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DAWN

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'From out the morning Eastern sky gleams a ray of light. It grows brighter slowly, imperceptibly—but surely—By and by the sun appears, and all the earth is flooded with His searching light'.

From Beyond through a western medium.

We are living in a new epoch, at a point where Ancient Wisdom appears in a new light—as new thoughts and new discoveries. The ancients were well acquainted with the facts of Hypnotism and Mesmerism, of Telepathy and Clairvoyance 'The Brahmans have for ages incorporated *spiritualism* in their sacred books, in which the evocation of and conversation, with spirits has occupied a most prominent place'—[as truly observed by Mr. Geo. Lindsay Johnson M. D., F. R. S. (Berlin), F. R. C. S. (Camb. and London)].

IN THE GOLDEN PRIME

The priests of Ancient Egypt resembled the Brahmans of India in this respect. Intercourse with the departed formed one of the chief mysteries of their cult. And mention is made of marvellous cures through hypnotism in a papyrus written more than 3000 years ago. Extraordinary phenomena took place through the mediumship of magicians—the 'necromants,' on the 'left-hand path' abusing their powers and calling up the shades' for nefarious purposes.

The Mantra-Yogis and even genuine Tantriks were actuated by pure and benevolent motives for their occult practices and sought enlightenment from those good spirits who ever hover

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round us to guide mankind in the right way. The best of the Rishis and Acharyas were *mediums* of the purest type in touch with lofty spirits and indeed, in tune with the supreme spirit. These holy men dedicated their spiritual gifts to the 'edification, and exhortation and comfort' of humanity.

'THE DISTANT EAST IS WEST'

Christ and his apostles were, like Hindu Yogis, psychics on the 'right-hand path' and possessed the gift of prophecy in a pre-eminent degree. Throughout the 'sacred books' of all religions are abundant references to the intercourse of spirits with men. The Delphian priestess apparently prophesied in a mesmeric state, and there were others in Ancient Greece more or less mediumistic, who practised sorcery or held converse with the dead. Socrates the first European martyr to intellectual liberty was accustomed to receive instructions from his 'genius' or 'spirit-guide'. As in ancient Greece, there were, in ancient Rome, persons who were in the habit of conversing with their departed friends and relatives. After the fall of the Roman Empire most of the knowledge of these facts became forgotten, though we meet with spiritualistic phenomena, in the early days of Christianity, especially among the Fathers of the early Church.

MYSTIC CHRISTIANITY

During the 2nd and 3rd centuries after Christ, there appeared an order of Christian Spiritualists called the Gnostics. Strange to say, they had much in common with the Tenets of Hindu Spiritualism. In three important points at least they differ from the modern spiritualists and concur, rightly we hold, in the views of the Indian Mantra Yogis. (1) They realised the importance of exorcising and otherwise controlling evil spirits. (2) They believed in the seven planes or spheres—the *sapta lokas* of Hinduism. (3) They set up a sort of Mother Worship somewhat resembling that of the Tantric cults.

THE DARK AGES

Spiritualism degenerated during the middle ages. It got mixed up, especially in the West, with strange and fantastic superstitions. Alas! it came to be more or less identified, with the practice of black art or black magic. This resulted in the

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most terrible persecutions of 'witches' which spread throughout the western hemisphere.

'A RAY OF LIGHT'

Then followed the bitter conflict between science and religion. Scientific men boldly came forward to consider facts as rational beings and to have nothing to do with the blind unreasoning faith of Orthodoxy. But unfortunately there are rationalists and rationalists. Some of these men will accept no evidence however good in matters spiritual, as there are others of the so-called religious class who blindly accept any evidence however bad. It was at such a crisis that psychic research was undertaken on critical and rational lines in the West. This is an important event in the history of science.

'GROWING BRIGHTER SLOWLY'

By careful scrutiny of fact science has ascertained that light consists of vibrations of ether or *akasa*—one of the chief functions of the latter being 'to weld the material universe into a cosmos and to hold it together'. Matter consists of separate particles; it is ether that cements them together. The responsibilities of ether are very great indeed. Science has held it responsible for cohesion, electricity and magnetism. Now Einstein comes and increases the ether's already heavy responsibilities.

The Wizard of Relativity holds aloft his magic wand, and lo! behold the ether being made responsible for gravitation also. Sir Oliver Lodge has shown that ether or *akasa* is much more *substantial* than matter which contains within itself the seed of its own decay. The properties of ether, however, appear in the eye of science to be perfect or permanent.

After pointing out how matter is acted upon and utilised by life (or the higher stages of mind) which directs energy, Sir Oliver sets the scientific seal of approval on the old spiritual axiom that matter is not the individual, but used by the individual and that the destruction of the instrument is not the same thing as the destruction of the music. The music is in the soul of the musician, not in the instrument he plays.

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Ether and matter (i. e., akasa and other *bhutas*) together combine to form every visible object—body being composed of both. Knowing that matter can be animated, the central question now seems to be:—is the ether or akasa animated too? This hypothesis covers a great number of extraordinary facts of life becoming gradually familiar to scientific moderns.

