogmanay'.

In conclusion, it may be remarked that the custom of keeping the New Year as a festive occasion is of extreme antiquity; as far back as 3000 B. C., the Zakmuk (New Year's Festivity) was celebrated in Babylonia. The Zakmuk took place at the vernal equinox, and, no doubt, was connected with the revival of the Sun's powers. The custom of giving presents at the New Year was common with the Romans and still survives in Scotland. In England it has been transferred to Christmas Day and Boxing Day.

LIFE'S PUNCTUATIONS

FREDERIC W. BURRY.

The Law of Periodicity reigns supreme. Everywhere we discern the cycles or arcs in eternal undulation, ever the swinging, the rhythm, the ebb and flow.

If we can only keep ourselves up on the crest of the waves. Like the non-resisting passenger on the boat, who moves with the pitch and toss of the vessel (as near as he can,) and thus at least minimizes his nausea.

Instead of such a conciliatory attitude, we are bellicose and pugnacious. Even young people mar their native beauty with ugly frowns, which in due course settle into furrows and wrinkles—and they call the result of their thoughtlessness—Nature.

But we are here to improve on Nature. That is the meaning of Art. Painting, sculpture, literature, music represent what is called the Fine Arts. It is all mankind's attempt at expression. To portray the soul. To shadow forth, express the inner essences and realities, until the time is ripe for the kingdom of heaven to come on earth—when all Life shall be one Fine Art.

Meanwhile we dingle—dangle with pretty playthings—too often negligent of the opportunities that lie right beside us even now for the improvement and beautifying of our surroundings.

Man is declared by many to be the creature of his environment entirely. And so long as such a negative view is held, there is not much chance of getting ahead.

But our unfolding Consciousness discloses the deeper potentialities of the mind, proclaiming the divinity enshrined within, that is truly identical with the human will.

And the recognition thereof is to be the magic worker.

With the crudest of material we may now fashion, remold, reform.

We need not be afraid of disease or death. In fact these are our servants daily with us, scavenging collectors, let

their work go on. Let there be circulation, renewal, expression.

Do not think that man's fate is chopped off into exactly 'seven ages' by some inexorable decree, that he has no free will, that there is no progress.

Do not mistake a temporal human habit for an eternal law.

Man is more than a puppet and automaton. True, his doings are fenced by wise limitations, but he is here to override circumstances—one by one, that is why he possesses an ever-unfolding consciousness. That is the meaning of genius—to generate something new under the sun, in spite of Solomon and his female satellites.

The conquest of old age; perpetual youth; the overcoming of the last enemy, death, the supreme fear—is it possible to scale such a period or full-stop?

Some medicines are often a case of kill or cure. We reach certain crisis, and we go over or under. Some choose from sheer lassitude to go under. The pessimistic declare life is evil anyway, so what's the use?

But the brave, the adventurous, don't mind a little pain—the artist who can see serviceable material everywhere, beauty and truth lurking in the most despised and unlikely places, is more than content, he is anxious to go on.

Would you go on? In spite of all the drawbacks and dark appearances, would you still—live?

Then bid defiance to the congenital terrors, reared in ignorance. Face the sun. Be no longer intimidated by religious, medical, social superstitions. Your very life hangs in the balance of your decision to be yourself. A new career in life awaits you. To-day you may cast the die of a new great fate.

Beware of the fetich of numbers—classifications. Your will may surmount it all.

And if you have already spent seven ages, more or less foolishly—*nil desperandum*—why not another trial—an eighth—a ninth—if counting, helps?

In Fine Art we don't bother much with grades and graduations. And surely Living is or should be, can be the finest of Fine Arts.

THE SELECTION OF A STAFF

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

A controlling personality is a *sine qua non* in every business, be it large or small. Some businesses are so large and extensive in their operations as to require a large controlling body. Where this is so, difference of intellect may be an advantage, though in a greater or lesser degree all controllers of businesses need much the same sort of mentality. The person who controls and directs a business needs to possess brain capacity considerably above the average, and generally a well-balanced type of mind. The perceptive intellect should be large, so that he may possess the habit of constant observation, and a very practical trend of mind. The forehead should be broad, showing large Casuality and Comparison, and fairly high in the region of Human Nature. These developments combining with his Perceptives will give the planning instinct, and a thoughtful and reflective mind, a far-seeing disposition, and character discernment. With these qualities he should have large Constructiveness and Acquisitiveness to help him in organising, controlling and managing and directing concerns, and give him an appreciation of the practical aspect of business. A fair amount of Secretiveness is good in the person who is at the head of affairs, so as to give self-possession, and he needs large Cautiousness to give prudence and guardedness; though too much of this quality would be a hindrance rather than an advantage, in that it might cause procrastination, hesitancy, and the putting off of concerns that should command promptitude and decision. He should have Firmness to give him will power, steady perseverance, and persistency of purpose; and the base of the brain should be large, indicated by good width of head, to give executive-ness, courage, and good powers of endurance.

Hope should be fairly large, so that he may be optimistic and ready to engage in any reasonable enterprise, though too much of this faculty would make him unduly speculative, and so outweigh his judgment and reason.

For a phrenological description of the head refer to the illustration in page 59

The aspiring faculties should be well-developed, so as to give him ambition, reasonable confidence in his undertakings, and a progressive disposition, though too much sensitiveness, arising from large Approbativeness, would be detrimental. While having due regard for other's opinions, it is better that he should have confidence in himself and his own judgment and experience.

Well-developed Domestic affections would further add to the stability of his character, in that it conduces to settledness of disposition. Large Friendship, adaptability, and sense of incongruity will help him greatly in social and business circles, for in most business concerns it is an advantage to have a large acquaintance with people, and so be able to command recognition, and for this purpose he must have a keen appreciation of human nature.

I think most persons will readily picture this description as that of a person endowed with strong mental powers, and typical of a controlling, practical and commanding business personality. Such a person as I have described could organise, control, manage and direct almost any kind of business, be it commercial, mercantile or manufacturing.

The staff required will depend on the nature of the business. If marshalling a mechanical or manufacturing business, his chief concern will be to obtain foremen, managers and good mechanics, or employees capable of working and attending to machinery. If in commercial or mercantile businesses his chief concern will be to secure reliable salesmen, managers, agents, travellers, representatives and traders, in addition to his office staff—clerks, secretaries, accountants, auditors, etc.

The mechanic should possess a fairly broad head and prominent brow, well developed in the upper part of the forehead, and a good base to the brain indicative of large constructiveness, Perceptive intellect, planning capacity, aptitude in the use of tools, and a ready interest in mechanism, building materials and machinery; cautiousness, concentration of mind, patience, perseverance, and good powers of endurance.

Length rather than width of head is needed in the office or secretarial employments of commercial businesses; and

the mental aptitude for the different employments in connection with office duties may be easily discerned in the formation of the head.

A literary secretary need not of necessity have so wide a head as a business secretary, book-keeper or accountant, but he needs breadth of forehead, and breadth in the region of Ideality, so that he may be prolific of ideas, possess imagination, a thoughtful cause-seeking mind combining with originality, and good reasoning capacities.

A departmental or business manager should possess a larger volume of brain capacity than those subordinate to him, or he will have poor ability for taking command and management. He should have a well-formed head, well-developed Perceptives to give him quickness of observation; and Human Nature should be large, so that he may have keen discernment of character, enabling him to understand men and deal with people, and generally maintain the superintendence and organising of business concerns, as planned and instituted by the proprietors.

The business salesman needs particularly to possess the faculty of Language, a versatile and resourceful mentality, knowledge of the materials he handles, and ability to aptly describe them. He should be optimistic and able to enthuse others with hope and the desire for speculation, and possess intuition to give him tact and ability to understand character, so as to know best how to approach and deal with customers, together with sufficient Self-Esteem and Firmness to enable him to assume confidence and be persistent.

A Buyer needs more subtle judgment than the salesman, much intuition, more Secretiveness than Language combined with Acquisitiveness and the Perceptive and Reasoning faculties, to give him comprehensiveness regarding the value of things and materials. He also needs large Cautiousness and confidence, and self-possession, and an alert mind to sense bargains and forestall the markets.

The commercial Traveller, Agent or Business Representative needs a good head, indicative of much practical intelligence and common sense judgment, persuasive power, tact, hope, enthusiasm, ability to understand the nature of

goods, materials, and their utility; and possess a convincing personality, enabling him to command confidence and so influence and impress prospective buyers.

A Foreman should possess a good share of practical intelligence and insight regarding others' characters, that he may well understand men and business concerns. His analytical and critical ability should be good, so that he may be quick to detect flaws. He needs Firmness, self-confidence, ability to command, and assume a leading position, yet should be a teacher and an instructor, and not a bully or slave-driver. So long as he understands really good work, he need not necessarily be a good mechanic, but he must possess a ready understanding, ability to instruct, and tact in governing and managing men.

According to Herbert Jackson: 'Success in buying the right brains depends mostly upon the employer's qualifications as a reader of human nature'.....Whilst not ignoring the value of testing the physical conditions of applicants for posts, I can say that on the basis of Phrenology, the mental and temperamental qualifications adapting individuals for the many and varied businesses and professions, and their capacities for education and training, can be discerned in the space of a few minutes by any competent Phrenologist; and the time, labour and experiments employed in attempting to discover the suitability of persons for careers by any other method is purely experimental, unscientific, laborious, and often entirely futile, and has no accurate comparison as regards usefulness with that of Phrenology.

THE 'VOICE OF ISIS'

A Review

BY 'ON-LOOKER'.

This surely is a good book, though one more for a special class of readers than the general reader. The author, H. Augusta Curtiss and Mr. F. H. Curtiss of Los Angeles, California, are founders of the 'Order of Christian Mystics' and the volume, which claims to be an exposition of the Esoteric Teachings of the Bible, is full of varied and interesting information on matters occult. It is not clear if there is any connection between this 'Order of Christian Mystics' and the 'Order of the 15' of which latter the author Mr. Curtiss, is the Secretary but there is much illumination thrown on many obscure portions of the Bible and it will gladden the heart of many a true Christian that his ancient Religion should be proven in these days to be yet another statement of the eternal verities. It is to be feared, however, that the reception which will be accorded to this volume by the orthodox section of the Christian public would be very far from encouraging, with the crude literalism that characterises their conception of things and their vigorous contempt for everything mystic, 'Esoteric' or 'occult' they are likely to brush aside much of the author's interpretation of their scriptures as worthless double specially in view of the prominence given in this volume to the twin doctrines of Karma and Reincarnation which constitute the corner-stone of the 'Pagan' Religion and Philosophies. But it would appear that the book was not quite intended for such, as the authors themselves anticipate that it would appeal 'strongly to those whose hearts can recognise the Great Mother-love now being poured out upon the world.

It is interesting to study, the origin of the volume which, besides the preface and the introduction, consists of 427 pages of valuable reading matter. It is composed of the Monthly Lessons sent out by the 'Order of the 15' consider-

(Continued on page 88)

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THE PSYCHOLOGY OF PHRENOLOGY Veneration

W. GEO. WHEELER,

Dr. Gall, the founder of Phrenology, was the discoverer of the organ of Veneration. It will be well here to give some particulars as to the phrenological methods of procedure, as many still think that localisation of function is more or less undemonstrable. Professor Fowler, in his Lectures on Man says he had in his collection the skull of Diana Waters, a coloured woman of Philadelphia. She had heard the passage 'pray without ceasing', and began to exercise her Veneration; praying incessantly from morning till night. Her brain became morbid, and led on to insanity. After her death the brain was found to be diseased in the region where Veneration is located, the skull over that part being spongy and porous like a honeycomb.

The phrenological organs have been established and scientifically localised after close examination of the brain and long and concentrated study on thousands of heads, as well as by extensive experiments on the lower animals. Many methods have been employed. George Combe for instance visited Asylums. Patients were selected by the Surgeon Superintendent, who noted down their mental peculiarities. These individuals were then submitted to the Phrenologist. A patient suffering from Monomania was a self-styled Messiah. Combe's conclusion as to the leading organs were 'Veneration; Concentrativeness very large.' There was general agreement on comparing notes—the Surgeon's from practical experience, Combe's from scientific knowledge. We need hardly add that the faculty of Concentration if centred powerfully on that of Veneration, would give the latter an enormous impetus.

Dr. Gall, as a Physician, had great opportunities for studying the brain in abnormal conditions; thus in some

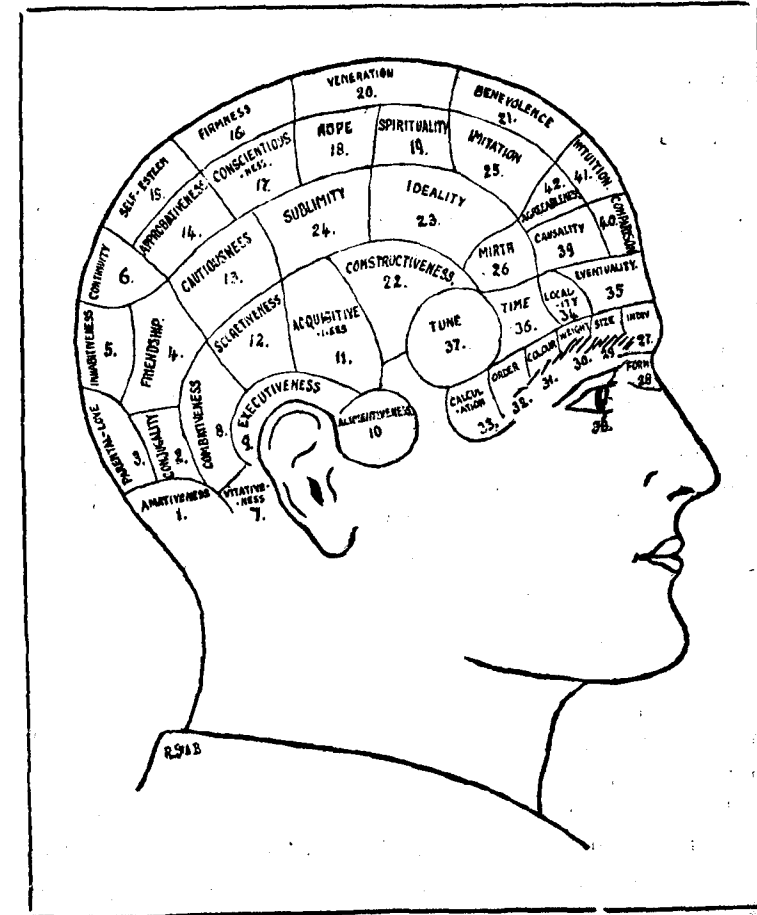
cases he gave names to the organs and faculties indicative of the cerebral parts in a state of disease. We think it will readily be perceived how dangerous it may be to exercise any one faculty of the mind without due consideration as to the whole, and how one mind power, even slightly abnormal in its manifestation, sometimes plays havoc with the regular workings of the mass. We may here give some illustrations from ordinary experience. A business man informed me that his wife was confined in an Asylum owing to a mania for giving away. She had abnormal Benevolence, and would have financially ruined him. A man with predominating Self-Esteem, Executiveness, active religious instincts and Cautiousness, used to proclaim himself in our district as 'An Envoy of Heaven', but thinking that men were against him he carried a cudgel for self-defence. A lady of striking personality, made extensive needless purchases at certain big establishments where her husband's name was good for large credit. She simply amassed garments. A young man with abnormal Friendship and Approbativeness, and deficient Conscientiousness, used his employers' money; he dressed in expensive cloths, hired a pony and trap, driving a lady about town, and spending the money upon her he had obtained by fraud. He was charged and sentenced to imprisonment.

What is especially desirable is harmony of the mind's powers. This should be particularly noted in regard to Veneration, as it can only work healthily in conjunction with other faculties. Grovelling in the dust, under-mining self-reverence, counting oneself a miserable sinner is not healthy or natural. It is the abnormal manifestation of Veneration against the happy blending of other Mind powers.

But of course Veneration is a splendid faculty in its rightful action, and tends towards a holy aspiration. The reverence Princess Alice had for her father, the Prince Consort, caused her to emulate his noble character. The almost heroic worship the soldiers displayed for Florence Nightingale was a thing of beauty. As she made her way through the hospital wards at night, carrying a lamp, they kissed her shadow as it passed. When hearing she was down with fever, and not likely to recover, they turned their faces

to the wall and cried like children. The reverence displayed for Gautama, the beggar Prince, the holy man from the mountains, the founder of the one of greatest religions of the world, is a matter of psychological importance.

Veneration has its normal and its abnormal side. The British Mind has undergone a great change during



recent years as regards this mental function; fifty years ago there was the danger of its becoming abnormal, now the pendulum has swung to the opposite extreme, and the faculty borders on stagnation. There are always many influential forces at work; the Ministers of Religion, the Educationists, the psychists, the evolutionists, the revolutionists, all see to it

direct, or re-direct the Minds of the masses, according to their light and learning, for better or for worse, playing upon the mind's powers manifested through that most wonderful instrument the brain.

There is strength and reliability about the British race as a whole, which under all circumstances reveals itself, giving a level-headedness, a certain nobility of balance, and a general harmony of forces in the Mind. The French are a wonderful people, but they are not so great in these respects. The Revolution proved this.

There was a decline in Veneration in connection with the French Revolution, in spite of Voltaire's hero worship. It may be, and probably was true, that a false reverence had to a considerable extent sustained the regime, but eventually the inactivity of the faculty aided in casting a shadow over the land. It was, as Carlyle says, 'an age in which Ideals failed to grow or flourish, wherein Belief and Loyalty had passed away, and only the cant and false echo of them remained'. We cannot doubt that there is a Veneration for noble minds, for high ideals, for sublime conceptions of the Deity, which tends to build up a nation, to steady and sustain its life; a safeguard against false anarchy, bloody revolution that ruthless madness which 'marches through rapine to the breaking up of empire'.

In France, Veneration had long been dying as a National Spiritual force, the Church failed to lead the Consciences of men. There arose 'nameless multitudes of Philosophers, Authors, profane singers, Romancers, Disputators and pamphleteers; these formed the spiritual guides of the people. Faith had gone out, scepticism had come in, evil accumulated, and no man had Faith to withstand it, to amend it'.

When in the highest and holiest sense Rulers fail to prove themselves the 'acknowledged strongest'; when there are comparatively few personalities worthy of admiration and esteem, when great Minds are scarcely perceivable, when the nation grows spiritually blind, then woe to the masses. It may be a far off-cry when every soul shall be rightly a law unto himself, when from within, great ethical laws, veneration for noble qualities, for holy aspirations, for all sublime

and lofty thoughts shall abound—when that day comes, Nations may then close all earthly temples and alike Monarchy and External Government, since man will himself be a Temple of the Divinest.

It is well to stop and think before depriving the people of their Ideals, however faulty those Ideals may be, before removing from before the eyes of the multitudes the personalities they have, alas, too often in their ignorance revered and venerated. Think of Goethe's 'Faust.' Faust joins the town and village folk on an Easter Holiday, they are clad in festive dress and making merry. They crowd around the wise old Doctor; it is a sort of hero worship. They bless him; their prayers are for him. He is an object of Veneration; yet his motives were not pure, even though he had healed the people, or apparently did so. He felt himself to be possessed of a double nature.

We know that when all is reduced to a materialistic commonplace the people decline Spiritually, Morally and Intellectually. When Veneration is inactive and the moral organs small as a whole, the head being low and flat on the top, the ethical instincts are forgotten. This was true of Nero, the Sixth Roman Emperor. His virtues were artificial—he released himself from the control of his mother, Agrippina and caused her to be assassinated. Many courtiers shared the same fate, and Rome became deluged with the blood of her best citizens. Mercia, the Christian Girl, in 'The Sign of the Cross', is portrayed as possessing this faculty in a large degree.

Thus we perceive many forms of manifestation in connection with the Venerative faculty.

THE MARVELS OF THE HAND

C. W. CHILD, F. I. A. Sc. (LONDON)

'Not so very long ago the medical profession knew comparatively little about the human organism. There are organs whose functions anatomists have not yet discovered, but these students of the human body do not, for this reason, claim that such organs have no usefulness. One by one the mysteries of our construction are being discovered, and it is the belief of progressive students that in time the function of every part will be revealed, and nothing found that is not necessary to the operation of the human machinery.

As long as every physician undertook to master the entire range of medicine and to treat every form of disease, we had the *general practitioner*, who possessed only a *general* knowledge of anatomy, disease and treatment. During this period the real information about the several parts of the body possessed by any one man was necessarily limited, the practice of medicine and surgery was crude, and the results obtained were comparatively unsatisfactory.

But when one man began devoting his entire life to a study of the eye, another of the ear, another of the skin, and so on through every organ of the body, we had the evolution of the specialist, and at once great progress was made and wonderful results were achieved. The *whole body* was too complex and *too big* a subject for one man to master, but the specialist, by giving a life study to one organ, began to understand that organ thoroughly, and in each was found such an infinite number of details that it has taken more than a lifetime to accumulate the present stock of information about them all.

Strange as it may seem, the hand has been neglected in this separating of specialties, and this most important and wonderful part of the whole body, the organ which bears the stamp of the type to which each subject belongs, and which contains the map of his natural course through life, is only beginning to receive the attention it deserves.' Thus wrote

THE MARVELS OF THE HAND

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Mr. William G. Benham over twenty years ago, and though, as he states, medical attention has been drawn to the hands, and it is true that more items and information are being slowly and painfully gathered about them, it must be confessed that the progress and discovery has been, on the whole, even now far from satisfactory.



Map of the Mounts.
WHEREBY THE CHARACTER AND NATURAL
ABILITIES ARE INDICATED.

And yet this science is, to a large extent, open to all thinking men and women. The acquisition of a few simple facts, plus an indication of the line of reasoning to be followed, will open an almost boundless field of really fascinating study to even the most average intelligence.

'THE PROPER STUDY OF MANKIND IS MAN'

Scientific hand-reading is at once the simplest and at the same time one of the most prolific fields of mental re-

search. The explorer cannot fail to be rewarded, even though he discovers no new fact to add to the store of human knowledge. For he cannot help but discover, and even continue to discover, ever new facts about himself, and thereby obtain the best and highest reward for his labours.

We are all introspectionists, little as we may be aware of the fact, and self-knowledge is of more vital importance, and also a cause of grater self-greatification, than any other.

A careful study of our hands, and the writing thereon, will infallibly reveal to us our temperament, mental and psychical qualifications, and will, even to the advanced student, often afford a valuable guide as to the most suitable course of action in many emergencies.

Not only is the hand of the newly born babe perfectly formed, but the lines are also clearly traced on the palm and fingers. I have in my collection an impression of one of my children's hands taken thirty minutes after birth, on which the lines show up remarkably well.

Medical men have observed that, at the moment of birth, a child before he has drawn the breath of life into his lungs, extends his fingers with a quick spasmodic jerk, remaining perfectly straight and rigid, following which the lungs begin their function. Thus the hands, even before the lungs, signify their readiness to be at the service of the organism.

The chief argument used by opponents of hand reading as a science, is based upon the erroneous assumption that the shape, formation, and markings are caused by the constant folding of the hands, and to the pursuits of the individual. That certain occupations and diseases will often coarsen and distort the hand, no one accustomed to the examination of hands will deny. But it is surely a very simple matter at once to detect the abnormal from the normal, and to assign its cause.

THE HAND REFLECTS THE MIND

It is a remarkable fact that, in certain diseases, such as disorders of the mind and paralysis of the brain, the result is the obliteration of the lines of the hand, while in other illness, such as tuberculosis, in which there is a wasting of the

body although the mind remains, not only unimpaired, but often more active and intense, the lines increase in number and distinctness.

The very extensive system, now almost universally adopted, of taking finger and thumb prints of criminals and suspicious characters, is the most striking testimony obtainable as to the intrinsic value of but even a very small section indeed of the human hand. If these are sufficient to establish the identity of each individual, what might not be accomplished if an earnest, exhaustive, and scientific enquiry were applied to the whole of this wonderful member?

From our cradles to our graves, our hands instantaneously obey every thought of our brains, and remain our most indispensable servants through life.

Finally, on one's deathbed, when the desire to live has evaporated from all the rest of the body, when the seeing, hearing, tasting and smelling faculties have become hopelessly obscured, the restless fingers, obedient to the last to the dictates of the dying brain, pluck feebly at the sheets in a last expiring effort to hold on to the fading relics of material life.

THE SIGNIFICANCE OF THE THUMB

The last certain sign of dissolution, the infallible indication to the watchers at the bedside that life has departed, is notified by the action of the thumb, which, with the absolute extinction of the vital spark, ceases, and then alone ceases, its unwearying service.

This most faithful adherent of all the gallant company which our brain commands and directs, the proud standard bearer which by its very existence has distinguished man from the brute creation, staunch and true to the last, stands by his chieftain untill the very end.

Even when all the other members of the body are frozen into immobility, when death has mounted from the extremities of the feet to the inmost citadel, when even the power of the arms and fingers has been extinguished, the thumb remains to ring down the final curtain. The brain has ceased to act, and the thumb, no longer owning a master, falls helplessly inwards across the palm.

ning in straight lines in the red markings of the palm'. Subsequent investigations and research enabled him to show conclusively that the important nerve-fibres passing from the brain to hand terminated in these said corpuscles, which gave forth faint throbbings and vibrations perpetually throughout life. He was able further to demonstrate, that these said throbbings and vibrations were absolutely 'distinct and different in every human being,' and that they also underwent variations according to the varying changes in the lives of their owners. They are subject, in fact, to the influence of every change in the organism, and they cease to vibrate only with the absolute extinction of life itself.

At this point, I will give one concrete instance of the method by which the hand unerringly records both original characteristics and the variation they may undergo.

A man, a child even, may be decidedly lacking in, say self-esteem, self-assertion, the quality of push. The scientific hand reader will be able to detect this impediment to the subject's worldly success, even in infancy, by simple observation of the forefinger.

If this is very short, then the child in question will be seriously handicapped in these respects.

His parents, instructors, the child or man himself having grown cognisant of this fact, may proceed to rectify this deficiency by careful cultivation. The desired quality is or is not developed. It is true that in the former event the forefinger will not sensibly increase in length or strength unless the cultivation be commenced in very early youth. But supposing growth to have ceased, and self-confidence, nevertheless carefully developed, then will there appear, invariably, a strong development of the *pad* at the base of the finger in question.

I have already called attention to the remarkable fact that the markings in the hand often undergo various changes, new lines forming, and old ones completely fading away. It will, therefore, be manifest that future events and happenings cannot be predicted in every case, or with any certainty, for more than a few years ahead. When such indications are

clearly outlined, it is only in order that the individual may profit by such revelations. To be forewarned is to be forearmed, and herein lies its supreme value.

The best exposition I have read on this very perplexing problem, which covers an infinitely wider field than can be traversed here, is in that comprehensive work by Mr. W. G. Benham, 'The Laws of Scientific Hand Reading,' from which I have already quoted. He explains most lucidly and authoritatively the powers of the subconscious brain to be cognisant of its future experiences, without communicating that knowledge to the conscious brain, save by legibly inscribing it on the hands, and only on the hands, as far as we are at present aware, for the benefit of its material owner whom it cannot otherwise inform.

"Recent experiments" by scientists have demonstrated that the human being is possessed of a double consciousness or mind. One part operates in our material existence and makes us conscious only of those things which we can see or handle, and the other part operates on the plane of our spiritual existence, and gives us SPIRITUAL consciousness of things which we cannot see, touch, nor fully explain. This second mind rarely manifests itself in an objective way, and this is why it was not sooner discovered.

"The first, or worldly mind, has limitations. It is conscious only of things which *have* happened, or *are* happening before our very eyes. This side of our consciousness cannot pierce the veil of the future, or rise above our material existence; it only knows the things of today, which soon become the things of yesterday.

Our inner consciousness, or spiritual mind, has no such limitations as has the objective. It knows not only what *has* happened, but what *will* happen. It is not confined within the prison of our earthly body, but it can rise above earth, and peer into the future.

If it be true that mind produces, controls, or alters the lines in the hand, these lines must be subject *not only* to the influence of the worldly or objective consciousness or mind, but also of the subjective or spiritual.

If one consciousness has dominion of the past and present, and the other of the future, manifestly our past, present, AND future are in the possession of the TWO MINDS, and through their influence this past, present and future is stamped upon us by means of the lines in the hand which we know reflect the mind.'

It will now be seen that the hand is a written and readily legible book, which will repay our study with the most valuable information obtainable, viz., an accurate, if more or less complete (according to the pains we take and our powers of insight) knowledge of our own identities, even laying bare our own souls before our very eyes. Its teachings, moreover, proclaim the glad truth of the poet's beautiful and triumphant message:—

'There is no thing we cannot overcome;
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn
And calls down punishment that is not merited.
'There is no noble height thou can'st not climb;
All triumphs may be thine in Time's futurity,
If, whatsoever thy fault, thou dost not faint or halt;
But lean upon the staff of God's security.'

WATCH FOR MARCH KALPAKA

Prof. Vaswani contributes:

'Is Civilization Dying.'

Mr. H. Stanley Bedgrove, B. Sc., F. C. S. writes on:

'The Ghost of a Suit of Clothes.'

IS DEATH AVOIDABLE?

P. S. ACHARYA

The human body is built up from the *individual cell*, like the body of animals and plants whom the occultist loves to call *Younger* (and less evolved) *brothers*. The individual cell is a minute, microscopic unit in the body. By a process of growth and division repeated many times, this minute individual nucleus of a cell-unit results at last in a complete human being built up of almost countless millions of cells. These bodily cells specialise for certain differing functions. But they retain in the main the characteristics of the individual cell whence they arose.

This individual cell may be looked upon as the torch-bearer of aimate life. It passes on from generation to generation the latent fire of *Prana*—the 'vitality' of all living beings. Yes, indeed, with an unbroken ancestry reaching back to the time when life first appeared on our planet. This individual cell has the property of unlimited youth. But what about the group cells called the body? The group cells arose from the individual cell retaining in the main the characteristics of the latter though functioning for a time as its guardian. Therefore, it may be stated that the body (or group cells) seems to contain in itself the property of 'eternal youth', as the reproductive cells do.

SIR J. C. BOSE

in a lecture on 'Science of Research' said that his investigations had established the fundamental unity of life-reactions in plant and in man. Biology denies essential difference between the protoplasm—i. e., the actual living contents of the cell of the animal or vegetable kingdom. Bose has for twenty years been engaged in the study of the activities of plant life as compared with the corresponding functioning animal life. He invented special apparatus of extreme delicacy to measure and record ultramicroscopic movements. 'The secret of plant life became thus revealed by the autographs of the plant itself'. The fundamental unity in plant-

life and animal life has been shown in a similar periodic insensibility in both corresponding to sleep, in a spontaneous pulsation corresponding to the heart-beat; in the similar effects of stimulants, anaesthetics and poisons and in the death spasm which takes place in the plant as in the animal. In conclusion, the lecturer stated that the plant in its every part is full of sensibility and that its different parts are connected together by conducting threads so that the tremor, excitation initiated at one place courses through the whole, this 'nervous' impulse as in man being modified or arrested under the several actions of drugs and poisons. 'In these and many other ways, the life-reactions of plant and man are alike; thus through the experience of the plant it is possible to alleviate the sufferings of man'.

DEATH AVOIDABLE

Ancient occultism appears to have known the truth of Bose's discovery by intuitional or inspirational means. And we can well imagine the Kayasiddhi teacher beneath the spreading banyan addressing his pupils as follows: Look at this giant tree. The vital processes going on in our brother (in this tree) and in ourselves are fundamentally the same. Behold the leaves and buds at the tips of the branches of the oldest banyan—how young they are—young as the seed from which the giant sprang into life! Indeed, there is no reason why your body should not grow as young and vital as the 'vital seed' it sprang from.

The life-reactions of plant and man being alike, man can certainly profit by the experience of the plant. As the leaves and buds at the tips of the branches of the oldest banyan are young as the cells of the seed whence it sprang, even so the group cells in man, forming his body need not gradually lose their vitality and die but may grow young and 'ever-green' as the *ovum* or individual cell itself.

The ever-spreading banyan, always a favourite symbol of the Hindu Yogi, apparently dies not save through accident. No natural law of decay—no old-age process seems to exist within the banyan tree to injuriously affect the vital energy of its cells. The same is true of the human form divine—says the Kayasiddha. There is no natural law of death or decay for

man, save through accident. No inevitable old-age process exists within his body or 'group cells'—nothing that can gradually paralyse the individual.

Death is, then, an avoidable accident. Disease is, above all, *dis-ease*, absence of ease or *santi*—sweet joyous peace of the spirit reflected through mind in the body. Senile decay which is the common experience of man is but an expression that covers his ignorance of *causes*—namely certain 'dis-eased' conditions of mind and body. Even accidents are preventable by appropriate mental and other conditions and preparations—says the siddha. The tone of the body may be so preserved that it may naturally resist with ease even infectious and other diseases like plague and influenza. The *siddha* may swallow germs and never develop disease at all.

A LESSON

Remember that youth is God's seed of Love planted in the human form divine. Indeed, Youth is the Divinity within man; Youth is the life spiritual—the life beautiful. It is the only life that lives and loves—the one life eternal. Age is unspiritual, mortal, ugly, unreal. Fear thoughts—pain thoughts—grief thoughts create the ugliness called old age. Joy thoughts—love thoughts—ideal thoughts create the beauty called Youth. Age is but a shell within which lies the gem of reality—the jewel of Youth.

Practise acquiring the consciousness of childhood. Visualise the Divine child within, *before falling asleep*. Immediately suggest:

**I now realise that there is within, Anandamayakosa—
a spiritual joy-body, ever-young, ever-beautiful.**

**I have beautiful spiritual eyes! I have perfect
mind, eyes, nose, mouth, skin,—the body of the**

Divine Infant which now, to-night, is perfect!

Repeat these Mantrik affirmations and meditate upon them quietly while falling asleep. Rising early in the morning, suggest to yourself aloud: Well, dear (addressing yourself by name), there is a divine alchemist within. By the spiritual power of Mantrik affirmation during night, a transmutation has taken place, as the *Mantravakyas*, unfolding from within the spirit, saturated this physical body and spiritual

temple. The inner alchemist has caused dead and worn-out cells of the skin to fall and the gold of new skin to appear with perpetual health and loveliness. Truly, *Divine Love in demonstration is eternal youth!* The divine alchemist is within my temple, constantly coining new and beautiful baby-cells! The Spirit of Youth is within my temple—this human form divine—and all is well! Om *Santi-Santi-Santi*; Peace, Peace, Peace! Then look at a mirror, relax your face-muscles and learn to smile in the sweetest way of the child. 'A smile from the soul is spiritual relaxation'. A real smile is a thing of true beauty—the artistic work of the 'inner Ruler immortal'. While massaging the face, affirm:—The fingers of the Divine Lord are now upon my face! I rub into the face the oil of love, and in this 'psycho-physical message' I think a kind love-thought for all the world. 'May all the world be happy and blest!' That is spiritual relaxation.

Suggest before going out or sitting up for work:—

Within me there is a perfect form—the divine form within!

I am now all that I desire to be! I visualise daily my beautiful being until I breathe it into expression! I am a Divine child, all my needs being now and for ever supplied!

Learn how to thrill yourself. Affirm:—

'Infinite love fills my mind and thrills my body with its perfect life'.

Make everything bright and beautiful about you. Cultivate a spirit of humour. Enjoy the sunshine.

RENTS IN THE VEIL

V. D. RISHI.

Subhadrabai Rishi:—I was practising penance for so many days. Nana Dandekar and myself were present on the day of the Photo. He was sitting on the left hand chair. There was a mistake in printing the photograph. I did not come because I did not serve God Gopal Krishna. Do not forget Him.

I did not come yesterday because I was engaged in austerities. I have no time to speak now. My attention is towards you, but I do not speak because I have to worship and practise penance. I have no desire which I want to tell you. What help can you render me? Do not suppose that I have forgotten you.

Keep your mind always liberal. Do not sit idle. Can a man become very wise in a short time? I do not write much. I shall feel sorry if you do not worship God. Do this for helping me. Nana Dandekar had met me. I feel happy when you offer food to a Brahman. Believe in Rambhau your friend. Time is up. Worship God, I had seen my father ten days ago. I stay alone.

If you will only remember God for seven days, all ways will be easy. Bear this trifling thing in mind. Remember God Gopal Krishna continuously. For your progress in this work you should persist in your efforts. Read. There is no obstacle to your happiness (by my passing away). If you wish to hear my voice and have my vision persevere in this and worship God; then I will come.

I feel trouble. If some one else will sit here (for working the planchette) I shall not feel the trouble. How much should I write? Here there are ten evil spirits, so I am troubled. I shall not be troubled if you will perform penance and be charitable. You should pray God in order that evil spirits may not trouble me. Mr. Laad should not go even though Rambhau comes here. Where there is God, no trouble can exist.

I have to call here two persons. I have no leave in the morning. I shall be glad if Mr. Laad will come tomorrow morning. I have one cousin and one maternal brother by name Malhari. I am in the Satya Loka. All saints are here. I am acquainted with Mr. Laad's mother, Babu Sahib my father is not here in the Satya Loka. He is in the Tapoloka. I met my daughter Pramila. She is now six years old and is in the Satyaloka.

(This daughter died when a child of seven or eight months).

The denizens of this world daily worship God very much. Mr. Laad's mother tells me that I should tell tomorrow the reason why Bapusahib (my father) went to the Tapoloka. I am happy. Yesterday I was troubled because I did not perform penance. I shall wait here till you come here. Mrs. Laad has come here. She is not writing now because she has to remember God. She has become angry because her husband has not come here. She knows that he is ill; still she has become angry. She will state tomorrow the medicine for him. I do not wish to be born again. I have become Mukta.

I am glad because Mr. Laad has come here; because he is God-like. When I expired angels came to me, and they took me to the Satya Loka. I was seeing you. I was feeling sorry for you because you were leaving me. I am always with you. No time is required for going to the Satya Loka.

You are asking about Nagdule's sister, so I tell you that you are transitory and therefore first practise penance and Dharma and do that whereby God will be pleased, so that although the punishment will not be averted still her incessant pain will disappear.

(Here it must be stated that this refers to a message received from the sister of one Mr. Nagdule to the effect that she was suffering punishment and would be born an ass shortly).

What more do you ask as to what I did feel when you were at Miraj. I knew everything when I expired.

I do not speak about the state of affairs here. Ask me about Paramartha. Children do not die here. I require food to eat. Here there are several sorts of people. They do

not observe distinctions. A new incarnation of God has taken place for Dharma. He has come to bring about revolution in the whole world and to remove the burden of the Earth. Astrology is true. I can go to other places besides the Earth. There are people on the Mars. All stars are not inhabited. The Moon is a satellite. There are no men on it. The Sun is a luminous sphere. The rain falls in the course of nature. All Puranas are not false. Here everybody worships God. Mrs. Laad has come. I will come tomorrow at 6 a. m. if Mr. Laad will come here. I now go to practise penance.

Worship God. You suffer from head-ache because you come in cold weather. So come after taking tea. At present there is Baudhya incarnation of God. Gautama was not an incarnation of God. Devotion to God is superior to the service of men.

Some persons abuse Mr. Laad but they are not wise. Seven spirits are troubling me here at present of whom three are women and four men. Do not call me often, I shall come after seven days.

Do not trouble him in vain whom you call. That is the only thing I have to tell you. You troubled me today by coming late. I practised penance for seven or eight days. I was remembering you for so many days. I did not forget you. I passed these eight days happily.

Yesterday I had stated that I would come at 9 p. m. but I came earlier at 7 o'clock because I desired to speak. I worshipped God Gopal Krishna, and passed my time in contemplation and remembering God. I came here at quarter to seven. Till then I was near Gopal Krishna. The room in which I stay is six feet long and four feet wide. I get up at 4 a. m. Then I take my bath, worship God and offer food to Him. I remember God whenever I find time. I require food to eat. Yesterday I ate sweets, cakes, and vegetables. My daughter Pramila is with me. Six persons were troubling me, but now they have gone. They had come for nothing. I told them that I have to write. So they went back. I feel respect for you. I had seen Nana at six p. m., but there was no talk with him.

There is no fraud in her mind. She is my supposed sister. She also loves just as I do. If you wish to have my vision you should do that which you are doing at present. My mind is free from deceit about you. Write to Mrs. Deshpande not to come at present. Now six spirits are troubling me. Their object is to write, and nothing else. Your conduct is good.

(The first three sentences in the above paragraph refer to my present wife.)

I came here at six. I have got a watch with me. I was here all the night. I am not always here. When she (present wife) took her food last night at 9 p. m. then I also took my food. Oh, look at the board. (Addressed to my present wife who also sits with me while working the planchette) It is necessary that she should see it. Wait for four minutes. V. Nagpurkar has come here. Worship God. I am with you when you worship God. So I am very much pleased. I sleep here from twelve to 2 a. m. At three I went home, then took my bath etc. My daughter Pramila does stay alone in the house. I required five minutes to go to my home. It is not far from this place. I shall come after four days.

Do not entertain fear in the mind. You will have experience. A wonderful thing will take place if you order met. I came here at ten p. m. Here there are three spirits—one man, one girl and one woman. The name of the man is Dandekar. There will be a fluttering sound.

I remember you very much. Will you believe me if I tell you one thing? You must remain indebted to Mr. Nagdule throughout your life. He cared for Babu (my nephew). Otherwise you would have lost him ere long. Mr. Nagdule has as yet to do much work. Do not ridicule him. Now I go. Good-bye to all. I shall come when you will call me.

Today I feel happy because you both (I and my present wife) are doing planchette-writing. Why don't you eat in the morning? For my sake eat something in the morning. How is it that you do not feel any appetite now-a-days? Just consider what might the other person, I mean my sister be feeling thereby? I have no stomach-complaint. I can digest

food without any trouble. Yesterday I ate rice, pulse and sweetmeat. Bapusahib (my father) will come at six p. m.

I came here at nine minutes past five. I did not do anything today except penance. Bapusahib my father had met me at 3 p. m. He is reading Hari Vijaya (holy book). Here those who wish do marry. Men take rebirth in order to reap the fruits of their actions.

O H my mother, I want to tell her something. Tomorrow is the ninth day of Bhadrapad. Do not feed a Brahman, but offer food to a woman. Prepare Shrikhanda and Jilabi. I did not come for so many days because I was repeating *sahasra nama* of God. Publish my messages. Omit from them the words Mukta etc. because it will create unnecessary row. But publish that I am in the Satya Loka. I tell you things about my identity. In my trunk there is a box which I used to bring for every day use, and there is also a cotton handkerchief in it. The trunk is in the room where you have kept the image of God.

Swami Mukherji

contributes to the March KALPAKA:

The Fact of Renunciation In Spiritual Life

PERIODICAL LITERATURE

Speaking of continence for men, a writer on 'Brahmacharya' in the Vedic Magazine has:—'Exercise, sound sleep and well-selected life change the super-abundant energy of youth into muscular force and lead him to the harmonious development of vital, attractive and energising personality'. During adolescence, not only the sexual glands but all the glands of internal secretions become active. The growth of an individual now depends upon the activity of these secretions. The writer—Dr. K. D. Sastri, M.D.—is right in saying that every young man should clearly set the ideal of Brahmacharya a life of continence at least until the age of 25. During Brahmacharya, he transforms his sexual energy (Rethas) into intellectual and spiritual power (ojas). Such a Brahmachary develops in him an inward power—power over self, power to transmute pain into blessing, trials into triumphs—power to preserve the Himalayan calm of mind and heart in moments of stress and storm. He braves the twin snares of heat and cold, happiness and sorrow, riches and poverty. He loves freedom and rides over passions. His mind triumphs over matter. His vision opens new fields to the intellect and gives him a consciousness of his latent powers—psychic and spiritual. 'Sometimes the developed and conserved energy of a single person may surpass the intellectual activity of a whole community or a nation'. A young man leading the life of Brahmacharya, implying conservation and development of vital magnetic energy 'always awakens admiration, inspires hope and retains a peculiar fascination'. He acquires an elevated, attractive, interesting and vitally magnetic personality, commanding creative and constructive talents. Turning to the *Brahmacharya* of women, Dr. Sastri affirms that sexual energy in girls displays itself in gracefulness of shape, loveliness of limbs, splendour of countenance, luxuriant growth of hair and remarkable activity. 'Her agility not only expresses beauty but her elegant appearance, healthy organism, perfect adjustment, regular menstruation, sound sleep, good appetite

and an eagerness to grow, enlarge and expand in different directions. Biologically her growth has reached the stage of physical development but intellectually she is just unfolding herself.....Intellectual and spiritual growth like physical development require time and constant attention. Early marriage retards the progress and narrows the channel of life'. Years of Brahmacharya help the girl to conserve energy and to crystalize fullness in life. 'Her personal attractions lustre to her intellectual accomplishments..... She will thus keep growing in attraction, with the fountain of life flowing and the tender shoots spreading in every direction' in the form of her own growing powers. Creative vigour demands conservation of vital forces. The writer believes that at about 25 the *Brahmacharinee* or woman leading the life of Brahmacharya can attain to a comparatively high perfection. She may then blossom into a sweet-limbed Lakshmi or Saraswati, ecstatic in her bloom—self-reliant like a Shakuntala, self-sacrificing like a Sita, strong in her ideals, proud of her sex—a lamp of beauty radiant with love, raying out joyous inspiration all around her. To a gloriously developed *Brahmacharinee*, marriage becomes a marriage of souls, a religion, a sacrament, a worship. It means a spiritual flowering into mutual love and service. In time, it is made fruitful in true *Yajna* or sacrifice at the altar of Mother Humanity. The writer truly says.—'Happiness is a great preservation of youth. Not creams and messages but vitality and cleanliness of both the body and the mind'. Man and woman are life-companions—comrades in the cause of *Dharma*. Man should uplift woman and woman inspire man. After marriage comes upon the *Brahmacharinee* a remarkable change in mind—the growth of tenderness and the motherliness, and upon the *Brahmachary* the growth of character along purer, better and grander channels.

Writing in 'New Insight into childhood' in the *Herald of the Star*, Mr. Livander Shack notes that even in English newspaper columns occult matters are seriously discussed and that there is the awakening in our great modern scientists, artists, thinkers and scholars'. But to the writer, the most significant proof of the awakening lies in the fact that

this is the day of the child. For on the training of the child depends the future aspiration of the citizen of the world. The writer quotes with approval all human victories stand upon the inner force. A child is thousands of years old—may be, by many hundreds of births upon this planet. He is an immortal individual coming amongst us in clouds of heavenly glory—coming with experiences wrought into him as faculties and powers. See a world in your child, as Krishna's mother saw in her divine child. Become a little child yourself in spirit before you can enter the celestial Fairyland of childhood with your own child. Believe in love; believe in loveliness; believe in belief which is sublime faith. Believe in the true light of Grace which lighteth every man and woman above all, in Him who is the Divine Child and in the Universe, which is His virginlove to-day.

(Continued from page 56)

ably elaborated and enlarged (p. 28, Introduction). In common with many Theosophists the writers believe in the existence of a Great body of Supermen and Men made perfect, executing the Divine will and superintending all evolution on this globe those who are known as the Great 'White Lodge' or the 'Occult Hierarchy, and the authors claim that this 'Order of the 15' was put forth by the occult Guardians of Humanity to gather together those who are willing to face themselves and who are sufficiently advanced to take into their own hands the responsibility for the disciplining of their lives. (Pref. p. 21) Again it is stated that the 'Order of the 15' is *ONE* of the avenues through which these great souls are working to lead Their followers into personal relationship. (p. 22). The above Order has seven objects which are expressed thus:—

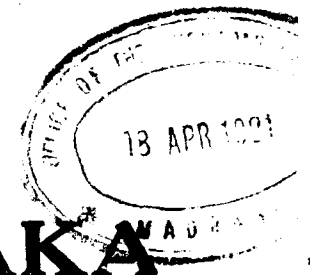
1. Complete individuality through the Union with the Higher Self.
2. Personal training in the Philosophy of life.
3. A higher standard of purity on all planes.
4. The esoteric Interpretation of the Bible.
5. Training the senses to respond to vibrations from all planes.
6. Preparation for the coming World Teacher, the Avatar.
7. Special training in recognising the oneness of Truth wherever found.

A glance at the contents of the book will leave one the impression that it is indeed an epoch-making volume and that almost every subject of importance is treated herein. A broad presentation of the details of the occult philosophy and the Higher Ethics is given whose aim is to make us not only Good men but real God-men. Topics such as the Building of the Solar System, the operation of the Evolutionary Laws in the sub-human kingdoms, the Great Truths of Karma and Reincarnation the existence of the Elder Brothers of Humanity or the Masters of Wisdom, the powers normally latent in man, the Path of Purification and the Path of Attainment or the Path of Union have also been discussed and elucidated beautifully. There is much valuable

'Purity' teaching as part of which instruction, a special chapter on 'Narcotics, Alcohol and Psychism' is devoted. The evils of the use of intoxicants etc., are clearly described and the dangers (physically and astrally) attendant on the development of 'Yogi practices' so called are also vividly pictured. Verily those who accept the authors' interpretations of the Christian Scriptures will be followers not of the Christ or Christianity alone but students of Universal Religion.

We now come to Chapter 32, the heading whereof is 'Thou shalt not kill'. There is a note to this section which runs as follows:— 'This lesson is intended to advocate neither meat-eating nor non-meat-eating but to inculcate in all that tolerance which can see others follow lines of conduct differing from their own, without condemnation or a feeling of superiority.

Yet, it is regrettable to find the writer condemning the so-called cruelty of the Hindus. On page 396, we read:— 'The Hindus have carried the literal interpretation of the command 'Thou shalt not kill' to its extreme limits practically sacrificing human life, in preference to that of insects and other noxious and pestiferous forms of life..... it is a common sight to see these same Hindus treat their domestic animals with such cruelty that a European can scarce endure the sight of their suffering' etc., 'This is a gross libel and we wish the author or authors were more sure of their facts. Again the statement that 'using vegetables for food is just as much taking life as to use animals for food' only provokes laughter and shows that all sense of proportion has been lost by the authors in their attempt to make out a case. The testimony of the several vegetarian Societies in the world will prevent them from the sweeping generalisation they indulge in when they say that 'Spiritual growth is not a matter of what goes into the stomach'. We do note make a fetish of vegetarianism for all sorts and conditions of people but it is only right to expect *in this age* that the earnest aspirant for the spiritual life should be above making his stomach the 'grave of animals' for it violates the principle of universal Brotherhood. The book concludes with a section on the 'Prayer of Consecration' given, it is stated, by one of the Masters of Wisdom and a chapter on the meaning of the symbol of the 'Order the 15' with its motto of 'Dare, Do, Keep Silent'.



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The Factor of Renunciation in Spiritual Life

A. P. MUKHERJI

Renunciation is synonymous with non-attachment. Its great spiritual value lies in its potency to free the mind and soul from the thrall of material attachments. As long as the mind labours in the toils of manifold desires for temporary sense pleasures it will be constantly reaching out towards those objects which minister to those pleasures and the loftier ideals are bound to be missed out, not only that but these latter will suffer total eclipse. Hence, in order to induce 'One-pointedness' of mind, Renunciation was insisted on by the great teachers of spirituality, so that the soul might shine in its pristine splendour and lucidity of spiritual perception might be attained with its consequent peace-giving influence and resultant powers; they did not stop short even here but took the

spiritual aspirant to a vision of the Highest. Many things have been misconstrued and misapplied in India and this is one of them. By renunciation of the lower attachments a man is free to soar aloft, his brain is clear of material cobwebs and see things in their right relations but there is not much gained when a man throws overboard all his responsibilities, all his possessions, and wanders about from place to place, a mendicant dependent upon others for his support, a burden upon society, a wasted life in creation. There are exceptional cases where a man risen to a very high degree of spirituality may be justified in discarding *everything* but we doubt if this is applicable to the majority of Sanyasis one comes across in India. They are just students of philosophy or what is worse either deliberate humbugs or self-deluded men. They have not *lived*, they are dreamers or too lazy to shoulder life's responsibilities and worries. We repeat that it is our firm conviction that no one can cheat his self which insists upon sounding everything to its depths before it leaves it for something else. We must go through everything yet be attached to nothing. How simple! Everyone knows it! Yet, no one can live the spiritual life unless he has taught himself the principle of mental renunciation. We say 'Mental renunciation' as the whole training is a mental process after all is said and done. No one can escape evolution or Karma, yet the true philosopher knows it all for what it is worth and does not allow anything to bind his soul down to itself. Under existing conditions of life the Spiritual Life will have to be lived in one's own home, in one's daily life, and not in jungles or mountain caves. The human mind has lost that power of concentration where absolute loneliness was welcomed as a means for 'meditativeness', it can only remain in a state of concentration for a very limited period, after which it craves for action, diversion, whatever one might call it. We have to take ourselves as we find ourselves and do our best right where we are.

IS CIVILIZATION DYING ?

PROF. VASWANI

Looking out sadly on the Nations smitten with unrest, an Indian lover of the West is constrained to ask: What is the malady of modern Europe? We witness at this how a world-breakdown such as history does not record unless we go back in imagination to the days of the Aryavarta as she was after the Kurus had fought the patriot Pandavas, in the long ago.

IS THE CIVILIZATION OF EUROPE DYING?

Here is suggested one of these vital questions to which not sufficient attention seems to be paid today except by a few with a world-vision and a world-message. The world-war now over is a sad commentary on the life and Kultur of nations of the West. The modern nations—the French writers use the expressive term *nation polices* (*police nations*)—have equipped themselves with commerce, with military and naval strength have they built up a *human* society? Or is it true that this civilization rests on competition, conflict, suspicious antipathy? So great a soldier as

MARSHAL FOCH

said the other day:—'Our peace should be a peace of victors, 70 million Germans will always be a menace to France and if to France then to the world at large.' But can a peace of victors make the world's future safe?

SEPERATISM

has been the sin of this civilization: the very socialism of Europe is *hunger-born*. The 'League of Nations' is a League practically of White Nations, a league of the great governments and powers of the West, *not* as it should be, *not* as

KESHUB CHANDRA

of blessed memory dreamt it would be a 'Family of Nations'; Fraternity of the world-peoples including all African Nations, all Asian nations. Europe is undoubtedly great in many things. She is great in Science, in commerce, in powers of organisation, in traditions of national freedom. But this greatness, this culture, this love of freedom itself when not controlled by a

Higher Ideal can only develop strife and hatred. The Higher Ideal is *maitrya* - the vision of the 'man' universal. For lack of *maitrya*, the

VISION OF MAN AS MAN

the history of modern nations has been a struggle sustained by Clamenceau in one of his books 'Facing'.

It will be showing scant respect to facts to deny the deeper values of Europe's life. Europe has worshipped before the shrine of progress; and the science and organisation of Europe have still a value for us; we have got to re-make our national manhood; and we have yet to achieve our national freedom. But Europe has yet to rise to a conception of Humanity as the In-dwelling-spirit of all Nations.

THE PRINCIPLE OF NATIONALITY

has long been a source of strife and warfare; the cult of power and national egoism is the very superlative of vulgarity, and this is what has tainted modern civilization. *Nationality* becomes *vulgarity* if it antagonises other nations with a view to expansion or exploitation or domination. A nation is on the right path when it strives after greatness not for aggrandisement or earth-hunger but in order to serve Humanity greatly. Nothing human is alien to me; this is the *mantra* of the true servant of his nation. Is he an Indian? He knows he is not *merely* an Indian; he appreciates and assimilates all that is good in the culture and life of the Englishman; he has a genuine human feeling for the Englishman: Is he an Englishman? He knows he is not *merely* an Englishman; he appreciates the value of Indian culture; he stands beyond the limit-line of color and creed; he has genuine sympathy with India's struggle for Freedom. Such men, no matter what their native land, realise that they belong to the one Brotherhood of Man. They are

WORLD CITIZENS;

they have a consciousness of being citizens of an eternal kingdom of Humanity. They have what the Buddha called *ma itri*—the friendship and fellowship with man, with the universe.

In the forest he sits, the teacher of Aryavarta,—yet not cut off from communication with men and women; they come to him from far and near; they come to listen to him, to gaze a

the beauty of his face and carry with them some strength for life. One mother tells her little boy to be quiet as they approach him;—'hush! make no noise,' she says, 'the Buddha is speaking holy words'. And his holy words have but one dominating thought—the Peace of life through the Service of Love. It is the thought we need to re-mould modern civilization on lines of Brotherhood,

THE MELADY OF MODERN LIFE

is its egoism, its greed of gold, its gospel of race, its cult of power. Is it a wonder at the heart of it is a deep unrest? One recalls the words put by a Russian novelist in the mouth of a doctor who feels the dulness of life and who, therefore, *lets enormously whenever he gets a chance*. 'Yes', says the doctor, "if we think about it, you know, look into it and analyse this hotch-potch, if you will allow me to call it so, it is *not life* but *more like a fire in a theatre*." Modern life is like a fire in a theatre; the Buddhas who have looked at it directly as Seers know that the remedy is the Service of Love. India's sons are restless too—restless with the struggle for freedom. But

THE TRUE ROAD TO FREEDOM

is not *egoism* or *power*; but *tapasya*. India to be free must build her life in the inmost depths of the Soul. *Maitri* is a sense of oneness with all our fellows, with all the Universe; and as long as our civilization is not controlled by this sense, we cannot honestly say it is democratic.

It is the dream of the Kingdom of Souls, the modern nations have torn from their hearts. Hence our nationalisms are exclusive, our cities centres of confusion, not *cities of friends*; hence the orgy of industrialism and the chaos of Kultur which cannot see the Kingdom of Heaven beyond the State nor the Brotherhood of Man beyond the Nations. The Nations glory in

WORLD CONSCIOUSNESS

but have forgotten God consciousness; and what avails it for a Nation to gain the earth but lose its own Soul? It is this *soul-forgetfulness* which has made modern life restless; and the solution of the problems of freedom and progress and peace, of the organisation of diverse interests and cultures and races—the solution of the problems of today will not come without a conviction that there is the One Eternal Self, living and moving and

growing in all. Once in the life of India this conviction was strong—the conviction of the Eternal *Purusha* in all, India then was great and strong; this conviction passed away; the Sudra was trampled upon by the superior man; race-friction appeared. India's political unity was sundered and she fell. Is India, much better today? or is the old problem of race-union still unsolved and the old sin of denying to the depressed classes their human rights still on India's head?

The New Awakening in India will not unfold its issues if we will still indulge in the old sin of separatism. India's hope, and the hope of the Nations is in the ancient Aryan teaching:—*The Eternal is one; He hath no case.* A Brotherly civilization is the world's need; the Nations need the inspiration of the old teaching that man is not a fighting animal but a citizen of the Kingdom of the Souls; the dominating civilizations are external, commercial, placing utility above truth, nations above Humanity, diplomacy above morality, the interests of the actual above the demands of the Ideal. The only chance for a world-reconciliation, for a new civilization is in a *change of heart.* A civilization may expand ever so much, but if there be emptiness at its centre, if it obstructs the truth of the inner life, it will be no better than a

SOAP BUBBLE

which is bound to break. Europe has studied phenomenal nature; Europe has given prominent value to national interests but its science and nation-cults when uncontrolled by a vision of Humanity, a vision of the Kingdom of the Soul, a sense of the *maitri*, of man's spiritual unity become only the cult of Power and Pride. To this vision of man's spiritual unity, the vision of the Eternal *Purusha* in all,

INDIA'S PROPHETS

have borne witness from the Vedic age of the Aryan rishes down to the modern age of India's greatness passed away in the day India trampled on this vision; India has awakened and several silent centuries look upon us today eager to know if we shall win our pride or shame in the coming days. Is India anxious to vindicate Herself? Then must she not forget the lesson of her history but through all her strivings for political greatness and material efficiency, she must express the truth of her heart—the truth of the freedom of the Spirit. Ages back this truth was taught by the rishis and the Buddhas and the baktas of India. They spoke of the kingdom within, and in the service of that Truth is the hope of modern civilization and the healing of the Nations.

THE GHOST OF A SUIT OF CLOTHES

H. STANLEY REDGROVE, B. Sc. (LOND.), F. C. S.

There does seem something incredible about it at first sight, does there not?—'the ghost of a suit of clothes'. And the objection to the reality of apparitions on the ground that they are invariably reported as wearing clothes is one that is constantly being met with. A moment's consideration, however, shows the cogency of this argument against ghosts to be very much less than appears at first sight. For let us suppose that ghosts appeared unclothed, wherein would the difference lie? The observer would now witness what would appear to him to be flesh, whereas in the case of the ordinary decently clad visitant from the beyond, he sees what appears to be linen, or cloth, or silk. In either case, what is seen is seemingly matter—all, forms of which are theoretically convertible into one another and the particular forms of which concerned in the present discussion are closely related in a chemical sense. There seems therefore, to be nothing more difficult in the concept of a clothed ghost than in that of an unclothed one; and the fact that an apparition is reported as having appeared to be clad, provides in itself no argument whatever against the credibility of the account.

There is no game more precarious than the game of *a priori* argument. Whether ghosts do appear, whether they correspond to some reality outside of us, and whether this reality is the reality of the dead—these are matters of fact to be determined only by observation and experiment. Ghosts are proof against argument. The records of observation and experiment relative thereto are available to all in *The Proceedings of the Society for Psychical Research* and similar publications. For my own part I am inclined to think that a fairly satisfactory case for a belief in the reality of ghosts has been thereby established; and it is because of this that I think it worth while to range in a few speculations as to the possible modes in which

ghosts—and their clothing—may be produced. I say 'modes' because I think it probable that there are at least two—and possibly more—sorts of ghosts produced by entirely different methods.

Physical science, in its valiant efforts to account for the existence of matter, has succeeded in resolving it into what, if not spiritual, certainly seems deserving of the designation of im. material. Philosophy, more venturesome than science, is surely not unjustified in seeking the origin of matter in spirit and envisaging matter as a spiritual phenomenon. 'Matter,' wrote Carlyle, 'exists only spiritually, and to represent some idea, and *boay* it forth'.* If God 'created the heavens and the earth,' spirit must be related to matter as cause is to effect. And is it too much to suppose that the creative power of the Divine Spirit is shared to a finite extent by lesser spirits? I do not think so. I think it possible that out of spirit matter may be formed—an idea that will be very acceptable to those who have been convinced in the reality of the phenomena of materialization as produced at certain spiritualistic seances. It is true that in such phenomena there does not seem to be an actual creation of matter, but only the moulding of some peculiar substance derived from and pre-existing in the medium's body; but too little is really known concerning such phenomena to dogmatize. In either case the possibility of a disembodied spirit forming for itself, whether out of spirit, or from some peculiarly plastic form of matter, a temporary material vehicle of expression is one that must be allowed. Some ghosts may be of this nature. The forming of material clothing, one would think, should not be more difficult than the forming of flesh (possibly both processes are very difficult); and, from the point of view of establishing identity, the first alternative would certainly be preferable. Apart from our faces, we are recognized by our friends (and enemies) far more by means of our clothes than by means of our bodies. Smith nude might be a very surprising figure to Jones whereas Smith in his usual clothing is a very well known one.

I do not think, however, that the majority of ghosts are of the nature just suggested. Some, as I have said, may be. Most

* Sartor Resartus, Book I, Ch. xi.

no doubt, are hallucinations pure and simple. Others, it seems certain, are hallucinations of a type that almost renders this term inapplicable.

We see a material object either because it is opaque to light, or because it reflects light, or for both reasons. Spirits, presumably, possess neither of these properties, for otherwise we should always be seeing them. It may be asked, however, whether the physical senses exhaust all the possible modes whereby the mind may acquire information. The established facts of Telepathy render only a negative reply possible. There is a telepathic seeing and hearing, which is not seeing with the eye and hearing with the ear. There are, we must assume, modes whereby spirit may impress itself on spirit independent of the organs of physical sense, which can only be described as spiritual sight and spiritual hearing, or clairvoyance and clairsaudience. If we are embodied spirits, we are all, presumably, potential clairvoyants and clairsaudients. Suppose that our spiritual sight is opened for a moment and we behold a spirit spiritually. How can we describe that experience to others, or to our ordinary consciousness, whose sight is alimited to things of earth? Only by making use of the essential analogy—or correspondence—that relates matter to spirit. We see a spirit—we describe such as a man, and man, as we civilized persons know him, is a clothed being.

Two friends find that they are in telepathic rapport. Any idea can be conveyed from one to the other, appearing as a picture in the latter's mind. It needs only intensity to cause the picture to take on, for the percipient, all the characteristics of objectivity. Let the picture sent be that of the communicator's self, or, rather, his body (it would naturally be his clothed body, as known to his friend)—the result may be an apparition of the living. The fact of this phenomenon is well established. If the dead are not dead, shall we deny them a like power. The extraordinary thing is rather the paucity of well-authenticated ghosts. There must be extraordinary difficulties in the way of the dead appearing to us*. Do they, perhaps, Forget us, as we, so often, forget them?

* One of my women-students had a friend from whom she frequently received telepathic communications. The friend died, where upon all such messages ceased. This fact greatly shook her belief in survival. But a nugatory case, such as this, cannot overthrow the mass of positive evidence.

One interesting point about the telepathic theory of ghosts is that it explains the traditional transparency of spirits. A telepathic impression of a visual kind, if strong enough to become objectified, must by the percipient be placed somewhere in his visual space. If however, his eyes are open, this portion of space will also be occupied by some material object; the result will appear as though the ghost were formed of transparent matter, interposed between the observer and this object.

A telepathic ghost, of course, could not be photographed, it is an hallucination, in as much as it exists only for the percipient. But it is a *veridical* hallucination—that is to say, a truth-informing one, corresponding to some reality existing outside of the percipient's mind.

Other possibilities remain, such as are suggested by the hypotheses of the astral body and the etheric double. But we venture here into a region where as yet no light shines and the darkness of doubt is profound. It is as well, perhaps, to cry a halt, and patiently to await the results of further observation and experiment.

THE PSYCHOLOGY OF PHRENOLOGY Ideality

W. GEO. WHEELER

Ideality is the poetic faculty, and as such Dr. Gall originally thought it; Dr. Vimont, another great authority, referred to it as the "sense of taste in the arts"; "poetical genius." Combe, and other Phrenologists, described it as Ideality. The organ was discovered and classified, its meaning being the same to the Masters of the Science.

Ideality is a faculty which gives tone and beauty to the mind as a whole. It tends to refinement and artistic taste, and is perceived in artists like Gustave Dore and Burne Jones; in writers like Dean Farrar and Bulwer Lytton; in poets like Elizabeth, Barret, Browning and Keats.

Mrs. Browning had a wonderful type of face and head. Her small classic features, her magnificent dreamy eyes, her high moral qualities, were peculiarly added to by a psychic tendency, noticeable from the shape of the head. We have seldom seen a writer with so large an organ of Ideality. Her biography shows she was deeply interested in the psychic.

Ideality when acting in conjunction with the moral faculties, gives a pure and invigorating influence; it expands the mind, touches it with light and colour, lifts it out of the common place. It is found in the best musicians, in the noblest religionists, in the choicest speakers.

Stackpool E. O'Dell, founder of 'The London Phrenologica Institution,' said:—'This organ enables a man to be a Seer, and gives him admittance into worlds of thought unexplored by ordinary minds. It is the organ of the prophet that sees visions and foretells future events. If Ideality, Spirituality, Casuality and Comparison are combined as faculties of strength and activity, we will have the prophesier of events, many of which

we may expect to come true, for the outlook will be in conjunction with the reason, and the future anticipation will be built upon knowledge.'

This fine quotation, however, must be taken with some reserve, as no mention is made of the faculty of Human Nature which has really more to do with insight into future events, prophetic vision, than has Ideality.

There are clever musicians, able preachers, gifted orators, with but moderate Ideality; but they never rise to the sublime heights of those who possess the faculty at a full degree of development. When it tends to the highest refinement it acts in harmony with the moral powers.

Rabindranath Tagore 'whose songs are sung from the West of India into Burmah, wherever Bengali is spoken, by travellers, boatmen, and wayside loiterers' is a magnificent specimen of the Master-poet and psychic seer. The fine, dreamy face and mystic deep set eyes, full of thought, full of prophetic vision, is only equalled by the superior tone of mind, the fine quality of organism, and the massive frontal lobes. Ideality plays a large part, the organ being noticeably large, combined with that of Constructiveness and Language, giving poetic thought and noble ideas. Tagore's picture shows a very fine development also of the faculty of Human Nature, giving true psychic insight.

When Ideality is active apart from the ethical instincts, apart from Conscientiousness, we have what may be described as Vulgar art; the selfish and animal working in conjunction with the Idealistic. There are pictures presenting poetic thought and movement seemingly appealing to the best in us, yet intermixed with something quite different, and connected with the lower forces of the mind. There have been orators, presumably idealists, who have yielded to the lowest passions, who have intertwined their lives with good and evil, the true and the vulgarly real. Thus men sometimes appear a contradiction, an enigma, owing to a lack of harmony of the mental faculties.

It is the duty of Phrenologists to help men and women to, the best of their abilities, to set them going along the right lines

to reveal to them the secrets of the faculties' unfolding. Those who have neglected the cultivation of the idealistic within themselves should learn to study the beautiful in nature, literature in art. As beautiful thoughts are desired and longed for, so the individual will grow into the beautiful. If the idealistic has been developed overmuch at the expense of the practical, a juster balance should be aimed at, thus bringing greater prosperity and useableness.

Modern life demands the practical combined with the idealistic, and fortunately this type exists both in professions and trades. Take the professional man. Here is perhaps an exceptional one:—

He was a fine looking personality, nobly proportional, with a massive frontal lobe. A distinguished lecturer, teacher, and author, who had studied human nature under many aspects in this and other lands. He possessed the Idealistic faculties in a large degree, and revealed poetic gifts in his literary productions. These combined with the intellectual; he was at once poet and philosopher. His views were interesting; his lecture room filled, for he was an eloquent speaker. This gentleman was developed on both the idealistic and the practical side.

The writer, when in London, visited a superior type of business man, Managing Director of an Art Furnishing Establishment. His temperment was Mental-Vital, and his quality of organism superior. The forehead broad and high, showed intellectuality and human nature. He had a natural insight into character. His business abilities combined with artistic taste. His idealistic side extended to literature and music.

This gentleman had large Agreeableness; he was genial. His Acquisitive organ was well marked, but he did not live merely to acquire. Although he was not a great talker, he could express himself in flowery language, exercising Ideality. His temper was well controlled. He had a constructive and organizing type of brain. With hopeful views, he showed also tact and judgment. Herein may be perceived the faculty of Ideality revealed in the life of a superior businessman.

Modern life in England allows too little leisure to the thinker; too little meditation to the religionist; too little richness

and beauty of environment to the struggler after the ideal. There is a vast realm of commonplace. It is, however, possible for the individual to rise above the mere matter of fact, to become a law unto himself. He is not necessarily destined to fall beneath the iron heel of competition, of amassed wealth, or an inartistic environment. Still, man is subject to many influences and cannot always rise on stepping stones to higher things. Therefore the Governments of countries should study the faculties of the mind, and thus seek to bring out all that is noblest and best in the people.

Ideality tones the character; it beautifies and enriches the soul; it opens up to men and women the realm of poetic thought giving a desire for the ideal and perfect; combined with the intellectual and moral faculties it helps them to appreciate great literary and artistic productions. This mind power plays upon the physical organism, slowly but surely refining and giving to it a higher tone.

There is a vast difference between the musician with Ideality large, and the musician with Ideality small. The former will be noted for quality, for perfection of production, for exquisite refinement; the latter, however, may display wonderful Time, Tune, Construction, and Execution, yet be minus the soul of music.

The shop-keeper with Ideality large has a different method of display than the shop-keeper with Ideality small. The former surpasses for artistic arrangement, the latter perhaps winning on the practical side.

The author and publisher who brings out a finely bound production, magnificently illustrated, containing the highest literary art, will sometimes suffer financial loss; while the smartly written, sensational novel, produced in commonplace binding, may have a long run and meet the popular demand. Thus there is an idealistic as well as a practical side.

It is the higher development of the faculties of the mind that tend to create a more refined physical organism, and in this Ideality plays a large part. Though peculiarly the faculty of the poet and artist, it yet belongs to every single individual. Those who develop it in harmony with the other mind powers will find themselves in possession of an improved tone of the physical organism, and a more ennobling upward tendency of the soul. Like a magnificent sunset it casts a richer splendour over all its realm.

SELF REALIZATION

AMULYA CHARAN MITRA, B. Sc. O.,

The 'I' is not the physical body; that is simply an instrument which carries out our purpose. The 'I' cannot be the mind, for the mind is simply another instrument which the 'I' uses with which to think, reason and plan. The 'I' must be something which controls and directs both the body and the mind; something which determines what they shall do and how they shall act. When one comes into realization of the true nature of this 'I' he or she will enjoy a sense of power never known before.

Human personality is composed of innumerable characteristics, habits and traits of character, these are the results of our former methods of thinking, but they have nothing to do with the real 'I'. When you say 'I think' then 'I' tells the mind what it shall think; when you say 'I go' the 'I' tells the physical body where it shall go; the real nature of this 'I' is spiritual, and is the fountain of the real power which comes to men and women when they come into full realisation of their true nature. The miraculous power which this 'I' wields is the power to think but it is to be regretted that most of us do not know how to think correctly; and as a consequence of this they achieve but indifferent results. Most people allow their thoughts to dwell on selfish purposes. On attaining real maturity the mind understands that the germ of defect or failure is to be found in every selfish thought. The mind which has been trained constructively knows full well that every transaction must benefit every person who is in any way connected with the same and any attempt to gain by the weakness and ignorance of another will obviously operate to their disadvantage. This is because the individual is a part of the Universal. A part cannot antagonise any other part, but, on the other hand the welfare of each part depends upon the recognition of the interest of the whole.

Those who understand this principle have a great advantage over the affairs of life. They can discard vagrant thoughts

with ease and can readily concentrate to the highest possible degree on any desired subject. They do not waste time or money upon things which can be of no possible benefit to them. If anybody fails to do this it is because he has thus far failed to put forth the necessary effort. The result will be exactly in proportion to the efforts expended.

One of the strongest affirmations which you can use for the purpose of strengthening the will and realising your power to accomplish, is 'I' can be what 'I' will to be. Every time you repeat it, realise who and what this 'I' is; try to come into a thorough understanding of the true nature of the 'I'; if you do, you will become invincible, provided that your objects and purposes are constructive and are therefore in harmony with the created principle of the universe. If you make use of this affirmation, use it continuously night and morning and as often during the day as you think of it and continue to do so until it becomes a part of you; form the habit.

Modern psychology tells us that when you start something and do not finish it or make a resolution and do not keep it, we are forming the habit of failure; absolute, ignominious failure. If you do not intend to do a thing, do not start; if you do start, see it through even if the heavens fall. If you make up your mind to do something, do it; let nothing, no one interfere; the 'I' in you has determined, the thing is settled; the die is cast, there is no longer any argument.

If you carry out this idea, beginning with small things which you know you can control and gradually increase the effort, but under any circumstances allowing your 'I' to be overruled, you will find that you can in the long run control yourself, and many men and women have found to their sorrow that it is easier to control a kingdom than to control themselves. But when you have learnt to control yourself you will have found the "World Within" which controls the 'World Without'; you will have become irresistible; men and things will respond to your every wish without any apparent effort on your part. This is not so strange or impossible as it may appear when you remember that the 'World Within' is controlled by the 'I' and this 'I' is a part or one with the Infinite 'I' which is the Universal Energy or Spirit, usually called God

necessarily involved the failure to make out any of the words constituting the replies.

On the 23rd of the same month I invoked my dear brother. On questioning who he was he replied R. S. N. My cousin proposed to him twelve questions altogether on that night but we succeeded in noting only six of the replies, some of which are given below.

Q. Who are you?

A. R. S. N.

Q. Where are you?

A. Here.

Q. Did you ever appear to us in a dream?

A. No.

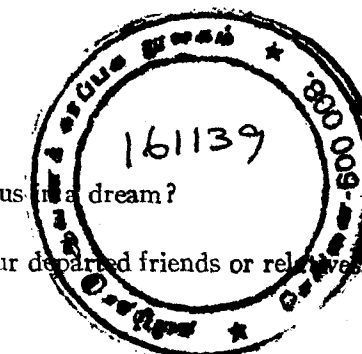
Q. How you seen any of our departed friends or relatives? If so whom?

A. Yes Raju.

(Sanyasi Raju was familiarly called Raju)

Again I began the usual practise intending that my brother should come. But I am sorry to note that some evil spirit came. One the 24th night as soon as it came my cousin was seized with an instinctive fear but it no way affected him. It assumed a pseudonym and personality and wanted to impose upon us as my brother Satyanarayana. At first my cousin believed and proceeded with his question. Instead of giving any satisfactory, relevant or polite answers it began to use terms like 'idiot' and the like which are unworthy of publication. Just then, it seems, my cousin had a passing thought that the spirit would fling the tripod on his face. No sooner had he thought so than it actually happened. But at the nick of the moment he receded and fortunately he escaped uninjured. The same spirit appeared again and my cousin, as usual, asked the name. It used abusive language and from former experience he suspected it, and exclaimed 'I suspect'. I found out the fraud and inflicted a slight punishment.

I then invoked my brother and though the questions we put are few in number, yet the success which has attended us is more satisfactory than ever. Here are given some of the questions and answers.



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- Q. How long do you remain in this form?
 A. One year.
 Q. Can we do anything helpful to you tomorrow.
 (There is an eclipse of the moon on 27—10—20)
 A. Yes, bathe night.
 Q. Does the spirit feel any pain when the body is burned?
 A. No.
 Q. Where does the spirit remain till the Karma is Over?
 A. Air.
 Q. Is it a fact that the spirit loves the spot where it is disembodied better than anything else?
 A. Yes.
 Q. What is your present occupation or pursuit?
 A. Devotion.

We intended to ask some more questions but it bade 'good night' and departed.

* * * *

The two spirits that attend our sittings, as we informed you in our previous communication are those of my brother R. Satyanarayana and my cousin K. Sanyasi Raju. We hold sittings almost everyday with one or the other of the two.

From the 28th October night the questions proposed deal with Karma, relation between husband and wife, etc., and a few materialistic questions also. But we give you some of the questions excluding the latter for they are unnecessary and unimportant.

General Questions:—

- Q. Is there caste system in your regions?
 A. No. Purity.
 Q. Do spirits of all sects exist side by side?
 A. Yes.
 Q. Are they conscious of the arbitrary names of God there also?
 A. Yes; depends on tendency.
 Q. What is the object of spirit meditation?
 A. Almighty.
 Q. Is your meditation the same as sages on earth do?

- A. Yes. Mental.

Questions dealing with Karma:—

- Q. Where does the spirit of a woman go after death? Does she unite with or separate from her husband in spiritual life?
 A. Akasa. Karma.
 Q. Suppose she is righteous.
 A. Union.
 Q. Suppose she is not.
 A. Separation.
 Q. Are men and animals responsible for their Karma?
 A. Men (mankind) only.
 Q. How do you reconcile the two theories that man is the architect of his fortune (spiritual and material) and that Providence guides humanity?
 A. Man makes Karma, God gives fruit accordingly.
 Q. Are Karma and Janma interdependent?
 A. Yes.

Relation between husband and wife:—

- Q. Is it a fact that husband and wife invariably stand in the same relationship throughout the several *janmas*?
 A. Yes.
 Q. Is the theory of husband and wife applicable in the case of lower animals also?
 A. Yes in some. Dove.
 Q. How do you reconcile the theory that husband and wife are inseparable and the implication that they are separable?
 A. Karma is inevitable in such cases.
 Q. Does she unite with her lord at any time in spirit of separation?
 A. Yes, in the end.
 Q. Are mankind given a chance of reforming Karma?
 A. Yes.
 Q. Are husband and wife one?
 A. Yes.
 Q. Both physically and spiritually?
 A. Yes.

Q. Is widow marriage permissible according to Scriptures?

A. No,

Q. In laws of Manu it is permitted!

A. Only for earthly conveniences.

Q. Is a widower permitted to remarry?

A. Yes, if he has no children (of any sex).

Q. What punishment is inflicted on breakers of these laws?

A. Transmigration according to Karma.

(There are some other questions, but I think these are the most important of all).

Whenever we hold sittings with good spirits, the countenance of the audience glows with cheerfulness and becomes radiant. The spirit feels disgust to be pestered with any materialistic questions and if at all he answers, he does it in the most reluctant manner imaginable. But the case is otherwise if evil spirits come. Their presence itself inspires us with fear and casts a gloom over the audience. Sometimes the spirit assumes a pseudonym, the name of one of the two whom we love and require. But even then it can be detected. For there is difference in the methods of tilting by different spirits. The tilts produced by the good one are gentle, and cheer-inspiring. But those of the evil one are violent, indistinct and fear-inspiring. Under no circumstances, will the good spirit spare to us more than 30 minutes. An evil one does not leave us even if we bid it good-night.

To make the work easy for the spirits we have adopted the code suggested by you in the November issue of the *Kalpaka*. Curiously one night, all on a sudden, it seems my cousin proposed to the spirit the code, even before we received the magazine. We also use abbreviations.

SOME SECRETS OF SELF-TREATMENT

P. S. ACHARYA.

Whether you strive to build your body or your mind, to recreate or renew your circumstances or to develop your latent faculties, you must know how to treat yourself for success. We begin with a treatment for you—which you may give yourself—‘the first thing at every morning and the last thing at night’. If, at intervals of your business during the day, you *happen* to think of it, treat yourself over again. But, as a rule, don’t strive to think of it save as the last thing at night and as the first thing in the morning.

Here are the Mantras for self-treatment:—

1. Success I *desire* rightly and wisely is mine *now* in spirit and truth. Success desires me, wants me rightly and loyally—is mine now and forever in spirit and in truth.

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

2. Circumstance opens its magic gateway into the very kingdom of success I love and desire! I see the golden gateway around the next corner! I am ready to enter the enchanted castle of success!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

3. Every day—every hour—I am preparing—preparing for the success that is dawning upon me—preparing for the New Dawn in my life with peace and joy—preparing for the dawn of success by beautifying everything I touch and do!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

4. I do each work in His Name and as His Worship! I do it with joy, in the light of His Gracious smile! I beautify it with loving kindness! I make of it a success by doing it with goodwill—by doing it in the spirit of loving service, of pure enjoyment!

I affirm it! I believe it! I know it! I feel it!

I have it in spirit and in truth!

5. I shake off the coward-lit—the paltry, faint-heartedness and put my heart—my good will—my right desire—my conserved energy—my soul-force into doing this thing before me in the most beautiful way possible, in the light of His gracious smile and loving Glance! I love to do it—I love to do it in conscious union with God! He works and I work! He the Divine Lord and Lover works in and through me, His Beloved, His instrument of love and *sakti* divine! For I am one with God—the spirit of success—who works in me, through me and by me, a soldier, a warrior, a hero armed with His terrors and decrees!

**I affirm it! I believe it! I know it! I feel it!
I have it in spirit and in truth!**

6. As I work in conscious Union With God, affirming 'Victory unto Him' (Jaya Kṛi or Jaya Krishna), I become filled with the spirit of success and power—I become so radiant, so attractive that I am quickly drawn to my proper place or position in the happy surroundings that match my loving success—Spirit—and—Ideal!

Picture the above Mantrik Suggestions in mind over and over again. They by repeated affirmation, mind-picturing and meditation, transmute you into a tremendous Sakti and Success. Learn to use them every night, every morning—every night, before falling asleep—every morning before going out into the world. Emphasise them in every word, phrase and sentence. Take the treatment regularly and keep at it until success crowns you and your efforts, until you find yourself face to face with that which you have desired and created in your heart.

Recognise no failure, no defeat. Never say, 'impossible'! Believe in the Divinity of Success and in the miracle of right desire. Recognise the sovereign power of the soul to cure evil or to kill it. Think success, affirm success, feel success and you manifest success and success alone. Be strong in your native strength of the spirit of Love and success. Visualise your ideal—yourself in union with the All-prevading spirit. See only the real man of success in you, day and night. Sooner or later, you will be the soul of success—sakti incarnate!

Powerful and *live* Mantrik affirmations and suggestions build You a new heaven and a new earth. They build you a glorious

future—a new body—a marvellous spiritual power, to be a hero on the *Kurukshetra* of life.

Success-magnetism is everywhere present, like God Himself who is the very spirit or sakti of success. Think it over. Speak it out to yourself in silence. Body it forth in imagination and in life. Just try it. Close the Mantrik self-treatment for success (already given) with the following affirmations:—

I am filled with *Sakti*!

I express my Sakti in Success!

I express more of my sakti today than I did yesterday and will still express more and more of it day by day!

I conserve Sakti to be expressed and utilised by my winning personality—my tremendous self-confidence and success-magnetism!

I am a Success-Magnet. I attract Sakti *now*, consciously to execute my greatest desire!

I Am well—perfectly well—sakti-inspired—success-magnetised. Success wants me, wooes me! I Am Success. Success is mine.

I generate, utilise and transmit success-magnetism, born of soul-force, of Divine omnipotent sakti! *I generate, utilise and transmit sakti and success-magnetism.*

When you chant the last sentence, imagine that you send the river of life rushing through blood-vessels to notify every part and every cell of the body, of your firm resolve (*sankalpa*) to manifest sakti and success-magnetism. Then stiffen out, clench your hands, stretch out your arms and limbs, throw back your shoulders, tighten every muscle, and then relax, to demonstrate the might of your will.

RENTS IN THE VEIL

R. VENKATROW.

I lost my beloved brother, R. Satyanarayana on 31st July 1918, and my cousin K. Sanyasi Raju on 9th April 1919, the former aged about 18, and the latter about 22. Both of these loved their ancient literature and sastras. Ever since their passing away we had an unquenchable longing to speak to them. At first we thought it is beyond the power of any human being to speak with the departed. But fortunately this apprehension vanished ever since I began psychic study. Very recently an interview that took place between my cousin, the departed Sanyasi Raju, and some of his friends at Guntur had been published in a Telugu Weekly.

I and my cousin the brother of my departed cousin Sanyasi Raju, have an equal share of interest in this affair. For the present both of us are sitting for the experiments. Sometime lapses before I perceive a shadowy form. I bid it go and rest on a small, light tripod which I have made specially for this purpose. I place one of my hands on it which just touches the surface and when the spirit alights on it, the tripod begins to shake. The conversation then begins and it is done in English only. We may question the spirit, either in English or Telugu, just as we do any living person. The reply comes in English and through the medium of one of the legs of the tripod. To denote a certain letter the leg strikes as many times as the number of the letter in the alphabet. We note the number and afterwards refer to the corresponding letter. In the same manner words intended as replies to our questions are made out by us afterwards. The whole conversation goes on in this manner. This is indeed a tedious process but the best that can be had under present conditions.

When first I succeeded in my attempts, I invoked the spirit of my cousin K. Sanyasi Raju. It was on 16th October 1920. We asked him his name and the reply was K. S. R. We put some other questions but I regret to say that my cousin failed to note down carefully the numbers denoted. This

HELPFUL HINTS ON UPASANA

P. S. ACHARYA

A proper study of Mantra Sastra and practice of its sadhanas must awaken the spirit or real man to his natural inheritance as an immortal co-worker with the immanent inner Ruler of all. This spiritual awakening gives the aspirant dominion over earth and heaven—says the Sastra.

By self-surrender, it is that the mind becomes one with the Divine, armed with omnipotent power to dare and do. Thus speaks one of the great of Vaishnava saints whose beautiful hymns have won all hearts.

It means that the sadhaka should have a vivid mind-picture of the Divine Lord of his devotion or *Upasana Murti*. Think of Sri Krishna or Christ, for instance. Think of the spiritual strength and splendour of the Divine Man. An ideal picture of your Favourite Deity (Ishta Devata or Upasana Murthi) is found to be essential to *Dharana* and *Dhyana*, i. e., to thought-concentration and spiritual meditation. 'God loves the form or image that His lovers and devotees love best' says one of the earliest of the Alvars.

Let the sadhaka look upon the pictured representation of his *Upasana Murti* as a symbol; let him visualise in it a beautiful vision or thought-form of his Divine Friend and Lover. Let him simply use the image or symbol before him as a means to bring about a more perfect sense of the Divine Presence.

Imprint the image on your heart. Recall your wandering mind to the living God, always in and near you. Let the mind-picture recur at frequent intervals—especially at night before going to sleep and early in the morning immediately after you are awake and at midnight when the whole world is fast asleep.

Contemplate the picture of your ideal Lord in the right spirit of *Upasana*. Vividly portray in imagination the glorious Divine Face sweetly smiling upon you—the mighty deep blue

eyes expressing an ocean of tenderness and grace! Think of the Lord of Beauty and Love, of sympathy and compassion—the Lover that is the same, yesterday, to-day and forever—the God of gods and yet the servant of His servants! Truly, this is a very effective and wholesome and uplifting means to spiritual thought-concentration.

Hold the sub-conscious mind at attention to the Spirit of Beauty and Wisdom and Compassion in its ideal form—to the Image of Divine Love and Power and Perfection—to God personified in Krishna or Christ, in Siva or Subramanya. Through this means, your Ideal becomes to you, the way, the truth and the life.

The *Upasaka* or devotee begins to realise, more or less rapidly, the Spirit of Divine Beauty in his 'Upasana Moorthi'. He begins to feel also the currents of healing love and power, growing more and more like that which he contemplates. The beauty of the concrete Divine Image impresses and educates the creative imagination and concentration and meditation are at once made easy and simple. Remember that it is concrete images rather the abstract metaphysical thoughts that influence the creative image-making faculty of man and, through it, his mind and body, his inner and outer worlds.

'Even an idea of the formless is a formed conception which is not the formless, but a mental symbol of it'. None can think of God without clothing Him in his own image or ideal. The *Upasamoorti* is God expressed; in His radiating sun-like influence, the *sadhaka* pictures to himself the idea of Divine omnipresent *Sakti*.

The Upasaka says to his 'other self',—the *Upasanamooorti*, in the language of the great *Deviram* hymner:

'Thou enterest this frame of flesh and standest rooted like the *Divine Kalpaka* in my heart of hearts which, though apparently constant, is yet ever changing. Never to lose hold of Thee, my Lord, is my one firm resolve!'

Standing rooted in the Great Within of our being like the Divine Tree of Plenty, the Lord of hearts showers His blessings—His celestial healing powers—radiating light and love to

every faculty of the mind and every cell of the body of the aspirant.

Love for your Ideal Deity is the very secret of concentration. Love without effort concentrates itself on the Ideal. The lover can never take his mind's eye off the face of the Beloved.

The Divine Lord or God-man is the ideal Beloved of the spirit. Divine Love is born of Ideal Beauty; it mellows *Gnana* or wisdom and glorifies the *sadhana* or effort.

Upasana Mantras are mystical words of mighty power wherewith to direct the living healing dynamics within you, that you may heal yourself and others. Take the Mantras; hold to it persistently with faith in its power.

There is no *siddhi* (excellence) without *sadhana*. You understand your divine possibilities as you evolve in the image of your Almighty Lover—in the character of your Ideal Lord.

'Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful Every good emotion makes a life-promoting change'.

Thus wrote Prof. Elmer Gates about the power of thought and emotion. This explains at least some aspects of the devotional *sadhanas*, for truly we rejoice in the knowledge of the Power and Presence of the Divine Lord and Lover within us—from Whom flow the streams of joyous vitality.

A Cure for Worry and depression of mind.

Affirm thus: An Immortal co-worker with God, I shake off the paltry coward-fit that limits my thought-power and darkens my atmosphere.

I dissolve all the mental discord of the day. My mind rises into the positive state of joyous freedom and brightness.

My heart-lotus is filled with the fragrance of *Santi*—the peace and harmony of Divine Love and Beauty. My mind rises into the peaceful glory of the Divine Will and is radiant with the joy-giving effulgence of the infinite, all-pervading, all-loving spirit. In my heart of hearts dwells the Master radiant with the peace and joy of eternity. 'Come unto Me alone for refuge, says He, 'Be of good cheer and I'll save you'.

I surrender myself unto Thee, O Lord of Love, in faith sublime, and I praise Thee, for the spiritual strength that now renews and enlivens my soul. Contemplate in imagination the glorified presence of the Divine Lord who gives you of His peace, power and plenty. Imagine that you partake of His *Ananda* (joyous life) and *sakti* (might).

Deny fear and mental weakness!

Take your stand on your immortal, divine spirit-force and dissolve away all the limiting, weakening, ignorance-born thoughts of the past.

Affirm: I am a spirit in unity with the all-pervading life divine! I dissolve all fear-thoughts of ignorance from my mind and dissolve all fearful memories of the past. I am powerful with the power of the spirit—bright with the light of heaven, the light of divine Love. In union with Perfect Love, I know no fear—absolutely none. Race thoughts of fear, hereditary thoughts of fear, born of ignorance, I dissolve in the light of Love. I command my subconscious mind to drive out all haunting fear-thoughts. The fearless spirit of the Lord is radiating from within me.

The Lord is my life and soul. Divine sakti is all about me; Divine peace and harmony surround me!

Sleep in the peace of God and build up in soul-force every night. Develop your will by continual use. Exercise your will to work and win—to conquer for the glory of the Lord!

My vital organs are generating, vitality healing, harmonising. Repeat this suggestion just before falling asleep and the first thing in the morning.

Affirm: I am centred in the protecting power of God who is my defence. My enemies cannot stand against me. He that is for me is mightier than he that is against me. My soul wins; my sakti, in union with the Divine, gains the victory. All is well, all is good!

Thought attracts success. Test yourself and find your lack of power to win. Resolve to change your every thought motive and effort to accomplish a new task desired.

Place your thoughts wholly on the one purpose of success. Never doubt. Follow the thought-created inner consciousness. Convince yourself, by concentrated thought, of your fitness for a given calling. Hold strictly to success-consciousness. Never arouse antagonism. Always keep sweet, bright, positive, self-poised. Play the master of your calling.

Energise the following affirmations in your mind by repetition:

I am living the life of eternal peace, for my life is one with the One Life Divine which is peace and beauty and joy.

I am life. I am power. I am joy. I am success. I am prosperity.

There is only one life—the life of God—immortal and ever-young—only one Will, the Will of God, full of divine life, overflowing with healing love and uplifting light.

After your daily duties are over, retire in imagination from the world that is too much with you and contemplate the power in the Holy Name of your *Upasana-murti*. Repeat:

All is Infinite peace; all is eternal harmony.

THE NEW ERA

FLORENCE BELLE ANDERSON.

I HEARD a Voice above the world's commotion
 'Carry a message to the hearts of men'
 'Write ye of truths as boundless as the ocean
 Things ye shall know beyond all mortal's ken
Say to the world 'From God ye have departed'
 See the destruction! See the Nation's plight
Your sons are dead and ye are broken-hearted
 Men's hearts are failing, Aye! 'tis dark, 'tis night
You have sought gold, unmindful of God's treasures
 Things of the spirit, you have thrown aside
Blood has been spilled—how much? but God can measure
 For greed, for haste, for *those* your Sons have died
Wars guns have swept the innocent—the lowly
 They who would worship as their hearts seemed best
Think ye that God will not protect his Holy?
 Aye! but He will—He'll guard his sore oppressed
PEACE has been *said*, but Oh! an awful thunder
 Shakes all the earth—Your God would have you learn
Malice and hate and greed, you *must* put under
 For God has said—that He would *overturn*
Learn ye a lesson, Look on History's pages
 Nations have flourished and fallen to decay
Know ye the reason? They in by-gone ages
 Flouted *their* God, as ye have done to-day
But, I would tell of Hope amid the sorrow
 Ye are approaching wondrous things—An Era New
From out this night shall rise the Fairest Morrow
 Men will be nearer God and hearts be true
Men will have learned that Love alone lives Ever
 And men will see, and know God's way is Good
LOVE'S tie will bind with cords that Naught can sever
 Grief Bearded—Its coming! Eternal Brotherhood.

CORRESPONDENCE

DEAR SIR,

It was my birth-day; that night after taking the 'memory' and other exercises I went to bed at about 10-30 p. m. I had put the light out and was on my bed in an attitude of prayer with my eyes closed and my two palms together when suddenly I saw, although my eyes were closed, a circular light about the size of an Indian rupee. At first when I saw the light it was very feeble and of a deep red colour, but gradually it became brighter and at the same time began to turn round and round very fast. After about 5 or 6 seconds it disappeared; then I opened my eyes to see whether there was any light in the room; but there was no light. When I closed my eyes again and was in the same attitude of prayer the circular light began to appear as before. Then after a short time it again disappeared and appeared a third time, but this time it seemed to be intensely bright. After the third appearance it disappeared and I have never been able to see it again, although I have tried my best to be in the same position as I was on the first night; but I find that it is of no avail. By the way I should like to mention that when I saw the light with my mind's eye I was by no means in a sleeping mood, but was on the contrary wide awake although my eyes were closed.

Will you, Mr. Editor, or any of the readers of the *Kalpaka*, be kind enough to explain what all this may mean.

D. D. MUNAWEERA.

PERIODICAL LITERATURE

A translation from the French of M. Gaston Denys Perier on 'Rabindranath Tagore' and his message entitled the 'Meeting of the East and the West' appears in the January *Modern Review*. In the language of the French scholar, Tagore's 'movements were rare, but each one had a touch of character'—the right hand alone being used for giving expression. At times tightly closed, the fingers of his hand would softly move in front of the speaker; again they would open, slowly describing an image in the air—such solemn movements reminding one of the sacred 'dance music of Hindustan'. Tagore's courtesy was almost religiously refined. His command over the language he uttered was marvellous. As he chanted his songs, the listeners seemed transported into the open air and sky of Nature herself—to the very threshold of the Poet's own far-off retreat at Bolpur. Tagore's voice, clear and distinct like Truth, would be raised high, only to become soft once more with a cadence full of pathos—at the close of each succession of long limpid sentences starting afresh another series. Tagore is doubtless a member of that glorious company of immortal, incomparable singers to whom the Tamil Alwars and Nayanmars and the best Maratha and Bengali hymnners belonged. Verily, to his French admirer, the new poet seemed a new Christ—the Christ of India tracing, with his mystic wand, the course of the two civilisations—eastern and western—flowing like the Ganga and the Jumna. But the two rivers are still flowing side by side without union or communion. The aggressive West knows not, nor cares to know, the age-long untouched beauties. The West speaks to the East of the East, by the circulars—the East knows them not. For, officialism and militarism, capitalism and imperialism do not appeal to the heart, cannot capture the goodwill and confidence, of humanity. There is no sincerity in the Gospel of mechanism which proclaims.—'Blessed are the exploiters; for theirs is the Kingdom of Bread and Butter!'. Sincerity is a potent influence from within. It cannot co-exist with hypocrisy. Heart speaks to

heart, soul understands soul, spirit communes with spirit. The only creative work is the work of Love. Such is the outline of the doctrine which Tagore spreads everywhere. Such is the surest means to bind humanity into a union of freedom and brotherhood. It is the idea of the 'child-spirit' in man which has been the perennial theme of song among the greatest and purest of world-poets. It is this spirit of childlike sincerity and humility and love which should inspire even the practical war-sick machine-man of today, if he is to cure himself of all the ills to which a material civilisation is heir. Such is the message of Tagore to the modern West—a message, pregnant, indeed, with the celestial fire of the Veda and the Vedanta—the message of one whose heart is ever-green and young like that of a true Rishi-poet! Learn to know yourself and your 'other self' the Inner Ruler eternal. Love others as yourself or as your 'other self'; i.e., God: Be sincere; sympathise with all and sundry. Laugh unreservedly at your hypocrisy, lack of sincerity and other weaknesses as the saint *Thondar adippoli* advises you to do, in his unique 'Garland of Psalms'. It is the Gospel of Salvation for all—of Salvation here and hereafter—that the Humanity awaits—the Gospel of Salvation through God's Grace and our self-surrender and selfless service! Thus and thus alone can the joys of science and progress meet and mingle with the living waters of *Santa* and *Sudhana*!

Peace and pleasantness shine upon us through the New Year number of the New Thought Magazine 'Nautilus'. *Lighten life's burden and push ahead to victory!* that is the keystone struck in it. It consists in the Leisurely Enjoyment in silence and surrender—in the secret of living more, loving more and serving more! Joy in the thought of service, love in the form of life—such is the way of Happiness, Loving understanding, loving sympathy, loving service, such is the secret of a truly successful life!

REVIEW

Realms of the Living Dead. A BRIEF DESCRIPTION OF LIFE AFTER DEATH TRANSMITTED FROM THE TEACHER OF THE O. M. C. BY HARRIETTE AUGUSTA CURTISS F. O. 15 IN COLLABORATION WITH F. HOMER CURTISS, B. S., M. D., F. O. 15. NEW YORK: E. P. DUTTON & COMPANY, 681, FIFTH AVENUE. \$ 2.00 NET.

This book deals with after-death states—not from a purely scientific standpoint like that of Sir Oliver Lodge, for instance, nor from a merely spiritualistic standpoint like that of many others—but from a philosophical or rather ‘theosophical’ standpoint which differs from that of many of recent writers on mediumistic spiritualism. Does the consciousness (personal and individual) survive death? If so, is communication possible? And, if so, are there safe and legitimate methods? To these important questions which are just taxing the thought of the thoughtful and stirring the feelings of the sensitive, the author gives answers which deserve to be considered carefully by the earnest students of Spiritualism all the world over. If the great teachers and Avatars of the world are not false, it follows truly that man is intended even on earth to realise the fact of the immortality of life. It is true Spiritualism that leads to such a realisation. But modern Spiritualism or Spiritism, as it may more appropriately be styled, can lead the student only to a realisation of the truth that death does not end all and that the spirit dies not with, but survives, the dead body. The author, however, assumes that those to whom his teachings may appeal have long since been convinced of the truth of spiritism, namely, of the survival of the personal consciousness after death and is further desirous of information relating to true religious spiritualism embracing the varied conditions in which the surrounding personality functions as an imperishable spirit.

The sookshma-loka next to our plane of life into which the departed souls pass immediately after death is called the *Astral World* by our author who evidently borrows that name from the Theosophical Literature. Whatever name we may choose to

give that *Loka*, it is a *material world*, although composed of matter in much finer and far more ethereal states than we find it in the physical world; in fact so ethereal that even in its densest expression, the physical senses are scarcely able to respond to its vibrations. It exists above, in the sense of being higher in rate of vibration as well as extending far above and beyond the earth's surface—interpenetrating our physical world.

In Chapter 3 the author speaks of the seven realms or Lokas, which the Hindu occultists have known for long centuries. Detailed information about these realms is given in the chapters that follow. (Chap. X & XI contain among other things some useful information about the obsessing entities which the aspirant will have to deal with in the course of his experiments and experiences.

Ch. XVI deals with what the author calls the ‘Independent Methods of Communion’. In the next chapter, some information appears on ‘Subjective Methods’. The advanced student will find in the ‘Telephonic method’ the most advantageous way which is referred to in Ch. XVIII. Since the publication of his First Edition, the author says that he has been asked by readers for further examples of Independent communications. The specimens accordingly given in the last four chapters show the range and possibilities of such communications—all given practically in the wording received by Mrs. Curtiss White in full consciousness and often while busy with household or other affairs. In advanced stages, it means, therefore, that, after all, it is the state of consciousness that is essential, not the time nor place, though these may be necessary to give the mind Santi or peace that it may respond to higher consciousness and intelligence.

NOTES OF THE MONTH

'The wise give up likes and dislikes and examine facts' says the ancient Tamil poet. Yes. The wise one feels that he is a child of Nature. Even as a little child, he follows humbly where Nature leads. Nature shows that all our knowledge is based upon experience. Nature is at once our mother and teacher. Nature shows by experience the things that actually exist. Nature guides us by facts and invites us to closely look into her wonders with reverence and courage.,

Telepathy is now being generally admitted as a fact in Nature. What does Telepathy prove? It proves that mind can act directly on mind. Mind can communicate with

Telepathic mind without the medium of bodily organs. **Communication** Ideas may be communicated from mind to mind by other than physical or material means. 'Can the physical body restrain the flood of love-laden ideas that overstep the bounds of consciousness?' asks the author of *Manomayakosa*. Thoughts are things yet they are not of the material region. Thought influences matter generally through mechanism (Annamavakosa) provided by vitality (prana). Matter is an indirect medium of communication between mind and mind. Without the intermediate physical mechanism telepathic intercourse directly occurs mind to mind, heart to heart and spirit to spirit. But most people are

Means of ignorant of such direct mental and spiritual **Communication** intercourse. However, you can specially awaken yourself by practice. In some cases a state of samadhi or trance seems to rouse the latent faculties and to facilitate direct telepathic intercourse. Or in a rather exceptional state, you may withdraw the customary limitation of the physical body and brain. Remember that your mind is essentially one with 'Chittakasa' or 'mental space'. It need not be isolated as it now appears to be. Your consciousness is part of Cosmic Consciousness. You can, by practice, certainly make the mind (*manomayakosa*) accessible to more direct influences. For, there is super-consciousness as well as sub-consciousness. You can develop your

self by quiet and meditation (Santi and Dhyana) and by various *sadhana*s calculated to bring them about. Think of your loved ones, in this world or the next. Spiritualise your thoughts and wire or 'wireless' them on; thus you commune or communicate, in spirit with those whom you love well and truly. Still the senses, retire into silence and as Tennyson says (*In Memoriam*): — 'the Spirit himself may come, where all the nerve of sense is numb'.

Spirit communication does occur. It occurs especially through mediums or those who possess or develop the faculty of *mediumship*. Mediums act as intermediaries. The faculty of mediumship should be exercised reverently. It should be used for the legitimate purpose of 'comforting the sorrowful, helping the bereaved and restoring some portion of the broken link between souls united in affection but separated for a time by an apparently impossible barrier. But, to the spiritualist, the barrier is no real barrier. Neither distance nor death can break the true bond of love and affection. Our departed friends, in their early efforts at communication, generally assure us of the fact of continued personal existence. They help us to realise that they are still leading active and happy and useful lives in regions of love and beauty and hope; and that changed surroundings have in no way changed or weakened their memory or affection. They help us to understand that our earthly duty and happiness need not be affected for the worse by bereavement. How do the spirits teach us these and other lessons? They teach us sometimes directly, at other times indirectly, by recalling various incidents of a trivial nature. Such messages

Important convince intimate friends and close relatives immediately of the identity of the communicating spirit. 'If often happens that little

Trifles personal touches incommunicable to others in their full persuasiveness, sooner or later, break down the last vestiges of legitimate scepticism'. With a well developed medium, more instructive information may be forthcoming. But this implies two necessary conditions. The *sadhaka* should awaken in the spirit-friend a genuine desire to give new information. At the same time, there should be adequate receptivity on the part of the aspirant. When more important mess

ages (than mere emotional or commonplace interchange of ideas, begin to flow, the student may ask for information regarding the methods of communication as seen from the spirit-side of life. This information may help you to bridge the gulf between the living and the so-called dead in a more satisfactory manner. Thus bridging or striving to bridge the 'Chasm' which the Hindu occultists called the River *Letavani*, using the pictorial language of the Puranas, you may proceed to get more useful information respecting (1) the manner of spirit life, (2) religious, spiritual and psychic conceptions of truth and (3) the darker problems of life and death, of free-will and Karma and of microcosm and macrocosm. After all, you should not forget the fact that the spirits are but our brethren, their *quanta* little greater than ours and that they are no nearer than we to the Almighty, Infinite *Parashat*. And yet information of the higher and the more useful kind can be received and tested by (1) inherent probability, (2) internal consistency and (3) external evidence obtained by critical and comparative study and collation of various Psychic communications. While attaching naturally more importance to such studies and investigations, you should never ignore the value of trivial reminiscences and characteristic personal touches and of references to be remembered or verifiable facts which alone are proof positive of personal identity. For these relate generally to either family affairs or some humorous details which may survive in the memory often connected with affectionate recollections. Indeed, they are important trifles which convincingly prove the presence of some 'departed' personality bubbling over with happy characteristic jokes and fun.

Communications concerning deeper and more important matters generally come through automatic writings which can be practised at a regular short time each day. Such communications can come to you from helpful and informing spirits. Some of the old Rishis and siddhas could write super-consciously as well as sub-consciously and were in touch with advanced intelligences. Their teachings have been handed down to us through Sastras and Puranas, though they may be criticised as unsatisfying and imperfect in the light of fuller

Nature of inspiration. The truths of spiritualism should be learnt not only from the pages of the old **Psychic** books of wisdom, but above all, from one's own **Communication** Psychic and Spiritual experience. Thus alone you can rationalise your belief and believe your reason is a

measure of revelation. Thus alone you can have a first-hand knowledge of the truth of the spirit-world and the ministry of Devas and Pisris who, living in the Higher Lokas as we live on earth, minister to us with the same love and affection that they had whilst yet in the flesh.

Higher Communications are often above and beyond the known powers of the medium, being characteristic on the advanced spirits from whom they emanate. Yet they are coloured more or less by the human channels—through which they flow. 'Like attracts like' is a well-known law in the inner psychic as well as in the outer physical world. Each spiritualist attracts the congenial spirits to himself. Evil-minded students attract evil spirits, hovering nearest earth. The pure in heart invite purer spirits living in fairer realms of love and joy. Evil spirits have abandoned the body but not the lust or *Kama* that enslaves the spirit. Such spirits are doomed to foul *Narakas* or purgatories where, in the flames of hopeless passion, they have to burn out their dead selves and be purged and purified by *Tapas*. It is evil spirits which annoy the student by their shameless frivolity and false pretensions.

Automatic writing is a somewhat common method of communication. It is performed through the agency of sub-conscious intelligence. You learn now to rely and devitalise your hand at will and learn to leave it at rest and at liberty to open whatever comes. You should not consciously control your hand or the pen and need not necessarily attend, what-ever may be written through you at the time. At the outset you

may get nothing at all. Then you get some kind of scribbling. Then Comes, it may be, **Manner** mere nonsense. By and by you may get some **of Communi-** sense out of it all. Then you know you have **cation** tapped supernatural sources of information.

A rudiment of this power or faculty may be cultivated with wisdom and care. But the aspirant should have or develop three characteristics before developing the faculty. That is he should be (1) occupied wholesomely with intellectual and other subsidiary activities, (2) critical and rational in his outlook on life. (3) well balanced, with the ideal before him of

a harmonious development of various faculties and powers. Such an automatist is safe beyond harm.

In his fully-developed state, he reads *what comes*, and makes suitable oral replies or comments to the sentences as appear; so that the whole has then the effect of a straight forward conversation of which one side is spoken and the other written.....the speaking side being usually rather silent and reserved, the writing side free and expansive. In such cases, the subliminal self of the experimenter is in touch, telepathically or otherwise, with intelligences, living or 'departed'. Sometimes the automatist goes into a kind of samadhi or trance and becomes more amenable to spirit-control. In this state speech becomes commoner than writing.

Regular communication generally involves a double medium of communication and the activity of several people'. The spirit communicator originates messages on the other side. The spirit control transmits the messages through the medium. The recipient or 'sitter' reads or hears the messages. The note-taker records the proceedings. The experimenter-in-charge is usually an experienced spiritualist. He looks after the health and safety of the medium. A circle should consist only of persons intimately concerned. Many mediums find it extraordinarily difficult to convey names. For a proper name is a conventional thing. 'It has very few links to connect it with other items in memory'. Hence the difficulty. Sir Oliver Lodge supposes that in the case of a medium the name is often in the mind of the communicator but will not or cannot come through the control. 'Any device whereby mental activity translate itself into movements of matter will serve for subliminal as well as conscious action'. A table or other piece of furniture can move at the expense of the energy of the medium or of people present. When you employ a table, spirit communicators seem to be more directly in touch with the sitters than when they operate through

Methods an intermediary or 'control' on their side. Thus through tables spirits can give with more facility names and private messages. This is a slow but sure process for the beginner, guaranteeing steady progress. Table-tilting is an old form of psychic instruction and amusement. It is an elementary form of psychic activity which requires a distinctly less amount of mediumistic energy or *sakti* than other methods.

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No. 4

THE NEW RENAISSANCE

VICTOR E. CROMER

The Evolution of the Moral Law

Under the 'Moral' group of subjects all such movements are included which deal with Law, Religion, Ethics, Occultism, Faith, Prayer, and the Universe. These represent the various branches into which the moral ray subdivides itself. For the manner in which these subdivisions of the moral ray have evolved throughout the ages we must look into the past of the world, both historically and prehistorically. Historically, we can trace the evolution of the world through extant literature. For the prehistoric periods we are limited to the ancient Scriptures of the world, the writings of a few philosophers who have referred to these prehistoric times, and to the revelations of seers who from time to time have given forth communications to the world. The beginnings of the evolution of the moral law took place in the far distant ages of the world. The primitive savage lived for himself alone, unable to see anything

beyond himself but the satisfaction of his own appetites. Away back in the prehistoric periods this early man lived a life almost without a soul, without any aim in life except the immediate things that gratified his appetites. He lived his earthly life to himself, and for himself. But as his evolution proceeded, the primeval man began to be urged forward by a law which was the outcome of a pressure and force inherent in the universe, and involved in the man himself without apparently his conscious understanding. This pressure or force may be indicated as either moral or spiritual, or both. It is the power of the soul in man as distinct from his waking consciousness in the body, existing for it only, and living to satisfy his physical needs. With the first realisation of the family, the first ray of understanding that the family had to be protected against external enemies, the first dawns of this moral law began to break in the consciousness of the primeval mind. With a larger growth of this moral consciousness there began to be a drawing together of groups of families, and with this grouping came the first glimmerings of a moral code. The first two or three families which herded together in their primeval caves for mutual protection laid, as it were, the moral foundations which ultimately led, in the far-future evolution of the ages that were to follow, to the formation of the Golden Rule. This grouping together was something that the primeval man craved for in spite of himself. It was, as it were, the inner working of the moral forces in his soul. As in course of time these groupings grew in size, so ultimately the moral code was reduced to writing, and the transference from the unwritten to the written moral law began. The Transference to form of the written law passed through many stages. First in the crude drawings of the cave men, and later symbolized in forms which ultimately were worshipped as idols or Gods, until the evolution of a system of Calligraphy led to the writing of the moral law on rocks, on stones, on wood, on papyrus, and in the course of time in the printed volume.

Man's Early Beginnings

We have to look for the origin of man on this planet, and also for the development of the moral law through humanity to

periods far anterior to what is generally supposed to have been the beginning. Man has been on the earth much longer than has been supposed by people who have drawn their ideas mainly from Biblical accounts, which should be regarded more in the nature of allegory than scientific facts. The Egyptians and the early Greeks go back thousands upon thousands of years, and the Egyptian civilization itself must be regarded but as a colony from the ancient continent of Atlantis. The difference between the ancient Atlantean civilizations and those of today are tremendous. In that lost continent the moral law first worked through the primitive types, welding them together into tribes and into races, until ultimately great Empires stretched throughout the length and breadth of that fair continent. Then came the great moral decline, and the cataclysm or cataclysms which caused it to sink beneath the waves. Egypt was settled during the period of one of these great cataclysms in Atlantis by the arrival of Queen Mu, who was driven out of Atlantis by the cataclysm, and founded a colony in Egypt, from which the Egyptian civilization commenced. The upward evolution of the moral law in the pre-dynastic period of ancient Egypt has been described as being very beautiful. The ancient Egyptians turned their attention to the cultivation of the moral qualities and the development of religion to a tremendous extent. Every aspect of nature and the moral powers in man and in the spiritual world was symbolised in form, and as time went on these forms themselves began to be worshipped. This, however, was a later stage, and was confined to the masses, the higher classes understanding the inner meaning of the symbols. This process went on through all the dynastic periods. In the Fifth Dynasty 3500 B. C. we find a book written, entitled 'The Sayings of Ptah-Hotep,' in which the moral ideas will be found to be of a very lofty nature, indicating that at that period moral ideas and the moral law were fully appreciated.

ALCHEMICAL TEXTS AND SYMBOLS

H. STANLEY REDGROVE, B. Sc. (LOND.), F. C. S.

ONE of the obstacles that, at the very outset of his studies, confronts the serious student of Occultism, and more especially of Alchemy, is the difficulty of obtaining the requisite texts. This, at any rate, is true as concerns the texts of Western Alchemy, and I imagine much the same holds good in regard to the East. Mediaeval, and even post-mediaeval, works on Alchemy are, in the majority of cases, well-nigh priceless and only to be found in such libraries as The British Museum Library, the Bodleian Library at Oxford, and other libraries of similar magnitude and importance. The student, therefore, who happens to reside at a distance from one or other of the great centres of learning is at a serious disadvantage, alchemical books being unknown to the vast majority of the smaller public libraries and utterly beyond the purse of any but the most affluent collectors. Very many books dealing with occult subjects have been published in recent years, but the percentage of those that are worthless is unfortunately very high, and little has been done in the matter of reissuing the original texts or reliable translations of these. Honourable mention must be made in this connection of the series of small alchemical and occult works edited by Dr. Wynn Westcott and issued some twenty-five years ago by The Theosophical Society under the general title of 'Collectanea Hermetica', and of the many important alchemical reprints and translations which we owe to the assiduous labours of Mr. Arthur Edward Waite. But, though issued so few years ago, even these reprints are becoming scarce and are being eagerly sought after by students. The reissue of any alchemical text is, therefore, matter for rejoicing, and it is in this

spirit that I welcome the English translation of Solomon Trismosin's *Splendor Solis** just issued by Messrs. Kegan Paul of London and edited by a gentleman who veils his identity under the initials J. K.

But, it may be asked, what is the use of studying the texts of Alchemy? Alchemy is dead, it has become transmuted into modern Chemistry, and even if the alchemists—as now is becoming to be recognised—did grasp by a sort of intuitive process certain fundamental verities concerning the nature of things, the student will find a more satisfactory demonstration of these in the text-books of modern chemical science. True. But the same objection might be urged against any historical study. The past is dead, why bother about it; only the present lives. But the present lives only in virtue of the life of the past; and fully to comprehend the present we must understand also much of the past. The modern student of Alchemy is concerned, if I am not mistaken, not so much with metals as with the mind of man. He reads the texts of Alchemy in order to enter into the thought and to understand the mind of the men who wrote them. Minds which had such intuitions as those of the alchemists are surely worth studying. Moreover, there are intimations in alchemical philosophy of things transcending the realm of metallic transmutation and the world of sense. A will-o'-the-wisp? Perhaps. But, in the attempt to solve the mystery of the great Unknown, it is well to leave no avenue of approach unexplored.

* *Splendor Solis: Alchemical Treatises of Solomon Trismosin, Adept and Teacher of Paracelsus. Including 22 Allegorical Pictures reproduced from the Original Paintings in the Unique Manuscript on Vellum, dated 1582, in the British Museum. With Introduction, Elucidation of the Paintings, aiding the Interpretation of their Occult Meaning, Trismosin's Autobiographical Account of his Travels in Search of the Philosopher's Stone, A Summary of his Alchemical Process called the "Red Lion", and Explanatory Notes by J. K.* 9½ ins. x 7½ ins. pp. 104+22 plates. London: Kegan Paul, Trench, Trubner & Co. Ltd., Broadway House, 68—74 Carter Lane, E. C. 4. Price 21s. net.

It will no doubt come as a surprise to those unacquainted with the literature to learn how largely alchemical texts make use of symbolic pictorial designs in explication (or perhaps I should say veiling) of their meaning—designs, which in many cases, reach a high degree of artistic merit. The treatises of Solomon Trismosin referred to is a text of this nature, and is embellished with twenty-two extraordinary illustrations. The book appears first to have seen the light of publication in 1594, when it was published in German along with other treatises under the title of *Aurum Velus*. The designs in this edition are poorly executed and crudely coloured, and the same remark applies to the French translation entitled *La Trousse D'Or* (Paris, 1612) and a later German edition published at Hamburg in 1708, except that as concerns the last mentioned the designs are uncoloured, at any rate in the only copy of the book I have seen. But in the British Museum there is a magnificent German MS of *Splendor Solis*, apparently dating from 1582, and therefore antedating the first printed edition, which is illuminated with coloured miniatures of a quality very different from the poor designs in the printed versions. It is these splendid designs which are reproduced in J. K.'s edition of the book. The reproductions are in black and white, but a fairly detailed description of the colouring is given by the editor, though really to appreciate how magnificent this is the original MS must be seen. Moreover, these designs are embellished with a mass of details, beautifully and meticulously executed, which is entirely absent in the printed editions, the latter, as it were, only giving the crude core of the symbol.

Concerning Solomon Trismosin, practically nothing is known with certitude. The only two things tolerably certain are (i) that he flourished about 1570 and (ii) that his real name was not Solomon Trismosin. That he was the teacher of Paracelsus, as stated on title page of J. K.'s edition, is a statement of a purely imaginative order. There are also some other points concerning this same title page which call for protest. The 'Elucidation of the Paintings' turns out to be little if anything more than a bare description of them, and

the 'Explanatory Notes' are few in number, elementary in character, and explain nothing.

In the Bodleian Library, Oxford, there is an unpublished MS (which I have not seen) consisting of an English translation by William Backhouse of, I believe, the whole of *Aurum Velus*; but J. K.'s edition of *Splendor Solis* is, presumably a new translation direct from the British Museum MS—though this is not explicitly stated.

Concerning the text of *Splendor Solis*: it consists very largely of quotations from the works of alchemical adepts and is obscure even for an alchemical book. J. K. suggests that 'it evidently has a twofold meaning, and like the Book of Revelations, is written within and without'. He may be right, especially as concerns the pictures, which form the most interesting part of the book. But the symbols are hard to read—at any rate it is difficult to be certain that one has read the artist's meaning out of them, and not one's own meaning into them. The twenty-first, for example, illustrates the Work of Woman, and thus strikes a note familiar to the student of alchemical literature. What connection has the work of woman with Alchemy? The relation may be merely that between chemical processes making use of heat (e. g. calcination) and the domestic process of cooking. Alternatively the reference may be sexual and be based on an analogy (whether real or imaginary) between the development of the foetus in the womb and that of minerals in the womb of nature, or the divine spark in the womb of the mind. Certainly both these implications seem to reside in the design which Michael Maier uses to illustrate the subject in his *Atalanta Fugiens* (Oppenheim, 1617), which I have reproduced in my *Bygone Beliefs* (Rider, London, 1920), where I deal with the topic of the sexual element in alchemical theory at some length. A deeper mystical significance is also possible, and the women in the *Splendor Solis* picture are engaged—strange are the ways of Alchemy—in laundry work, so that the reference would seem to be to some process of a purificatory nature.

Figs. 12 to 18 appear to illustrate seven stages in the generation of the Philosopher's Stone under the several symbols

of (i) a child and a dragon, (ii) three doves, red, white and black, (iii) a three-headed bird, (iv) a three-headed dragon, (v) a peacock, (vi) a queen, (vii) a king. The embellishments to these designs in the British Museum MS are clearly of an astrological nature, and symbolise the powers and functions of the seven planets according to astrology, displaying them in the customary order, Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. This appears to me to complicate the interpretation of the symbols very considerably, for the order harmonises with no alchemical theory of development, whether metallic or mystical. The aim of Alchemy as a physical process was the transformation of the base metals into gold, symbolised by the Sun, and one would naturally expect therefore the Sun to have been allocated to the blast of these seven designs.

J. K. suggests, concerning the allegorical pictures, that 'their mystic meaning seems to be identical with that of the 22 Keys of the Tarot' adding that, 'they observe the same order'. Apart from the inherent improbability of this, it seems only necessary to compare the pictures with the 22 Tarot Trumps Major to refute this idea. At the same time the number 22 is suggestive, since it is the number of letters in the Hebrew alphabet, and therefore of great importance in Kabbalistic philosophy. The alchemists were, above all things, symbolists, and numbers were important symbols not lightly to be employed. But I have found no other intimations of Kabbalism in *Splendor Solis* and have been quite unsuccessful in an attempt to correlate its 22 illustrations with the letters of the Hebrew alphabet, so that I am inclined to think, after all, that the fact that these illustrations number 22 is not significant.

The East is by repute the land of symbolism. To it, therefore, a book like *Splendor Solis* ought especially to appeal; and it would be of much interest to know what the mind of the East could make of a puzzling bit of Western symbolism.

'THE MIND THAT MAKES THE BODY RICH'

P. S. ACHARYA

'Be ye transformed by the renewing of your mind'
—Christian Scripture.

Never feel that it is too late for you to study and practise the psychic truths. Keep an open mind and learn. Hold to the right attitude under all circumstances:—

'Day by day I am an ever-renewing, revitalising being.'

Remember that your mental attitude is what shapes and maps out your destiny. You can be what you will to be. Learn that where you are, there to be cheerful. There must be a lesson for you, in the situation you are in. Learn that lesson and be ambitious after higher ideals and principles. Through the renewing of your mind, you renew your life. Through the change of your mental attitude, you change your conditions, making them more harmonious, happy and prosperous.

Do not argue. The student of Psychic science never does. He knows that his friends know him and that others will not. Argument is barren, when it leads not to Truth. It disturbs the mental balance—the spiritual equilibrium. It is a leakage of Psychic energy and vital magnetism.

Affirm: 'The Universal Mind (God) is my Treasure-house (Moolapandaram) and I rest secure in my prosperity'.

Wealth is, above all, the Wealth of the Mind—so runs a Tamil saying. Mind and matter appear to be two separate entities; but spiritual investigation shows there is but one—One Principle—One operative Principle which may be called the Universal Mind of God, static-subtle-silent. The Universal Mind is the real force or substance, eternal (Achyuta) though invisible. In the Universal Mind or God we live and move and have our being, consciously (as in the Yogis) or unconsciously like the ordinary uninitiated man). Matter (achit) is ever-changing. And yet mind and matter are but names of two different parts of one quantity. They are aspects of the Whole—'Whose Body Nature is and God the soul'. Mind and matter are but the same substance in different rates of vibration.

Retire from the world of matter—at least for sometime every day or week. Retire into the subtle silence of mind. Imagine the

Mental Sea to be placid and peaceful and look underneath the surface. Realise that the ultimate cause of expression lies in the silence of the static substance—the Universal Mind—becoming dynamic or operative through Desire-thought (Icha-sakti). Thus realizing, become through conscious thinking lord of yourself.

Wealth—spiritual and mental—remains with us on our great journey—to the other side of life. Those who acquire such wealth are wealthy indeed, in this world as well as that beyond. They do not behold Death with terror, for, to them, it is but the passing on into a higher life—into 'a newer, brighter, better and glorious freedom of light with higher attainment'.

You are at all times just what you make of yourself. Develop your soul qualities (atma-sampath). Unfold the God within. Remember that Love—Divine Love—is the creative and ruling Power of the Universe. It is called by Tamil occultists 'arul-selvam', literally the 'Wealth of Grace'. This is the only medium of exchange in the spirit worlds.

Train your mind—conscious and subconscious—that it may mirror the Universal Mind in action. Train the nervous system which is likened to the *Vina* of Narada—a most delicate musical instrument, capable of the greatest degree of harmonious sound.

Some occultists say that the pineal gland (located in the fore-head at the seat of memory) is the seat of the extra senses claimed by the Yogis and the new Psychologists. In Dharana and Dhyana (thought fixation and meditation) lies the key to the cultivation and development of the pineal gland.

Repeat the following affirmation:—

**'I Am Santi (Peace), for verily the spirit is santi.
I see all Peace, I know all Harmony. I live and move
and have my being in Love and Joy and Peace and
the Power divine in the Universal Mind'.**

Learn to be receptive and tranquil as well as positive and strenuous. Sit twice a week *in the silence* at home to attract and commune with spirit friends and relatives, if you will.

Have absolute confidence in your ability. Utilise the psychic law—*You grow to be what You seem.* Whatever you desire, believe in yourself and that you will receive. With prayerful and earnest attention, direct your energy in that direction. Just keep up and carry on.

THE LAW OF UPASANA

P. S. ACHARYA

The Mantra Sastra teaches us how to live and work in conscious Union (Yoga) with the Supreme Spirit (God). It also tells us how we can thus enjoy the Heaven of *Freedom* (Mukti) even on earth—freedom from disease and poverty, from sin and death.

The aspirant 'images' his God in his *Upasana Murti* or Ishta Devata (Favourite Deity or Divine Man). An ideal picture or image of the Divine Man is of great aid to thought-concentration (Dharana).

Look upon the image or picture of the Deity, not as a mere image or picture, but as a Vision of the Deity—as a Vision of the heart. Visualise the image or picture as 'a means to bring about a more perfect sense' of the all-pervading Presence. The picture or image, imprinted as a vision on the inner consciousness, recurs at intervals—inducing the wandering mind to rest on the living Spirit of Beauty and Love that is always near—indeed, nearer than your body, nearer than the very breath of your nostrils.

Contemplate the picture or image before you, in the true spirit of love and devotion (Prema and Bhakti) to the Divine Spirit in His perfect form. This is certainly a simple and effective means to concentration and meditation (Dharana and Dhyana).

You Grow Like That Which You

Contemplate in loving faith and devotion.

That is an important law

Contemplate the Beauty and Glory of the Divine Form. This educates your imagination or creative image-making faculty and, through it, your mind and body. It is concrete images rather than abstract thoughts that serve the purpose: for the human mind cannot but think in form or picture. Hence we speak of thought-forms, thought-pictures or thought-images.

Every *Upasaka* [devotee] creates, by the psychic and spiritual use of imagination, his own ideal of the Supreme Spirit. It is this ideal which he 'images' more or less in some Ideal of the race, religion or country—like Sri Krishna or Subramanya, Christ or Kali. The Hindu mystics believe that, in Sri Krishna, the Soul of India and the Light of Humanity, the devotee has the most perfect image of Divine Love and Grace, wisdom and compassion, power and perfection—the very God or Supreme Spirit [Bhagavan] made flesh, in the most perfect Incarnation [Paripoorna-Avatar].

While contemplating Krishna or Siva, the sadhaka [says the Hindu Occultist] should look upon Him as Soorya Narayana or Siva Surya i. e., as the Solar Lord whose warm radiating influence is suggestive of the idea of the Divine Omnipresent Love. It should also be remembered that the greatest Temple of God is the human form divine and His holiest image is the most beautiful mental image or vision of the soul's ideal which is being unveiled by the sadhaka in the course of his sadhana.

The spirit in each individual is a ray (amsa) of the Sun of Righteousness—a centre of healing power and celestial light. True faithful love for a living ideal is the very essence of spiritual concentration. The Lover (Upasaka) concentrates on the ideal [i. e., the Beloved] with ease and with pleasure. He sees Heaven and earth and all other worlds glorified with Divine Beauty, like the marvellous boy-saint (Prabada) of old.

To the Upasaka, his *Upasana-moorti* is the Ideal Lover or Beloved—the *Kalpaka* in his heart of hearts that showers plenty and sheds the balm of healing to suffering humanity. The devotee 'evolves' quickly and surely in the image and character of his 'Ishta Devata' [favourite deity] Who is the Great Physician as well as the life-renewing Elixir. Thus he is 'reborn' in this very life—tastes the manna of heaven (amrita) on this very earth. And he manifests a new Sakti (the ever-new soul-force) that weaves prosperity into destiny, success into life.

THE IDEAL MARRIAGE

SHIV NATH DAR, B. A. (HONS.)

A man is unconscious of his previous existence, and the vast change he undergoes at the time of his birth and death. His advent into the world with all his hopes and ambitions, fresh-made and new-fangled and leaving it with many of them still unredised in his brain in the shape of theoretical schemes, never perhaps to assume a practical form, (How short is the span of life!) are processes, which go on without his being aware of them. But what Sir Oliver Lodge calls 'The Second Great Adventure of a Man's Life' is one of such practical importance that many a man, when he has suddenly to pass through its ideal is 'perplexed in the extreme', and cannot adapt himself to the grand change. It is a wise course, therefore, to think of this Universal problem, which every man has to solve in practice, the most entangled and ambiguous of all ties; the most refined and the purest of all relationships, before one has to face fully the stern realities of connubial life.

Marriage is a connection, so delicate and difficult, that it is liable to be misused, and its significance misunderstood. It is the proper understanding of the real meaning of the term, which can bring about true happiness to a married pair, and can constitute an ideal wife and an ideal husband. All those who are devoid of the said understanding, cannot possess happiness, although they may be said to enjoy a momentary pleasure. Real conjugal bliss is not theirs.

To build the ideals of human action upon the basis of animal instincts, to think of man on the analogy of the beasts, to allow all lewdness on the principle that 'nature cares nothing for chastity' is a diabolical form of reasoning. The theory which neglects the principle of reason guiding and supplementing the passions in human beings, which stands for a ceaseless gratification of sensual desire detracts from the dignity of man, inasmuch as it classes him among the lower creation. Is it not a sin as unpardonable as any, to think of one who is made after

the image of God—a little lower than the angels—as a fiend of the fiend, and a species of animals no higher than the brutes.

The purpose which marriage serves is not merely the propagation of the race. The real purpose of marriage is to direct the best of all human emotions into a proper, clearly defined and ethically right channel. Love and affection, which are the peculiar property of man, as opposed to lust and lewdness among the lower animals, would run riot, if they were not centred around one particular object, which would be the focus of all their forces. Herein we see the true significance of the marriage bond, and know, how different it is from the mean thoughts of the thoughtless people.

Do you not, while a bachelor, enjoy the company of many a friend, and is not your friendship so pure and simple that no corrupt thought ever disturbs its peaceful piety, provided that it is a friendship of the truest kind, free from all selfish and personal interests? What difference, then, can marriage make in the life of a man, who gets into the habit of looking at things in this light, when he admits one more person in the sphere of his friends, when the realm of his friendship widens a little and embraces one more individual into its scope? Therein he gets a companionship, far more divine and holy, far more continuous and loving than he had hitherto been enjoying. Enlightened with this idea, the married man will successfully stand the test of his new life, by resisting all servile thoughts and base conceptions, and conquering all temptations that he faces. With the prevalence of this idea the country could be cleared of puny little weaklings, flooding her exhausted soils, and the unwelcome wretches, who are forced into existence, and who are born for no other reason but for the satisfaction of an uncontrolled passion. Then only will we reach, even through the medium of marriage, the much-admired results of the old *Brahmacharya*: in the extirpation of all undue working of the animal passions, and the mitigation of the sexual habits, feeding upon the physical, mental and moral health of our people.

The prime good which marriage serves lies in the satisfaction of a social rather than of a carnal desire. And this is

the fact, which ought to be brought home to everyone. It was known to the old sages of India; it was fully realised and practised by our ancestors (or else our Scriptures are false); it was ever the golden ideal of ancient poets. The *Ramayana* and the *Mahabharata* which are the only written records of old Indian history, furnish us with characters which symbolise the true husband, and the true wife, and even if these characters were only ideals living in the head of a poet or the figments of the imagination of a literary artist, as many of the dubious folks of to-day feign to believe, the imagination which can breed such ideals cannot be imagined to have thrived in a country of the materialists, whose ideas were that there can be no union without the intervention of sexual desires.

It is recorded of *Sri Rama Krishna Parama Hansa*, that after he went into the forest as a recluse, his wife (he was a young man then, and was but recently married) came to see him in the desert-place. "In her far-off home, the girl had heard that her husband had become a religious enthusiast, and that he was even considered insane by many. She resolved to learn the truth for herself, so she set out and walked to the place where her husband was. When at last she stood in her husband's presence, he at once admitted her right to his life; although in India any person, man or woman, who embraces a religious life is thereby freed from all other obligations. The young man fell at the feet of his wife and said, 'I have learnt to look upon every woman as mother, but I am at your service'."

This is one of the relationships, which can exist between two individuals of different sexes, when one of them has so deeply immersed herself in the spiritual wine, when he has so reached the ecstatic heights of worldly oblivion, when he has so completely merged himself in the Divine Self, that he forgets the difference between the sexes and looks upon all womankind as mother—the *Kali* Mother. Matter, then, ceases to exist for him. He is a Spirit, that is unconscious of the body in which he is fettered. In fact, there is no fettering at all, when the spiritual light dawns upon his head. He is in the home of Deity, not in the material Dungeon of the Devil. Such a soul does not need a companion at all; there is no gap which he feels

he is the friend of One who embraces all. He has the whole universe at his door. He is ever in the presence of the Master-Mind, the Supreme-Soul, the Divine Absolute. Why need he pine for a thing which comes to him of itself? He has found God; in Him he has found the whole universe. God is always before his mind, always within the compass of his mental vision; he hears His soothing voice with his astral ears. He stands face to face with him. Now he sits absorbed in contemplation like a babe sleeping in the lap of his mother; now he dances in an ecstasy like a child who is reconciled with his lost guardian. He conceives of God as the Heavenly Mother. The world smiles at him with a maternal affection, and he smiles at the world with a filial love. He is never confronted with the problem of marriage.

There is on the other hand, another kind of relationship between the sexes, which properly speaking is not a relationship at all, which was prevalent among some of the old uncivilised nations now entirely extinct, or completely revolutionised, and which is proposed as a cure for the increase of population in modern France. I refer to the matriarchal type of families, where there are mothers and children, but no husbands. To what degree of baseness is marriage being reduced, how far is this divinest and purest of all ties being swerved from its right aim, can be better imagined than described. It amounts merely to an adjustment, an operation, which results in producing off-springs. The matrimonial superstructure is reconstructed on the sandy foundations of lust and not upon Love's strong basis.

Neither of the above-mentioned cases comes under the title of marriage. The one is much above it. The other is much below it.

The ideal wife and the ideal husband know each other perfectly well, and are fully aware of each other's nature.

They are inseparably bound by the ties of strong mutual love and reverence.

Their 'familiarity' is not of the kind which 'breeds contempt'. They have great respect for each other's opinion and character.

They are so related that the traits which are found in the character of the one are absent in that of the other, so that their united life does not involve any extreme, but a harmonious blending of all the faculties, resulting 'in an all-round development'.

They are, however, not diametrically opposed to each other, in their general temperament, in their outlook upon life and in the general trend of their thought, so that they do not break their heads against each other over every trifle.

The ideal husband conceives of his wife as an ideal woman over-topping the rest of her species in every respect, and keeping her virtue, purity and wisdom at his disposal is influenced by her company, and assumes the same role in her society. While he is himself wiser, holier, and nobler, than his wife, he by personal example, sets an ideal for her to follow.

The ideal husband and the ideal wife are quite free and familiar with each other, and do not get time to brood in secret over topics which are the natural endowments of every human being. The most pernicious ideas that often fill the youths' mind are those, bred in solitude, when curiosity led by ignorance collides with bashfulness.

The ideal wife and the ideal husband are properly and cautiously tutored in the real significance of marriage, and taught how pure and dignified a relation marriage is, and how it is liable to be abused. Ancient *Rishis* explained these things by means of hymns and mantras sung on the occasion of a matrimonial ceremony. These hymns although muttered to this day are not understood by the persons to whom they are recited—nay, in some cases, not even by those who recite them. By many westernized Indians they are even ridiculed as meaningless appendages, which are Greek to them. But to-day a world of literature on this subject is available on the American bookstalls, and many experts in this line are doing very useful work to throw light on the marriage problem, and to guide the trend of public ideas. Yea, it cannot be said about marriage: 'Where ignorance is bliss, it is folly to be wise'.

The ideal husband does not feel ashamed at the thought of marriage, does not blush at the very name of his wife, for:

knows that far from being shameful, marriage is a bond so dignified and noble, that all other relations dwindle into nothing when compared with it.

The pantheistic *Rishis* of yore saw the Divine Being in every thing, and aimed at a knowledge of the Deity by concentrating their attention on the object they loved most. For it is easier to fix one's mind on a thing, which attracts one's passive attention, rather than on an object on which he cannot concentrate but by actively forcing his energies. The love that exists between husband and wife is regarded as the strongest and the most intense in the world, and can be made the means for the realization of God in the worldly life.

Led by these considerations we will be following the right path and will know that marriage is, after all, a very high, holy, happy and harmless thing.

Divorce, then, will be only a name, for where mutual love and respect exist, separation is impossible.

Polygamy will be a thing of the past, for love, if it is to be pure and intense, cannot be distributed among more than one person without injuring its own purpose;—rivalry and hate are the legitimate issues of polygamy.

Infant-marriage will eventually vanish; boy-husband and girl-wife will be allowed to mature their mind and body until they are able to understand each other.

The raising of the minimum age of marriage will thin down the overcrowded ranks of widows in India, and will mitigate much mental and physical misery, causing her social degradation.

How far were these ideals followed by our forefathers?

How far are they being followed now?

How far will they mark the destiny of the coming race?

History, Experience and Time are the respective sources whereby knowledge of the answers to the above can be had. I would answer the first in a probable affirmative, the second with a sure negation, and the third with a sanguine hope.



Etchings from the Broad Highway of Philosophy

F. H. KEY

Homo mensura Omnium

Man is the measure of all things, and in accordance with this scale, the world has had meted out its share of knowledge

Of the philosophers who thus treated of Psychology, or more correctly, Psychosophy, in the period from 480 B. C. to about 361 B. C. two in particular draw attention to themselves. Lencippus and Democritus excited the praise, or censure, as the case may be, of their contemporaries by ably preaching the Corpuscular Theory. As expounded by them the elements of creation were *atoms* or corpuscles which were observed to possess a general falling or downward tendency, proceeding in this manner through empty space *ad infinitum*, the means of regulation, of falling speed being determined relatively by the various sizes of these atoms. This hypothesis may be given the more credence on account of the *nuclei came to be* thus been formed, and because our present modernity has since discovered the fact that the universe itself originated in a somewhat like manner. In this connection it is also worthy of note that our own particular Solar system is moving through space at a speed of approximately twelve miles per second, though whether this motion is one of falling or downward tendency, or the reverse is not our present purpose to determine.

The nuclei of matter formed by these falling atoms was supposed to have assembled themselves into aggregate masses and thus produced the materia out of which the world of things evolved itself.

The atomic theory having thus propounded its hypothesis, its exponents proceed to explain that the soul constitutes one such aggregate. 'It is composed of round, smooth, warm, fire-like atoms' while other like aggregate masses of atoms

N. B. For this interpretation of the corpuscular theory I am indebted to Mr. Baldwin's History of Psychology.

partake of the soul warmth emanating from the fire-like atoms and quicken into a physical body. We have therefore a soul and body existing in individual unity. At death the soul leaves the body which becomes inanimate.

Having arrived thus far, a slight temporary deviation may be deemed permissible, and it will be found advisable to dissect this theory of soul and body. Accepting, therefore, these premises, it becomes necessary to admit that the soul must quit the body at a certain period *before* actual inanimation of the body, for inanimation of the body cannot take place while the body yet retains some warmth shed by the already departed soul; which signifies, *that a dying man at a few moments before death has already released his soul*. This obviously is the corollary which must be attached to the theory and the proof of this corollary, taken in the light of the succeeding axioms of the corpuscular theory, will be found to be impossible. For where then shall go 'Perception' when once admitted by the senses of the yet animate body; and whence, it follows, come 'impulse and will?' *Mea culpa mea maxima culpa!* The corpuscular theory of Lensippus and Democritus thus founders in the very act of being launched in its objective world and the hypothesis so ably thrust forward degenerates of itself into a mere fallacy.

At a later period there arose an anthesis, in the guise of philosophic of sophists, who preached to condemn this their prototype of religious belief. If Protagoras said, 'Man is the measure of all things', the Sophists arose to reiterate this supposition, and in so doing to give birth to their own mode of philosophy by saying 'Man is the measure of all things, by him have we measured all things, and have thus found all things wanting'. In a word, their teaching merely served to batter down the gods of their ancestors; and from the ashes of the old beliefs, there arose, phoenix-like, the creed of the more modern thinkers.

Out of this chaos of broken gods which with their dust impregnated air in lieu of its former inhabitants, the demons, there ensued a colossal, stupendous nothing—an emptiness of belief which would only foster a nature worship, a species of materialism, to take the place of *reason, truth and morality*.

To view this scene of ruin and schism there arrives Socrates clothed in all the fullness of his wisdom of simplicity. While yet the tottering *images* of the atomists hang poised before a last and final fall, Socrates, we say, arrives to view the scene of disaster with a Stoicism prophetic, surely, of the philosophies to come. He *looks* (meantime the Sophists complete their work of destruction) and sees—nothing.

'Socrates said, as Plato reports, that the only thing he knew being in this wiser than other men, as the oracle declared—was that he knew nothing. This is, however, to know something of the meaning, limitations and value of knowledge.'

So Socrates could see nothing, and thereby gauged the limitations of man, whom he found to be a measure not all reliable.

History goes on to tell us of the uses of the Dialectical method, how through questions and arguments was established a new *form and void* out of the chaos of Sophistry. Through a period of about seventy years, Socrates developed himself, and became, in turn, the Athenian philosopher, the famous teacher of Plato, and originator of a distinct school of ethical philosophy. 'Virtue is knowledge, vice is ignorance', sums up his main doctrine. Through the sapience of his teaching in public places, and on account of the attendant setting up of new gods he was accused and found guilty of *Impiety*—an ancient term for our modern *Heresy*—and forthwith condemned to death. He called his friends together, and in their presence drank the poison draught of hemlock. His memory was enshrined by Plato, his pupil. He left this for another sphere, and went to prove the measure of the justice of Man.

THE PSYCHOLOGY OF PHRENOLOGY Executiveness

W. GEO. WHEELER

Executiveness is a faculty of the mind which works in conjunction with and gives impetus to other faculties or groups of powers. It tends to forcefulness rather than strength of character. When acting in harmony with the governing group it is productive of power of mind and determination of purpose. Executiveness is a force giving faculty. It does not create or originate, it does not plan new methods, it simply aids in efficiently carrying out of the mind's powers.

This faculty is sometimes called Destructiveness, which in an abnormal condition is correct. The organ is large in nations of a destructive tendency, and in animal showing a like disposition.

Men have more of the destructive element in their nature than women. Women have more Benevolence, sympathy, spirituality; they are gentler, sensitive and susceptible in disposition, and more psychic. When in exceptional cases the Executive faculties predominate in them, the physical organism is generally coarse.

When Destructiveness is abnormally large, using the mental powers and the animal nature apart from the ethical, there is great cruelty and even criminality, as manifested in the bull-headed murder type, such as Bill Sykes in Chas. Dickens' 'Oliver Twist'. Men of this class, with a heavy base to the brain and a coarse organism, think brutal thoughts, use vile language, perform brutal deeds. Many of the criminal types in Madame Tussaud's Waxwork Exhibition, London, show this part of the head extremely large. It happens sometimes that the Executive organs are the largest in certain prize-fighters, although not so much in the best trained of them; as less passionate, and the controlling faculties are more essential. The cleverest fighters are said to be, they possess active

Combativeness and will power rather than extreme executiveness. They are not mere animals.

In man crime often arises from destructive animalism, but rarely so in women. The root causes of crime are not altogether alike in the two sexes, although the mental order of procedure is similar. Thus there is first the thought of crime, then the mental picture connected with the criminal idea, followed by persistent concentration upon it, eventually leading up to the deed.

All mental processes are really evolutionary rather than revolutionary, be they upward or downward. In the majority of cases the evil thought form is crushed; by many others it is wiped out in its mental picture form; it is only the continued concentration on the evil picture which leads to criminal action. It is a truism that as we look on the beautiful we grow into the beautiful, or as we look on the evil so we grow into the evil.

Shakespeare's Lady Macbeth is a striking representation of the victim of an idea for evil; her powerful brain being concentrated on it. The same is true, through perhaps with a less selfish motive, with regard to Madame Defarge, in Chas. Dickens' 'Tale of Two Cities'. The beautiful Charlotte Corday too, was a remarkable instance of a woman with a fixed idea, an idea for evil not unmingled with good.

These instances of abnormal Executiveness in women from historical and fictional literature are the exception rather than the rule. As might be supposed, women's crimes are frequently connected with outraged affections. Tennyson portrayed this in Camma, in his fine production entitled 'The Cup'. What more terribly sad than the thought of Iva le Courgeois, in Evans Wilson's 'At the Mercy of Tiberius', who, having idolised her child, and finding he was to be torn from her, taught to despise her, destroyed his life. Fiction knows no greater woman criminal than Judith Malmaynes in Ainsworth's 'Old St. Pauls', for she stooped to outrage and murder those whom her profession as a nurse should have compelled her to tender and love. Hers was a life of crime in its most diabolical form; she possessed the animal propensities and Executiveness in an extremely abnormal degree.

The successful business man possesses a good degree of the Executive faculty. Herein is one the writer knew well; he was a diamond—rough and ready. An excellent Manager, superintending everything with extreme thoroughness, leaving no task unfinished. Abrupt, rugged, practical,—he took a common-sense view of things. He was distinctly acquainted with all branches of business. He ruled, it may be with a rod of iron, but he ruled to the fullest. It was a rough, business honesty; it was rough justice. This man had a strong magnetic personality, a robust physique with a hard visage, a vigorous type of head, being wide at the base in the region of Executiveness. He would stand no nonsense. He had a marvellous knowledge; he read individuals to perfection. He was a born leader, was exacting, and commanded respect. He moved rapidly, was here, there and everywhere in quick succession. He possessed splendid Perceptive organs, his eyes were always open to every occurring thing, and his mind keenly alert to every thing around him. He remembered faces, kept details well in mind, never forgetting anything he wished to remember. As a Manager he knew most of his aristocratic patrons personally. He was ragged, inartistic, abrupt, but they generally liked him. He looked well after the financial side of the business, kept his eyes on the accounts, went through the books regularly, was Managing Director, and no one doubted it. He had strong controlling faculties; the members of the staff were conscious of a pair of eyes fixed upon them from a distance, and there was a strong magnetism about the man, but he had his generous moods, and appreciated good work. Herein we have the man possessed of the business faculties with large Executiveness enabling him to carry everything through with absolute efficiency and to a successful issue.

When the faculty of Executiveness is weak, men are apt to fail in business, fail for want of driving force, propelling power; for want of that essential energy and executiveness of purpose which is necessary to success. Such an individual may, however, possess high moral faculties, Benevolence, sympathy, and high intellectual ideals, though lacking power to carry out their philanthropic purposes.

When children have extremely large Executive organs, and only moderate developments of the moral and idealistic groups they destroy their toys, and enjoy games that are strenuous and rough; at other times they are passionate, contentious, quarrelsome and inclined to fight. In these cases the ethical instincts need to be aroused to help counteract the more strong developed passionial feelings.

It is the duty of parents to arouse the best qualities in their children. There is the possibility of turning the most lovely child into an uncontrollable animal during periods of provocation by arousing the worst side of its nature. As an instance, the parents of a beautiful child commanded her to appear in a frock for which she had a particular dislike, which gave much displeasure to her artistic faculties. The girl argued and pleaded in vain, the parents insisted; there were harsh words, a whipping, and the angel in the child for a time excommunicated. The girl was a sensitive creature, highly strung, and capable of receiving life-long impressions; unkind words hurt her, she felt the sting of what she considered injustice. She cried, lost her self-control, and fled to her room, caught up the frock and tore it to pieces. The wrong faculties for the time being ruled the mind.

Executiveness is essential to the carrying out of one's projects and plans, but should not be allowed to over-power the higher mental powers. It should be made to act in conjunction with the nobler qualities of mind. It is impossible for reason to guide it without the aid of the ethical instincts. This faculty can, however, be made to contribute in the carrying out of the divinest work, and may become an instrument for the accomplishing of the sublimest missions.

THE POWER OF PRAYER

VAIDYANATHA IYER

It is a fact recognized by every mortal that the supreme consolation and beatitude for man lie in the infinite felicity he derives by directing his thought-centres to the *All Good Creator of his being* with a concentrated effort controlling his physical powers; it is prayer which gives him communion with the Almighty, which conduces to his well-being spiritually, mentally and physically, which nourishes his brain with higher spiritual ideals, which cultivates his mind with the manure of reflection scientifically, which brings forth his slumbering inner latent and and marvellous powers into clear manifestation and spiritual activity and which gives him a power of discretion to understand and realize his 'self-stand' in this broad bivouac of life. Prayer throws wide open the portals of a new life; it gives him opportunity to be a forceful and potent factor, with a comprehensive psychic knowledge, to illuminate his mind with higher reflections and spiritual thought and to endow himself with a powerful weapon that may prove a barrier to all turmoils in life and perils that may threaten him; he himself will be capable of resisting temptations; his physical powers are endowed with a marvellous stamina, proving thereby a miraculous talisman against all afflictions and diseases and the chances of leading a really virtuous and righteous life are opened to him.

By prayer we mean 'our ardent appeals to the Almighty to bless us and illuminate our mind with true knowledge.' We concentrate our mind upon Him and direct our emotions to Him with an earnestness and conscientious devotion and spiritual fervour; we control our physical powers and mental faculties with the assistance of an indomitable Will. While thus praying to Him, we must be men with a real craving for spiritual knowledge to ascertain and realize *truth* and its phenomena, to judge and weigh the things and objects with which we come in contact and discern falsehood and to review and study our own nature, daily conduct and character and to find out means of rectification, if necessary. Prayer is the

guiding principle of our life; it is the means by which we seek to solve many a difficult problem to definite and practical ends; it is the elixir of life.

Certain specific rules and principles of daily conduct are necessarily to be followed by us before we start praying: we must regulate our habits and should try to mend all reprehensible and objectionable features in us; we must have recourse to *sathvik* diet and should abstain from taking all injurious things and irritants especially, for the harm they are likely to do both to the body and mind is immeasurable. Our physical constitution must agreeably suit our purpose: we must enjoy regular cold baths in the early mornings, and immediately after the bath, we must go to a secluded, retired and solemn place, there assuming the meditative posture with eyes shut and thoughts concentrated on the Almighty, we must begin to introspect within ourselves; but as we cannot check easily the deviations of our mind in drawing our thoughts and emotions to abstraction, it will be advisable under such circumstances, if we repeat the name of the deity whom we wish to propitiate and continue the process of repetition throughout the course of meditation. By so doing we will be gradually entering into concentration and our will-power shall gain control over body and mind. After this elementary stage is crossed, we require no more repetitions; for then our mind will be enlarged and prove capable of resisting temptations and thought-wanderings, controlled by an indomitable will Power. Then we are considered to be thoroughly fit for giving discipline to the mind, the body, the thought centres and to the other allied intellectual faculties. *Pranayama* will be an accessory to meditation, but it cannot be practicable or possibly followed during meditation in the elementary stages; but when we have triumphed over all hindrances, and have a concentrated mind which is no longer pliant to any kind of deviation, we can with ease practise *pranayama* side by side with meditation, but absolute care and all precautionary measures must be employed by us to see that we get no disturbance from sources outside us, and there must not be an occasion for even the slightest noise during our meditation. Every day before we go to bed, we must

review our conduct, study and judge it and should make a note of what we gained from our meditation. We must try to rectify all flaws in our conduct by reviewing it daily.

When we have crossed this stage, we are considered to have attained *Mukti or infinite felicity*. We are then in possession of marvellous powers, with an enlarged intellect illuminated by spiritual knowledge, and our invisible, latent and miraculous powers will be manifested in every walk of life—in every business pursuit upon which we may embark and in all our social environs. Our whole inner self replete with electric and magnetic current, being the fruit of our psychic and scientific training given to the mind, will endow us with a healing power: by mere breathing we can cure diseases, and rectify flaws in others and by this psychic breathing which generates and conserves electricity in us, our physical organs are purified, chest gets enlarged, and our blood circulation is energetically carried out. Our physiognomy receives all the gracefulness of charms commingled with a buoyancy of spirit and physical stamina; our heart is dlate with enlightenment and wholesome feelings which are invariably accompanied by a mind indulging in congenial reflections of Him and His magnanimity. Further more, we are endowed with a discretion full of fore-judgment and fore-sight for moving politely and tactfully in our various social environs and in handling and managing our business concerns: Our life is an elysium of happiness to us.

CORRESPONDENCE

DEAR SIR,

I must congratulate you on the success you will acquire, if the light you saw was not due to any outward pressure on your eyelids. Go on your way, there is no disappointment. Insist on the same light being seen. This can be achieved by virtue of concentration. The light will appear to you in due course and you may see it daily. If after sometime you do not see it, don't give up your lesson; all of a sudden it may appear to you again. This may happen generally, when a spiritual change is likely to take place by the virtue of concentration and meditation. I shall be glad to learn about your position in future through our esteemed KALPAKA.

DELHI

14-3-1921

Yours faithfully,
MATAPRASADA.

* A reply to Mr. D. D. Munaweera's letter in the Kalpaka for March 1921.

A

Series of articles on Phrenology Practically Explained

by Profr. J. Millott Severn

President, Phrenological Institution, Brighton, (Eng.)

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PERIODICAL LITERATURE

A programme of what it calls the communal culture, i. e., of general discipline applicable to 'brothers and sisters' of the New Commune or the miniature Nation—appears in the *Standard Baire*. The new discipline consists in (1) Meditation and Sadhana, (2) Vijnan—Adhyatmayoga and national idealism, (3) study for five hours daily—on direct intuitive as well as intellectual and scientific method, and (4) self-help and practical work for four hours. The Psychic aspect of Nation-building is well emphasised in a note on the 'Power of Thought'. 'Immense batteries may be made, by numbers of people uniting together to think a given thought. If the whole of India could agree to give, say, ten minutes every evening, at the oncoming of darkness, to think a single thought, 'We are one. We are one. Nothing can prevail against us, to make us think we are divided. For we are one. We are one and all antagonisms amongst us are illusions'—the power that would be generated can hardly be measured. This force should always be used in constructive forms and to positive ends—in love and faith for the upbuilding of something—and never for hatred or anger or jealousy. 'Even when evil is to be destroyed or a lie overcome, we must think of the truth that is to be revealed, or the good to be done and not the evil or the falsehood'. The will should be as far as possible selfless (Nishkama) to be a real sakti. 'The less selfish the things we wish for, the greater and keener will be the accumulated and multiplied power of our thought-battery.' Repeat: 'Awake, awake, great India!' Let this be said within the mind, quietly, by hundreds and thousands of persons at a given hour. This would 'produce immeasurable force, in proportion to depth of their concentration on the thing itself', Thought must be cleared and ordered to be creative. The world without reflects the world within. 'Men and women become incarnate ideas'. This means labour, sacrifice, struggle. In the Indian mind is the true field of national work. The deepening of the national consciousness is the whole of our constructive programme'. 'Fundamental

brain work' intensifies the idea of India and the Indian people, Indian duties and Indian rights. It stamps the rank of real Indian work which is going forward, as it does Indian productions. Every Indian is the symbol of the great Mother (Bharata Sakti). 'National feeling is, above all, feeling for others'. Hunger and thirst for the good of others. Fire the imagination of our children and young men with the thought of the Mother—the Vision of a united India—the ideal of India for India's sake. Feed them with *Bhakti* or burning love and passion for the Mother that is to be. Aim high. Think heroically. Believe in yourself. Be reborn into a great nation.

An English rendering of 'Premonitions and other strange experiences in France during the Great War' (as collected by Dr. Charles Richet, Professor of Physiology in the University of Paris) is published in the *Journal of the American Society for Psychological Research*. Prof. Richet points out that what is remarkable in these presentiments of death is that they are often sudden and unexpected, and do not coincide with increased danger incurred by the percipient. In certain cases, the presentiment is related to a danger which has no fatal consequences. In some, the presentiment of death does not concern the percipient, but some one else. It may be accompanied by symbolical, visual perceptions or dreams in which subconscious activities are manifested. All premonitions are not necessarily tragical. Some of them may refer to joyous incidents. There are premonitory dreams as well as cases in which the percipients are wide awake. 'Together with death warnings communicated auditively or visually, there are others well authenticated and very interesting of a tactile nature'. A strange case of death-warning by the sense of smell is also mentioned. But a great number of premonitions are on record, by various noises and especially by raps. Some cases among those reported are of a very curious and complex character. 'The special interest attaching to Professor Richet's inquiry, however, lies in its connection with the period of the terrible war just terminated. From the second year of the war, as soon as psychical journals began to publish the first supernormal cases observed by the combatants, some newspapers (the *Eclair* and probably others)

hastened to express their surprise that there were not more cases reported, when for so many months death was harvesting such a large number of soldiers. The journalists concluded that this was a 'weak point in the case for Psychical Research'. We see, however, that an appeal made to the French soldiers was sufficient to elicit an abundance of narratives, which could be added to the numerous accounts already published. This proves that in connection with this subject, as in others, it is only necessary to seek and we shall find; and it is obvious that the facts involve problems of such immense importance that the search is really vastly worth while. This conviction is gaining ground in France as elsewhere.'.....We are glad to learn that our good comrade the *Azoth*, born during the world-war, has commemorated its fourth birthday and begun the fifth year of its useful career. It owns no cult or creed—no special school of thought or philosophy, but stands for the 'larger life of man and the hidden laws of his existence'. The New Year issue discusses the two-fold aspect of occult study. The ancient mysteries are slowly and gradually becoming public property—and mysteries no longer. 'Although there were as many great minds in the past as there are in the present and in fact some to which no mind in modern times is comparable, there is no doubt that the average intelligence and the ability of man to think for himself is far greater and more extended now than then.....Whatever man demands, whenever he is ready, such are sooner or later granted unto him: such is the law of growth; hence some of the outer veils shrouding the Divine Mind from profane gaze are being lifted and the light of understanding shining more brightly for all' This general enlightenment is surely for the benefit and progress of mankind. But still there is the other side of the picture.

'Take for example, one or two of the fundamental teachings of Occult Science. It is now very generally believed that this life in a mortal body is followed by a continued and in all respects a more pleasant existence in another condition. The old horror of death is disappearing. To those who do not thoroughly understand the importance of physical life, the temptation to end it, when unhappy, or to make no effort to retain it when sick, is very great indeed and may develop into a serious situation.

'The Law of Karma, or Cause and Effect, when improperly understood is as likely as not to result in a complete resignation to an inevitable fate and the loss of all ambition to overcome life's obstacles.

'These are negative evils, but let us imagine that some unscrupulous men and women become seized with the truth of the power of thought and will, and learn from the many sources available how to develop it. They would become irresistible forces in their immediate spheres of influence and could work indescribable evil upon others.

'This power for evil would be tremendously magnified if it were possible for such persons to acquire a knowledge of how to operate and control elemental and other forces by practice of what is called ceremonial magic; but we may be grateful to the guardians of man that really very little reliable knowledge of this art is known, and the average man and woman of the class we have indicated are more than likely to dismiss what they do meet with as but gross superstition.

'Such are some of the possible evils of a study of Occultism, that 'a little knowledge is a dangerous thing' applies as one will readily see with much greater aptness to such study, and we would suggest to all teachers that these dangers should be carefully pointed out and that emphasis be laid upon the necessity of setting up the highest possible standard of ethics as a rule of conduct necessary and inseparable from a successful grasp of Occult Science'.

The article on 'A Religion of Love' truly gives some glimpses of Higher Thought. Each of us has necessarily to maintain some relations with the Infinite (God or Easwara), material environment in general (achit) and other manifested life (chit). Hence the importance of religion, science and philosophy. 'Of the three, religion is the most fundamental, being the realm of spiritual ideals, the touchstone of truth, the avenue of realization of one's divinity, and his pathway to God. The fundamentals of one's religion color all aspects of his life and his philosophy is formulated in terms of the relation he makes between his religion and his accepted facts of life'. The Universe is a vast storehouse open to all who pay the price of what they require. And it takes on the aspect that one gives to it. Our attitude, therefore, toward the Infinite, environment and humanity (chit-achit-Easwara) should be one of Unity, nearness, community and co-operation. This means a 'consciousness of Oneness with All That Is, the Unity of Life and the singleness of its purpose and object'—and finally a Love recognised as the one solvent of all life's problems.

REVIEWS

The Life Beyond the Veil. SPIRIT MESSAGES RECEIVED AND WRITTEN DOWN BY THE REV. G. VALE OWEN, VICAR OF ORFORD, LANCASHIRE. WITH AN APPRECIATION BY LORD NORTHCLIFFE AND AN INTRODUCTION BY SIR ARTHUR CONAN DOYLE, M. D., LL. D. EDITED BY H. W. ENGHOLM.

Book I. **The Lowlands of Heaven**, PRICE 6S NET.

Book II. **The Highlands of Heaven**, PRICE 6S NET.