ANIMATED ETHER

We find a rich variety of life on our own planet the earth. Everything seems to struggle into existence. Why? There must be a great value (of existence), instinctively felt, that leads to life. How can Nature then ignore Ether and not use the vast Space which, science admits, is not really empty and which is, to all intents and purposes, infinite?

'BY AND BY THE SUN APPEARS'

Man in his arrogance thought that he was the only intelligent being in the whole universe. But psychic research has shown that there are other intelligent beings without the material body, but with some body akin to this one. That is the *ethereal body* which makes no impression on our physical senses. How can we know such non-material beings or spirits? We know them when we come into contact somehow with their intelligence. 'There was a possibility of communication not limited to matter. That possibility could be examined only by psychic research. We must investigate these obscure phenomena'. Thus spoke Lodge in a recent lecture at Glasgow. Man has an ether-body as well as a matter-body—a *sookshma sarira* and a *sthoola sarira*. The matter body wears itself out, rapidly through his faults. But what about the ether body? Does not science say that ether is apparently permanent in its properties? So when the physical body dies, the ether body does not die with it, but survives it. In other words, the so-called 'dead' go on with their ethereal bodies. They have simply gone out of their friends' physical ken, for the physical senses can only test matter. The mourners mourn over their lost loved ones—stupidly believing that the latter has ceased to exist and that they have interred or cremated their beloved

with their bones. But the dead are not dead at all. They can neither be buried nor cremated; nay they are never anywhere near the grave or cremation ground. Psychic facts and phenomena bear testimony to this fact.

'PSYCHIC PHENOMENA AND SCIENTIFIC SPECULATIONS

Psychic research has rediscovered *mental action apart from matter*—a fact well-known to the ancients. Telepathy or *thought language* is the first step—being carried on apart from matter, without the senses. The next great step is the discovery—again, a rediscovery—that '*objects might be shifted without apparent contact*' a phenomenon well-known to all students of spiritualism. How is this done? Through something that does not impress the senses. What is this 'something' please? Ask science, and it looks for it in the ethereal direction. The working hypothesis of science is that '*objects might be shifted without apparent contact*' through the ether or akasa. Science comes round, forgets the past conflict, and warmly joins hands in fellowship with occultism—proclaiming to a doubting matter-weary world:—Man is but spirit using the body. There is such a thing as ethereal body or *sookshma sarira* which is a subtler but a glorified replica of the gross physical body, down to the minutest detail. It is this subtle body of the spirit or real man that persists after the material body decays.

A HUE AND CRY

There is a hue and cry in the world of science over a paper on the '*recent discoveries of the exploding atom*' read at the British Association in Edinburgh. The new theory is claimed to explain satisfactorily very many of the facts discovered during the last one hundred years about the constitution of the elements. "Matter is composed of little whorls of electricity placed in various orders. The elements are probably not chemically different in the old sense but may change and be changed by a mere breaking down of the 'electrical bits' of which they are composed." This (strangely corroborating the doctrine of the Indian Alchemists) was first known to the world of science in the case of radium. Science now knows it of other elements

and suspects it of all. The truth is being tested, we are told, in every physical laboratory in the world, especially in England and America. Commenting on these discoveries, a writer in a British weekly journal observes that 'the spirit friends coming from the other side would act upon the physical bodies of the sitters in a circle set apart for spirit photography in the same way as electricity would act upon the atom, and in the breaking up of the atoms would be able to affect the sensitised plate of the camera in such a way as to leave the impression of the shadow or form of the spirit operator'.

'SEARCHING LIGHT'

So then, the new currents of thought are towards demonstrating the great facts and possibilities of psychic and spiritual sciences. Spiritualism progresses everywhere in the West where efforts are made to interest men and women in its study and practice, and to offset, by scientific excursions in the psychic realm, the destructive materialism of the past decade. The leading papers and magazines give large space to subjects bearing directly or indirectly upon psychic manifestations. In India, the birthplace of philosophy and psychology and higher spiritualism, the interests of the people are unhappily not in touch with the times. A comparative study of ancient occult wisdom and modern psychic science is absolutely necessary to-day, for this is an age of inquiry and research and we have to discover the rationale of supernormal facts and phenomena, thus rendering the laws governing them available for application to, or interpretation of, life.

The Western investigators themselves feel that their psychic science is but 'the embryo of something which in time may dominate the whole world of thought' and that the phenomena now generally known and witnessed are but the 'foreshadowings of a mass of new knowledge'—'the early stages of a whole body of science'. From the year 1910 experiments conducted in Paris, London and elsewhere have shown 'the existence in living organism of a psychical substance whose chief characteristic is its ability almost instantaneously to clothe in concrete forms any idea impressed upon it—a substance which seems to provide the basis for all pheno-

mena of materialisation'. These and other experiments open up a vast field of enquiry which, the advanced western thinkers admit, may fundamentally alter the materialistic ideas of biology, of healing, mind-building and other subjects.

To our mind, the importance and practical value of psychic and spiritual investigation—combining the methods eastern and western, both old and new—cannot be over-estimated. In this way we have felt that it is entirely possible to present to our readers truths of practical value to be applied in their daily lives, that they may have greater peace and power and prosperity. 'This light is available to everyone, and blessed is he who receives it, for it shall be as a lamp unto his feet'.