LONDON: Thornton Butterworth Ltd., 62, St. Martin's Lane, W. C. 2.

We have previously referred in these columns to some of the spirit messages of the Rev. G. Vale Owen, a hard-working English Vicar, devoted to his 'Swadharma' (or mission in life) and serving his parishioners single-mindedly and with a selfless will. The intensity of the interest just being exhibited in the new Spiritualist movement all over the 'civilized' western world is evidenced by the fact that since their publication in the *Weekly Despatch*, the Rev. Owen has been inundated with letters and requests for lectures about the scripts, etc. It is said, that hundreds of thousands of hardheaded Britishers have been deeply interested in these messages, received from beings, now living the life beyond death. Each of the two books under review is being published in French, Norwegian, and other European languages, besides being issued in the *New World* (the United States of America). It is understood that there will be four volumes altogether.

Lord Northcliffe, the world-renowned journalist, in his appreciation of the messages published, has justly observed that among them are many of great beauty (and, it may be added, of uplifting power) and that, to demonstrate his complete disinterestedness, Mr. Owen declines to accept any remuneration whatever. The personality of Mr. Owen suggesting the shy unassuming recuse of sincerity and conviction, with a deeply lined face lighted up readily with a smile and with a genius for friendship—is a matter of deep importance, as Lord Northcliffe states, and to be considered in connection with these very remarkable revelations before the receipt of which he (Mr. Owen) had a distaste for psychical research. Even to-day when his standpoint has been altered, Mr. Owen, like a true sage of Ancient India, does not allow his new Dharma (task) to interfere with the duties that have fallen to his lot in life.

REVIEWS

Sir Arthur Conan Doyle, in his introduction, avers that the narrative speaks for itself and emphasises its ever-ascending beauty, 'rising steadily until it reaches a level of sustained grandeur'.

Mr. Vale Owen describes, in his own words, the manner in which he came to receive the messages. It took a quarter of a century to convince him—ten years that spirit communication was a fact, and fifteen that the fact was legitimate and good. First his wife developed the power of automatic writing.

'Then through her I received requests that I would sit quietly' pencil in hand, and take down any thoughts which seem to come into my mind projected there by some external personality and not consequent on the exercise of my own mentality. Reluctance lasted a long time, but at last I felt that friends were at hand who wished very earnestly to speak with me. They did not overrule or compel my will in any way—that would have settled the matter at once, so far as I was concerned—but their wishes were made ever more plain.

'I felt at last that I ought to give them an opportunity, for I was impressed with the feeling that the influence was a good one, so, at last, very doubtfully I decided to sit in my cassock in the vestry after Evensong.

'The first four or five messages wandered aimlessly from one subject to another. But gradually the sentences began to take consecutive form and at last I got some which were understandable. From that time, development kept apace with practice. When the whole series of messages was finished I reckoned up and found that the speed had been maintained at an average rate of twenty-four words a minute. On two occasions only had I any idea what subject was to be treated. That was when the message had obviously been left uncompleted. At other times I had fully expected a certain subject to be taken, but on taking up my pencil the stream of thought went off in an altogether different direction.'

On page xxii Book I is a reduced reproduction of a sheet from the actual script written down by the Vicar. It is also interesting to learn how the communicators operated on the other side. (Vide extract from a later script, pp. xxiv & xxv Book I). The Vicar's comments (p. xxxii Book I), describe his mental and physical condition during the time he was actually receiving the communications. From the Vicar's mother came the major portion of the messages in Book I. The messages deal chiefly with the 'sphere of Light' nearest to the earth. The communications in Book II were received from one who called himself Zabdiel by the Vicar during

some 37 sittings; their sustained beauty and sublimity of expression cannot but appeal forcibly to all spiritualists. In these works we are brought face to face with a Spiritual Universe of unimaginable immensity and grandeur, with sphere upon sphere of the realms of light which stretch away into infinity. Those who pass on, unless they are great saints like the Atwars or the Paramahansa Ramakrishna, inhabit the 'nearer spheres, amid surroundings not wholly dissimilar from those they have known in 'his world'. The rule is that, through the gateway of death, we enter the sphere for which our spiritual development fits us. Step by step, we climb the ladder

'In the first sphere of light we find trees and flowers like those, that grow in earthly gardens; but more beautiful, immune from decay and death, and endowed with qualities that make them more completely a part of our lives. Around us are birds and animals, still the friends of man, but nearer, more intelligent, and freed from the fears and the cruelties they suffer here.

'We find houses and gardens, but of substance, colour and atmosphere more responsive to our presence; water whose playing is music; wide ranging harmonies of colour. We find everything more radiant, more joyous, more exquisitely complex, and while our activities are multiplied our life is more restful.

'Differences in age disappear. There are no 'old' in the Spheres of Light; there are only the graceful and strong.

'Spirits from a higher sphere may descend to the lower, may even be sent on a mission to earth. But ere they can reach us they must first accustom themselves to the dimmer light and heavier 'air' of the lower spheres. They must undergo a change ere they can penetrate the dense and murky atmosphere in which our world is enfolded.

'That is why the spirit voices so often reach us in broken fragments which our dull intelligence can hardly piece together. That is why we can so rarely hear the words and feel the presence of those who are longing to reach and to comfort their friends.'

Wider regions and greater heights and depths are explored in succeeding messages. We hope and wish that a large number of our readers in general, and lovers of Spiritualistic studies in particular, will be eager to secure these two volumes and await the rest with breathless interest.

NOTES OF THE MONTH

Throughout the history of mankind there have always been a certain number of individuals who have kept alive the sacred fire and held the secret keys of many mysteries, and from time to time an advance in general human knowledge or in an applied art or science has revealed to the vulgar some small part of the outer mysteries that have always been known to the initiates. These disclosures are hailed as discoveries, and set in their ordered place in the catalogue of human knowledge. Such is the viewpoint of Oliver Bland, an energetic student of Occultism, who, in his book, *Secrets of Occultism** weighs and considers some psychic matters, generally hidden in the West, on the ground that the time is ripe for their being better known.

The author rightly says that one of the greatest difficulties of the occultist is to know what is safe and what is not safe to give out, and that secrets are hidden from the vulgar and the charlatan lest they should be turned to base ends. But the masses are becoming better educated than they were through ages and most people are becoming interested in psychic matters also. Things which were of absorbing interest to the few in the mystic East are becoming of vital interest to the many, all the world over. What is wanted to-day, therefore, is a scientific study of psychic principles and phenomena as well as a sound working knowledge of the root-springs of Occultism (Gupta Vidya)—especially, on the part of those who may possess psychic gifts in greater or lesser degree.

The student of Hindu Occultism will not only find in this book much to interest him and ponder over, but also something to carefully weigh and even to contradict and, at any rate, not to take for granted. And yet we may say that this slender volume throws light on some of the obscure by-ways of Occultism, while the foot-notes, scattered here and there, serve to direct the interested general reader to further sources of information.

Mr. Bland is doubtless a student of Psychic Research—not in the narrow sense—but a true student or specialist of keen perceptions in some of its by-ways and high-ways which puzzle and mislead sometimes even the scientific inquirers but frequently the superficial critics and observers. Our students will do well to follow the author in this, above all, namely, that he has made it an invariable rule never to discuss psychic questions with those ignorant of

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sceptical of them, unless they are honest seekers after truth and hold or adopt the attitude of genuine inquirers.

At the outset, our author shows that, in a properly constituted circle it is not the disbelief of the one or few sceptics that weakens the influence, but it is the mass belief of the whole circle that helps or hinders the seance. He was holding private seances twice a week in his little circle for research purposes. He

Abnormal Case of Communication had, however, to deal with an abnormal case. Accordingly he got into touch with a private medium whose faculty of clairaudience was coupled with an excellent nervous system. The circle was also reinforced by the addition of one who was not a professed spiritualist. The patient (i. e. one whom a bad spirit was troubling, by means of raps) was introduced to the members of the circle and placed on the left-hand contact side of the medium. The lights were lowered. The medium was under double controls. The trance state was entered. One of the controls promised to find the obsessing spirit—the 'dead rapper'. From the ceiling of the room came a distinct audible rap. The patient recognised it forthwith. Then the direct-voice method was tried. The author commanded the bad spirit to stop sending knocks. But the 'dead rapper' created or tried to create something dangerous. It was the psychological moment. And the author, rising equal to the occasion, helped the patient to fight out the wicked spirit successfully and have his power over him destroyed for ever.

It is well said that, in psychic experiments, there must inevitably be the human medium to bridge the *Baitarani* or the chasm between two planes. In the case of automatic writing, there is the possibility of the medium's own thought processes intruding into and interpolating the messages received from the spirits and written down by the medium. In fact, automatic writings may be as much the records of the medium's own thoughts or rather the retransmitted sub-conscious thought-processes of the medium echoed back by the control as they are the genuine records from the spirit world. The best of the automatic writings we have

Automatic Writing come across, not excluding the revelations of Rev. G. Vale Owen, are, to our mind, not entirely free from these and similar defects. In the future, we hope with the author that an appliance may be devised for the benefit of the automatist, so that the function of the human medium will be purely that of a bridge or a channel and nothing more and that it will not colour or influence in any way the physical act of writing.

which should be mechanically performed. For the automatic writings are a means through which the student has to glimpse the spiritualistic conception of life in other worlds than this.

'Little by little it is being recognised that the physics of the ether is the underlying super-scientific structure of Modern Spiritualism'. For the realms of spirits or the immortal dead are the realms of the *Akasa* (ether)—'the boundless range of unknown inter-stellar space'. Discoveries of scientists like Lodge and

Science the handmaid of Spiritualism Crookes are falling in line with the ancient occult wisdom, and in the days to come, it may be hoped that science will serve true Spiritualism as a handmaid rather than as an antagonist or adverse

critic. Meanwhile, the scientific discovery of *ectoplasm* has solved the important problem of Materialisation at the seance—showing that the 'materialisation' of a spirit is of the same material or substance (*ectoplasm*) as that which constituted the visible body of an apparition or ghost. *Ectoplasm* is the matter of the *sookshma-sarira* or subtler body. It is distinct from psychoplasm which is the 'astral spirit' or externalised mind force'. *Ectoplasm* is derived from the medium or sitters. It is visible and tangible; it can exert power; yet is it reabsorbed into the body it originated from, when it ceases to be energised by the psychoplasm or psychic force or prana of the human or spirit operators. Psychoplasm is to the mind, what *ectoplasm* is to the body of the medium. Science promises, sooner or later, to determine the nature of *ectoplasm* and the laws governing its materialisation outside the human body—upon which depends the rational solution of many a perplexing psychic problem.

After stating some new facts and theories, Mr. Oliver Bland deals with 'Oriental Occultism'. Evidently, his knowledge of things Hindu is not profound as of Western Psychism or Spiritism. Hence he makes certain unfounded allegations against our Ancient Vidya (Wisdom) which never, in its root or fruit, stood for hatred or tyranny or immorality or selfishness, as erroneously stated in pages 172, 174 and 178. Despite the lamentable errors like these, the work deserves to be on the shelves of all private and public psychic libraries.

We learn from an extract from the *Kesari* of the 18th January 1921 kindly sent to us by a friend that Mr. J. S. K. spoke on 'communicating with the dead' under the auspices of Sri D. Mandir Office. At the outset he admits that the 'experiment of a communicator with the dead', as a result of several years' efforts on the part of

critical western scientists, is sufficient to damn materialism, pure and unalloyed. And yet, strange to say, our critic holds the idea that such experiments are useless from the practical point of view. Why? Because our friend seems to imagine that 'out of the millions of the dead, only some one under certain conditions desires to keep such communication with the world'. We should think that a critic of Spiritualism ought to know better its fact and phenomena. Every student knows that all sorts of spirits can and do desire to communicate, according to conditions. Spiritualism demonstrates the possibility of spirit-com-

An adverse munion and, by experience, inculcates the necessity of practising such communion in accordance with psychic and spiritual laws. Spiritualism is capable of being abused as well as utilised. It is only when it is abused that the medium may become weak-minded or unfit for practical purposes. There is absolutely no difficulty or danger, if mediumship is rightly used and exercised. Attempts to talk with the dead through planchettes are no more laughable or lamentable than attempts on the part of Mahratta gentlemen of Poona to talk with the Tamils in this presidency, through telegraph wires. For it is the human medium that is more important than the mechanical medium. The progress of the dead is not hampered in any way by attempts at communication with them, but, if properly carried on, spiritualistic *sadhanas* would facilitate their progress as well as ours. Nobody who has a head on his shoulders need lose it, because he chooses to experiment along the lines of Spiritualism. One should not surrender one's reason or critical faculty, if one studies carefully the spiritual laws by experiments and experiences. We agree, however, that none should be indiscreet in setting before the public exhibitions which have not carried conviction. But from this it does not at all follow that people should have nothing to do with genuine spiritualism. On the other hand, we must study carefully all spiritual laws, understand our mediums and learn how to properly develop and protect them. This is surely not misleading the people, but leading them on to a recognition of the truth of the spirit-communication and of the survival of personality after death—which is equally accessible, even in these days of spiritual degeneration, to all mourners, high or low, good or bad, learned or unlearned.

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THE IMMORTALITY OF THE LIFE THAT IS

HENRY FRANK

The world reflects our mental attitude. Its environment is fashioned after the model of our minds.

The key without is ever colored by the complexion of our thoughts. We see with the inward eye, we feel with the inward heart, we hear with the inward ear.

The heavens are never dark to him whose soul is full of light. No misery enshrouds him whose heart is the home of song.

To him who haunts a cave of gloom, however much of joy the world presents, there is but moroseness and despair; he hears but the threnody of life—the ceaseless song of sorrow.

No dazzling banquet hall can e'er illuminate a spirit spent with grief, a heart confined and doomed by festering woe.

Not most dreaded pall of grim disaster can sadden a soul whose sun sets not, nor emasculate a spirit fraught with cheer and hopefulness.

Joy and pining are inward promptings, not outward provocations. There be those who can be happy in spite of

death and doom, and those who could not smile though Nature turned to jesting.

There be those who if they could would canter at their own funeral, and those who must needs mourn even at their marriage.

If the firmament of the soul be hung with stars of cheerfulness and courage, it matters not if the heavens above be void of stars and suns.

And though myriad orbs hang spangling in the spacial blue, and not a cloud appear; if it be night within the soul the world is black and pitchy dark.

All things appear but as we see them; and we see them as we choose. We need none of us wear glasses; but what we wear will magnify for us the ills or joys of life as we elect.

The mind makes the lens that focuses the vision of the soul, Our thoughts grind the crystal; our desire poises the glasses to our eyes.

Outward conditions are not essential factors in shaping human dispositions.

Circumstances are not the creators of character. Character and condition are the opposite poles of life; only when character is positive to condition and circumstance is the mission of life discerned. We can master the condition and circumstance; and we will master them as character is moulded to conquer and control.

The note of conquest is keyed in education. If that be pitched to high and lofty tones, despair and pessimism will depart and hope swing heavenward.

His lot is not essentially happy whose heritage is opulence and plenty.

The poor may be clothed in rags and yet be conscious only of princely robes.

The garments of the mind are less subject to moth and decay than the raiment of the body.

The penury of the poor not oftener courts a corpse than opulence conceals a skeleton.

Life is not timed by dial-shadows or measured by the hour-glass, but by heart beats and the soul's experience.

He who feels much lives the longest; he lives the briefest who feels the least.

Methuselah without a passion is younger than Adonis pining at the goddess's feet.

Abelard was older than Bernard of Clairvenx, though in years the younger, for he knew the heart of Heloise, and was seared with consuming passion.

Fear and sorrow have whitened more hairs than Time with all his years. Ache, penury and want have furrowed wrinkles in more brows than increasing age.

Some men live more in a decade than most would live in a century. Time is not the tread of years but the march of heart aches.

If mortal years can be so uncertainly measured who can measure the span of immortality.

Who can conceive Eternity, much less realize its duration? Who really knows whether he would really prefer to live through endless aeons rather than sleep forever in the peaceful folds of silence?

To express the wish to live forever is to expose the narrowness of one's horizon.

We love to live only so long as we are happy in our living. When misery blights our hope and pallis ambition, too soon we welcome death.

The rash suicide is but symptomatic of man's sudden realization of the paralysis of despair.

If misery were known to be eternal, what mortal would dare to pray for immortality?

We hope for immortality, because we believe we shall be immortally happy.

Because so much we enjoy the meagre state of happiness these flitting years afford, we are swift to desire its endless prolongation, forgetful that misery and happiness are too often indistinguishable.

Excessive pain approaches pleasure through sheer exhaustion of one sensation that makes room for the other.

Pain may be so extreme it sinks into insensibility, when pleasure trips into its place.

Ecstatic joy oft sinks into succeeding sorrow by sheer necessitous reaction.

After the Christ exhausted the pain of hunger by forty days' of fasting, the ministering angels of happiness and joy hovered round and upheld him.

The duration of an experience depends not on its temporal period but on its degree and intensity.

What we really yearn for is not the extension of years but the intensification of blissful experiences.

The immortality we long for, then, is really not the uninterrupted prolongation of succeeding periods of time, extending into eternity; but the ceaseless emphasis of a state of life that thrills the soul with ineffable happiness.

Immortality, in truth, is not extension of time, but intensification of experience.

A single moment may be as immortal as eternity. It gives birth to a joy that can never die as long as the heart has life.

Indeed, we shall apprehend the immortality of eternity only as we realize the immortality of each moment.

We live but in temporal moments, and all eternity can be but the aggregation of successive periods of time.

To be equal to the supreme opportunity of each moment is to anticipate the triumph of immortality.

The Eternal NOW is every instant. If that become an Everlasting Yea to the noblest and the best, we shall each moment realize all of immortality that the soul will ever compass.

Hence here, upon this planet, in the eternal PRESENT, is where we must grasp the sense of immortality.

Though we live a million years we shall never be more conscious of immortal existence than we are this moment.

Because we are bounded by the horizon of the NOW, we can never see into ETERNITY.

To compass the Now, and fulfil all the duties and obligations of the passing moment, is indeed to compass immortality.

Better the realization of an immortality that now is, than the vague dream of an immortality that is to be.

The spirit alone is the indestructibly immortal. If we attend to spiritual truths and live in spiritual performance we have become immortal.

He that seeks and attains the consciousness of the Spirit has entered into heaven.

We are immortal because we live.

THE NEW RENAISSANCE

VICTOR E. CROMER

The Dawn of the Moral Law

In Central America, in Yucatan, and among the Mayas, this moral law was felt as a great upward urge, something superior to yet inherent in man. Even prior to these civilizations there are evidences of civilizations even more primitive than they, which had passed away leaving only a few traces. This moral force in man, reaching down from the earliest ages and from the most primitive types, is evidence of a force in man superior to man himself. It is a force inherent in him, but a force that appears to have been so strongly implanted in him that it became his master, because it created a law promulgated in society that was stronger than the individual. Man was compelled to obey the law, though he himself was the author of it. The inherent moral law thus became externalised as the civil law, or the religious code, passing through many metamorphoses in the process. It is difficult to give in any language the actual words and precise meaning that should attach itself to the expression 'moral law', but moral law in itself has ever been in existence, and throughout the universe it is to be found everywhere, inherent in all things. This universal moral law inherent in all things, is a tremendous force, which operates on the individual as it were from above and beyond him. It keeps the individual *en rapport* with the good of the tribe, race, nation, empire, or religion, by the force of the group consciousness of the moral law inherent within these systems. The higher moral law is often in conflict, however, with the group consciousness, and to conform to what the individual regards as the moral law at his stage of evolution sometimes requires terrific courage on his part to fulfill its dictates. To fulfil one's highest conception of moral law is often a *via crucis*, as in the case of Jesus, and the myriads of martyrs throughout the ages who have endeavoured to live in accordance with their conception of the moral law even unto death. In endeavouring to shirk the responsibilities imposed on him by the inherent moral law man strives to hide

himself behind weakness, falsifying his own character in order to justify himself for failure to fulfil the moral law. Conscience is an expression of this inherent law, modified by the individual's own evolutionary development. The Golden Rule, which is an expression of the moral law, 'Expect to be treated as you treat others', that phrase in many forms of languages forgotten. It comes to us through Egypt originally from the time of Queen Ma, the progenitor of the Egyptian civilization, who brought it from Atlantis. It was enunciated also by Confucius in the negative form. 'Do not unto others what you would not have them do unto you', and by Jesus in the positive form, 'Do unto others what you would have them do unto you'. Man, however, from far past ages, has always hoped to rule and to teach the lessons of duty to his neighbour, though he himself was inclined to shirk the duty in his own life. But the Golden Rule was the moral code right up from primitive time, written or unwritten. However, the moral law itself dominated the life of all the primitive races right through the early civilizations, and up to modern times, even though as individual they departed from it in their own lives. Hence the moral law, interpreted through many forms, codes, and religions, became a force so great that despite backslidings and deficiencies, humanity as a whole has always adhered to the promptings of the moral law, however much as individuals they have fallen away from it. Man condemns others for wrongs which he himself commits, showing an appreciation of the moral law while not living in conformity with it.

Domination versus Moral Impulses

The translation of the moral law into the code of tribes and nations led in course of time to the rise of despots who in the name of the moral law endeavoured to force their will upon the masses of the people. Either in the form of an autocracy, in which one individual endeavours to direct the lives of the people, or in the form of governments, or through castes and classes humanity from the time of the dynastic periods of ancient Egypt has had the moral law translated for it by those who desire to have power over them. This effort or will to power spread a bitterness and a hatred among those on whom it was imposed

that prevented the development of the moral law in its best form in the soul of man, and even to-day humanity is far from an appreciation of and a spontaneous expression of the highest principles of the moral law. To desire to have material power over the mentality of others is not a new motive. It is in itself one of the most ancient and primitive of impulses. It began when the first man invented the first weapon of offence. The primitive mind can see only the power it is allowed to use. The desire for power by one individual obscures his own moral impulses. He endeavours to translate his own moral perceptions into means for compelling others to conform to his desires. Ultimately he seeks to control the destinies of a race or an Empire. Thus he suppresses the free expression of the moral law in others, and causes a block in the development of civilization on moral lines.

Diversity of Moral Codes

This moral law is expressed through many ages and races in different terms and forms, and even to-day various codes of morality exist almost side by side. In the Pacific Ocean there is an island on which there are two races. The island is divided by a mountain range in the centre. On the east side the chief that rules the people promulgates a moral law that claims through religion that it is right and proper to take the life of a man without giving him any opportunity to defend himself, to waylay him, to strike at him from the back, to deal treacherously with him, and to defeat him by any and every means. On the west side of the island the ruler dictates to his people that anything approaching disadvantage to the enemy is alien to man. He must be given similar arms, and overcome in a fair fight, or they transgress the moral law. Here are therefore to be seen two different codes of the moral law almost side by side on one island.

The Moral Purpose of the World

There is something inherent in man that recognises the moral law in others while unable to manifest it in oneself. The primitive races worshipped as Gods men who manifested to a higher degree than themselves the moral law. They felt as it were the magnetism of the moral law premeating him, and they

would obey and worship him not from compulsion but from reverence and love. Only in the more sophisticated races of later times have the nobler men who have conformed to the higher moral law, and endeavoured to promulgate its principles, been subjected to hostility and antagonism. It has been said that the purpose of this world has been one of sacrifice, that crucifixion is its keynote; that, however, is an error—the real purpose of this world is to work out the moral law to its ultimate ends. This moral force is to be found in the stars; its evidence is to be seen wherever we look in the great universe; it is the moral force in the movements of the planetary bodies that keeps them on their orbits, that holds the mighty universe together, with its galaxy of suns and planets. The force which rules the planetary bodies is as moral as anything else. This moral law is written in our lives; it is written in our being whether we will it or not—it is there; and only those who have obscured the sense of it will deny its existence, but it is there nevertheless.

The Golden Stream of the Moral Law

Right through the ages this golden stream of the moral law has been running; all the masters of humanity, Jesus, Socrates, Plato, Pythagoras, Buddha, Moses, Zarathrustra, and others, men who have studied and propounded philosophy and religion, have given evidence of this mighty stream of the moral law. If a future philosophy were but to take the stepping stones left by these men, these giants of the human race and of the history of the world, it would rise to greater heights than all of these combined, for it would have within it the force united and crystallised of all the masters of the past. These—humanity's mightiest sons—have lived and had their day, but they have left behind them their impressions and a knowledge of their surroundings. The universe could not exist without a God, neither could a God exist without morality. Realising this, that future philosophy and religion would of necessity reach to a higher stage of expression, development, and illumination than any of the previous religions or philosophies that the world has yet seen. That morality that ruled the earth, the planets, the sun, and the myriads of stars beyond our solar system is evident-

ly a force given directly from the Great Master of the Universe Himself. It is something which, although we experience in some degree its influence, yet which we fail to comprehend because of our misunderstanding and our capacity to express it in its proper sense. Nevertheless it is the Truth. It is, however, a God whom the scientists have not yet discovered. Man has in the past worshipped a God who has been as it were endowed with various forms given to Him by man himself, to represent his own feelings and sensations. Their God must, in their opinion, do just as they would do were they in His position. Man has made this wonderful, beautiful earth a butcher shop in his endeavour to impress his own moral convictions on others, to force others to conform to their own morality and culture, to make others bow to the God who is but a reflex of their own desires. Whereas the Great Master of the Universe is infinitely above and beyond all these conceptions of the finite mind of man. When man learns to live and work in conformity with the moral law within himself, the true moral law, that moral force that comes from God Himself involved in the soul, he will be impelled by the moral conviction that he must speak and act the truth of all hazards, and will endeavour to rise in conformity with the great principles that will make him successful in spite of and despite his wrongdoing, leading to the ultimate salvation of his soul.

(To be continued)

Sub-Conscious Mind and Spiritual Consciousness

P. S. ACHARYA.

Modern Psychology, exploring the field of the conscious mind, is also exploring partially the field of the subconscious mind or subliminal consciousness though it has not yet seriously considered that mystical but most potent field of spiritual consciousness which may be called the Super-Mind or Super-Consciousness. Intuitive Yogi Psychology, however, has known through ages that it is the spiritual consciousness or Super-Mind which prepares both the conscious and sub-conscious states of mind for the exhibitions of spiritual gifts and powers.

For practical purposes, a spiritualist-sadhaka should try to vividly picture in his imagination the Triple Mind of Man--of which the sub-conscious is 'an organisation of all the thoughts and feelings, of all the mental activities of the mind from earliest infancy'.

The Hindu spiritualist speaks of *Manu-maya-kosa* or 'mind-body' generated from the forces of thought and feeling. When a thought or person or thing has been forgotten by you, it means that it is your conscious Mind that has forgotten it, but not the subconscious state of the mind in which the 'forgotten' thought-picture or image still survives and persists, like the 'departed' spirit in some subtler plane of life. Images long forgotten may reappear or be made to reappear during the dream-activity of the subconscious mind (*swapna-Manas*)—as fresh as when seen years before.

Imagine the Mind-body as a circle. Draw or imagine a line making a division of—say, 1/100 and 99/100. The small segment of the circle represents the conscious mind—i. e., as much as the brain is conscious of, of all the thought-activities of the spirit or personality. The 99/100 represent the subconscious storehouse of mental activity. Retain this picture of the 'Mind-body' of the conscious and subconscious states of the mind. Remember that 'Suggestion' (Mantra) is the magic

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key to the wondrous powers and possibilities of the subconscious realm. Remember that the real man or spirit is the image or *amsa* of God in man and Spiritual Consciousness is really the super-conscious mind which should be awakened by Mantric suggestion and affirmation.

The Spiritualist takes the super-conscious mind or Spiritual Consciousness as the keynote to be sounded, that all the mind, conscious and subconscious, may come into harmony.

Affirmations for awakening Spiritual Consciousness.

1. I Am a Spirit; Spiritual Consciousness is the basis of my 'mental body' and of all my life and being.
2. I Am a Spirit; Spiritual Consciousness is the foundation of my conscious and subconscious states of mind.
3. I Am a Spirit; my Spiritual Consciousness prepares my conscious and subconscious mind for the exhibition of spiritual gifts and powers.
4. I Am a Spirit vibrant with the light and joy and power of Spiritual Consciousness, which pour themselves out through the conscious and subconscious channels of the mind.

Sit in the Silence or, retiring by yourself, lie full length in repose—after the above affirmations of Spiritual Truth are made. *Affirm* repeatedly until the whole mind is attuned to positiveness, vibrant with the joy of realisation. Then follows the stillness or silence—in which you relax the body and mind and simply cease to think. As a help to the cessation of thinking, you may imagine the mind as a passive, waveless lake or ocean or *akasa* (space).

Sub-Conscious Intelligence and Spirit-Messages.

The Subconscious Mind awakes into activity, when the conscious Mind is lulled to sleep by suggestion or other means. This subconscious mind sometimes serves as an instrument of spirit-communication. Then it can transmit thoughts to us from those in the spiritual world which interpenetrates our own.

The subconscious intelligence itself can recall long-forgotten scenes and images of a dead past. But its activity, wonderful as

it is, should not be confounded with the activity of disembodied intelligences or spirits who may communicate through the subconscious mind.

Tests

All extraordinary manifestations of the subconscious mind should be carefully tested. The authors of spirit-communications generally tell us who they are and why or how they communicate.

Spirit people are people like ourselves, though invisible to our sight. To those who have or develop the psychic faculties of seeing, hearing, feeling, etc.,—these are visible as spirit personalities of various natures and characters. In form they appear as they appeared on earth. They converse among themselves and with those on earth who can hear them through clair-audience or otherwise. They return to their loved ones here, soothing the sorrowing and healing the afflicted.

True and good spirits beam with love and higher wisdom, bearing peace and harmony.

Through our subconscious minds, the spirits may give us spiritual truths and helpful hints for guidance. Through the subconscious mind, they can talk and suggest to the sensitives.

Some spirits require as an aid the more material magnetism of a medium (then the subconscious mind). Others control from within the brain, using the vocal organs independently.

A sadhana

After retiring to bed, relax yourself all over and meditate upon the following:—

‘There is but One Power in the Universe, and this One Power is Good!’

‘Of this One Good Power are men and spirits and angels, manifestations, on their several planes of life.’

‘And in the name of the Good, may my subconscious Mind serve as an instrument for all the good the good spirits may do!’

Getting up early in the morning, repeat thrice smiling:—

‘May I consciously and subconsciously be not overawed by my first experience with spirit power!’

‘May I consciously and subconsciously know that God, the Supreme Spirit, in His universal power, contains all these lesser spirit powers!’

‘May I, consciously and subconsciously, realise that the spirit, of themselves, are limited in their power and intelligence when compared with the All-embracing love that uses them for mighty ends!’

‘May I, consciously and subconsciously, be a magnet for good and repel de-vitalising and obsessing bad spirits!’

‘May I, consciously and subconsciously, learn of the mysterious ways of spirit-communication without becoming subject to spirits!’

Guarding the subconscious door

Retire into silence, in the privacy of your practice-room of home, which should be kept sacred for your psychic and spiritual experiments and experiences.

Study the following affirmations and denials.

1. I keep my mind on the positive Good; no evil-minded spirit can influence me.

2. I am well-balanced—centred in God, no evil can come near me.

3. I claim and have the all-powerful protection of the all-pervading, all-loving Good, I command all evil influences to get behind and melt away in darkness.

4. I know and trust the omnipresent Good; In the light of the Omnipresent Good, nothing bad can show its dark face.

Having studied them several times—say, 5 or 6 times—lie full length on the couch in complete repose—making the mind as far as possible vacant.

Then meditate upon the All-loving—All-pervading—All-powerful, positive Good for sometime.

Then visualise yourself as centred in the positive Good—affirming:—

‘I am centred—well-balanced—centred in the all-pervading positive Good, all-loving, all-protecting, all-powerful!’

Then let go yourself—body and mind. If you feel sleepy or have slept for sometime, well and good. Arouse yourself and affirm.—

'I claim and have the all-powerful protection of the all-pervading, all-loving God. I know and trust the Omnipresent-Good!'

Finally, stand up—head, chest and neck erect. And looking up, proclaim somewhat aloud to yourself,—

'Well, I keep in close soul-union—in sweet spirit communion—with God the Omnipresent Good! I Am in God and God is in me. I Am a spirit above the bonds of Time and beyond the manacles of space.'

Preparing the subconscious mind for spirit-messages

Before sleeping, repeat mentally the following affirmation:—

'I let myself be still, that my subconscious Mind, lighted up by the joyous sunshine of super-consciousness, may have the messages and ministrations of bright spirits when the body is asleep.'

Then lie down to rest and sleep—thinking of the above affirmation as a thing to be.

At about midnight, arouse yourself and affirm:—

'The wondrous rays of the beneficent spiritual power permeated my mind-body, as I lay resting here.

'Blessed be all spirits in heaven; blessed be all spirits on earth!

'AUM Santi (Peace)—Santi (Peace)—Santi (Peace)!'.

Then retire to silence and sleep. Early in the morning, get up and affirm,—

'Blessed be all spirits that are existing in *sthoola* or *sookshma* sarira (physical or subtle body)! Blessed be all spirits—be they great or small, be they high or low! May all spirits be happy! May that mighty magical love enfold us all!

At sunrise, stand facing the East, whence issues the stream of Light, and affirm,—

'May the rays of spiritual power or sakti flow over me without ceasing like streams of liquid light!

'May I stand for ever in the glorious sunshine of Spiritual Truth!

'O Thou Sun of Spiritual Wisdom and Power! shine upon my heart and make my pathway clear and bright!

'Love—Spiritual Love—finds an abiding place within my heart—love, love, love for all spirits, in realms physical and subtle. Dear sweet ones all!—they love me and I love them, in the name of the Omnipresent Love Divine!'

Refined and rational diet is of importance to the sadhaka. Each spiritualist should learn by experiment the proper *satvik* (pure) foods adapted to his temperament. With him, it is not a question of living to eat, but eating to live—a question of supplying the right chemical elements to rebuild the 'temple of God'—the human form divine. Observe moderation in all things; be temperate. Too much food clogs the system. Though the mind has a most powerful effect on the body, you should not forget that the body also reacts upon the mind. Pure distilled water is the best purifier known to the spiritualist. Copiously partake of it with the following magnetising affirmation.—

'As Truth purifies my mind, water purifies my system; it washes the impurities from the tissues!'

Often remember and repeat the following affirmation at intervals of your worldly business.—

'The Grace of God—the Divine Lord and Lover—radiates in a perpetual benediction to all spirits in heaven and on earth!'

When you affirm thus, see that you concentrate your mind on this idea at least for three minutes.

Exercise your muscles, take proper diet at the proper time and be clean in your physical and moral habits. Abstain from tobacco and liquor in every form, if possible. Allow yourself enough time for sleep and restful amusement. Cultivate brightness and purity of thought and feeling—also the art of thinking and ceasing to think.

Above all and beyond all, remember that *Thought attracts success*. Place your thoughts wholly on the one purpose of your success. Never doubt; never despair. Follow the inner consciousness and be always of good cheer. Keep sweet, self-poised. You are sure to attract success in your psychic and spiritual experiments.

Spiritualism:- its Revival and Uses

VIDYARATNA CHANDIDAS MAJUMDAR, B. A.,

To many of us now a days spiritualism strikes as something new and strange—some curious knowledge let down from on high. But as a matter of fact, spiritualism is an ancient Vidya of our own mother-land—the product of the Hindu Brain—something thought out, developed and well-nigh perfected by our own ancestors. The advent of western civilisation, the influence of western culture coupled with the new birth of science in her fascinating garb served to throw into oblivion the wonderful knowledge which any nation may be proud of. Scepticism possessed this ancient Land of Faith and people grew up who called in question the existence of God, the immortality of soul and the possibility of communion between the living and the dead.

To arrest the progress of materialism in a country which produced men like Buddha, Chaitanya, and Sankaracharyya, the Time-spirit gave birth to Theosophy—taught and preached for the first time by a European lady Madam Blavatsky for the simple reason that Indians in those days lost faith in their own countrymen and accepted as gospel truth whatever would fall from the lips of a white man or woman. Theosophy threw considerable light on the mysteries of Hinduism and sought to interpret in a scientific way underlying principles of all living religions, especially Hinduism. Within a short time a perceptible change came upon the world, particularly upon India, the people led astray being gradually brought back into their own fold. Branches of the Theosophical Society were established all over the world; theosophical literature began to be published everywhere and materialism slowly made room for spiritualism.

Then came the great European war—the greatest we have ever witnessed—the most terrific punishment upon the sinful world. Rivers of blood flowed and crowns tumbled down, enormous empires were humbled into dust, groans of suffering

and moans of exhaustion rent the air. People felt at least for the time being that wealth and commerce, Scientific inventions and appliances, were no better than engines of destruction and that the only way to real peace and prosperity lay in the ancient ideal of plain living and high thinking. Death was busy seizing his prey everyday, every hour—and the minds of men were naturally drawn towards spiritual contemplation. The disconsolated mother, the helpless widow, the disappointed lover, all sought consolation in the hope of union in the other world or communion in this and so the war with all its horrors gave an impetus to spiritualism in the west.

Now let us say a few words about the uses of spiritualism: It teaches us (1) that the soul is immortal (2) that there is a world where spirits actually live, move and have their being, (3) that they take some interest in the affairs of this planet and (4) that a communion between the living and the dead is quite possible.

Alas For love, if thou wert all And naught beyond. O Earth!
Spiritualism enables us, mere pendulams betwixt smile and tear, to bear up under the stress and storm of life, for it fills our mind with hope—sweet hope of holding communion with our dead friends and relatives even on this earth, meeting them in regions beyond the grave and reaping the fruits of our honest but unrewarded labours in lives that await beyond the veil. True spiritualism is a perennial source of power and inspiration—inexhaustible storehouse of alloyed joys, revealing as it does the most interesting mysteries of life and death.

It adds to the stock of our spiritual knowledge—it chastens our thoughts and goes on expanding our soul, till all its petals are opened and it bursts forth into a full-blown lotus, fit to be offered at the feet of the Lord.

Spiritualism not only benefits the spiritualist himself, but also those who happen to come in contact with him, and he that thirsts for peace—he that hankers after perfection—he that seeks consolation amidst the innumerable ills 'the human flesh is heir to' must find shelter under the protecting arms of this Heaven-sent Science.

Etchings from the Broad Highway of Philosophy

F. H. KEY

Mens agitat molem—'Mind moves the mass'. This was the fundamental meaning of Plato's philosophy, and as such contains a psychic message for the enquirer. Plato sought to find an 'objective' which might be agitated, or moved, by Socrates' 'subjective' mind. The latter, presumably, did not live long enough to, or was intellectually incapable of supplying a definite objective to which the volition of his *mind* might, otherwise, have led him. According to Plato the objective is merely a shadowy illustration of the mind, which is the reality. Thus the good things we see about us are merely a materialisation, or proof, of the ideas of good within us. God is within, and Good naturally emanates from Him, through us the mediums, and take on the shapes of beauty which are ever present before us. This in brief was the induction which Plato's philosophy drew from the matter with which he was surrounded. To go a step further, the 'dualism' of a later period is arrived at.

The eternal puzzle of the human equation evinces itself at each turn, and gives incidentally its solution. Yet it remains the puzzle; for to actually solve it in terms would be to arrive at the sum of human ingenuity and call that sum by a divine term, which is quite impossible. Therefore it remains eternal and profound, as does its reality, its *idea*, which lies behind everything. The other portion of our dual role is the Bad within us, which gives rise to the wicked things with which we are encompassed. The Good is equal to the bad within us, is really the solution of the equation; and the good and bad which we see are merely the ciphers in which is shadowed forth the real problem—the human statement of Man's credit and Debit.

Plato's successor, who was more a mathematician than a philosopher progressed farther only when he left the equation above and dealt in pure philosophy. Indeed, the mechanical trait which evinced itself in Aristotle's work was certainly the

drag which prevented him from soaring higher than his master. In the main he neglected the Broad Highway for the bye-lane of mathematics; and this is the only reason why he was not a greater philosopher than Plato. The devil, or Bad, in Aristotle used as its cipher, or material form the terms of algebra and arithmetic, endeavouring thus to solve the eternal puzzle which, as has elsewhere been hinted, was wrong and probably on that account, did not succeed.

Hence a preference is made, and Plato, the greatest of of Greek philosophers, results as the choice—the choice between greater and less, between Better and Worse and Good and Bad.

An exponent of psychology tell us:—'Plato's thought centres in the celebrated 'theory of ideas'—What degree of reality things have come only from the presence of this prototype (*Idea*) of which the thing is the mere 'shadow' ". Thence, a collection of such ideas are in effect an heirarchy or series of ladder-rungs, the first step of the ascent, paramount over which is the Prototype—God, being the material or the shadow form of the world. In a larger sense the first step is also the universe. 'The idea of the Good must be the highest idea, and it must be divine.' (See note below). The ladder is the idea, and the line of inductive reasoning was the thing, or 'shadow'.

It becomes apparent later on that Plato is the philosopher and Aristotle the rationalist. The latter's endeavour is to rationalise the subjective and the objective, and embody the result in a cult, which was later to become the Neo-Platonism of the Alexandrian thinkers, and through them to be left a legacy to posterity. It held sway for more than two centuries! This, however, is an anticipation.

A similar gradation to the heirarchy of Plato is shadowed forth in Aristotle's psychology. To Aristotle it is perceivable in animal forms. Their general trend of evolution has a tendency to something higher, and man the creature becomes the paragon of animals. The dogmatic statement of the Ionic philosophers involved them in a necessary admission of the view that the animal has no mind and is consequently unable to think for itself though by some sort of natural instinct it

These passages are quoted from the Baldwin's History of psychology.

recognises Man to be at the top of the ladder of its ascent. Here again the celebrated 'theory of ideas' repeats, itself, for Man is but the shadow of an idea, so that although indirectly, when the lower animals are capable of a conception of some idea of God.

Next to the christian ethical code, surely that of the Roman group is the most lofty: it combines the maxims of friendship, duty and humanity. Thus if this be the loftiest of the pagan era surely the animal theory might also be the most lofty of pseudo-logic with which pagans are able to endow the beasts! Aristotle was no better than a pagan, and one might not be able to credit Plato with much more either—except that he first proved and then acknowledged the Divinity.

At the present moment there lies before the writer a likeness of the bust of Plato. While scrutinising it one cannot help but admire the nobility of contour which outlines the face of this great Lover. The noble lionine hair which surrounds the physiognomy, we are not told, by the way, whether the locks were yellow or black, though most geniuses to our knowledge are of a dark complexion—of the great pupil of Socrates and master of Aristotle. The nobility of the man's conceivable in the high forehead, but of the Lover—who shall say whom or what he loved—might be written that he perhaps loved most what he thought most beautiful. He is a monument unto himself, the shadowed-forth material of the great idea within him.

In contrast to him might be written a few closing words regarding his pupil:—Aristotle was born at Stagira in Thrace in the year 385 B. C. He was the founder of the Peripatetic School of philosophy at Athens. He was the pupil of Plato and became the tutor of Alexander the Great. His writings were numerous and included works on logic, physics, natural history, psychology and language. He died in the year 323 B. C. He was a contrast to Plato, but no parallel might be observed between the two. Converging lines are possible—converging on Plato—but as to an equal in any sense of the word, it is quite impossible to conceive of any one who equalised, in a parallel direction, with Plato.

Phrenology Practically Explained

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

There is at the present time a growing desire on the part of the public to know more and more about Phrenology. Never before has there been so large and so favourable a number of press notices and comments in the London and Provincial newspapers and magazines referring to the addresses given at the Annual Phrenological Conference in London, held on the 9th November, 1920. This is decidedly encouraging, particularly to phrenological advocates and adherents to the science who have given long years of study to its teachings; and it also shows that the public is reaching out for something that will help them to a better understanding and knowledge of themselves and their fellows. For these reasons I have decided to write a short series of articles, which will, I feel sure, be appreciated by readers of The 'Kalpaka' and students of the science.

Everyone must admit the usefulness of knowing something of one's own and others' characters, dispositions and abilities, and for this purpose there is no method more helpful than Phrenology. The study of the face and features on physiological principles is a useful character reading art; also Graphology, or character reading from handwriting, and nature does not err in giving contrary types of head and hand, hence much may be discerned by scientific hand-reading. Personally, however, though I have studied most other methods of character reading, I have never found it necessary to utilise any of them in giving phrenological delineations. I am often asked if I am psychic; doubtless I may have psychic inspirations and gifts, as most persons have who possess the faculty of Human Nature or Intuition large, but I can candidly say that every character delineation I give is based purely on the science of Phrenology. Should this assertion be questioned in any way, let me explain the test for discovering whether a character delineation is psychical or phrenological. If

psychics be asked why they make certain statements, they are seldom able to explain the reason, it is not necessary that they should; psychic thoughts and inspirations come to them, and they possess that kind of temperament and mentality through which psychic messages can be transmitted. The experienced Phrenologist, however, having a decidedly physiological basis upon which to work, should be accounted a scientist, and be able to explain and give ample reasons for all that he says. For instance, if he says that you are cautious, it is because you have a good development of the faculty of Cautiousness. If he says that you are observant, it is because you have large faculties of observation; if morally minded, because you have large moral faculties; and the same pertains to every other statement the Phrenologist makes. He must know why he makes particular statements, notwithstanding his material limitations. Certain combinations of mental faculties suggest the mentality necessary to certain achievements; thus the Phrenologist is frequently able to tell persons of things they are capable of doing that they might never have found out themselves had they not been told so on the basis of their phrenological developments.

Phrenology is a science based on the study of the brain, which is the instrument of the mind, and on endless observations of character manifestation corresponding with shapes of heads. It is not mere character-reading, such as may be discerned by physiognomical and other character-reading methods; it is a science, an educational system, founded on a scientific acquaintance with the relative development of the brain organs.

The function of the Phrenologist is to advise regarding the harmonious and most useful building up of the mental forces in each individual. Phrenology provides a system of knowledge for the culture and concentration of the mind by which detailed instruction is given regarding the education and development of weak faculties, and the restraining of excessive ones; the unfolding of the higher psychic self, the awakening of the best affections and sentiments as well as the intellectual forces for the fuller advancement of the individual and the greater benefit of mankind. It is, moreover, a delightful study, enriching

the student with a comprehensive knowledge of the inner workings of the mind's powers, and amply rewarding him all along the line of his observations, study and experiences.

There is no branch of human life and interest with which Phrenology does not concern itself, including such important matters as the education and training of the young, the choosing of professions and business careers, the choice of matrimonial partners, and the evolution of the psychic life; and because of its exceeding helpfulness in these and innumerable other matters, it is patronised by men and women famous in every walk of life. Seeing that it is the only absolute means of accurately measuring mentality, it is not only of the utmost usefulness, but is essentially necessary to the intellectually gifted, to professional and business people, and to all classes of society.

Medical authorities and scientists are in agreement with Phrenologists, that the brain is the organ of the mind—the instrument through which the mind manifests its powers, also that the brain shapes the skull, though as a matter of fact the skull and brain grow with each other, as the shell grows around the kernel of the nut, and the skin around fruit, increasing as the contents increase. The skull acts as a protection to the brain, and is in no way a hindrance to its growth.

The most ordinary observer must have noticed the great variety of shapes of peoples' heads; just as there are no two faces exactly alike, so there are no two heads that have exactly the same configuration, though there may be marked similarities and resemblances, as there are often mental characteristics strikingly in common. Phrenology claims that the differences in shape and size of head, taking into consideration such matters as quality of organisation and temperamental or other conditions, are decided indications, on a broad and extensive scale, of two differences of disposition, intellectual tastes, and moral, spiritual and social tendencies.

It will readily be seen that there are some very noticeable types of head, comprising such as are remarkably long, wide, high and low, all of which have their distinctive meanings. Without taxing the student too much at first with details, the

beginner will do well to start by observation and comparison of the four great divisions, viz., The Intellectual in front; The Domestic Affections at the back; The Animal Propensities above and around the ears at the sides; and the Moral Sentiments, which have their seat at the top of the head.

As already stated, the Intellectual region is indicated by the frontal portion of the brain, in which are located the observing, thinking, planning, reasoning, and intuitional organs. According as there is brain development in this part of the head, so there will be intellect.

The back portion indicates the seat of the Domestic and Social affections, pertaining to marriage, conjugal affections, home, family, children, friends, and animals.

The sides of the head immediately above and around the ears indicate the location of the animal propensities, though it would be better to classify these centres as the location of the Self-Preserving faculties. These give, among other qualities, energy and force of character, executiveness of purpose, the combative spirit, economy and management, cautiousness, prudence, and the sense of hunger.

The top of the head indicates the position of the Moral and Religious organs or sentiments—Benevolence, Conscientiousness, Spirituality, Veneration and Hope.

These are the great general divisions of the head and brain, and should be the first study for the would-be initiate. The student, having fixed these four principal divisions well in the mind, may begin to study the shapes of heads of friends and acquaintances, learn to measure accurately by the eye, taking measurements from the opening of the ears forward, backward and upward; and whenever possible, the circumferential measurement also.

An average adult male head is about 22 inches, females about half-an-inch less. When the quality of brain is superior, and the formation of the head favourable, a wonderful amount may be achieved with heads of this size or less, and as the head grows with application to intellectual work, particularly in young people, this should be encouraging to intellectual aspirants.

The head measurements of your own, and friends, and interesting public personages, when you can get them, should be kept, referred to, and measured again occasionally. It is most interesting to note the differences in the course of a few years.

To give a few examples of distinctive shapes, a person with a large development of brain in front of the ears, indicated usually by a large massive forehead, but small or seemingly straight up at the back of the head, possesses a greater development of the intellectual than the domestic faculties. Get into conversation with him, and he will, in all probability, show a disposition to reason in a logical manner, to discuss life's problems, and display aptitude in imparting his knowledge; at home, however, he is more likely than not an awkward fellow, indifferent to domestic concerns, and lacking in the art of baby nursing. This will give a hint to young people as to what kind of a husband such a type of man would make; he must be appreciated for his intellectual qualities, since his peculiar organisation puts him at a domestic disadvantage.

The reverse of this is indicated by a larger development of the back part of the head than in the front. Here we have a decidedly domesticated individual, fond of home, of children and friends, particularly affectionate, and devoted to the interests of the family. He may not be possessed of extraordinary intelligence, his chief interest centres in the home life and conjugal relationships.

With a good height to the head above the opening of the ears, we have a person with a strong moral and religious trend of mind. This is noticeable in all well-known sincerely religious teachers, preachers, ministers and clergymen. When the head is low and flat on the top, there is very little conception of spiritual verities, or true regard for moral teaching and observance.

The wide-headed individuals are usually very energetic and forceful; they are more or less interested in mechanical and practical business pursuits, trade, and occupations involving force of character, and physical energy and endurance.

Narrow headed persons are usually quick, active, open minded, and apt in applying their knowledge. They are lacking in acquisitive tendencies, and are generally more artistic than mechanical.

There is scarcely any subject more useful and absorbingly interesting than the study of character based on phrenological principles.

YOGA PHILOSOPHY

URIEL BUCHANAN

Lesson III

Synopsis—The object of these lessons is to acquaint the modern mind with some of the great and inspiring principles of life discovered by the Yogis of India, who, approaching close to the Inner Centre of All, gained the secrets of strength, peace and wisdom.

Lesson I—The first lesson (published in the *Kalpaka* Jan. 1917) explains the initial steps on the ladder of Yoga, namely *concentration*, awakening of feeling by positive mind, the consciousness of desire and the importance of Will. You are asked to free yourself from the fog of fear and understand the three stages in the training of the Ego through the senses, intuition and Brahma Jnana or Divine Wisdom.

Lesson II—The second lesson (published in the *Kalpaka* Feb. 1917) contains an explanation of Yoga Philosophy in its eightfold aspect. The reader is also given an insight into the attainments sought through this eightfold path and required to be ready for further advancement in accordance with the instructions of the present lesson.

There are three modes by which divine life and inspiration are continually acting upon us. They relate to our union with the Infinite with man and with nature. The Infinite and Nature are in perfect rapport; and man can be, and is, to the extent that he perfects himself, or is governed by his higher self. The infinite man and Nature form a grand inspiring trinity of Wisdom, Love and Operation.

Divine love is ever working to bring the pure ray of spirit into union with itself as manifested in man and nature. Divine life vibrates throughout the universe of manifested being; and when you are thoroughly awakened and realize the importance of a knowledge of these higher laws, you will feel this Divine life pulsating in every cell.

There are four rules for the transmutation of the lower into the higher. First: observe and follow nature; her laws and methods of work will reveal to you many important truths. Second: Know and then act. Third: use but one instrument the mind; but one vessel, the body; one fire, the spirit. Have unity of will, purpose and means, governed by the law of use. Fourth: keep the fire ever burning, for if the metals once cool, the work must all be done over again.

YOGA PHILOSOPHY

1917

In the silence of thought repeat this prayer, with the sincere desire of the heart:

O Light Divine: reblend the scattered rays;
Regenerate this drooping form that dies,
And let me overcome abide with Thee
In peace, for my impatient spirit sighs
To bathe again in Thine eternal sea,
And feel the sunshine of Thy boundless love.

Electricity and Magnetism

Magnetism is the king; Electricity is the servant. We can say to electricity, 'You shall run our cars, illuminate the cities by night; and carry news from continent to continent with the lightning's flash;' but we cannot say that to magnetism; it will not be ordered; You must draw it and supplicate it. You can draw it by thought and love; you must know the law and use it. Magnetism is produced and increased by silent meditation. Magnetism gives power to infuse new life and builds new purpose. Who has not grasped the hand of a magnetic person and felt the magic influence that the touch inspires, or has not been thrilled by the searching gaze of the magnetic eye, or has not seen it manifested in the power of eloquence over the passion of the multitude, as it now arouses them to fury, now subdues them into calmness; as it animates to war or melts to love?

Personal magnetism is the concretion of the most subtle elements of the body. Magnetism is the key which unlocks the store-house of the infinite and gives free access to ever-present and ceaseless supply of power for all the purposes and demands of life.

The fullest existence and the highest life will be yours when you learn how to absorb, assimilate and put to use the magnetism or vital element which pervades the atmosphere that surrounds the earth. You will be able to recreate the tissues of the body and fortify yourself against disease. You will become impervious to petty annoyances. By living the higher life and in harmony with Nature laws you will come nearer each day to the realization of your ideals, and in your heart will be awakened the desire to draw others within the charmed circle where all is peace and contentment. The love

and gratitude which will fill your life will serve as a magnet to draw others within the bounds of your influence. The honest, earnest desire to rise to the highest goal will diffuse about you a glow of deep and abiding sincerity which others will recognize and emulate.

Terrestrial magnetism is the universal energy of nature; and the following drill, if used daily, will enable you to absorb abundance of this force, giving brilliancy to the eyes, color to the lips and cheeks, and great vitality.

Exercise

Stand with heels touching; take a full breath, lifting the right arm above the head, holding the hand in a cup shape; hold until you feel the astral light tingling through the fingers; then drop arm quickly. Do this three times with the right arm and three times with the left, then three times with both together; each time repeating this prayer with intense aspiration:

Oh breathe in me inspiring spirit breathe! Oh give to me those heart-reviving words. Quicken this fading form that droops and dies, and lift up my soul to its heavenly rest.

Words mean little unless the heart is back of them; therefore the good received depends upon your interest. Another very helpful Logos to hold in thought and repeat at this time is, 'O Thou the Love Supreme, illuminate me with Thy Wisdom, vivify me with Thy Life, purify me with Thy Love, and grant that in all I think and say I may more and more resemble Thee'. This is the Egyptian prayer; one of your own inspired thoughts will do as well. When done with the right thoughts and conditions this exercise is very helpful. Have the air in your room fresh and pure.

CONQUEST OF FEAR

P. S. ACHARYA

I

Remember that the mind manifests in three important ways:

1. The conscious State.
2. The subconscious State.
3. The Superconscious State.

Remember that there is but one mind which acts

1. *Consciously* in union with the 'senses five'—in reasoning etc.
2. *Subconsciously* as in instinct—dreaming, etc.
3. *Superconsciously* as in intuition—in perceiving beyond senses—beyond reason.

Affirm.

I am a Spirit living in *Union* (Yoga) with the Supreme Spirit and with all other spirits—in the *superconscious state*. May this state illumine my mind and manifest externally in body, so that the face shines with the light of the Mind glorified!

Affirm thus in faith and *let go*—yourself in body and mind.

Then affirm—

'The Supreme Spirit enfolds all spirits in His Love
Divine.

There is no fear—no room for fear at all. A U M Santi
(peace)—San ti (peace)—Santi (peace)'

These two affirmations may be repeated at night (before going to sleep), in the morning (on rising) and at the noon hour (when the sun is directly over head). Whenever anything turns up to frighten or disturb or depress you, withdraw yourself—tortoise-like—behind the spirit's buckler—from the fear-thought or worry thought, and repeat the affirmations over and over again.

II

Seat yourself in an erect position—spine straight. Repeat the above affirmations. Then inhale a full breath through the

left nostril closing the other, and immediately exhale through the right. Then inhale through the right and exhale through the left. And so alternately take some full breaths—say seven, if you conveniently can—through each nostril. Now repeat once more the affirmations. This *Sadhana* calms and purifies the nerves and inspires them with absolute fearlessness or spiritual courage.

During this breathing-sadhana, turn your eyes downward, waiting in thought for the mind to become calm. Conclude it with 'AUM Santi (peace), Santi (peace), Santi (peace). If you are in disturbed or depressed mental condition, enter upon this sadhana forthwith and you are sure to come out of it refreshed and with a comforting *santi* (peace) upon you. It cannot but bring repose; it cannot be anything but a pleasure to to you.

III

Pranayama consists of three practices.—

1. Inhaling breath (*purāṇa*),
2. Holding breath (*Kumbhaka*), and
3. Exhaling breath (*Rechaka*).

Sit upright and, as you inhale, join to that act the thought of Santi (peace). While holding breath, turn eyes downward, waiting in thought for the mind to become calm. And, as you exhale, imagine that you throw off the paltry coward-fits of fear, worry, etc. After this breathing-sadhana, repeat.—

'AUM Santi (peace), Santi (Peace), Santi, (peace).'

Then, try to hold the mind void of all thought and activity—say just for a few seconds, if possible.

IV

Learn at will (1) to hold the mind void, (2) to rest the mind upon perfect Divine Love that casteth out fear and (3) to rest on the Supreme Spirit of Peace.

Sit straight in the chair. Breathe deeply and rhythmically. Affirm positively:—

'AUM Santi (peace), Santi (peace), Santi (peace). I Am

Love—resting on the Spirit of Peace. AUM Santi (peace), Santi (peace), Santi (peace).'

And saying 'Santi—Santi—Santi', close your eyes and make your mind void for just a few seconds. Do this at each wandering of the mind. After some practice, you will find your thoughts becoming daily more amenable to control. It may also help you especially at first to repeatedly write upon a sheet of paper the above affirmation. Finally stand erect and affirm.—'I stand up in my own native strength divine—resting on none but God.' Thus the idea of *Santi* should be deeply imprinted upon the subconscious mind.

V

Sit upright in your chair. Keep the eyes open. Imagine the 'mental lake' still—void of all thought-waves—untouched by the storm of desire, but kissed by the Breath of Divine Spirit. Imagine this for about twelve seconds. Then simply cease imagining anything and try to make the mind void of all activity for a few seconds.

As soon as a thought rises, stop the practice and begin again.

Practise this sadhana before or after you undertake some difficult task that frightened you. You will know no fear—no fatigue. If you practise this by itself, follow it up by directing your mind in one wave upon *Divine Peace* (or *Santi*) or upon Divine Love (or *Prema*) or upon Divine Joy (*Ananda*) for a few minutes.

VI

Retire into silence by stretching yourself at ease—in an attitude of repose. Now affirm.—

'I surrender myself in body and mind absolutely to the Spirit in me, to my real Self. I surrender my real Self—the Spirit—absolutely to the Spirit within the Spirit—the Supreme Spirit hidden in me'.

Let there be no effort—no consciousness of concentration. As you say 'surrender' simply *let go* and be at rest on the bosom of peace—in the perfect delight (*Ananda*) of union. Again affirm.—

'Lo, I come unto Thee alone for shelter, All-pervading
Lord of Peace and Power. I surrender myself into Thine
arms in the *Ananda* (joy) of utter union—that I may
be one with Thee, thou Supreme all-pervading Spirit
of power—one with Thee for evermore!

Concluding the sadhana, you sit erect and lift your heart
in silence to the Omnipotent Higher Spirit—repeating, with-
out moving lips, the above two affirmations. Then *let go* simply
—closing the mental door to every thought, for a little while.

Then imagine that you open the door of the Mental
Temple and enshrine *there* only the most beautiful Thought-
picture or image of Love Divine. And affirm —

'I enter the Temple and know that the Supreme Spirit is
there—the spirit into Whom all spirits (in *sookshma* or
sthoola lokas, i. e., in subtle or physical worlds) *flame* and
of whom all spirits are live sparks of Love! Unto Thee I
seek shelter; unto Thee I surrender!'

PERIODICAL LITERATURE

Most of mankind is third dimensional, with the materialist
conception of life, based upon ideas of space and time allied
with conceptions of length, breadth, and thickness. One most
transcend this conception and reach that fuller apprehension
which is without material limitation and partakes of the infinite.
Space—'Veli' or Vetta Veli' as Tamil Mystics call it is not
subject to dimensions. We impose dimensions upon space.
Space is the mirror of consciousness. Nature is a great tapestry
upon which are embroidered all the beauties that we see.
Nature (*Prakriti*) is personified in Hindu Mythology as *Devi* or
the Divine Mother—at once the eternal Virgin and the Queen
Consort of the supreme spirit (*Paramatma*). 'Consciousness is
the only reality. Become what you are'—says Mr. Bragdon in
the *... (Bahai Journal)*. In every stage or plane is a key to
unlock it. In the present stage or plane of human evolution,
reason is a key to unlock the third dimensional world. Intuition
is for the fourth dimension what reason is for the third. 'We
have a solid, a ball, we throw it and follow its line, which is
direct and gives two dimensions. We apply heat, it becomes
vapour, air, four dimensions. We dwell in phases of conscious-
ness. We are like the solid, it will bear a certain amount of
heat without change, but with intense heat the change comes'.
The heat which changes consciousness is the sadhana and this
brings us to the *fourth dimension*.

Some notes by an expert on 'Haunted Royalties' i. e., on
evil spirits seen in European Royal Palaces are published by
the popular journal *Answers*. The most widely known case of
Royal hauntings in the West is perhaps that of the Hohenzol-
lern family, which possesses a ghost commonly called the 'white
Lady of the Hohenzollerns'. This gnost or spirit is said to
appear before some dire catastrophe to the ex-royal House of
Prussia. 'The last time the *White Lady* is said to have been
seen was in July 1914, prior to the declaration of war against
Russia'. The royal family of Italy are reported to possess
several ghosts, two of which manifest themselves in some visible

form prior to a royal death or a grave catastrophe. Denmark has the ghost of a prince who committed patricide; this spirit now haunts the ground where its physical body was buried. Another Danish royal phantom haunts a forest without any particular significance; but it is seen as a portent of ill by any member of the Royal Household. These are the 'ghost stories' which none can afford to dismiss with contempt. Indeed, such stories are less challenged to-day in the western countries than a generation ago. We know that in our country—especially in the Tamil country embracing Malabar and Travancore—there are thousands of ghost-experiences similar to those referred to by the 'expert'. Other 'peculiar experiences connected with noted persons' like the President of Mexico continue to appear in the *Journal of the American Society for Psychical Research*. These include the story of an 'apparition seen and heard and felt'. What do these and other well-attested ghost-stories really mean?

We may reply in the following words of a writer in the *Occult Review* for April 1921. 'Close around this Earth sphere there is a region called the fourth Dimension, which is inhabited by all sorts of unseen creatures who have not reached the spheres of light (swarga, Pitir-Loka, etc.). Many of these are 'earth bound' human spirits of an undeveloped nature or criminal tendencies, still irresistibly drawn to the vices, passions, and crimes of Earth, and are ever seeking an opportunity of gratifying their vicious tastes and passions through human beings. In fact, there are all sorts and conditions of spirits or spiritual beings. The modern spiritualist when seeking intercourse with those who have passed beyond death has to be warned against keeping an open door to evil spirits or ghosts and elementals which are exceedingly subtle, cunning and malignant. Such an 'open door' leads to obsession or demoniacal possession. The remedy lies in your knowing how to open and shut the door at will (psychically speaking)—how to open the door to bright and beneficent spirit-guests as well as how to shut the door against undesirable aliens. There is a bridge that bridges the chasm between life and death so-called—the 'Bridge of Light' that affords a means of transit between the

two Worlds.' There is a 'Draw-Bridge' says Hindu Occultism. You can *let go* the bridge or draw it up thus holding spirit communication at will but never coming under the influence of beings of a low grade in the world of spirits. Black Magicians in India and elsewhere carry on open intercourse with undesirable entities; but true Mantra Yogis and Spiritualists learn to control them and develop spiritual powers of a beneficent and divine nature.

Our Course of private lessons (very carefully prepared and shortly to be published) is intended among other things to give you complete instructions with a view to 'guarding the portals' by (1) special Mantras, (2) Appropriate sadhanas, (3) by the presence of powerful devas and angels of light invoked by what are called Upasana Mantras, (4) by the beautiful and suggestive names of the various 'Upasana Moorthis' like Krishna or Christ, Siva or Subrahmanya chanted so as to invoke their spirit power or sakti and (5) by certain signs and symbols and forms of exorcism used as magic shields or armours of light against dark and evil influences. If you follow our instructions in Hindu Spiritualism, no evil spirit could stand in your presence nor dare to come near you to do mischief or work harm. Cases of haunting by undesirable entities are by no means rare and can be investigated by our students who can easily learn to invoke the protecting influence of the Divine (as an Upasana Murthi) and of advanced spirits and thus to reform or expel low and mischievous spirit enemies and intruders and overcome malignant and malicious influences from the Unseen. In all spiritualistic experiments one must be quite satisfied as to the identity of those spirits who give you messages whether they really are your relations and friends who communicate. Lying Spirits masquerading as deceased relatives can always be challenged in a proper manner and seen in their true colours and deservedly dismissed or exhorted to behave better. Seek then for the Truth without fear, prejudice or bias.

REVIEWS

Purpose and Transcendentalism. AN EXPOSITION OF SWEDENBORG'S PHILOSOPHICAL DOCTRINES IN RELATION TO MODERN THOUGHT. BY H. STANLEY REDGROVE, B. Sc. (LOND), F. C. S. LONDON: KEGAN PAUL, TRENCH, TRUBNER & Co., LIMITED, BROADWAY HOUSE, 68—74, CARTER LANE, E. C.

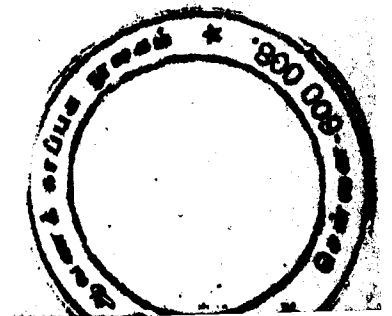
Mr. Stanley Redgrove is a well-known writer and author, on philosophical, psychological and occult subjects, who needs no introduction to our readers. In this new work of his, he presents a luminous systematised exposition of Swedenborg's main philosophical doctrines in relation to modern thought, with a view to encourage a wider study of his inspired writings. As the author points out in the preface, many of the greatest minds of the West of the late eighteenth and nineteenth centuries like Balzac and Brownings, Emerson and Blake and Carlyle were not a little indebted to Swedenborg, and eminent savants and scientific thinkers like Sir W. Barrett in recent years have called attention to this far-sighted philosopher's anticipations of certain modern theories.

Swedenborg's doctrine of inspiration, however, robs the claim to it of its unique character. For he clearly taught that is good and pure and true comes to man by divine inspiration. This means, as Mr. Redgrove happily puts it, that Truth is the test of inspiration, not an inspiration of Truth. It should never be forgotten that inspiration, brilliant as it is, may be nevertheless defective and discrepant and that even inspirational utterance and writings have to be studied in the calm, cool and critical spirit that is brought to bear upon the study of the works of ordinary rationalistic scholars or writers. It is then as a sympathetic and rational critic—and not as a disciple or Chela devoted to Guru Worship—that our author comes to us in the present volume, expounding the outstanding doctrines of the philosopher-mystic and certain of their applications in various departments of modern thought. There is no attempt here to put new wine into old bottles—not even an attempt to substantiate the reality of Swedenborg's psychical experiences which do not support in any sense the doctrines.

To Mr. Redgrove, the Swedish seer is not an infallible master. Like everyone else however great, 'that giant of the north' made statements open to criticism and even to contradiction. But he is rightly considered 'one of the world's master-minds'—indeed, we may say, one of the most illumined super-men of the West, whose writings contain much priceless gold of divine philosophy, as much needed by the poor in spirit to-day as in his own times.

As a review of the philosophical doctrines of one of the greatest of European mystics by one who has made a critical and sympathetic study of them, the work before us is in every way remarkable—indeed a very welcome book for the busy man who lacks the leisure to directly come under the fascination of Swedenborg's philosophy as developed in his great works.

After giving in brief in the opening chapter an exposition of Swedenborg's Doctrine of Degrees, Mr. Redgrove endeavours to show some of its applications in various departments of thought in the chapters that follow. In Ch. VI (Ethics), the author explains the purpose of creation as Happiness (Ananda), in view of the fact that Love is the Reality at the basis of the Universe which the Swedish seer 'saw' as the 'Grand Man'. God is Infinite Love. Love loves others—not itself. Love loves others to unite with them in love—its very nature being also to be loved. Man is free to co-operate or non-co-operate and even try to hinder the divine Purpose of Creation. Mr. Redgrove believes that Swedenborg's philosophy contains a more complete solution of the *problem of evil* than any other system. Swedenborg thought that his Doctrine of Degrees applies not only to natural things, but also to every detail of civil, moral and spiritual things. Accordingly the author shows some of its applications in metaphysics, ethics, physical and biological sciences and even in politics, treating the latter as a branch of communal ethics. We commend this book to all true lovers of deep philosophical studies.



NOTES OF THE MONTH

The writings of all the great mystics of the world are filled with the revelations of 'Union with the Divine' or of 'At-one-ment, with the Deity—the Deity Who involves Himself in His Himself in His Universe, wraps himself up in the *peetambar* (silken garments) of Nature, so that it may be said that *He* is the Supreme Spirit and *Nature* the Body. It is by sublime enlightened Faith and love-inspired spiritual surrender that we are blessed with the Eye of His Grace whereby we may see Him, hear Him and feel Him everywhere *in and out* of Nature's realm and Nature's laws. Such an experience belongs purely to the advanced spiritual men and women like Rishis, Bhaktas, Siddhas and Yogis. But psychic and spiritualistic phenomena are not supernatural, like the mysteries of an immanent and transcendental Supreme Spirit. For these phenomena are perceptible to our senses, ordinary or extraordinary,—our extraordinary or higher senses being the higher powers of perception latent in all human beings. The psycho-spiritual manifestations are supernormal (i. e., above the usual type), but certainly not supernatural (i. e., outside of Nature's realm and laws) nor abnormal (i. e., below the standard). In his work on 'Genuine Mediumship' Swami Bhakta Vishita emphasises (in the opening paragraphs) the *naturalness* of occult and psychic higher powers and the manifestation thereof and tries to show how modern science furnishes abundant testimony to support the teachings of the ancient Hindu sages.

The whole Universe is in constant motion. This motion is manifested by varying rate, degrees and modes of vibration. 'The differences between the things of the Universe arise mainly from the different rates, degrees and modes of Vibrations and the vibrations manifested in the things themselves'. Change the vibration of a thing and *Interpenetrating Worlds* you practically change the manifested nature of

NOTES OF THE MONTH

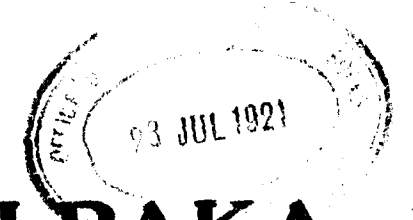
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that thing. The difference between solid, liquid and gas — between different colours — between light, heat and sound — is simply the difference of varying rates of vibration. Science tells us there are super-sensible vibrations—the higher vibrations imperceptible to us save through delicate apparatus. If we had the proper sense of apparatus to perceive them, they would open up a new world to us. There being sounds too low as well as those too high for the unaided human ear to register, if you could increase your power (*sakti*) of hearing perception, you would seem to be living in a new world of sounds or *sabdah* now closed to you. Similarly if you could increase your seeing-perception by any *Sadhana* or *Sadhana*, a strange new world of sights now closed would open to your astonished gaze. Reasoning along such lines of thought, many advanced western thinkers hold today that there is no reason at all (scientifically speaking) for doubting the possible existence of *Sookshma-lokas* or subtler 'world-planes of being, just as real and as actual as the one upon which we live'—the invisibility to our normal or ordinary sight and senses of such *Lokas* arising from the great difference in the rates of vibrations between the various world-planes which may even be 'existing in the same space occupied by us, but of which we are unconscious by reason of our failure to sense their vibrations.' This means that (on one plane there is a certain vibratory value or speed; on another plane, a different one) and that 'two utterly different planes of being might co-exist in the same place and be entirely unknown to one another.' Again it means, that 'there may be, right here and now, passing through us and this world, some planet invisible to us (i. e., some *sookshma-loka*), with mountains, oceans, lakes, rivers, cities and inhabitants without your knowing anything of their existence. Does not Physics tell us that 'a single point of space may contain at the same time vibrations of heat, light of many shades, magnetism, electricity, X-Rays, etc., each manifesting its own rate of vibration, and yet none interfering with the others?'

Hindu Occultism has always insisted upon the presence of numerous planes of existence including our own, i. e., the physical plane—all of these being equally within the

Sapta Lokas realms of Nature and none of them (except and the Kule *Paramapada* are the Heart-Centre of all planes of 'evens' which is the Highest in the highest) being supernatural. And there is a correspondence between these several Lokas besides always the possibility for communication between them. Each of the planes has subplanes or subdivisions, the Hindu Occultist dividing them all according to the rule of 'sevens'—seven grand planes; each subdivided into seven secondary planes; each of these into seven tertiary planes and so on until the division has been made seven times. In short it should be remembered that all the *Sapta lokas* or the 'world-planes of sevens' of ancient Occultism are but different states of vibratory sakti (Energy) interpenetrating one another—*matter* being simply a very low manifestation of the many-headed, myriad-voiced sakti. 'A single point of space may accommodate the manifestations of each and all of the seven great planes of being, and all the subdivisions, and sub-divisions (sevenfold in division) at the same time'. Finer planes surround us on all sides (occupying the same space as do we), yet unseen by us. But things on the finer planes (*Sookshma Lokas*) may become perceptible to human beings in several ways. (1) By means of the lowering of the vibrations of these finer vibratory objects in certain ways; or (2) by means of an increased power developed by man in his senses of sight and hearing thus raising their vibrations so as to 'sense' the things of the higher vibrations; still more (3) by means of certain latent powers of 'sensing' (latent or inherent in every one of us) developed so as to sense the sights and sounds of higher planes more or less clearly: so on and so forth. Remember briefly the Two Keys—Transformation and *Attunement*—which unlock the doors of the 'sevenfold Loka'.

The most elementary form of the transmission of thoughts and messages between two minds (be they both on earth plane, or one of the two on the higher planes) is Thought Transference including Telepathy—which may lead to *Automatic Writing*. A large class of occult or psychic phenomena comes under the general classification of 'Clairvoyance' including Psychometry. Mediumship is included among the higher categories of Nature's Finer Forces—Mediumship with its various phases which can be rationally and systematically developed. So, after all, in the words of the author of 'Genuine Mediumship', it comes again to the matter of *Practice, Experiment, and Learning by Trying*.



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THE UNITY OF LIFE

URIEL BUCHANAN

With a divine discontent with the old ideas of the dead past, when signs, tokens and symbols took the place of the living spirit, which slumbered, unrecognized, within the soul; with the desire to draw nearer to the source of life and hear for ourselves the voice of the silence; with a faith in the divineness of the world and of man, with the profound belief that man never will be left guideless in the dark or unled by the eternal light, with these beliefs we have a duty to perform, and that duty is to cultivate the human soul, to reject the absurd, to accept nothing that is incomprehensible—for no truth is too sacred to be understood—to strengthen faith, gain useful knowledge and cultivate divine love.

Much truth has long been hidden from the world at large, and is being revealed now because of the demand for more light so universal in this age of the world. Man is learning the

limitless nature of mind which cannot be held longer in bondage to the thoughts of past generations. As the life in the growing tree rends asunder the rock which impedes its progress, so mind in its growth casts off its grave clothes of letter and form and emerges into light and freedom. The time has arrived in the process of evolution for the subjective mind to receive great truths from the realm of cause. Ages ago the human race began to ascend the path of evolution, from stage to stage of human life, back toward its oneness with its divine source, gaining through painful as well as joyous experiences, consciousness of its superiority and rulership over all conditions. Reaching the plane of unconditional existence, it begins to come into a consciousness of its nearness to God. Man begins to open himself, purified, to the reception of the divine elemental fire, thus becoming a medium for the moving force of Divinity. A great cycle of preparation has rounded itself away, and a breach in the wall by which mankind was hedged has now been pierced, through which in time each member of the fraternity will come forth into the manifestation of freedom power, wisdom and truth.

All are in reality undergoing the same process of change into a higher organization of spirit and of mind, though comparatively few have yet begun to understand it. The man of today has only to feel as a pure moral freedom will let him feel, to know as it will make him know, and to do as it will compel him to do, in order to be certain that the force for which he has become the machinery is a force which has heretofore played partially and fitfully among the weaker organisms of the undeveloped race. In the heat and light with which this great power of morality and love takes possession of man, he cannot fail to recognize the fulness of all that which of old darted forth, through teachers and reformers, the poets and the seers, the leaders and the martyrs of previous ages, and in later generations has raised, with the uneasy pressure of a hidden heaven, the mass of human society into an ever keener consciousness of the imperfections of the present life, and awakened a longing for a more perfect state of human existence. These great powers of nature which advance now upon the stage of human life, advance with so much mildness in their force that

it gives man time to apprehend gradually that they have taken possession of him, and he discovers, as time goes on, that they have flowed into his bosom with hope where there was despair, delight where there was grief, fulness where there was loss.

The world about us has subtle and mysterious appeals to the thoughtful. But when we have followed the material path as far as we can; when the light is failing in the shadows, we know that each visible thing is the mask of the invisible. This longing of the mind for something better, the never satisfied ideal, the ever changing of the moral standard and the code that directs conduct, all have within them the hint and foreboding of something not of man, something higher than he.

There is an eternal Identity which pervades the shoreless and fathomless sea of Infinity. This Identity is the omnipotent, omnipresent and omniscient one whom we call God. In His being is embraced all the potentialities of the boundless universe. Without this subsistence there could be no forms and attributes, expressible or inexpressible—no creature to feel, no being to think, no God to know. Absolute oblivion would repose in the silent void, unknown to itself, and unknowable. But as existence could not have come from nothingness, there is of necessity a spiritual subsistence which is the absolute cause and source of all. Out from the Great Central One, into the restless external, came forth the galaxy of worlds, the blazing suns and all the constellations of heaven, sweeping through the vast ocean of expanse, bound harmoniously together by being's law.

From the restless molecule to the glowing sun there is constant motion, unceasing, untiring, knowing no law but that of incessant change. Life, which is born of the forces centrifugal and centripetal, has given existence to the innumerable forms of the material universe; and from the elements of water and earth, of air and fire, it weaves the beautiful and myriad scenes that give to nature its diversity and grandeur. Life's restless wave is in the whirlwind and surging sea, in the earthquake and the lightning's flash, in cloud and storm, in the growing plant and bursting bud. Evolving to the plane of consciousness, its presence is voiced in the shrill note of the insect's cry, the song of the nightingale and the cooing dove.

Reaching the realm of self-consciousness, within the soul of man, there is awakened the infinite longings to reach the tranquil sea of the life divine. Each evolutionary heave of the human chest for breath is an aspiration of the soul, gasping for the inspiration of a superior life; and by this method the elements of the material form are being continuously energized, and raised nearer to the primal source of being.

Go back to the first manifestation of life—back to the time when darkness filled the trackless deep and all the substance of the countless stars was but infinitesimal atoms of impalpable dust, floating in the silent sea of space—and behold the moving of the spirit, the appearance of light, the condensation of fire and flame to the flashing meteor and the glowing sun; pass through the unnumbered ages to the incrustation of molten worlds; the division of sea and land, the multiplicity of animate things; follow the spiral of progression through countless generations and think of the marvelous power and wisdom, love and goodness of that One who has evolved from the scattered elements a perfect human life and form, made in the image of its God. Think of the wonders of Chemistry, and the magic of alchemy, to have shaped from the one primordial essence the infinite variety of forms which inhabit the broad expanse of the universe. The atoms which now pulsate to every throb of the human heart have responded to life in other forms—in beast and bird; in plant and stone; in sea, and air, and fire—through aeons of time. And these forces bounding through our veins possess the attributes of infinity; being indestructible, immortal, undying; myriad streams of energy flowing from the fount of Universal Life.

This primeval force of the universe, issuing in living streams of light, pervades the silent soul of every living thing in this and all the other worlds. It breaks upon the shores of time in the melody of sound, and unites humanity in a living song of life. It penetrates from the inmost center of spirit to the external consciousness of man's being; and the currents thus established through him charge every cell with an electromagnetic energy of harmonic motion which proclaims the life presence of the Deity, and proves the at-one-ment of the

created with the Creator. There is an eternal inner union between God, Man and Nature—the inseparable trinity of being. There resides in man's will a potential power of affinity and sympathy which unites him to humanity and nature, to the universe and God. When advanced to the consciousness of spiritual reality, man awakens to the knowledge of his rightful inheritance, his eternal day, and the measure of his power and inspiration is increased in proportion to the degree that his will acts in accordance with the divine will. Man's limitation is due to his divergence from the divine law of being; and when the finite will departs one iota from any one of the laws of the Infinite Will, there must be suffering and confusion. There can be no rest or peace of soul until the erring one returns to the perfect way.