HIS PASSION PLAY

BY PROF. T. L. VASWANI

In the quiet, broken, little temple of my heart a chanting voice sings of the *leela* of the Lord! Krishna *leela*! Three stages of it may be easily noted. There is the *Adi-leela*,—Krishna's sport in the days of his boyhood and youth. There is the *madhya-leela*,—which he shows in the years of his manhood when in the Car on that fatal Kuru-field to *quide* Arjuna and the Aryan race. There is the *ananta-leela* revealed in the last years of his manifestation. It was a life of most wonderful, most child-like joy,—the life of Krishna. Out of that Joy (anand) sprang the music and philosophy and statesmanship of Sri Krishna. It is difficult for modern critics to understand such a life, and they have singled out an incident from the *adhyatma* to find fault with him and Hindu India. That incident is the *vastra-haran*. Krishna, we are told, snatched away the garments of the *gopis*! The milkmaids had put off their clothes; they had kept them by the river-bank; they were bathing and Krishna snatched them away; Krishna concealed them! Carping critics specially those anxious to 'convert' Hindus to Christianity mention this incident to discredit Sri Krishna and the Hindu religion! Now I ask why must every thing in the Books be taken to be literally true? The apocryphal element has entered, I believe, into the scriptures of all Religions. In earlier days, Conferences were held in India to discuss doctrines of philosophy and theology and to revise rules of social polity. There is need of a Conference of Hindu theologians today to discuss questions arising out of a textual criticism of the Scriptures, to eliminate passages which are evidently interpolations, to separate the historical from the legendary in the lives of Indian Teachers and Heroes, and to secure what I may call an 'expurgated' edition of the Scriptures. There were strange things, some of them by no means moral, written about Jesus in early days of the Christian Church; some of them may still be read in some 'Gospels'. But the Catholic Church rejected them, sifted the sayings and actions attributed to Jesus and

brought them together in an *approved* volume known as the Bible. In addition to the Bible accepted by the Christian Church, there are the extra-canonical 'Gospels' which mention things giving a distorted picture of the Master.

Concerning Sri Krishna, the critics forget that the incident of *vastra-haran* ('snatching away the clothes') is related of him when he is only a few years of age. It is absurd to attribute—as the critics do—immoral desires to the *boy* Krishna. Personally I interpret that incident as *poetry* rather than as *history*; and poetry too, has its *truth*. And I wish to indicate what regard *poetic* truth in the *vastra-haran* incident which has appealed to me and in my purest moments moved me to tears.

The *gopis* were milk-maids; they had a passion for Krishna. Passion has its place in life. Out of *passion* grows *power*. But not until passion is transmuted. Transmutation we are told, does take place in the physical world, under the influence of radio-emanation: the old atoms are broken up by radio-activity. Sir Ernest Rutherford showed, sometime ago, that under the impact of alpha—particles shot out by radium C, there was evidence of the disruption of atoms. Passion breaks up old centres in us and builds up new centres in us under the 'radio-activity' of the Ideal; This 'Activity' is symbolised by *vastra-haran*; it is self-emptying; it is renunciation of our *visayas*, the clothes we are in, which is essential to life's enrichment.

Some perception of this great spiritual truth is in a beautiful picture of an English artist. It is named 'The Way of Attainment'. It represents a man as being naked and kneeling before Christ. And at the feet of Christ he surrenders his broken sword and bag,—the sword stands for ambition, the bag for material gain. Each aspiring soul having passion for the Ideal is a *gopi*; and must come to Krishna as one naked. At His feet must be surrendered everything. The *vastras* we are in, the clothes under whose burden our life is stifled must be renounced if the self in us is to shine in Glory.

The *vastras*; yes; and they must go one by one. There is the *sthubh* appetite, the *indriya* looking for *pleasure bhoga*, every day; there is the *manas* riding pride every day; there is the *ichha-shakti* eager to build up its house of ambition every

day; there is the craving for *rasa* seeking satisfaction in *undisciplined* emotion. All these must be surrendered at the feet of the Lord if our passion is to be transmuted into *power*.

And surrendering these, we shall find as the *gopis* found that the Lord gives them back to us. Everything returns to us but beautifully *transmuted* under the Lord's influence. Our *indriyas* senses become organs of His influence so that in our seeing and hearing and touch we contact the One Reality. Our *manas* emptied of pride becomes an avenue of His Truth. Our *ichha-shakti* becomes the will-to-serve the good. Our *emotions* rejoice in *bhakti* the love of Love. Old centres break; new centres are built. But not without *much suffering*. Only let the soul be steadfast; only let her have faith; only let her be humble yet fearless; and from the heart of suffering will come to her the Master's Voice:—'Take Courage: Thou art Divine'. In a medieval story we read of a saint; from his body dropped blood; and in every spot where a blood-drop fell, there sprang up beautiful flowers. I know of no deeper law than this,—the law of Sacrifice; knowledge to him who stands empty before the Lord. Power to him who lies wounded at His Feet. And blessed, indeed, the gopi-soul whom He chooses for the *leela* of *vastra-haran*,—the Play of His Sacred Passion.

THE NEW RENAISSANCE

VICTOR E. CROMER

[The Dawn and Efflorescence of Hinduism]

The first beginnings of civilization in the world were made by four great races, the Hametic, the Semetic, the Turanian, and the Aryans. The Nile, the Euphrates, the Hoangho and the Indus were their respective cradles. The Aryans settled on the Indus at least two or three thousand years B. C. They gradually pressed the aboriginal tribes of India further and further southward. One section of them, however, went west, and are known as Iranians. The ancient Persians, who composed the Zend-Avesta and through whom Zoroastrianism developed. The Rig-Veda, a collection of 1928 hymns, is the work of those who remained in India. This was called the Vedic Age. These hymns describe the social customs and manners, and portray their religious faith and observances, and give an account of the powers of nature, the 'bright gods,' whom they worshipped with libations and offerings. In this age there were no caste divisions, the people were one united body. Kings had their court priests for the performance of elaborate sacrifices, but among the humbler classes every householder was a priest in his own household, child-marriage and the seclusion of women were unknown, and polygamy was probably confined to the royal and richer classes. They believed in a future life, as the following verse will show, 'Oh Pavamana. Take me to that deathless and imperishable world where light dwells eternal, and which is in heaven.' The religion of these early Aryans was the worship of Nature in its most imposing and sublime aspects. The different phenomena received different names, and from their contemplation the worshipper rose to the idea of One God of the universe. The common people of India have always paid worship to many gods, while the wise and the learned have always held these different gods as the various names of the One Universal Being. The Rig-Veda says, 'The Father who made us, who knows all races and all things, He is One, bearing the name of many gods. Others wish to know of Him'.

The second age of India is called by Romesh Dutt, in his 'Civilization of India' the Epic Age. In this age two great epics were developed, the 'Mahabharata' and the 'Ramayana'. The actual dates when the events occurred which are the bases for these epics are unknown. They form the foundations to a large extent, on which Hinduism rests, for the Mahabharata contains the 'Bhagavad-Gita,' or 'The Lord's Song', which is a statement of the main principles of Hinduism, an excellent version of which was written by Sir Edwin Arnold under the title of 'The Song Celestial'. The caste system developed in this epic age, life became more settled, religious rites more pompous and elaborate, and the hereditary performers of these rites easily separated themselves from the rest of the people. There was a broad distinction between Aryans and Aborigines; and ultimately the priests became the Brahman caste; the kings and chiefs followed suit, and formed the Kshatriya or warrior caste, the masses of the people retained the name Vaisya, meaning 'people', while the aboriginal races formed the Sudra or servant caste. The number of castes has now increased to many hundreds, every profession or trade having crystallised into a caste.

The 'Rig-Veda' became divided into two, a separate collection of chanted hymns being called 'Sama Veda', while special formulas and rules were collected and called 'Yajur Veda', a later collection was also made, called the Atharva Veda'. These Vedas all have commentaries and explanations of dogmas known as the 'Brahmanas'. For the use of those who retired to the forests for contemplation a series of treatises were compiled called the 'Aranyakas', and in these we find the 'Upanishads', which contain sublime and philosophical speculations. They are the most striking productions of the epic age, representing as they do the beliefs of the wise men of India. The doctrine of transmigration and of the Universal Soul here were developed to an extent unknown in the 'Rig-Veda', which was very hazy on these subjects.

The next age is the age of law and philosophy, from 800 to 315 B. C. In this age were developed the six systems of Hindu philosophy. They are the Sankhya philosophy, which

believes that nature and soul are eternal and self-existent. It is silent on the existence of a Supreme Being. The Yoga philosophy supplies the deficiency. It deals with meditation on God, and is separated into a number of subdivisions, such as Hatha-Yoga, or union with god by practice and persistence; Karma-Yoga, union by action; Raja-Yoga, union by self mastery and spiritual development; Gnana-Yoga, union by wisdom; and Bhakti-Yoga, union by love. The Nyaya philosophy is a system of Logic. The Vaisesika is a school of atomic philosophy, the Mimamsa system is an orthodox reaction against the alarming doctrines of the philosophers, while the Vedanta is an endeavour to once more get back to orthodox Hinduism. This also is divided into the Dwaita Vedanta and the Advaita Vedanta—the dualistic and Non-dualistic schools.

Buddha was born 623 B. C., at Kapilavastu, on the borders of Nepal. The term Buddha means wisdom, and applied to Gautama means the Enlightened one. He left his wife and child and his kingdom to find the truth, and wandered about for six years, meeting all the leaders of the philosophic schools, but unable to coincide with their views. Then he discovered and preached a system of his own. He opposed caste, taught the equality of the sexes, and insisted on a moral life. Karma and Nirvana are the main doctrines of Buddhism, the former meaning that all actions have their sequence for good or ill, even in other incarnations, while Nirvana means that when the fetters which link us to life and to re-birth are broken one attains perfect holiness and release from the cycle of existence, and attains final deliverance which is Nirvana. Every day throughout the Buddhist world the people recite the Five Precepts, 'I will not kill any living thing, I will not take what is not given, I will not speak falsely, I will not drink intoxicating liquors, I will not be unchaste'.