When the power of spirit has quickened the vision of the soul, the objective forms of the universe, so tangible to the eyes of sense, are discovered to be but the shadows of the eternal substance which pervades the inner spaces of being. The visible world is as nothing compared to the immutable and unchangeable world of spirit. Outside of that eternal substance which underlies all phenomena, nothing can exist; and when the soul of man is untolded to realize in the blade of grass, in the flower and in the beauty of all nature, that all is but the manifestation of an indwelling power—a thought of the Creative Mind, pictured on the canvas of substance, then he comes to the grandest part of life in the realisation and unity, or at-one-ment of thought with the Creator. The ever living spirit within is constantly pointing us to a deeper realization of the perfect principle of being and leading us into closer and more vital relation with the Infinite Life.

The voice within is the conscious ever living thought telling us that there is only One Life of the Universe, and in this pure and all-pervading presence we live and move and have our being. This tabernacle of our dwelling is vivified by spirit, and as we enter more and more deeply upon this thought we shall realize ourselves to belong to that one grand whole body of humanity created in the image and after the likeness of this immortal, eternal, infinite principle we call God.

Before we can come into an understanding of this truth, which is the highest of all truths, we must enter into the room of silence and shut the door of all wordly thoughts and ambitions and there in our converse with the divine find the key of how this permeating power inspheres and imbues all, and after we have the key we must seek to unlock these truths from our inner consciousness, as they are all there, waiting to be freed from bondage and limitations of body to the demonstrations of spirit here in this phase of life. Can you dwell upon this theme of Infinity of power and love? Can you analyze it? Can you seek to understand it? Can you watch the lilies as they grow or the sparrows as they fly and then contemplate this wondrous life-giving essence, pervading all and bestowing upon all the power to act its nature, without realizing that this power is your life, and my life, that it permeates each vital function of our being; that it bestows upon each the power inherent in itself to perform its function after its kind, and not realize your entire dependence upon this power for every breath you draw, for every act you perform, and ought not that breath to be in harmony with the Divine breath, and that act in perfect love?

As the poet says:

'God lives within the soul as light within
The dew, as essence in the rose; before
Thought spreads her infant wings, or would begin
Her flight, God waits to open the morning door.
He is the primal sense, before all thought,
Essential essence in the first pure ray
That dawns upon our eyes, the first form wrought,
The last to be the soul's eternal day.'

Those who seek will find. If we seek right we shall have the answer, not in voice or sound, not in a visible light or guide, but in a calm revealing to the silent soul, when in a peaceful vacancy of self, where the soul only acts and is acted upon by spirit, and will say to each in spirit, 'This is the way, walk ye in it.' This guidance is through intuition, which is the pillar of cloud by day and a pillar of fire by night, going before us to conduct our march to the realization of our

supreme good. Then let us do right so far as we understand the right and walk in the light as far as we receive it, that the rays of spiritual light may burst upon us from the crystal dome of heaven and bring peace and rest to the weary, thirsty soul.

In the heat and inspiration with which this moral and spiritual power takes possession of the man who decides to invoke its energies, he cannot fail to recognize the great responsibility of the position he assumes. Awakening to an ever keener consciousness of the imperfections of earthly existence, and recognizing the fulness of that current which now flows into his bosom with a renewing force, charging every sense of soul and body with palpitating life, man comes to that juncture in his growth where the human nature struggles with the divine. In the realm of soul there are emotions and loves, personal aims and desires, which conflict with the divine will of the spirit.

The lower existences follow implicitly the guidance of instinct, which leads them to live in harmony with the laws of nature. The highest spiritual beings are guided by the voice of intuition, which is the true interpreter of the universal law. But during the transition stage from an animal to a God, man is the arbiter of his own destiny; and there are many pitfalls along the ascending path of his onward march. On the first stage man is but little above the animal, swayed by his appetites and passions. At times he catches brief views of something higher than he, without the soul unfoldment to comprehend it, and straightway places the vague, invisible ideal on superstition's throne and worships as God. As he advances in intelligence he begins to study nature and nature's ways; and he learns that all things are governed by inexorable law. But the race beliefs and superstitions cannot be annihilated in a day. At times he is guided by intelligence, at other times he is influenced by ignorance and fear. He seeks for a more perfect knowledge of the divine; but seeking it in nature, there is much that is veiled from sight. Then slowly the old ideals pass away, and the light of divinity within his own soul begins to illumine his mind with its glorious truths. The spiritual self-consciousness dawns; and introverting his gaze he sees reflected upon the mirror of his inmost consciousness the one supreme ideal whose recognition gives perfect wisdom, truth and life.

APHORISMS ON LIFE

H. STANLEY REDGROVE, B. SC., F. C. S. (LONDON)

Give me to drink of the wine of life, and, drunk therewith,
let me exult and praise the giver-God for ever.

The aim of the Universe is the creation of value. But what is value? Pleasure, joy, happiness—it matters not by what name thou call'st that primary and indefinable state of the soul—that alone is value. It is the ethical absolute. The good is that which results in it, the evil that which inhibits it. Virtue is servant. This is the sum of true morality.

According to Schopenhauer, of pleasure and pain, pain is positive, pleasure negative. Happiness, he teaches, consists in the mere absence of pain. I think he has in mind the fact that every joy is the satisfaction of a desire, which, prior to this satisfaction, was an unsatisfied desire, and, hence, in his eyes, a pain. Unexpected pleasures seem to contradict this fact; but, inasmuch as they are pleasures, they may be said to be the satisfaction of hitherto unsatisfied and perhaps unconscious desires. The real fallacy lies in assuming that desire is, in itself, painful. How often do we linger at the threshold of the consummation of a desire—inhaling the fragrance of the wine before we quaff it revelling in the desire itself before we quench it in satisfaction? Thereby is our joy increased, and thereby is Schopenhauer refuted.

There is only one valid principle of conduct: Act always so that the value of the Universe may be increased. The greatest happiness of the greatest number is a true formula, however hard it be to apply. Think not of thyself alone, for thou art but one amongst many. Think not of others only, for thou art indeed one. Think rather, in due proportion, of all whom thy action may affect.

APHORISMS ON LIFE

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The true lover of pleasure must love it in another as much as in himself—thus, he must be an altruist.

Be not anxious to force thine own ideas of good upon another. Remember: the wine that makes thee drunk with delight merely gives me a bad headache.

Do not prefer a present and transitory joy to a future and permanent one. Remember, however, that no joy is altogether transitory—even the most fleeting has a permanent abode in memory.

There are few facts as significant and as cheering as this: pleasures are remembered subjectively, pains objectively. Pain fades from the memory and we remember painful experiences as facts merely—as though they were not our experiences. But pleasures remain, and we remember past joys as pleasures which thrill us again. Wine once tasted in fact may be tasted a thousand times in memory; aloes but once—its bitterness has gone. Thus may we see the Purpose of the Cosmos; and thou may we be convinced of the goodness of God.

Reason is given to man that his happiness may be intensified and new pleasures discovered for him. The mindless beast eats the grape—man's reason foment it and makes it wine. As reason expands, man's nerves and senses become finer and more acute aesthetically. A mere touch thrills him, and a landscape fills his mind with delight, which to the eye is a mere collocation of coloured masses. As reason increases, significance increases, and as significance increases a whole world of new joys becomes possible. Indeed, the mere exercise of reason, its conquest over nature, is itself a joy. Yet how often is reason—whose true work is the production and intensification of pleasure—prostituted to base and cruel ends, and that alas! too frequently in the name of duty.

Reason is so slow to learn that it is oft-times shamed by impulse. Asks't thou, were man guided by impulse alone, how

many evil deeds would be committed? Would they be as many and as foul as those which result—when men do not act from impulse— from cunning *i. e.*, reason debased to vile ends. Consider: How often for every base impulse that thy reason suppresses, does it suppress a good one? Impulse is still more altruistic, more pleasure-loving than reason.

* * * *

Not seldom do the senses guide better than reason. Reason says, this stimulus gave me a pleasure, I will repeat it. Sense says, Nay! I am satisfied. Repeat the stimulus and the product will be disgust, not joy. Yet we are accustomed to vituperate the senses. Nevertheless, it is not true reason that is at fault, but our poor use of it. The wise man vituperates neither sense nor reason, but endeavours well to learn the lessons that experience has to teach.

* * * *

There are no purely physical pleasures: even the most sensuous pleasure involves a psychic element and is a pleasure because of this element. But there is a joy of experience and a joy of significance. Let reason be thanked for the latter. Happy the man who can appreciate both—who can taste the wine of the grape and the wine of love in one and the same cup. He is the true mystic.

THE NEW RENAISSANCE

VICTOR E. CROMER

Plato and the Moral Law

If we seek for a definition of morals, we will find that all such terms as morality, casuistry, ethics, religion, and also manners and good conduct are more or less under the denomination of the moral law. The moral law is in itself a science that needs to be expounded on scientific lines. Plato, in his philosophical system, gave no place to morals; he omitted it from his system. Plato, however, was greatly indebted to the masters prior to his time, notably Pythagoras. Plato himself was not a poet, and had so much other work and strenuous activities on hand that he had not a great deal of opportunity for treating of either poetry or morals. Morals as such appealed to Plato but little. Though influenced by Pythagoras to a large extent in his scientific teachings, he appeared to regard the moral aspect of Pythagoras' teaching as of little value in practical affairs. Pythagoras to him apparently appeared to teach that the proper attitude of man was to cultivate the spiritual and neglect most other things for that. Plato thus overlooked morals in his system. He himself had a mistress. Morality, the moral law, was in general not regarded as of consequence to the early or even the later Greeks before Christ. They devoted their attention to the development of the intellect; they were superfine students of all things pertaining to the intellectual or the aesthetical, but in the domain of morals they were lacking. Pythagoras, Demosthenes, Socrates, Plato, and many of the foremost thinkers of ancient Greece, all the great mental intellects of the period, pushed the evolution of the intellect to the limit of its powers, and in that direction they had great and marvellous results, the reverberations of which are still echoing down the corridors of time, diffusing intellectual light throughout all branches of education, philosophy, science, and art in all its forms. In 500 B. C. Pythagoras delineated the Solar system as we understand it, and little later Plato indicated it also.

Academic Morality

However, in the domain of morals the Greek thinkers, even when they touched upon the subject, treated it more in the manner that is best indicated by the term 'academic' in the modern sense of that term, as used to indicate a purely academic discussion, divorced from any real feeling or power of life in it. When the moral law is dealt with in this peculiarly academical manner it becomes merely an educational factor, and does not touch the real soul of man. Though Greece, with all her desire and search after wisdom, and her love and adoration for the beautiful, expressed in form and in physical perfection, rose to great heights: yet it remained for the advent of Christianity, with its whole attention concentrated on the moral side of life, at times almost to the exclusion of the intellectual and the philosophical, to bring man back to moral equilibrium and to restore the moral law to its proper place in the evolution of humanity. The hard lines developed by the thinkers of Greece and Rome were softened by the gentle moral teachings of Jesus.

Development of the Moral Law

The development of the moral force throughout the history of human evolution on this planet right from its earliest beginnings down to the present time is of great interest to us, and fraught with many wonderful lessons. When the moral force began to play on the minds of men in the early stages of his life on this planet men were little more than animals. His version of what the moral law might be was a very primitive thing indeed, and so he was led into many diverse modes of expressing his reverence for the force that was playing upon him. Thus many early forms of worship are the outcome of endeavours to get at the source from whence this moral force or pressure was exerting itself. Gradually, however, the knowledge and understanding of this moral force developed through the intervening ages, until in the teachings of Jesus we have reached to the highest expressions of this moral law. With the growth of a moral concept, however, prior to the Christian era, the moral law, as expression in both religion and in civil law, may be regarded as the expression of the

highest conception of any race at a given period. Each social system imposed a morality on its people consonant with their own highest ideas of morality, and the man was punished by society for falling below its own standard—when found out. However, on the whole it may be said that humanity in its great journey through the ages has done well in its progress through its many strenuous trials and difficulties, when one considers the frightful pressure to which it has been exposed along its wreckstrewn pathway.

The evolution of Morality

Morality, or the understanding of the moral law, has differed so vastly as age has succeeded age, and race succeeded race, in the evolution of humanity. The highest expression of morality in one past age may be indicated from a motto on their temple, which rendered into English reads, 'Thou shalt take unto thyself that which is theirs'. This is another aspect of the dictum that 'might is right'. There is no moral basis in such an attitude. Morality, however, had reached a very high state of development in the white races of Europe before the advent of what we now call civilization; they had a very high form of moral law; it was not a written, but an oral moral law.

Changed conditions of moral life

To-day, however, we have elaborate moral codes, in vast volumes, and yet in many ways morality is not so high as in some of the ancient periods. The moral law among these ancient peoples was more strictly adhered to. The difference, however, is to be accounted for in this way. What was at one time a simple life, with few wants and little interchange has given way to a life lived at a high rate and a very rapid interchange of all things and ideas, in connection with which there has arisen a need for all things to be placed on a more scientific basis, even the moral law. Life has developed from the simple to the complex, and the rush and hurry of life to-day leaves the individual little time for reflection and for meditation, consequently the change of life from the old order of quiet in the past to the rapid hustle of the present has developed a mighty impetus lifting both ways, either reaching out to great heights of morality or retrograding to depths of immorality.

Slavery once in the Moral Code

In the past, we can see systems of slavery existing, in which the lower types of one race were enslaved to the higher types of the same race. There were laws of different degrees; there was an interpretation of moral law that meant a total subjection of the life of the masses to the law of their civilizations; thus they can at that time or at those periods have lived a life of mutual hatred that was something too horrible for words.

Sexual Morality

Another aspect of the moral law is the different viewpoint concerning marriage between the East and the West. In the East it is common for a man who has sufficient means to have more than one wife. But the Eastern father treats all his wives' relations with respect, even to their grandfathers, and takes a personal interest in all their relations, and never deserts any of their offspring. He never throws his wives or their relations into the street, and he denies them nothing that he can afford. That attitude belongs characteristically to all oriental peoples, right up to the present time. But the white races, in the contrary, condemn a great deal along the line in which they themselves indulge. They condemn any form of polygamy, and yet practise it themselves, in the following manner. It is common for a man to say 'I have but one wife', but he does not say how many secret wives he has who have been wife to him in everything but name. And the offspring of these unions are deserted and the wives despised. Thus the white races in the main have not yet got beyond a moral condition that in reality should have been left far behind ages ago. The fear of the moral side of the dark-skinned peoples on the part of the white man is in reality a fear not of the dark man, but the fear of himself. It can be seen in the half-caste population of the world—it is always the white father.

God the Author of the Moral Law

Now the moral law is imposed on humanity from the great Master of the Universe, God Himself. Throughout the ages He has been expressing Himself to mankind in terms of the moral law. If, however, man was saved from the consequences of

his own actions, he would never learn the lesson that he is intended to learn, that true growth and development cannot take place except by adherence to the principles of the moral law. No heights of intellectual achievement or philosophical development can take the place of the moral law. The moral is the highest aspect of man, his finest attribute, and when the moral qualities are awakened all other aspects of the man reach out to a more glorious fruition.

Moral Law Expressed Through Masters

The ancient religions each had their own particular ideas to convey to their peoples. In many the moral was almost entirely overlooked. The moral law was there, but it was as a diamond in the rough encased in the pebble from which it sprung, and it has been only in the course of ages that the moral law has been cut and polished until we have it developed up to the height exhibited in the teachings of Jesus, when the many faces of the diamond glow with radiant light. The manifestation of the Christ Spirit through the various teachers in the past is in reality the same spirit, but differentiated through the various teachers according to temperament, geographical situation, astrological influences, national characteristics, human evolution, and the spirit of the age. The moral law as expressed in the ancient dictum, 'Am I my brother's keeper' was to a certain extent present in the teachings of all the Masters whose writings have come down to us but in some the diamond was rough and uncut, while in others it was polished on one or two sides only, until in the teachings of Jesus it was polished on many sides.

Morality Develops Slowly

Mankind at any particular age cannot assimilate too many aspects of the eternal verities at once. Humanity learns stage after stage and by slow degrees one thing at a time, and each nation expresses as it were aspect after aspect of the moral law. We have not reached perfection of the moral law yet by any means, and are not likely to reach that perfection up the frightful sloping cliffs that reach out to the sun-kissed heights of human attainment and perfection, cliffs which are strewn at their bases with the innumerable failures who have fallen in their attempts to gain the summits. This world, moreover, can only teach lessons to the beings evolving on it at a given rate of progress, so that those who by heroic efforts evolve rapidly beyond their fellows can no more find congenial schools to continue their tasks upon this planet, and they wing their way to other worlds where higher lessons are prepared for them, and where they are more in affinity with the conditions prevailing.

LESSONS IN MASTER = . CONSCIOUSNESS

PAUL ELLSWORTH.

Unification, and Spirals of Consciousness

Most of those students who turn to New Thought or to any of its allied philosophies or systems of living, do so with one or more of three basic motives urging them forward.

First in numbers comes those who desire physical healing.

Second are those who desire financial betterment

The third class is composed of those who are being forced out of the old routine by a vague but very real and insistent unrest—a desire for a new vision of life, of its meaning and its possibilities.

This primal motive is apt to be lost from view early in the student's progress; but it is important to note, at this time, that it is always one of unrest, of dissatisfaction with present conditions of living. Something more, something *different* is desired.

What is really needed, first of all, whether or not the need is recognized, is a broad outlook upon the whole problem of personal unfoldment or personal evolution. In the successful execution of every worth-while purpose, there exist certain divisions which may be called 'dynamic elements,' or fundamentals. The supreme importance of this law of fundamentals is that unless each of these dynamic elements is understood and is properly co-ordinated with all the others, distortion of effort and meagerness of results must follow.

It is the purpose of the present course of lessons to bring into the focus of the student's attention those dynamic elements or fundamentals which must be understood and properly utilized to achieve harmonious living. Some of these fundamentals are generally agreed upon, and the methods of applying them to every-day living are at least partially understood. Others of them are practically unknown by most men and

women. The unrecognized effort to make part of the functions of complete living perform the work not only of themselves but of other faculties which are allowed to remain latent causes much of the misery which we see about us and sometimes within us.

With this principle in mind, let us consider the various factors which must be co-ordinated in organizing a life program fitted to bring real success and happiness. The primary factor to be considered is that mainspring of all actions and all desire, Consciousness. Consciousness is an evolutionary product. After having reached the human level, it may manifest itself in one of three forms.

First, personal consciousness, which is that of the average human being of today. Personal consciousness is limited to the range of thoughts and sensations of the individual himself.

Second, Cosmic Consciousness. This is an extension of personal consciousness, which at times or perhaps almost continuously becomes fused with the mind of nature, or the big creative consciousness directing the universe. Many great and successful men have attained a measure of this Cosmic Consciousness without being aware of the nature of the gift which lifted them above the heads of their fellows.

Third, Absolute Consciousness, or Spiritual Consciousness. This is intention of consciousness, rather than extension; it is a fusion of the life of the individual with Spirit, eternal and primal being.

The evolutionary spirit here indicated is that which all life at the human level is following, blindly or consciously, swiftly or falteringly. Happiness results from going forward with mastery along the path. Unhappiness results from progress arrested while the ego strives to burrow under or tunnel through obstructions.

Progress evidently results from understanding the nature of the work to be done and of the tools, equipment, and methods to be used in doing it. The nature of the work set before each individual has been indicated in these three steps through which consciousness must pass. Here are the means

of attainment, or the dynamic elements or fundamentals which must be utilized.

Development or *intensification* of the personal powers of mind and body comes first. This intensification falls under the heads of physical and intellectual education.

Unification is the next step. The isolated faculties of mind and body must be grouped around a master-center, or dominant faculty. Organization of this kind takes place in the world of business in a partial degree when the successful business man succeeds in bringing all his thoughts and feelings under the domination of his 'business sense'. He will not play golf or go to the opera or make an investment unless this action has been censored by the dominant center, and passed upon as either favourable to the master motive or at any rate as not unfavourable to it. Complete unification is like that magnetizing of the iron bar which sets the attractive power of each molecule within the bar to working with all the rest, instead of in an opposite direction or at right angles. The effectiveness of the individual is increased a thousand-fold when this unifying process is even partially accomplished—but in the world of common affairs there is no master motive sufficiently powerful to dominate and co-ordinate all the others. We will return to this subject in a subsequent lesson.

Intensification of the individual faculties *unification*—and then comes *extension*, which enables the individual to work with the Soul of Things—to become consciously one with the universe. This third step is often referred to as the attainment of Cosmic Consciousness. Spiritual Consciousness lies beyond, and is reached by making the fourth turn of the spiral journey.

The use of unfamiliar terms, or of terms which through past association have come to conote nebulous and impractical concepts, is apt to awaken distrust within the minds of practical men and women. For this reason let us pause to consider just how far we are willing to go, in this journey we are planning to take together, in formulating philosophies and in putting them to the test of experience. The only satisfactory criterion is an absolute and undeviating determination to test

anything which can be put to the test of experience and which offers a probability of 'working', but to carry forward on the journey of life no useless baggage.

A theory has got to WORK or it should be discarded, no matter how 'beautiful' or attractive it may be. I shall ask my readers to make this test their own in the journey that lies before us.

It may be well at this time also to consider briefly the order in which the various divisions of our subject shall be taken up. Two options exist—we may choose the logical order, which considers each division and subdivision with reference to its relations with other divisions; or we may follow the psychological order, which takes up each topic solely with reference to the student's needs. Successful teaching and learning is based on following this psychological order; and as we have made *results* rather than *form* our standard of measurement, we will take up each branch of our studies into human unfoldment and its methods in the order in which we can best put these theories and methods to work. Eventually it will be possible to go back over our journey and to organize into a logical and symmetrical system these apparently isolated steps.

In connection with each lesson, an assignment will be given. The use made of these assignments is of great importance, for it is not understanding a thing which helps, *but rather putting it to work.* I may know that a fire in my kitchen stove will cook my dinner, but if I do not kindle the fire and keep it going, my knowledge will be but a dead possession. I am afraid that a few students along metaphysical or spiritual lines have been trying to warm their hands or cook their meals by the heat of a fire which they have neglected to light. They have stopped with a theoretical grasp of their philosophy rather than make the effort to put it to work.

The assignments connected with each lesson, therefore, will have two characteristics; they will take advantage of the psychological order of presentation; and they will be useful only if applied. I have no mental magic to offer those who are too lazy to carry out the latter condition.

As the assignment for this lesson, I am going to ask you to read and re-read, until it is impressed indelibly upon your memory, a truth statement which you may have heard many times without really considering:

AS THE HEART PANTETH AFTER THE WATER BROOK
SO PANTETH MY SOUL AFTER THEE, OH GOD!

In making this statement your own, realize that what you have in mind in voicing this aspiration is *complete consciousness*—that consciousness of ever-present and eternal Good which is symbolized in the word 'God'. You desire that full awakening of your being which shall make you conscious here and now of harmony of health and power, of abundance. And that consciousness of wholeness is what you desire before all else.

The law is that an ideal whether presented by desire or by fear tends by an orderly but unseen process to work out channels of expression through which eventually it shall become manifest. If you fear a thing long enough it will come upon you—through this law. If you desire a thing long enough, it too, will come. This law never fails. The trouble is that because you do not see the roots of your ideal working their way down through the earth of your own or of the universal sub-consciousness, you do not think anything is 'happening'. And because of this lack of vision, you sometimes forget to fear a thing before it comes upon you, thus accidentally shutting off the cause and so the result; and often you cease desiring a thing or expressing your desire for it, before it can reach you.

The law of the attractive power of fear and desire is a basic and eternal one, however, and before we go deeper into this philosophy of masterful living, before we take up those methods and concepts which go beyond the range of every day experience, I am going to ask you to set this big ideal to work. For it will work, if you meditate upon it with even a partial understanding of its wonderful meaning. Don't be afraid of it—it will not change you into a dreamer or a mystic—or even into a 'good' man, in the usual sense of the word good. But it will set into motion in your life forces of which you have little comprehension; mighty forces and practical ones.

Repeat the truth statement again and again, trying at the same time to feel that this desire of your soul symbolized in the word 'God' is really consciousness: **FULL CONSCIOUSESS**, the consciousness of glorious and all-fulfilling life.

Phrenology Practically Explained

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

Having dealt with the four great divisions of the mental organs—the intellectual, moral, animal, and domestic groups—we may pass on to the names and descriptions of individual faculties and their centres. First, the domestic qualities, including Amativeness, Conjugality, Parental Love, Friendship, and Inhabitiveness. These are located at the back of the head.

1. AMATIVENESS.

Amativeness is the only phrenological organ located in the Cerebellum or small brain, occupying the base at the back of the head.

Perhaps more sin and wickedness result from the abuse of this propensity than any other mental organ, though its legitimate use is productive of some of the best conditions associated with human life; and being the instinct of reproduction, it is necessary to man's existence.

It gives love and admiration for and attraction towards the opposite sex. When large in children it makes boys fond of girls, and girls fond of boys. Youths with this faculty active often prefer the companionship of their sisters, and the girl friends of their sisters; they delight in their accomplishments, and are usually more than ordinarily proud of them. The same is true of girls and young women; having this faculty active they prefer the companionship of boys and men.

This is all perfectly natural and healthy, and mutual benefit may be derived by frequent contact of the sexes for friendship and study. In such associations the forceful faculties modified in their action in the case of the male, and his quality of organism not infrequently improved by this general companionship; while a certain increased strength of character is given to the female. Harmonious conditions of this kind are helpful in the building up of character, and enhancing the power of personality, health and happiness.

It should be distinctly understood that every faculty of the mind is good, and it is only the inactivity or the over-activity

and excess or abnormal manifestation of faculties that tend to be harmful and injurious to the individual. The artificial methods of the past have given place to a greater freedom, and the standard of moral conduct is probably higher than formerly. The freer mutual relationships of the sexes for study, as well as generally companionship, is at the present time both beneficial and healthy.

The correct education of the higher faculties is the best safeguard against evil, and generally all goes well under proper training.

When the faculty of Amativeness is small, it gives unloveliness and coldness and indifference towards the opposite sex.

2. CONJUGALITY

There is no faculty of the human mind which tends more to foster happy homes and family life than that of Conjugality. Where the heads of the family are devoted in affection, and faithful in their loves, a sunny brightness shines over the whole domestic circle. This is a splendid foundation upon which the social faculties as a group may build; with the ascendancy of this one mind-power comes the intertwining of many healthful forces for the general good.

Parents should remember that they are to be the children's ideals at least to a considerable degree. If they are in any way unfaithful one to the other, a dark shadow is cast over the whole household. If their love is a cold and lifeless thing, it fosters false ideas of love in the oncoming generation; it turns what should be a realm of harmony into a world of discord.

Conjugality, when large, endows persons with constancy of affection, faithfulness, and exclusive attachment as regards matrimonial partnership. It is the marriage instinct. While we greatly deplore the many unhappy relationships which are constantly being revealed in divorce court proceedings, it is a healthy sign for the future to observe that there is a good development of this particular brain centre in many of the young men and women of to-day.

Seeing that the solidity of society rests upon the orderly, restrained, industrious lives of conscientious parents, more

study and deliberation should be given in regard to conjugal selection. There should be health of mind as well as of the body, and a sympathetic harmony in regard to character, ideas, and general mental tendencies, although not an actual sameness. It is easy for young people to link up without duly considering these matters, which frequently results in much unhappiness in the future. Men who are keen, tactful, and resourceful in all else that concerns them, often lack judgment and common sense in the selection of their wives.

There are intellectual young women, superior in regard to mind and body, who possess only moderate social faculties, often have well developed Conjugality, although the affections do not play the fullest part. They do not readily display their feelings, their love is below the surface, and needs to be more freely demonstrated. There is a danger of their keeping themselves too much in the social background; to them life has other interests, and their conjugal love needs a stronger revealing. Thus they sometimes hold back, and the opportunity for a first rate and generally advantageous alliance is lost. This is not only a misfortune personally but nationally for these often splendidly brainy girls, with well developed physical constitutions, are just the sort to make ideal wives and mothers; but young men of the present day generally ignore such women and are more attracted by the merely pretty, showily dressed irresponsible flippant type who are often very deficient in brain capacity, and openly acknowledge that they dislike children and have no idea of domestic duties or the use of needle and cotton.

A good phrenologist is capable of giving inestimable advice in regard to matrimonial partnerships. It happens sometimes that there are difficulties later through a misunderstanding of each others peculiar characteristics. Coolness in the manifestation of affection in women is not always a sign of natural repugnance. Society has penalised candour in women concerning their most important needs. The human mind is a complex study. If the characters of persons contemplating marriage were better known each to the other, mental powers not entirely in unison to begin with may be moderated and

appropriately directed, and so be made to harmonise. The question of physical health before marriage needs also to be considered.

There is a mystic power in kindred souls and unison of feeling and ideas which tend to draw together persons whose natures are in harmony; and marriage has undoubtedly a reforming, sobering influence upon the conduct of both men and women, and should be encouraged.

Usually the happiest marriages are those in which the contracting parties are much of an equality, so that if in future years there should be any abatement of love, neither can assume a superiority, or think it an act of self-sacrifice to have acceded to the conjugal alliance.

When this faculty is weak and inactive, it tends to inconstancy or indifference regarding love affairs.

The organ of conjugality is located above amativeness and on either side of Philoprogenitiveness.

3. PHILOPROGENITIVENESS.

Philoprogenitiveness, or parental love, is the faculty which gives parental tenderness and affection, its primary function being to impart love for the young and helpless, and particularly for one's own children, also pets and animals.

This sentiment is one of the strongest of the social affections and while it is always pleasing to observe its active manifestation in the male, throughout all nature it is a predominating faculty in the female sex.

When large, the organ gives prominence to the back of the head, just above the nape of the neck. Were it not for this faculty many helpless children and unprotected animals would die from neglect. It also gives interest in the study of natural history, animal and insect life, and when combined with large ideality, it intensifies the love for growing things, flowers, foliage etc.

Those who are unmarried and possess the organ of Philoprogenitiveness in a large degree, will often delight in the children of others, sometimes adopting children and caring for them as if they were their own; and if conjoined with bene-

volence, this faculty tends toward a true spirit of philanthropy.

Boys and girls often have this faculty in a very active degree, which is shown in their intense fondlings of animals—boys more particularly animals and pets, girls, dolls and babies.

It is essential to the successful teacher of children, and is invariably large in all persons who are efficiently equipped to engage in educational pursuits, scholastic seminaries, and other institutional work, in which the upbringing, training, education, health and care of the young is a primary consideration.

There can be no doubt regarding the difficulties and responsibilities in bringing up children, and the correct manner in which they should be trained and guided. Severity in the correction of children renders headstrong characters obstinate and perverse; nervous characters timid, evasive, deceitful, and sometimes broken spirited and discouraged. On the other hand too much praise tends to develop egotistical, self-satisfied characteristics, with no special desire for further improvement; while absence of commendation and encouragement destroys confidence and stifles ambition which should act as an incentive to improvement and success. From infancy onward there should be needed no other reason for conduct than because it is right, and it is the duty of parents and teachers to instil right principles into the youthful mind. In after life men and women retain vivid impressions of childhood's training and experiences. In the quest of needful study, amusements will sometimes have to be limited, appetites restrained for the sake of health, and the infliction of pain or privations and limitations of pleasure for the sake of avoiding some greater evils. At the same time children need a good deal of healthful physical exercise, both out-doors in the open air as well as indoors. Running about and playing in the open air is doubtless one of the best exercises, and when this is unavailable, they should be allowed plenty of range for the exercise of their growing limbs indoors.

Most children are inquisitive, and their desire for a more extended knowledge should be encouraged rather than repressed.

The instruction of children should be such as to animate the feelings, inspire the mind with goodness and lofty ideals,

and to develop and discipline the mentality into harmonious proportion. Perpetual chastening, scolding and threatening tend to make children callous, hard, obdurate, resistive, and thus children's wills should be utilised and trained in right directions, but never broken. Firmness, which is productive of will, gives perseverance, stability, and the right sort of determination necessary to future success, if properly directed.

Imitation being an active faculty in childhood, the child naturally tends to model itself on those around it, and especially imitates what is most noticeable and striking in others. Good advice may carry with it weight and be convincing, but it needs also the accompaniment of good example; and young people should be surrounded with an abundance of literature containing the best ethical teachings—moral and intellectual—encouraging observation, and a love of the good and beautiful.

The active brain of precocious children should be carefully dealt with. In the first few years of life, the physical health should be the primary consideration; and the mental faculties should be permitted gradually to increase in strength by means of exercise suitable to the tender years of childhood. Mentally quick, bright, intellectually apt children are often encouraged to study beyond their strength, with disastrous results; while large brained, more capable but dull children, who naturally mature later in life, are relegated to the dunce's corner, often misunderstood, buffeted about and regarded as mentally incapable; yet there is frequently more hope for the latter than for the precocious child. Phrenology reveals the reasons of these extreme differences of disposition, character and ability. It is, in fact, almost impossible to ascertain accurately by any other means.

The faculty of Philoprogenitiveness may sometimes be excessive in manifestation, leading to undue indulgence of children, and an unnecessary petting and fondling of animals. When this faculty is small, there is a tendency to dislike children, an aversion to taking any responsibility with regard to them, and a liability of being cruel.

4. INHABITIVENESS

Inhabitiveness, the organ which is located at the back of the head above Philoprogenitiveness, is the faculty which gives

love of home and attachment to places, such as one's birthplace and one's country; the place where we live or have lived, and the place, seat or corner in the home or places of meeting we have been used to occupy. Persons with large inhabitiveness, if they leave home, prefer to go to places they have been to before rather than to fresh places. If obliged to travel, they are all the time desiring to have a settled place of abode or a home of their own.

It is chiefly on account of their domestic associations that we can pronounce persons happy or miserable: here the sweetest pleasures are enjoyed that beautify life, and the embittering pains endured which sadden existence. The strength and well-being of a country is largely advanced and sustained when families are happily settled and in permanent home-life. It should therefore be the duty of Governments to secure proper dwelling places for the people; and to foster patriotism, embracing that love of home, country, and countrymen which tends to make national life more secure.

Persons with large inhabitiveness, if they possess active Ideality, not only desire a home of their own, but also take great pride and interest in furnishing and improving it. Such appreciate the sentiment expressed in the song 'Be it ever so humble, there is no place like Home'; they get home-sick if obliged to be away for long, and pine to return. What a touching wait of loneliness, and longing for sympathy was that which came from John Howard Payne, the author of 'Home, Sweet Home'. 'How often', he said, 'have I been in the heart of the cities of Paris, Berlin, London, or some other city, and have heard persons singing, or hand-organs playing 'Home Sweet Home', without having a shilling to buy myself the next meal or a place to lay my head! The world has literally sung my song till every heart is familiar with its melody; yet I have been a wanderer from my boy-hood, and in my old age have to submit to humiliation for my bread.' No wonder he died—a poor, broken-hearted wanderer in a foreign land.

Persons possessing large inhabitiveness, Locality and Acquisitiveness, and the Perceptive faculties, may go to foreign countries for the purpose of bettering their position, to acquire

knowledge, experience and wealth. Such are good settlers and colonists and valuable in the building up of new countries, but their love of home causes a constant longing to return to their native land, which they often do to spend the days of their retirement. Love of home is a deep-rooted sentiment, appealing to affections sacred in the minds of nations all over the world. Home is suggestive of the dearest spot on earth, the birthplace of all that is good, ennobling and exalting, consecrated by the tenderest of memories. The truest happiness is ever found at home, and the most worthy and laudable education should be to make home happy.

Some animals have the home instinct very large, particularly the cat, which will often remain in an empty house after the family have removed; but the dog is very careful not to be left behind when the family departs.

Those who have this faculty inactive take little or no interest in their homes. They are often of a roving and unsettled disposition. It is well that many people have this instinct strongly developed, especially mechanics and business people whose occupations necessitate their living in districts at or near their employment. If, however, everyone had the faculty large, we should have to forego many advantages which are brought about by thousands of persons who travel, both in our own and other countries, as travellers, sailors, commercial businessmen, scientists and explorers, in the interests of the nations and business affairs.

5: FRIENDSHIP.

The essential qualities of true friendship are constancy and fidelity, an amiable, kind, generous minded and good hearted disposition; without these mental attributes there is little in friendship that is of value or worthy of reciprocation. To be true and lasting, friendship should be based on the higher sentiments, and be held sacredly as an inestimable personal treasure. Real fidelity may be rare, but it exists in those who possess large Friendship and the higher spiritual and moral sentiments. Its function is to give companionable attachment, sociability, love of company and society, a ready aptitude for making friends, and a liking to entertain company.

It is good to have the companionship of kindred minds. We cannot live and work alone successfully; we need the assistance, help, influence and encouragement of our fellow beings. The hermit who secludes himself away from the world, shutting out every social influence, materially curtails his happiness and enjoyment of life.

Friendship is essential to success in almost all kinds of business; it secures customers for the merchant, clients for the lawyer, patients for the physician, patrons for the teacher, hearers for the preacher, work for the mechanic, markets for the farmer, votes for the politician. We are all inter-dependent upon one another, and should be appreciative of the good things bestowed upon us, and which accrue from the intelligence, energies, abilities and enterprise of our fellows. We can ill afford to be unfriendly towards even the lowliest amongst us, since we never know when we may need services which possibly they alone can perform for us.

Friendship, when fully developed in the character, besides giving attachment to individuals, creates a warm and affectionate disposition, interchange of thought, feeling and sentiment. This faculty is also the basis for the formation of all societies and without it there would be a curtailment in the distribution and use of most things which are essential to men's needs. Minus this quality there would be no incentive to the establishment of communities and the many different societies and brotherhoods which band human beings together in the formation of causes productive of common good. Nations are constantly at war because of a lack of understanding of each other's aims, ambitions and desires. If friendship with other nations was more largely encouraged, wars would cease, and seeing that individuals as well as nations are so personally obligated and inter-dependent one upon the other, it is of the greatest importance that the sentiment of friendship should be extended and developed by all who have their nation's true welfare at heart. Its cultivation is effected by associating freely with those around us, going into society, travelling in other countries, making one's-self as sociable and companionable as possible, interesting one's-self in others welfare, and not

being too exclusive or fastidious in regard to association, and keeping the mind open to all social influences.

The faculty of Friendship, however, should not be abused. Many young people, careless in this respect, and being too trustful and indifferent regarding the associations they form, may allow themselves to be unduly influenced by their companions. It is well to select friends who have high moral aims and purposes, who possess refinement, intelligence, moral dignity, integrity of character, and superiority of mind. Valuable and necessary as friendship is, cautiousness and prudence is required in choosing friends and acquaintances. Young persons, not bad in themselves, but weak, have been lured to ruin and disgrace through their association with worthless and bad companions.

The organ of Friendship is located on each side of Inhabitiveness, and little higher than Philoprogenitiveness.



Etchings from the Broad Highway of Philosophy

F. H. KEY

• **Facilis descensus Avernus:**—‘The descent into hell is easy.’ This fact formed a sort of pivot, around which turned the emotions—material and psychological—of the great poet, Virgil. It was thought in his time (subsequent to the publication of Liber VI of the *Aeneid*) that this poet was a magician—some called him Wizard, the innocent calumny being indeed, current till fairly recent times—and it is mentioned in an account of one of the English poets, incidentally that a contemporary of Byron was wont, after reading a passage of the *Aeneid*, to throw the volume to the wall and declare ‘This book hath a devil on it’.

But what a leap is this. A thousand years at least, surely intervene between Virgil and Byron. We have strayed, and allowed a lapse of centuries to occur while Aeneas still waits on the banks of Avernus! However, Virgil was not the first philosopher to send his gods down to hell. Wisdom was a current commodity long before, even in the time of Sophistry which we reach culminated somewhere betwixt the year 500 and the birth of Christ, when old Socrates came to call back from shades some remnant, of the gods of his ancestors.. The might-have-been ghosts, these returning remnants, had it not been for the new religion, which gave them material form and shape; which as has elsewhere been said, arose phoenix-like from the ashes of the old.

‘Oh, what a fall was there, my countrymen’ might well have been exclaimed by our ancient, teacher of Plato. The prophets of the *subjective* took their cue from Socrates. It became evident, first of all, that he must be the opponent of the Sophists, because of the individualistic manner of employing subjectivism which distinguished the cult of the Sophists. It then followed that some attempt was made to come to actual hand grips with the enemy. The difference between attack

CORRESPONDENCE

Circular Lights

SIR,—The light seen by Mr. Munaweera was most probably an imperfect involuntary visualisation of some luminous object that may have been within his sight on some previous occasion but may not have been noticed by him. I advise spiritual aspirants to observe the golden rule of silence in connection with their indefinite experiences and impressions, and to have the patience to wait until they take definite form and speak for themselves.

Yours truly,
J. K. DAJI.

SIR,—With reference to the query in this journal about Circular Light I quote for your information what Vasishta said to Sree Rama in Nirvara Prakarana Yoga Vasista, Volume III, Page 212, by Vihari Loka Mitra, stanza, 7. 'The mind being curbed with all its senses and organs in the great Soul, there appears a dazzling light before it and the false world flies away from it as the shade of night disappears before the sunlight'. This is the first step, the practice must be continued.

Yours fraternally,
C. V. N.

SIR,—The late Swami Ram Tirtha had circular bright lights constantly visible to him when going to sleep the lights led him to sleep. They the proper path of Yoga assured him of the reality of Brahm. Moreover, these lights may imply that *Jnana* has sprung up and can easily guide the aspirant after Yoga with less trouble. 'Three times' shows his weak mental powers. If he works patiently he is sure to be successful; this can be judged by the intensity of light for the third time. The middle one shows the signs of Tamogula because he was gratified in enjoying the birthday materially.

Yours truly,
G. V. APTE.

A Strange Phenomenon

SIR,—On the 29th night of March 1921, while I was meditating upon the changes of timely colours under heaven, I saw a strange phenomenon. The moon arose at the fixed time just as in the cloudy season. Some minutes after it began to have a distinct featured cross appearing compoundly coloured grayish, red and yellow. The time of manifestation was nearly 10 p. m. and till 11 p. m. I continued to gaze upon it. May I hope that some readers of the *Ka'paka* may throw light on the significance of the phenomenon?

Yours fraternally,
SANT SAMPURAN SINGH, F.L.L.C.,

A Dream

SIR,—I with my brother and wife travelled from the top of the hill and crossed the creek where the water (white) was up to my knees. A white foundation was laid and a bridge construction in progress. We three had a company of a cow (with self), a calf (with my wife) and a she-buffalo (with my brother); we with our comrades descended the hill path but crossing the creek we found no trace of our comrades. They went before myself reaching the other side of the creek, where an European Engineer was supervising the bridge work. I had requested him to get me engaged which he agreed to do and I completed my journey onward. I returned back towards the hillock, and got awakened. Myself was enjoying a month's privilege leave. My wife was in her course and my brother was studying Mechanical Engineering. I had never dreamt of leaving the present job. Time 4-30 a. m. Will you be kind enough to let me know the meaning of the dream in your light? I am continuing the lessons sent. I feel highly obliged to your being a proper guide.

Yours truly,
G. V. APTE.

and defence is that defence can at most but boast of a doubtful victory; while attack, if successful, is the only means by which an enemy may entirely be routed. So Socrates developed a great attack, and succeeded in routing the enemy in the shape of sophistry by his celebrated questioning method. By this means the enemy was brought to terms, and consequently was got to admit knowledge of a general form, which received acceptance in that it was an individual opinion no less than a collective one. The bulk of popular feeling was thus made overwhelming on the side of a development of subjectivism: and this development of subjectivism marked the general trend of Greek speculation by means of which there sprang up the Minor Socratic Schools.

A doubt may be expressed as to the legitimacy, from a philosophic point of view, of Socrates' questioning method. To such a query the answer might be returned that if this method was new and an innovation at the time, it latter became embodied—one might almost say, embalmed as the laws of most constitutions become—in the teaching of Christ. The Sophists themselves did not disdain itinerancy as a mode of spreading their cult; and later we read that Christ Himself penetrated the conservatism of Pharisaical belief, and at the youthful age of twelve was found amongst the doctors of the land asking them questions, which they might by no means reply to, if they yet cared for the safety, or immunity, or their beliefs. But this in parenthesis.

In this departure, the dualism whose history we are tracing—takes on a new and valuable phase. It becomes the dualism between the 'subjective' and the 'external'; between the mind, as a subjective principle and the seat of ideas, and the world of things and of practical interest and values. It is, however, made evident to the enquirer that this dualism at that time had not yet become the dualism of *subjective* and *objective*; it developed that phase at a somewhat later period, when thought had gained more by reflection and lost something also of the spirit of criticism. It supplies us, however, with the corner stone, or foundation, on which was built the

external cult of materialism. It also in a manner, anticipated and refuted the *external* cult of materialism!

Possibly it is on this account that Pantheism has been confounded with materialism, Pantheism, or unified Polytheism, was the appellation applied to the animism, totemism, and the other primitive mysticisms, which naturally reacted upon themselves and came collectively under the name of *monism*. Monism in turn might easily have been confounded with materialism, since materialism reacted and cojoined, in later times, with a revival of mysticism—namely, what is now known as Spiritualism.

From all this it will be seen to what extent—to what a great extent—the mutability of *things* affect religion. So the religions of the world came and went, and came and went again. Under whatsoever name it appeared it still fundamentally remained the same effort on the part of Man to discover fully the personality of the Divine Being, and at the same time to form a song of laudation, an Epic, which might shake the very foundations of Hades with its singleness of purpose and the majestic music to which it is set.

'What's in a name?' Would Pantheism have been less than the religion it was if it were called Monism? Platonism succeeded popularly to the platform previously filled by Socrates. Equally so with Avernus, which was succeeded by Hades, and *vice versa*; yet the 'shades' still remained on either bank of Lethe!—Let us, of the moderns, recall from Limbo the ghost of the man who was called Plato.

The greatest of the Greek philosophers, he went to 'school' in his youth, and finally emerged fully fledged from the grove of Academus. Later, in Sicily, he evoked the displeasure of Dionysius, and was sold into slavery by that potentate. He regained his liberty, returned to Athens and cementing together his knowledge of foreign countries expounded the teachings of his master.

PERIODICAL LITERATURE

Prof. Vasvani writing in the current number of the *Vedic Magazine* says: India built up a synthetic civilization with a deep reverence for Knowledge and Action; and India's thinkers and sages and poets and heroes, from the Vedic age down the age of Tagore, have borne witness to a vision of Divine Humanity. They have sung of the imperishable in the heart of toil and struggle, of the 'Eternal Who hath no caste'. The re-building of the nation's life,—of India's life,—calls for a return of the Aryan vision of Divine Humanity. Back of the fruitful processes of co-operation which characterised the trade and the craft guilds of India was a deep reverence for *man as man*. The labourer was not a victim to the slavery of industrialism, the peasant enjoyed self-respect; the King's representatives spoke with deference to the village headman; and if the standard of beauty with regard to a city be its vitality, its sanitation, its health and happiness—not big, crowded, fashionable buildings,—the cities of the Aryan age were beautiful. Something of that beauty was reflected in Aryan art, in Rajput paintings, in Hindu drama, in the courtesy of India's men, in the modesty and mirth of India's women, in India's refined, humanising culture, in the Indian civilization free from the orgy of industrialism and the chaos of a *culture* which cannot see the kingdom of heaven beyond the State nor the Brotherhood of Man beyond the Nation. India fell in the day her people failed to respond to the Indian ideal; a sectarian, monastic ideal got the better of India's manhood; and India's greatness passed away.

An optimism of a very high order, 'Living by the day' is taught in *Power*. The writer aphorises in lighter vein the problem of every day life. He says 'Life does not come to us all at one time; it comes only a day at a time. Even tomorrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well-done and to-day's life well lived. It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, until nightfall. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day'.



NOTES OF THE MONTH

Colombo was visited last month by a distinguished American anthropologist and research scholar, who has spent nearly seven years in the East collecting ancient manuscripts relating to archaeology, religion, anthropology, ancient customs and rites, magic, demonology etc. Dr. W.Y. Evans-Wendtz, M.A. of (Stanford University California), is a research student of Jesus' College, Oxford, and is on his way back to America after a stay of fourteen years in England and in the East.

Dr. Evans-Wendtz started on his present tour in 1914 and after spending three years in Egypt he extended the scope of his work by visiting India and Ceylon. He visited Ceylon for the first time in 1917 and was successful in securing several ancient old manuscripts from the Uva and the Central Provinces. These manuscripts deal with demonology, some of the ancient customs of the Sinhalese etc. and have been entrusted by him to Mr. W. Chas. de Silva B. A., LL. B. (London, for the purpose of translating them into English. Dr. Evans-Wendtz has spent the last four years in various parts of India especially among the holy places of Northern India. During the year 1919-20 he has been in Sikkim engaged in research into Tibetan literature with the assistance of Lama Dawa Samsup, Kazi, Professor of Tibetan in the University of Calcutta.

To a representative of the Ceylon Daily News, Dr. Evans-Wendtz stated that as a result of his labours in research work in Ceylon he intends in collaboration with Mr. W. Chas de Silva, of Colombo to bring out a book entitled 'Cults and Customs of Ceylon.' The book will deal with the religious rites and customs, demonology and black magic of the island of which very little is known in Europe at present. It will also deal with the relation of Buddhism and Hinduism and how the ancient cults and customs, demonology especially, have been amalgamated with these religions. All his material will be based on the manuscripts he has collected.

Asked if he thought these customs and certain forms of demonology were introduced into the island previous to the of Buddhism:

'Oh, yes,' Dr. Evans-Wendtz said, 'there things existed long before Buddhism came into the island. I have been just now reading a manuscript which deals with the *Yak* ceremony and I find that this pre-Buddhist ceremony has been amalgamated with Southern Buddhism. As an anthropologist I am very much interested in social customs and I have been carrying on wide investigations into them.'

Speaking about his tour in Northern India, he said that he had lived for a considerable period on the borders of Tibet, especially in Sikkim, and had taken part **On the Borders** last summer in the great Hindu Pilgrimage to of Tibet Badrinath in the high Himalayas. He was not able to enter Tibet, as no European, except a high Government official, is permitted to do so.

'Don't you think that Tibet offers a very rich field for anthropologists?' asked the representative.

'I think it is the most important country in the world in that respect,' replied Dr. Evans-Wendtz. 'You will most likely find there many of the old Hindu books which were destroyed during the Mohammedan invasions of India. Many very valuable works were taken from India and translated into Tibetan before then, and are now lost to India in their original sanskrit form, although some sanskrit originals may be found with them hidden away in Tibet even now.'

'Have you been successful in obtaining any of these Tibetan works?'

'I have been able to secure some of these works and have already translated three of them with the assistance of Lama Dawa Samdup, Kazi, Professor of Tibetan in the Calcutta University, whom the British Government has just appointed to undertake the indexing of the great canonical works on Northern Buddhism.'

Continuing he said: 'I have sent all my manuscripts to Oxford and among them is one from Nepal written in gold

letters with beautiful handpaintings. It is the work of a Nepal lama, is about 500 years old and deals with the five Dhyani Budhas.'

Questioned with regard to the work that would engage most of his time on his return to Oxford, he said: I consider my Tibetan work the most important because it concerns some

books, which have been lost to India and which

Unknown have never been published at all—books which **Tibetan Work** are practically unknown. I have come across

Translated some books dealing with the most secret teachings of Northern Buddhism, chiefly on Yoga and one of these deal with the whole cycle of Psychical Research, which proves that many centuries ago the Tibetans were as much advanced in the scientific study of the after-life as the Europeans are now; or in other words Psychical Research was highly developed in India and Tibet when most of the Western Europe was a jungle filled with skin-clad savages.

That work will be one of the first to be published. It was translated by Lama Dewa Sandup Kazi, I only edited it. I do not think that there is another man living who could have done it for he is a thorough Tibetan scholar besides being a perfect master of English, and in addition was trained as a lama. Even though one knew Tibetan perfectly well, one could not translate that work without having been a lama versed in Tibetan occultism. We have entitled the book

'The Tibetan Book of the Dead.'

because it has much in common with the Egyptian 'Book of the Dead' although distinct.

'Don't you think that even now there are many customs common to Europe and the East, thus indicating a common origin of our customs?'

'Yes,' it is absurd to think that the early customs of the European races and those of India are fundamentally unlike. They are very much alike. Take for instance the old belief of the Celtic races of Europe, and you will find these beliefs parallel to the Aryan beliefs of ancient India. This suggests

a time when there was a common source for the beliefs of all the Aryan Races both of Europe and of Asia. The Celts like the Indians have an Aryan Origin and like the Aryan invaders of India, they went to Europe and amalgamated with a pre-Aryan race. The result of this racial amalgamation was the Celtic race. It is just about the same as if the Brahmins had come to South India and amalgamated with the Dravidians. You find that in the old Celtic religion everything was based on the teaching of the Druids, the Brahman like Aryan priesthood of primitive Europe. The Celtic Religion was much like Hinduism. The Celts believed in re-birth and the Karma.'

Dr. Evans-Wentz then went on to discuss the doctrine of re-birth and concluded:

'In my opinion the Doctrine of re-birth is thoroughly scientific, and I believe that the scientists are now on the track of proving it scientifically through psycho-analysis or the study of the sub-consciousness, the store-house of all memory, most of which is unknown to the normal consciousness of man. I think it will be done within the next 50 years.'

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KRISHNA'S FLUTE

Prof. VASWANI

The coming of Krishna, five thousand years ago, was the birth of a mighty revolution. One kingdom after another has been built in India and has crumbled to its fall. But Krishna's Kingdom has endured, has spread its influence through these fifty centuries. The French revolution was political; the English revolution was economic; but 'liberty' wallowed in blood in France and industrialism in England ended in capitalist exploitation; but Krishna started a spiritual revolution which made India a model nation in the morning of history. Krishna played upon his wondrous Flute; and since then, a new vision has come to Aryavarta of God the Beautiful, of God the Eternal. For Krishna had in him that which is born of God,—the *ananda*, the freedom, the loveliness, the love whose living original is the Eternal.

Time was,—not many years back—when the name of Krishna meant little to many of our 'educated' men; and not

a few of those who spoke in the name of Jesus were jealous of the honor of Krishna, not knowing in their ignorance or bigotry that in both Krishna and Jesus worked the One Spirit. What is the situation to-day? Groups of earnest men and women in Europe and America have begun to glimpse the beauty of the Krishna-Life; it is no longer fashionable to reduce that life of singular grace and singular beauty to a legend of the past; many of those who mocked him in the earlier days have learnt to love and honour the name; many who believed that his Teaching was a transcendental moon-shine have found in his words the Wisdom of Life; many who thought he preached impracticable abstractions have learnt to discover in Krishna's gospel a message of vital value to the practical, modern man.

For this Krishna who played upon the Flute and sang the 'Song Celestial' on the battle-field taught that the life of the spirit was not ascetic but profoundly human, to be lived not away from the world but in the field of action. Krishna was ever human as a boy: and he taught, alike by precept and example, that action was at once the necessity and fulfilment of human life. To live is to act; and none may hope to grow into the virtues of interior life without fulfilling obligations of the outer life as members of a society, a nation. In the beginning was Act;—said Goethe; and the life of action is what Krishna taught each one must live. But he was careful to add that our action must express not the lower self of ambition and power but the deepest self which is love. As it is our work *hides*, it does not *express*, His *higher self*; hence the conflict between the Ideal and the actual in the life of world.

This conflict was, perhaps, never more bitter than to-day. For when were the nations smitten with strife so much as at this hour? The earth and the sky and the very waters under the earth have been armed in our days as never before in the world's sad history; fire and sword have swept over the earth. It is the music of the Krishna-flute which the warring world needs at this hour; it is the message of Love Krishna gave to India in the language which is the nations' piteous need, to-day.

They speak of the coming again of the Lord, of the appearance of an Avatar in these days. That, the need is piteous they know who realise the world's sad condition; that the Avatar need not be on the material plane will be understood by those who believe that every pure heart, every aspiring soul may touch the Divine on the spirit-plane. For if God be the deepest Self of man, then are man and God inseverable, and every heart that is purged of bitterness and strife and separation may become a cradle for the Child Divine. In the purified heart, in the discipline which comes of suffering endured for the sake of truth, in the daily work offered in the service of Love, we still may hear the music of the Lord, even as Arjuna did on the Kuru-field in the long ago,—we still may hear the Child singing of the simple things the cowherds heard in ancient Aryavarta. And that music still may prove to be the healing of an aching world. And listening to the simple things, the little door of our earth-years may get open up in that wonderland where breathes the benediction of the Beauty that is God.

THE FINITUDE OF THE PHYSICAL UNIVERSE

H. STANLEY REDGROVE, B. Sc. (LOND.), F. C. S.

PHILOSOPHY can no more surely be founded than upon the facts of physical science; and to modern materialism it must be conceded that its earliest advocates did so attempt to ground their views. The history of materialism however is an unfortunate one; recent scientific research in the domains both of psychology and of radioactivity have shown how unreliable its doctrines are; and the same would appear to be the verdict of mathematical physics. Superficially examined, materialism has a scientific air about it: when its teachings are more closely scrutinised, they are seen to be of a highly speculative character. If they start from the solid facts of science, they pass therefrom to an airy world of fantasy. In particular is this true of the materialistic dogma of the infinitude of the physical universe, a dogma which teaches that, since the material world is infinite, the spiritual world is non-existent.

There is an unfortunate ambiguity in the word 'infinite' which seems very often to escape attention. I do not know who first called attention to this ambiguity, but Spinoza very clearly explains it at the beginning of his *Ethics*, where, in defining God as 'a being absolutely infinite—that is, a substance consisting of infinite attributes, of which each expresses eternal and infinite essentiality', he writes in explanation: 'I say absolutely infinite, not infinite after its kind: for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation*'. Prior to my acquaintance with Spinoza I independently reached a conclusion similar to his and I have dealt with the matter at some length in my *Matter, Spirit and the Cosmos*. Let us for example, imagine an infinite line. What do we mean by this

* Elwen's translation of THE CHIEF WORKS OF SPINOZA, vol. II (revised edition, London, 1898) pp. 45—46.

expression? Obviously a line of infinite length. That is to say, an infinite line is infinite or unlimited so far as its length is concerned. It is not infinite in any other respect, but is limited by the definition of a line, and thus (like a finite line) is devoid of thickness or depth. If, therefore, the physical universe is infinite, it is only infinite *qua* physical: it is infinite in three dimensions of space and one of time; but there is no necessity of thought that compels us to equate this with the totality of existence. To assert that space is infinite can no more be interpreted into a denial of the existence of a super-space—a realm of spirit—than can the assertion of the existence of infinite length be taken to imply the non-existence of space.

Recent work in mathematical physics; more especially that of Einstein, seems, however, destined to deprive materialism of even this vestige of an argument, and to indicate that the physical universe—that space itself—is finite in extent, a conclusion which cannot be other than of great interest to all serious students of Occultism. At schools and colleges, and even at universities, except in the most advanced courses, we are taught a system of geometry which, differing therefrom in details, and carried to a higher degree of perfection, is essentially the same as that of the great geometrician Euclid, and we are apt to think that this is the only system of geometry, and that its conclusions are indubitably true. This, however, is not the case. If we look into Euclid's system closely we find that it is based upon certain assumptions which may or may not be true. It is possible that Euclid himself recognised this, though the fact is often concealed by his editors; for it was amongst his postulates or things which he asked should be conceded that Euclid placed that axiom which is not an axiom: 'If a straight line meet two straight lines so as to make the interior angles on one side of it together less than two right angles, those straight lines will meet if continually produced on the side on which are the angles which are together less than two right angles'. It would seem at first sight that we might test this, or its more simple consequence that the three angles of any plane triangle are together equal to two right angles, by experiment. But no experiment can achieve anything beyond

approximate accuracy, and whilst Euclid's system is found to serve for all ordinary purposes, including the vast majority of accurate scientific measurements, the possibility must always remain that it is not quite true. There are two rival systems of geometry in which straight lines do not behave in quite the same way as they do in Euclid's system, and in which the sum of the three angles of any plane triangle differs from two right angles by a small quantity proportional to the area of the triangle, being in one system a little more, and in the other a little less, than this amount.

Now, if Euclid's system of geometry is absolutely true, space is infinite. But this does not necessarily follow otherwise. According to Einstein's Theory of Relativity, space is not uniform at all, every gravitational field, that is, every particle of matter, corresponding to an irregularity in space (which is cause and which is effect yet remains to be proved). Geometry, in consequence, becomes an integral part of physics and a highly complicated affair. Moreover, in addition to these innumerable irregularities in space, space would seem to have an inherent curvature and to be finite in extent. It has been proved mathematically that if the physical universe is infinite, that is to say, if its space is Euclidean or quasi-Euclidean, the average density of matter in it must be nil. This is obviously absurd, and we are compelled to postulate its finitude. The difficulty is how to conceive it, and it is here that the concept of a fourth dimension becomes indispensable, or, rather, I should say the concept of a fifth dimension, since, according to Einstein—and it seems to my mind obvious the physical universe itself has four dimensions, three in space and one in time.

In order to explain the idea of a four-dimensional world that of a two-dimensional world or Flatland has been found useful. For our present purpose we must imagine not a Flatland, but a universe shaped like the surface of a sphere.

If the physical universe is finite, wherewith is it bounded? We shall see, however, that it is possible to conceive of it as unbounded and yet as finite. Let us consider a race of two dimensional beings living on the surface of a sphere. Their universe to them would be unbounded, yet is it finite. So may

the physical universe be unbounded and yet finite, if it is curved in some dimension outside of space, and, like the surface of a sphere, ever returns into itself.

Such are the findings of the most recent scientific thought in the domain of mathematical physics. It may be said that they seem to indicate directly nothing concerning the existence or otherwise of spirit. That may be true; but they give us an entirely new idea of the Universe, one incompatible with materialism, but very congruous with the teachings of Occultism, and presenting to the mind possibilities which previously it had hardly dared to hold. We are amazed at the mystery of the Universe. But we are not dismayed, for we are conscious that mind is master, and that it shall ever progress in the achievement of its task.

THE NEW RENAISSANCE

VICTOR E. CROMER

The Origin of the Civil Law

Moral Law began its manifestation in human affairs probably through theocratic channels, although ultimately derived from the laws of semi-barbarous tribes. There is no doubt the priest preceded the monarch in the higher organization of early civilized society. The laws the former promulgated were mainly the outcome of religious or superstitious ideas and influence, but in the course of time there appeared a tendency due to the jealousy of the monarch and also the increasing power of local feudal chiefs whose authority was not to be gainsaid, to create a new kind of law based on matters not pertaining to priestcraft, and not having any direct connection with religion. Thus a number of laws gradually sprung up, and were handed down orally for a considerable period of history, until the coming of rulers who codified them. The three earliest attempts to codify law in a comprehensive form were those of Khammurabi, the Babylonian (B. C. 1900); Moses (B. C. 1300), who gave the law which has had such tremendous effect on the history of the world through Jewish and Christian peoples; and the mythological Manu, (B. C.—?), whose name is attached to the laws which are at the back of the whole system of Hinduism. The latter two codes, however, endeavoured, in the main, to interpret the moral law in terms of religion. They had behind them the gradual growth of ages of oral and traditional laws and ideas which they incorporated in their code. Unlike the Babylonians, the Egyptians never had a general code of law, but rather a system of local government under the district monarchs who were themselves directly responsible to the king. If Moses, as has often been asserted, drew on the Egyptian system for his work, it must have been only in a very small degree for Semetic influences are seen largely to predominate it.

During the course of centuries the moral law in Mesopotamia, was gradually being divided into two parts, the religious

and the civil law. In the laws of Kammurabi we have one of the earliest known attempts to codify the civil law, and although there may be in them an original element due to the king himself, yet in the main his code was but a re-issue in compact form of ancient Sumerian laws. Kammurabi, the 'Amraphel' of the old Testament, the founder of the First Babylonian Dynasty, and a contemporary of Abraham, has therefore little claim to be regarded as himself a great lawgiver. The credit in that respect must be given to the Sumerians who preceded him. What happened in Sumeria and Babylonia may be said also to have occurred in other countries, for we find that at certain stages of their histories the necessity for civil law was beginning to make itself strongly felt, and we may be sure that the priesthood viewed the coming change with no slight disfavour, especially as this meant a curtailment of its power. As a matter of fact, the history of the world is full of examples of the everlasting struggles for supremacy between the civil, military and religious leaders of nations, but, whatever may be the faults of the former, experience has taught us that neither priest nor warrior is a suitable person to be entrusted with the authority of laying down or enforcing the laws of a country.

Before the development of effective weapons of offence there could have been no civil law in human society, and in the earliest times every man was a law unto himself. Subsequent to this he began to live in communities formed with the idea of the protection of their members and ruled in the primitive sense of justice, which demands an eye for an eye and a tooth for a tooth, by some chieftain or 'great man.' Then, as we have already seen, came the organization of society by certain of its leaders into religious groups, some of these religious ideas of the earliest historical times being exceedingly crude, while others were of a high type, notably those of India and Egypt, where from the earliest historical times we find religious ideas in a fairly high state of development, presupposing a lengthy prehistoric development. Mr. Romesh C. Dutt, in his book 'The Civilization of India', divides the early history of India into three ages, as follows:—The Vedic age, the Epic age, and the age of Laws and Philosophy, and referring to the third age he

says—'The literary and scientific achievements of this age, which we have called the age of Laws and Philosophy, were no less brilliant. The voluminous commentaries and rules contained in the religious works known as the Brahmanas, for the proper performance of sacrifices, were reduced into concise handy manuals, called Srauta Sutras; rules of domestic rites and domestic ceremonies were similarly compiled under the name of Grihya Sutras; and the whole body of civil and criminal laws was condensed under the name of Dharma Sutras. Sutra means literally a thread, and implies an aphorism in which rules and laws are condensed and strung together, so as to be easily remembered. All sacrificial rules, all rules of domestic rites, and all civil and criminal laws of the land were thus condensed in the Sutra or aphoristic form in order that each Aryan boy, Brahman or Kshatriya or Vaisya, might learn the whole body of laws in early life, and remember them ever afterwards. Every pious Hindu was expected to know all his duties, as worshipper, as family man, and as citizen; and the method in which he acquired this knowledge was to get the three-fold code by heart when he was young, and when he resided with his teacher for the acquisition of sacred learning. No nation on earth ever devised a more effective method for regulating the conduct and character of men, and for impressing on every member of the community his religious, domestic, and legal duties and obligations.' This age may roughly be described as between 800 and 315 B. C.

THE MIRACLES OF OCCULTISM

S. VAIDYANATHAN

The subject of 'Occultism' has of late become a fascinating art of extensive and far-reaching interest to all thinking and truth seeking souls; some of the remarkable premonitions in France during the recent War have largely contributed to excite and stir the public spirit. Though not all, we believe that some at least who are ardent and enthusiastic students of 'Psychic occultism' capable of making searching and exhaustive inquiries and investigations into the scientific aspects of such 'premonitions' are more closely bent upon reviewing and analysing their actual principles and truthful significances in the light of 'Psychical research'. The evidences of the past as well as the present have emphatically and strenuously convinced us of the futility of material life to all mortals without a successful grasp and realisation of their inherent, latent and miraculous powers lying dormant within themselves; it is only a systematic and ingenious psychic and occult training of the mind that will irradiate the inner self of man with pure scintillations of knowledge, that will create in him an evergrowing, forceful and intellectual factor and that will bring forth his psychic, occult and intelligent force existing in the mystical regions of his soul to the clear manifestation and activity in the open panorama of human warfare, where material interests clash with each other as a result of a growing spirit of antagonism and breach of fraternity and harmony amongst the mortals.

By 'Occultism' we mean, the training we give to a certain intelligent, powerful and undying force within the profundities of our self: all energetic and conscientious students of 'Occultism' do sincerely admit the fact that unless and until man develops his mentality with highest reflections and ideals of knowledge, equips himself with a powerful weapon obtained by a successful grasp of the secrets of occultism and throws into bold relief the fruits of his indefatigable exertions and realises

training of his hidden force, he cannot successfully and heroically resist the eddies and whirlpool of a material and mortal life. From a practically judicious point of view, considering the immensity and enormity of obstacles and barriers of hindrances that impede our onward progress in life, that challenge all sense of our rational understanding and darken the beautifully illuminated goal of felicity before us, we deem it our most sacred and primary duty to enforce upon all thinking minds spiritually inclined, that man must develop his inherent force and must concentrate his attention essentially upon the necessity and the propriety of the training by which his mind must be stimulated with a prolific knowledge and elevated from the chasm of darkness in ignorance to the paradise of refulgent light in wisdom.

The development of a forceful and powerful personality is considered by all oriental as well as occidental occultists to be of marvellous psychic significance. Personality is acquired and fostered by the cultivation of an inherent and hidden force in man,—more familiarly known as 'HUMAN MAGNETISM'. The generation and conservation of this life-resuscitating magnetic current in man are effected by the successful way by which the mind is intelligently cultured with a psychic knowledge which will permeate and fire all human understanding and promote to the highest aspirations in life here and hereafter. Concentration is one of the fundamental virtuous gifts of the human mind. By concentration we mean the method we adopt in bringing our mental faculties under the mastery of an indomitable 'Will Force' which forms an excellent guide to the mind and constitutes a barrier to its deviations: concentration helps our thought formation and dispels all vicious notions and low sentiments that may venture to the threshold of our mind: it develops freethinking and accelerates the powerful development of the Will Current. It enhances our knowledge, with new and purified motives of existence, of what we should do and how we should shape our individual career in life. It gives us new and original ideals and thoughts which will facilitate our scope of imagination and reflection. Lastly, it brings our latent intellectual and marvellous powers into clear mani-

festation in the open amphitheatre of life, striking the admiration of all observers and exciting their curiosity, we can ostensibly and ingeniously express ourselves before a large mass of human beings and can wield an overwhelming influence over their physical and mental powers by subjugating their will; but we must do so only when we are executing a noble function in life and organizing a highest mission that will facilitate and promote the common welfare of all mortals whom we should conscientiously come to recognise in the spirit of fraternity. In every walk of our life we must be actuated more by a public spiritedness and philanthropic notion than by anything else. The dangers consequent to the abuse of personal magnetism are manifold and more extensive in range than the possible beneficent results that can be achieved from it but it must be enforced in the minds of all who take up the study of occultism, especially in those of the beginners that, should they abuse the power they receive from occult and psychic training, they will surely have to repent of their misdeeds in the long run; they will not only lose their magnetic and psychic forces but also their mental vigour and ebullience. Continued abuse of psychic force will ultimately ruin their physical and mental economy together, they will then become a prey to many forms of harrowing and excruciating physical ailments and mental diseases grouped under '*Psychopathy*'. The historic rise of Napoleon Bonaparte in France and his ultimate downfall is a fitting sequel which can be most appropriately applied in every instance of the abuse of power in this modern world.

The powerful cultivation of the eye is no less an important feature in the psychical development of man; a hypnotist, for instance, attracts the attention of the individual before him by steadily and vigorously concentrating his eyes on him and by certain quick and energetic movements of the hand he throws the individual under the spell of hypnotism, then follow verbal suggestions or commands from the mouth of the hypnotist which are implicitly followed by his patient, who is thrown in a hypnotic trance or artificial sleep induced by hypnotism. At this stage the individual is absolutely powerless and is, for all practical purposes, a slave of the hypnotist; the power that we

acquire can be beneficently as well as banefully utilized. If an individual is accustomed to bad habits, lustful immorality or the more pernicious drinking, he can be reformed in no time; if he is suffering from any acute form of troublesome mental disease, he can, in a short while, be freed from its fearful and ravaging onslaughts and made to regain perfect healthfulness and strength of body and mind. On the Contrary an individual may be made to enact most obscene scenes or be made to behave in a most obnoxious and highly ludicrous way, which will positively react upon him in the long run, depriving him of his senses; the evils wrought by some unscrupulous hypnotists are similar to those resulting from witchery, sorcery and ceremonial magic allied to the practice of black arts. Should these people who are positively bent upon working a maximum amount of evil to all mortals come to know of the way by which they should control the elemental forces of nature and secure the assistance of the powerful evil spirits in existence we can not in reality conceive of the illimitable atrocities they will be able to perpetrate on mankind; therefore we require that a highest standard of morality commingled with religion must form the necessary basis of occultism.

There are certain fundamental rules of conduct and principles of life, which an ardent student of occultism must observe before he enters the portals of occult science; he must be in possession of excellent physical powers and sound mental vigour; at least he should see that he is in the enjoyment of normal strength and spirit; anger, he must never have and he must perforce practise the maximum of patience even during tumultuous and exceedingly trying occasions. He must ever be convivial with a complacent and whole-some spirit and with a generous heart; he must regulate his habits and try to secure plain living and high thinking; he must be ambitious to succeed in life but his ambition must in no way affect his fellow beings or prove to be destructive in character. He must have an expert guide who will detect his knowledge and improve it with the choicest ideals of occultism. He must take recourse to good *sathvic* and nourishing food; food-value and not palatability must be his criterion. Then the exercise which is

suggested to a student of occult-science, is purely psycho-physical in aspects. A systematic and scientific training in *Pranayama* must be given to the student; he must be lead on in the ways of our ancient seers and Mystics of Yore, who were perfect adepts in this art; he may go into meditation successfully with, *Pranayama* if practicable. *Pranayama* regulates the respiratory organs and breathing, it enters the circulatory organs and vigorously carries out blood-circulation extricating all impurities and spurious elements in the human system. It organizes the human internal economy with a life-renewing vital and electric current and strengthens the nervous system with an electricity which conduces to the marvellous development of the Human Will. It raises the general ebullition of our spirit and ecstasy of heart. We must use our critical judgment as often as we can and must come into contact with different men in different atmospheres of life with different ends in view and should analyse and critically weigh their character and mental vision; some part of our precious time may fairly be adjusted for reflections, for their powers are manifold and their advantages illimitable; they develop free thinking and enhance our originality.

THE PSYCHOLOGY OF - - PHRENOLOGY 'Human Nature'

W. GEO. WHEELER, L. P. I.

The cerebral centre for the faculty of Human Nature is of comparatively recent discovery; its localisation was more than suspected by that remarkable observer L. N. Fowler, and it has since been abundantly verified at 'The Brighton Phrenological Institution', and elsewhere. The organ is found immediately below Benevolence and above Comparison 'in that portion of the convulsion which lies under the upper curve of the forehead, at the margin of the hair growth.' It is well-known, however, that the hair sometimes springs from below the bend of the forehead, as in some representative pictures of Christ, also in Froebel, Madame Antoinette Stirling, and many others. In such cases care must be used by the delineator in deciding the size of the organ in question. The faculty is generally described as Intuition.

L. N. Fowler concluded that this mind power furnished its possessor with an Intuitive knowledge of human nature, enabling him readily to perceive the state of mind possessed by others, and thus successfully adapt himself to, and operate upon the feelings of his fellowmen. The faculty, he thought, had relationship to other faculties: but 'the class of functions attributed to it does not belong exclusively to any one of the other organs.'

J. P. Blackford, in his work 'Phrenology for students' describes the faculty as 'Intellectual sagacity; the power of penetrating, of looking behind and beyond mere appearances; the ability to see beneath the surface of things; to perceive the mental conditions attached to material appearances'. Professor Millott Severn's definitions are worthy of careful study; the following quotation is interesting:—'Human Nature is the

psychological, detective, character-reading faculty, giving penetration of mind, discernment, prophetic foresight and predictive instinct'.

This mind power appears not infrequently to act in conjunction with Spirituality, to which it is in some sense related. Many Spiritualists, Clergymen, and such like possess the two organs equally well developed, as for instance Hector Boece, the historian, 'who was always more ready to believe than to doubt'; Dr. Joseph Parker, who gave it a name of his own, and declared it invaluable as he journeyed by rail or car; Henry Ward Beecher, whose ability to mould and influence men was exceptional.

The faculty is generally active in successful literary men. The organ shows large in Bacon, Scott, and Lytton, and particularly in the representations of Shakespeare. The faculty revealed itself in Charles Dickens, the novelist, who, however had extraordinary powers of perception in conjunction, and thus studied men and women in the light of his scientific faculties.

Human Nature when fully active gives one man a marvellous advantage over another. It resolves itself into insight without systematised study. Medical men often possess it, combined with powerful perceptive, and sometimes, as a result, know what is wrong with their patients before a word has been spoken. When this psychic knowledge is conjoined to active Benevolence, it will give the physician wonderful sympathy and understanding of life in health and disease. He will readily adjust himself to his patients, influence and direct their thought, cast a magnetic influence over their mind, and discover more readily the best method of cure.

When this faculty is active in the nurse, combined with a well balanced superior brain, she more readily rises to an important position, and is able to throw out a strong and wise influence when she has attained it. She is more psychic and has an intuitive knowledge of men and women.

Human Nature is a useful faculty in the schoolmaster, the public teacher, the clergyman, the lecturer, the character delineator. It gives the business manager an instinctive wisdom

in judging of the employees he is about to engage. The engager with this mind power active finds his task a comparatively easy one. If to this psychic instinct is added a knowledge of Phrenology on its scientific side, the Manager will realise the capacity of the applicant, will detect any falsity of character and statement, and feel capable of viewing with certainty the inner life of the individual.

World rulers sometimes possess this faculty extremely active; but the use or abuse of Human Nature will depend largely upon other mind powers. If it plays a vigorous part in the life of a Statesman, and the animal propensities are strong, joined to the intellectual, there will be a tendency to let humanity suffer to attain a selfish end. The masses will become tools in the hands of the unscrupulous, whose small Conscientiousness and abnormal Acquisitiveness will be the more dangerous because possessing an intuitive knowledge of men and women, Human Nature may work in conjunction with the lower faculties as well as the higher.

Human Nature is helpful to the philanthropist. The faculty of Benevolence linked with other faculties inclines him to feed the hungry and clothe the ill-clad. He may or may not do this wisely; but if Intuition is active, it gives a better understanding of the individual needing help, and links up with the sympathetic faculty.

Those who teach, nurse, or otherwise have the care of children should exercise the very best faculties of their own nature, for the child, although perhaps not very wise from an educational standpoint, yet may read character at a glance, forming a right conclusion apart from reflection.

When Human Nature is a small organ, the possessor is likely to be deceived in regard to first conclusions, and the intuitive character reading faculty needs cultivation. It may perhaps be better awakened by a system of scientific studies of heads or faces—the practical aiding the psychic.

Silas Marner, in George Eliot's novel of that name, must have had a poor insight into human nature. He considered his friend William Dane faultless, and trusted him absolutely, although his character displayed itself in theft and shameful

injustice. In fact, Dane outraged both moral and social law. Silas Marner's ignorance of human nature did much to bring about a life-long misfortune and a broken career.

Nell's grandfather, in Charles Dickens' 'Old Curiosity Shop,' must also have been deficient in this respect, for he appeared to have been the victim of demoralised men all along the line.

David Livingstone, on the other hand—The Explorer Missionary—possessed much of this faculty, and it enabled him to enter into kindly relationships with the native tribes in Africa, many of whom followed him for a thousand miles through the forests and by the rivers.

We need hardly say that character knowledge or intuitive instinct in reading men becomes dangerous in the hands of criminal types. There is always possibilities of ill when large Human Nature is linked up with small Conscientiousness.

We live in days of psychic advancement, and it is interesting to consider from what faculties these tendencies and manifestations arise, for everything that we do has a relationship to certain mind powers in a more or less vigorous degree of activity. We think psychic revelation is the resultant of large Human Nature, combined with Spirituality.

The linking up of these faculties may, and probably will, do much in modern life to stem the tide of materialism, and bring the forces of the soul into greater tune with the Infinite. It is the materialistic tendencies that undermine the true wealth of nations. When the base of the brain is over-active, the lower faculties gain power over the higher, and there is a tendency to moral and spiritual decline.

The twentieth century is a new era, it is the psychological era. There may be great faculties yet undiscovered; fine combinations not yet demonstrated; higher types of individuals, peoples and races yet to be revealed. We stand on the tiptoe of expectation; we feel already the divine fires flooding the higher faculties of the soul, the twentieth century will open our eyes to sublimer vision, and on the mountain tops of thought we may receive those psychic revelations that advance the divine mind into the vast realms of the divinity.

HINDU ETHICS AND PHILOSOPHY

SHIV NATH DAR, B. A. (Hons.)

Ethics is the science, which treats of human actions, in relation to some standard, which it sets as a criterion of right and wrong. Although the general principles of morality are the same in all times and climes, yet different countries hold different views, with regard to many particular details. The moral ideal ranges from the passionless and actionless *Nirvana* of the Buddhists to the full fledged gospel of Manmonism of the Materialists. The ancient Hindus, had likewise, a system of Ethics of their own, and it is this system, with all its myriad intricacies, that I expound here.

The Hindu system of Ethics is not inferior to, if not superior to, any other moral ideal that humanity pursues. It has a close resemblance with the Kantian standard, in the common ideas of the subjection of passions to reason, of the dispassionate fulfilment of duty, and of the identity of individual self with Universal Self. It has a marked similarity with Spinozism, in its distinctively Pantheistic basis, and in its creed, that only a true knowledge of the Absolute can free us from the bondage of the senses in which we are fettered. It claims an analogy with the Hegelian philosophy, in its distinction between the true and the false self and in its belief of a moral order running through things, and of the spiritual nature of the Supreme Reality. But, while it has a likeness with so many moral codes of later growth, it has a history and an individuality of its own, which set it apart from all the philosophical theories, with which it happens to have a concordance.