The 'Dhammapada' is perhaps the best of the Buddhist scriptures for giving one an insight into Buddhism, with its 423 moral maxims of great worth and beauty, of which the following is a type, 'Hatred does not cease by hatred at any time; hatred ceases by love; this is its nature'. The Buddha established the first monastic system in the world, and lived for 45 years after he first preached, thus having full time to

complete his work. The Buddhist age lasted in India until 500 A.D. During a thousand years, however, Hinduism was influenced by Buddhism, until Hinduism adopted all that made Buddhism popular, and thenceforth Buddhism declined. It was not stamped out by persecution. Kumarila and Sankara-Acharya were the great leaders of the movement back to Hinduism in the sixth and seventh centuries A.D. The New Hinduism was deeply tinged with Buddhism, and made an appeal to a much wider group of people than the old Hinduism which had been for the higher castes only. The new differs little in its doctrines, but it is in its practices and popular beliefs that it is contrasted with the ancient religion. The works which promulgate modern Hinduism are known as the 'Puranas' and are said to contain about 400,000 couplets.

From A.D. 800 onwards India was under the shadow of foreign conquerors, from the great Mohammedan invasions that spread with resistless force over Europe on the one hand, and into India on the other. The main religious movements of Hindus in these ages as the division of the people into the sects of Siva and Vishnu, and the development of the worship of Krishna. The masses of the people cared nothing for the speculations of the Indian philosophers, but they loved to have something or some one to worship. During the succeeding centuries a number of great religious reformers arose, such as Ramanuja, who proclaimed the unity of God under the name of Vishnu; Ramananda, who made a similar appeal, but to the people; Kabir, who preached a doctrine for Hindus and Mohammedans alike, 'The God of the Hindus', he said, was the same as the God of the Mohammadans', and also 'If the Greater dwells in tabernacles, whose dwelling is the universe? Other teachers were Nanak, who preached monotheism, and Chaitanya, whose doctrines are to-day believed in by almost the whole Hindu population of Bengal, and Dadu, whose religious poetry was spread throughout Rajputana. Sikhism, which was a mixture of Hinduism and Mohammedanism was taught by the Guru Govind, and has been a great religious force in India.

Coming down to modern times, we find that there are four religious movements in India which have come into being on the

great wave of enlightenment which has spread over the world in one way and another. The first of these four movements is the **Brahmo samaja** or Society. It was founded by Raja Ram Mohan Rai, who was born in Bengal in 1774. His ideas were met with hostility, but in 1814 he drew around him a few men in Calcutta of liberal ideas, who met weekly for the study of the Hindu scriptures. He endeavoured to bring his countrymen back to the purity of ancient Hinduism; he laboured also for education, and founded a Hindu College in 1819, and helped Alexander Duff, a missionary, to open an English school in 1830. As he wrote against Christian orthodoxy as well as Hindu orthodoxy, he was bitterly attacked by the missionaries of Serampur, especially as he converted one of their number from Trinitarianism to Theism, instead of being converted. The first beginnings were in 1828, and on January 23, 1830, the first temple of the Brahmo Samaja was opened. He died in England in 1833. Keshab Chandra Sen joined the Society in 1857, and as he became strongly tinged with Christianity he split the Society in 1866, and formed a new Brahmo Samaja, the old body being called the **Adi Brahmo Samaja**. In 1881 Sen's church became known as the Church of the New Dispensation. The original Brahmo Samaja has given to India Rabindranath Tagore, the great poet. The Brahmo Samaja at present may be regarded as a compromise between Hinduism and Christianity.

The Arya Samaja is much more aggressive than the Brahmo Samaja, according to Mrs. Besant in 'India a Nation'. 'Its influence,' she says, 'on the life of Northern India has been and is great, and it has been a potent source of independence of mind and character, of a broad and liberal interpretation of Hinduism, of a bold assertion of the value of Hindu culture and self-sufficiency, and thereby has contributed greatly to the building of Indian nationality. The founder was called Dayananda Sarasvati, and was born in 1824. He doubted the value of image worship at the age of 14, and was severely scolded by his father. When, in 1845, his father tried to force him into marriage he fled from home, and became a **Brahmachari**—a celibate student—and after wandering about for three years became a Sannyasin or mendicant preaching friar. He found-

ed the Arya Samaja in 1875 in Bombay. He worked out a full system of religion and philosophy on the Vedic basis. In 1892 the Arya Samaja split into two, but the division does not appear to have weakened the movement itself. Sir Valentine Chirol says: 'The Arya Samaja, which is spreading all over the Punjab and United Provinces, represents in one of its aspects a revolt against Hindu orthodoxy, but in another it represents equally a revolt against western ideals. Mrs. Besant says 'Its religious work is definitely and aggressively anti-Christian. It was for a time subjected to a certain amount of persecution from missionaries on that account, but is now left in peace.

The Theosophical Society was founded in New York in 1875, by Mme. Blavatsky and Col. Olcott. They went to India in 1879. The T. S. has since developed into a very strong organisation, both in India and throughout the world. It has its headquarters in Madras. Its fundamental teaching is the unity of all religions, but of late years it has thrown its weight in the scale in favor of Hinduism, especially in India, under the gifted Presidency of Mrs. Annie Besant, who in 1913 threw the whole of her influence in India, built up by her 20 years of religious, educational, and gradual social reform, into the Indian National Movement, bringing with her the large party which had gradually grown up around her.

The fourth of the movements that is operating on India is the Ramakrishna Mission. This was founded by Swami Vivekananda, the disciple of Sri. Ramakrishna Paramahansa. Ramakrishna's note was the fundamental unity of all religions. Round him gathered a group of earnest men, including Narendranath Datta, afterwards called Swami Vivekananda. He went to Chicago in 1893 to represent Hinduism in the Parliament of Religions. His striking oratory, and his presentation of the teachings of Hinduism, took great audiences in America by storm, and many Vedanta societies were formed. After travelling in Europe he returned to India in 1897, and was welcomed with great enthusiasm. He died in 1903, at the age of 40.

These, then, are the main movements that are influencing India at present, and bringing Hinduism into line with the developments of the modern age.

OCCULTISM AND THE - - - THEORY OF RELATIVITY

H. STANLEY REDGROVE, B. Sc. (LONDON)

PART I.

Some Common Philosophical Errors

EINSTEIN'S Theory of Relativity is of tremendous and far-reaching importance not only for science, but also, and perhaps especially, for philosophy. It is in no sense an occult theory, and does not expressly deal with such subjects as would at first sight be thought to lie within the purview of occultism. But from a deeper point of view every advance in science and philosophy is of interest and consequence to the occultist moreover the theory of relativity suggests lines of thought and points to conclusions which are of the greatest importance to him.

The theory of relativity is essentially a mathematical theory; and it is only fair to warn every student that for its full comprehension a very thorough grasp of mathematics is necessary. This remark applies more especially to the generalised theory of relativity: the mastery of what is called the special theory of relativity is a rather simpler proposition, and could be undertaken without difficulty by anybody with an elementary knowledge of mathematics. I make these statements at the outset because I think it is well to warn the intending student that here as elsewhere no short cut to knowledge is possible and also because I think the very severe mental discipline required of the serious student who undertakes to grasp the subject in its entirety is well worth the reward that may be gained.

But to be obliged to read a treatise on an abstruse subject in a foreign tongue is to be burdened with a double difficulty, and all English-speaking students have been put under a great debt of gratitude to two Indian men of science, Dr. Meghnad Saha and Mr. Satyendranath Bose for their masterly trans-

lations of original papers by Einstein and Minkowski recently published by the University of Calcutta.* In addition to translations of Einstein's papers on the Electrodynamics of Moving Bodies and on the Generalised Principle of Relativity and Minkowski's paper on the restricted Principle of Relativity (with Appendix), the book also contains a Historical Introduction by Mr. P. C. Mahalanobis and a short Biographical Notice of Albrecht Einstein by Dr. Saha. The book is indispensable to students who cannot easily read German, and there is something apposite in the fact that it is of Indian productions for India was the cradle of the noble science of mathematics, and considerable advances in mathematical knowledge had been made in India when we of Western Europe were still in a state of semibarbarism.

In the present paper, however, I do not intend— even were that within my powers— to undertake a mathematical demonstration of Einstein's theory. That is to say, I do not intend to undertake a demonstration of it at all, since no demonstration other than a mathematical one is possible. What however I shall endeavour to do is to indicate certain common errors in thinking against which the theory of relativity is opposed, to point out certain of the more easily apperceptible aspects of it, and to indicate some of the speculations (more especially those of interest to the occultist) to which it gives rise.

One of the errors referred to I pointed out in a recent article in *THE KALPAKA* on 'The Finitude of the Physical Universe', namely the belief in the absolute accuracy of Euclid's system of geometry as applied to the actual space in which we live. This is one of the errors that must be eradicated if we wish to enter into the thought of Einstein. In Einstein's theory we must be prepared to meet with triangles whose angles do not obey the laws of Euclid and sum up to two right angles, and with many other seemingly extraordinary things arising therefrom. Thus, under certain circumstances we find that

The Principle of Relativity. Original Papers by A. Einstein and H. Minkowski translated into English by M. N. Saha and S. N. Bose... With a Historical Introduction by P. C. Mahalanobis. 8 ins, x 5 ins, pp xxiii+33+183. Published by the University of Calcutta (Sole Agents: R. J. J. & Co., Calcutta) Price Rs. 8—

the path of a point moving in a plane at a fixed distance from a given point is not, as we should expect, a circle, but another curve called a hyperbola. Moreover, as I pointed out in the article referred to, whilst in Euclid's geometry the curvature of space is zero, and as a consequence Euclidean space is infinite, it is by no means one of the least interesting consequences of Einstein's theory that actual space is finite in extent. The infiniteness of the material universe has often been urged against a belief in the spiritual realm. It can no longer be urged, for we now know that the material universe is not infinite. According to Einstein's theory it is necessary to conceive of space as being inherently curved like the surface of a sphere is curved. That is to say, the curvature involves a dimension over and above the three dimensions of space. It will become evident as we proceed that we cannot deal with space apart from time, and that space-time forms a four dimensioned continuum analogous to the three dimensioned continuum we have hitherto envisaged as space. But the curvature of space necessitated by its finiteness would seem to require a further dimension—a fifth dimension—beyond that of time, an idea which I think might prove very fruitful to occultists, and seems worth while following up.