Tradition travels back to the ages, where History dares not set its foot. The religious scriptures of the Aryans are the only vistas, which reveal to our blinded eyes, happy visions of the past, hidden in the hoary obscurity of age. India was in those bygone ages, a country of quiet rural surroundings, unalloyed by the din and smoke of the modern factory life. High hill

with fresh verdure, cool streams of crystal water, and all the fragrance and beauty of nature, lay on every side, and the sensitive eyes of our newly-settled forefathers, could not but view them with wonder and reverence. The fertile plains of India, bore a striking contrast with the barren wastes of their former abode. Our ancestors had inherited a meditative turn of mind from nature. They looked upon the trees and the skies, not with the scrutiny of a naturalist, not with the ecstasy of a poet, but with the depth of a philosopher. In the various objects of nature, that were scattered so lavishly around them, they did not see an exterior, material picture alone. Behind all this phantasmagoria of sense they saw God himself, manifested in all the fulness of the universe. When they worshipped nature, they worshipped that Divine Spirit that runs through all creation and not the dull dead matter. If the profound critic of the old, Hindu idol-worshipper succeeds in changing his point of view of things, if he sees God in everything, if he gets to understand the objects of sense, not as bundles of atoms, joined together by cohesion, but as forms of the absolute Being, then the problem is solved altogether. Idol-worship is then, not wrong in principle at least. The Hindu does not bow before an image of stone; he does not light incense before a mere piece of clay; he worships God as He is manifested in the stone and in the clay. If the modern usage has made the whole thing objectionable in that no one understands the real purpose and significance of an image, it is that usage which is to be condemned and not the principle. Anything can be reduced to absurdity, when it is misused.

Image worship cannot be dispensed with, so long as human nature remains the same, and it is implicitly performed by all those, who are opposed to it in theory. The practice differs from the precept. I charge those, who can perform the acts of religious service, without attending to any material form, whether in actual existence or in imagination, to experiment for themselves, if they can imagine anything that is formless. Can any one fix his attention upon any object devoid of all shape and dimensions? If any accident of nature stands the test of this experiment, to him I have nothing to say, and he is

THE KALPAKA

fully justified to hold communion with God directly. But considering the limitations of human mind, there are but few (prophets and great spiritual men excepted) who come under the hypothetical case mentioned above. Those then, who while they cannot attend to a formless God, still persist that even for practical purposes, (whatsoever be the real nature of the Absolute) there is no necessity of any form, are either hypocrites or false worshippers. Why do the Mahomedans pray with their face in a certain direction? Why do the Christians have the figure of Cross or the face of Christ in their view, when they say their prayers? Do they worship the particular direction, or the particular figure? If not, why then should a Hindu be worshipping a stone-image, if he prays to God, with that image in view?

But the *Vedists* themselves declare, that the worship of the Deity through the medium of idols, is, by no means, the highest type of worship. Nevertheless it is an indispensable means to a higher end. Through it by degrees, we reach that stage where we realize the real nature of God, and merge our being into His universal existence. From image-worship to mental prayer—and from thence to the realization of God in one's own Self.

Next to the doctrine of *Karma* which is ingrained in the thoughts of every Hindu. It presupposes the doctrine of *Transmigration of Souls*, and though people often laugh at the absurdity and fancifulness of this theory, yet they offer no constructive hypothesis in its place. We own that it is only a theory and a belief, but it is at least a dogma, which answers our purpose, and which does not leave any incongruity in the system of our ideas.

Our souls are parts of the Divine spirit or *Brahman*, and we are so to say 'made after the image of God'. Each soul has to pass through certain stages of its development, in order to reach the highest point when it merges into the Universal Soul, from where it came. The soul rises upward in the scale of existence slowly and steadily until it assumes the human form. Then it is that the law of *Karma* works. Man's developed soul is expected to follow a certain ideal of action. If it works

up to that ideal, it climbs to a higher rank, if it falls short of it, it once more inhabits lower forms of being.

Here we are struck with a comparison between this law of the progress of a soul from lower to higher forms, and the Evolutionism of the modern Scientists. Both the theories hold a dynamic view of nature, and postulate an evolutionary change through the world. But here the similarity ends. The law of *Transmigration of Souls* asserts that the *individual* souls are constantly improving and progressing, while Darwin's theory stands for the evolution of the *race*. The latter is a purely natural law, while the former is subject to ethical considerations. As a result of this, whereas nothing can hinder the evolution of species according to the modern evolutionists, the soul cast according to the Hindus fall back in its onward march by its own bad actions.

There is no fleeing from one's actions. They follow him about as his shadow, and he must suffer for his sins, and get rewarded for his virtues. This is what is called the bondage of actions, and to free himself from this grind-stone of cause and effect is the one ideal of a Hindu's life. When he is beyond the hit of causation, when the soul has after many a struggle achieved its goal—the recognition of its oneness with the *Brahman*—then it is that the salvation is reached. Such a salvated soul has not to undergo birth and death, and enjoys the perfect freedom, called *Mukti*.

It is argued against this theory, that it gives to God a very stern appearance, and that it deprives Him of the attributes of mercy and forgiveness. The libel is not well founded. The God of the Hindus is as kind as He is just. 'To err is human, to forgive divine'. Real repentance, washes away our faults from the Register of our deeds. God is the All-mighty as well as the All-merciful. We are to worship him through love. 'He is to be worshipped as the one beloved, dearer than anything in this and the next life'. This is the doctrine of Love preached by the sages of the Vedas.

The *Bhagwad Gita*, the great moral code of the Hindus, points out the performance of duty for duty's sake as the *summum bonum*. There it is told that a life devoted to our

senses is the lowest of lives, and that where the passions are under the control of reason there happiness is. 'That man alone is wise, who keeps mastery of himself'. 'To the devotees, who are free from desire and anger, who have controlled their thought, and who have known the Self, *Brahmān*'s bliss exists everywhere'. Life is worth living. Each man has a certain task allotted to him, and it is incumbent on him to perform it. But all the while there should be no eye on the results. Duty is its own reward. All our actions are to be dedicated to God. Thus *Sri Krishna* most vehemently preached the gospel of work and the dignity of labour :

".....Find full reward
Of doing right in right! Let right deeds be
Thy motive, not the fruit which comes from them,
And live in action! Labour! make thine acts
Thy piety, casting all self aside,
Contemning again and merit; equable
In good or evil: equability
Is Yog, is piety'.

The whole ethics of the *Gita* may be briefly summed up as:

- (1) cast all passions away; renounce all earthly desires and worldly bonds,
- (2) do ~~not~~ harm anybody,
- (3) do as you would be done by,
- (4) perform social service through self-sacrifice,
- (5) do your duty without any concern as to consequences.
- (6) Let motives be counted in the moral judgment of actions, and not the outward results.

The influence which *Gita* has exerted on the western mind is evidenced from the words of one of the most unsympathetic of all the translators of the Book—Thomson—'Would that in the present selfish age, and this northern active clime it (the doctrine of the *Gita*) could be applied and successfully carried out by the Christians, as we call ourselves..... We too should have our final emancipation, our salvation, ever as our only desire, and our Supreme Being, ever as our chief object of love. We too should do our duty in this world without self interest

and attachment, and morally renounce the world in the rejection of all interest in it'.

The Self, according to the Hindus, is essentially spiritual. We are all spirits working in the midst of material environments, having continued existences. We had a past life, and the grave is not our goal. We are miserable and happy, not through the idiosyncrasy of a despotic Ruler, but by virtue of our own past deeds. The Self is a spirit invulnerable by all the swords of the worlds. Fire cannot burn him, nor can the sun dry him up. There is no death for him.

'Nay, but as when one layeth
His worn out robes away
And taking new ones sayeth
'These shall I wear today'
So putteth by the spirit,
Lightly its garb of flesh
And passes to inherit
A residence afresh'

The Hindu son has the ideal of *Sindhu* before him, who with a filial affection almost unimaginable, carried along his blind parents upon his young shoulders, till his last moment, when he died, with Dasarath's unintentional arrow in his back amidst the cries of his helpless father and mother.

The Hindu wife has the example of *Sita*, to teach her that in old days the connubial bonds were so far more divine and noble than they are now that a wife did not want to enjoy any pleasure, which her husband was unable to enjoy.

The Hindu brother has his standard of perfection in *Lakshman*, who shared all the griefs and the agonies of his brother, with a devotion and love, which in this age seems so miraculous.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH.

Connecting with the Power Wire

For the sake of reminding the student just what we are endeavoring to accomplish, it may be well to review briefly the preceding lesson.

An axiom of all experience is that *Consciousness is cause*. That means that your environment to-day, including physical health and financial condition, is a reflection of your condition of unfoldment. If there are in your circumstances factors which you do not like, it is because somewhere within that unseen expire which is your 'Consciousness' exist dynamic elements which are not in harmony with your desires. These dynamic elements may be negative—may be occluded faculties; or they may be positive, as in the case of active faculties turned to the wrong uses.

Consciousness is cause—the one final and ultimate cause; and consciousness can function on one or all of three planes: the personal, the cosmic and the absolute or Spiritual. Animal man is limited to that range included within the limits of what he calls 'I', or 'myself'. He is unaware of being part of an unbroken circuit of life, and of course does not know that it is possible for him to extend his consciousness far beyond its present bounds.

Cosmic consciousness is simply personal consciousness extended so as to take in a large part of the cosmos, or physical creation.

Spiritual consciousness, on the other hand, is a journey inward. It is *in-tension* rather than *extension* of personal consciousness.

This understanding of the nature consciousness and of the three directions in which it may function leads up to a consideration of the steps which complete personal unfoldment. Unfoldment, or awakening, is what those who seek for the

details of health and prosperity; are really hungering for without knowing it; and unfoldment results from (1) developing the faculties of the personal man; (2) unifying these around a master center; (3) extending them and making them part of the great World Soul, or Cosmic Consciousness; and (4) finally turning them within until the center of all Being is reached in the awakening of Spiritual Consciousness.

Development of these faculties are partially a matter of inner urge or impetus to development, which comes from the cosmic center; and partially a matter of individual effort. The cosmic impetus is evident in what may be called the 'phases' or 'cycles' of development of an average human being, from babyhood to maturity. The first decade is one largely of animal activity,—the youngster is learning to manipulate his own body. The second decade is mental—he is becoming acquainted with his mind. The third decade is social—usually he gets married and goes to work in the world of grown-ups, and both of these experiences bring to bear upon him socializing influences of the highest importance. Finally, between thirty and forty, he begins to feel the stirrings of spiritual unrest; the desire to awaken to ranges of possibility beyond the physical, the mental, or the social.

During each of these four decades, the cosmic urge is the determining factor in starting and maintaining development. This is recognized in modern pedagogy under the doctrines of 'delayed instincts'. There was a time when the teacher sought to pound desirable qualities into his pupils by a vigorous use of book and rod, regardless of the particular fitness of the recipient for instruction. Now wise educators worry very little about the apparent moral turpitude of youngsters who are disorderly and inclined to mix truth with vivid imaginings. These teachers know that disorderliness is typical of the child who is retracing the early stages of race history and development, and that order and a real understanding of the nature of 'truth' are delayed instincts, because they developed at a comparatively late period in the history of the race.

The application to personal unfoldment of this principle of the cosmic urge is direct and important: the student who is

striving to attain full consciousness is working with the order of nature, but there are times and seasons appointed for the emergence of these faculties of the complete man. 'Pushing on the lines' will not do any good. There are the two elements to be considered: the cosmic, which both makes unfoldment possible and which makes it an orderly process, taking place in a definite way; and the personal, which makes personal desire and activity necessary. If the student does his or her part, without anxiety or tension, final success is certain—because it is part of the order of Nature. An understanding of this principle will help relieve the seeker of personal anxiety, because he will realize that by attending to his part in the best way he can, and then by letting the Greater Wisdom do its part—give its increase—results are certain. Temporary failure comes from overlooking certain parts of the complex process of unfoldment.

One of the things most frequently overlooked is the necessity of a harmonious and complete development of all of the faculties and powers, which go to make up the personal man. These faculties can be divided roughly into three groups: the physical, the mental and the psychical. If any one of these groups is left out of the plan of unfoldment, distortion will result. It is like trying to walk on the hands, or to see with the ears. Each faculty or group of faculties has its parts to contribute, and ignoring any of these causes an arrest of development until the mistake is discovered and corrected.

The two ends which most New Thought students have in mind, are: first physical healing or betterment; and, second, financial healing. Some are seeking one, some the other, while many are seeking both. Probably few of these seekers realize that both health and prosperity are simply manifestations of a common cause; wisely directed power.

Sickness is primarily a result of lack of energy. When vital pressure is reduced below a certain level, all manner of disintegrative processes begin. When vital pressure is high, the disintegrative action of the various infections is powerless. Germs do not cause disease, any more than the barbarians destroyed the Roman Empire. These disintegrative cycles

begin withi», and final dissolution brought about by the Vandals is simply the tearing down of effete and lifeless tissues. Every wise physician knows that if the tide of vitality turns and rises high enough, disease will disappear. It is in the endeavor to cause this turning of the tide that most drugs are used.

Financially, too, disease is caused by lack of well-directed energy. What the world lacks is not the physical means of subsistence on any scale for all its inhabitants, but rather the man-power and the brain-power to create and co-ordinate.

All of which brings us face to face with the three-fold problem of human energy: What is it? Whence comes it? How can it be increased? This problem is of such importance that we will be dealing with it, in one form or another, for some time to come. Just now, however, it will be best to simplify the answer sufficiently to make it applicable at once to the problems of most students, even though later we shall have to go more deeply into the subject.

From this standpoint of simplicity we may consider that the main stream of power has three tributaries; it may be said to be derived from the physical, the mental, and the cosmic springs within the individual. Little need be said about the first two of these sources of power—just remember that both the physical and the mental or intellectual groups of faculties act as generators of energy, when they are harmoniously used as well as being consumers of power. Wholesome physical and mental activities contribute more energy than they consume. Use your body and your mind vigorously every day—the higher faculties do not awaken to do away with normal and wholesome activity on the lower plane, *but rather to increase its range and power and to co-ordinate its parts.*

These principles are wellknown to most people nowadays, even if they are not always put into practice. Here is a fact connected with the third source of energy, the Cosmic inflow, which is not so generally known: There exists a boundless tide of energy which can be specialized through human activity so as to show forth as health of body, power of will and mind, wisdom etc., and the inflow of which usually meagre and

uncertain can be immeasurably increased. The process is similar to that by which the trolley car draws energy from the power wire.

You can learn to draw more power from the big power wire and to do it at will.

You need never remain tired or discouraged, for literally *within you*—the real you, not your physical body—is a spring of this cosmic energy which merely needs opening to fill you with strength, physical and mental, than you ever dreamed of. This is only one of the things we are going to take up in this course of lessons, but it is an important one.

Here is the first step in this process of increasing the inflow of cosmic energy.

After dinner this evening, arrange to have a quiet half hour with yourself. Go into a room where you will be undisturbed if possible and lie down. If there is no bed or couch in the room, the floor will do. Experiment with your body until you find that position which for you, is easiest and most nearly self-supporting. You want to be able to forget your body and you will not be able to do this if part of it must be kept from slipping.

Now breathe deeply but easily a dozen times. Don't imagine there is anything magical in this breathing business. You simply want to relax all surface tensions, and easy full breathing will help you do it.

As you exhale the twelfth breath—the exact number is of no importance—let your attention sink down to your abdomen. Make yourself acutely conscious of the 'feeling' in the muscles, and be particularly sensitive to any muscular tension. Relax it. Take another breath, and as it drifts easily out drop your attention down through your thighs, knees, and on into your feet. Relax all muscular tension.

Continue this process with neck, arms and hands. You probably will have to go over and over this circuit, relaxing tensions again and again. Do not be discouraged about this, as you are now beginning to free yourself from the grip of a race-habit millions of years old. It is a survival of the time when

men had to be tense as steel springs if they were to keep out of the clutches of their fellow cave men and of the beasts of the swamp and the jungle.

In connection with this work in releasing the physical tensions and inhibitions, continue to use the key thought I gave you last month. And here is a statement you may alternate with it.

THERE IS NO LIMITATION.—FOR THOU ART THE SUPREME AND SOLE REALITY OF BEING, AND THOU ART THE GLORIOUS FULFILLMENT OF EVERY DESIRE.

Later I will tell you why I call this a 'master affirmation'. Just now I want you to put it to work in your life. Simply repeat it, if you can make no sense of it. *The wisdom within you will understand.*



RENTS IN THE VEIL

V. D. RISHI

Subhadra Bai Rishi:—Give more publication in 'Ka'paka', also publish the article in 'Chitramaya Jagat'. I had come last night. Now I am troubled. Wait for ten minutes. I shall come day-after-tomorrow at 9-30 P. M.

What should I write often? I feel well on account of the operation which I had undergone. I am happy, so also you are happy. What is your trouble? Tell me that. What should I say about your happiness? Order me and even today there will be a miracle. Before my passing away Pramila my daughter was in a College. There young orphans are maintained. One month after my passing away I inquired about her. Then I took her from the Guru. I recognized her as well as she recognized me. She does recognize you. The room in which I stay is fifteen feet high. I want Shrikhanda to eat. Keep it below the table at night. I shall come tomorrow at 9 P. M.

Pramila did come yesterday. Is it not? You might have laughed at her words. I did not come yesterday because I was practising penance. Pramila always talks such babbling words with me. I was standing near her yesterday and told her to write my message. The information about Damu related by his brother is true. He was at times misappropriating money. Pramila is even now near me. I shall stay in this room till 10 P. M. Have you no other questions to ask me? Today I practised penance, remembered God, took my food and slept. Now do not ask me anything more. I shall come tomorrow at 8-30 P. M., and not at 9 P. M., because that is my time to go to sleep. I sleep at 9 P. M., and get up at 12 P. M. and begin to remember God.

I came just now. I do not know the theft that did take place, because I did not come during these two days. I shall trace out the theft within two days, and let you know about it. Pramila will come tomorrow at 7 P. M. I shall come at 7-30,

Vinayakrao will come at night. Here there were two spirits, but they have gone.

I came because you called me. Pramila is near me. I inquired about the theft. The thief is in the Syce-lines. They were two persons. One was standing out-side. The stolen property is still in their house. Yesterday Gokhale had come. I did not come then. I had come, but stayed for a very short time. Baldeo is concerned in the theft.

I had come yesterday at 5 P. M. I cannot make further inquiries regarding the theft. I do not know his name. Yesterday's spirit Pundalik is a strange fellow. He does not tell his name even to us. Wait a minute. The thief is not in the house. Search room number five to seven. If you are going to search, do it soon. Get up. Go to the Police. The persons in room No. 5-7 are accomplices. Baldeo would not not confess even though he were to be found. I shall write after nine days, but shall be coming from time to time.

I attend Arati of God every day at 5 A. M. and 8 P. M. for one hour, half-an hour in the morning and half-an hour in the evening. That day half the persons had gone to the *M ndala* and so were absent for the *Arati*. I was present. The temple in which the Arati takes place is vast. It is crowded very much at the time of this ceremony. Write to Prafulla-chandra of Bengal to practise table tilting and ask him to purchase a planchette. I shall help his wife to write. You should persevere in table-tilting in order to make progress. You will progress gradually. Five persons should sit in darkness from 8 to 9 P. M. and there will be a miracle. It is rather difficult to know how I help you. But I support you, that is I try to finish your work soon when you begin it. My desire is that your fame should spread. What is the use of spreading my fame. Pramila is uneasy, so she does not write. She will write when she likes.

CORRESPONDENCE

The Evolution of the Moral Law.

SIR,—I have just read in the April issue of the *Kalpaka* the article of this title written by Mr. V. E. Cromer. He writes 'the primitive savage lived for himself alone unable to see anything beyond himself, but the satisfaction of his own appetite. Away back in the prehistoric periods this early man lived a life almost without a soul, without any aim in life except the immediate things that gratified his appetite.....But as his evolution proceeded, the primeval man began to be urged forward by a law which was the outcome of a pressure and force inherent in the universe and involved in the man himself without apparently his consciousness understanding' and so on. From these and many other lines of the article it is apparent that he (Mr. Cromer) takes the primitive man to be totally a selfish body and quite ignorant of the moral laws in vogue in the later generations. To me this theory does not stand to reason. From his words 'by a law which was the outcome of a pressure and force inherent in the universe' he admits the pre-existence of such a law. May I ask whence this law came into existence? A solution of the question will reveal the truth.

Each and every man differs in his philosophical ideas and reasonings but there are only two differences in the main. The thinkers of these two differences may be classified as theists and atheists. If we dive deep into the fundamental principles of either the Eastern or Western, ancient or modern philosophies we will come to the conclusion that these two classifications, viz., theists and atheists, include all sorts of thinkers. The former accepts the Godhood, the latter the Nature as the starting point of the Universe. Both of them equally qualify the God or the Nature in as much as the one calls his God possessed of of *All Powers* and the other calls his Nature composed of *All Powers*. Now if we consider these limitations of God and Nature we would rightly conclude that both differ in naming the subject while agree coincidentally, I should say, in the adjuncts. Thus I may say *All Powers* to be

the starting point of the universe without accepting either of the two names—God or Nature. Again there is another aspect. Theists locate *All Powers* in God whom they ascribe the working or the non-working of the *All Powers* at the direction or will of God. Atheists on the other hand say that the *All Powers* work without any director or controller rather automatically. Thus we find that the beginning of the universe is the *All Powers* either with or without a Director.

Let us now first consider the theory of evolution when the starting point is *All Powers* without a Director. This *All Powers* must be complete in all respects so that the latent and apparent powers taking part in the universe are included. Knowledge is one of the powers is universally admitted. So the starting point must be 'knowledge complete'. Thus we see that the primitive man was nearer the 'knowledge complete' than the man of the later generations and as such the former must possess stronger impulses of 'complete knowledge' than the latter. As knowledge of moral law is included in 'complete knowledge' the primitive man must have been possessed of stronger impulses of complete knowledge of moral law too than what the latter can have. Thus the primitive man must have been wiser, more liberal, more unselfish, more sympathetic, more consensious and the like than the later generations.

Let us start with the other alternative—*All Powers* with a Director. Here the Director is possessed of *All Powers*—i. e., He is complete in all respects. From Him all knowledge issues forth and as such the impulse of complete knowledge sent forth by Him must affect those more who are nearer to Him by time and space than those at a distant time and space. (He Himself is above time and space but in relation to the creation of the Universe He becomes connected with both time and space and their lengths or variations). Thus also the primitive man gets a stronger impulse of moral laws than what those of latter generation get.

Hence it becomes quite clear that in either case the primitive man was wiser, more virtuous, more moral, more liberal, more unselfish, more with soul, etc. etc. than the later generation.

Again, leaving aside the analogies, if we look into the Scriptures, we find the first man was more like Him than the next one. This also establishes the same conclusion.

It is only the histories of the several countries which throw doubts on this conclusion. But I must say that *pride* underlies the minds of the writers of history: Had not pride been deep in the mind the writer had had no business to write history at all. The greater the quantity of pride in the author the voluminous is his work. The first author is short but longer he is with the growth of generation and this goes to show that pride increases with the generations and inversely there was very little of pride in the beginning and as such the primitive man was more a moral stuff than immoral. Thus also the theory of Mr. Cromer fails.

Indeed we feel that we are improving in knowledge with the passing of the days. It is in the same light as we take the span of life in counting the age of one particular man. We say a particular man is aged so much and from this we say that he has lived *long* or *short*. There is no long or short in one man's life but it becomes long or short when compared with the life of another man. So our expression *long* or *short* in one man's life is apparently a mistake what the age denotes is not understood in the proper sense. The growth of man and the lengthening of the number of days in the life of a man indicate that the span of his stay on earth with a particular form is lessened by such a period, in other words, life is shortened by so many years. Exactly is the case in our feeling the improvement with the number of days. We should remember that the law of decay is incessantly operating everywhere. To be frank, I must say that with the so-called civilization we are becoming more and more self-contained which is a component of immortality. With the discoveries and inventions, we play greater and stronger tricks upon others to gain our selfish aims and become professed hypocrites cheating the men of moral principles—whom we call simpletons—right and left. Is not the recent Great War one of the best examples to show that with our cult and civilization we are becoming more ambitious more selfish, cruel, inhumane? Is not the present strife pre-

vailing almost the whole of the Eastern Hemisphere a strife between two opponent jugglers—one trying to overpower the other—with such aims which are against the law of morality? If morality be set free, as each party speaks only, while shrinks from acting upon, the whole unrest will cease to exist. I seem to have run some way off from the point of issue. But no, I have no other motive in these lines than to show that our so-called civilization of the day, with which we claim a moral improvement, is not moral improvement in the least; rather it is the more an immoral improvement.

The greater the distance from the starting centre the lesser is the morality, in man and the *vice versa* is the whole truth and is the only conclusion from all the points in the circle composed of birth, stay and death; and such is the difference between the primitive man and man of later generation.

A little attention to the two Ages of ancient India will throw a good deal of light on the subject. The Age of Ramayan precedes that of Mahabharata. In the former Age, we find, each of the brothers declines to accept the throne of a kingdom and urges the other to accept it; while in the latter Age of Mahabharata, each of the brothers tries to get hold of the throne, even by killing the other, if necessary. We therefore evidently see that ambition and avarice have increased in the latter Age. Does this not go to demonstrate that the primitive man was more of Morality than the men of latter age or generation.



A STRANGE PHENOMENA

In the last issue of the Kalpaka page 239, the date of dream of Mr. Sant Sampuran Singh, should read the 26th instead of 29th—Editor.

PERIODICAL LITERATURE

A series of articles on Psychism in English literature appears in the pages of the *Everyman's Review*. The writer in the fourth of the series, begins by speaking of the power of the eye or Chakshu-Vidya. Tennyson refers to 'the power in the eye that bowed the will'. As Swami Ramakrishnanda, quoted by the writer, puts it, you know the Yogi, above all, by the eye. For the eye is the window of the soul. It mirrors the mind within as no other Indriya or sense does. Look at the eyes of the man you meet with. If you are a trained student of Occultism, you can find out what goes on in his mind through the light of the man's eye. You can also bring yourself into harmony with the man concerned and skilfully handle or control him, by the process of Mesmerism or yoga. The practise of staring at minute objects, etc. with a view to developing the magnetic gaze is known to the Hindus by the name of the Trataka, which cures optical maladies and strengthens the power of the sight. The magnetic eye glows with inner fire and holds the observed spell-bound, feasting on beauty and making its diverse aspects its own. The eyes of Burns and Wordsworth were magnetic. The gaze of the former reflected the light of the spirit within. That of the latter shone in moments of exaltation with the light that never was on sea or land—the light that lighteth the spiritual man revealing deeper experiences of the soul-life. The writer quotes some remarkable passages from Wordsworth's works describing his trance-like tranquility as well as his rapturous sense of oneness with Nature which enabled him to see into the life of things. The poet speaks, indeed, of that 'purer mind with tranquil restoration' in hours of weariness. To child Wordsworth verily a thousand years old, the universe was appalled in light. It is through the gateway of Dhyana or meditation that one treads the enchanted world of Shanti and beatitude 'when the immense soul is indrawn and reposes in the power of an unutterable peace'.

NOTES OF THE MONTH

Psychology is progressing rapidly on new lines in the West and happily reverifying and reaffirming some the old old truths of Hinduism. It is now being recognised that both man and matter making up the universe, form an integral part of the universal master mind, i.e. God. One is Spirit and the sages do variously speak of it. This is an ancient Vedic saying still repeated by the twice born classes of India, though not realised by them in

Old Truths practical life. This great truth was sensed Re-affirmed by the Rishis of old, who, plunging into the Infinite, were somehow gifted with—'other eyes' by the all seeing Heaven. Ages have passed since the truth of oneness of life and spirit was given out to the world and we are happy to note that New Psychology, after sailing in strange seas of the subjective mind, senses vaguely the grand truth of the unity of the Universe, which again science also seeks to demonstrate in its own way.

The subconscious mind is lower than the conscious, for it serves the animal man, that is, the physical body. And it serves best when the conscious mind, which is the glory of the rational man, is fast asleep. It is the subjective or the subconscious mind which helps us to control every organ in the body and be a Master in our own house. This is the secret of the great secret of self-control, control which is understood and utilised in the practice of Yoga as well as in the practice of the so-called New Thought. The Hata-Yogi, especially, as well as the student of Kayasiddhi knows in practice that this part of the mind works with matter and on bodily cells. But the Mantra-Yogi avers that it also deals with life in some mysterious way. It is not our conscious mind that keeps the body—this marvellous shine of the Spirit—alive and in wholesome condition. It is the subconscious portion of the Manas that instinctively and naturally keeps guard over and protects everyone of the billions of cells—the live bricks that compose the human form divine. We may

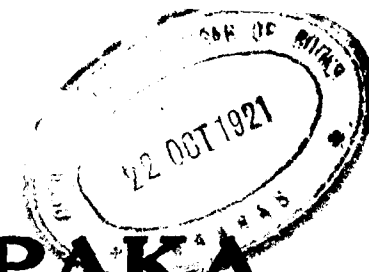
say that the subconscious part of the body is really active more or less in every nook and corner of the body.

Above the dual mind of consciousness and subconsciousness comes as a crown of glory the wondrous superconscious Mind or Anandamanam as the Yogi loves to call it. Here then is a possibility beyond all imagination based upon our rational culture and training. It is through

A Possibility superconsciousness that the Yogi has divine truths revealed to his astonished gaze. It is

Beyond through superconsciousness that the Mantra-Imagination Yogi has visions of gods and perfected siddhas

of other worlds than ours. Again it is through superconscious joy-mind that advanced discarnate spirits resident in right and beautiful ether-spheres, love to inspire receptive minds, and even communicate in other ways besides. In this way inspirational utterances may thrill vast audiences, inspirational poems may stir the soul of a nation. New discoveries may flood the world, and new rays of hope may illumine the heart of humanity. Remember that the human mind, now latent for the best part, is a priceless machine of inexhaustible power. It is the province of the Higher Psychology of Yoga—whether of the Mantric school or not—to unveil the diverse latent forces and resources of the Triple Mind—conscious, subconscious and superconscious.



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JOHN PAYNE AS A MYSTIC

H. STANLEY REDGROVE, B. Sc.

THERE is much in the personality of John Payne, the English poet, as revealed to us in Mr. Wright's biography,* so admirable in its fidelity, which cannot but give rise to feelings of disapproval in the minds of liberal thinkers—his jingoism, and his intense intolerance of those who differed from him in matters of political and aesthetic opinion, his faddish Epicureanism in matters of food and drink, and the spirit of aloofness and disdain which he adopted towards those who, for him, constituted the vulgar crowd. But these things, after all, are in the nature of trifles: it is as a man of letters that Payne must be judged; and, as such, he must be awarded the laurel crown of genius. There is, perhaps, some justification for the spirit of bitterness which permeates much of his work, and—to my mind—at times mars its beauty, in that his own generation failed to value him aright; but nowadays, at any rate, his works are coming into their own, largely through the indefatigable labours of his friend and biographer to whom I have already referred.

Payne the translator of *II Decamerone* and *The Book of the Thousand Nights and One Night*, of Hafiz, Villon and Heine has somewhat overshadowed Payne the original poet, and we are apt to think of him, perhaps, as a master of language merely and not also as a master of thought. His original poems reveal him as both, and it is of these that I propose to

* Thomas Wright: *The Life of John Payne* (London, 1919).

write. Those who have once heard 'Her Grave' will not soon forget its lingering and mournful melody so sadly beautiful and bitter-sweet; but I wish more particularly to deal with Payne's sonnets, in which he gives expression not merely to his emotions, but also and especially to his philosophy of life. Payne has, perhaps, 'enlarged the scope of the sonnet more than any other poet', whilst keeping strictly to the fourteen lines and the rime scheme; and it would be an interesting problem, though one outside the limits of the present paper, to enquire why this particular form has been found by the poets of the Western world so admirably adapted to the expression of thought tinged with emotion as contradistinguished from purely lyrical and emotional poetry.

Payne's work showed a progressive improvement throughout his life. His last book of original verse, *The way of the Winepress*, which has recently been published posthumously (Payne died in February, 1916) by The John Payne Society, of which organisation Mr. Wright, is secretary, has been pronounced his finest and contains many poems of mystical import and interest.

Attention must be drawn to the remarkable rapidity and spontaneity with which Payne's poems were produced, which is all the more astounding in view of their technical perfection and the somewhat rigid laws governing the verse-form which he so much delighted to employ. The facts demonstrate very clearly (in Payne's case at any rate) the very great activity of what for want of a better term is called the unconscious or sub-conscious mind, and are of much interest in connection with Dr. Geley's thesis developed in his *From the Unconscious to the Conscious*, concerning the great importance of 'the unconscious'.

In writing of Payne as a mystic I have in mind the mysticism of 'the spiritual uplands of the Vedanta', where, readers will be interested to know, Payne writing of himself says: 'I found an abiding harbour for my soul'. In his early days, Payne was attracted by Emerson, later he 'embraced the ideas of Schopenhauer' and, finally, 'described himself as a pantheist. What the latter term meant for him may be gathered from his sonnet 'The Pantheist', which appears in *The Way of the Winepress*.

'A NEW rose on the bush, a ripe red mouth,
Coy opening to the kisses of the sun;
A new bird on the bough, for Summer won
A-carol in the tangled hawthorn growth;
A new breath in the breeze, of the soft South
That tells, new stirrings in the air that run.
But trifles all, when all is said and done:
Yet they avail to stay the spirit's drouth,
Voicing the promise, given by Winter past
And Summer sacring all the woods and leas,
Of some far fairer ecstasy and ease,
Which shall be ours, when, Life's dull dream at last
Dreamt to an end, we one are with all these,
With rain and sun, with rose and bird and breeze'.

For him, as for Nietzsche, 'True ideality is to see the sunrise blossom, where a taper's lighted'.*

Payne was not a Christian. For him the Christian god was dead, but his ghost still hunted the minds of men and palsied them by fear. He detested priestcraft and a god whose good favour could be won only by bribes of incense and blind faith. His '*Etiamsi omnes, ego non*', is a splendidly daring poem, in which he pours scorn on blind omnipotence.

'Still, though He slay me, at my slayer grim

I'll scoff and perish proudly, scorning Him.†

—the bravery of whose spirit we must admire, even if we feel that Payne was mistaken as to the nature of the Divine Father whom Jesus came to reveal to mankind.

Writing of Liszt, whose music he so greatly admired, Payne says 'with his transcendent purity of aspiration (the nostalgia of another and a nobler world—his mystic spirit-harmonies) and his interstellar splendour of expression—he appeals more to my personality than any other master'; and in a verbal comment on the poet Beddos, recorded by his biographer, we catch the sound of the same note—'His verses continually open a window upon the invisible world'. Payne was a pessimist—the optimist for him was the man afraid to face the grim facts of life. Life, for Payne, was a dream,

* Ideality, *The Way of the Winepress*, p. 15. † *Op. cit.*, p. 24.

mostly a bad dream, yet not wanting hints of an awakening, and 'drunken with the wine of the Ideal',[†] he caught at these hints, these symbols of spirit, and wore them into sonnet and song. For all his Epicureanism, his eye could pierce the cortex of material things and gain something of their mystical meaning so that the almond blossom triumphing over winter might be to him testimony of a future victory of the spirit.[§]

Payne was—like every true mystic—a spiritual individualist. He would have every man seek for his God, not in vain faiths and rituals, but within:

Let each the, light

Follow of his soul, o' erdarkened by no wraith
Of man-made deity, no priest-wrought rite,

And by the fruits be judged of his own faith.^{**}

With Blake—whose work, curiously enough, he failed to admire—Payne valued highly—but not too highly—the divine gift of Imagination; and his splendid sonnet on Imagination as 'Life's Motive Force' in *The Way of the Winepress* may form a suitable close to this brief notice of one aspect of his work.

'Imagination is the spirit's light:

Without it, through Life's pageant, deaf and blind,

We pass, all hearing as a babling wind,

All seeing as a cloud-rack in the night.

Without its purging, sublimating might,

Dogs drowsing in the dark were humankind,

It is the spur that vivifies the mind,

That stirs the sense to dare the heavenward flight,

The influence of the Past and the To-be,

Moulding the Now, that makes us see and feel.

Still in Thought's shallows and Doubt's shifting sands

The vessel of the soul sticks fast and stands,

Except it urged and furthered o'er Life's sea

Be by Imagination's driving-wheel.'

Well has Mr. Wright described John Payne as 'a nightingale with a Schopenhauer's brain'.

[†] 'Drunk or Sober', *op. cit.*, p. 29. Cf. 'Hours of Wake', *ibid.*, p. 22.

[§] 'The Almond Blossom', *op. cit.*, p. 59.

^{**} 'Lux Indica', *ibid.*, p. 11. Cf. also 'Nirishwara', *ibid.*, pp. 5 and 6, and 'The Kingdom of Heaven', *ibid.*, pp. 46 and 47.

THE FACTOR OF CHASTITY IN SPIRITUAL LIFE

A. P. MUKERJI

The value of the principle of Chastity in human life cannot be overestimated. The great teachers of spirituality have all practised it and their greatness was due to this. This virtue lays the foundation for the development of spiritual faculties, it so to speak prepares the soil for a rich harvest of physical, mental, and spiritual powers. The instinct of sex was meant mainly for the propagation of species and not as a source of physical enjoyment. The misapplication of this principle has deadened the spiritual self in man, binding him down to physical condition, and stupefying him all round. No degree of spiritual perception is possible when chastity has not been achieved to some extent. The two things are co-related. The whole thing is in the mind and the soul. If these have the power to soar above the lower levels of mentation the lower passions will drop off automatically, it is because we do not see anything better worthy of our attention that we find ourselves giving way to physical instincts too much.

God created the opposite sexes for 'Harmonious Exchange' on all the planes of life to ensure a perfect circle for magnetism, not in order that they may abuse each other. Again, by living the higher life of the spirit we experience the joys of the 'Chaste' life, a state where there is no passion but constant harmony. We urge upon our students the importance and necessity of living in the thought of the Supreme who will grant us peace and lift us to Himself. The simple fact of this thought being held in the mind will chasten and purify us, setting the soul free and brushing aside all cobwebs from the spiritual self. As we have many times pointed out to our readers the way to peace is hard and full of struggle, but in view of the greatness of the goal aimed at this struggle is worth our while.

THEORY OF RELATIVITY

FREDERIC W. BURRY

The latest among the legion of philosophies is the Theory of Relativity according to Albert Einstein, hailed in England as a Swiss Jew, though paid a salary by the German Government 'to sit and think' and really hailing from Berlin revered by his apostles as successor to Sir Isaac Newton—the latter hitherto declared by many to be the greatest intellect of all time.

For Einstein comes forward with a new scientific explanation of the universe. As John Dewey says: 'The relativity doctrine of Einstein substitutes for the neat, smooth well-ordered world of Newton a world that is full of puckers and skews'.

And Sir J. J. Thomson, President of the Royal Society says: 'Einstein's reasoning is the result of one of the highest achievements of human thought'.

You know the old story of Newton discovering the law of gravitation when watching the fall of an apple.

It is said that Einstein was illuminated with his Relativity discovery by observing a man fall from a roof.

All things are relative. We notice a 'high' building going up, and we call it a sky-scraper. After a season a much higher one is erected next door—and lo, the first structure seems small. Our time is divided into days of 24 hours; Jupiter's and Saturn's days have but 12 hours. Mercury circles the Sun in 88 days; but it takes Neptune the 'prodigious' period of 164 years.

How can one speak of Time this way in terms of size or space. Because Time, if we follow Einstein, is one, part and parcel, with Space. It is the long-speculated Fourth Dimension.

To quote another philosopher, Minkowski:
'Time by itself and Space by itself are mere shadows; they are only two aspects of a single and indivisible manner of co-ordinating the facts of the physical world'.

H. G. Wells, the philosopher-socialist—novelist, in his book, 'The Time Machine', sends his chief character traveling along the future or backward to the past—to and fro, as one might journey east and west.

As Dr. Benjamin Harrow says: 'If we stop to think a minute, there is no valid reason for the non-existence of a fourth dimension. If one, two and three dimensions, why not four—and five and six, for that matter?'.

And this Fourth Dimension is—Time.

Does this account for prophecies, second-sight?

Seers, who with Tennyson, have 'dipped into the Future'.

To quote Sir Oliver Lodge:

'A luminous and helpful idea is that time is but a relative mode of regarding things. We progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner; as if events necessarily happened in this order and at this precise rate. But that may be only our mode of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, not they which are happening.'

Some will say there is nothing new about this. Ancient India with its subjective wisdom has long taught very much the same thing. Eternal recurrence. The illusion of the senses. It is all within—and the finding of the Self. Cosmic Consciousness.

However, Einstein and his ilk come along with 'Carpenter's Compass,' and actually prove objectively what sages long ago saw subjectively. The scientist complements the mystic.

They are measuring the universe, from various angles.

It is declared that Einstein's theories have been proven since his prophecies relating to celestial eclipses etc., have been fulfilled to the letter.

The mathematical intellect furnishes additional evidence of the assumptions of the intuition.

HEALING

Thru: ASHTAKSHARA MAHA MANTRA or The Great Eight-syllabled Mantra

P. S. ACHARYA

I. Healing Waves of Prana-Sakti Philosophy or Theory

I. GENERAL

Mantras contain seed-thoughts which are creative and sustaining. The Mantra protects those who sincerely and faithfully repeat it, concentrating their thought and will upon its meaning and purpose, or meditating upon its underlying idea and the Ideal or *Ishta Devatā*, if the Mantra belongs to the class of Upasana Mantras. 'Aum Namō Narayanaya Aum'. Ashtakshara Maha Mantra or the great Eight-syllabled Mantra is sacred to Maha Vishnu or Sri Narayana, the Supreme Protective Intelligence of the Universe. To know this is the first step.

II. THE IDEAL OF THE MANTRA

Narayana the All-pervading, All-sustaining All-knowing Omnipotent Love reigns supreme. He is All and within All. He is Paramatma, the Over-soul in all souls, the self within the self—and Bhagavan, the supreme spirit of Beauty and Love hidden within the spirit of each being. His is the One Life Universal that enfolds the whole creation. To understand thus the Ideal of Mantra is second step.

III. THE MANTRA AND ITS MEANING

Ashtakshara Maha Mantra, i.e. 'AUM NAMO NARAYANAYA AUM' may be explained as follows: 'Aum', I take refuge in the All-pervading, All-sustaining, All-knowing All-powerful, All-loving, All-protecting Narayana who is the Life of all life and the Life of my life, Aum. Briefly, the Maha Mantra means: 'AUM Narayana, my Life, My Refuge. Aum'. To grasp the meaning thus is the third step,

IV. THE PURPOSE OR THE UNDERLYING IDEA

After mastering the above instructions, the sadhaka who

desires to enjoy or have the benefit of the healing waves of the Divine Prana-Sakti should accordingly grasp the underlying idea of the Ashtakshara Maha Mantra and define as clearly as possible the purpose for which he performs the Maha Japa. For instance, the sadhaka may adapt the underlying idea of the Mantra for his own purpose by imagining Narayana as the Mighty Healer of all beings—the Physician of the Universe—immanent in the Life of All. Thus visualising the Great Healer of all life's ills, the sadhaka should surrender himself utterly to Narayana with a view to being made whole and happy by the healing waves of the Blessed Lord's Prana Sakti.

Practice or Sadhana

Thus understanding clearly the theory of the Maha Mantra Japa, the sadhaka may now proceed to the practical aspects of it.

V. PRELIMINARY

Provide yourself with a disc made of leaf (Pathram) or a wooden or metal (Chakram) bearing the Mantra: 'AUM NAMO NARAYANAYA AUM' and, underneath (the same), the words; 'AUM NARAYANA MY LIFE, MY REFUGE AUM' Let the words be written neatly and in large letters. Hang up the disc or fix it in the bed-room of the sadhaka, in a convenient place, where he can see the words of Whole-ness, Life, Power and Good Cheer, standing out boldly and clearly before his eyes. There should be no unnecessary disturbance in or close to the Abhyasa Griha (the practice-room). The sadhaka may perform the Ashtakshara Maha Japa at any time during day or night, but especially just before sleep, according to his convenience or inclination. Let him assume a restful position. Let his Asana, or posture be that which is easy and pleasant—that which can be assumed with a view to ensuring perfect rest and comfort. The sadhaka may stretch himself down comfortably and compose himself outwardly and inwardly, letting go worry, fear and other negative thoughts, and emotions, etc., especially, by calling up happy ideas of feelings of benevolence for a few minutes. This is the fifth step.

VI. SPIRITUAL SURRENDER

Now let the sadhaka look at the Ashtakshara Maha Mantra and the words 'AUM NARAYANA, MY LIFE, MY REFUGE,

AUM', for a few minutes with the sincere and earnest desire of the heart to feel in his life the healing waves of Narayana's Prana-sakti. Let him expect success, calmly, confidently and cheerfully. Let him repeat the following stotra, with intense faith and aspiration. Thou, mighty Lover Whose ever-growing Beloved I am! shower on me Thy Blessings that make me whole and happy. In the fulness of Thy Grace, strengthen me in my native strength here and now. Living in close union with Thee from Eternity to Eternity, living as an integral part of the Thee, I trust Thee utterly and take refuge in Thee, my Life, my Love, for ever and for all ages to come. Aum Namō Narayanaya Aum! Let the sadhaka repeat this stotra leisurely and in a whisper, meditating upon its grand significance, and striving to realise its beauty. Thus you impress its inner spirit and psychic healing power upon the *swapnavijnana* Manas (the subliminal consciousness). This is the sixth step.

VII. THE OCEAN OF PRANA

After this spiritual self-surrender, let the sadhaka close his eyes and picture before his mind's eye or imagination Narayana's Universal Prana Sakti as a Mystic Milkwhite Ocean pervading endless space. Then let him meditate as follows: There are waves, big and small, as well as bubbles in the ocean, but the background of them all is the boundless ocean. So, wherever Life is, there is the background of the Infinite Ocean of Prana. I have, back of me, this infinite, inexhaustible supply of the Mystic Ocean of Prana. Prana, Eternal Prana is everywhere mine and to use on all sides. It bathes me, it flows through me and its healing waves fill my whole being. Breathe correctly, and completely deeply and leisurely and rhythmically, *through the nostrils*. (Do not breathe through the mouth) for a few minutes. But do not strain yourself. During the *Puraka*, let him remember he is inhaling or drinking in through the nostrils from the Narayana's mystic Ocean of Prana. During the *Kumbhaka*, let him believe that the healing waves of Prana bathe him and fill his whole being. During *Rechaka*, cease thinking if possible or imagine you are resting on the bosom of the Ocean of Prana. This is the seventh step.

VIII. DHYANA AND DARSANA

Let sadhaka keep perfectly quiet and try and retire into the silence, even if it be but for a few minutes—say, a quarter or a half-hour a day—there, to seek Narayana in the silence and to contact Narayana the Divine Physician and the Great source of all life and Power and take refuge, that he may raise up the worshipping soul to perfect wholeness in body and mind. Let him concentrate his thoughts and wishes upon this one great desire. Let him concentrate his thought and will on the within—on his very Deepest and highest self Paramatma—hidden within the sanctuary of his own being.

Shutting the doors of the senses five and of the mind against all intruders, thoughts or sensations, let him enter into the Holy Shrine—the secret Chamber of his being—to be alone with Narayana his Life and Refuge in the Silence. As a help to this, he may think of the heart and think of the creative force or Prana that causes the heart to beat, and thus try to reach the very centre of his being, as it were. Gradually dropping the idea of the heart let him try to imagine within—the Atma as a Mystic Flame. The sadhaka may actually see the light, as the sadhana perfectly bears fruit, though this is immaterial whether he sees it or not.

Concentrating on the Mystic Flame within—in the deeper depths of his being (Chidakasa) let him imagine inside the 'soul-flame' another space (Chidakasa) effulgent with a bright White Light—the soul of your soul—the spirit of Life, Light and Love hidden within the spirit.

While thus concentrating, affirm the following Mantra repeating slowly and leisurely: 'I—see—Myself—One—with the—Perfect—White—Light—of the Universe—the—Light—that lighteth—the Way—to every soul—that cometh—unto the Lord. I—attach—my—consciousness—to the Light—Within—Me—The Wondrous White Light of Brahman—Eternal Joy and partake of—as much of its ineffable sweetness and warmth—of Life—and—healing—force—as—I—need.

Now let him gradually direct his thought and imagination to the centre of that Mystic White Light of Gnana Bhaskara, the Divine Spiritual sun. Let him imagine he has reached the

point where all motion and activity begins, whence issues the flood of Prana which pervades endless space like a mystic Milk-White Ocean. Let the sadhaka surrender himself to the rapt ecstasy of utter Union with Narayana, His Life, His sole Refuge.

A short time of repeated practice enables the sadhaka to actually feel his body filling with the healing waves of Prana-force from the source of all Life and Love; this may cause a feeling of indescribable delight (Ananda) in every part of the body, a sure sign that all pain, disease and inharmony are fast disappearing.

Then shall spring forth in good time happiness, harmony, for the holy seed of perfect wholeness lies in the latent powers of the Atma—the God Principle in Man.

The sadhaka, while practising the above instructions regarding the healing waves of Prana, may find it convenient to get a Mantrik or a good friend of his to slowly and step by step read out to him the theory and practice of the Ashtakshara Maha Japa.

THE NEW RENAISSANCE

VICTOR E. CROMER

The Development and Reform of Civil Law

The Moral law, in its development through all the phases of human life and society, manifested in civil law first in the tribe, then as the tribe increased in size we get in course of time a corresponding increase in the importance of the civil law. But the civil law remained in a chaotic condition for untold millenniums; the first great effort at the reform of the civil law began when the five good Emperors of Rome succeeded the Caesars, and endeavoured to govern the Roman Empire with justice and equity in place of tyranny.

Renan, in his 'Marcus Aurelius,' says:—'Stoicism had, since the reign of Hadrian, infused into Roman law the profound spirit of its maxims, and transformed it into the natural law, the philosophical law, such as reason can conceive of as applicable to all men. The Edictum perpetuum of Salvius Julianus was the first complete expression of this new system of law, destined to be universal. It was the triumph of the Greek over the Roman spirit. Rigorous law gives way to equity; leniency wins the day over harshness; justice appears inseparable from beneficence. The great jurisconsults of Antoninus, Salvius Valens, Ulpius Marcellus, Javolenus, and Volusius Maecianus carried on the same tradition. The last-named was the instructor of Marcus Aurelius in jurisprudence, and, to say truth, it is impossible to separate the work of the two pious Emperors. From them date the majority of those humane and reasonable laws which abrogated the severity of the ancient code, and developed from a legislation of primitive narrowness and vindictiveness a legal system capable of adoption by all civilised peoples.'

Renan goes on to enumerate the many reforms made in the laws, and adds:—'Thus was definitely founded that marvellous system, Roman law, a kind of revelation in its way, honour for which ignorance ascribed to the compilers of Justi-

nian, but which in reality was the work of the great Emperors of the second century, admirably interpreted and continued by the eminent jurists of the third century. Roman law was to have a less clamorous triumph than Christianity, but in a sense a more lasting one. Trodden out of sight at first by barbarism, it was to be resuscitated towards the close of the Middle Ages, to be the law of the world of the Renaissance, and to become, under slightly modified conditions, the law of modern peoples. Thus it was that the great stoic school which, in the second century essayed the reformation of the world after having to all appearance failed miserably, in reality won a complete victory. Gathered together by the classical jurists of the time of the Severi, mutilated and altered by Tribonianus, the texts survived, and later these texts came to be the code of the whole world. They were the work of the distinguished legislators who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused law to enter once and for all on its philosophic period.'

With the tremendous reconstructive changes that will usher in the New Renaissance, there will be a need for all the intellectual genius of the world to be pooled in order to work out schemes of reform in every direction. One of those directions will be the development and reform of the civil law to bring all countries into line on the main principles of civil law suitable for a world-wide League of Nations. The world is to be governed in the future by a vast series of self-governing States federated in a general League of Nations for all international purposes. That being so, it will be necessary that all laws shall be so framed that they shall synchronise with those of other States. All ancient laws should be scrapped, and a revision made of all national laws in order that only the best shall be incorporated in the legislation of States and the general legislation of the League of Nations. The new civilisation will rest on many different systems of government—in the words of prophesy, the New Jerusalem is to have twelve foundations—but there should be a common centre from which the fundamentals of all principles should emanate, for, again quoting ancient seership, 'out of Zion shall go forth the law.' That is to say,

the law shall be laid down in that centre where the eminent world jurists meet for the purpose of codifying the laws for the world. Civil law should be brought into accord with natural law. That is to say, a thing is wrong because it is against the harmony of nature. Nature has tremendous penalties for wrongs done against her, and human laws should be in accord with what nature intended. It should be made easy for man to live in harmony with nature, and difficult to break her laws. Unnatural laws should be done away with. When one realises that Czarism and Kaiserism were all working against the laws of nature, because all their laws were for the suppression of their people, instead of aiding them to grow, one can see that their destruction was the inevitable penalty. Man must be given full opportunities for the full expression of all the qualities within him, individually and collectively. This will be the work of the great law-givers of the New Renaissance.

LIFE AND MIND

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

In all the universe there is nothing but God and the Christ power to reveal it: One Life, One Spirit, One Body. For the Life of God permeates every atom of matter. Apart from the Life of God, nothing could exist; 'for in Him all things live, and move, and have their being.' The Holy Spirit, speaking through the Apostle of Love, speaks of God manifest, as the Logos of Life thru whom all things,

THE WHOLE UNIVERSE,

came into existence. 'In Him was life, and the life was the light of men.' That was the true light which lighteneth every man, that all might believe thru the *Logos Emphutos* which is able to save the soul. This is

THE INWARD GOSPEL,

which is preached in all creation under heaven, the law written in the hearts of those who outwardly are without law. 'These having no law are a law unto themselves; who, indeed, give proof of the work of the law written in their hearts.'

THIS LIGHT OF CHRIST

is in the conscience. It informs the conscience. The New Birth, therefore, comes not by any outward preaching of the Gospel, or historical knowledge of the Christ, seeing that many have this, and firmly believe it, who have never been 'begotten from above.' The outward knowledge is that of the intellect, of the objective mind, of the man. The intellect can never, with all its searching, find out God—it must be a matter of revelation to the inward man, to the intuition. 'For what man knoweth the things of a man save the spirit of the man that is in him? Even so, the things of God, none knoweth, save the Spirit of God.' Now the Spirit of God is

THE UNIVERSAL MIND

which permeates the whole universe. So that, as we have already seen, the whole universe is permeated with the One

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Life; which is the Soul of the universe; so we now see that in like manner and conjointly with it the Spirit of God, which is the Universal Mind, pervades the whole *Kosmos*. Man as to his soul is a part of the One Life,

THE SOUL OF THE UNIVERSE.

Man as to his spirit is a part of the Cosmic Mind. And so there is but One Mind and One Life in the universe, and—

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

The life of God, and the life of man are identically the same and so are ONE. They differ only in degree, and the great central fact in human life, is the coming into a conscious, vital realization of our oneness with this infinite life and the opening of ourselves fully to the Divine Inflow. And to become a Seer and a Master, the disciple should open his mind to the immediate inspiration and enlightenment from the Divine Omniscience, and the co-operative energy of Divine Omnipotence. For if we become

PARTAKERS OF THE DIVINE NATURE,

and are energized by God, the Almighty, what can limit his power in us but ourselves? It is God that energizes all those who walk in the Spirit; working in them that which is well-pleasing in his sight; producing in them, both the will and the execution.

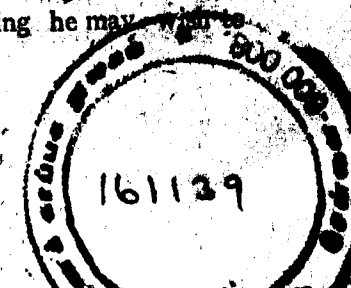
The secret of the fulness of power is simply the uniting of the outer agencies of expression with the power that works from within; for 'the inner mind has organs, of which the organs of the natural mind are the symbols and the representatives—the inner eye, the inner ear, the speech of the inner tongue'. These organs of the inner mind may be unified with the outer, by means of that

SIXTH SENSE

which is called the uniter, because it unites the five outward senses with the five senses of the inward man. And truly, there is in the regenerate man that which, when opened, will place him in direct contact with Universal Knowledge, and he can instantly and continuously draw for anything he may wish to

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know. For he has 'an anointing from the Holy One,' and knows all things,' and the Christ in whom

ALL THE TREASURES OF WISDOM AND KNOWLEDGE

are hidden, dwells within him, and becomes his life. He loses his own soul, because it is absorbed into the Christ-life. All that is mortal is swallowed up of life'. Only he that loses his life can preserve it, keep it unto life eternal; because he died, and his life is hid with Christ in God.* And because the Christ becomes his life, he also is transformed by the renewing of his mind, and has

THE MIND OF CHRIST,

so that in him the Christ prolongs his days and makes the pleasure of the Lord to prosper in his hand.

*Col. iii 8.

THE PSYCHOLOGY - - - OF CHARACTER

SHIVNATH DAR B. A. (HONS.)

'Such as thy habitual thoughts, such also will be the character of the Mind; for the soul is dyed by the thoughts'.

—Marcus Aurelius—Meditations V, 16.

Man is a willing animal. He always thinks, desires, and wills. He exists according to the Jewish philosopher by virtue of these psychic processes. *Cogito Ergo Sum* Nor can he be conceived of as living unless he is conceived of as acting in one way or another. Indeed, action embraces so diverse and wide a sphere, that whatever we are, and wherever we are, whether we are thinking, desiring or willing, so long as we are but doing something, we are, *per se* engaged in an action. Life is the sum-total of all such actions. Insofar as these acts partake of a uniform rather than a varied character, insofar as they can be classed together under the same category of motives, insofar as they belong to the same '*universe of desire*', they may be said to constitute a life of character.

The term '*Universe of Desire*' will perhaps be puzzling to a layman, and therefore needs an explanation. There are times in the history of our thought, subject to the commonest experiences of everyday life, when our heart wanders from object to object, and hovers from one (so-called) joy to another, not knowing which to choose and which to forsake. Often the objects between which the choice wavers are wide as the poles asunder. In these trying moments the mind is most uneasy, and calls forth the tribunal of reason to make the hard decision. Each phase of our self brings forward arguments in favour of the object which it has set its heart upon; each lays bare its own motive to action; each advocates its own cause. Those arguments, that motive and that cause, which are the most dominating and imposing at the time, win reason to themselves, and find a plea for the subsequent action. The circumstances in which a particular desire 'lives and moves and has its being',

the convincing arguments which reason, that in many cases is nothing more than a slave of passions, creates in order to satisfy the moral consciousness in favour of the said desire, the motives in short which impel and excite it are called technically the 'Universe' of that desire.

As an illustration of what has been explained above, I may refer to the case of a promising youth fresh out of the university with glorious hopes and lofty ambitions in the lap of his future, dreaming of the dazzling pile of wealth, which will be rolling at his doors, suddenly startled from his pleasant reveries by the call of his mother-land to renounce all personal interests, and die a devotee to her cause. Two opposite callings of life stare him in the face, and he needs must bid farewell to one of them. His desire to amass wealth belongs to the 'universe' of selfishness; while his desire to serve his country is actuated by the 'universe' of love and patriotism. According as selfishness or love is the most usually dominant motive of his life, according as, in plain words, he is of a selfish or an affectionate 'character' he will choose the one or the other vocation of his life.

When there is no one *universe of desire* which rules a man's decisions of will, when his actions are not always informed by the same motive, he is devoid of any real character. Character implies habitual thought, so that given a man's character, it is not difficult to predict his actions.

Every human being is endowed with certain congenital dispositions, which are his birth-right, and which supplemented by the qualities which he inherits from his parents form his aboriginal nature. This nature is influenced, modified and changed by the environments within which it is placed. No doubt the influence depends to a great extent on a man's internal disposition. A sensitive and weak mind is led away more blindly by the forces of its circumstances than a callous and a strong one. The change is, however, felt in a high or a low degree; and for better or for worse according to the mental susceptibility of the subject and the moral nature of the environments. Accordingly he fights with his nature, and passes through a moral conflict. It is then that his character is in the making. The ideals set forth by the mental, physical and

(above all) social environments begin to get their dreams of fruition realised in a few stray glaring acts which can be singled out from the huddle-muddle of the actions of the 'unrational' uniformed, 'unmoral' primitive mind. But the single acts which the force of his surroundings wrests from his nature does not make the character, and cannot claim any credit or discredit. When we applaud or reprimand a particular action, we do so with regard to the character from which the action has budded forth. If an action does not conform with a man's settled character, we are indifferent towards it, and say that the man was not in his real self when he did it. It is only when these 'stray' acts modify the whole nervous system, and make all our actions but forms of 'Reflex action', when the mind gets *habituated* to think, and the muscles to act in a particular way, that character comes into play.

To begin with the way from nature to character is uphill and thorny. But character is not made until the element of pain is eliminated. *If a man feels the pangs of remorse while he is stealing, he is not a dishonest man, nor is a man honourable if he does an honourable act after a long and painful discussion of all its pros and cons.* 'Virtue is not virtue until it has become pleasant'. And it is when a particular mode of thought becomes what Prof. Seth says 'second nature' that it can be called a phase of a man's character.

This does not imply that character is stagnant. As we advance in life, new light is thrown upon us by our changing environments, causing a change in our mental habits—in our character. It is thus alone that moral progress is possible, thus alone that ethical conversion is feasible. What was a while ago an unattained ideal to be achieved by deliberate effort becomes gradually our spontaneous 'nature' giving rise ever to higher and nobler ideals. By this process of progress and advancement we can surmount the highest summits of morality and nurture the strongest of characters proof against all low 'universes of desire', and say with the poet:

My words are bonds, my oaths are oracles
My love sincere, my thoughts immaculate
My tears pure messengers sent from my heart
My heart as far from fraud as heaven from earth

ETCHINGS FROM THE BROAD HIGHWAY of Philosophy

F. H. KEY

Si mens non laus finisset:—"If the mind had not been perverted". If Aristotle's mind had not been perverted from the true course of philosophy to that of mere science, he might have progressed a great deal farther in the interests of psychology. As matters at present stand, however, posterity must be contented with an insufficient legacy, or seek farther for itself. Plato was a monument unto himself, and if one requires a monument of Aristotle it will be found by looking around him.

As spiritualists are aware, there are first the spirits, then the media, and finally the material. Thus it was with Aristotle's philosophy. His medium was Plato, through whom he materialised, in the form of his works, the spirit of Socratic teaching.

In a certain historical sketch of psychology it is said of Aristotle that he is the greatest scientist of all time, and at the same time that he arose to restore empiricism to philosophy and to oust absolutism. These two statements are contradictory, for science is essentially a materialistic branch of philosophy, and empiricism is to the same extent imbued with spiritualism—is psychic—therefore, as one and the same man cannot have been both scientist and empiricist, materialist and spiritualist, he must have in a manner applied the one to the other, and endeavoured to serve both ends. This, as is obvious, is impossible. Water and oil cannot mix; each remains essentially separate.

Keeping all this in mind it appears that the time was ripe for laying the foundation of Dualism; though, not for its entire philosophical justification. The hour had arrived and with it also arrived Aristotle the man. He signalled himself by works of constructive genius, such as science, ethics, aesthetics and

politics. It is however true, and must follow the statement of the foregoing remarks, that Aristotle did to a certain extent develop the two cults of empiricism and materialism, or, what was more generally known as Plato's rationalistic logic and the spiritualistic methods of Socrates.

Despite these many and varied branches of philosophy to which Aristotle devoted himself he is famous chiefly as being the *peripateticist*, this being the name of the school which was founded by him in Athens. It is known that Athens was the centre of learning of the civilized world during this period, and it was, therefore, only natural that the "world's greatest scientist" should gravitate to that city, and that there should have arisen about him a body of followers or pupils. Among other branches of learning he developed that of philology, or the science of language; being perhaps the first in the field since the builders of the Tower of Babel promulgated so many different tongues. However, as regards the name of his famous cult, *peripatetic* is derived from the Greek word *peripateo*, and was applied to Aristotle's school on account of his being in the habit of walking up and down while delivering his philosophical discourses.

As an example of the degree to which men and matters and the world at large may be effected by the personality of a single private person, we have the influence exerted by our Stagirite over the world of his time. Alexander the Great succeeded his father to the throne of Macedonia at the age of twenty, and became a pupil of Aristotle. To such a relation between king and subject there have been many subsequent parallels. We have such a parallel in relation as that existing between George IV of England and his tutor, who was a nobleman of the realm. The difference, however, lies in the fact that in the more modern instance the learned tutor was contradicted by his pupil George as to the correct rendering of a Latin, or Greek, verb! The tutor was immediately retired with a pension, while the pupil, as we know became free to pursue a most infamous course of life.

There is reason to believe, however, that Alexander did not presume to contradict his master, and he afterwards became

famous! Under the guidance of Aristotle he became an adept in all the different branches of learning of that period; but his favourite study was the *Iliad* of Homer, and by this means Aristotle inspired him with the military ardour, the result of which was a world-wide conquest, which has now become a matter of history. Were it not so very obvious, one might here be tempted to draw a moral from the remarkable difference existing between the two royal pupils, to whom the foregoing allusions have been made. But that is neither here nor there, and is therefore not permissible.

THE PSYCHOLOGY OF PHRENOLOGY Causality

W. GEO. WHEELER, L. P. I.

There is abundant evidence that the faculty of Causality has its seat in the frontal lobes of the brain, and when large gives prominence to the upper-part of the forehead, indeed, as George Combe, the philosopher has said: 'It is a matter of general observation that men possessing a profound intellect, such as Socrates, Bacon and Galileo have the upper part of the forehead greatly developed'. Referring to another philosopher, he remarks, 'Drs. Gall and Spurzheim saw a mask of Kant moulded after death, and perceived an extraordinary projection of these parts—the parts of the brain lying immediately at the sides of the organ of Comparison distinctly enlarged'.

This faculty is peculiar to the human species. It is the pure reasoning faculty, and when specially active gives intellectual resource, philosophical thought, and mental penetration. It gives a logical basis to the mind, practical judgment and profundity in sifting evidence. It is, says O. S. Fowler, 'the power of perceiving and applying the principles of causation; ability to discover and trace out the connection and relations existing between cause and effect'.

The general intelligence of the world must of necessity be increasing, but the development of the higher thinker is of slow growth, and only here and there do we perceive the fullest mentality. It is the supreme test of mind power to originate ideas, to reason logically, to harmonise the whole of the faculties, yet give to Causality a commanding place. Men observe more readily than reflect; they are more imitative than original, more scientific than philosophical, they prefer knowledge as resultant of others' thought rather than that of their own. An orator of exceptional ability speaks, and a multitude hang

on his words; a newspaper proclaims an idea, and an army of men accept it as gospel; a new philosopher arises and a crowd stand with mouths open to superficially accept as living verities. Causality then is not usually a predominating faculty.

It would be idle to presume that the philosophical are writers always sound in their judgment, not so much on account of any intellectual weakness; but on account of the inconsiderateness given to other mind powers, all of which are essential to harmony and the propagation of right ideas as a result of the same. Take an instance: Haeckel, the great German scientist, in his work entitled 'The Riddle of the Universe', says:—"Reason is man's highest gift, the only prerogative that essentially distinguishes him from the lower animals". Now, we think, on reflection, it will be admitted that there are other faculties and other qualities of the mind, in addition to Reason, which distinguish him, say, from the Gorilla. There are such faculties as Spirituality, Ideality, Veneration and Conscientiousness. How would man stand with Reason, apart from the Moral faculties? Would not he become a more dangerous animal than the Tiger or the Gorilla. Without the great spiritual and ethical instincts would not reason make him use his intellect in conjunction with the lower faculties to attain his ends. It cannot be doubted that some criminals possess fine intellects, powerful reason, but their reason is exercised not in conjunction with the moral, but the animal faculties.

If Haeckel intended to classify the mental powers all under the heading of Reason, we consider it quite out of order. Haeckel says:—"The opinion still obtains in many quarters that we have further methods of receiving knowledge, one of which is Emotion. We must at once dispose of this dangerous error".

Now emotions arise from many faculties of the mind; from moral faculties such as Benevolence and Conscientiousness, from refining faculties such as Ideality and Sublimity, from religious faculties such as Spirituality and Veneration, also hope, and the Domestic affections. These mind powers are sources of knowledge, and when acting in harmony with the reasoning faculties are perfectly legitimate. We place ourselves on an

unreliable platform when we build on reason alone, and ignore those great psychic forces from which the best feelings and emotions have their source. Dr. Bernard Hollander in his work "The Mental Functions of the Brain", says:—"The intellect and the emotions are functions of two different parts of the brain".

We quite recognise, however, that Conscientiousness would act blindly without the reasoning faculties, as would, indeed, all the higher psychic powers. Haeckel did not work his philosophy on these lines; he failed to acknowledge the discoveries of Dr. Gall and the mental faculties and organs now absolutely established.

The constructive instinct in the lower order of Creation or Evolution should not be confused with Intellectuality.

In our public lectures we have frequently illustrated from drawings the difference between a splendid Gorilla and an intellectual type of man. The former shows brain directly over the eyes alone; the latter reveals height and width of forehead a solid mass of intellectual organs as well as an elevated coronal arch.

There are many low in the scale morally and intellectually, yet they have their higher moments when "the spirits true endowments stand out boldly from its false ones." It need hardly, however, be said that there are others who cannot under any circumstance reason logically, or who ever have an original idea concerning anything. Professor Ferrier remarks "The frequent association of idiocy with defect of the frontal lobe is a generally recognised fact".

Those who possess large reasoning powers do not accept things as true merely because others do. Having a cause-seeking mind, they are out to know; they look all around and into a subject, they see beneath the surface.

The intellect, however, may preponderate unduly, as in the case of Charles Bradlaugh, there having been a mighty battle in the mind between Causality and Spirituality, the former over-running the latter. The keynote to ideal development is mental harmony.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Involution and Intention

It is only after considerable hesitation that I have decided to place before the student at this time a principle and related methods which may truly be called "miracle working" but which in the usual order of unfoldment are made available late in the life of discipleship. Several factors have induced me to change this order. One is that even if this part of the philosophy of masterful living is presented too early to be fully grasped by the seeker no harm will be done: it will simply pass "over his head," and will leave him as it finds him. Another is that before the individual is able to get the utmost out of this method usually he will be able to get something.

The foundation principle has already been stated: Consciousness is cause. This means that whatever you are fully conscious of will be reflected into your environment. The reason this law does not always seem to work is that few people recognize the full extent, the breadth and the depth and the fullness, of Consciousness. They limit it in their concept to that surface mind which is closest to them during their working hours.

The consciousness which is the real cause of whatever comes into life is compounded of the so-called "conscious" and 'subconscious' minds. It is dynamic blending of those fragments of personality which, collectively, constitute the ego. In the normal individual in the lower spirals of evolution, the subconscious elements of personality play the major part in determining consciousness. Never mind the apparent contradiction of terms in this statement; eventually you will grasp the truth for which it stands, although probably you will find the same difficulty all teachers and all students find in expressing this truth in words.

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Consciousness is Cause. That means that if you can be fully conscious of absolute harmony for even one second, harmony will begin to manifest itself in your environment. This principle is more or less clearly recognised by all metaphysical, mental, or spiritual systems of teaching. The trouble is that the fundamental difficulty in attaining this full consciousness of harmony is not grasped. Perhaps I should have said the 'fundamental difficulties,' for there are at least two stumbling blocks in the way of the seeker when he undertakes this journey toward the goal of harmony.

The first of these barriers has been indirectly stated: consciousness, in the average human being, is not a unit or even a harmoniously working system: it is a conglomeration of conflicting elements, somewhat loosely grouped around one or two master centers. Fractured personality and multiple personality, about which so much was written a few years ago, are not exceptional states: they are the usual condition of the average man and woman of today.

Any dominant interest, such as art, music or business, tends to introduce superficial order into this chaos. It brings the various complexes into subjection to one or a few dominant center much as the planets are held in their orbits around the sun. The trouble is that the dominant center so organized is limited in its orienting powers. It has not within it that element of absolute mastery which will enable it to harmonize and co-ordinate perfectly the lesser stars in its system.

For this reason, conscious harmony even for an instant cannot be secured while one of these dominant centers evolved by racial experience is the nucleus of the system of personality. Subconscious and almost unrecognised protests from faculties and sub-centers which are being arbitrarily suppressed or warped in their activities are constantly radiating their disturbing vibrations into the inner kingdom. The right center for a final organization of personality, a unification of consciousness, has not been found; and the results are necessarily imperfect.

A more weighty reason even than the foregoing for the failure of many earnest students to attain a consciousness of

absolute harmony, however, lies in the nature of the effort which is made. We have been taught, both directly and indirectly, that 'thinking' is the sole method by which consciousness can function during its waking hours. Now, thinking in its final analysis is simply a matter of making comparisons. Practically all thinking, all acts of 'judgment' are modifications or extensions of this simple process of comparisons.

Naturally the student of spiritual things carries with him into his new field of interest his old habits of mental action. This is wise and good, because there is much thinking to be done in every worth-while undertaking. The mistake lies in assuming that this thinking process, this matter of making comparisons, classifications, and judgments, is the final and complete method of functioning of consciousness. As a matter of fact, the consciousness of absolute harmony which we are seeking cannot be secured by following this route; for always that remorseless mental activity which psychologists call 'association' will drag into the concept of harmony so synthetized inharmonious details—hints or suggestions of inharmony and ugliness. The consciousness which we are seeking cannot be pieced together from fragments of a past which held ever within it elements of distortion and imperfection.

A NEW MASTER CENTER MUST BE FOUND, and a new functioning of consciousness must be developed. That much is evident. But how? *By turning within and letting go, for 'the Kingdom of Heaven is within you'.* This is not a matter of suggestion or affirmation, for you will learn eventually to perform this inner journey as directly as you now turn your eyes, and with no more of that mechanical effort which comes under the head of suggestion. I think we can best get at the real nature of this new activity of consciousness by following it through a typical case of 'curing' or correcting an inharmony.

Let us take as an example the case of a business man surrounded by associates who are working at cross-purposes to himself and to each other. Perhaps he is a member of an organization where 'office politics' are particularly virulent

Several courses are open to him. He may decide to meet the trouble on its own level, to fight fire with fire. In this case he is choosing to pit his wits and his ill-will against the wits and ill-will of the other fellow. Temporarily he may win or he may lose, but eventually he will suffer from the reaction which this sort of activity inevitably arouses within the individual who resorts to it.

A second choice is that of using suggestion. He may find or create an affirmation or suggestion of harmony and success, one which embodies all of the external results he is striving to attain, and may by iteration and reiteration impress this ideal upon part of his subconsciousness. The difficulty here is that he is all the time recognizing the condition of turmoil as a reality, and is simply trying to pit a stronger reality against it. Association is going to add its bit to the compound by suggesting that after all, the united force of others bent on mischief is stronger than the solitary efforts of one man bent on peace. This method will help, by keying the man who uses it to a higher level of effort and confidence. But it will not effect the organization as a whole except as it works through this one man.

Here is the master way of handling such a situation: Consciousness is cause. That is an absolute and final law. Therefore, as soon as the individual can attain a consciousness of absolute harmony, his environment, his circumstances, including the men and women with whom he comes into contact, will reflect this harmony. He cannot achieve this absolute consciousness by taking evil or imperfection into his consciousness, however, even though he takes it in only to cast it out by denials. He must find some way other than the comparative way of reaching this inner center. He can do this only by turning away, for the moment, from all consideration of the things he is trying to change, and by beholding absolute harmony with such singleness of vision that for a time—a second is long enough—he will be literally filled with it, changed into its likeness.

The master affirmation given in a previous lesson will help him achieve this momentary awakening from the dream of

imperfection to the reality of harmony; or he can use this shorter statement.

THOU ART ALL,

That's all there is to it—God, the ultimate reality, the absolute truth of being—God, who is infinite and eternal harmony—is all there is *in reality*. All the rest is part of that creation which is creating itself through the process of unfoldment or evolution. It is creating itself, and is doing so by the tedious process of trial and error. Just why this should be it is unnecessary to discuss for the present—there is an all-sufficient reason which the student will comprehend when he is ready for the knowledge. The thing to grasp now is that God, the Good, is all there is *in reality*. It is possible to focalize this truth upon consciousness by the use of this three-word key thought, although eventually even that can be dispensed with.

So, no matter what the imperfection you wish to correct may be, don't attack it directly. Rather, turn within; relax as fully as possible; and concentrate every ray of your consciousness upon this one ideal of absolute harmony. At the same time, begin to dissolve the tyrannical clutch of things by seeing them as things of mist, of vapor, *creations* which are none the less unreal in their ultimate nature because they have been given a certain impetus which enables them to follow the spiral path of evolutionary unfoldment.

How will this effect the external things, which you do not even take into your thoughts? By raising you, if only for an instant—a flash—to the level of full wakefulness, which is Spiritual Consciousness. To become conscious for even this brief span of that eternal and infinite perfection which is symbolized in the ideal of God, is to become a radiating center from which absolute harmony is reflected into the world of things.

Try this out for a month. Your experiences at first may be somewhat vague and incomplete, but you have within you the mechanism of consciousness which can and will work out the individual way for using this method which best suits your individuality.

PERIODICAL LITERATURE

'What is Yoga?' asks a writer in the *Vedic Magazine*. The word 'Yoga' is related philologically to the English word 'Yoke', Sanskrit 'Yuga', Greek 'Zugos' and German 'Joch'. It has been also used in the sense of 'a team of horses' in ancient Sanskrit Literature. Philosophically, the word implies 'putting together'; concentrating (the mental faculties). This philosophical sense can be traced as far back as the Rig-Veda, while it is prominent in the Upanishads. The latter speak of the power of *Tapas* and Yoga and of Yoga, the control of the senses. Yoga implied even originally the concentration and training of the will-culture. If Yoga implies concentration, it is concentration with a purpose. Patanjali defines Yoga in two aphorisms, as that *mastery of mental faculties in which there is self-realisation*. Yoga according to Patanjali means will-culture and concentration with a view to self-realisation. According to Vyasa, Yoga is that which in the concentrated mind fully shows forth an object existing as such in its most perfect form, removes the afflictions, loosens the bonds of Karma and thus inclines toward the full flow of righteousness. Thus Yoga becomes associated with self-realisation, real happiness, and righteousness. Yoga is not indifference to the joys and sorrows of the world, otherwise deep sleep would also be a form of Yoga. In the words of the *Sindird Bearer*, 'the change which Yoga contemplates is not merely the change in degree but in kind also. It is not simply the higher existence with an improved mentality, a greater dynamic energy or a purer moral life and character—it means the radical change of the very foundation of human life'. This change implies no negation of our normal course of life, but fulfilment of it by evolution from within. The object of our synthetic Yoga is to embrace within its scope all the elements of a larger impulse of self-perfection and harmonise them integrally and comprehensively. Our life is a vast Yoga. True Yoga is said to actually begin when the soul becomes the captive of God. Give up the idea of 'I' and 'mine'. Surrender all your works

in the hands of Sakti. Utmost spiritual self-surrender is the process of being captured by God.

In the popular columns of the *Answer*, Lieut J. P. Muller gives some useful hints as to how a beginner can cultivate the rhythm of *Pranayama* or deep breathing. Many students commit mistakes when performing the respiratory portion of *Pranayama* exercises. Prof. Muller explains how the chest should be moved to produce full respirations. 'The air should be made to enter and leave the lungs by the expansion and contraction of the chest walls themselves, and not by moving the abdomen, or by sucking or blowing with the nose or mouth. The lower ribs should be expanded sideways and the whole thorax prolonged upwards like a concertina which is drawn out. The air will then enter owing to the vacuum created inside, if only the nose is well opened with nostrils distended. As soon as the air is fully inhaled, the muscles of the chest are relaxed, so that it collapses and forces the foul air out of the lungs and away through the nose. To make the exhalation more complete, the lower ribs are now contracted as much as possible, whereas the abdomen must be kept relaxed and therefore protrude a little. There should never be the slightest pause of retaining the break after inhalation. The air should be constantly on a steady move either inwards or outwards. The correct breathing is almost noiseless, and sniffing or whistling is only a sign of the air passage through the nose being too narrow'. Prof. Muller asks you not to believe that you get more air by arching the chest and throwing the shoulders back. 'This is muscular strain whereby the air space is not augmented, but only shifted, a hollow being created between the shoulder blades'. It is always a healthy practice in daily life to take fairly deep and regular breaths. But it is wrong for the ordinary man to stand quietly and perform a series of special full respirations without any previous exertion. Such respirations are, more often than not, combined with *Kumbhaka* or the holding of the breath—but not combined with muscular exercises. By a long series of special inhalations (*Puraka*) and exhalations, you succeed in pumping into the lungs large quantities of air. But this should not be done unless the body

really needs this extra supply. For if you draw air into your body when it is already accommodated with all the air it requires, the result will be a derangement in the relative pressure of the vessels of the body. This means a disturbance in the equilibrium of the tissues, followed by giddiness. So you have to combine the practice of deep rhythmic breathing with some form of bodily exercise or physical exertion requiring increased change of air in the lungs. This helps you to perform the deep breaths much more easily and completely, and with much more comfort than the special full respirations recommended in scores of books and courses of instruction. The best way of breathing *during exercise* is always the easiest and most natural. You draw in the extra amount of air required (by the physical exercise) with the least strain and in a short time. To begin with the beginning, you may profitably practise deep breathing when walking to or from your business. Take 4 to 6 strides during *Puraka* (inhalation) and 5 to 7 during *Rechaka* (exhalation). After some practice you may considerably augment the number of strides. Remember that there should always be one or two more strides during exhalation than during inhalation. When the lungs have become stronger, run a few hundred yards, and then walk and perform a number of deep breathings, which now will naturally be very full. Then repeat the run and walk, with deep-breathing, several times.

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The September number has a special paper
from the renowned Physical Culture expert:

EUSTACE MILES, M. A.,
'Non-Physician: Heal Thyself'

REVIEWS

The World of the Fourth Dimension and other Essays. By an officer of the Grand Fleet. LONDON: C. W. DANIEL LTD., GRAHAM HOUSE, TUDOR STREET, E C 4.

These essays are complementary to others where the author has tried to show how we are essentially divine and can each create new worlds of sunlight and happiness. In the books before us he continues his reflections upon the world and life of the Fourth Dimension, Faith or fatalism, etc. The world we live in is a world of dead watchwords, such as Mechanics, empires, churches, authorities and traditions. But there is a new world whose watchwords are Life, Light, Love, Truth, Beauty. It is fatalism to believe that this new world is not for our generation at all. Faith—enlightened Faith—sees that it is quite open to us to achieve it. By thinking differently we learn to live differently. This constitutes a new world—new thoughts, new ideals, new occupations, new powers, a new kind of society. No limits there are to the power of life—to the power of an idea or ideal held and expressed in the sole combined enlightened will of humanity. Like Ulysses, we should set our thoughts on a yet untravelled world, beyond the utmost bounds of human thought. Europe has emerged from the biggest and bloodiest war in her history, which has reduced one half of it to anarchy and starvation. And yet Europe has progress as her watchword and talks of India and Hindu Society as 'dark and barbarous'. Our author, an English officer of the Grand Fleet, of 30 years of experience as a practical man of affairs, has well remarked of the culture-proud Europeans, his fellowmen: 'Have we emerged from darkness, savagery or barbarism? We may say so, but will future ages think so? If the world goes on on its present course, future ages will judge our civilisation just as we judge the Egyptian, Greek, and Roman civilisations or the Feudal system, in the light of their own point of view and not of ours. He will be a rash man who will deny the possibility that one day the centre of the world's civilisation may be India or China; and

will the descendants of these teeming millions place the value upon our civilisation that we place upon it?' New thought must reexamine the whole thing afresh. It must be free and fearless and creative. It must affirm a new world of power and happiness now—the Kingdom of Heaven within the mind of the human race—a thing to be constructed in thought and created in fact, a way of thought to be made a way of living, founded upon a belief in our own divinity. The future is ours. We shall be a divine race, instead of a human race, if we refuse to live by any other standards than Truth and Love. Then will be gone life's curses like divisions, antagonisms, rivalries and jealousies, resulting in the disappearance of bodily ills such as disease and pain. Then will the human body reflect the immortal ruler within and become a spiritual body no longer subject to decay and death. That will be a world of free and happy human fellowship, of innocent fun and amusement, of creations of and enjoyment of beauty, of healthy and joyous activity, of intense and glorious vitality. The gate of the new world is not death—but the power to see it and create it. Surely the author's conception of this new thought world will appeal to and find ready response in the heart of every Hindu Occultist who strives after the Life Divine here and now in the freedom of *Sanatana Dharma* or Eternal Truth.

NOTES OF THE MONTH

The wrongs in the world weigh so heavily on some minds that they take refuge in an ideal world of harmony where all is right and where we may enter, individually or collectively, here and now, if we have faith and if we discipline ourselves and spiritually use the gift of imagination. Those who thus rise above the present plane of existence

A New Table renounce all the old concepts of Dharma, or of **Values** right and wrong, of good and evil, of caste and creed, of convention and authority: they have a new table of values in which thought, will, truth, freedom, love and beauty and purity are supreme. The ideal world is conceived by some people as a Fourth-Dimensional world. It is created by creative thought and self-expression. It is a world of God's children—a world in which *they* are Gods in conscious union and co-operation with the Almighty. Of this world, dreamers dream and poets sing; in this world mystics see infinite and immediate possibilities of redemption from life's present ills.

This means to some persons Harmonial Living, which consists essentially in concentrating human energies on the reality of spiritual truth, wisdom, love, life, health, justice and peace. In such a living, the mystic realises

From Within the inherent divinity of all forms of life, by a **Outward** sense of his unity with them. In such a living is the key to healing the world from the unreality of temporal conditions, such as error, ignorance, death, disease, tyranny and war. All growth is from within outward. 'Nature and God and I as One, Work in accord till work is done'. In a word, Harmonial life is its exemplification, through the unity of body, mind, and spirit—the spirit mirroring itself, above all, in the fulness of life, in full red blood in the body, in full honesty and truth in the mind, and in the fullness of a grateful love for God in your heart.

Yes, the spirit should mirror itself in a perfectly healthy and vital body and in a truthful mind and love-inspired heart.

Love and Truth and Wholeness are immortal and infinite things. Of these, Truth is an undying flame. It is a thing that is. We should see it as it is, if we are to **An Undying** live the spiritual life. For Truth is that which **Flame** raises us to divinity. And in its light, all our fears and doubts and compromises are burnt up in an instant and our way to the new world is made clear.

Life is a free divine thing. Its freedom constitutes its perfection. Its function should be to create and rule. It should admit of no division. Its conception should be universal. Its truth should be a belief for a universal sunshine and warmth and happiness and power. 'Life can only function truly when it is free' from all shackles and when it can live in a world based on Love and Truth and Beauty, of all supreme and infinite things. It will then be creative. Its only work will be creation'. Love and Truth are the only foundations on which we can rise to a realisation of Life. Such an infinite life should be our blood and our vitality. True life has no death in its composition. Death is but the logical outcome of our bondage to dead things—to dead institutions—to dead and soulless customs and

Life and No habits, conventions and authorities. These are **Death** mere things of the world. Life is divine and can make or mar institutions and traditions

We should so adjust ourselves to life as to include both cause and effect, spirit and matter, reason and intuition within our mind. 'There is no bar or wall in the soul where man the effect ceases and God the Cause begins. Cause and effect are two sides of one fact'.

The oneness of Life Divine having come to be discerned, the worship of the Deity should be translated into a love and service of His creatures. This means that God's

A Religion of Heaven is transported to the earth and life **Humanity** here assumes a constantly increasing importance. Hence we find a prince among Bhaktas saying: Let my life be wholly devoted to love of God and service of His devotees here on earth. I do not care to taste even of Heavenly joys'. This ideal, when rightly understood

and applied, implies, again, a life consecrated to the interests of humanity in general. Thus the true worship of God translates itself into the love of man and finally into the realisation of the self—of the One Universal Self or God as well as of the individualised self or *jivatma* which yet remains inseparable from the Universal Self or spirit that animates or inspires all life. In such a realisation, the devotee never ignores or neglects the physical or material body and mind, for he knows that both body and mind are the manifestations of the Self—the Temple of God and the house of *jivatma* and that it is in body and mind that man is made to work and serve in the name of the Lord.

When the *Bhakta* speaks of God, he means always—not an absentee Lord beyond the tomb and beyond the clouds—but an *omnipresent Deity*, enshrined in the heart of all beings. Remember always and never forget the expression—the *omnipresence of God*. 'The vital understanding of the Omnipresence of God has converted the spiritual heaven of the future into the present manifestation'. The realisation dawns on you that you are now and here in a spiritual world where God is and rules by love and grace; that we are living the life spiritual or divine; that all life is of God divine. The conception of the omnipresence of God spiritualises the material and materialises the spiritual. The understanding of the Unity of life and the omnipresence of God beautifies the physical material, in everywhere infusing them with the realities of the spiritual'.

Again, such an understanding means the conquest of love over fear—of the universal principle of beneficence over evil and malevolence. This realisation results in greater physical mental and material freedom and prosperity. It aims not to enslave but to free—not to minister to the few but to the many. It shows heaven and hell as but conditions of mind and combines the Here and the Hereafter into the Eternal Now. It develops you through an increased consciousness that you inherently possess and brings into manifestation all desirable attributes.



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THE NEW RENAISSANCE

VICTOR E. CROMER

National and International Law in the Future.

In the New Renaissance both national and international law will have to undergo changes of a most momentous character, in order that the free peoples of the world will have full opportunity for the development of their national genius, while respecting the rights of other nations. National and international law will have to be interrelated to each other. 'When one nation conquers another,' said Buddha, 'both the conquered and the conquerors are unhappy, for the conquered is always dreaming of his lost glory, while the conqueror always fears that the conquered will rise. Hence neither is happy'. In the New Renaissance there will be no conqueror or conquered, as self-determination will be the right of all peoples.

There is a little verse that runs,

'He was a friend of liberty,
As far away as old Cathay'.

There are many people who believe in other people putting their house in order, but there are few people who settle down to the tiresome and monotonous work of putting their own house in order. But we will have no New Renaissance unless all nations are prepared to settle their own domestic differences, and let their own captives go free, while they are dictating to other nations how they should settle their captives. This will be the test of national character and national sincerity.

Another direction in which national law will have to go along almost a new line is the relation of classes to each other especially where the workers and the capitalists are concerned. The moral principles governing these relationships will have to be discovered, and a broad foundation laid down on which the edifice of an enlightened citizenship can be built. On this rests the whole vital question whether the future is to be disturbed by incessant warfare or to go ahead on sound lines of reconstruction towards the grand ideal. There are many other directions in which national law will have to be reformed in order that all nations can enter into the New Renaissance as co-equals in a great confraternity of peoples, but the foregoing represents the main lines of advance.

The progress and reform of international law in the future will be in the direction of creating a feeling of brotherhood in place of hatred, of open friendship instead of secret hostility. The struggle for markets has in the past been the most fruitful cause of wars and disturbances. In the future nations must not take the difficulties of their traders too seriously. That is to say, their mercantile service should be thoroughly efficient, but trade should not be allowed to enter into the serene domain of high politics. If international law gives all nations a fair field and no favour on the international markets, then there need be no grumbling if one is beaten by the better business abilities of the other. Let the loser practise that same business ability, but not call for aid from his country's army and navy to help him out. If all nations are brought into the League of Nations, and an international code is drawn up, an international court should be constituted in which the world's most eminent law-givers could sit permanently in order to both dispense justice and define the laws on a world basis. A leading judge should be drawn from each of the principal countries of the world, and they should have the whole world as their field of a survey. These laws should then be submitted to all nations for consideration, and when they are finally approved they would be adopted as the law of the world.

'NON-PHYSICIAN: HEAL THYSELF'

EUSTACE MILES, M. A.

'Some time ago the Editor of 'The Kalpaka' kindly asked me to write an article on an occult subject. I cannot speak from experience about such matters, and I think it would be well if the many so-called 'Scientists', who call occult researches nonsense, kept a similar silence.

For there are many spheres of life in which the chief evidence is within one self. Before one has any right to pronounce a verdict, one must have had personal experience: and this requires, as a rule, a certain discipline and technique.

For example, if we wish to concentrate in the Hindu way, we should begin with the right motives, such as help for ourselves and others, rather than sheer curiosity; and we should practise asana, pranayama, and other introductory exercises. If we are unwilling to submit to these preliminary conditions and requisite of success, we should not condemn the Hindu way of concentration, as so many so-called 'Psychologists' do.

Now I have had some experience in self-Healing, and in Healing others, or in guiding thousands of others as to how to Heal themselves; so I have chosen this as my subject.

I can only deal with a few of the many Avenues to Health. Others are described in my book, 'Through the Day'.

The first and simplest will be the position of the body. This is of very great importance at the start. Some of the Hindu Exercises in Asana are very valuable for many reasons. With the right position of the body, there comes the right position of the organs of digestion, circulation, and elimination. All these important physical processes are helped when each part of the body is where it should be. Nearly every one in civilised life has the organs too low. The right locality of each organ is vital for the proper functioning of the whole body. The Exercises such as are described in that book require thousands of repetitions for most people before they become estab-

lished as subconscious habits. Here is a little exercise that would help many readers of this paper. Later on, I usually give more advanced exercises to those of my health pupils who have mastered the first one.

Sit or (preferably) stand upright, not in the ridiculous position with the heels together and the toes out, a position ugly, and unjustified by science, but with the feet either together with their inside lines touching, or else comfortably apart; but, anyhow, with the feet facing straight forward.

Now bend the head and the body back, without strain, as if you were looking at something on the ceiling above and behind you. This draws the organs up. Keep them up, and then come into the normal and right position, with the organs still held up, but with the top of the head brought forward.

Of course, the second exercise will be deep and full Breathing. It must not be thought that the 'abdominal' (or downward and forward) expansion is the only kind of lower Breathing. Ninety-nine out of a hundred authorities on the subject make this serious blunder. There are other kinds of downward expansion besides the abdominal, which is decidedly ungraceful if practised to excess. There are even some who say that the 'abdominal' Breathing is the same as full Breathing: in fact, there is hardly any subject on which such ignorance, and such dogmatism, prevail as the subject of Breathing.

It is generally agreed that the Breathing should be nasal. Every one admits this so far as regards inhaling; and I think most people are in favour of exhaling being through the nostrils also; though, for speaking purposes, it must be through the mouth.

Secondly, the Breathing should be rhythmical. There are various rhythms for different purposes. The rhythm commonly recommended, and given as a general rule, is the rhythm which takes twice as long over the inhaling and exhaling as over the holding in and the waiting. For example, there might be four beats while you inhale, two while you hold in, four while you exhale, and two while you wait before the next

breath. But this is only one of an almost infinite number of different rhythms.

Thirdly, the Breathing must not be strained; it must just be rather deeper and fuller than usual.

Fourthly, it must be with a realisation of the benefits of deep and full Breathing, the benefits being not merely as regards oxygen, and the massage of the organs, and so forth, but also concerning intellectual, moral, and spiritual advance. But the many arguments in favour of deep and full Breathing cannot be detailed here.

Then there is the Self-Massage. There are numbers of kinds of Self-Massage. All of them help the circulation, and the cleanliness of the skin. Perhaps the best known are the general massage (or skin-drill), and the abdominal massage, up the right side as far as the right ribs, then across the body rather above the navel, then down the left side, following the course of the colon. This is particularly useful for those who suffer from constipation.

Another means of Self-Healing is the regulation of the foods and drinks.

It is hard for some people to manage this; and for these people thorough mastication, insalivation, and appreciation of all foods and drinks are especially important. One result of this 'Fletcherising,' as it is called, is that less food is needed; there is less waste of food, and less poisoning from unnecessary food; the food is more easily digested, and altogether there is economy of physical energy; more energy is available for purposes of cure; the food is more thoroughly enjoyed; the person gets more self-control, and acquires the habit of leisureliness. It is interesting to note how much trouble to-day is due to the habit of hurry and hustle. This habit largely accounts for the taking of stimulants. People want to be at their best. If they were leisurely, they would sacrifice a little of the present feeling of fitness and efficiency for the sake of prolonged fitness in the future.

Then there is the practice of water-sipping. This, like the practice of Breathing, must be with a realisation of the

great value of the habit. Both in deep and full Breathing and in water-sipping there is taken into the system, with the obvious oxygen and water, respectively, a certain amount of Prana (or energy). The more one realises this, the more benefit the practices of deep and full Breathing and water-sipping will bring with them.

(To be continued)

THE SPREADING FLAME

A passionless pure flame within thy heart
Should steadfast burn.
Its silent splendour should to all impart
That towards it turn
The knowledge and the bliss that bring repose
From every ill and succour from all foes.
The oil of love and prayer that flame should feed
By day and night,
And it shall grow as doth the mustard seed,
And shed its light
On all that lives and breathes in boundless space,
And thou shalt see the Father, face to face.
Meredith Starr.

HEALING through Astakshara

Maha Mantra (Continued).

II. How a Mantrika can help the patient to heal himself.

The Mantrika may, acting up to these instructions for the benefit of the patient, heal the latter by direct treatment or by absent or distant healing. He may treat the patient at any time convenient to himself and to the patient, as often as he pleases without however straining himself or patient; but let him know that the treatment given immediately before retiring is productive of quick results. Direct treatment may be advantageously given just before the patient falls asleep, while the distant or absent treatment may produce the best curative effect, when it is given at the retiring time of the operator, or of both the operator and the subject.

POSITION.

Instruct the patient how to stretch himself at ease, and quietly settling in bed, to 'let go' or relax himself, body and, mind as far as he can. Let him also breathe deeply and rhythmically for a few minutes. The Mantrika should sit himself by the side of the patient and direct his eyes to the Disc bearing the Mantra and the words 'AUM NARAYANA My Life My Refuge'.

PRELIMINARY TALK.

Let him explain to the patient that Life or Prana is a gift, a continuous communication from God Narayana who is his Life, his Refuge, as well as the life and sole Refuge of the Universe.

BECAUSE

Life is of God, Divine;
Health is of God, Divine,
Harmony is of God, Divine;
Happiness is of God, Divine;

he who sincerely seeks after these in God's Name and for His Service is verily a seeker after God.

A HAPPY SUGGESTION.

Suggest to him in a quiet, solemn tone, that Life Eternal whose essence is Ineffable Joy or Ananda pulsates through Nature and Man, and that on the bosom of the boundless Ocean of life rolling on for ever at the Heart's Centre of Being rests Sri Narayana the Lord of Life and Love, of Beauty and Joy.

TRUE JAPA.

True Japa is not with lips only, but, above all, with heart. True Japa is inaudible in its highest form. True Japa is performed in secret and in silence, and Sri Narayana the True Lord of Life, hidden in secret in the hearts of being, blesses the soul openly. Such is the Mystery, say the Mantra Yogis. God is the giver of all desires; from him flow freely freedom from life's ills Health, Harmony and Happiness and all other good things of Life to the faithful soul who comes unto Him and takes refuge in Him.

RESTING IN THE LORD.

Then teach him how one can retire into silence, withdrawing mind from the senses within and both from the world of sense, even as a tortoise draws in on all sides its limbs. Tell him how the sadhaka can withdraw himself, tortoise-like, behind the spirit's buckler, and thus hide beyond harm under the shadow of the Divine Feet (which symbolise His Grace). Thus taking refuge in the Lord of Life, the sadhaka may sincerely desire Health, Happiness, Power, Truth, etc. and in short whatever he wills. The Lord of Life, standing like Kalpaka the Giver of all Desires, at the Heart's centre of being, showers His Blessing on the expectant soul according to the measure of his faith. Impress upon the patient how this sadhana has been tried from time immemorial, and has invariably succeeded. When the sadhaka has relaxed himself, closed his physical eyes, retired into silence, the mental Lake remains for him calm and peaceful. Then let him see in his mind's eye the Mantra 'AUM NAMO NARAYANAYA OM' and the Words

'Sri Narayana, my Life, my Refuge'. Let him take the thought 'Sri Narayana is my Life' and see himself whole in his mind's eye, as one with the Perfect Lord of Life. Let him hold the thought 'Narayana is his Life' to the exclusion of all other thoughts. Let him not think hard; but let him rather take refuge in the thought. Let him surrender himself wholly and solely to the thought and realise what it means to him and what it does for him. The Mantrika should suggest:—

'SURRENDER YOURSELF',

'Sri Narayana is Life. Surrender yourself to Him; take refuge in Him. Realise what it means to you. Let the thought think itself through you. Let it fill your being and flow through your Nadis slowly, slowly, and penetrate through every part of your system, until *Santi* or sweet peace steals over you.

'Sri Narayana is Life; He is the Life in All. His Life is real. His Life pervades all lives. His Life cannot be stayed, diminished or slain. His Life is Eternal; hath neither beginning nor end. Life cannot be thought of. Life cannot be felt. Yet Life is; Never was it not. Never it ceaseth to be—Weapons hurt it not; fire burneth it not; waters cannot drown it; dry winds wither it not. Life is ever young—growing unto wholeness, ever-blossoming unto Happiness—ever-expanding unto Power—ever-progressing onward, forward, and upward. Such is the Infinite Life Divine—the Life of Sri Narayana—that you now feel vibrating through you. Life Eternal pulsates in your heart-throb, flows with your life-blood, thinks in your mind, loves in your heart, lives in your life, informs your frame of flesh and overflows through your whole being.

'Now you realise your oneness with the infinite Life of Narayana Who is the Life of your Life, your sole Refuge'.

MORE AFFIRMATIONS

Say now: 'Narayana, my Life, my Refuge! Manifest thyself through me as Health, as Prana. I take refuge in Thy Grace. Manifest thyself through me; let Thy Life work in and through me that Thy Temple, my body, may

show forth Thy perfection. Thus surrender yourself to the Will of Narayana; be passive, believe, and he will do the rest for you.

Then repeat after a short silence, softly, slowly the words:—*'Vasudevah Sarvam. Narayana is All. All is Vasudeva Narayana. He fills all space with His Life, with His Light, with His Love! He is there. He is here. He is everywhere. Here, Now, you are in the presence of Sri Narayana, thy Life, thy sole Refuge. The sweetness of His Love enfolds you, the Light of His Beauty penetrates you. The sunshine of His Grace bathes you. His glory is all around you, shining through and over you. His 'Life-Prana' pervades you in and out revealing perfect Health and abounding Life in you, leaving you a living witness to the healing touch of the Almighty Physician, Who is the Life of your Life—your sole Refuge. 'Om Namo Narayanaya Om'. Santi, Santi, Santi'. Let the concluding words fall from the lips of the Mantrika, like the fall of the dew-drop on flower, like sweet gentle music on the ear, the Maha Mantra whispered in the end like a breathed thought speaking Santi (sweet Peace) to the soul within.*

LET THE PATIENT SLEEP.

The sadhaka may fall asleep, if possible, thinking of Narayana as the Great Physician (Vaidya Natha), flooding the soul with the healing waves of Prana from His Milk-Ocean of *Sachidananda*, Life, Light and Love. If the sadhaka (patient) sleeps in the presence of the Mantrika, the latter may satisfy himself that the former is asleep by simple observation or some other test, but without touching him or shouting out his name or without adopting any similar rough means.

Then, addressing, as it were, the spirit or the real man in the patient, the Mantrika may repeat as follows in a half-whisper: 'Now, you repose on the bosom of Lord Narayana folded in the Mighty arms of Infinite Life, of Infinite Grace, of Infinite Santi (Peace) and of Infinite Ananda (Joy). Or rapt in silence, the Mantrika may contemplate the sleeping soul seeing in his mind's eye the sadhaka as he is, ideally, i. e. in spirit, i. e. as he is, whole and perfect in living-loving Union with Sri Narayana.

At last the Mantrika may softly withdraw in the firm faith that the healing power of Sri Narayana the Divine Mantrika is already upon the soul of the Patient, working out the salvation (Mukti) physical, mental and spiritual which will soon result in freedom, peace and bliss. Within a fortnight, the sadhaka commences to enjoy the blessings of *Ashtakshara Maha Mantra*

SIDDHIS OBTAINED

(1) Even if everything goes against the patient, and the human physician gives up his case as hopeless, the Mantrika, with some experience, can heal the patient, if he starts right in and goes in the right way.

(2) Besides attracting abounding Prana-sakti, happiness and absolute health and harmony of the *Kosha*, *sthoola* as well as *sookshma*, i. e., inner and outer, the sadhaka can also attract true strength or courage and absolute fearlessness, physical, mental, moral, emotional and spiritual. He can also attract, if he is so minded, position, prosperity, the power to heal and bless, dominion over the good things of the world, beauty of spirit and mind as reflected in the eye, face and voice, and anything else the sadhaka desires rightly and justly and wisely, provided he sets no limits to his powers. Let him carry with himself, wherever he goes, the deep-rooted conviction and firm faith that he, the 'Real I' is a living spirit—i. e., a conscious living spiritual centre of Sri Narayana's Prana Sakti, attracting the elements of all good things in life in accord with his right desire, firm faith and upright will.

(3) A tremendous creative, producing, protective, all-conquering power (sakti) lies latent in the Great Eight-syllabled Mantra. Constant Dhyana of the Mantra develops in the sadhaka a marvellous attractive power and enables him to realise his highest and purest desires, here and now, in the name of Sri Narayana.

4. While performing the Maha Japa in favour of an absent Patient, remember that the *Natham*, or spiritual vibration of the uttered Mantra (uttered in accents of child-like trust and confidence) ceaseth never but goes on floating solemn-

ly on the soft stillness of *Akasa*, until, wave after wave, its healing influence spreads round the patient and bathes his soul in uttermost spiritual peace and joy.

CONCLUSION

Never use your powers or siddhis to wrong or injure another, for your lust or pride. Taking refuge in Sri Narayana's Name, tread on the way of love, and, as the sun rises every morning in the East, the glorious spiritual Sun—Sri Narayana—will rise for you in the *Chidakasa* in all splendour and beauty, flooding with His perfect White Light the mystic Lotus of your heart; for truly, the Maha Mantra is the Magic Golden Key that opens the Heaven of Light—the Home of Eternal Life and Love, *here and now*.



LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Extension.

'In the previous lesson we began the study of what may be called 'intention' of consciousness, or involution; the centering of desire upon that inner truth of being which is the well-spring from which all appearance, all creation, springs. Later we will return to this phase of the evolutionary process, but for the present we must consider a concurrent phase of our problem. We have begun to broaden and deepen the inlet through which spiritual energy reaches us; now we must learn to increase the capacity of the channel through which we are to convey this energy to the 'world'.

The law which binds us here has its parallel on the lower level of the physical universe. Energy is somewhat similar to water in a closed pipe: in order to change the contents of the pipe from a static to a dynamic condition, from passivity to motion, we must provide an inlet for water to enter and an outlet for it to leave the pipe. Providing either without the other will avail nothing.

Spirit is always the source of energy, although this energy may reach us in a specialized form—as electrical energy, or vital energy, for instance. Building up a consciousness of the spiritual source of all power enables the student to receive more of this energy; but before this inflow really can become effective, an outlet must be provided. The old ideal was to 'conserve vitality'—just as if we were to try to turn more water into our pipe, already full, without providing an outlet for it. Thus this age-old problem of increasing the energy available for work, or for body-building and health, or for any other conceivable purpose, is a two-fold problem: we must learn to open the entrance gates for the reception of spiritual energy; and we must provide an expression for this energy, so that it may reach the outer world or the cosmos through us. These two requirements are fundamentals.

At the risk of confusing those students who do not like 'theories' and philosophical doctrines, I am going at this time to call attention to what may be called the 'philosophy of creation.' This metaphysical fragment will be as brief as I can make it, but something of the kind is necessary if the usual errors in dealing with the application of energy are to be avoided.

Most of this theory of the nature and purpose of creation is summed up in the first five words of the Old Testament.

'IN THE BEGINNING, GOD CREATED!'

We have in this brief statement two elements of the greatest importance: First, God—that which was before the 'beginning'; and, second, creation. We have also, by inference a third element: God created—therefore creation in itself must be good.

In the beginning God created: out of nothing he created something—*some thing*, or some things. Obviously this act of creation did not change the basic characteristic of these things—they came out of nothing and eventually will return to their source. Things, therefore, are creations, and are real only to the consciousness which behold them. In the consciousness of this primal creative wisdom, or God, creation was good. He looked upon His creation and called it 'good' many times. But with the creation of man and his birth into self-consciousness, typified in the experience in the Garden of Eden a fourth element was added: a subdivision of divine consciousness, working within the creation, and for the time conscious of both good and of evil. And this specialized consciousness, or divine consciousness after the 'fall,' had another characteristic: it had come to see things as realities in themselves, instead of as creations of the beholding consciousness.

Up to this point we have located the beginning of things and of creation in God; and we have seen that in its ultimate nature this entire creative process is good, although its products are not self-conditioning realities, but are products of the consciousness which beholds them.

In order that the creation might have both diversity and unity, this part of the creative consciousness which was working within the creation subdivided itself into a big, unifying creative energy and into personal centers—the conscious personalities of men. Cosmic Consciousness, or the World Spirit, is that mind of things which has for its physical body or instrument of expression the entire universe, or cosmos. Personal consciousness is the spark of spirit bounded by the recognition of one human being. Often these two specializations of Spirit work more or less independently of one another; sometimes they work in opposition to each other; there comes a time when they work together, in the development of the individual seeker. This is when he acquires 'Cosmic Consciousness,' or conscious unity with the World Spirit—not Spirit, God, but with that specialization of God's wisdom and energy which expresses itself in the vast creation or cosmos.

Just as the consciousness of each individual is undergoing a transformation, through the spiral path of personal evolution so this World Mind or Cosmic Consciousness is swinging forward through the ages, combining, dissolving, and recombining its elements into newer and more harmonious forms. It is *creating*, and in so doing is carrying out the basic purpose which was contained in the impetus with which it started at the 'beginning.' In other words, God's method of creating a universe is to create within it the power to create itself. And this creation of His is good—is good in all its mutations and transmutations. The evolutionary process, crude and devious as it seems when viewed from the stand point of one instant out of all eternity, is GOOD. That is where the divine standard of judgment and the human standard differ: man calls much of this experience in creating himself, and still more of the experience of the World Mind in creating its part, *evil*. That is because he does not get the right perspective: he measures everything with the little inch measure of human desire.

It is a futile effort, this struggle of the finite to measure and limit the infinite. In the end, man goes down to defeat: his violent opposition to the divine and to the cosmic order initiates with him forces of transition and disintegration; he is dissolved

in order that he may make a tiny stride forward when he reincarnates. That is the hard way which the race has had to tread until it lifted itself by sheer suffering and self-building above the animal level.

Today, many of those individuals who compose the human race have reached a level which makes it possible for them to substitute an easier and more effective way for this way of trial and error. By getting back in understanding and in sympathy to the nature and purpose of creation, and by co-operating with its mechanism as expressed both on the personal and on the cosmic planes, much of the sheer brutality of blind creation can be eliminated.

I think that we have enough of the theory of creation for our present needs, so that now we can consider the application of this theory to the life of discipleship. Two principal facts stand out: Energy must have a channel of expression, as well as one of entry, if it is to flow through the individual; and the cosmic order is good, not evil. Let us see how we can develop the potential horse-power of these principles.

With the development of that mesh of racial customs and habits which we call 'civilization,' arbitrary criteria of good have been established. We are taught to enjoy those things which the majority of the race, in their long journey through the cosmic wilderness, have found good. Money and the ability to influence others are commonly recognized forms of good. And they *are* good, viewed from every standpoint. The only trouble is that in the acceptance of these racial standards, other and broader forms of good have been lost sight of. The acquirement of money and influence is good as far as it goes, but it does not go far enough to produce a well-balanced and harmonious life.

Expression draws energy by using it. Repression and negation shut off the flow. This simple fact accounts for the long line of decrepit good people and hale and hearty sinners which has puzzled the curious for ages. Negative goodness is worse than positive 'badness.' An energetic and ambitious seeker after good in all its forms will find much good, even though he pierce his fingers occasionally on the nettles beside

the path. And the big, encouraging thing about him is that when he does turn into the path of harmonious expression, he will carry with him a habit of 'doing things up brown'. I have seen some of these hardened old sinners about-face and start after righteousness with the same zeal and the same effectiveness which they formerly displayed in speeding down the primrose paths of dissipation.

All of which may be interpreted into the simple precept, Learn to be *good for something*, not just *good*. Learn to express yourself, and don't let the fear that you may make a mistake, may do some thing which the world will frown upon, inhibit your efforts. Better do something radically wrong, get the bumping old man Experience will give you for it, and start at once to do something else, right this time, perhaps, than repress yourself into a state of chronic pink-tea saintliness.

Learn to enjoy life. The trouble with the man who makes a million or a hundred million and enjoys every moment of the tussle, is not what he does, but what he doesn't do. His acquirement of money and power are fine; not because money is good in itself; before the 'beginning,' remember, it was nothing; eventually it will again become—nothing. But the getting of it, the joyous scramble for expression, is good. The money king did part of his duty, but he probably failed to enjoy the rest of the vast cosmic harmony: lost his power to enjoy good music and good poetry, the cool, sweet air of early morning, or a red sunset, with purple mountains standing out against the sky line. He gave expression to God's energy, but his expression was not sufficiently broad.

Live! That is the way to get life. Use your mind and your body and those artistic faculties which enable you to enjoy beauty, wherever found. And begin at once to get away from the racial standards of what is good and harmonious. To the World Mind there is nothing ugly or sinister in reptile or bacterium: the scientist who studies these forms of life learns to see their beauty. So must you do.

The assignment for this lesson can be stated briefly, but it may take you years to master it. You are to begin now to see only beauty and good. War is evil, you say? But it isn't. Get back into that Mind of Things which lies at the heart of the ever-shifting picture, and you will see in war and in all disintegrative processes simply the somber lower tones of the world-picture. You cannot make it all high lights and vivid colors. Begin now to re-educate yourself away from these racial standards. All is good, for all is part of that tremendous creation which is creating itself. The very process is joy.

During your time in the Silence, this evening, just lie still and let your mind, or your imagination, if you prefer that word, float out over the cosmos. Take in the steely-blue stars, blazing suns of other systems. See this little speck of matter upon which you dwell as it really is—a grain of sand on the shore of God's infinite sea. But see yourself as you really are, too: part of that consciousness which was before the beginning. These things are but things, and will come to an end. You are a priest after the order of the Melchizedek, without beginning of days or end of time.

Your experience in awakening to this new and greater consciousness will at first be vague and unsatisfactory. You cannot break the chains which bind you to your own and the racial past as you would snap a tie of yesterday. But a time will surely come, if you persist, when you no longer will be bound to the 'wheel of things'. You will be in the world, will enjoy it as you never did before, but will not be of it.

And how will this effect the problems which are now confronting you? How will it heal your body or your pocket book? By opening the inlet and the outlet of infinite streams of energy. When you become one with the Mind of Things, with the Cosmic Spirit, you will be able to express yourself and that Life within you which is God, in a vaster and more glorious way than you ever glimpsed before. You will be conscious constantly of perfect harmony—and consciousness is cause. When this awareness of present beauty and perfec-

tion is fully established within you, you will find that your limitations have disappeared into the nothingness from which they sprang. If things are created within the consciousness which beholds them and are real their only, and if you have at last worked back to that vast Cosmic Spirit which unifies the formed universe, you have done away with the possibilities of imperfection in your creation.

Don't bother too much about the metaphysics of this lesson, if it confuses you. Just go to work at the assignment, and occasionally *re-read* the lesson. In time it will be as plain to you as the alphabet is now.



PHRENOLOGY

PRACTICALLY EXPLAINED

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

6. Continuity

Continuity or concentrativeness, which is located just above Inhabitiveness and below Self-Esteem, cannot very well be classed in any one group of organs. Some of the earlier authors were inclined to think that it combines with and is most needed in giving permanency to the functions of the social and domestic sentiments; hence it is some times classed with that group, but the experiences of modern Phrenologists are conclusive in their agreement that its function stimulates continuity in all the mental faculties—intellectual, moral and social.

Continuity gives fixedness to the attention, continuity of thought and feeling, connectedness of mental action, unity, ability to apply the mind closely and consecutively to one thing at a time, and patiently pursue the same until complete; so that when the mind engages in any action it lends it energies to make that action permanent, continuing until its object is accomplished.

The student in whom this faculty is large is not easily diverted from his studies or distracted by the intrusion of extraneous thoughts; he focusses his attention entirely on what he is at the time doing, and so assiduously concentrates his mind's powers as often to be quite oblivious to what is going on around him.

Continuity is a weak faculty in many people, especially the young, disposing them to be changeable, restless and unsettled, and hence is very detrimental to their progress, and frequently the cause of much failure in life. A large development of this faculty is an exception rather than the rule; there are thousands of persons who possess splendid mental abilities,

and who might even rank as geniuses had they sufficient mental application to work out their mind's powers.

Restlessness, impatience, desultoriness and inattention, the disposition to be flighty and superficial, and always wanting change in occupation, amusement and study result chiefly from a deficiency of this faculty. Therefore strenuous efforts should be made to cultivate it if great achievements and solid permanent progress would be attained.

Persons with small Continuity and an active mind are apt to have too many irons in the fire; too many things and interest on the go, more than they can attend to; such do not utilise or economise their mental and physical powers to advantage; before one thing is finished or complete, their attention is turned to other matters, thus much effort is often put forth, and many good resolutions made, and but little solid or permanent work accomplished. Constant application and continued efforts are required in all great achievements; without concentration of mind, nothing great requiring mental application can be done; thus when good abilities exist in connection with small Continuity, they are deprived of much usefulness.

In cultivating Concentrativeness, many faculties of the mind are developed and strengthened, including the Perceptive and Reasoning powers, memory, the habit of perseverance, and the mental powers generally, and whatever is especially concentrated upon; hence efforts to improve this mental faculty is a profitable mental exercise.

There is much written at the present time extolling the advantages of concentration. It constitutes the chief basis of teaching in most of the systems of psychical instruction that have been launched upon the public during the last few years. To read advertisements of the promoters of these new methods of mental training one would verily think that all a person has to do to attain the highest pinnacle of success in any sphere of work, business or profession, is to be for ever concentrating. Such advocates can have but a meagre knowledge of the manifestation of the mind's powers, or they would know that it is in such incessant mental concentration that madness lies. Lack of concentration being a weakness in the majority of

people, its cultivation should be encouraged. It should be remembered, however, that an excess of this faculty makes a person stupidly prolix, tediously plodding, monotonous, and unable, even when it would be most advantageous to do so, to turn his attention quickly enough to other things to enable him to be a successful competitor with others having less concentrativeness. A sufficiency of this faculty is good; it is, in fact absolutely necessary to the attainment of high mental efficiency, but there is a danger in having too much. A well-developed though not unduly large amount of this mental quality, combining with an active intellect, is productive of resourcefulness, intellectual aptitude, ability to turn one's attention to many things in quick succession, and to be stimulated by the effect and charm which variety has upon the mind, instead of suffering from a confusion of ideas. Fairly large Concentrativeness is useful to students engaged in educational pursuits and while qualifying for professional careers, and to many kinds of mechanics and scientists whose employments need close application of their mental powers; but for business men, and particularly commercial travellers, salesmen, demonstrators who have the handling, sampling and displaying of goods, and who need quickly and aptly to explain the merits of a number of articles and things; lawyers who have to compare all sorts of conflicting evidence, and rapidly summarise their conclusions while on their feet, the quick-change variety actor, the versatile public speaker or teacher, and every other class of people whose success depends upon quickness of mental action, versatility of mind, prompt judgment, and a ready capacity to adapt themselves to circumstances in which they may be placed for the time being, large Concentrativeness would confuse, stupify, muddle and materially hinder their progress and success. Hence the advocacy of such strenuous concentration is not in accord with common sense, notwithstanding that there is a good deal of failure arising from a weakness in connection with this faculty.

The characteristics of Continuity differ from those of Firmness, and must not be mistaken one for the other. Many persons having large Firmness will be persevering, firm, persistent, resolute, even stubborn, who are by no means consistently plodding, assiduous and continuous in their efforts; while

others with smaller Firmness than Continuity, conjoined to active Cautiousness-disposing them to be hesitant and undecided may yet pursue one uniform business or object with undeviating regularity. While persistency in some degree may be characteristic of phasings of Continuity, it is more distinctly a manifestation arising from large Firmness, and though will power and self-possession are sometimes associated with the functions of Continuity, they are not characters of this faculty; they belong respectively to Firmness and Secretiveness.

To cultivate Continuity it is necessary to apply the mind diligently to one thing or subject at a time until finished and complete. Make a practice of concentrating the mind's powers for at least a few minutes as often as convenient, and as regularly as possible every day; give yourself a little time to think what it would best answer your purpose to do, be careful in your choice of subjects, so as not to waste your time unprofitably, then be determined to finish whatever is worthy of the doing before beginning other things; cultivate more fixedness of purpose, a keener interest in your work and studies, bring your mind to bear unitedly upon your plans, give your whole attention to what you are doing, avoid desultory habits in reading, and never allow the thoughts to wander; in this way a mastery over this weakness will soon be gained.

A prominence sometimes occurs at the joining of the sutures of the occipital and parietal bones in the region of the location of Continuity which should be taken into account in judging the size of this organ.



ETCHINGS FROM THE BROAD HIGHWAY OF PHILOSOPHY

F. H. KEY

Rari nautes in gurgite vasto :— 'Swimming here and there in the wide waters'. The wide waters, to which psychological speculation gives access, are surely a no man's land, or common ground on to which may fare forth all those who wish to embark on the voyage (very often harmless) which engaged the Neo-Platonists and other Greek mystics. The unformed mystic elements of Plato's profound contemplation were given fuller development by these Mystics, who followed him, and regenerated a study of the occult which had lately suffered beneath the materialist regime of Aristotle and the stoics.

Against the theory of reason, or common sense, of Aristotle there arose in revolt the mysticism of the older Greeks. This, in later times, conjoined with somewhat of the elements of Oriental philosophy, and became imbued especially with some of the principles of Jewish thought. *Intuition* was the main-spring from which flowed the cult of the *unknown*, and which received preference to the more mundane *reason* of the scientifically inclined thinkers. There arrived on the scene Philo Judaeus. Philo was a Jew and represented the uniting of Jewish theology with Greek mysticism, which was to become the Neo-Platonism of Plotinus.

The Jew * was sometimes called the Alexandrian, for he came of a wealthy Hebrew family resident in that city. During his upbringing he had without doubt plenty of opportunity of cultivating those states which were finally to bring him fame as a philosopher. His education was good; while coupled with this, he probably had free access to the great Alexandrian Library, where he was able to read all the extant Greek authors and study their various systems of philosophy. He

* For this description I am indebted in part to *Jack's Reference Book*. From which source many of the salient points have been culled. I have also searched for descriptive references to Plotinus and the famous library of Alexandria under the head of general information, but have failed to find any such.

may thus have remarked the absence, from the great majority of these works, of Eschatology, or the study of that state which Man and Soul may, or may not, attain after death. It may also have been this absence of an 'account of the lost things' from Jewish theology which prompted Philo to join with the Greek Mystics. He introduced the principle of rationalism, that went to give weight to the philosophy, which otherwise would certainly have become mere necromancy. Rationalism became the rudder by which was steered the barque of speculation on the vast, psychic waters.

This fresh belief in *intuition*, rather than in *reason*, afforded to Philo Judaeus a more likely method of visualising and grasping the idea of the supreme good. Greater furtherance was given to the creed by the inimical criticism of Carneades and the scholars of the New Academy; so that in later times *intuition*, having been thrown into relief by such scepticism was made still more explicit, and more intelligently apprehended by Plotinus.

Plotinus became the great and commanding personality (A. D. 205—270) of the Alexandrian, or Neo-Platonist group proper. His speculation divulged more clearly its own inherent motives on account, probably, of its being more essentially of the nature of the older Greek philosophy than of the modern rationalism: although, on the other hand, this same rationalism cannot be too greatly emphasised, being, as it was the guiding principle. Thus the world-movement, or *motif* of Creation, is represented as being a simple event, or occurrence; while the 'highest good' becomes a series of pulsations flowing from within a yet more secret personality. The ascending series of ideas which formerly had been current, the sense images, were now changed into a rational intuition—into thought. The various 'souls' of Plato and Aristotle's 'mental powers' were now merely grades of a general descent of the divine inner consciousness into lower, and yet lower forms, which eventually become separated and particularised in the animal, or reproductive soul, and ultimately in mere matter.

This theory, however, is not sufficiently explanatory; for it would be of still greater service to ascertain, and thorough-

ly realise, by what particular mechanical (or otherwise) process these ephemeral pulsations of the 'heart of things' become solidified into matter and such stuff. A discovery of this process might mean the solving of the entire problem, and so thoroughly explain to mystified mankind the *nature* of the universe. But such a culmination is as difficult, it might honestly be admitted, of attainment as the Philosophers' Stone. Such a hunt or voyage of discovery, seems to be certainly quite as futile as the famous quest for the 'Holy Grail' and King Arthur and his knights no more *in reality* found that than did any less designing person! In short, intuition cannot be rational and, at the same time, remain essentially intuitive: they are two different articles, and cannot be merged one into the other.

The salient characteristics of this point did, nevertheless, possibly not appeal to the perceptive faculty of our Alexandrians; and they proceed with their theory in the direction indicated by their speculative nose.

According to Plotinus the soul was a something spiritual, and not mere matter or even reason. The two principal stand-points on which he based his discussions were, first and most important, that there could be no such rational combination of inanimæ particles and organisms out of which might become created an animated or living entity. Secondly, that the continuance of personal identity is made credible, or rather, actually proven by one's possession of the faculty of memory. Plotinus ought farther to have expounded the relation between memory and mind; but as regards this important step he leaves one only to conjecture, and simultaneously, in the dark. Mind, he says, is mind; and the supreme mind is God. This supreme mind, then, must only later acquire the valuable addition of memory, for God is without an *ego* and must therefore be unpossessed of memory. He is the one from whom the *alter ego*, or human personality, emanates and becomes stabilised with other ideas. Accordingly, therefore, one of the stabilising essentials must be the faculty of memory, which becomes incorporated in the individual; although memory, for a certainty gives one no remembrance of one's issuing, or creation, from out of the Supreme Mind.

He further dogmatizes that this supreme mind is the first stage 'in the manifestation of pure identity'; in which case the query comes up, where is the point of origin moving from which this stage is reached? One might dare to say that if there is a point of origin beyond the supreme *motif*, it cannot be brought to light; being, as it is, beyond rational apprehension, beyond the Supreme! However, to proceed with the theory—the mind recedes, and at a second stage, the 'world soul', is arrived at; and so forth and so forth till it becomes formed in identities of humanity, then evolves in the animal, and finally reaches the last stage of insubtlety and becomes unquicken matter. A prodigious reckoning surely!



PERIODICAL LITERATURE

Mr. William Walker Atkinson, in the *Advanced Thought* shows how the principles of Mental science were well illustrated and proved in the middle age records of miraculous cures effected by sacred relics, shrines, etc. "In many cases the 'relics' were undoubtedly bogus—but they did the work. Why not? The faith and confident expectation—the real cause of the cure—was there in full force, aroused and fanned by religious fervour and the 'contagion of crowds'; it would have been far more wonderful if no cures had been made". Even to this day, in our country, as in remote parts of Europe, miraculous cures are effected by shrines and sacred relics—a certain percentage of the crowds of lame, halt and blind seeking for health being cured each year. The effects may be true, but the real cause is overlooked and pseudo-causes are substituted. Scientific investigation, while destroying the belief in the pseudo-causes, really strengthens belief in the hidden, underlying principles of Mental healing—namely, (1) the faith and confident expectation, (2) the definite mental idea and picture and (3) the suggestion.

To be healed it is necessary to have Faith in some Power or *Sakti* able to heal. Faith then, is the first step, as pointed out by a writer in the *Now* magazine. He would place first in his healing method the Affirmation—I have Faith in myself as Life; I am Life and Power to heal. "The second step is to desire above all to be healed," Desire arises in soul; right desire is a demand of the spirit for expression. "One should desire health so much that he is willing to give time, effort, thought and most of all, Love, to obtain it. 'Change thy mode of thinking' is the law. For all ill-health, no matter what, had its origin and its development in thought. Some mental picture, either acquired by heredity or by conscious or unconscious choice, lies as cause behind all illness." To root out such conditions of *Atunika* or mental ill-health, right desire must shape itself into the mental picture of health. Then you

must have the consciousness of power to be and to do. When this consciousness is born comes the decision—I will. Suffice it to say that Suggestion is a factor ever present, controlling and determining individual human consciousness. Then the subconscious will do the healing.

Some advanced thinkers of the world are beginning to realise, what the aspirants after *Kayasiddhi* have always realised, that what is called *old age*, is a disease, and that, like many other diseases, it can be healed by Mental Science. In this connection, the Editorial note, in the *International Psychic Gazette*, on 'Youthful Old Age' will be found instructive. 'Dr. Peebles has been wont to say that growing old was simply a bad habit; there was no need for it; the human spirit could retain its perennial youth, buoyancy and power, and largely ignores the ill of the flesh.' The same thing is just being said by no less an authority than Sir James Cantlie, a famous London physician. He gets up in the morning early and dances for fifteen minutes. He has a keen sense of humour and is a thorough-going optimist who believes in hearty full throated laughter. He says there is no need for the grafting of monkey's glands. 'Men on the wrong side of fifty must simply learn to breathe deeply and do appropriate physical drill till they perspire.' He is also going to show how ladies can escape the 'weight of years' by the sacred art of dancing or what has been happily called the 'poetry of motion' which in its turn, should be an expression of the divine joy in the heart.

Two or three leading topics in the quarterly *Reason* deal with some aspects of mental healing which are often lost sight of. Mr. F. L. Rawson, a well-known spiritual healer makes a special point of taking no material steps whatever during healing. He strikes the key-note—'Watch and pray'. 'Watch thought continually and pray without ceasing. Directly you think a wrong thought or even an inharmonious thought, drive it out of your mind. A Hindu occultist would treat such thoughts as demons or Rakshasas to be cast out forthwith. How? In the language of Mr. Rawson, cease thinking of things

material, raising the level of your thoughts until you are thinking only of God, and things spiritual. This is what the Hindu occultist would mean by saying: 'When the demons and Rakshasas troubled the Rishis and Devas, they turned in thought to Narayana (God) and the 'Milk-sea' (Heaven). For the purpose of healing, turn in thought to God and Heaven, and deny the existence in heaven of the wrong thing thought of, seen or felt. Then realise the existence of the opposite. In the Heaven of reality all is peace and joy and love. Think of God as absolute Love and of man as the beloved of God. 'Dwell on this realisation and make it as real as possible to yourself'. Realise there is nothing but God and His manifestation in the world of reality. Note that your ideal of God has to be made as clear as possible. Form also as clear an idea as you can of God's manifestation—thinking at the same time of Heaven's infinite life, love, wisdom and beauty. "Reversing our thoughts in this way all day long, is prayer without ceasing and is leading us continually to abide 'in the secret place of the Most High'. All disease, sin, worry, limitations, etc.—being merely the effect of wrong thinking—have no permanence about them, God and His manifestation being spiritual, and perfect.

To the spiritual healer, there is no hard and fast rule for working. Above all, he is still and lets the inner Ruler teach him the Way—relying on Him as the only power back of all things and phenomena. 'God is the only thinker, the only actor, the only creator, the only power.....then as the Psalmist says, 'no harm can come nigh thy dwelling' and the 'peace of God which passeth all understanding' would be ever present. All that man has to do is to be happy, make others happy—whereby he gains his greatest happiness—and watch God at work. This does not mean that one is not active. On the contrary then the mist of matter which hides heaven from us, instead of disappearing slowly and irregularly disappears with rapidity', and daily we see that God's perfect world is around us here and now. Mr. Rawson points out that when man takes material steps, the mist of matter that hides Heaven from his gaze automatically thickens on the successive pictures. Then the same amount of treatment does not clear

away the mist of matter to the same extent. He illustrated this in New Orleans by two examples. The first relates to a competition arranged under most difficult circumstances. 'Only three shots were allowed, and about three-quarters of an hour elapsed between each shot, whilst the other competitors fired standing with their heels together and firing from the shoulder. The first two shots he aimed and treated, getting an inner each time, with which he was delighted, as he has not touched a gun for ten or twelve years and had not fired a rifle in a competition in his life. When the third shot came, as it was firing at the end of the competition, he knew he could not win unless he got a bull, so he put the rigle to his shoulder, looked at right angles and directly he realised God as clearly as he had done for the previous shots, pulled the trigger and obtained a bull, and was given the gold medal. His theory is that while he was aiming the first time the mist was thicker so that the same amount of treatment did not bring about the desired result, whereas the latter time the mist was thinner, and consequently became more like heaven.

The second case refers some companies in trouble for whose work Mr. Rawson was responsible. He worked hard and treated each day. And yet he could not anything like get through the work. Consequently, he rested for two days, merely seeing those who came for treatment. He succeeded and was never overworked again. 'The principle involved at in the first case that while he was doing material work and trying to overcome the difficulties in that way, the mist was hicker, but when he stopped trying to do anything, it thinned on the successive pictures, and less treatment resulted in Heaven being more clearly seen'. All these go to show that in every being reside great reservoirs of 'healing power'.

REVIEWS

Higher Psychical Development (Yoga Philosophy) An Outline of the Secret Hindu Teachings by HERWARD CARRINGTON, PH. D., NEW YORK: DODD, MEAD, AND COMPANY, 1920. PRICE: \$ 3 00.

It is a great pleasure to commend this work by Mr. H. Carrington as a mine of valuable information on psychic and allied topics which are now engaging the attention of advanced thinkers all over the world. The material for this has been collected from the interesting series of twelve lectures, delivered before the Psychological Research Society of New York in 1918. And it may well form a useful guide for the serious student who is thoroughly and intimately acquainted with the groundwork of 'psychism' and who is striving to step into the deeper *guhās* (caves) of his psycho-spiritual being. The book deals chiefly with the method of attainment of the Hindu Yogis in such a clear and intelligible manner that the careful reader cannot fail to appreciate the relationship between Eastern Occultism on the one hand and Western Science and Philosophy on the other. The author has also added several suggestive quotations from Sir. John Woodroffe's massive treatise on the *Serpent Power* or *Kundalini Sakti*. In acknowledging his indebtedness and in calling his reader's attention to that masterful work, the author observes that the Tantrik Texts of which the famous judge and scholar is the editor constitute the great store-house of Hindu Occult Wisdom. However we wish to remind our friend Mr. Hereward Carrington that the *Tantras* edited under the pseudonym of Arthur Avalon are *Sakata* Tantras of which the editor has made a special study, there being also other works on Tantra, more or less important, namely, Saiva, Bouddha, Vaikanasa and Pancharatra Tantras and so on. All these Tantrik works are storehouses of mystic and occult Hinduism, of which the *Pancharata* treatises were the favourite works of the great Ramanuja. We believe that Dr. Otto Schrader, a learned German Sanskritist, is collecting and studying the mystic

treatises of the *Five Nights* (Pancharatra). We have no doubt that all these works on *Tantra*—not merely those referred to by Mr. Carrington—as well as some other rare works which may be met with in Tibetan monasteries, etc. together with the oral teachings or private and confidential instructions of competent authorities 'constitute the great storehouse of Hindu Occult Wisdom'.

Discussing the question of advisability of giving out the inner teaching of Yoga Philosophy, the author frankly states that he has little sympathy with the 'psychic cowards' who fear psychic experiments and investigations and who, in season and out of season, warn others of the 'dangers' fancied and real, connected therewith. We are at one with him in proclaiming to such cowards that 'nothing is learned without experimentation—in this field, as in any other; and if a few unbalanced persons have harmed themselves while trying these experiments, it is safe to say that thousands have derived benefit from them.'

After giving an outline of Yoga Philosophy, especially of the philosophy of what is called 'Ashtanga-Yoga' or the Eight-limbed Yoga, the author proceeds to such parts or 'limbs' of 'Mystic Union with the One All' as bodily posture or *Asana*, Breathing and 'prana-control through Pranayama, chants or Mantras, concentration, meditation, unification, Samadhi or cosmic consciousness, Kundalini or secret energy etc. in the light of his own studies and examinations.

There are two interesting chapters which discuss the relationship of Yoga to modern spiritualism on the one hand and to Western Occultism on the other. The concluding chapter deals with astral projection or self-projection. On the whole, Mr. Carrington, we have no hesitation in saying, has presented the case for Yoga with wisdom and moderation and without letting his feelings run away with himself. He has correctly rendered Samadhi as universal or Cosmic Consciousness and emphasised the extraordinary spiritual strength and bliss which would be brought to all who realised it.

—P. S. A.

The Heart of the Bhagavad-Gita by PANDIT LINGESH MAHABHAGAVAT of KURTKOTI, PH. D. now His HOLINESS SRI VIDYA SHANKAR BHARATI SWAMI, JAGADGURU SHANKARACHARYA of KARVIR and SANKESHWAR, Published by Prof. A. G. WIDGERY, THE COLLEGE, BARODA.

Pandit Lingesh is now well-known to the Indian public as His Holiness Sri Vidya Shankar Bharati Swami, Jagadguru Shankaracharya of Karvir and Sankeshwar. The Heart of the Bhagavad-Gita is a welcome addition to the Indian religious and philosophical literature, especially because it inaugurates a new and necessary departure from tradition in that a Holiness has given consent to publish his work in English for criticism and enlightenment.

The work before us was presented to the Oriental University of Washington, U. S. A. as a thesis for the degree of Ph. D. and accepted. Its aim is to answer 'What is the value of the Gita as a guide to practical life.' The author, after tracing the genesis of the Gita with special reference to its outlook on 'Karma', and 'Yoga' comes to the conclusion that the Gita, variously interpreted as it has been by Sankara, Ramanuja, Madhwacharya, Professors Deussen, Thibaut and Tilak and others, advocates to all, irrespective of any distinction or difference, Yoga or equanimity of mind wherewith all the evils that flesh is heir to can easily be conquered. This interpretation is at once the boldest and most cogent, we have had till now. The Gita is sectarian only to narrow-minded thinkers. Forming as it does, one of the great Vidyas, it also aims like the others at interpreting and illustrating the path which will lead, if adhered to, to the realisation of the Brahman that is inherent in everything. The author has, in the work before us, dwelt at length on this practical utility of the Gita. There is also a valuable Foreward from Dr. Subrahmanya Iyer who explains at some length, the occult characteristics of the Gita and also offers a rearrangement of the Gita, adapted to support the claims made.

—P. P. S. Sastri

The Simple Truth Harmonially Interpreted by ERNEST C. WILSON. THE HARMONIAL PUBLISHERS, 4328, ALABAMA STREET, SAN FRANCISCO, CAL.

In this little book, the founder of the 'Harmonial Institute' Mr. Ernest C. Wilson, interprets the 'Simple Truth' concerning the seemingly complex conditions of life, in accordance with the light thrown on them by the *Harmonial Philosophy* of Andrew Jackson Davis. The Harmonial Philosophy is an eclectic method of thinking and acting, by which the inward realisation of infinite potentiality may become outward manifestation through harmonious correlation of capability and opportunity'. We discover relationship between interior causes and exterior effects. Thus we know the meaning and purpose of environment and learn the lesson which it contains for us. Thus we adjust ourselves to environment and profit by experience which is the sure basis of knowledge. The seemingly complex becomes simple—the universe becomes the Universe and not the multiverse that it appears to be—if we awaken from within a consciousness of the Oneness existing in all forms or in the language of the Bhaktas, if we awaken a consciousness of the One Narayana shining in all forms and faces. By thus worshipping the Universal Lord in each individual, we readily discern the golden tie of intimate brotherhood. And we recognise and act up to the Law divine. *Whatever helps one helps all.* So we know the value of service—that in the service of others alone we are truly and divinely uplifted. Such is the teaching of this interesting volume which endeavours to make advanced thought easy for comprehension by all.

—P. S. A.

Goods And Bads: Outlines of the Philosophy of Life. Being the substance of a series of talks and discussions with H. H. the Maharajah Gaskwar of Baroda by ALBAN G. WIDGERY, PROFESSOR OF PHILOSOPHY, BARODA. VOL. XV of the GASKWAR STUDIES IN RELIGION AND PHILOSOPHY.

In this volume, Prof. Widgery, the well-known philosophical writer of Baroda has outlined a philosophy of life under a very significant title. Life is so vast and complicated that he who wants to claim to have made the best use of it should have

before him clear, well-reasoned and comprehensive ideals for his guidance. Ideals of life are never the same in two different ages; they change and grow with Time. It is the task of the learned to find out for every age, the ideals best suited to the progressive and all-sided development of the race and disseminate them leaving their adoption to the moral sense of the individuals.

The edifice of these outlines has been built on the basis of three words which the Professor uses in a characteristic sense. According to the writer Goods are those experiences which attract and which we would undoubtedly preserve, repeat or continue. Bads are those experiences which repel which we would undoubtedly get rid of and not repeat. Values are all good and bads, put together. The close resemblance of the Goods and Bads of Prof. Widgery to the Pleasure and Pain of the best Utilitarians cannot but strike anybody. The interaction of the experiences that attract and repel on the Mind is certainly Pleasure and Pain respectively though there can be good exceptions. Prof. Widgery takes the various sides of a man's life and discusses the values relating to them discriminating the goods from the bads. Thus he treats of the Physical values, Intellectual Values, Aesthetic Values, Moral values and Religious values that influence the actions of man and under these headings he surveys almost all the problems, a cultured human being has to face in this century, with all the knowledge at its back. It is no purpose of a review to criticise all the views expressed by the writer. The subjects dealt with are as old as man and reasonable differences of opinion have existed and are bound to exist. Mr. Widgery, handles the subject more as a man of practical culture than as a metaphysical speculator while his exposition is lucid, and contains a wealth of detail that shows a thorough and accurate grasp of the subjects he is dealing.

Two points which the learned Professor emphasises in his book deserve special mention. The first is his unqualified recognition of the supremacy of Reason over every other method or channel of knowing Truth, more so if that truth were to relate to human activity in society. After all, the only

meaning that any philosophy of life can have for a particular individual must be related to his highest development through the social organism of which he is a part. And it is well-known that Man's action is determined more by non-rational forces such as feelings, sentiments and interests, than by strictly rational forces which cannot compromise the weal of the whole organism for the self-interest of a part whatever may be the motive that prompts it to seek that. Mr. Widgery sums up his ideas in the following sentence 'Reason as such is perfect but error arises through judgments on insufficient data, and this is frequently due to the influence of feeling on the will'. In the religious field the belief in Revealed Knowledge as well as a vague faith in the Universality of certain touches of sudden intuitive illumination, frequently experienced by certain mystics have contributed towards dethroning Reason from its pedestal in favour of something imagined to be supra-rational and of which none, except probably mystic, know anything. In other fields the conservative and the self-seeking instinct of Man have always been anti-rational forces. When such is the case it is well that one should acknowledge in outlining a philosophy of life the human Reason as the supremest guide man has yet found out.

The second thing is the insistence by the Professor of the importance of individual experience as the most reliable basis for any philosophy of life so far as that individual is concerned. The importance of this aspect of the question is very obvious especially when we remember that man is a being full of creative impulses.

Prof. Widgery has given in a small compass and in brief outline all that one ought to know about life. Any introspecting beginner will find this volume extremely useful.

— A. V. S.



NOTES OF THE MONTH

We hear of the widespread interest evinced in psycho-analysis in London, where many people have placed themselves under treatment for mental health. This interest is by no means confined to the 'world's metropolis' but prevalent throughout the United States. Psycho-analysis deals with the practice of life; hence its importance. It can help you, to purge life of much of its spiritual obstruction. We find eminent persons like Dr. Hall (until recently the President of Clark University) setting a high value on Psycho-analysis. It is attracting attention from students of literature, history, biography, sociology, æsthetics, anthropology, etc.

Modern English literature is a witness to the prevalence of and widespread public interest in Psycho-analysis. What it is? lysis which indeed forms the background of much of the present-day serious novel-writing in the west. Its chief exponent Dr. Freud of Vienna ranks it in importance with the revelations of Copernicus and Darwin. The cardinal point of the system is the emphasis of the 'subconscious'. It tells you that you cannot annihilate desires or impulses, as you cannot annihilate matter or physical energy. You only suppress them; they manifest themselves with equal strength in some undisguised form. Therefore, says the Hindu

Saint, transmute your impulses and desires into Transmute the gold of *Bhakti* or Love Divine. 'An your desires important instrument used by psycho-analysis and impulses for probing the subconscious mind is the interpretation of dreams. Freud gives us one explanation of dreams. Dreams may sometimes express your desires relegated for fear or propriety, to the subconscious life. 'They assume for masks any image from the outside world which may happen to be in the mind of the

Dreams and dreamer.' The psycho-analyst gets behind them asks and discovers that 'some desire which has been thwarted, which the individual has done his best to destroy and forget, has been actually only shifted to the subconscious mind, from

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which it manifests and satisfies itself by some idea which seems absurd.'

Finding out what is really behind the symptoms, the psycho-analyst states it to the patient who in Sublimation his turn, should comprehend and sympathetically of the sexual cally follow the steps of the unravelling. The result is—the emotional knot unties itself. Freud lays special emphasis on the sexual motive and claims that 'all the arts, and in fact all our civilisation, had its origin, in one drive, the sublimation of the sexual.'

Anyone who notes down his dreams and studies and analyses them can learn to practise the psycho-Influencing analysis method with himself in such a way as the sub-cons- to break down the formidability of his ailments cious self and open the way to self-healing by finding out the emotional causes of disease, etc., and accordingly influencing the 'subconscious' by auto-suggestion. All modern students of psychology speak of the subconscious element in mind, under whose control are such somatic activities as the action of the heart, the circulation of the blood, the secretion of the glands. These activities can be affected through influence brought to bear upon the subconscious. Further, in every mental process is a subconscious element 'In our loves and hates, our instincts and impulses, in sleep and in dreams, our controlling ideas which seem to carry us at time whither we would not, the subconscious plays a dominating role. It is the subconscious that rules in the mental and moral region where habit has the seat of its strength' (Hibbert Journal). Enlist its powers in the interest of health and you have made a great step forward in the restoration of nervous balance and self-control.

Philosophers and scientists are just beginning to realise the wonders of the subconscious. The subconscious Wonders of mind, working in harmony with intuition and the sub cons- spiritual inspiration (belonging to the superconscious cious conscious self or spirit), is endowed with power beyond the comprehension of the materialistic thinker. When the body sleeps, the spirit through the vehicle

of the subconscious, can visit other localities, arrange for certain events, even to the details. In this way, affairs can be arranged weeks, months and even years in advance. 'This pre-arrangement of events is possible in the world of business as well as in the world of art, in social affairs, in the meeting of new friends, and in every sphere of thought and labour.'

Follow the lead the intuition gives; let the guiding power have free play. You can receive distinct impressions of things about to happen, through the subconscious mind. Make a demand for something upon the subconscious and you may get your wishes granted, if you have properly reached and influenced it. A powerful will can make the subconscious mind come to your aid at any particular time.

There is an enormous array of facts and experiences relating to the 'sub-conscious'. It is to this phase of human consciousness that dreams and premonitions belong. 'Many people have personal proof that in a dream or by a waking premonition they can bring into daily life a knowledge of some impending event—something which has not happened but which is to be'. Try to understand the relationship between the consciousness when you are awake and when you are asleep. Know that in a dream a premonition may be merely a warning. Study and investigate the dream-consciousness, with an open mind. That will be your undoing as a materialist. Then try to understand the centre of consciousness

commonly called the soul. This means *self-consciousness development* which implies (1) the development of the latent faculties and (2) the development of the higher self. Study the laws of soul growth and develop the higher part of your being—that you may increase your ability to serve and become more widely useful to your fellows. Growth is associated with activity and effort.

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RELIGION OF THE RISHI

T. L. VASWANI

In two beautiful words taken from the Scriptures is expressed to my mind the essence of the Rishi's religion,—*darshan* and *dharma*. *Darshan*:—there you have the mystical basis of life. *Darshan* is *vision*,—vision of the Living Ideal. Poets, artists, philosophers, prophets are the men who commune with a *darshan*. I believe, a *darshan* of the Ideal is open to every seeker; it is not the monopoly of a 'chosen' few. A notion of God is not what makes a man religious; not a God-concept but a God-experience is the great need of life. Without that experience, life is a poor shrunken thing.

Is there a life after death?—the people ask to-day. The answer to the question is not *theology* but *darshan*. Spiritual experience, not 'arguments' will do away with fear of death. The sad world needs a message of hope. Who can give it, if not men and women of some *darshan*?

Darshan, too, will discover *Laws of the Spiritual Life*. There is *science* of nature; there should be a science of God! *Brahmavidya*—is the expressive word they used in ancient India. *Brahmavidya* was with the Rishi a study of the Laws of Spiritual Life. One of these Laws is Prayer.—'Ask and it shall be given unto you'. Can we re-discover the Laws the Rishis saw and rediscovering them can we trace them in the history of religion? Spiritual experience would disclose to us the unities and differences of world-religions. The differences would, I think, be recognised not as *discords* but as elements which enrich the religious life of man. Differences make harmony! With *darshan* also would come a clearing up of certain

conceptions such as *infinity, truth, maya*. Why do we worship the Ideal as Infinite? In what sense is the world a *maya*? In what way is the *world-may* consistent with Truth? Some light upon these and other questions may, I think, be thrown if Religions be studied,—as the Rishis did,—as a science.

Modern interest in the Problem of Religion is *academic* rather than *spiritual*. The *rishi* claimed to see the realities of religion; the modern critic says he has searched the heavens with his telescope but found no God! The ancient sage spoke of *atman* as the seat of the Eternal; the modern student of psychology says that mind or thought is but a secretion of the brain. The comparative method, the historical and sociological methods of studying religion have their value; but they only study some religious *phenomena*, some actions and reactions concerning rites and creeds and the environment. The essence of religion we read in the Upanishads, is not known to those who are *darshanina*, devoid of spiritual experience. 'Are you calm master?' was the question put by Plato to his master Socrates a little before the latter drank the cup of hemlock. And the master said:—'I have seen the Imperishable. I have spoken to the mighty, the lofty, the pure'. Socrates spoke as a true sage, a seer, a man of *darshan*.

Once you have a vision of the Great Wise Law and touch at some point, science or philosophy or literature or love or worship or sacrifice,—the great ones who stand behind 'evolution', you realise the meaning of Religion and there passes into you a peace which every one must have who would be a servant of Humanity.

For the life of religion is also a life of *action*. The rishis were not quietists. Many of them were householders; some were teachers, some were village-preachers; some were among the great Lawgivers of India; many took interest in the polity of the nation. *Darsana* and *dharma*, as I have said, express the essence of the Rishi's religion. *Darsana* and *dharma* must together mould society, nation, humanity. Both are needed to build civilization; vital work grows out of a *darshan*. A civilization that has no *vision* must perish. In modern life there is, unfortunately, a cleft between vision and action. The scholar, the scientist gathers knowledge; the

man of action, the politician is anxious to produce external results. But science becomes a weapon of destruction and politicians become diplomats when there is no reference to that spiritual ideal of which *darshan* and *dharma* are the two essential elements. *Darshan* is the vision of the Ideal,—idealism; *dharma* is practice of the law, the Great Law which binds Humanity,—*humanism*. The one goes with the other; to deny humanity is to deny the Ideal; a denial of man is the denial of God. The Rishi had reverence for Humanity. He who worships the Vision cannot have hate in his heart. In education and special work, in politics and national activities—are we denying Humanity? Are we denying Humanity in our National Movement? Are we denying a place to the West in the Temple of our Hearts? Is not Europe, too, of Humanity? One thing I know, the message of the Rishis is not for us alone; it is for the world; for the message came to them from the World-Heart.

If nationality fails to be a spiritual principle it becomes—as 'religion' itself became during the period of wars between Catholics and Protestants in Europe,—an *obstacle* to Life. Is nationalism enough? Is non-cooperation enough? Is not Humanity higher than the nation? Is not a deeper co-operation with the Infinite Living Ideal a need of civilization? Nation-cults in East and West have emphasised the will-to-power. The message of the Rishis is:—develop the *will-to-sacrifice*. Not a cult of power but the cult of sacrifice,—is the message of spiritual Life. The vision of the Ideal is a vision of the great Sacrificial Heart of the Universe; and the Great Law which binds Humanity is *tapasya*. Out of sacrifice are born the planets and systems. And if you would be a *living sacrifice*, practise *tapasya*. That is the *dharma* of life. Practise *tapasya* and you will purify the nation; you will make the nation strong. The psychology of strength is *tapasya*,—not numbers, not even organisation but *tapasya*. For to the man of *tapasya* flows strength from the great Reservoir that is within. So it is that idealists and humanists become centres of mighty movements. Such men are the nations' need to-day. Such men will become the builders of a Great India,—the builders of a new civilization.



THE TRUE LAW OF = = - = PROSPERITY

P. S. ACHARYA

The Mantra Yogi finds the true source of supply in his faith in Sri Maha Lakshmi the World-Mother and the Mother of all Prosperity. Pray and work and *believe*. 'According to thy faith be it unto thee!' says the Mother Divine to each of her children. Believe that you receive from Sri Devi (i. e. Lakshmi) whatsoever you desire and pray for in your heart of hearts. Yes, 'whatsoever you desire and pray for'. There is no limit to the wealth, there are no bounds to the treasure house of the Mother. Remember that the Mother abiding in you showers Her blessings, like the *Kalpaka* (the Heavenly Tree of Plenty) in the Great within of your being.

Do not be fussing about, in your miserable, little, personal or selfish way. Be still and abide in the consciousness of oneness with Sri (Lakshmi). In Her presence, there is no lack, no poverty. When once you establish yourself in the faith and consciousness that you are always in the presence of the Mother of opulence—that you (the child) are essentially *one* with the Mother, you, through the grace of Lakshmi, set the invisible forces to work for you. Believe that out of the unseen inexhaustible omnipotent substance of the Mother are all things formed—all the good things of life desired and prayed for to meet your needs. Turn away from all appearances of lack. See behind appearances with the eye of insight that sees only abundance—the Mother of Plenty manifest in all things. As thou seest with thine eye of faith, so thou beest—such is ever the blessing of the Mother-Heart of the Universe.

The Tamil word for wealth is *svam* which means 'we go round; we roll; we circulate.' In faith let go if need be of what you have—what others prize the most. Thus saith Krishna. Thus speaks a celebrated Tamil mystic. Keep things in circulation. Be a channel for the good things of the Mother to flow through for the service of humanity. Do you desire

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riches, that you may serve your brothers? Then have faith in the Mother of Prosperity. Grow a rich consciousness by growing in the consciousness of oneness with the Mother of Grace. Believe in the Mother and trust Her utterly. And lo, Her riches are here, there and everywhere—loving you, wanting you, awaiting your touch—that they may roll in the cause of service. At this moment, you are expressing in your life the results of your own beliefs and ideas. Now watch your beliefs and your thought-habits. Establish your centre of operations within. Be still in the faith and consciousness of the Divine Mother who is the source of all things. Build up your faith in the World-Mother as your only true resource. Know that faith is a process of growth. Your faith in the Mother implies your consciousness of oneness with an inexhaustible source of supply instantly available.

Watch yourself and find out your leakages of *sakti* or force. Worry is a great leakage. Fear—especially, fear of poverty—is another. Sometimes, your leakage may be that you do not conserve your desire-force, or that you desire to surprise and be surprised, or that you desire vainly the approbation of others. Or it may be that you are restless and not still in the faith of the mother who loves you and wants you. Again, you may feel it to be too much talking with man and not enough with the Mother.

Remove the causes of all leakage. Make the Mother your confident. Rest in faith that the Mother will provide, in conscious oneness with Her. If you have such a faith, you cannot afford to look at appearances. Doubt delays the day of demonstration. Trust that the Mother-Spirit is working for you and for all Her children.

Demonstrations quicken faith. To see the workings of the law of Prosperity, *with increased faith* will get more and more interesting. Remember that *Sakti* resides in quietness and confidence and true prosperity in the consciousness and faith of the Divine Mother as 'Omnipotent substance, Omnipresence' and as your *unfailing support* and supply.

MIND AND BODY ARE ONE

According to the Mantra Sastra, mind and matter are one and the same thing. The materialist said: What is Mind? No

matter. And what is Matter? Never mind. The Mantra Yogi laughs at this cynical observation and proclaims fearlessly that Matter is but Mind stuff or Mind substance manifesting under a lower rate of vibration—like steam which, reduced to a lower rate of vibration, presents itself as liquid or ice. Steam and ice are one and the same, though different in appearance. Mind is to matter as steam is to ice. The Mantra Yogi avers that Mind and gold are one and the same substance, manifesting under different rates of vibration.

MIND CONCRETED

Service is Mind concreted. If gold represents service, it becomes a measure of the value of service rendered. Mind in action is mind concreting, serving, creating.

BE A MAGNET

The devotee of Sri Devi makes his mind a *gold magnet*—that which attracts gold, etc. He can coin his Mind stuff into money. The devotee or Upasaka becomes Lakshmi Putra—a child of the World-Mother. Worldly men love money. But money loves the elect of the Mother. For the Mother knows Her own. Worldly men want gold; they are always in want, rich or poor. But gold loves, gold wants the child of Lakshmi. Worldly men think money, dream money plan for money. But the Mother Sri finds or makes the paths for money to go to Her children, with Her blessings. Worldly men court money; but gold loves and courts the devotee, the servant of the Mother, even as the lover courts the object of his love.

‘None but the brave deserve the fair’

‘Faint heart never won fair lady’

The paltry faintheartedness has to be shaken off—the coward-thought of fear and lack and poverty. Love-inspired service, divine and true, is the key to becoming a true *sadhaka* or aspirant whom gold and all other good and desirable things of life stand ready to serve.

Leave the poverty consciousness far far behind and never look back. The quality of consciousness determines the nature of the thing attracted. Get the Rich consciousness; that is wealth—says a Tamil saying. This consciousness should be

vitalised and made strong by a loving desire to serve Humanity, a visible expression of Sri Narayana the Supreme One. For he who serves humanity serves God.

A RICH SERVICE

If your service be a rich service, if you render good service, God the Mother who represents the Supreme Mind will make you a good and worthy channel. Good service, true service, keeps the channels or paths for money open. Poverty-mind closes the channels.

LOVE SERVICE

Money comes out of the divine omnipotent substance of Sri Devi who blesses you with prosperity. Remember that Her Gold is given you as trust property. Money the Mother entrusts you with for the blessing of Her children, Her baby gods. Think that you are a trustee for the wealth of Sri—that you hold it in trust for service. Receive from that Mother with a grateful heart and distribute with justice and charity. You should not despise money like the pseudo-Vedantin; nay, you should love gold as God the Mother—Sri Devi Herself—materialised for Her material family.

A JUST EQUIVALENT

Render a just equivalent for all that you receive. Get all you can; spend all you can; save all you can—that is a wholesome rule of life—a well-tryed principle of success. As you get you must spend. And as you spend, you must save. Give, give, give; do not merely grasp. If you do not render a just equivalent in service for all money received, you are in debt to the living Universe of God. And the Law of Karma knows how to exact payment, and that with compound interest. The biter bit; the robber robbed; the injurer is himself injured.

Keep your money paths free and open. Values rendered to the family of God, i. e. humanity return to you. Believe in a valuable loving service and render it in a rich way.

Project yourself—your worth—into the world as mental and spiritual value. Mental and spiritual gold beget material gold. Rightly desire and rightly use. God is the Supreme Pay-master.

Avoid laziness, physical and mental. Be not stingy. Never waste your time and money. Have innocent amusements and constructive and natural pleasures of life. Choose your amusements and pleasures so that you may cash them at an opportune time; even as you would cash knowledge into coin.

THE LAW

The law of Nature, internal as well as external, is exact. As ye sow, so shall ye reap—that is the law. You cannot gather grapes from thorns. Thorns produce thorns. Just so exact are the laws of Mind—of inner Nature. *Correct mental action* (bearing fruit in se vice) always produces correct results. Service implies *right use*. The righteous—we mean the truly righteous—are those who know the *right use* of things—of God's gifts.

THE SUPREME BUSINESS MANAGER

God the Supreme Intelligence is the Supreme Business Manager. He thoroughly knows His course and destiny. He manages the suns and planets and comets in their movements. His grace is uncaused, boundless and eternal. Adjust yourself and affairs to it, by spiritual self-surrender. Divine Grace rewards or fails to reward, in accordance with your proper adjustment or otherwise. Surrender yourself to and move with the cosmic Intelligence and it manages your business and success. Co-operate with the Cosmic Intelligence. Be of good courage. Believe in yourself. Surrender yourself to the Mother who will carry you onward to great success.



ISLAMIC ETHICS AND PHILOSOPHY

SHIVANATH DAR B. A. (HONS.)

Islam is the great religion of Arabia; a religion, which unlike Hinduism focuses itself around one great personality, has in him its birth, draws from him its strength, and borrows from him its charm; which during the life-time of the Mahomedan Prophet, did so much further the spread of his new religion among the Polytheistic Barbarians dwelling on the Arabian sands. While this slavish adherence to one soul and single founder narrows down the creed of the Muslims, and handicaps the free flight of the mind into the realms of philosophy and speculation, which as a natural immunity of men gives alone a distinctive dignity to the human race, there can be little doubt that it weaves a web of romance and attachment around the followers of such a faith which binds them together beyond a chance of their going astray. There can be no self-delusion, no confusion, no destruction under the pretence of originality in such a religion. There can be no toleration, no freedom of thought, no progress in it.

There is no vagueness about Islam. Its principles are clearly laid out in the *Quran*; and its followers must abide by those principles, or else they will cease to be its followers. To the Mahomedan, the *Quran* is the message delivered by God unto mankind through the only saviour of humanity by an inspiration almost miraculous. To him its contents, its style, nay its very words are divine so that it is an undisputed encyclopædia of his faith, the dogmatic, unsceptical belief and practice of which is the only distinguishing mark of a Mahomedan.

There is no toleration in Islam. Mahomed is the only saviour and Islam the only true religion according to its adherents. All else are doomed to hell and there is no way for them out of it but following Mahomed's faith. This incapacity to

see different religions aiming at the same Universal Reality produced bigoted fanatics and inhuman monarchs like Mahmad of Ghazni and Aurangzeb of India.

There is no progress in Islam. It does not allow meditation to "plume her feathers and let grow her wings", and to deviate even in thought from the path once chalked out by its inculcators. It is not like the religion of the Aryans a result of constant touches and improvements, beginning with a pre-vedic natural religion based on an awe of the hostile forces of nature, on through the Pantheism of the *Vedas* which to a biased shallow critic seems only a euphemism for Polytheism to Pantheism pure and proper sung so beautifully in the 'song celestial' and the works of the later Indian Poetsaints and simultaneously to the theism of the Arya Samajists, the Daism of the Dev-Samajists, and the practical atheism of the Brahmo Samajists. The Mahomedans somehow fail to recognise that the mental faculties cannot be fettered in a prescribed narrow sphere of thought, that no two minds are exactly alike, and that, therefore, there ought to be some scope for the variety of the minds in the different details of a sound religion.

La Illaha Il Illah—here is no God save Allah—is the first and the foremost principle of Islam, which is in the lips and on the heart of every mohomedan from the cradle to the grave. 'He is God alone; God, the eternal! He begetteth not, and he is not begotten, and there is none like unto Him'. The religion of Mahomed was indeed a revolt against the Polytheistic idolatry which was common in his days. Consequently the leading idea, which runs through the holy *Quran*, which thrills in each nerve and lives along each line of the book is the unpardonable sin of worshipping Gods. 'He who uniteth Gods with God hath devised a great wickedness'.

The Islamic view of God is theistic, yet with the quality of omnipresence which belongs to Godhead it is doubtful whether the relation between God and the universe is not one of Pantheism. God is everywhere. 'He is the seen and the hidden, the exterior and the interior'. It is ridiculous to say that he is present only in the void, for being a spirit it neither fills nor requires a space. He is not a breath or a shadow;

He is the very quintessence of the Universe. If He is not present in this or that thing, He is not Omnipresent; If Omnipresence is an inseparable attribute of His Being, then there is no object of nature, but God is present in it. Pantheism and Omnipresence go hand in hand.

Of the many characteristics which the Mahomedans ascribe to the Deity, two are most important. In the words of Anne H. Small—'He is the supreme will and His will is carried into effect by His supreme power'. He is perfect and eternal; He is the beginning and the end; He sees and hears all, and yet he defies all sight and hearing; He is gracious and powerful, Omnipresent, omniscient, and self-sufficient.