Another error in our mode of thought which the theory of relativity explodes is that to which I have just referred, namely the divorce between time and space. Time and space form an integral whole, and their artificial separation has resulted in many fallacies and unnecessary hypotheses both in science and philosophy. By the number of dimensions possessed by a continuum we mean the smallest number of measurements which it is always necessary to make to fix one point in it definitely with respect to any other. Thus, the surface of the sheet of paper on which I am writing is a two-dimensioned continuum, for in order to fix one point in it with reference to another two measurements are necessary. Thus I can measure the differences of the heights of the points above the bottom edge of the sheet, and of their perpendicular distances from the left hand edge; or I might measure the actual distance between the points and the angle made by the line joining them with one edge of the paper. Now we only have to consider for a moment the

physical universe that we inhabit to see that it constitutes a four-dimensioned continuum. For instance, during the war a German zeppelin was brought down at Cuffley, in Hertfordshire, England. Suppose I wished to fix this event with respect to that constituted by my noting down the fact here and now in my home in London. Four measurements are necessary. I must measure the distances by which Cuffley lies due north of my house and due east of my house. I must also measure the height of the zeppelin above the ground and finally I must measure the difference in the time between now and that at which the destruction of the zeppelin took place. We speak of the three dimensions of space as up and down, to the right and the left, and forward and backward, and we easily realise that these three dimensions are not fixed and the same for all of us. What a man calls up and down, to the right and the left etc. depends upon his position. If he happens to be in India whilst I am in London, we shall call the same direction by entirely different names. It is possible too, for example, that my up and down may not exactly correspond with any of his three primary directions, but may be a sort of compound—or to speak more precisely, resultant—of two of all three of them. But hitherto we have regarded time as independent of any analogous fluctuation, and have supposed that the time dimension is identical for every one of us. This, Einstein shows us, is an error. To put it very crudely, in certain circumstances a mile to me, for example, might be 1759 yards and a fraction of a second to you. Everything depends upon the manner in which we are moving relatively to each other.

Just as we have supposed time to be fixed, so have we supposed the dimensions of bodies to be fixed. A ruler 12 ins. long, we have assumed is always 12 ins. long to me, to you and to everybody else. That again is an error. Its length is relative to the observer, and depends upon the motion (if any) with which the ruler is moving with respect to him. In other words the spatial and temporal properties of things are not inherent in them; they are relative to the observer and are capable of change and of transmutation one into the other. All this seems very surprising at first sight but it is the logical outcome of the stern rejection

of the errors which I have enumerated above, and which, even by those who are not prepared to regard them as errors, can be claimed only as hypotheses at the best. Moreover there are direct experimental proofs of the truth of Einstein's theory.

It must be understood that the deviation of actual from Euclidean space is but very slight, and the duration of time which, so to speak, corresponds to such a length, for instance, as a mile, is excessively minute. It is, as a matter of fact $1/186,000$ of a second. It follows therefore that the fallacy of the old assumption concerning space will only become manifest, and the transmutation of space into time or conversely, be witnessed, in the case of bodies moving with excessively high velocities. We may use railway trains and so on as illustrations of Einstein's theory, but for all practical purposes they obey the Newtonian laws of dynamics. It is only when we come to certain special astro-physical observations and to experiments on the velocity of light that the inaccuracy of these laws shows itself and the truth of Einstein's theory is vindicated.

(To be continued.)

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THE A B C OF SPIRIT COMMUNICATION

P. S. ACHARYA

INTRODUCTORY.

'This is a new revelation only in the sense that it had become dim, and, for the most part, been overgrown by the dense forest of materialism which has gradually been covering up the knowledge of ancient times until it has been well-nigh altogether lost. So it has to be discovered, or uncovered once again. For there is urgent need of that knowledge to-day for this reason'. Thus wrote the Rev. J. Vale Owen very properly on the fascinating subject of man's survival after bodily death. We hear and speak of 'Modern Spiritualism'. As a matter of fact, the expression is misleading. There is nothing 'Modern' in spiritualism, its facts or phenomena. In itself, it is as old as the human race; through every section of the race (irrespective of colour), the principles and facts of spiritualism have formed the basis of Religion.

Spiritualism is the science of spiritual life. The law and phenomena of spirit are now being scientifically demonstrated. 'Spirit Communication' generally speaking, covers the whole subject of communications made by or through discarnate intelligences to incarnate human beings by means of 'mediums' or 'sensitives'. The spirit world with all its store of spiritual wealth, energy and knowledge lies around us, though we do not see it; it is open to those whose spiritual faculties are in touch with it.

SPIRITUALISM AND SCIENCE

In ancient India, science and religion were always linked up together. There was no conflict between them, as in the West, where science, freed from spiritual restraint, became more and more materialistic.

SCIENCE TOPPLING OVER INTO ETHER

Then Marconi appeared on the scene with his wireless telegraphy. Working still on materialistic lines, this new Wizard

'toppled over, willy-nilly, into a realm which, whatever it is, certainly is not material in the old sense of the word'. How do the wireless waves travel? Not like sound waves on the air, but on the ether or Akasa. Thus material science, pursuing its own material quest, has toppled over into a universe which is not material. The ether has been more than hinted at long before by the scientific intellect; but over the wireless waves came this 'great fact' to the man in the street. Science has accepted *Ether* as a working hypothesis; it finds it working very well. Spiritualism accepts it also and pushes on further 'beyond the ethereal realm into the spiritual realm, of which the ethereal is the vestibule'.