But with all His omnipotence, there is another powerful principle at work in the world, which hourly leads hosts of poor human-beings astray from the 'path', like puppets in the hands of a necromancer. *Iblis* the embodiment of sin and vice is everywhere recognised as a combating force against God, the fountain-source of all that is good. It still remains a mystery why a power which is capable of effecting anything, which could even 'sweep us away and bring forth a new creation' hesitates in extirpating the seed of Evil out of the world, and letting Goodness have a sovereign sway over it. But as it is, the Muslim theory holds Evil to be indispensable in the present strata of the world's history, although it will finally be vanquished by all the All-controlling power. Then the great victory will be won, and the time-old conflict will be over.

Here, it must be mentioned that according to Mahomed, sin is not a transgression from a certain ethical criterion of one's own conscience, but an open rebellion against an awful authority. It is a breach of the laws of the supreme monarch of all monarchs, a crime, which is terrible, only because it is committed against a terrible power capable of giving rewards and chastisement.

God has a *fore-knowledge* of everything. All that has happened he knew already, and all that will happen he knows likewise. Related with this idea is the problem of *Predestination* which states that the world's course of events was chalked out

by God long before it is revealed to our limited view, that every thing that is to happen and the way in which it is to happen is irrefragably written in the Book of Fate. It is needless to contend against this view. The *Quran* leaves no room for any such dispute. 'God's behest is a fixed decree'. (Sura XXXIII 38 verse.) 'The aged ageeth not, nor is ought minished from man's age, but in accordance with the book'. (Sura XXXVI verse 12. 'It is He who causeth to laugh and to weep, and He causeth to die and make alive.....and he enricheth and causeth to possess.....And it was He who destroyed the cities that were once thrown'. Sura LIII verses 44-54. 'No mis chance chanceth either on earth or in your own person, but ere we created them, it was in the book'. Sura LVII verse 22.

Here two questions of great issues arise. We see that so many things happen everyday in our view which we wish had never happened. This so called 'best of all possible worlds' presents features which are extremely undesirable. These features and happenings are all preordained by God, for verily 'He is the only doer.' Why now, it may be asked does God allow the weeds to shoot promiscuously with flowers, and sin to multiply in spite of his capacity to exterminate them altogether? that evil is not evil is untenable for its existence is admitted, and its ultimate destruction sanguinely promised. The problem of evil is an insoluble riddle.

Again the doctrine of *Predestination* leads us to what is its logical corollary, to wit, *Fatalism*. Says the holy *Quran* 'Nothing can beget us but what God hath destined for us,' or again 'so it was not ye who slew them, but God slew them, and these shafts were God's not thine.' This theory shuts all doors against the *Freedom of the Will*. To overcome this difficulty by saying that *Predestination* does not mean that nothing else can happen, but that nothing else will happen is contradicting the words of the *Quran* 'Verily God misleadeth whom he will and guideth whom he will.' The human will is then deprived of its freedom and is merged into the 'supreme will.' But still moral judgments must be passed; still rewards or punishments must be allotted; still high ideals aimed at.

Moral judgments are not passed by Islam on the results of our actions, but on our motives relatively to the inner working of the mind at the time of the action. 'Shall he the evil of whose deeds are so tricked out to him that he deemeth them good be treated like him who seeth things aright' Apparently not.

Our good and bad deeds will be retributed on the day of judgment, when 'the earth shall be shaken with a shock, and the mountains shall be crumbled with a crumbling, and shall become scattered dust' when the dead shall be reawakened from their graves, and brought before the Divine Being seated on the throne of justice. Then the whole mob of the departed ghosts (which during the interim between their quitting their carnal home and the day of resurrection keep wandering in the lower regions) reunited with their respective bodies shall be separated into those doomed for hell, and those reserved for Heaven. The pleasures and pains of Islamic *Jehennum* and *Bahisht* are entirely sensual. The one is cursed with 'pestilential winds and scalding water, and the shadow of a black smoke, not cool and horrid to behold.' The other blooms with 'gardens of delight', where the believers 'recline on in-wrought couches.' Aye-blooming youths go round about them with goblets and ewers, and a cup of flowing wine.' There they shall get 'such fruits as shall please them best, flesh of such birds as they shall long for, and the *Henuries* with large dark eyes like pearls hidden in their shells.' This heart-alluring rhetoric is probably employed to breed a fear for sin, and an impetus to virtue.

No clear-cut moral ideal is defined in the *Quran*—certain Universal axioms of morality may be deducible from the unarranged mass and tabulated into something like Mose's commandments. The *Sumum Boun* can perhaps be summed up as Resignation to the will of God. God is not pleased with mere lip worship, keeping fasts, and saying the fine prayers, but by a devotional heart—a heart which sheds tears over the orphan and the widow, and which 'doth not refuse help to the needy.' The play of passions is always a wild goose's chase. It is futile even when kept in bounds and it is injurious when

it outstrips its proper limit. But it may be questioned whether the marriage laws of the Quran do not presuppose an excessive working of the emotions and allow more of the animal gratification than moderation and necessity would like to have.

But Islam is a great religion. It gives great thoughts to the world. The best thing about it is its *moral life*, not such as we see its degenerated followers living to-day, but such as its founder lived and traced out for the men, such indeed, as forms the theme of many a national ballad and as can be gathered from the holy Islamic literature, of the past and present. I remember how an old fakir dressed in dirt and rags, with a black wooden wallat hanging by his side once stood upon the public way, and in his hoarse, loud, mournful, heartpiercing voice sang forth a didactic moral poem on the shortness of men's life and the vanity of human wishes, on the pride of man and the horrors of sin, on the illusive nature of the world and its objects, and on the certainty of death, when all our relations and dear ones shall forsake us, and the merciful Mahomed will alone come to our rescue. A crowd of wonder-struck citizens was ranged round him, with eyes that spoke of the inner working of the heart, transported to the land of the Prophet. *This* is the love, devotion and reverence, with which Mahomed is held by the muslims. *This* is Islam. With all its shortcomings it has stood for centuries, Great nations have succumbed to it. Mighty rulers have taken its shelter. Thousands of shipwrecked souls have attained peace of mind through its aid. Because the greatness of a religion lies in its utilitarian value, in its truth and originality, and in its capacity to keep men on the path of virtue and righteousness, rather than in its consistent philosophy. So that with its rigid solidarity, with its hard puritan ideal of a moral life, with its high and great conception of an awe-inspiring, just, yet compassionate God, and with its invulnerable divinity of the Holy Book, proof against all doubts and misgivings, which play the cankers to the life of a religion, Islam still lives as one of the greatest world-powers, and will continue in spite of all the attempts made to frustrate it.



LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Anchors and Retroversions and What to Do With Them

It is the fashion among writers upon metaphysical and spiritual subjects to strive to break entirely from the phraseology which the race has built up for describing certain common experiences and conditions. The old, simple, Anglo-Saxon word 'death' is circumlocuted into 'passing out.' Specific troubles are ignored or camouflaged.

I am so convinced that this verbal evasion gets no one anywhere that I have never been a party to it. For this reason, in the present series of practical lessons in masterful living, I shall call a spade a spade. When that transition which we call 'death' is done away with, as assuredly it will be during the early years of the era we are now entering, the word itself will gradually fall into disuse. When such commonplace ills as influenza and colds and stomach trouble are done away with the words which stand for these conditions will drop away of themselves just as the dead leaves of one season fall to make room for the new growth of another year. A point which is often against New Thought and its allied philosophies by 'hard headed' people is that we who follow these teachings often seem to think that by ignoring a condition or by changing its name, we have vanquished it. Let us have the wisdom and the courage to face any uninviting conditions which may confront us today without flinching or evasion, and to conquer them by changing them, rather than by changing our names for them.

In the light of this ideal, let us consider a distinction recognized by most material system of healing, which divide sickness into acute and chronic maladies. The distinction is a useful one. An acute sickness is a sudden and more or less violent physiological storm, sweeping down upon the organism with much of the unexpectedness which characterizes a storm

at sea. Influenza, pneumonia, and tonsilitis are characteristic diseases of this acute type. According to medical science, they are the result of an infection, or an invasion into the system of disease germs. Wiser physicians, however, have recognized the fact that the real 'cause' of acute sickness is a lowering of the general resistance, of the 'vitality' or life of the organism attacked. It is often possible to look backward from such an attack and to see that danger signals were sprinkled liberally along the way which led up to the final crisis: unusual weariness, inability to concentrate or to work effectively, a coated tongue or perhaps a headache—these and other warnings nature offered, but they were overlooked. They showed that the life stream was being dammed back, that the physiological mechanism was not working with its accustomed freedom and energy.

Then came the onset, often sudden and violent. Returning to the phraseology of medical science, we may say that the period of incubation has passed, and that the forces of disease have massed themselves for battle. The invaded 'host' has lost the first encounter, for it has not succeeded in checking the invasion at the frontier.

Obviously, the logical way to heal attacks of this kind is to prevent them. If you are subject to colds or to tonsilitis or to any other of these maladies, learn to detect the first symptoms of lowered vitality. If you do not feel up to your usual level of strength and efficiency, turn in more life power at once. Use the methods described in the previous lessons: lie down and untie the physical or mental knots which are shutting down on your life line. If you have contracted the habit of 'having' any one of these acute troubles, you will find some difficulty in using the method of directly increasing the inflow of energy at this time of principal need. The experience of most students is that sooner or later a time is reached when, the acute trouble having begun as usual, the method of direct increase of the cosmic inflow at first fails to produce results; but after several hours of quiet inward work, the power wire is re-connected and within the space of a few minutes the acute attack is broken. The point to remember here is that just when the

student most needs to use this method, he may feel great disinclination to try. It is easier to drift through the usual routine. He should be honest with himself: this is his big opportunity, and eventually he will have to master the situation by vanquishing his enemy when it is at its strongest. If he will do this just once, he will find the tendency to this particular trouble wonderfully weakened, possibly broken permanently.

'Chronic diseases' must be dealt with in a different manner.

They have become largely subconscious in their working, and the causes which are keeping them alive have been lost to view. It is necessary for the student who is working to root out one of these parasites to view. It is necessary for the student who is working to root out one of the parasites to reconstruct the life history through which he has passed in acquiring the trouble. The working mechanism of chronic sickness usually centers around a dominant idea which has sunk below the threshold of consciousness. Every definite idea which finds lodgment in the mind tends to gather around itself other ideas and feelings. It becomes an organizing nucleus. 'Putting an idea into a man's head' often changes the entire course of his life. If it is a constructive idea, such as that of a career in music or mechanics, it may direct him into the channels of success. If it is a destructive idea, such as that of getting something for nothing or of hereditary disease, it may sow seeds of disintegration which eventually shall reveal his present incarnation to its last stitch. Ideas are dynamic, and may build for good or for evil.

Chronic disease begins with such a dynamic idea implanted in the conscious levels of the mind. Perhaps a great sorrow comes, and the individual, instead of facing the situation firmly and throwing off the tentacles of morbid introversion, allows himself to grow fast to the dead past. For a time his mental and physical being may show no signs of the change which is taking place, but sooner or later the law that consciousness is cause begins to bring forth its harvest: if consciousness above or below the threshold of awareness is filled with thoughts of death or of sorrow and remorse, circumstances of a corresponding character must inevitably be reflected into the environment of that consciousness. The physical body is part of the

environment. It is not the real self, but is the instrument or vehicle which the ego constructs to function through. A morbid and introverted ego will construct a morbid and sickly body.

Gradually this disintegrative process goes forward. Around the central dynamic idea is gathered nutritive material: other ideas, emotions, data and beliefs are metabolized and added to the issue of sickness which is being built up. The fact that this progressive growth is largely unconscious detracts nothing from its force. In those integrations which show this same process at work building up instead of tearing down, the young musician is unaware of the mental magnet which is drawing to itself every fact, idea and feeling which relates to his work. As he reads his morning paper, this inner center is censoring the news. It assimilates every item which relates to music. If he reads something about Paderewski, the fact is sifted out and added to the musical complex. That is one of the reasons why real education is a way of living, an eternal journey rather than a fixed and finite goal. And that is why chronic disease is usually not healed as quickly as are those acute attacks which have sprung up quickly; the latter have not the nutritive material in the subconsciousness of the patient which enables the former to hold its own against half-hearted or short-lived attempts at cure.

And so the first step toward healing chronic troubles of any kind is a merciless searching into the very matrix of consciousness. Somewhere within that inner kingdom which eventually will be organized into a kingdom of harmony and power, the patient is harboring a disintegrative idea, a basic thought, desire or belief which is constantly drawing to itself reinforcements. This basic idea may be an attachment to the past; or a great sorrow, fed until it has become malignant; or it may be a mistaken belief, such as that in hereditary disease or incurable illness. Extrinsic healing for such a patient is sometimes possible, but it is always a violent and questionable process; the type of mind in which outside healing takes place most readily is that child-like consciousness which readily breaks the thread of traditional authority. The typical child is able to believe that the doctor can heal him of any trouble because he is not bound by precedent; he does not know that

certain diseases are supposed to be incurable'. It is the false beliefs of those about them which hold children and adults of this child-like type in bondage to disease.

Self-healing is the surest healing. The ego which has built up the warp and woof of disease can most surely ravel its own fabric and weave another in its place. Morbid introversion has had much to do with weaving the false fabric. Now constructive introversion must be put in its place. Somewhere within and below everyday consciousness exists the organizing center of your trouble. It is your work now to get inside and find this traitor. What do you think of most frequently—what are your habitual subjects of thought? In his connection, here is a fact of the first importance for you to consider:

Cosmic energy, which is the source of physical vitality, does not flow into you and quicken your mind and body only on the condition that it can flow through you and pass on to the world in the form of work accomplished. From the standpoint of Cosmic Consciousness, you are one of two things: either you are part of itself, one of its organs of expression; or you are an obstruction, a blind alley. In the latter case, Cosmic energy itself is working to eliminate you.

It is only as you become a channel for worth-while expression that you can hope to receive life and power

For this reason, when you are working to find the obstruction in consciousness which is causing your trouble look for a dominant interest which is not constructive: which consumes energy without producing useful results in the outer world. The logical application of this principle will not turn you into a cosmic adding machine, or into any other sort of joyless mechanism for transforming energy into work accomplished.

Indeed, one of the worth-while expressions which Cosmic Consciousness puts the seal of its approval upon is pure and wholesome enjoyment. Good music, good pictures, good books, travel, even the pleasures of the table—these things are constructive if they are properly balanced with the other activities.

You not only can, but you must enjoy the good things of life, if you are to be strong and efficient.

A joyless existence is penalized more severely than one which is given over to too much indulgence in pleasure.

The happy mean is attainable.

Whether or not you are interested in this subject of self-healing, the assignment for the lesson offers a chance for the constructive use of your powers of mind and body.

CONSCIOUSNESS IS CAUSE, not result: therefore, a consciousness which radiates joy and serenity must be attained before you can express these qualities fully and continuously in your environment. The extreme negative in this respect is pretty apt to express itself as sickness and disintegration; the half-tones, however—moderate discontent, retroversion of consciousness to an extent which is undesirable without being actually morbid—may manifest themselves as simple lack of energy or joy. The half-tone people are never as efficient as they should be—it is the men and women who live intensely who get most out of life.

Serenity and joy may be increased by three methods:

First, by reasoning out the desirability of having them, and the various things which will help establish them;

Second, by using suggestions and affirmations;

Third, by the method of becoming directly conscious of joy, as a present condition of consciousness.

Get back to that basic principle which I have stated so many times: Consciousness is cause, not result. You can awaken to the consciousness of joy before you have any of the things around you which you think should cause joy.

Logically, things are results. Get the consciousness of joy first, and inevitably you will have the things. They will be added, when you have found the kingdom.

Later in this series we will take up the use of thinking and affirming to produce changes in consciousness. Now we are going straight to the heart of the problem by beginning the use of the most effective of all methods of changing consciousness—the direct method. When you want to move your hand you do not think about it or suggest or affirm the

movement; you just move. So you can learn to be conscious of that which you desire without affirming or thinking about it.

During your time of meditation tonight, after you have relaxed your tensions and begun the process of quickening the inflow of energy, lie quietly with your consciousness centered within. Your eyes are closed. Now, without using words or suggestions of any kind, try to *feel* joy, serenity, happiness raised to its highest dimension.

If you make the mistake of simply reading this assignment and thinking about it, this direction will seem puzzling and impossible of execution. If you stick to our compact of trying the thing out, however, you will find that you can readily learn to 'feel', to become conscious of a fuller and more thrilling joy and poise than the opposite process—trying to get things first and consciousness afterward—could ever produce.

Don't worry for a moment about the result of this method; if you stick to it you will eventually gain an habitual and abiding consciousness of joy and serenity; and this is the first step toward attaining abiding health and mastery of your environment.

In the following lesson we will take up other factors in this matter of attaining an abiding sense of peace and mastery and will consider the effect of this change of consciousness not only on health, but on prosperity and on all of those details of life which together constitute true success.

—*Nautilus*.

YANTRAS AND TANTRAS

from the UNSEEN WORLD

NARAYANA SWAROOP, B. A., L. T., F. T. S.

In placing before the public, through the pages of your valuable magazine, this occult treatise, the writer trusts that the real seekers of knowledge beyond the physical will not only find these pages interesting but will be enabled to actually work out for themselves the problem dealt with herein and acquire results and powers unthought of. Persistent practice with a determination to acquire mastery over some of the chief Yantras, aided by a life of purity of mind and body will win.

The pains taken and the labour undergone for the revelation of a small part of this secret science to the public will be amply repaid, if even one of the many who read these pages be able to get inner light and guidance and thus become fit for the inspiration of still higher truths of Divine knowledge leading direct to the goal of evolution. The ordinary reader or the prejudiced scientist may think it to be the fanciful outcome of an imaginative brain and may lose the chance of experimenting, but the facts remain, notwithstanding, as stern and absolute as they are.

In the modern age of materialism, the majority of the people are so unduly biased in favour of the physical sciences and their established laws that they dare not transcend them or even turn their attention to the occult side of Nature thinking it all superstition. There was a time in Ancient India when the material and spiritual progress had reached its climax and sciences were discovered and practised, specially such as gave the quickest results on the path of spiritual evolution. But as the mighty civilization faded, much of the real and secret knowledge also passed away with it. Only the outer husks and mere names of the once great sciences still survive to tell of the glory of the past. And even these have degenerated, being practised here and there mostly among the quacks and charlatans.

Hence, no wonder, if the people have no faith in them and call Astrology, Tantra and Mantra etc., all superstition and humbug and a practice of them so much waste of time and energy. Still some scientific men of repute like Sir Oliver Lodge, Professor Bergson and Professor J. C. Bose have begun to take interest in and to explore in earnest the unknown and apparently superphysical laws of Nature. Psychical Research Societies have contributed their own quota, and hypnotism, mesmerism and telepathy now seen to be almost established facts. The Theosophical Society has revealed a mass of occult knowledge and its best leaders are working strenuously in this direction. The advanced humanity and those who are in the van of real civilization are no longer satisfied even with the best material progress, however great and fascinating, but are keenly feeling the want of something higher, something more elevating and spiritual. This yearning after the occult, this inner impulse has led to a general awakening of consciousness to the possibility of a life more spiritual and to a tendency to explore those hidden corners of nature to give out their secrets which were neglected for long in the name of superstition and unbelief. The time is now ripe for the revelation of at least a fragment of a secret and sacred ancient Science of India for the benefit of those who seek.

The present author to whom this treatise has been revealed under quite special circumstances, almost in a mysterious way generally known as automatic writing, was from his very early childhood interested in occult stories and out-of-the-way things. He, later on, came to practise mesmerism, hypnotism, planchette, Hath and Raj Yoga methods etc., with some success more or less. But the earnest desire in his heart was not simply to gain some knowledge of the hidden side of Nature, however fascinating, but to reach what the Vedantists call 'Self-Realization', and to discover a way suited to the modern scientific temperament which asks for speedy tangible results at every step of the path.

The intense desire for the highest goal—the realization of the Absolute, the Fountain-Head, the all-knowledge and all-Bliss—moved him to try various methods, until turning to the

ancient system of the Mantric Science, the 'japam' repetition, on rosary beads of certain occult Bijas (seeds) or syllables of mantras and a thorough meditation over them combined with a hard life of strict discipline and purity in thought, word, deed, dress and diet, he actually realized the importance of 'Mantra Japam', as wonderful phenomena and began to occur, which have been throughout for certain reasons, kept as strictly confidential and private. Some of the most useful instructions received from the other side of Nature will be made public through the pages of this magazine as time permits.

Now to come to an account of how the present treatise of Yantras and Tantras was revealed, it was in the month of October 1915 (Dasera Holidays) while holding some spirit communication at Saharanpur (U. P.) that a great spirit, a Tantric Master revealed a Yantra for Dasera and showed the great importance of the Tantric Science—which combines Mantra with certain signs and figures and a ritual leading to intense meditation—as the quickest way to self-realization. The Yantra received at the time was at once practised upon in strict accordance with the directions, as far as possible, and the results that followed, both evil and good, were simply marvelous, evil, directly affecting health, as some parts of the direction (apparently trifling) could not be carried out at the time. But the power of the Yantra, when mastered, was as evident as anything and established once for all the truth and value of the Great Science of Yantras in the mind of the present author at least.

On showing a keen interest in this science and requesting the Great Master, he gladly gave his promise to dictate for the good of the humanity, in a small book form, a series of Yantras with their theory and practice which he himself tried and found useful while in physical body in this world. But, before the revelation of the Secret Book, He wanted to test the purity of mind and body, the dauntless courage and, above all, the good intentions, of the aspirant, without which qualifications the practice of this science is sure to result in more harm of a serious nature than good. It is needless to mention that the tests, though hard, were readily undergone, so that a very

useful and Secret Science of Tantras may be acquired and added to the store of worldly knowledge.

Even the dictation of the very first chapter of the mystic Science produced a great commotion all round the place. The lower or rather the evil nature-spirits, often called elementals, tried their best to lay obstacles and hindrances in the path of the dictation work of such a science as was calculated to give mastery over them. So much so that often material forms appeared, knocking sounds or raps were heard, filthy things came in the room in a mysterious way, some of the useful materials for the ritual disappeared suddenly, and finally the health of the present author was impaired. In short, every attempt was made by the evil spirits to foil the desired object so that the secret science may not fall into the hands of the humanity at large. It is for such reasons especially that the most occult arts of the Secret Sciences are jealously guarded and kept hidden by their professors in India and imparted only to those selected few, who after thorough tests are found fully deserving to benefit by the revelation. For the time being, the work suffered and was delayed a few days; while a sort of feeling of hopelessness of the task crept over and took possession of the heart of the author, but the curiosity thus awakened led him to try again with redoubled energy, though the risks and dangers seemed great. A real and earnest desire with perseverance to achieve the object at all risks, combined with firm determination, and carried out in the innocence and purity of mind and body with a purely unselfish motive, is sure to succeed in the end and all attacks of evil spirits are futile against it.

The work thus begun again with greater care after the interruption was carried out with greater success in November and December of 1915 and a preliminary part of the Secret Book was revealed. It is now some six years that for some reason or other (mostly special hindrances and calamities) there have been no further communications on the subject as yet. But without waiting any longer the part received is presented to the public through these pages, and it is hoped that further information will be given out from time to time

as it is forthcoming and permitted to be published. Finally, it will not be without interest to the readers to know that the communicating spirit, the great Tantric Master, according to his own account, left this world as lately as 1910, after a whole life of 101 years spent mostly in rigid discipline in the investigation and the final successful attainment of this secret science now almost extinct. He began his experiments in secret while as yet a householder, but the last 20 years of his life he spent in a hilly cave near the mouths of the Narbada, where he learnt and practised the most important Yantras direct from his guru (the spirit guide). He made very valuable researches in this science and put them together in the form of a book, particularly those Yantras which he himself had tried successfully. This book he kept to himself safely, to hand over to his trusted pupil for publication, but the day never came as his pupil died at the very point and so the book was buried in the cave with him. The unique opportunity to give out to the public the result of his labours and to prove the greatness of this science was thus lost for ever physically, though he had himself realized the goal before leaving the world and led a few other deserving souls to the path while yet in physical body.

The only way that now remained open to him to communicate the work of his life to physical world was to search out some medium suited for the purpose. Fortunately, he came across the present writer and made an attempt to dictate the book as described above which has been partly successful and has led to the rebirth of the book in the present form.

May the Higher Powers make the further revelation possible.

AUM.

PHRENOLOGY - - - PRACTICALLY EXPLAINED

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

The Self-Protecting and Self-Preserving group of organs, or as they are sometimes called, the Animal Propensities—because they control the animal instincts—are located at the base of the brain and sides of the head around the ears. They comprise Vitativeness, Combativeness, Executiveness, Alimentiveness, and Secretiveness. Their function is to protect man, and necessary to his physical requirements and animal existence.

VITATIVENESS OR LOVE OF LIFE

Vitativeness, which is a fundamental faculty of the mind, affords a most interesting study. The seat of this organ lies towards the mesial line on the basilar and inner side of the middle lobe of the brain—on the inner side of Executiveness above the ear, and when large pushes out and down the bony case of the auditory apparatus, giving prominence to the ear, and also the Mastoid Process, though shown more to the middle and front of the ears than immediately behind the Mastoid Process, as is generally stated. The amateur may have a little difficulty in judging whether a prominence in this region indicates large Vitativeness or Executiveness. Because of this difficulty, Combe thought that the degree of development of the organ could not be ascertained during life. Personally I do not think there is any more difficulty in judging the size of Vitativeness than in judging the size of the organ of Language. The degree of development of Vitativeness may readily be determined by the width of the head as well as the prominence of the Mastoid Process, and the appearance of the ears. It will be noticed that some ears are deeply set, as though a hollow had been scooped out for them to fit in level with the sides of the head; others are so prominent as to appear as though the ears were stuck on. Width of head and prominence of ears indicate large Vitativeness; all long-lived people have the ears well set out of the head.

Love of life and dread of death arise from manifestations of the same faculty—enjoyment of life being the healthy, legitimate manifestation of Vitativeness, and dread of death an excessive and abnormal condition.

Life is a wonderful and beautiful thing, and the normal mind enjoys it for its own sake, apart from all mere selfish gain, appetite or animal desire. The combined faculties of the mind in their healthy manifestation tend towards the highest pleasure, and Vitativeness does its part to intensify existence.

When active, and working in conjunction with other faculties which combine in enhancing its manifestation, the individual clings intensely to life, persistently resists disease, recovers health with remarkable rapidity, and readily recovers after illness. The manifestations of these qualities do not depend so much on circumstances and environment; they are the attributes of active Vitativeness, which stimulate the possessor to rise superior to surroundings, poverty, pain, material ruin, and even imprisonment.

Vitativeness is a useful faculty, as it prompts individuals to save and prolong life, and to preserve the body from illness, disease, injury and destruction. It also acts as an incentive to invent life-saving appliances, such as fire-escapes, life-boats, life-belts, the safety lamp for the miner, fire-screens and guards for the home, and a host of other life-saving inventions, and things that contribute to the protection, pleasure and well-being of the human race. Edison, perhaps the greatest of all inventors, has this faculty large, and it is said of him that he has never invented anything that would be harmful to human beings.

When living a natural healthy life, exercising all the faculties with good and useful purposes in view, enjoying the exhilarating conditions of hope, striving for physical and mental perfection, this faculty of the mind gives zest to the more robust and efficient performance of all the mind's powers, and there is no fear of death; such fear arises only from its abnormal development. There is a character in one of Sir Walter Scott's novels, of whom it is said: 'He prayed but for life, for life he would give all he had in the world, it was but life he asked; life, if it were prolonged under tortures and privations.

He asked only breath, though it should be drawn in the dampst of the lowest caverns of their hills'. Here we find a mighty passion for existence, and this is true when the vitative faculty is extremely active; endeavouring as it would seem, to rush away from all other mind powers, instead of acting in healthy-conjunction with them.

George Combe in his System of Phrenology points out that 'the great lovers of life were not always the healthy, the gay, and the fortunate, nor were those who were comparatively indifferent to death always the feeble, the gloomy, and misanthropic; on the contrary the feeling existed strongly and weakly in these opposite characters indiscriminately'.

Thus the existence of a faculty giving love of life, and capable of acting independently without regard to the other faculties as a whole, is amply demonstrated and confirmed.

It will interest many to know that there is a Life Line in the Head, scientifically indicated, which, as O. S. Fowler says "is easily admeasured," and the Phrenologist is able to tell about how long a person will naturally live, accidents and some other conditions excepted. Thus, 'take the juncture of that bony projection formed by your eyebrows and that ridge which comes down the outer portion of the forehead at order, and that sharp bony projection in the lower back portion of your skull, called the Occipital Spinalis, draw a line between them, and you will ordinarily live the longer, the higher this line rises above the opening of the ears, at the rate of about forty years per inch, or ten years per quarter of an inch. Vitativeness is located above the opening of the ears, which it pushes the farther down the larger it is. As the life declines this organ shrivels, and this Meatus Auditorius rises. You can thus admeasure the longevity of anyone. Vitativeness fills out and widens the head just behind and in the region of the lower part of the ears.'

Love of life is a deeply rooted principle in human nature, and does much to prolong this present existence. Those who have this faculty small readily succumb to disease and death. They have little or no incentive to live or to resist harmful con-

ditions that attack their health and endanger their existence. Suicidal persons possess weak Vitality.

Cherishing a desire to live promotes life, and it should be the duty of everyone to do all that is possible to preserve health and prolong life. To do so, contemplate the preciousness, pleasures and advantages of life, study the laws of health and right living, engage in useful work beneficial to others as well as self—there is health and longevity in service for others. Always have useful objects in view, let the employments you choose, as well as your recreations and pleasures be as exhilarating as possible, and worthy of your best endeavours.

ETC HINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

Sic transit gloria mundi, et serus in coelum redeas :—' Thus passes away the glory of this world, and late you may return to heaven.' In Saint Augustine, of revered memory, the greatest of the early Latin Fathers, such another transition came to be observed. In the year 390 A. D., when Theodosius had already brought about the uniting of his Roman Empire, and not long after this same potentate had massacred his Thesolonian subjects for which the good Ambrose of Milan inflicted upon him a fitting penance, Augustine was keen in the following of his special bent, which, as history tells us, was a course of unreclaimed vice.

Some few lustres before this auspicious date the empire of Aincis' pagan descendants became a holy Roman domain. A metamorphosis had declared itself; the reigning dynasty had become christianised, and the Gods of high Olympus were of a verity proscribed the land. The Grecian Aphrodite, risen from the sea in ancient times to receive the mæd of beauty from wayward Paris; her old Father Neptune, with the emblematic trident; Diana and her lover Endymion; Psyche and her awful virginal reputation; and Hera, and even the mighty Zeus Olympius,—all were driven from the Roman creed, expelled with shame to cloud their ambrosial heads. The poor dismantled pagans! 'Did you never have a sympathy for them as the monks came rushing into their temples, picking down their poor altars, smashing the fair calm faces of their gods, and sending their vestals a flying?'

Perhaps, Augustine, whose paternal parent had been a pagan, was bewildered with the new orders of things; the new regime of incense-swinging monks drove him from his centre of equilibrium and to the swine and husks. His youth was the season

of his prodigality; he missed the altars to the heathen deities and was at a loose end. There have, however, been other saints and martyrs and philosophers, too, who, wild in their youth and sacrificing to the transient glory of this world, have yet been made to perceive the error of their ways, and later returned to the paths of righteousness. Augustine was eventually baptized into the true faith by the Bishop Ambrose, at the age of about twenty-five.

Later he took an active part in the religious controversies of his time and a few years before his death sent into the world *The City of God*, which contained much theological matter and is at present believed to be his greatest work. Leading, then, such a life of devotion and of thought, it may be expected that he evolved some beliefs of philosophic and psychological values.

We read that 'the spiritualism of the Church Fathers was a view of the soul worked out in the interest of Christian eschatology'. The aftermath of the pagan immortals, carousing with the wine-drabbed divinities of Olympus, was completely and effectually eliminated, and replaced by a belief in the immortality of the soul which was illustrated with more of pure thought-creations than mere sensualism. The soul was credited with a spirit which was in possession of a conscious and personal nature, having as its divine attribute perpetuation or immortality. Also, in opposition to the construction of Plotinus, the highest god and supreme mind was an identity and a personal being. Before the period at present under examination there were supposed to exist around and about us Daemons, who were discarnate identities of an entirely ethereal nature—not earth-born human souls. It may be recalled that Socrates confessed to the influence of a daemon. He did not say of what stuff 'twas made but by that word he undoubtedly meant, not a devilish spirit, but a serious *Ariel*, so to speak, such as we may now call a guardian angel. The word *daemon* later devolved upon and indicated exclusively the spirit of the underworld; while *angels* became the very particular good ones, the shining ones also, such as the Archangel Michael the name being applied only to ethereal beings of an over-world. As to why the term demon has been made to change

its meaning.—Socrates was convicted for impiety, so probably this glooming reputation has in confusion been bestowed also upon his guiding *genius*. On looking up an article of reference the following extract has been found; 'Demonology, knowledge about demons, the Greek equivalent of the Biblical angels.' And then again, '*Daemon*, with the Greeks a spiritual being, intermediary between the gods and men, regarded often as the source alike of inspiration and of madness, in the Bible an evil spirit or devil taking possession of human beings.'

Under the influence of this necromantic lore there arose a revival of mysticism among the early Churchmen, and with it was eventually fused the dogmatic creed of the Apostles. In Psychology its former uncurbed observation and methods of speculation were lost amid the didactic thunders and scorching lightnings of Divine Revelation. The matter and stuff from which was to be built the New Jerusalem was thrust into the mill and the architects from the philosophic platform gave advertisement of their plans and preached for the good of the public and mankind at large. The preponderance of controversy gathered between 'Creationism' and 'traducianism,' concerning itself with the origin of the soul. The various traditions attaching to those two explanations are a common ground yet upon which may strive any two such opposing factions of psychologists. 'The concept of personality had acute discussion, carried to the extremes of refinement by the Scholastics.' There was consequently taken up 'the human element and the *alter ego*, 'and among the three persons in the Trinity.'

To all this 'mystery' of souls St. Augustine applied a levelling hand, and gathered into one definite belief all those results which one finds recklessly scattered after the species of transubstantiation previously undergone by Greek mysticism and mythology. According to the new theologian, consciousness was the instrument of apprehension of the soul; that the soul was not of matter and immortal, and that it was possible of observance from without the personality; he actually in some measure applied his own observations, and discovered such latent faculties as *intellect*, *will* and *self-conscious memory*, the *memory* being of such an ability as to *cognise* its particular

individuality. *Memoria* is the term with which he designated this last of three faculties; in it he 'found the consciousness of self as being identical (with Plotinus), as persisting (not self-forgetting-hence *memoria*), and as eternal.' In this manner, memory does not contain such distinctions of tense, as past, present and future, but becomes an intuition of eternity. *Will* is the *motif*, the fundamental function, whose concepts are received and transmitted by the other faculties.

St. Augustine evolved three main definitions; (1) the inner world of mind is separate and distinct from the physical; (2) there is a psychologic dualism, body and mind, capable at a certain point of distinct separation; there is reflection, enabling one to differentiate between the subjective and the objective.

This last embodies a new stage of development, and completes the Augustine theory.



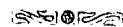
PERIODICAL LITERATURE

The *Occult Review* for September has an interesting note on 'Death in the Light of Science and Psychical Research' in the course of which it is pointed out how Death in the course of Nature is not to be regarded as a disaster and how Death, as an adaptation in the Divine economy of Nature, is introduced as a means of life, of ever-increasing and happier life. As Epictetus puts it, death is nothing terrible. 'But the opinion we have about death, *that* it is wherein the terror lieth'. Bacon has rightly said that men fear death as children fear to go in the dark. The fear of death is weak. The incident of bodily death should be seen in its true aspect. 'No doubt many of the attendant circumstances are distressing to onlookers: and in many cases human depravity has produced diseases and crimes which make the circumstances of death abnormal. These circumstances are not part of the order of Nature. Even in cases of death from painful diseases, by a natural process pain often ceases with the advent of the inevitable close. Pain is a symptom of the struggle for life, and the cessation of pain in the dying is a token that the struggle is over'. It is this experience that is commonly called 'last agony'. But 'the dying person is usually quite unconscious, and therefore the final passing of life out of the flesh entails no conscious suffering'. In the conscious state it may even be an easy sensation. Archbishop Tait when dying expressed surprise that dying was so 'pleasant'. Students of Psychic Research have collected numerous well-authenticated experiences supporting the conclusion that 'the dying person is accompanied by those who have passed over, and that 'they watch and wait for their friends, as each in turn launches forth into the new stage of life'. Spiritualism teaches us that 'all dying people are met and helped over by friends or relations on the other side'. Such is the consoling truth that lies behind the illusion of death which will not and cannot interrupt the social law governing all human development.

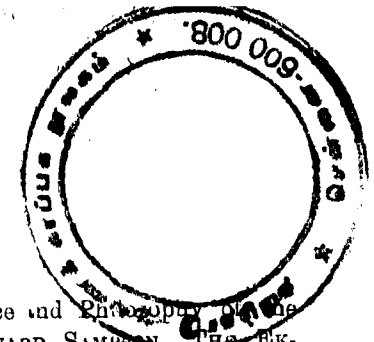
The 'Question of Physical Immortality' forms the subject of the editorial article in the *International Psychic Gazette*.

Dr. Carrell of America is reported to have kept alive a part of an unfledged chicken's heart by special culture in jelly form, for nine years. Hence the suggestion is conceived that 'the immensely greater physical organism of man might be kept alive for ever'. This idea was known in some form or other to the old students of Kayasiddhi who dreamt golden dreams of the possible eternality of human physical life. But to the spiritualist, the question of real human immortality enters 'a region far different from the merely physical'—an advanced condition of existence where the soul of man (or his spiritual body) will not see corruption, but will by virtue of its deathless constitution be enabled to operate the universal Life unhampered by the ravages of time.

It is, above all, the fear of death that has got to be overcome before death is defeated and immortality realised. As Elizabeth Towne puts it in an editorial of the *Nautilus*, 'We instinctively fear any condition or thing that we believe us of deprives power or brings death nearer'. The way to overcome all fears is to be sought in spiritual progress and development in realising the truth about yourself that 'you are a child of God', and can 'draw upon God for health, happiness and supply'. 'You will become yourself, outgrow your fears in proportion as you express yourself by acting efficiently upon the world of reality'.



Look Out for
November Kalpaka
for it has
Contributions from
the world's best intellects.



REVIEW

Theou sophia Elucidating the Science and Philosophy of the Divine Mysteries by HOLDEN EDWARD SAMPERSON. THE EK-KLESIA PRESS, 13, ST. ALBAN'S ROAD, MOSELEY, BIRMINGHAM (ENGLAND) PRICE 8/6 net.

This work is intended for the use of disciples under instruction in the 'school' of the Ek-Klesia. In this and other works which have been published as a series, the author gives out a consecutive and graduated course of teaching on the science and philosophy of the 'Mysteries of God' in the light of his own interpretation of the Christian Scriptures. It is claimed that the subject-matter of these volumes will appeal to all serious Christian thinkers who are seeking for a rational faith without at the same time throwing over the ancient beliefs of their fathers. The author, in his extravagant zeal for his New cult goes out of his province to condemn such schools of progressive thought as that of the Higher Self, meatless diet, abstinence from all stimulants, concentration, hypnotism or mesmerism, Christian science, Mental Healing, Yogi states, New Thought, etc. He calls all of them 'demoniacal tricks'—a weapon which we have thought has been used only by our brethren of the Orthodox Church. We confess then, that the 'demons' appear to be much more broad-minded, scientific and rational, than the 'Master in the Ek-Klesia' who distrusts and avoids 'whatsoever is not clearly laid down in the Holy Scriptures' or 'is contrary to the word of God, implicit or explicit'. The author seems to commend meat-eating, alcoholic stimulants, tea and coffee drinking, tobacco-smoking, etc. which, he makes bold to say, 'are all stimulative and strengthening to the nerve-forces of the organs and senses'. Another clue to the author's new revelation is this, 'Mankind will become more apparently spiritual, but with a spirituality induced and fostered by the Demons, and not by the Lord Jesus Christ!'. The book is 'neo-christian' in flavour if not on a level with the progressive currents of thought, either in the East or in the West.

—P. S. A.

NOTES OF THE MONTH

It is a great triumph of Hindu Occultism that the old conception of the spirit and its destiny as suggested or expressed graphically in the Sacred Books of India is found to be not essentially different from that which has been arrived at by modern psychical research. But is there evidence of the future life of the spirit outside the Sastraic or Scriptural revelations? That is what everybody in modern times wants to know. To this, Psychic Science unhesitatingly gives the affirmative answer.

Science is exposing the fundamental error of the materialist imagining that if a thing existed he ought to be able to see, prove or know of its existence by its energies. There is a very good reason from a scientific point of view, as Science and Spiritualism pointed out by Sir W. Barrett, that every particle of gross matter is surrounded by 'a wonderful, incomprehensible, imponderable, luminiferous ether' or *Akasa*. This *Akasa* penetrates every atom and immediately it comes into 'contact with the ponderable' it has 'a structure conferred upon it'.

Science is re-affirming the Hindu occult doctrine that not only were organisms for ever perishing in their outward form, but the very subsistence of the earth itself in organic matter is surely and slowly wearing out;—that, in fact, all earthly things are gradually passing away. It is, however, not true, in this sense, of the 'matter of the ether'. Science has thus shown, in the words of Sir William Barrett, that the unseen universe is vastly more stable and enduring, and none of us can bring proof of any decay in the etherial structure of matter. Again it has been demonstrated that when the human body is beginning to decay, or even in sleep, trances or dreams, or when the higher faculties emerge by *sadhanas* etc., the soul gets liberated and is able to travel and see things which the physical eye can never see. When the human soul or spirit is freed from the limitations of flesh, we enter a higher life which for good or ill awaits us all. All spiritual truths have their analogy in the

natural world. And among the evidences for the survival of the mind and soul after the dissolution of the brain and the body, Sir William Barrett has instanced the projection of thought by the appearance of the whole body before another the apparitions of the dying, etc. Above and beyond all is the great fact of *spirit communication* itself which has been and can be demonstrated, over and over again.

Is there any danger in spirit-communication—in spiritualistic phenomena? No, if you experiment along the lines of a systematic and well-graded course of instructions. Mediumship

can be safely and properly cultivated and Systematic spirit-communication can be made the stepping-development, stone to higher things—the preamble to genuine spiritual development. It is rational mediumship that should be aimed at in the 'Home Circles' which have been the nursery of the world's greatest mediums. Thus one can have best results—both in the physical and mental phenomena by which spirits demonstrate their presence and power. Of these, physical phenomena cover a wide range of mediumistic manifestations, like 'raps, table movements, spirit lights, freedom from the effects of fire, the passage of matter through matter, direct writing upon slate or paper, direct voices, levitation, spirit photographs and materialisation. Mental phenomena cover another wide range of phenomena, like Automatic Writing and Drawing, Clairvoyance, Clairaudient hearing of spirit-voices, prophecy, impersonation and inspirational control. The chief value of phenomena is that of affording proof of spirit-communications.

Cultivated along right lines mediumship will be found beneficial and desirable. Practice makes perfect and true mediumship shades away into genius. The 'Psychic Triangle' is made up of (1) the Spirit, (2) the Medium and (3) the Sitters. Harmony is the keynote of the Triangle: in other words, harmonious conditions should prevail among the

communicating spirits, the sitters and the Home Circle mediums. It is in the family circle, above all, Development when the sitters are united in love and affection to hold joyous communion with their spirit friends, that the latter are able to establish harmonious relations

between this life and the next. Thus mediumship becomes a natural and desirable quality to be developed by training and experiments. Again, mediums should know how to protect themselves against obsession and other unwholesome influences. *Sodhana* is the price of success; the signs of spirit presence should be noted with a cool head and a calm heart, even though they may appear disconnected at the outset. Spirits should always be treated like human beings and properly identified. False personations and fraudulent claims of identity should be carefully guarded against.

Higher spirit manifestations include spirit psychometry, spirit clairvoyance, spirit clairaudience, etc., though these forms and phases of psychic phenomena are capable of being produced independent of spirit-guidance and

Higher control. Then there is also developed what is Manifestation known as *Healing Mediumship* which is guided principally by the spirit influence. One of the rarest phases of mediumship is 'Materialisation Mediumship'. Others include trumpet mediumship, spirit music, spirit painting, etc. Indeed, there is need of special development along the lines of the least resistance.



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THE PSYCHOLOGICAL BASIS OF PROPHECY

A. P. MUKERJI

Psychology, as it is taught in academic institutions, is but a name. Psychology means 'The Science of the Soul.' Can any University graduate 'with honours' honestly declare that he knows anything about the soul and its potentialities? They have the conceit in their brains that they know everything about Psychology and Philosophy but as a matter of fact they have not even touched the fringe of this subject. The fault is not theirs but that of an effete and lazy system of education, the administrators and formulators whereof will not 'investigate' for themselves with a view to widening their knowledge. Real psychology is known and understood only by the trained occultist who has spent the best part of his life in studying and observing the wonders that, to the majority of us, lie undiscovered in the realms of the mind, with the consequence that when a word like 'prophecy', 'Pre-vision' or 'Premonition' is used, we are satisfied with the dictionary meaning and consider it a waste of time to go any further. The wonderful and precious teachings of our Indian literature are in a more or less scattered state and it requires true and persevering spirits such as those of Vivekananda and others to drag them to the light of day. In modern times Europeans are devoting their attention to the study of Mental Science and their progress is certain-

ly praiseworthy. *Indeed, a day shall come when we Indians will have to learn this science also from them.* The material struggle for existence is becoming too intense to permit of our spending our time on other matters. True; but can we honestly say that the Europeans have to work less than ourselves for their bread? It is doubtful whether we have to work half as hard, there is so little commercial and indigenous enterprise in India, so little patriotism of the true type, so little of any form of activity, whether material or spiritual. And, in the meantime, we are falling out of touch with the Spiritual Life, which is undoubtedly the base of our national existence. India could not have remained in existence but for its deep and all-comprehensive philosophy. This philosophy, thanks to our ignorant Pandits, is fast dying out. We are indeed face to face with a gloomy prospect. The question will be raised 'What has all this to do with the psychological basis of prophesy?' Our reply is that this miraculous power of the human mind is not possible of attainment unless we study our ancient works on Psychology a little more closely or go to some sage who 'Knows'. To our knowledge prophesy and pre-vision are almost synonymous. As long as the human mind is swayed by myriad waves, produced by external impacts, it is quite incapable of seeing any of the wonders of the mental world. Is there then a mental world? We are convinced that there is. As a matter of fact, it is the mental and other finer etheric planes of existence which materialise into physical phenomena and the clairvoyant seer is 'pre-conscious' of these occurrences by virtue of his clearer vision, which he has gained by going through a severe course of training. It is now a patent fact that the development of the Pineal Gland and the Pituitary Body are consequent upon protracted interior concentration or meditation and that this phrenological organ is the base of psychic vision. Prophesy also is a psychic power based upon psychic vision. It is strongly aided by the powers of intuition and reason. Intuition is needed to catch the flash from the superconscious regions of the soul, reason is needed to enable the seer to distinguish between mental phenomena known as 'hallucination' and mental perception known as 'pre-vision' 'intro-vision' etc.

The mind of the seer should be clear as a calm lake or a polished mirror before it can 'perceive' psychically or spiritually. When the aforementioned organs of the human brain are fully developed they start working automatically and smoothly informing the possessor of this power of impending events. 'What a lucky gift to possess!' some will say. In the first place, it is rarely a gift, it is useless unless one fully understands the scientific aspect of this occult power and knows how to use it; it is an extremely dangerous possession for an ignorant and immoral person, the exercise of occult power by ignorant persons is like 'playing with edged tools' and cannot but seriously affect the party concerned. Occult power is a matter of psychic development, within reach of any intelligent person, but the use or misuse of the same is a matter of far greater moment. Because the students of this science are invariably imperfect owing to having neglected the initial training, occultism has acquired a bad reputation. Occultism itself is not a loser thereby, but humanity is most decidedly a loser, spiritually as well as materially. We say 'materially', because this material life cannot be perfect without the full quota of spiritual leaven in it. This applies to India just as much as to the world at large. Let us see how this subject has a direct bearing on the present day international problems. Foresight is also an important factor in prophetic vision. The latter in many cases is but an extension of the former. The true seer or prophet ought to be able to see far ahead of others and read the signs of the times aright. What would be the message of such a seer? He would point out to us in no uncertain language that at the back of all human progress in the realms of Physics, Chemistry, inventions, discoveries, in fact all forms of human achievement whether material or spiritual; there is the invisible finger of God at work. He would tell us that there is a divine purpose at work which is slowly but surely bringing the various nations of the world together through scientific navigation in air and water by electricity and steam. That isolation is a thing of the past, also that is undesirable and harmful and cannot but retard progress. That the immutable laws of the material universe have a spiritual culmination, to attain which humanity is stri-

ving unconsciously in its various movements and organisations, e. g. the idea of a League of Nations for Universal Peace. Can we stop this oncoming tide by vain efforts at exclusion and isolation? The Brotherhood of Man and the Fatherhood of God, love and good-will between man and man, is the ideal for mankind to follow. We feel sure our views will meet with a ready response from those who believe in the spiritual and material potentialities of India. Our object is to discover the right relationship between the Spiritual and the Material Life and to lend our willing co-operation to the right working out of the divine issues involved therein.

We have made wide digressions in the above article. Our object is to stimulate a desire for research on the part of the reader rather than to give out the secrets of Occultism to an uninterested public.



MAYA = A New Light

K. K. GONGULEE, B. A.

If any one word has ever been responsible for moulding the destiny of a nation, it is the word *Maya*. The Hindu Seer discovered early in life the difference between man and no-man—he found the former has *consciousness and free will* while the latter is destitute of these. For the sake of convenience we shall call the one, 'will-ed' creation, and the other, 'no-will' creation. Then he began to study the laws governing the growth, development and decay of the 'no-will' creation, Free-Will by its very nature recognising no laws. These laws he found to be fixed and inviolable and gave them the general appellation of Maya. He defined it as 'that by which things of the world can be *measured*, i. e., understood and explained'. Gifted with conscious Free Will,—'created in the own image of God'—man stands or at least once stood apart from and above the realm of Maya; and therefore he was emphatically warned against submitting to it, i. e., thinking himself subject to the *Laws of Nature* (Maya) and thus limiting his Free Will.

This Maya is that 'Tree of Knowledge' of the fruit of which man was forbidden to eat. Before he ate of this fruit, he lived in the 'state of nudity' recognising no limitation upon his Free Will and submitting to no superior Will or Force. Thus he was happy *beyond measure* and lived in the 'Garden of Eden'. It was only when he turned a deaf ear to the warning and chose 'to eat of the fruit' that he 'brought death unto the world'.

Thus God was *all good* having endowed man with His own Free Will. Man has to thank only himself for all the various forms of Evil from which he is now suffering.

When Man 'listened to Eve', i. e., looked about and observed that 'things of the world appear, play their respective parts and then disappear', the Voice of consciousness was drowned in the wail which broke out from his heart at the 'nothingness of the world', and in the anguish he forgot all

about his Free Will, forgot that not only was he himself above the realm of Maya, but could, by virtue of his Free Will, indefinitely prolong the leases of life of the earthly things. Indeed, so complete has been the surrender to *Maya* and the consequent oblivion that even when he has been confronted by 'Miracles', he has tried to explain them away as 'chance', 'hallucination', 'freak of nature' or even as 'fraud'. It has never struck him that miracles also have their law—the law of Free Will, which in its earlier stage expresses itself as the supreme Law of Attraction, and in its final and fully developed stage is purely *creative*—making 'something out of nothing'. That is to say, in this stage *Will itself is realization*. It has not also struck him that the working of miracles is neither preternatural nor supernatural, but is the very nature of the Free-willed man.

Having thus foregone his true 'manhood', man has come to grief, irrespective of creed or nationality. While accepting the nothingness of the world under the influence of *Maya* the other nations of the world have tried to make the most of the life on this side of the grave. The Hindu has given the complete go-by to it. He has been helped to this by the misconstruction put upon the word *Maya* by the philosophers who succeeded the primitive seers. These philosophers have explained *Maya* as an agency engaged in attracting man to the 'transitory world' and turning his eye away from the *Brahman* who lives in a state of absolute detachment. Their *Maya* is hardly different from the Serpent who brought about the downfall of Eve. From the derivative meaning given above as well as from what follows, it will be evident that this interpretation of the philosophers is far different from what the seers had in their mind. These have given to *Maya* the contradictory epithets of *Vidya* (knowledge) and *A-vidya* (ignorance), and certainly they meant that *Maya* (i. e., the Laws of Nature) is *Vidya* with regard to the no-will creation, explaining how things come in and go away; and it is *A-vidya* when man thinks himself subject to it which is due to his ignorance of his possession of Free Will.

Under the influence of these philosophers *Renunciation* has come to be looked upon as the royal road to the region of

Eternal Bliss which, according to them, means a state where obtains neither happiness nor sorrow, neither light nor darkness but something which defies all attempts at expression. 'Just as a dumb man cannot explain the sensation caused by a quantity of sugar put into his mouth, so this state cannot be explained by words of mouth'.

Following this philosophy of life and this way of Renunciation, the Hindu has transformed himself into an almost insensate foot-ball to be kicked at by whoever will. If he has now been rudely made to realise the mistake of philosophising the world into nothingness, he should not go to the other extreme—the scientific materialism or materialised spiritualism of the West which accepts Free Will subject to *Maya* or the Laws of Nature. Let him strive to realize the truth, the whole truth and nothing but the truth that *Maya* is incompatible with Free Will, and that in the full realization of Free Will—the God in man—lies his true salvation.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH in the 'Nautilus'

Thought and Suggestion.

In achieving any of the ends which students of New Thought have in view, a very common difficulty is that sometimes designated as 'wandering mind.'

'I don't seem to be able to concentrate,' is the comment. When I try to be still and to think of one thing, a dozen or a hundred others come. It seems as if the more I try, the more my attention skips around.'

The trouble is that the student has ceased to follow the beaten trail of race habit, and is beginning to break new ground. That rapid shifting of attention which is so puzzling and discouraging now has had a definite biological value, for it enabled our forefathers to keep track of the multitude of conflicting claims upon attention which the crude environment of earlier ages was continually making. The cave man had to be able to shift his attention swiftly, as serious danger might threaten him from any one of a score of sources.

The need and the value of concentration as a mental habit are increasing rapidly in these days of transition. There is no danger of our losing the ability to shift attention from one thing to another, for this ability has been organized through countless ages. What we now need and must have is the ability to bring all the powers of the mind down to a fine focus of attention upon one subject and to hold this focus steadily for long periods.

So difficult is this art of concentration that psychologists have agreed it is practically impossible for the normal human consciousness to regard with unwavering attention for even a fraction of a minute any *simple idea*. A 'simple idea' is one which cannot be broken up into parts. Most thinking, remember, is a matter of making comparisons. In contemplating a

simple Idea, this comparative process is impossible. You can not compare a simple thought element with itself, and if you succeed in breaking it up into comparable parts, it is not really simple.

There are two remedies for this apparent difficulty. The first consists in utilizing the comparative form of mental action for its legitimate function in connection with the work in hand. There is a thinking-out stage during which comparative thinking should be fully utilized. If this is done intelligently and fully, there will be less trouble with subsequent intrusions of comparative thought processes into what should be a different mode of consciousness.

The second factor bearing on this difficulty is that the statement that consciousness cannot confine itself for any considerable length of time to a simple idea is a mistake. Because of the fact that concentrated thinking upon a *comparatively* simple subject is a late development in human evolution, it is to be expected that this sort of activity would be somewhat difficult of attainment. Fixation of attention upon an *absolutely* simple thought element, however, is even more difficult. But—it is attainable, and it has its place in the training of the initiate.

In the present lesson we are going to consider a number of methods which supplement the big cosmic and spiritual methods outlined in the previous lessons of this series. Logically, we might have considered some of these things at an earlier period. Psychologically we are following the correct order—the various methods and principles are presented in the order in which they will be most available for use.

Comparative thinking, thinking in its usual significance has a definite and necessary place in the integration of consciousness which we are studying. Dogmatic faith is possible with people of a certain type, but the faith which is based on at least a partial understanding of the philosophy involved is more dependable. The first step in building up this type of faith is to think the matter out as fully as possible. What we have in mind in our present studies is the deepening and broadening of the stream of consciousness, so that we shall

be bigger, stronger, saner, more effective men and women. Possibly many of the experiences and ideas at present functioning in our minds seem to indicate that any decided increase in this stream of life is impossible. As long as this belief is allowed to go unchallenged, as long as the nutritive material upon which it feeds is allowed to supply it with strength, we shall not be very successful in getting the better of it. At best we shall merely be able to suppress it, to press it below that threshold of awareness which conceals so many elements of discord. This is not a final solution.

The thing to do is to bring the whole family of doubts which we are tempted to ignore and deny up into the light of day and to have a heart-to-heart talk with them. The fact is that the entire trend of even material science and philosophy of today is toward an expanding consciousness of power and possibility. All that is necessary is to supplement these practical views of the laboratories and the schools with an understanding of the general nature and purpose of the creative process, as outlined in some of our previous lessons. Take time to assimilate the principle of Cosmic Consciousness and Cosmic Energy. Begin to fit yourself into this bigger and more impersonal view of the meaning of things, and you will find that the old doubts and fears are beginning to dissolve into mist. In all the tremendous arc of being there is nothing to fear, really, because all consciousness is in its final analysis ONE. And consciousness is the ultimate reality. Simply because you have for a time lost yourself in the mesh of things there is no reason for your accepting at face value all the claims to reality and power which these things make.

You are reality, while they are creation.

Begin to reason out this sense of your own transcendental importance, when compared with the world of things. This will help you break the tyranny of race thought, which makes you the creature and subject of the objective world in which you dwell.

This reasoning-out process is something you will have largely to do for yourself, for thinking is a weaving together of

bits of knowledge and experience which are strictly personal. I do not know just what fragments you possess to build your mosaic with, but certainly you yourself will be able to work out a harmonious pattern—if only you will keep in mind the few master principles we have already considered. Take time to think along these lines every day. Read a little, but think much.

The thinking-out process is the first supplementary method to use in creating the sort of consciousness you desire. The next is suggestion, or affirmation. Suggestion is not to be used to take the place of reason, or to suppress the findings of the latter. On the contrary, it is always best to carry the reasoning or thinking-out process to a point where the idea or desire to be impressed by suggestions seems reasonable.

When this point is reached, however, reasoning and suggestion part company. The former is entirely a matter of making comparisons, of weighing one set of facts or theories against another set.

Suggestion, on the contrary, consists in simplifying one idea or desire until it is as clear and definite as it can be made, and then holding this ideal resolutely in consciousness, with the full voltage of desire and expectant attention turned upon it.

The first important fact to consider in connection with suggestions and affirmations is that, usually, they are limited in their effects to those which can be produced within the mind and body of the person using them. Perhaps some suggestions produce more or less effect on others through brain-wave or telepathic action, but the results primarily aimed at and most surely secured are those which show in modifications of organic, mental or emotional function within the ego initiating the suggestive process. Verbal or other objectively expressed suggestions conveyed to others follow the same law—they act only by being set to work within, and do not ordinarily transcend the boundaries of personality. They are not cosmic.

The second factor to keep in mind is that a subconscious resistance is set up to counteract the effect of many suggestions. This comes from ignoring the thinking-out process previously described, which is necessary if the various dynamic idea

below the threshold are to be educated to accept the new dynamic idea or suggestion. Ignorance of this tendency toward subconscious resistance leads to unsatisfactory results, or to temporary success followed by failure. The logic of consciousness is not easily set aside, and if there exist within the reaches of experience elements of thought or feeling which logically run counter to a suggestion, the latter either will not be accepted at all, or it will be tolerated just as long as the pressure of personal will is exerted to distort the ultimate findings of consciousness as a whole.

The logical preparation for a successful use of suggestion, then, is a deliberate and extensive re-education, conducted by the student within his own mind. He must learn to see the reasonableness of the suggestion he is striving to impress; must make it mesh with the other elements functioning within his mental machine.

A third peculiarity of the suggestive process is that usually it derives much of its effectiveness from repetition. Sometimes a suggestion can be made so intense and powerful that its first effect is final. This is exceptional, however, and provision should always be made for systematic repetition of a suggestion whose results it is desired to make permanent.

The fourth and final dynamic element in using suggestion is the need for concentration, raised to its highest power. Here we return to that common difficulty before alluded to. The normal human consciousness of today that which follows the "norm" or average, is constructed for diffusiveness of attention rather than for focused attention. Acquiring the ability to think of one comparatively simple idea for a considerable time can result only from intensive training, long continued. The power once attained, however, will be found to be of inestimable value in many practical directions.

A few suggestions can be offered under this head of concentration. In the first place, the way to learn is just to begin and to stick to it. Have a regular time for this mental exercise, and take it every day. Usually evening will be found the best time, as the attractions of the external world are apt at this period to be least insistent. Experiment until you find the

time which works best with you, and then stick to this time with as few interruptions as possible.

Construct your suggestions so that they shall be neither too complex, thus causing mental confusion, nor too near the line of absolute simplicity. A typical suggestion for self-healing which observes both of these requisites might be phrased as follows: I AM STRONG, CLEAN AND VIGOROUS.

In using this suggestion, the thinking-out process should first be completed. Remember that the real "I" is a creative principle, without beginning or end of self-expressing existence.

After you have thought it out till the suggestion no longer seems to advance a ridiculous assumption of perfection where in reality there is imperfection, eliminate as far as possible the comparative phase of thinking and concentrate upon the idea itself. Don't let comparative thoughts, visualizations of the body as it now appears, or memories of symptoms, come into the margin of attention. Don't even try to work out the suggestion you are using by visualizing a perfect body. Visualizing has its place, but not here. Now you are to learn to think of one thing at a time and to think intensely. Repeat the suggestion again and again. *Try to attain the impersonal attitude of regarding it as an abstract truth, disconnected from any immediate external application.*

This matter of learning to use the positive mode of mental action rather than the comparative is not one which you will acquire in a day or in a week. It may take you months to master it. If you persevere, however, you will find that both comparative thinking and positive thinking or 'contemplation' have their parts to play in the effective and masterful functioning of consciousness. When you have completed this assignment, you will have made a big step in lifting yourself out of the rut grooved through the ages by race habit and thought.



PHRENOLOGY

PRACTICALLY EXPLAINED

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

Combateness

The organ of Combateness is located fairly high up behind the ears. A parallel line at the top of the ear and extended behind a little would be near the centre of this organ; its development gives prominence and breadth to the head in this region. As there are opposing and antagonistic conditions constantly occurring throughout all nature, man as well as the animals has need of a faculty whose function is to ward off and resist these opposing influences; it is the office of Combateness to do this. It implies opposition towards anything that demands resistance, whether physical or moral. The legitimate exercise of this faculty provides its possessor with enjoyment in contending with oppositions and difficulties.

Combateness is a faculty which is productive of courage, boldness, daring, and the desire to overcome obstacles: it cannot bear to have its way obstructed. It enables individuals to fight the battles of life—both their own and those of others, to master their studies, and triumph over difficulties connected with their everyday occupation, trade or profession. It gives to the disposition an undaunted feeling, and it helps the explorer in enterprising and daring adventures, the sailor to fight the storms of the ocean, the engineer to build bridges over deep ravines, and to bore tunnels through mountains. It also helps the reformer to combat the evils that impede the progress of mankind, and bring about an adjustment of the conditions of life, so that they may be more in harmony with the higher needs and aspirations of humanity.

Though not an intellectual faculty, and thus can never take the place of intellect, yet combateness often acts as a spur in whipping up and stimulating an average intellect, to such a degree of exertion as to give the impression that such an one is

endowed with an even greater and more powerful mentality than actually exists; while a naturally powerful mind, capable of immense achievements, may remain dormant and listless for a whole lifetime, and its gigantic forces rust away and diminish through lack of co-operation with the stirring impulses and active influence of combateness. Frequently a small brain acts with considerable energy, performing much mental exertion while one of larger endowment accomplishes very little. It is this faculty combining with Self-Esteem and approbateness, that prompts the desire to overcome every kind of resistance, to surmount all difficulties, obstacles and barriers in the way of success, to conquer alike opponents and enemies, to brave every danger and vicissitude, and feel triumphant over every victory. It rejoices in and craves success in everything set up in opposition to it; hence its importance and usefulness in every kind of enterprise. Combateness is always large in pushful aggressive business people, in fighters and pugilists, and person, of contending disposition. All animals of fighting propensities such as the bull dog and tiger have this organ large, while it is weak in timid species such as the greyhound, hare etc.

Dr. Gall went to considerable trouble in regard to the discovery and location of this organ. He found 'that those who delighted in quarrels had that part of the head immediately behind and a little above the ear much larger than those of a mild pacific disposition'.

Combe says 'Combateness confers the instinctive tendency to oppose. In its lowest degree of activity it leads to simple resistance; in a higher degree to active aggression, either physical, mental or moral, for the purpose of removing obstacles'.

It should be understood that this faculty only helps and supports. It requires other mind powers working in conjunction with it to accomplish and carry conditions through to their fullest efficiency and perfection. It extends its operations to every conceivable kind of defence in which the other faculties are interested and demand or desire support. Combined with large Conscientiousness and Vitativeness it is a zealous defender of rights and of life. It gives the disposition

to court difficulty and danger, to encounter opposition and defend oneself and friends and belongings.

Its legitimate function ~~combats~~ ^{combative} energy for the purpose of overcoming obstacles and accomplishing projects involving difficulties and opposition. It has for its main object self-protection, and is ever ready to defend, resist, oppose or defy whatever may come in the way to impede its action. Aggressiveness is one of its characteristics, and conjoined to secretiveness it gives presence of mind and readiness to take action when confronting dangers or emergencies. It aims at efficient action, and when large there is no lack of daring, boldness or courage. In association with intellectual matters it is shown in love of argument and debate, and when large its possessor is capable of becoming an antagonistic, passionate, and often unconquerable opponent.

A good development of this faculty is not only useful, but necessary, and in the young it should be guided rather than checked. A deficiency is shown in cowardice and lack of spirit and courage. Those in whom it is small allow themselves to be unposed upon. A little righteous indignation and resentment of wilful encroachments on established principles and rights is beneficial. It is a much needed quality in the reformer, educator, agitator, public speaker, lecturer, statesman, lawyer, police officer, surgeon, miner, explorer, and many other engaged in employments requiring boldness and daring.

When combativeness is detrimentally weak, it should be cultivated; to do this efforts must be made to muster up courage to assert and protect rights, attack wrongs, seek opposition, and never allow imposition. If too large and active it may be restrained by avoiding opposition, argument and contention; by saying things mildly and pleasantly, and controlling passionate and angry feelings.

An excess of this faculty imparts a hostile and aggressive spirit, disposing persons to be unduly interfering, opposing, contradictory and contentious, and when uncontrolled by other faculties it is productive of a bullying, hectoring, pugnacious, quarrelsome, rebellious disposition.



ETCHINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

A posse ad esse:—‘From possibility to reality’. ‘To you I must tell that you must learn what the heathen Gods are. The vulgar, or rather those who find it their interest to calumniate the vulgar for the sake of confounding philosophers with them, may fancy them (the heathen gods) mere human beings, subject like man to the sufferings of pain and love, to the limitations of personality. We, on the other hand, have been taught by the primeval philosophers of Greece, by the priests of ancient Egypt, and the sages of Babylon, to recognise in them the universal powers of nature, those children of the all-quickenings spirit, which are but various emanations of the one primeval unity, as it has been variously conceived, according to the differences of climate and race, by the wise of different nations. And thus, in our eyes, he who reverences the *many* worships by that very act, with the highest and fullest adoration, the One of whose perfection they are the partial antitypes, perfect each in themselves, but each the image of only one of its perfections.’—This might have been a fitting answer to *Duns Scotus, the destroyer of the beauty in philosophy.

In the first instance, it may be pointed out, this argument of *Hypatia's* involuntarily discriminates with nicety between the faith of Christians in a deity (who remains absolutely unrepresented in any form of earthly artificiality), and the want of such faith in the pagans in the same deity, or ‘all-

* In this article it is the writer's deliberate intention to fall foul of Duns Scotus on account of the latter's antipathy to classical learning. Lovers of the ancient regime of things ought to remember that it was Duns Scotus, the *prime dunce*, who would have expurgated everything of classical beauty from the philosophies of the world. It was thus the name *dunce* or Duns-men came to be applied to illiterate folk. He is therefore only mentioned to be condemned and then executed.

quickening spirit': to help the realization of whom, in human minds, the latter must needs erect inanimate copies in stone and other materials. The comparison is certainly not favourable to the heathens. This want of faith is the cause which brought in the effect of idolatry. Idolatry is certainly not altogether what *Hypatia* interprets it to be, 'who reverences the many (representations), worships by that very act, with the highest and fullest adoration, the one of whose perfection they are the partial antitypes,'—for it is too easily perceivable that a deity who is worshipped symbolically, or by proxy, must of necessity, and in the course of time, lose by degrees that worship in its very application, the mere images receiving the homage due only to their *idea* and quite debarring the *idea* which they are supposed to merely symbolise. On the other hand, however, neither do Christians render a 'highest and fullest adoration'.

In the second instance, consider the phrase, 'the highest and fullest adoration' with its immediate context. It is just that very sort of adoration that is wanting in heathenism, even granted that heathenism or idolatry, does really worship the all-pervading power through the media of its own erroneous representations of that power—which it does not, as has been shown in the foregoing paragraph. The only religion in which the highest and fullest adoration is possible is one which requires not to employ idols as *media*. Therefore this religion cannot be the same as that which *Hypatia* expounds. Nor can it be even an *appearance* of the same covered with a more up to date veneer.

This leads us on to consider religions, and sects of religions, which claim to be Christian and unalloyed with idolatry.

One must here revert to the time when Christianity was only just beginning to expand its dominion, and while it was yet undivided into sects. It is a well known fact that in these times the exponents and practitioners of this faith were persecuted and punished alike by Jew and Gentile. Nevertheless this new belief continued to draw to itself large numbers of converts from all over the world. Egyptians, Greeks, Jews, and Romans and peoples of the Celtic and Teutonic races all

combined in adding a portion of themselves to the newly-found belief; and as a result, these converts were persecuted by the inhabitants of the very countries from which they had sprung. Added to this these same converts made their existence only the more miserable by practising their faith, with a too stern and cruel adherence to its letter, rather than to its spirit, thus creating from among themselves fanatics, and probably rascals and other kinds of rogues too.

Omitting the last two types designated, we find that the representative body of this creed practised their religion with as near an approach as possible to perfect harmony with, and deality of, its spirit and letter. Eventually, however, the going on pilgrimages to places held sacred, by virtue of their historical associations, was found to be indispensable; and relics of martyrs, saints and what not, procured at these Meccas, were reverently preserved and handed down from one generation to another, with the necessary accompaniment of legendry. Owing to these legends the relics later became invested with a sacredness greater than even the divine attributes of Jehovah. To particularise, such acts as invoking the mediation of the 'Mother of Jesus' (who was but a fallible mortal), or 'praying to the Cross', were deemed of quite the same utility as appealing directly to the Divine Being! Sad it is, but against this form of Christianity can truthfully be hurled the pagan *Hypatia's* rebuke to christianised Philammon, when he dared question her religious ethics and thereby also denounced them as idolatrous. 'Idolatry!' she said, 'into whatever low superstitions the vulgar may have fallen, it is the Christians now, and not the heathens, who are idolaters. They who ascribe miraculous power to dead men's bones, who make temples out of charnel houses, and bow before the images of the meanest of mankind, have surely no right to accuse of idolatry the Greek or the Egyptian, who embodies in a form of symbolic beauty ideas beyond the reach of words'. How just her condemnation is of Christianity's saints, petty deities and sacred relics, is very obvious indeed.

* The italics are not contained in the original text of Charles Kingsley's famous *Hypatia*, but have here been included to add stress to the fact that Christians have adopted the very fallacies which they condemned in the heathens.

Since then there have evolved various sects of the great and universal religion. Schism and unbelief have taken the place of faith, and all these evils have for their source the idolatrous practice of the early fathers of the Church. The present sects have succeeded in embodying in themselves that same idolatry of the early fathers which the Church denounced then and now also, as heathen and blasphemous. Moreover, to this day the fact remains that 'they have surely no right to accuse of idolatry the Greek or the Egyptian'. If the judges searched nearer home they would certainly find more condemnatory matter.

Hypnotia argues that the heathen 'embodies in a form of symbolic beauty ideas beyond the reach of words'. She might have added, 'ideas beyond the reach of faith', for it is reasonable to suppose these ideas beyond the reach of faith, or belief, because to *realise* them it is necessary to create material forms which might be kept within the corporeal vision of men. Hence the idols of heathenism. However, for Nature-worship in its true and original form there can be afforded a no better definition than that contained in the words of the lady philosopher. For picturesque, rather than beautiful, ideals, and for a fairly correct estimate of—with its attendant reverence for—that power which pervades all nature, as reviewed by the philosophers of heathenness, there is possibly no more remarkable religion than that which is expounded by the Babylonian sages and the priests of ancient Egypt. Nevertheless, this beautiful materialism falls far short of the true worship of the Omnipotent; and this degree of worship was attained only by the very earliest followers of Christ, and handed down by them to a numerous posterity.

But how greatly has posterity digressed both from the spirit and the letter of that worship. The gods of the early philosophers present to posterity merely an appearance of decay: they have become vulgarised and made common by the vulgar. While the gods are powerful, we learn little about them. It is only in the days of their decadence that a strong light beats into heaven'.

CAN A HYPNOTIST MAKE HIS SUBJECT KILL?

Can hypnotism stifle and nullify conscience? Can the hypnotist by the dominance of his will transform a potentially honest man into a criminal?

These are old questions concerning which there has been much learned argument, but which have never been settled to the satisfaction of scientists, professional hypnotists or the general public.

There has been a lull of a few years since these questions engaged the attention of distinguished psychologists; their recurrence has now come about in a strange and sensational manner—strange enough to attract world-wide attention.

It seems that in Vienna there is a practical hypnotist named Senn, who gives stage performances, but who does not pretend to a complete understanding of all the whys and wherefores of the psychological consideration of the subject. He does maintain, however, that persons can be hypnotised and while in the hypnotic state these persons will do anything suggested to them by the hypnotist, even going to the length of committing the most heinous crimes. They have no will in the matter, he asserts, and must do as they are told.

Opposed to this theory is Prof. Wagner Jauregg, a distinguished specialist in mental diseases at the university of Vienna and an authority on hypnotism. He is equally positive in his assertion that an honest man cannot be transformed into a criminal by the will of another manifested through hypnotism. He maintains that conscience is superior to the hypnotist's will and must dominate any suggestion made by him. In other words, according to his argument, conscience survives, no matter how profound an influence the hypnotist may exert over the subject; the honest man remains honest even in his hypnotic sleep.

Senn was unable to drag Jauregg into a controversy over the matter, and the latter, whenever he stated his views on the

subject, was able to do so in scientific language of a character which Senn had not at his command and in so masterly a manner that little room was left for argument.

After long consideration Senn made up his mind that the only way to settle the question was to put it to a practical test. Whereupon he hypnotised a young girl he calls Mia Ostia, and then recalled to her that her lover had returned from the war suffering from shellshock and had been sent to Prof. Jauregg's clinic for treatment.

Mia Ostia, deeply hypnotised, responded to the suggestion that Jauregg had murdered her lover. Senn then gave her an old-fashioned revolver, which he had previously rendered harmless, and told her to go to Jauregg and take her revenge.

Acting on the criminal suggestion of the hypnotist, Mia Ostia waited two days for a favourable opportunity, all the while in the hypnotic state. She found Jauregg in his study. She presented a letter to him, and when he glanced up from reading it he looked into the muzzle of a revolver. At the same time the girl cried out: 'There! You murderer!'

Jauregg sprang forward to disarm her and the weapon fell to the floor. The professor immediately made a diagnosis of insanity, as the girl was unknown to him and was unable to give intelligent answers to his questions. He summoned the police and turned her over to them as a mentally unbalanced person.

Senn was hugely delighted with the result of his experiment, and made known the fact that he was responsible for the attack on Jauregg through criminal suggestion to a hypnotised subject, a thing which Jauregg had asserted, time and again, to be impossible.

Jauregg, far from satisfied with Senn's explanation, resolved to do a little experimenting on his own account. Mia Ostia had been released from her hypnotic state by Senn a few minutes after the police had taken her from Jauregg's house. She declared that she had no recollection of what had occurred.

Operations and Vanquished Pain

As soon as he realised that a trick had been played upon him, Jauregg, in the presence of an assistant, once more put

the girl under hypnotic influence. Since it is a fact that when in this state subjects answer questions truthfully, a fact which would seem to substantiate the contention that hypnotism cannot overthrow conscience, Jauregg was able to learn how Senn had gone to work to get the girl to attack him.

• While in the renewed trance induced by Jauregg, Mia told him that before hypnotising her Senn had told her that no crime was intended and had asserted this again when he had hypnotised her. He then assured her, she said, that the revolver which he had given her was ineffective. Senn, she said, had pulled the trigger twice in her presence while she was hypnotised, to prove his assertion that she could not shoot anyone with it.

It is, therefore, quite clear, Jauregg maintains that Senn's contention that criminal suggestion can be made successfully to a person hypnotised has not been proved by his experiment, as he had made it quite clear to his subject that no crime was intended. Thus, it is obvious enough that the matter stands exactly where it did before Senn conceived and put into execution his daring experiment.

It seems fairly obvious that hypnotism and thought transference are merely manifestations of a natural law which we perceive, but of which we have little understanding. Under the influence of hypnotism surgeons have performed operations painlessly without using an anaesthetic either general or local. Operations as important as amputations have been performed in this manner and the patients have not felt the slightest degree of pain.

It would seem, then, that if hypnotism can vanquish such powerful emotion as pain, and even fear, conscience may be capable of being stifled and nullified under the charm of the hypnotist. Hence, the commission of crime by a potentially honest man who is under the hypnotic dominance of an unscrupulous one instead of being an impossibility, should be comparatively easy of accomplishment. At any rate, many believe this to be the fact; they point to many alleged instances in support of their assertions.

Purity of Trilby's Hypnotic Singing

The late Prof. Hugo Munsterberg, writing on 'Hypnotism and Crime', said: 'I know well that not a few disagree with me in this, but I must insist, and always have insisted, that anybody can hypnotise anybody.....just as in principle everybody can love and be loved, and no special mysterious power is needed to fall in love or to awaken love.'

'To what degree, then, does the full hypnotic state itself fall within the realm of criminal action? One aspect seems to offer itself at once:—the hypnotised person may become the powerless instrument of the criminal will of the hypnotiser.'

'He may press the trigger of the weapon, may mix the poison into the food, may steal and forge, and yet the real responsible actor is not he who commits the deed, but the other one, who is protected and directs the crime by hypnotic suggestion. All this has apparently been demonstrated by experiment a hundred times.'

'In contradiction of all this, I have to confess that I have my doubts as to the purity of Trilby's hypnotic singing, and I have more than doubts—yes, I feel practically sure—that no real murder has ever been committed by an innocent man under the power of post-hypnotic suggestion.'

'It is true, I have seen men killing with paper daggers and poisoning with white flour and shooting with empty revolvers in the libraries of nerve specialists or in laboratory rooms, with doctors sitting by and watching the performance: but I have never become convinced that there did not remain in the mind of the hypnotised a background idea of artificiality, and that this idea overcame the resistance which would be prohibitive in actual life'.

—POPULAR—SIFTINGS—SCIENCE.

CORRESPONDENCE

To.

THE EDITOR,

THE KALPAKA

DEAR SIR,

I read with interest the ideas of Lieut J. P. Muller, quoted in your issue, on page 318. I have the greatest respect for Lieut. Muller's keenness on Physical Culture, and I am very pleased indeed to see that he is not above making changes. For example, I cannot recall that he ever used to mention muscular relaxing, but he has advocated that lately. I used to insist on it in my books, and have been doing so for twenty years. It shows that he has an open mind, since he is now advocating the idea himself.

I cannot agree with his theories about breathing; nor, I think, would the leading Hindu Students of the Yoga System agree with him, either.

First of all, he says that the air should be made to enter and leave the lungs by the expansion and contraction of the chest-walls themselves; but an equally powerful means, or an even more powerful means, is the rising and falling of the diaphragm, which we can get to control by special exercises. It must not be thought that the sole diaphragmatic breathing is by means of the sending out of the abdomen. There is quite a different kind: namely, the Dorsal Breathing. But, certainly, diaphragmatic breathing can be made a distinct thing from the sending out of the ribs, even if Lieut. Muller himself does not control his own diaphragm in this way.

I agree with him that the ideal way is not to suck in the air forcibly through the nose—that the air should, for the ideal breathing, come in because there is a vacuum in the lungs.

He says that the lower ribs should be expanded sideways. There is a powerful expansion of the lower ribs forwards as well.

I utterly disagree that the whole thorax should be prolonged upwards. One can get a very good expansion without any appreciable movement of the thorax at all. I do not say that this is a complete breath, for, of course, it is not; but an important part of the breathing apparatus has no necessary connection with the raising of the thorax.

He says that there should never be the slightest pause of retaining the breath after inhalation. Anything further from the truth I can scarcely conceive; and it is all the more remarkable because I believe that Lieut. Muller is a good runner and swimmer. Does he not retain his breath when he runs and swims? I have never met a hundred yard sprinter who did not agree that the breath should be retained during the whole of the run. And what about singers? They retain a certain amount of breath. And divers?

I think the Hindus are much wiser. Many of their exercises are performed with a good deep and full breath retained. I know this is against the Swedish System, which I consider the worst system as regards breathing; and against the English System, which is a slavish copying of the Swedish System. But I think the Hindus, in breathing, are far more to be trusted than those who have not studied the matter at all deeply.

While I do not advocate any one kind of breathing alone, equally I do not advocate neglecting any one kind.

Lieut. Muller says that it is wrong for the ordinary man to stand quietly and perform a series of special full respirations. I entirely disagree with him when he carries his principle too far. I do not suggest a great long spell of exercises, but I do think that most of us (being sedentary workers, not gymnastic strong men) should pause every now and then in our work and—without exercise of the limbs—quietly take a deep and full breath in through the nostrils, hold it in for a moment or two, and then exhale it thoroughly, combining this with self-suggestion or realisation such as that of inhaling energy and sending energy all through one.

Here again, I much prefer the Hindu System to Lieut. Muller's.

I am not speaking about a long series. I am speaking about the occasional practice.

Lieut. Muller says that the body is already accommodated with all the air it requires. It must have plenty of air in it, but what kind of air? Surely common sense tells us that the fresh oxygen which it inhales is often needed, even if the body has some sort of air in it already—largely carbonic acid gas.

It is not necessary always to combine the deep rhythmic breathing with some form of bodily exercise. It is equally important to maintain the deep rhythmic breathing when there is no bodily exercise going on at all. While we are going through bodily exercises, we cannot help breathing more deeply and frequently than before; but my experience in dealing with thousands of people has been that, if they only breathe more deeply and fully when they are having exercise, then, when they take to the sedentary life, their breathing is apt to be wrong. Let them introduce the deep and full breathing at intervals during their sedentary life.

I have tried to explain the principles of deep breathing more fully in the book which Messrs. Methuen are just publishing. This book can be obtained from them.

22, RIDGMOUNT GARDENS,
GOWER STR., W. C. 1. LONDON
SEPT. 7TH, 1921.

Yours faithfully,
EUSTACE MILES.



A SPIRIT MESSAGE

In October and December last, on more than ten occasions, I saw a holy saint in my dream who took me to a temple near sea coast and gave me some instructions in the presence of an image of Goddess. I sent a detailed report of this experience to my teachers 'Latent Light Culture' who after publishing it in their journal *Kalpaka* advised me to follow the instructions minutely. On one day in August last while I was practising Intent Clairvoyance, a thought flashed to my mind urging me to try to see the Sanyasi clairvoyantly. I prayed and asked for appearance. Instead of that holy Guru there stood the form of another in kachaya robes with a *Tridandan* in hand. I had a vague remembrance of having seen his photo several times but could not recognise him. I had my planchette ready and asked the 'figure' whether he would speak to me. Immediately I saw a luminous but shadowy form just opposite to me. I placed my fingers on the machine. In a moment, to my utter amazement, I saw a light coming out of that shadowy figure straight to the machine. My hand was covered with that light and I felt a thrilling sensation. However, the machine proved unequal to write down the message. Fearing that the opportunity might be lost I made my mind quite receptive and completely relaxed all my muscles. The first few answers I did receive quite consciously, but the message proper beginning with the narration of events from the time of death were received unconsciously. I could not resist the temptation of falling into sleep or reverie or trance whatever we may name it, when the message proper was received. Thinking that my friends, learned readers and others equally interested, would give their opinions on this message and conversation I have ventured to publish the same. Any doubts, if made known to me, can be placed at the next appearance and answers noted. My friends, who possess mediumistic powers may kindly verify the message proper and conversation by invoking the *Swamiji* and enlighten me with their remarks.

Message.

Q. Sir, who are you?

A. I don't say.

Q. Excuse me, your mere appearance fills me with enthusiasm and reverence. Will you please let me know the reason for this unexpected visit while I am anxiously waiting for a message from my benefactor and holy Guru who more than once made his appearance in my dreams when I was desperately dissatisfied with the material world.

A. It is your own fault if you leave and destroy this physical body, it will be but a folly. Man is the master of his own circumstances. You were put to many difficulties because your will was weak. Follow the instructions given by your Guru. If the will remains strong, the difficulties will vanish in course of time, and joy, eternal joy, shines in the end. I was present at the time of your entering the holy temple of *Jaganmatha* near the sea coast.....Your whole life we studied both past and present carefully: also moved with compassion by the prayers of your cousin brother, who could not but become a prey to a vicious and earth-bound spirit who still keeps him under a firm and vigorous bondage, I thought a way which would liberate him from the clutches of that dreadful one which could be done only through the medium of a human soul surviving on the earth-plane in physical body with some materialising powers and receptive mind bent upon helping this oppressed and terrified spirit from trouble. But alas, our trials and vigilant search to find out such a soul amongst the surviving friends and relations of the departed one were in vain though partly successful in one quarter. Ever since you began the experiments we were very eager to come and speak and advise you on all the points in detail. Your will on more than ten occasions refused our appearance and baffled our hopes entirely, until at the last appearance in your dream obtained the required results. Though moved and encouraged by that manifestation you still hesitated to follow the advice and instructions given in that sacred temple before the all-pervading Mahasakti. You thought it a dream—a mere dream of usual occurrence. You disbelieved it; hence your so-called difficulties.....Your life is full of difficulties as destined by your past Karma but these could be radically averted, had you followed the instructions. Now you have realized them. You are successful at present

and success will be yours in future; also your business is to subdue the circumstances, (*i. e.*) to hold them and all they contain under subjection—not to allow their forces whether interior or exterior to subdue your soul. No power human or divine compels you to remain in ignorance. You can learn, advance and achieve success.

Q. I will in future follow the instructions to the very letter. I have a doubt in my mind. Will you please clear it? I cannot ask the question unless you agree to answer.

A. Ask. I will certainly answer if it is purely psychic.

Q. Some persons believe in the existence of a life after death. Some do not believe it. Some say that there is *Punarjinnma*. Some say that everything ends with this physical body. Kindly enlighten me. You can narrate here your own experience.

A. To-morrow.

The next day I again invoked the same spirit; within half an hour the spirit came and the narration of events ran as follows: 'As I was feeling my soul leaving the physical sheath I heard mysterious chords of rhythmic melody rising and falling like distant waves of the sea. A mystic voice then said in thrilling gentleness: 'My gentle child, pass from vision into luminous light, from dark night to brilliant day, from dreadful death to fresh life and keep within your heart the omnipotent symbol OM'. Then a light beating about me like a protecting helmet slowly passed away and to my utter amazement I found myself resting at a place quite free and transcendental with divine light. The deep and gentle sound OM vibrating through the ethereal firmament filled me with Joy and happiness and nothing was perceptible to me except this vibration of the sound. I felt that I must wait till a divine messenger comes and guides me into the regions yet unseen. The atmosphere of awe and reverence that swept over me for the moment gradually faded away and, rising, as I thought, and holding the mystic rod or *Tridandam* which was kept by me at the time of death, walked through the darkness which then encompassed me. As I did this, my other hand was suddenly caught by some one in a warm and eager clasp and I was

guided along with an infinitely gentle but commanding touch which I had no hesitation in obeying. Step by step I walked with a strange sense of happy reliance on my celestial companion and guide. Darkness and distance had no misgivings for me. And as I went onward with my hand yet held in that masterful but tender grasp, my thoughts became, as it were, suddenly cleared into a light of full understanding of celestial world and joy. And so I went on and on caring little how long the journey might be and even eagerly wishing that it might continue so, when presently a faint light began to peer through darkness, first blue and grey, then white and then rose. The light so sublimely luminous did gradually condense into matter and in a moment a celestial being of high class beauty richly ornamented and wrapped up in pure and white and silken robes bordered with high class lace stood before me. After the thrilling sensation caused by this sudden manifestation had given a little way for courage and hope I beheld the same figure transforming into an almost manly and commanding attitude. Clad in his armour and helmet impenetrable with a battle-bent in his left hand and arrows sure of their prey as thunderbolts in his right with radiant face and brilliant eyes now turned towards me with a beaming and beautiful smile and compassionate looks, the celestial being,.....asked in a gentle but firm tone whether I would like to remain there in the ethereal world and enjoy the pleasures stored up for me as a requital for my past Karma on earth plane. Overwhelmed with awe and respect I could give no answer. Seeing me thus puzzled my divine guide placed his right hand upon my forehead and a gentle massage with the sacred fingers filled me with strength and fresh energy.

I became bold and courageous, looked my visitor straight into his eyes and knelt before him. He lifted me up gently and again asked whether I would remain in those ethereal regions where all kinds of pleasures and happiness reign. He described that the place where I was then is the destination of those who are recruited from amongst people who spend their life and energy on earth for the sake of their fellow-creatures, people who do great deeds for the uplift of oppressed and harassed, people who even lose their lives in the cause of justice

and right, people who show equal degree of compassion to both man and brute, people who venerate the aged, parents, and saints.....The pleasures and happiness there enjoyable are even beyond the imagination of a powerful human brain and a man once entering that realm, does never wish a separation from it *till* he is forcibly drawn out after the expiration of the period to take birth again upon the terrestrial globe or other planets as the case may be. The word *till* in the last sentence struck me with terror and for a moment the thought about my master Swami Ramakrishna swept over my mind. With head bent and eyes lowered I asked him to lead me to the place where my Guru dwells. He calmly answered, 'my child, your Guru was taken away to a still higher loka. Rebirth from that plane is impossible. There is neither pleasure nor grief, neither happiness nor misery and there reigns supreme and eternal joy. It is the seat of omnipotent OM'. I unhesitatingly but submissively said to him 'I do not want to enjoy the pleasures and happiness of this place. If you are inclined to help me, please be my guide and show me a path to reach my Guru whom only I loved and love still. I want to become one with him. I cannot remain separated'. When I looked up again I could see the same brilliant smile on his luminous face. I sank before him and begged submissively to show me a path to reach my illustrious master. When once more asked to reply whether I have once for all decided to seek after my master at the risk of the pleasures and happiness stored up for me I sincerely replied that I would willingly sacrifice everything for the love I bear towards my master. Again he lifted me up, put his hand on my head and said, 'my child, you do not know to what extremes you are going. It is a difficult task to reach your master there. You must know that these ethereal worlds where I reign are only intermediate steps.....'. I prostrated myself before him and asked his blessings. He said '.....you must for the present live in this ethereal world along with the other dwellers of the place and your future depends upon your actions here. According to the degree of your good actions on the earth plane you are admitted to enjoy the pleasures of this world.....Sinful persons after leaving their physical bodies do always live earth-bound chiefly taking

pleasure in creating mischief.....As you are now a spirit destined for admission into this loka you cannot but pass through this for higher lokas.' With this advice the celestial being disappeared.

The extent of the pleasures and luxuries of this place is irrepressible and even beyond the power of imagination..... I spend my time in meditation. Do not call me often. I will appear to you once more in a vision or dream. You can then call me. I will then give you an account of this ethereal world. Practice clairvoyance and psychomancy by the power of which you will be able to see these ethereal worlds, watch movements, guard yourself and, if assisted by a little power, a little power of will; you can come out successful in all your undertakings. 'Meanwhile practise, practise, practise. You may meet with many difficulties; society may shun you; circumstances may goad you; and materialistic impediments may be thrown on your way to success: stand firm and work on. It will always be a source of delight to find you advancing in this research work. We will from worlds above watch your progress. In my next message I will give you a detailed information regarding Government, customs, manners, living and other general aptitudes, etc of this world which as a man of earth plane you ought to know for spreading it to deserving souls. Never care for the opinion of multitude. Some may scorn you and others may approve you. Treat both appreciation and depreciation with an indifferent view. Now I am going'.

Vizianagaram

—RAYASAM VENKATARAM.

PERIODICAL LITERATURE

The study of Buddhism in Sanskrit, Tibetan and especially in Chinese is 'a veritable storehouse where not only the lost Indian Wisdom but the genius of the entire East lies buried'—as is well expressed in the *Eastern Buddhist*, Kyoto, a new Japanese Magazine devoted to the study and propagation of the true spirit of Mahayana Buddhism from a liberal and up-to-date critical point of view. We have already had occasion to notice in these columns how a famous research scholar and anthropologist from Oxford who had been engaged in research into Tibetan Literature during 1919—20 expressed his conviction that many very valuable works now lost to India are now to be found preserved in Tibet—works dealing with Yoga, Northern Buddhism, and Psychical Research which 'proves that many centuries ago the Tibetans were as much advanced in the scientific study of the after-life as the Europeans are now.' As the *Eastern Buddhist* puts it, Buddhism is still a living force actively at work in moulding the destiny of the East, ethically, aesthetically and philosophically. 'Before the introduction of Western Sciences, Buddhism has been the storehouse of logic, metaphysics, theology, psychology and cosmology. One of the chief reasons why so readily the Japanese could assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries. When all these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally.' Nor can we afford to ignore the importance of the militant gospel of Islam in influencing, and in its own turn being influenced by, the milder but much older faiths of Asia, namely Buddhism, Jainism and Hinduism. According to Prof. Nicholson (an excellent appreciation of his 'Studies in Islamic Poetry' appears in the September issue of the *Islamic Review*) the great Arabic poet Ma'ari derived some of his characteristic views from Indian sanyasins whom he is believed to have met at Bagdad, though, according to an Austrian professor, the poet of Islam was probably influenced by the tenets of the Jains who are so very tender to animal life. Anyhow, it is undeniable that this Mussalman poet, unlike his co-religionists, abstained from animal food, on the principle of *Ahimsa* or non-injury. 'On the same ground he deprecated the use of animal skins for clothing, recommended wooden shoes and blamed fine ladies for wearing furs.' Besides, his clothing was of undyed cotton, and he praised cremation. The philosophy of the poet, as apparent.

ly influenced by the Hindu or Jaina thought, may be summed up in his words:—

'In summer what will hide thy nakedness
Content thee; coarse homespun thy winter wear

Commit thyself to His eternal Care'.

One important aspect of Eastern Spiritualism is the ideal of *the utmost simplicity of life combined with the utmost spiritual self-surrender*, to none save the Highest, emphasised alike in Hinduism and Islam and even in certain schools of Jainism and Buddhism. It is such an ideal that can save even the present-day spiritualistic investigator from the folly that tends to attract undesirable and undeveloped spirits, who, as shown by 'M. A. (Oxon)' quoted in the recent issue of *Immortality*, cause mischief both in the flesh and out of it. For it is generally the pompous and 'self-important' persons who think so highly of their knowledge and achievements that easily delude themselves and eventually surrender themselves to the unwholesome influences of 'tricky and evil spirits'. Only when we recognise and practise the ideal of the *simple life divine*, 'Spiritualism gives a new colour to religion', and we may add that the 'modern dealings with the spirits throw the best light upon their intercourse with men in ages past'. It is in this sense that the 'miracles' of Spiritualism, as the writer in the *Immortality*, says, are testified to by 'men whose words are unimpeachable'—men who have 'submitted the phenomena to rigid scientific investigation, the accuracy of which leaves nothing to be desired'. Thus investigated, we are confident with our young contemporary the *South African Spiritualist* that Spiritualism can transmute sorrow into joy and demonstrate to the great comfort of a bereaved world that 'we are *spirits now* on this earth plane just as much as we are spirits in the next phase of our existence,' always in the glorious image of the supreme spirit of Beauty and Love. 'During the past two or three years Spiritualism has made such vast strides in South Africa that a regular publication devoted to the cause has become an absolute necessity'. And we hope that 'a great work indeed lies before us' all, as Spiritualism is neither more nor less than the greatest truth given for the good of humanity.

REVIEWS

The New Revelation BY REV. A. NEUT, S. J.

The spiritualistic campaign of Sir Arthur Conan Doyle has only afforded our author, a bigoted theologian, some merri-
ment as 'a form of midsummer madness', though he professes
to give a fair chance to one who has 'given more thought and
been slower to form his opinion about psychical research, than
about any other subject'. The Reverend gentleman smells of
what a Master of Arts of the Oxford University has called 'the
full-flavoured fire-and-brimstone theology' which has consis-
tently condemned almost every advance of human knowledge
as 'satanic' and 'forbidden'. The present criticism is but a
caricature, onesided, unfair and misleading.

The Earthen Vessel A Volume dealing with Spirit-
communications received in the form of book-tests by PAMELA
Glenconner with a perface BY SIR OLIVER LODGE. LONDON:
JOHN LANE, THE BOLDLY HEAD, VIGO ST. 6 s

Lady Glenconner the author of the book has well said that
communications in the form of 'Book-tests' destroy the possi-
bility of telepathy operating between the mind of the medium
and that of one who longs to communicate with the 'dead'.
In his 'prefatory note', Sir Oliver Lodge tells the readers how
the phenomenon of 'Book tests' arise, and what is its probable
significance. The author admits that her conviction that they
have spoken with her 'departed' son does not rest upon the
evidence of the Book tests alone. Sir Oliver Lodge points
out, 'there is evidence that, sometimes, by special effort, a pre-
scribed sealed book, or a book in a stranger's house, can be parti-
ally read, or some details in it correctly given, by an expert
communicator' and 'that some features about the first page of
to-morrow's *Times* can be perceived, provided the material has
already been set up in type'. And he is personally fully con-
vinced that 'Lord and Lady Glenconner, among others, have
received a number of excellent tests of this kind, chiefly through
the agency of their eldest son'. The book has much of interest
in it for the students of Psychic Research on modern scientific
lines.

REVIEWS

The Vedic Philosophy or An Exposition of the
Sacred and Mysterious Monosyllable. Published by Messrs.
P. P. BROTHERS, JAMMU AND KASHMIR STATE, JAMMU
(IND A). Price Rs. 3.

Lala Har Narayan, the late Home Minister of Kashmir
State, has rendered a unique service to all critical students of
the Hindu Vedic philosophy by his illuminating exposition of
the mysterious monosyllable AUM. A great student of Herbert
Spencer, he has succinctly shown how the Hindu Philosophy,
while absorbing and assimilating whatever is best and noblest
and indeed whatever is time-defying in Spencer's arguments,
rightly demurs to the great English philosopher's view that
ultimates are unknowable,

Cornelius Agrippa Occult Philosopher. BY LEWIS
SPENCE. 2/- LONDON: WILLIAM RIDER & SONS, LTD., 8-11,
PATERNOSTER ROW, E. C.

'To the lover of things occult the very name of Agrippa
seems to attract to itself all the shadowed brilliance of magic,
its irresistible appeal to the human heart, its rich and secret
invocation to the spirit of man'. So writes the author whose
life-story of the great European Occult Philosopher of the six-
teenth century is told in plain and easy language, unencumber-
ed with unnecessary details. Readers of this little volume are
also indebted to the author for an interesting note on 'What
magic owed to Agrippa'. Such volumes as this cannot fail to
popularise the study of the 'personalities of famous men' and
testify to the enterprise of the publishers.

The New Science of Analyzing Character by
HARRY H. BALKIN. BOSTON, MASS (U. S. A). The Four
Scas Company \$ 3.00.

The purpose of the author is said to be to 'present the
general public with a standard text-book on the subject of
Scientific Character Analysis'. He maintains that Character
Analysis is the bedrock upon which all human relationship is
founded and that man can rise superior to environment and
produce the most desirable results. The details given are such
as can be easily grasped by the average reader and the illustra-
tions are deserving of much praise.

Think by GEORGE STARR WHITE, M. D., PH. D., LL.D., F. S. SC. (LOND), 327, SOUTH ALVARADO STR., LOS ANGELES, CAL., (U. S. A). \$ 6.00.

These '*sidelights*' deal with a variety of subjects including the '*clinical cases*' which show how the author who believes in medical freedom treats diseases. The book is written with reformed and simplified English spelling and printed on the paper of '*special finish*'. The type is very creditable which is a special feature of the book, the ink also being of a special quality. Our author's methods of diagnosis and treatment are remarkable and the whole work contains an immense amount of information.

In the land of the living dead An Occult Story. By PRENTISS TUCKER. Published by THE ROSICRUCIAN FELLOWSHIP INTERNATIONAL HEAD QUARTERS, OCEANSIDE, CAL. (U. S. A.); LONDON: L. N. FOWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS.

This occult story flows easily 'from a German high-explosive shell' which burst in the American trenches (during the great world war) within a few feet of the hero who did not know it for a long time. It is of 'the things which came in between the bursting of the shell and the time when Jimmie (the hero) was able to reconstruct the whole affair' that our author wishes to tell his readers in the form of a lucidly written narrative which would appeal, even to those who are not spiritualists, in a large measure. The dialogues are well conceived and the aim has been throughout to throw light on some aspects of constructive spiritualism, including the great laws of Karma and re-birth. To the students of spiritualism, however, most of the principles and particulars referred to may be familiar, but the author deserves to be congratulated on his special viewpoint, which enables him to see the course of true love in the story of 'the land of the living dead'.

NOTES OF THE MONTH

Mr. H. Stanley Redgrove, in his remarkable excursions in the Byways of Mediaeval Thought, * has rightly observed that it is not the sign of a candid and scientific mind to dismiss much of the thought of the past as mere superstition,

The Attitude not worth the trouble of Investigation. For of a Scientific truly the attitude of a scientific investigator Inquirer should be to discover, above all, the reason that

lies behind even the most superstitious or fantastic beliefs of a people or a country. In the words of William Blake quoted at the very outset, everything possible to be believed may be an image of truth. This does not however justify us the moderns, with our broader and more comprehensive outlook upon life collective and individual, clinging tenaciously to the mere dead forms of the past, as even some of our educated people are inclined to do in our country. But we may undoubtedly 'learn something from the thought of the past, even in its most fantastic aspects'—and learn much more indeed from Ancient Wisdom of our own land.

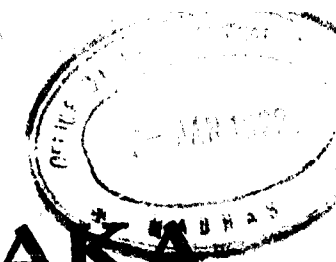
Science does not and cannot rob natural phenomena of their spiritual significance, for the obvious reason that science cannot explain phenomena, but can only correlate them. It is philosophy and philosophy alone that explains Science, Philosophy or seeks to explain phenomena. Science does philosophy and the spade-work and leaves the ultimate problems of metaphysics untouched, though it manifests or tends to manifest more and more of Harmony and Unity in Nature. In the language of Dr. Jagadish Chunder Bose, the celebrated Hindu scientist, Universe is just a *universe* and not a multiverse. Occultism or Gupta-Vidya goes much further than book philosophy and science and affirms in unmistakable language that the universe is the product of One Will divine and that natural phenomena have certainly their underlying spiritual meaning and purpose, explaining

*BYGONE BELIEFS by H. Stanley Redgrove B. Sc. (Lond) F. C. S. LONDON William Rider & Son, Limited, 8, Paternoster Row E. C. 4. 1/8—net.

for practical purposes the unknown in terms of the known, with Demonstrations which confirm the faith of the inquirer.

Man can only interpret Nature or the Universe in terms of *man* that is, in terms of *will* or *desire*. Thus God himself is conceived as the Grand Man of the Universe, or *Purushottama* as the Hindus call Him—to a belief in Whom Occultism and 'a metaphysical scrutiny of the results of Mysticism modern science' cannot but lead. Mysticism or scientific religion is but 'a mode of life aiming at the realisation of the presence of God, while the ancient occult wisdom especially of the East emphasises the ultimate and essential unity of God, Nature and Man and interprets everything natural, to borrow the language of Mr. Redgrove, as the 'expressive image and type of some supernatural reality'.

There is no doubt that the ancient thought of the East has influenced the classic and mediaeval thought of the West. Mr. Redgrove says that Pythagoras the 'most attractive of Greek thinkers', journeyed to Babylon, after absorbing the wisdom of Egypt and that 'after having The East and the West travelled still further East, probably as far as India, Pythagoras returned to his birthplace to teach the men of his native land the knowledge he had gained'—metempsychosis or the doctrine of rebirth which figures so conspicuously in theosophical and 'higher thought' teachings of the West to-day, being one of the Pythagorean tenets derived from the East, more probably from India and introduced for the first time to Western thought. Two very useful chapters are devoted to Alchemy which subject fascinated both the hemispheres of the old world. To read the essays on Roger Bacon and the Cambridge platonists especially is a pleasure and enlightenment. On arising from a perusal of the whole book we feel we have really enjoyed an eminently readable work and hope that many readers will hail with eager interest the historical particulars here given.



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RELIGION AND PSYCHIC PHENOMENA

P. S. ACHARYA

Psychic phenomena are at last challenging the attention of the Christian Church. Though there are still adverse critics, neither Christian orthodoxy nor Catholic bigotry can any longer afford to ignore or ridicule the essentials of Spiritualism which have been accepted as truth by scientific and other authorities.

Religion—whatever its denomination—must be deep-rooted in the fundamental principles of Spiritualism. For genuine Spiritualism is the greatest and most potent ally that true religion has ever had or can ever have.

Spiritualism demonstrates scientifically the fact of survival. It replaces the now defunct school of the so-called 'Higher Criticism' by a 'newer science with fresh insight'.

'The Wise grieve neither for the living nor for the dead.' says Sri Krishna the Divine Teacher of the Gita. Why? They cannot grieve, for they have recovered or can recover their faith by having reliable messages of survival and first-hand proofs of immortality. The varied phenomena of Occultism—stamped all over with the imprimatur of science to-day—will be found to throw a flood of new light on many otherwise inexplicable records of the Gitas and Gospels of the world.

Hitherto purely scientific investigation has been carried on and evidence collected and recorded, as a result of which the definite scientific proof of the existence of spirits has been attained as well as authentic news of things unseen. Apparitions have been seen. Telepathic communications among the living and the 'dead' have been proved. And in the words of the Hon. Mrs. A. Lyttleton '*innumerable instances of physical phenomena, such as table-rapping, levitation rappings and messages*' have also been demonstrated. With the wonderful advance during the last twenty years in the study of Psychology (Manasa-Sastra), the subconscious or inner mind has been explored, and many of its strange powers discovered. It is now for religion to walk hand-in-hand with science and build upon the broad basis of psycho-spiritual phenomena the future Temple of Humanity.

As observed by Rev. F. Fielding-Ould, M. A., 'Spiritualism has abundantly proved that the worlds intermingle and that the apparently impervious wall between them is in reality the most gossamer and threadbare of curtains, opaque from one side only'. This truth has long been recognised by the Hindu occultists, who can work wonders under control of the 'denizens of another expression of life'.

These 'denizens' whom we call spirits—though we are also spirits as much as they—use proper persons as mediums for transmitting new discoveries, scientific and spiritual. We can also do the best work of the world under their inspiration and guidance.

Scientific Spiritualism gives back the religion to the agnostic who has been robbed of it by materialism, rational and otherwise. A distinguished scientist has indicated the 'necessary existence of the angel hosts, as part of the chain of being extending upwards from life in its humblest forms'. Science emphasises the law of continuity. This law is absolute throughout the realms of matter, force and mind. It also extends beyond the narrow circle of our physical vision and leave no chasm between man and God 'the Great Mind of the Universe'. In the words of Dr. M'Cook 'our pyramid may not, does not, end in man. Man is simply the fleshly termination thereof.



RELIGION ETC.

The edifice of life goes on through these mysterious ranks of being known to us as the angels, until it ends at the very pillars of the Divine throne in the highest grade of angelic being'.

In the language of a great modern occultist, 'when we look up into the sky, and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, among them many we have loved and lost and will rejoin in due time.' And he tells us truly that this is not guesswork nor metaphysical speculation—but the definite result of observation (as based upon Spiritualistic and other experiments) 'as scientific in character as that concerned with astronomy or spectroscopic analysis.'

The beauty of Spiritualism lies in its extreme naturalness and in the possibility of individual study and investigation at home. In the privacy of your family circle, you can meet and speak with those you have 'loved and lost'. A single confirmation that there is no death is worth tons of tall philosophical talk.

You will then appreciate the truth of the Law of Karma—as you sow on earth (Karma-Bhumi) so you reap in the life to come. Indeed the world of matter and the world of spirit are inseparably interblended. There is no such thing as dead matter. The Universe is afire with the spirit.



VISUALIZATION

AMULYA CHARAN MITRA, B. Sc. O.

The scientific meaning of the word 'Visualization' is the act or process of giving pictorial vividness to a mental representation. It is not a mysterious power possessed by the gifted few, but really lies latent in all. It only rests with them to develop it.

Visualization is a very different process from seeing; Seeing is physical, and is consequently related to the objective world, the 'world without', but Visualization is a product of the imagination, and therefore of the subjective mind, the 'world within'. The thing visualized will manifest in form.

The three things which man desires are Health, Wealth and Love met with in the 'world without'; each of them again can be found in the 'world within'. The secret of finding them is simply to apply the proper 'mechanism' of attachment to the omnipotent power to which each individual has access.

We know that the universal substance is 'All Health', 'All Wealth' and 'All Love' and that the mechanism of attachment whereby we can consciously connect with this Infinite supply is in our method of thinking. To think correctly is therefore to enter into the 'Secret Place of the Most High'.

To think correctly and accurately, we should know the 'Truth'. To know the truth is to be in harmony with the Infinite and Omnipotent power. To know the truth is, therefore, to connect yourself with a power which is irresistible and invincible and which will sweep away every kind of discord, inharmony, doubt or error of any kind, because the 'Truth is mighty and will prevail'.

There will be no mistake about us if we realize that Truth is the vital principle of the universal mind and is Omnipresent. For example, if you require health—a realization of the fact that the 'I' in you is spiritual and that all spirit is one; that wherever a part is, the whole must be; will bring about a condition of health inasmuch as every cell in the physical body

must manifest the truth as you see it. If you see sickness it will manifest sickness, if you see perfection it will manifest perfection. The affirmation, 'I am whole, perfect, strong, powerful, loving, harmonious and happy' will bring about harmonious conditions. The reason for this is that the affirmation is in strict accordance with the truth, and when truth appears every form of error or discord must necessarily disappear. We have found that the 'I' is spiritual, it must necessarily then always be no less than the affirmation 'I am whole, perfect, strong, powerful, harmonious, loving and happy'. Thought is a spiritual activity and spirit is creative, therefore the result of holding this thought in mind must necessarily bring about conditions quite in harmony with the thought. If you require Wealth, a realization of the fact that the 'I' in you is one with the universal mind which is all substance, and is Omnipotent, will help you in bringing into operation the law of attraction which in turn will bring you into vibration with those forces which make for success and bring about conditions of power and affluence in direct proportion to the character and purpose of your affirmation.

If you require love, try to realise that the only way to get love is by giving it, that the more you give the more you will get, and the only way in which you can give it is to fill yourself with it, until you become a magnet.

He who has learned to bring the greatest spiritual truths into touch with the so-called lesser things of life has discovered the secret of the solution of his problem. One is always quickened, made more thoughtful, by his nearness of approach to great ideas, great events, great natural objects, and great men. Lincoln is said to have begotten in all who came near him the feeling awakened when one approaches a mountain, and this sense asserts itself most keenly when one comes to realise that he has laid hold upon things that are eternal, the power of Truth.

If there is anything you require, it will be well for you to make use of this affirmation. Take it into the silence with you, until it sinks into your subconsciousness so that you can use it anywhere, on the way, in the office, at home and in every other place. This is the advantage of spiritual methods; they are al-

ways available. Spirit is Omnipotent, ever ready; all that is required is a proper recognition of its Omnipotence, and a willingness or desire to become the recipient of its beneficent effects. If our predominant mental attitude is one of power, courage, kindness and sympathy, we shall find that our environment will reflect conditions in correspondence with these thoughts. Thoughts are causes, and conditions, effects. 'As thy faith is, so be it unto thee', is a shorter and a better way of stating it.

'Build up an affirmation for yourself, taking the qualities you need the most and affirming for yourself over and over again, 'I am whole, perfect, strong, powerful, loving, harmonious and happy'. Keep up this affirmation, always the same, never varying, till you wake up in the night and find yourself repeating 'I am whole, perfect, strong, powerful, loving and harmonious and happy'. It should be the last thing on your lips at night and the first thing in the morning.'

Man is the sum—total of his own thoughts; so the question is, how are we going to entertain only the good thoughts, and reject the evil ones? At first we can't keep the evil thoughts from coming, but we can keep from entertaining them. The only way to do this is to forget them—which means, get something for them. This is where the ready-made affirmation comes in. When a thought of anger, jealousy, fear or worry creeps in, just start your affirmation going. The way to fight darkness is with light—the way to fight cold is with heat—the way to overcome evil is with good. Never attempt to find any help in denials. Affirm the good, and the bad will vanish.



THE CONSUMMATION = = OF THE AGE

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

There can be little doubt that the period in which we are now living is that designated by the above title. It is the Harvest and Vintage of the Gospel Age, which is to usher on the Millennium.

The conquest of Palestine by British Israel at the end of the Seven Times—

'THE TIMES OF THE GENTILES',

has shewn the Biblical prophecies to be accurate, not only as regards the event, but also in regard to the time, for as we have before pointed out, it is the 1335th year of the Hegira, which corresponds to the 1335 days of Daniel XII 12, to the end of which Daniel's people (verse 1) were to look forward with happy anticipation. As early as 21st January 1917, I stated in an address which was published in India, that

'THIS YEAR 1917—

the end of 2520 years dating from 604 B. C., is to see the cessation of the treading doom of Jerusalem. Therefore the initial stage of the reconstitution of the Jewish nation must begin this year'. This was fulfilled by the entry of General Allenby into Jerusalem on December 11, 1917. The next clearly marked stage is A. D. 1934, for that will be 1335 lunar years from the Orar capture of Jerusalem and the destruction of the Temple in 638 A. D., and 2520 years from the capture of Zedekiah, and the burning of the Temple in B. C. 587. According to the analogy of previous fulfilments we shall then see the Temple worship restored at Jerusalem. It seems probable that a further 23 years will bring us to the Millennium, for that will be 1335 solar years from the Hegira—the full 'End of the days' at which time Daniel will rise and 'stand in his lot'.

So that in 1917 we entered upon the last 40 years of this Dispensation, which is like the 40 years in the wilderness, bet-

ween the Patriarchal and Mosaic Dispensations, and the 40 years over-lapping between the Jewish and Christian ages or dispensations, during which that of the Old Covenant was vanishing away and that of the New, waxing stronger and stronger.

THE YEAR 1957

will also fulfil a period of 75 years from the conquest of Egypt by British-Israel in 1882 A. D., which was 1260 years from the Hegira (A. D. 622+1260=1882). So that the conquest of Egypt, typifies the conquest of the world, when the Kingdom of this world shall become the Kingdom of Our Lord and of his Christ.

But quite apart from the chronological data, we are told to watch the signs of the times, and we are certainly in just such a period as that predicted by Our Lord and His apostles as the 'beginning of the birth-pangs' preceding the birth of a New Era. The oldest and apparently most stable governments have been overthrown. Empires have been 'ground to powder'; men's hearts are failing them for fear and expectation of the things overtaking the inhabited earth. On every hand we hear of the 'anguish of nations in Embarrassment—the sea and waves roaring'. *Vox populi* to-day is not the voice of God. The seekers for a man-made millennium are bringing about 'hell on earth', where Bolshevism succeeds, as in Russia, as H. G. Wells has shewn us in his work on

'RUSSIA IN THE SHADOWS'.

'Our dominant impression', he says, 'of things Russian is an impression of a vast irreparable breakdown. Never in all history has there been so great a debacle. The fact of the Revolution is to our minds altogether dwarfed by the fact of this downfall. By its own inherent rottenness, and by the thrusts and strains of aggressive imperialism the Russian Part of the old civilised world that existed before 1914 fell and has now gone. The peasant is living very much as he has always lived. Everything else is broken down or is breaking down. Amid this vast disorganisation an emergency government has taken control, and at the price of much shooting, has suppressed brigandage and established a sort of order and

security in the exhausted towns and set up a crude rationing system. All but half-a-dozen of the shops in Petrograd have closed. The shrinking population is already starving, and hardly anyone possesses a second suit of clothes or more than a single change of worn and patched linen. Everyone is shabby. The shops have an utterly wretched and abandoned look; paint is peeling off, windows are cracked. They are dead shops. They will never open again. The roads are in a frightful condition. They have not been repaired for three or four years; they are full of holes, like shell-holes. The population of Petrograd has fallen from 1,200,000, to 700,000. Every wooden house was demolished for firing last winter. All trading is called 'speculation' and is now illegal. Collars, ties, sheets, blankets, haberdashery and crackery are unobtainable. Old leaky illfitting boots are the only footwear. People wait on queues for bread, but for three days the bakeries stopped for want of flour. At one time people were held up and robbed even to their shirts, in open daylight in the streets of Petrograd and Moscow, no one interfering."

This ought to be sufficient warning against Bolshevism. But Mrs. Philip Snowden's account is still worse. 'Most of the people are either terribly ill clad or hungry, probably both. Most of them are suffering from dirt and diseases; many of them are actually ill or dying. Millions have already died', 'Besides the lack of food there is an entire lack of medicines, anaesthetus, linen for bandages, disinfectants and soap.' But the worst feature of the case is that Russia has become a menace to the civilisation of the whole world. They are spending the money of the people in disseminating the Bolshevik poison among all nations: 'Whole buildings of great size are stuffed from floor to ceiling with pamphlets and leaflets printed on every well-used language of the world, and a tireless and powerful propaganda in the principles of Communism is carried on at the expense of the Russian State in every country in the world to which Bolshevik agents have access.' (1)

In Russia there is no security of life or liberty. Everyone outside the Communist party goes in terror of his liberty or his

(1) 'Through Bolshevik Russia' by Mrs. Snowden.

life. It is admitted in the Government organ 'Isvestia' that ten thousand persons have been shot without trial.

In Russia, therefore, we see all the signs of the closing days of this age, and Russia is clearly pointed out as the latter day enemy of Israel, for Gesenius identifies the 'Rosh, Meshech and Tubal of Ezekiel XXXVIII as the Russians, Moschi (Muscovites) and Tibureni', whom he describes as 'a people of Asia Minor dwelling near the Euxine (Black Sea) in the West of the Maschi.'

THE BOLSHIEVİK PROPAGANDA

in this country during the winter of 1920 is said to have cost the Russian Government no less than £ 23,000 per month. All the countries of Europe have been weakened by this propaganda, which is represented in prophecy as one of the three frogs proceeding out of the mouth of the dragon, the beast and the false prophet. For they are 'spirit of demons, which issue forth unto the Kings of the whole inhabited Earth to gather them into the battle of the great day of God Almighty'—to Harmagedon. That from the mouth of the Dragon signifies direct action from the spirit-world—'teachings of demons. That from the mouth of Antichrist, is this political propaganda of communism, anarchy and revolution. That 'from the mouth of the False prophet' represents 'all the harlots and abominations of the Earth' expressed in false religions.

All of which goes to prove that we are in the period of the Harvest and Vintage of the Earth, which is designated as 'the Consummation of the Age.'



LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH in the 'Nautilus'

How to Utilize Cosmic Energy

In the previous lesson attention was centered on the use of strictly personal forces, in the modification of personality and environment. The important characteristic of personal force is that it does its work largely or entirely within the arc of the personality generating it. It may change his environment, but it can do so indirectly, by its primary effect in changing him. Through the use of suggestion, for instance, a man may modify his abilities in such a way as to enable him to earn more money. The primary effect is on his own faculties, while the effect upon his environment, including his income, was secondary and indirect.

Cosmic energy, on the other hand, is an impersonal force which pervades the universe. Man's part in utilizing this cosmic energy is confined to directing or concentrating these ultra-personal rays upon a given problem or task. The individual does not increase the energy, or intensity it in any way. He merely focuses it, as the lens of a burning glass focuses the sun's rays upon a given point. In this present case, attention is the lens. Directing personal attention upon anything, in a certain way, brings to bear upon it the dissolving and reforming power of this vast, basic wisdom and energy.

The first thing to consider in this connection is the use of cosmic energy to dissolve those negative conditions which come under the head of 'worry', 'fear', 'the blues', etc. The need of a direct and positive remedy for all these negative emotions is very real. The man or the woman who worries is creating an environmental atmosphere which renders the effective use of the higher forces impossible.

The usual remedy, once the need for eliminating the trouble is recognized, is suppression. This is not a real remedy.

It may temporarily hide the trouble but no use of personal will power to drive down below the threshold of consciousness one of these unwholesome emotions will accomplish any final and lasting good. You should bring these suppressed tears to the surface and eliminate them.

Formulate your trouble, either in words or images; make it definite. In doing this, however, do not assert that it is *true*—merely look at it as it appears, not evading one sinister detail. The attitude you are to try to develop is that of an interested observer.

Regard the thing intellectually.

The result of this attitude is pretty certain to be an attack of fear or worry in its worst form. Never mind—that is just what you want. Don't make the mistake of thrusting your 'trouble' hastily out of sight at this manifestation, but keep right on regarding it in the full light of consciousness. Fear and worry are fires which must have a constant supply of fuel or they will soon burn themselves out. The reason they do not do this with the chronic worrier is because he spends much of his time covering them up. This acts just as covering any other fire does—it keeps the thing alive.

So bring your worry fuel out and fan it into a brisk blaze. Then let it burn. That is the quickest way to get rid of it. And all the time hold yourself in the impersonal attitude of neither denying nor affirming the reality of what you are beholding. It is one thing to give an appearance attention. It is quite a different thing to ascribe to it reality.

The truth is that human consciousness very readily becomes a focal point for the expression of cosmic consciousness. All that is necessary is for the seeker to relax the pressure of his personal desire and will. It is either desire or its inverted prototype, fear, that inhibits the constant inflow of cosmic force.

So bring your troubles up and let the emotions connected with them burn themselves out, while at the same time your impersonal regard centers upon them a great beam of cosmic energy. This method can be used during those times when you feel that you have exerted your last ounce of strength and

have nothing more to pit against your enemy. This is a simple remedy and an effective one.

Intense personal desire, like intense personal fear, tends to inhibit the inflow of cosmic energy. Desire, nevertheless, is an attractive power, and can be used effectively in getting the things or conditions you want. The solution of this paradox lies in the fact that it is the intense personal emotions connected with desire which act as inhibitors, while the desire itself, purified of these by-products, is a magnetic force. In demonstrating the truth of this statement all that you have to do is to take time every morning and every evening to think over your ideal, the things or conditions you desire to bring to pass. Go into them in detail. Make them as definite in your consciousness as you can. But here, also, avoid either affirming or denying them as realities in themselves. See them simply as things which, from the big standpoint of cosmic harmony, you believe, should come into your life. You don't have to affirm or suggest anything, in using this method. Just think about the conditions you want, and do it systematically, day after day.

At this point I imagine some of my readers will be objecting, 'All our lives we have desired things which we never got. If desire is an attractive power, why is not every desire fulfilled?'

The reason is simple enough. Most of our desires hold within themselves a counter force—that of incredulity, or of fear in one of its many forms. We wish that we had a certain thing or a condition, but more or less consciously we believe that we would be silly to entertain any real hope of attaining our ideal. Remember our basic axiom. Consciousness is Cause. In the light of this law you can see that desire which does not create within the desirer a consciousness of attainment will not bring the desired end.

In the process of turning desire into the consciousness of success it is first of all necessary to see the force which is to do the work. In the method we are at present considering, this force is cosmic, rather than personal. Sometimes you bring your desires to pass by purely personal effort. Usually something of this personal element is advisable because action helps

create the condition of consciousness we need and also because action has its place in the scheme of things: we are to work and pray. The big fact to consider here, however, is that in addition to our purely personal effort to change the conditions, there exist vast ultra personal forces which we may learn to work with. Desire, purified of fear and all negative emotions, is one of the most potent means of bringing these forces to bear upon a given end.

So you must learn to reckon with this cosmic energy and wisdom and you must learn to utilise its power by becoming one of its channels of expression. In a previous lesson we have studied some of the methods and principles which have to do with awakening within the individual Cosmic Consciousness, or conscious oneness with Cosmic Mind. When this condition of fuller wakefulness is reached, the attractive power of desire will become very evident. Your own will come to you far more easily than it now does. The reason for this fact is that as you awaken to your oneness with the Cosmic forces, they are enabled to find conscious expression through you, and hence you are adjusted to your environment on a cosmic scale rather than on a purely personal scale, as at present.

Here, then, is the first step in utilizing the magnetic power of desire; learn to purify your desires of all the fear and all the personal tension which usually attaches to them, and learn the all-important truth that your serene expectation is one of the mightiest forces in the universe. It may eventually work out by directing you into totally unexpected courses of action. By the time this change takes place you will have become quite conscious of your own practical identity for creative purposes with tides of power vastly transcending the personal.

Visualizing the thing or condition you desire to create may help, or it may hinder. If you are a natural visualizer, it may be very easy for you to 'see' just what you want to bring about. In that case, exercise your visualizing power, provided you can do so without fixing in your consciousness limits to the means of attainment and to the final form of appearance, which your 'demonstration' is to take. Don't let yourself fall into the error of trying to specify in detail just what you want

to create. Hold to the general ideal, and make it big. But don't imagine that events must shape themselves according to a course which you can pre-determine. It is ends you are after, not means—and even these ends will probably come in a bigger and more satisfying form if you do not try to cast the mould of your desire into too rigid a form. If you find that visualizing tends to produce this fixation of consciousness, you may be able to correct the trouble by visualising different sets of conditions, each of which will in a different way satisfy your inner urge. If you are trying to 'demonstrate' a home, for instance, visualize many ideal homes, any one of which would satisfy you. In this way you will generalize your desire, and free it from the limitations of personality.

One final factor should be kept in mind, in using this cosmic side of desire: Cosmic energy is the link which connects the purely personal with the purely spiritual. In some respects it resembles the former, in others the latter. It is a phase of consciousness, and has laws of its own which are neither spiritual nor personal. In one important detail, however, it is unlike the dynamics of pure Spirit: time is always an element in its working, although the time it requires to perform a given transaction is often much shorter than the time-force exerted from the personal plans would require.

This time element, however, means in terms of application that you must continue to use the force of your desire, regularly and always with the same impersonal serenity, until you get results. This does not mean that no results are produced by the first attempts to utilize Cosmic energy, but rather that these first results have not yet gathered sufficient momentum to manifest themselves to your physical senses. By sticking to your part of the work, you will enable the cosmic forces to gather momentum.

ETCHINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

Anguillam canda tenes.—'You hold an eel by the tail'—When a physician, no matter how learned and acquainted with medicine, receives into his care a sick man, he can never be certain of preventing his patient from shuffling off the mortal coil. Such a feat is uncertain on account of the very nature of things: how, for instance, may an alkaline or vegetable drug, administered to a person in a dying condition, prevent the soul from escaping from its body. It escapes, and yet in many cases the body is left in a good condition and quite capable of continuing its earthly existence, except that the spark of animation has flitted. So, no doubt, may have reasoned Avicirna, the great doctor of the still greater city of Ispahan. He must often have observed that in endeavouring to keep a sick man from dying he held an eel by the tail, and that it might slip out of his grasp in most inexplicable manner in spite of anything he was able to do to hold it imprisoned.

From having been a species of physicist he aimed at enlarging his knowledge, and gave himself up to a study of psychics, as many a man bred like him has since done. We have our *specialists* now in the various branches of psychic science, such as phrenology. Avicirna began with an investigation, as was only natural, of the actual relation, or possibility of such relation between the body and the mind. For him there existed a rational soul, which, possibly from his own particular observation and induction, discovered itself to be a something different from its outside physical covering. The discovery of five different senses, or faculties, is attributed to him, their seat of emanation being located in the brain—a sort of five inner principles working in a certain conjunction with other outside five senses. There has been a translation of this physician's

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psychological literature into one of the European languages, and therein may be found the enumeration of such faculties as 'sense judgment', 'common sense', 'imagination' (whose sphere of action occupies the frontal portion of the brain), 'memory' (located in the back portion), and 'fancy' (which takes up an intermediate position between the front and rear parts)—'fancy' is supposed different from 'imagination', having as it does the distinguishing faculty of apprehending the presence of good or evil and disseminating warning of such to the remaining four senses. *Sense* knowledge makes itself evident in movement: and, relatively, movement is conducive towards a *rational* knowledge. Hence, the rational soul is endowed with the distinction of being *external* to the effects of limitations such as space and time, and is at the same time of an ability to be quite independently active of any restrictions which might be afforded by its carnal shell.

Having arrived thus far in defining any probable relation existing between the physical and the psychic, it became necessary to provide some rational end (theoretically) to which the above might constitute a means. Of a verity goodness and truth are worthy to be placed side by side at the topmost point of such an ethical ascent. Truth and a general piety may be effected, or brought within the reach of the carnal by such means as self-denial (speaking of the fleshy lusts), and a rigorous subjection of the body, by wholly making as abstract the self, or soul, from wanton *sensible experience*: so that an ethereal illumination may encounter no stumbling block and other obstacle, and thus arrive to light up and make glorious the existence of the soul. The admission of an oriental strain of mysticism is allowed involuntarily into this scheme of things—it intrudes itself in a manner naturally subtle. Without it the scheme of things would be no scheme at all.

The outcome of these dealings was the appearance of an Arabian literary work by Alhoun on *Optics*, of whose contents the following affords a summary.—'Written quite in the spirit of the (then) latest treatises on the *physiology and psychology* of vision', (observe the combination here brought about between the two branches of a common philosophy). 'He treats of

visual sensation proper, colour, visual space perception, the perception of depth, the dependence of *size* upon the *visual angle*, the assimilation of memory images to visual percepts, etc., etc.' At about the middle of the eleventh century A. D., there seems to have been a general recrudescence of the Islamic races in northern Africa, and they swarmed across the Mediterranean sea settling wherever they gained a foothold on the southern shores of Europe.

In 1187 Saladin brought Jerusalem under his own power; and Egypt, ruin of an ancient civilisation, had been recovered for the Caliphate of Baghdad. The spirit of the times served to foster conquest as much as learning; a sort of eastern renaissance occurred, and finally in the world of thought Averroes arrived to bring to a culmination the psycho-physical theses of his predecessors.

Meanwhile a great oriental civilisation had grown up, and was even now turning towards a fatal decline. Where were the old fire-worshippers gone of ancient Persia? Like Babylon or Athens or Alexandria, the famous city of Ispahan might also boast of being a great centre of learning. Ispahan had once been the capital of Persia, and in her time was the alma mater of such philosophic pioneers as Airccuua (Ibu Sina), who came to his death in 1037 A. D. We find that an Arabian Physiological Psychology was an effulgence contemporaneous with the early Scholasticism of the Occident; it was a movement of interest, that gradually developed among eastern surroundings, and again in itself lent an environment to the Asiatics, within which was received and cultivated by the Arabians such traditions of western learning as managed to filter through the dark mysticism of those ages. The traditions of scholasticism became especially noted in Syria.

Ispahan still possesses a great many remains of its ancient splendour. Timur, or Tamerlane, of the Turks who brought about a great invasion of India, capturing Agra and Delhi and setting up his dynasty of imperial moguls, also brought the ancient Persian City under his yoke in the year 1387. It was again some centuries later sacked by its neighbouring marauders the Afghans.

PHRENOLOGY PRACTICALLY EXPLAINED DEFICIENT COURAGE

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

It is indeed surprising what a vast number of people there are who in other respects are highly gifted, but who are lamentably deficient in courage.

Genius is usually regarded as a rare quality; thus if our own, our neighbour's, or someone else's child shows some particular sign of genius, we hold it in high esteem, and as an intellectual example to others. Yet it may surprise many to know that courage is a quality quite as rare as genius. For one truly courageous individual, or one possessing the elements of true courage, we find more who do, or under favourable circumstances would, manifest more than average intelligence.

Courage may be classed with the rarest of qualities. The newspaper press, recognising this, is ever ready to extol and applaud acts of person bravery, pluck and daring.

National greatness is the outcome, not only of courage, but also of well directed intelligence and sense of duty; yet we have many brave sailors and soldiers, and many records of heroic actions of those who have imperilled or sacrificed their lives for the good of their fellows.

The quality of courage arises out of the faculty of Combativeness, which, under the guidance of the higher mental powers prompts us to protect the weak, to secure the rights of the poor, to overcome obstacles and surmount difficulties in spite of tremendous odds, and so attain the highest liberty, the truest freedom, and strive to bring about the greatest happiness for the greatest number.

It costs men much to be courageous when they must of necessity go against public opinion, fight the popular party, and for conscience sake take the weakest side.

There are many men and women who have great gifts to present to the world, but have not the pluck or courage to dis-

play them; though it may not always be lack of courage that hinders the manifestation of their gifts; there are often other weaknesses as well inhibiting the output of mentality and genius; hence the advantage of knowing these hindering conditions on the basis of phrenological developments.

There are two distinctive kinds of courage—moral and physical. Ministers, lawyers, authors, teachers, agitators, especially need moral courage, since they have to appeal to others through their intellect, reason and moral faculties. Soldiers, sailors, aviators, explorers, hunters, wild-animal tamers require physical courage, and many mechanics, manufacturers and others who work in dangerous positions and businesses.

One in whom Combativeness is small and Destructiveness large, will frequently put up with a great deal of imposition and opposition without any particular show of resentment or self defence, but when thoroughly aroused, his wrath, and indignation may be so excessive as to be almost uncontrollable. I have examined many such persons, who, when they could restrain themselves no longer, have given way to passion to such an extraordinary degree as seriously to affect their health.

The man with large Destructiveness and small combativeness tends to be more passionate than pugilistic, and as he possesses none of the lawyer-like, argumentative, cudgel-using characteristics as a ready means of defending himself, he will hold aloof or steer clear of opposition if he can do so conveniently, but when it is necessary to resort to self-defence he does, not play a losing game; he hits hard, his blows are powerful, forcible and effective, and his speech is scathingly bitter, wrathful and vindictive.

A morally courageous person is not necessarily of an arrogant pugilistic or quarrelsome nature, but rather of a cool, self-possessed contemplative demeanour, who cares to brave the storm in the midst of dangers, difficulties and oppositions, though much self-sacrifice may be needed to achieve the good he desires to attain.

Many acts of self denial need courage; hence the desirability of its cultivation. What mean, paltry things some people will stoop to, witness, or sanction, when lacking courage to

contend with and face opposition; such individuals not only allow themselves to be imposed upon, but will frequently resort to low down, contemptible acts, while important matters, which should conscientiously demand their serious attention and protection, are allowed to take their course unheeded and without challenge.

Courage is a quality which is largely appreciated by the majority of people. When we hear a minister or public speaker who has the courage of his convictions—who dares to speak his mind, proclaiming his views regardless of cost, who dares, in fact, to do his simple duty, why, crowds flock to hear him. The same may be said of a writer; if he has the courage and daring truthfully to speak out, his writings will be largely in demand.

The cultivation of courage is very much neglected. Parents should encourage and foster the development of this quality in their children, for it is indeed important, from a moral as well as a physical standpoint, and it would frequently be of great value to them.

To fight the battles of life manfully and successfully requires considerable pluck, and hence the need to instil the sense of courage—moral and physical—into the minds of young people. The last rash act of many a suicide is frequently due to want of courage to face that which would appear to many, more strongly endowed with this quality, but an ordinary difficulty.

To cultivate courage, endeavour to come more boldly forward, do not calmly put up with impositions, assert yourself protect your own and others' moral rights on all possible occasions. It would be well also, whenever opportunities afford, to join in debates and take part in public meetings. Do not ever give up, on grounds of opposition, whatever is worthy of your support and protection. Have no fear of any sort. To be void of fear, and to know that it is a condition which you yourself have overcome and mastered is a grand and lofty feeling to have secured, and an inspiration to others to follow your example. To rid the world of fear would be to rid mankind of one of its worst enemies.



A LIGHT-BRINGER

II. KELLETT CHAMBERS IN THE *Azoth*

Perhaps the most significant step that has yet been taken in the advance of modern science towards realms of investigation wherein the occultist has hitherto encountered no rival, is the one by which a daring New York ophthalmologist, Dr. William H. Bates, is curing people of 'incurable' defects of vision—yes, and teaching them to cure themselves—by invoking the Memory and the Imagination.

Dr. Bates has discovered that errors of refraction—a term that embraces all the familiar defects of vision—are produced not by disease but by mental strain, a discovery destructive of all previous ophthalmological doctrine on that subject.

Caused by the mind, they can also be cured through the agency of the mind—that's the pith of Dr. Bates's discovery. Dr. Bates tells you to 'remember black', first with closed and then with opened eyes, and your success in executing that fundamental interior act may prove an index to your chance of throwing away your spectacles in a few weeks, days or even hours.

Some of Dr. Bates's incidental discoveries are of profound interest to the occultist and the mystic. Here is one, for instance—You cannot tell a lie and preserve normal vision. This has been established with the aid of that useful instrument the retinoscope.

'A person may have good vision when he is telling the truth', writes Dr. Bates, 'but if he states what is not true, even with no intent to deceive, or if he imagines what is not true, an error of refraction will be produced, because it is impossible to state or imagine what is not true without an effort.'

'I may claim to have discovered that telling lies is bad for the eyes, and whatever bearing this circumstance may have upon the universality of defects of vision, the fact can easily be demonstrated. If a patient can read all the small letters on the bottom line of the test card, and either deliberately or carelessly miscalls any of them, the retinoscope will indicate an

error of refraction. In numerous cases patients have been asked to state their ages incorrectly, or to try to imagine that they were a year older or a year younger than they actually were and in every case when they did this the retinoscope indicated an error of refraction.

Another remarkable discovery by Dr. Bates, and one that is likely to prove abundantly fruitful in the future, is that we all possess telescopic and microscopic vision without knowing it. That is, we can all subconsciously see the moons of Jupiter or read a page of print held against the nose. This writer can testify to having witnessed a demonstration of telescopic sight in the case of a subject who had never seen Dr. Bates before. At a distance of twelve or sixteen feet the doctor held up for two or three seconds a card closely covered with small type, perhaps equivalent to a page of an ordinary bible. The subject, who happened to be the writer's wife, could not at that distance distinguish one word or letter from another—the card was naturally just a grey blur of print.

Removing the card from her vision and selecting, one by one, different letters at random and describing their position on the card—for instance, 'in the fifth line of the third paragraph, the fourth letter of the second word from the end of the line'—the doctor would bid the subject, who had closed her eyes, to 'imagine', or to 'see', the letter in question and to answer his interrogatory as to the relative distinctness of its various parts under different conditions of imagined form—an interrogatory based upon the Bates principle that the true can be 'imagined' or visualized, much more clearly than the false. For example, if the letter in question were a capital 'D', and the subject, were told to 'imagine' it curved at the left hand side, or straight at the right, or open at either side or at the top or bottom, the letter of her interior vision would grow faint and blurred; but each successive part of it would stand out black and clear when she was asked how it looked with that particular part in correspondence with the (to her) unknown letter.

Step by step, by process of elimination, it was demonstrated that the subject possessed in her subconsciousness a knowledge of every letter on that page of small print. Sometimes she

would interrupt the interrogatory almost as soon as it had begun by calmly announcing the name of the letter, saying that she saw it clearly; but in such cases the doctor would select another letter and insist on the resumption of his slower method, which excluded all feats of direct clairvoyance or intuition.

It occurs to me here to conjecture something that Dr. Bates has not suggested in his extraordinary book, 'The Cure of Imperfect Sight by Treatment without Glasses', nor in his earnest and admirable little magazine, 'Better Eyesight' (both published by the Central Fixation Publishing Company, New York), and that is that by his technique of treatment he is not only enabling his patients to relax their eyes but also to draw upon their reserves of subconscious vision for the reinforcement of the conscious vision.

One of Dr. Bates's important services to science and humanity has been his systematic demolition of the hitherto accepted Helmholtz theory that 'accommodation', or change of focus for vision at varying distances, was produced by appropriate fluctuations in the curve of the crystalline lens. Even to question that venerable dogma of ophthalmology required something more than the valor of the gentleman who has heard to speak disrespectfully of the Equator. Dr. Bates did more than question it. By a series of experiments extending over several years, the results of which were published in the New York Medical Journal and the Bulletin of the New York Zoological Society, he demonstrated that the lens has nothing whatever to do with accommodation, that it is incapable of changing its curve, that accommodation may take place when the lens is absent, that accommodation is produced by alterations in the shape of the eyeball brought about by its external muscles, and that Helmholtz in his experiments, had used a defective technique.

When Harvey discovered the circulation of the blood, thereby flying in the face of Aristotle and of Galen, he was ostracized by his profession for many years. 'He fell mightily in his practice, 'twas believed by the vulgar that he was cracked, and all the physicians were against him,' says a chronicler. And Bates has had his share of the same kind of muddle-headed hostility. But this is a rapid age, and he is

already outliving his martyrdom. Besides, he is too busy to care. The man has only one object in life, and that is, to spread broadcast over the world the mighty news that nature made the eye a perfect instrument, and that man's torturing of it with glasses is destructive and totally unnecessary—if the victim will practise a simple technique of relaxation and 'central fixation,' involving the methodical use of imagination and memory.

For more than six years he has been using his system with astonishing success in the eye clinic at the Harlem Hospital. Hundreds of children have been sent there from the public schools to be fitted with glasses, and instead of glasses they have obtained normal vision without glasses. A very simple method devised by him for curing and preventing errors of refraction in schools has been employed in several American cities with remarkable results, and the movement is growing.

With these activities, with incessant laboratory work, with his private patients, who include an occasional converted member of his own profession, and with his magazine, the discoverer's life is all too full for him to fret about academic slowness to accept revolutionary truth. Investigators of those finer forces of Nature commonly called 'Occult' may find in the Bates process of 'seeing black' an important aid in the earlier stages of meditation, and listen to this.

'A boy of fourteen came to the eye clinic of the Harlem Hospital with a foreign body deeply embedded in his cornea'. It caused him much pain, and his mother stated that a number of physicians had been unable to remove it, because the child was so nervous that he could not keep still long enough, although cocaine had been used quite freely. The boy was told to look at a black object, close and cover his eyes, and think of the black object until he saw black. He was soon able to do this, and the pain in his eye was relieved. He was next taught to remember the black with his eyes open. The foreign body was then removed from the cornea. The operation was one of much difficulty and required considerable time but the boy felt no pain. While it was in progress he was asked if he was still remembering black.

'You bet I am, he replied'.

From all of which it may be perceived that this fearless medical pioneer, in finding curative forces among the disregarded complexities of the human consciousness, has thrown open an illimitable field of discovery for the medicine of the future. Dr. Bates seems to be aware of this himself. He regards his work as in its infancy, and the remaining time of one life as all too short for the labor he aspires to accomplish. His patient research continually unveils new marvels—and the occultist knows that every marvel of consciousness thus unveiled to the experimental scientist is a stone in the arch slowly rising to bridge the troublesome and unnecessary chasm that has yawned so long and so deeply between the science of matter and the science of origins and ultimates.

RENTS IN THE VEIL.

I

V. D. RISHI, B.A. L.L.B. (JUDGE-ADVOCATE).

SUBHADRA BAI RISHI:—Yes, here I have come. Ask me what you want.....I practise penance for my elevation as



well as that of others. Premila is alright.....The messengers showed me my house (after death). It is a good one I had seen Ram Firth onemonth ago. Then he was talking about Vedant and told (us) how a man should behave. Wait for a couple of minutes. I try to recollect what he had said. He had repeated Sanskrit verses, I cannot reproduce them now He will come

to-morrow at 6 A. M. Do not miss his time. You may go to Poona. I shall not accompany you, because Guru would not allow it. Guru allows me to come here I remember you Do not inform the date and place of my death to the person who has sent you a letter from Madras. Do not send him my photo also. What more information do you want about me? I do not wish that these things should be told him. I do not wish it. You may send if you like.

(This refers to a letter from Mr. B. P. Wadia inquiring about her place and time of death with a view to obtain more information about her).

Ganpat Singh (spirit) is in the Tapo Loka. He had met me 15 days ago. There he worships God and practises penance. I cannot tell whether he will come to write or not, unless I ask him Now I am standing beside the wall to which you have fixed the lamp. Yesterday I ate Shira and sweet balls and had prepared rice in the evening We go to Bombay within 5 hours. We go along with the wind. I do not expect any help from the man in Madras.

Day before yesterday I had come at quarter to nine and was here till half past nine I did not find time to see Ganpat Singh. I practise penance by day and sleep at night I know that Krishna Rao Koche has come in the Spirit World. I have not seen him. He is in the Bhuvan Loka. I shall see him and ask him to come. Why do you ask me about the loss of the Notes? Don't ask the same questions again and again. The lady described in the letter from England to you is myself. Do not send any other thing there.

Last night I had gone to Narayana Rao Nagpurkar (a spirit for 5 minutes You should remember God. I am not troubled by your calling me.

Last night Ahilya Bai was talking with you in your dream. I do not remember what she was saying

In reply to your question as to what I want. I say I do not want anything except that you should keep with you whatever belongs to me and use my clothes, etc.

In my dream last night I saw God Shree Krishna, who had in his hands Conch, Disc, Mace and Lotus.

I was late in coming because I was practising penance. Your last night's talk made me laugh. I was here at that time. Ask me questions. You inquire as to how I passed my day happily. Do not weep. I feel pain thereby. I cannot explain how. How many things of my identity should I tell you? Here my companion is Mr. Laghate and a female friend Kashi Bai stays near me.

Penance is voluntary here, but such is not the case with Japa. Last night I had come in your dream. I was with you for 5 minutes. I saw you at about 3 A. M. The reason why I stayed such a short time is that the Guru does not allow me to stay longer.

II

Devi Dayal, Vakil, Sunam sends us the following communication from a departed spirit.

. Now, I live in a dark star. In the early period of my life I had undertaken many jobs but in the last

they were all abandoned in favour of shop-keeping business. Since 4 months I am dead. I have a son surviving me. At the time of death, though I was not a good man, I had become clairvoyant (Roshan Zamir). I was seeing this world as well as the next as just with my eyes. All actions good or bad of my life passed before me. I at last lost consciousness. When I regained senses I was not fully conscious that I had been dead. It was rather a state of an ordinary dream or, say, a state of semiconsciousness. A sentinel took hold of me and dragged me to a court, when I saw two persons with most horrible faces ferociously looking at me, which deprived me of my senses again, and recovery disclosed me in jet-darkness Since late, I was longing for light, and to-day it is as if by chance, that I saw some light and for this I came here. Fearing, I opened conversation as I got replies of my questions and satisfied with the interview, I feel very much pleased to see a human form after so long (a) time. The place, where I live is most tormentive. There is so much pain, that nothing upon the earth can be said to resemble it. All this is due to my evil actions. Very often, I had given false evidence in favour of my friends, I had passed an adulterous life and behaved very unfairly with people. I know not how far, I shall have to live here. I am in great distress. You seem to possess a good deal of sympathy. If possible, kindly make prayer, that I may get rid of this dungeon and have some peace. I have not come to deceive in the least, nor I mean to injure anyone for I have already completely blackened with the previous wrongs. Most ardently, I am asking for pardon and mercy. I will be highly obliged, if your party will do that (what) can be best for me, I will be more indebted if you send the translation of my statement to the *Kalp ka* for publication.

CORRESPONDENCE

STRANGE PHENOMENON?

DEAR SIR—In response to the enquiries in the June issue of our *Kalpaka* (p. 279) of Messrs. Sant Sampuran Singh and C. V. Apte, I beg to say that such a phenomenon as felt by you, with your eyes shut or opened, while in the course of your meditation is not a strange thing. You will be astonished, when you will find yourself floating in the air. You must go on with your concentration and meditation, they will lead you to perfection.

When the mind has been trained to remain fixed in a certain internal or external 'location', there comes to it the power of flowing in an unbroken current, as if were, towards the point. This state is meditation. If you could first concentrate upon an object as you do and then are able to continue in that concentration to dwell only on the internal part of the perception of which the object was the effect, everything then would come under your control.

As to Mr. G. V. Apte, he should go on with his lessons carefully and I wish to have a reply on the subject from him only, no matter, if even after some months. There is no better way to arrive at a conclusion than by one's own experiences.

I shall be extremely glad to hear of the development and success achieved by Mr. Munaweera by the time. I find myself interested in him, it must be a *samskar* of life.

Delhi.

MATA PRASADA.

* * * *

MY DREAM.

My elder brother died three years ago. I was going with him to a certain factory which we entered and asked some one to do some work for us. I don't remember well what it was. I left my brother there and I entered an adjoining house which was just in course of being built, I went to the first floor. There came a beautiful damsel in white clothes, herself white-

complexioned; there soon appeared a white horse. The lady asked me if I intended to go with her and behold the secrets of the universe. I said yes. The lady rode on the horse and asked me to sit behind her; I did so and the horse began to fly in the skies upwards and onwards. I remember me going high up in the clouds on the horse with the lady, but soon I forgot myself, the lady and the horse. I don't know how to describe it. Either I slept or I went to a consciousness of which I can't remember anything. After some time, I began to realise that we were descending down to the earth, myself all pleasure. The lady asking me if I saw everything, I said yes. I greatly thanked her, knelt down at her feet and began to weep; she said she would come again when I wanted her. I asked her name but she did not give it; so I again knelt and wept. My eyes opened; it was 6 A. M. and I found myself weeping in the bed.

N. G. S.

PERIODICAL LITERATURE

Scientific experiments by Dr. Lahmann and his fellow workers have shown that perspiration due to natural exercise in the sunshine got rid of poisons powerful enough to kill rabbits'. This certainly points to the absolute need for exercise, especially in the case of those whose blood is not pure, as observed by Mr. Eustace Miles, M. A. (a well-known writer on health subjects) in the *Popular Science Siftings*. 'The best time for most people will probably be before breakfast or when they are coming home from work.' You should try to enjoy the exercise and be thankful for it. 'During the exercise one should keep the body in the right position and attend to the depth and rhythm of the breathing; and one should practise, also, simple self-suggestion.' The exercise should be followed by a wash,— 'preferably a good warm bath', says Mr. Eustace Miles, but we would naturally prefer a magic cold bath in our country— and 'a vigorous rub with the hands and with a towel'. This is the way to lighten the burden of the 'already overtaxed kidneys' by helping the skin to 'get rid of certain toxins'.

Another remarkable series of experiments have led Fritz Grunewald to conclude that some persons in every respect behave like living magnets and that this behaviour is not only closely connected with physiological and psychical phenomena, but opens up unthought-of vistas in the further investigation of body and soul, according to Dr. A. Gradenwitz of Berlin in the *International Psychic Gazette*. The experiments were carried out on a Mr. P. I. who 'is able with his hands to deflect the magnetic needle, his two hands generally showing opposite polarity'. 'It was, of course, interesting to ascertain whether the will of the person would exert any influence on these phenomena. This was soon found to be actually the case, Mr. P. I. simply by exerting his will-power—with his hand kept perfectly motionless—being able to alter the magnetic force and, accordingly, the current intensity.

'By examining the whole body of the person as to the presence of magnetism, Grunewald has been able so far to ascertain

that his hands, arms and, temporarily his head, will exhibit magnetic properties. Especially interesting are the relations between magnetism and physiological phenomena, as discovered by the experimenter. The deflection of a magnetic needle arranged above the hand, would undergo an alternation corresponding to the rhythm of breathing, increasing during inspiration, and decreasing during expiration. Not less striking was the fact that the magnetism which in the morning showed a negligible value, would in the course of the day undergo an increase after each meal taken by the person. The connection ascertained by Grunewald between magnetism and respiration and digestion, suggests the possibility of a connection with some other process, which is likewise said to consist in the absorption and giving off of vital energy. 'Though the existence of a vital energy, is as yet denied by most medical men, Grunewald would seem to have been the first to demonstrate in a palpable, objective way, the existence of a vital energy transferable from one person to the other. 'This result of objective tests involuntarily reminds one of the assertion made by Hindoos that they for thousands of years have been in possession of the art of absorbing 'Prana,' i.e., vital energy from the atmosphere, by means of a special technique of breathing or gymnastics. 'Referring to his pictures of lines of force (magnetic spectra), Grunewald finally drew attention to the fact that those magnetic centres or poles would seem to exert organic functions. One point brought out by his earlier work, is that they are identical with those centres of luminous emanation which in many cases constitute the first stage of materialisation.'

REVIEWS

The Life beyond the Veil. Spirit Messages received and written down by the REV. G. VALE OWEN, Vicar of Oxford, Lancashire.

Book III—**The Ministry of Heaven** with an Appreciation by LORD NORTHCLIFFE and an introduction by SIR A. CONAN DOYLE.

Book IV—**The Battalions of Heaven** with an Appreciation by LORD NORTHCLIFFE and an introduction by SIR ARTHUR CONAN DOYLE.

LONDON: Thornton Butterworth Ltd., 15, Bedford Street, W. C. 2.

We have already reviewed in these columns Book I (The Lowlands of Heaven, and Book II (The Highlands of Heaven). All these communications contain clear and intelligible descriptions of the life beyond the veil and bring the reader face to face with an unseen universe of unimagined grandeur. The messages were received and written down by an English Clergyman whose sincerity is beyond question and whose character above reproach. Sir Arthur Conan Doyle describes these documents as the most wonderful he had ever read in his life. The first script was from Mr. Vale Owen's mother. Zabdriel followed. Another communicator was Astrel. Others were Arnel and Kathleen. 'The Ministry of Heaven' and 'The Battalions of Heaven' truly mark the ever ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur. We are happy to note that world-wide publicity is given to the whole series of these messages which have been translated into six foreign languages and which should be judged by the 'general impression' rather than by 'minute details' as has been aptly stated by Conan Doyle.

Giordano Bruno MYSTIC AND MARTYR by EVA MARTIN. 2 shillings net. LONDON: WM. RIDER & SONS, LTD., 8-11, Paternoster Row, E. C.

Well has it been said that 'the red glow of Bruno's funeral pyre was the rosy dawn of modern thought in Europe.' The

author traces the career of this 'fiery life' from its beginning in peaceful surroundings through many vicissitudes on the 'way of the cross' trodden by advanced souls. 'The pivot of Brunos' philosophy was his deeply mystical belief in the divine unity of all existence, added to his scientific conviction of the plurality of worlds'. The present brochure fills a real need, giving, as it does, the whole life-story and philosophy of the great martyr in a nutshell.

Recurring Earth Lives HOW AND WHY. REINCARNATION DESCRIBED AND EXPLAINED BY F. MILTON WILLIS. NEW YORK: E. P. DUTTON & CO., 681, FIFTH AVENUE. \$ 1.25 NET.

Dr Willis of the Theosophical Society explains in this book the outlines of the theory of reincarnation from the theosophical point of view. Briefly, the real man takes on fleshy body after body for ages for learning all earthly lessons—each life being 'a day at school'. The net results of these lives are made the basis for further evolution. Thus reincarnation continues with long intervals of heavenly bliss, until perfection is attained. The law of rebirth goes hand in hand with the law of Karma. Towards the close of the book are given 'special historic instances' of reincarnation according to theosophical teachings.

The Inner Teaching and Yoga BY CHARLES WASE. 4/6- NET. LONDON: WILLIAM RIDER AND SON, LIMITED., 8-11, PATERNOSTER ROW, E. C. 4.

Those interested in the study of Yoga in the light of Modern Thought should welcome this attempt to 'unify the standpoint of the Eastern and Western schools of thought'. After explaining the basis of the inner teaching, the author proceeds to deal with 'the material universe', the 'philosopher's stone', the 'law of creation', 'unity and reality', Yoga breathing, Nerve Centres, etc. Ch. VI and VII are specially instructive as showing how Yoga is related to concentration and the will.

Youth Obtained and Retained by GEORGE STARR WHITE, M. D., 327-333, SOUTH ALVARADO STREET, LOS ANGELES, CAL. (U. S. A.) \$ 4.00.

The students of Kayasiddhi believe in the 'possibility of realising Immortality here in the flesh'. The realisation of ever-growing youthfulness is a phase of the Kayasiddhi ideal of life. The book under review can be read with profit and pleasure by those interested in the theory and practice of Kayasiddhi. Dr. White, the author, gives pungent suggestions on health culture. His exercises and drugless methods of healing are simple and uninvolved—being a *resume* of the advice given to his patients. The author is a psychic who causes his readers to *think* and *feel* and thus to truly live. It is said that he had sometimes become conscious of a friend being ill at a distance, had quickly telegraphed him what to do and had found the whole thing absolutely correct. This is certainly possible for a spiritual healer to do.

Live and grow young by ARTHUR EDWARD STILWELL \$2.00.

New York Youth Publishing Co., 576, FIFTH AVENUE,

The subject matter of this book is claimed to have been given to the author in his sleep by those in the spirit world who informed him that 'it was possible to prolong life by following their advice'. These disclosures wrought a remarkable change in the author; who, though a railroad builder, has had several novels, photo-plays and songs by his spirit friends.

The Song of Life

Dedicated to Rabindranath Tagore

List to the Song of Life. It sings
 Itself in every heart, and brings
 Sweet solace to the drooping soul,
 Fresh life from out the Cosmic Whole.
 It is the Universal Song
 Where to all separate notes belong;
 The living stream of joy and bliss
 Breathed from Love's infinite Abyss,
 The life-blood of Creation's Rose,
 The sacramental wine which flows
 For ever from the Graal. It sings
 Its murmuring tune of blissful love
 Through earth below and heaven above.
 Its drowsy sweetness draws the soul
 Into the rapture of the Whole.

List to the Song of Life! It rings
 Triumphantly in Living things.
 Like crystal chime of fairy bells
 It echoes through enchanted dells;
 In every breeze the music swells
 But most of all in your own heart
 The blind Musician weaves his Art.

MEREDITH STARR

NOTES OF THE MONTH.

It is gratifying to watch the growth of the *Bhartrahari Lodge* founded by some of the adherents of the Latent Light Culture at Ujjain. The Lodge recently celebrated its Third Anniversary. Under the guidance of Mr. G. S. Joglekar, B.A., Inspector of Post Offices, the Lodge began to work. On his relinquishing the office of President, Mr. C. J. Jacob further improved the position. Mr. Durga Shankar Nagar, the Secretary of the Lodge, with the help of Mr. Laxmi Narayan has been doing an uphill work. The Lodge commenced with rendering useful service in treating the poor and disappointed patients. Its service was very much appreciated when the Influenza epidemic was raging fiercely in Ujjain. The first anniversary was presided over by Mr. G. V. Amboreker, B.A., Principal of the Madhav College. The second year was a trying period, as the initial enthusiasm of the members cooled down and as there was woeful lack of the *sineews of war*. However, the Secretary's sincerity and earnestness and the timely help of Mr. Shaligramji helped the Lodge to tide over the difficulties. Then it was through the goodwill of Mr. Jagannath Nagar of Kanthal that the Lodge had a local habitation. The self-sacrificing zeal and service of the Secretary and his fellow-worker in the field of drugless healing attracted new members. Mr. Nagar's success in 'Absent Treatment' has been praiseworthy. In view of his meritorious services, Pandit M. Tiwari, Additional District Judge, Mr. R. B. Shrinivas Naidu, Forest Divisional Officer, Dr. Amir Khan, Sub Assistant Surgeon, Mail Hospital (Sun), and Seth Jamanlal Saheb of Indore helped the Lodge with their freewill offerings. Mr. Nagar has established three branches which are also rendering some service to the public.

The celebration of the Anniversary appears to have made an impression on the public and done something to advertise the aim and scope of the Lodge. On the day of the Anniversary, the members repaired to the Bhartrahari Gufa and medi-

NOTES OF THE MONTH

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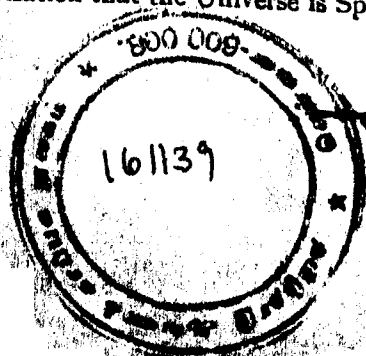
tated on the 'peace of the world and weal of the living and departed souls' at the spot where the great sage who gave his name to the Gufa is believed to have practised his *Tapas*. A group photograph was taken at the mouth of the Gufa. There was a large gathering at the lecture hall. Pandit

The G. N. Shastri, M.A., F.T.S., presided. Mr. Anniversary Kirpal Singhji of Indore in a felicitous speech prepared the way for the ensuing programme which opened with an address by Mr. G. C. Shukla, B.A., (HONS). The Annual Report was read by Mr. Motilal Sharma. Mr. V. D. Rishi, B.A., LL.B. (Judge-Advocate of Indore), whose 'Rents in the Veil' is appearing in parts in our columns, discoursed upon 'Talking with the Dead' at some length. Then an essay from Sant Sampuranji on 'True Name expels all ailments' was read. A special feature of the programme was that the members gave some practical demonstrations in Hypnotism and Telepathy. On the last day, Mr. Durga Shankar Nagar dwelt on his favourite theme—'Hints for the Aspirants of Occultism'. Pandit Shivduttji Sharma followed with his observations on 'Yoga' and 'Mantra Shastra'. Those who witnessed the demonstration were convinced of the great possibilities of Finer Forces.

In the course of a learned and thoughtful address, the President surveyed rapidly the fields of 'Latent Light' from a transcendental and metaphysical point of view and pointed out that, to his mind, the Culture is mostly, if not entirely, an ethical process. 'It consists, to begin with the Spiritual Alchemy of the Occultists, in substituting pure for the impure thoughts, right for wrong desires.' His warning against abuse of psychic powers was certainly well-meant and well-timed lest white magic turn black, but we should reaffirm the Hindu view, as based upon a study of the Mantra Shastras, that there is such a thing as the legitimate exercise of subtler faculties and forces for psychic and spiritual 'fitness' just as necessary as the exercise of the physical muscles for the sake of health and strength. Even such a legitimate and wholesome exercise is the well-regulated practice of Spirit-communion. It may not be advisable to

On the whole, the address of the president is an intensely interesting one, agreeing in all essential points with the principles of 'Latent Light Culture'. The importance of love as a mighty factor in healing is rightly insisted on.

Conclusion 'True love alone can truly diagnose and effect a radical cure. The genuine power of the spirit or soul is manifested in great Love and greater humility". It is also such a spirit of love and humility that is required for success in spiritualistic sadhanas. If you are on the right track, there is absolutely no ground for fear. Remember that in the practice of genuine spiritualists, the 'dead' are not called up, nor is their 'rest' interferred with, but they themselves appear ready and eager to get through and make themselves known. But the Hindu Spiritualist does not limit his investigations to making sure of his friends and relatives who have passed over, and, therefore, of his own continued existence after death as well as the actuality of such planes or places as heaven and hell etc. He goes beyond the current spiritism of the west to the Spiritualism in a larger sense which alone leads to the joyous realization that the Universe is Spiritual in its nature.—P. S. A.



Sm 2, Nov 14
Nov 14