THE MISSING LINK AT LAST!

In *Psychic Science*, the missing link has at last been found between two states of being which had been known for ages. The Rev. Vale Owen says well regarding the conditions in the West: 'The spiritualist forges ahead and blazes the trail. Hard behind him comes the Psychic Researcher. Considering that it is only about half a century this pursuit was really taken up on any considerable scale, they have, between them, accomplished wonders'. Scientific incredulity has been buried alive under a heap of facts which give evidence of spirit presence and power.

YOUR NEED FOR SPIRIT-COMMUNICATION

Spiritualism reveals continuity of life as a fact, not as a mere faith. It brings the superiority of spirit over matter within the region of practical politics, and subjects all revelations to the test of reason and experience. It claims no finality, being in process of continued revelation. It shows death as but a change of environment—the surviving personality continuing life in a state, sphere or condition suitable to his development, and being able and even eager to communicate with the loved ones remaining on the earth plane. Thus you can learn direct from the so-called dead themselves what death is; how the conditions in the next life are regulated by the character of the present earth life; how you can develop, here and now, spiritual faculties and powers apparently without known limit and how such development must and will come to all sooner or later, here or hereafter.

SPIRITUAL GUIDANCE

URIEL BUCHANAN

The chief aim in life is to advance to an ever-increasing capacity for happiness, an ever-growing power of expression. Every human being desires to obtain the most happiness, with the least possible pain. But man cannot escape the laws of nature. There is only one way to fulness of life, to power and happiness, to wisdom and love, and to the realization of all the hopes and yearnings of the human heart. And that way leads us to live in harmony with the law of our being, with the law of nature, and the law of the Supreme Mind. These blend in perfect order. Man, occupying the highest plane, may come into close relationship with the Supreme Mind and may consciously co-operate in helping forward the life of the world. It is the law of the Supreme Mind that all men should live in harmony and usefulness, that all men should be active, noble, progressive. The violation of any one of these laws will bring pain. The man who wanders from the appointed path is warned time and again of the dangers ahead. He is warned by pain, by unrest, by fear and failure. The chastening hand of an unseen power is ever pressing against him, urging him to be guided by higher principles, to find the better way. When man lives in harmony with the divine law and is always true to the higher leadings, he will rise superior to unpleasant experiences. He will grow in power to attract all that he needs of material things. His body will be free from weakness and pain. His mind will be positive and clear. He will have power to concentrate his mental forces on any plan or undertaking and attract the agencies needed to carry out that plan.

To keep the mind in the right current of thought will endow the body with more strength, more power of endurance and give it more symmetry and beauty. To keep the mind in the right state to attract more and more of the Supreme Force will give ability to realize every desire and demand. When you demand power from the unseen you may rest assured that

you will receive the force needed to accomplish your plan or purpose. The Supreme Power is always at the command of one who places his mind in a childlike attitude to receive. To have faith in the existence of that power as you have faith in the law of gravitation, to co-operate with it and direct it, will give you unlimited capacity. The one who is most successful in life keeps his mind in the attitude of co-operation with the Supreme Power. To keep in touch with the unseen currents of power will give inspiration, courage and insight. You will have faith in the goodness of law. You will know that every earnest demand will obtain an answer. Every desire of your heart will be gratified. In thought you will never acknowledge an impossibility.

Every failure man makes is caused by severing connection with the source of his strength and inspiration, by trusting to his own limited powers apart from any invisible help or guidance. Man's egotism and ignorance are his greatest foes. The gratification of selfish and ignoble passions deadens his sensibilities. He feels no longer the caress of the unseen hand. Ignoring the help of the Infinite Power, he shuts himself off the source of supplies.

But the race is being taken out of the shadows. The great silent force of nature is urging to larger growth, inspiring man's mind with new thoughts and greater power. As he advances to higher realms of thought, he is gaining more confidence, more courage. He knows that by keeping his mind receptive to the higher influences there will come a constant inflow of happiness and peace. He knows that by working in harmony with the Supreme Mind his life will be a constant succession of victories.

There are many who have learned to invoke the aid of the Infinite Power. They have faith in themselves because they are sustained by immortal energies. It does not matter to them if things seem uncertain. They may not be able to see the pathway of their future. But they know that it will lead them upward to greater joy, to wider freedom. They know that the eternal and constant law of progress will lead them

on. They know they will emerge from the shadow, from the very sorrow. They know that the Infinite Light is shining steadfastly in the heavens, and they will be led by its benedicting ray.

You need to have more faith in yourself, faith in the laws of life, faith in the Infinite Power of which your being is an inseparable part. Why lack faith when you see the evidence of truth and justice, of wisdom and love in every star, in the order and beauty of nature, in the golden glow of the sunset?

Looking back over the winding pathway, can you not see how you have been led by an unseen hand by a faithful power which called your wandering thoughts back, which turned you from imminent danger, which brought you time and again out of the gloom, which placed your feet on the solid ground and gave you more strength and courage? When we look back and see how often we have been worried, how we have stumbled, how we have been moved by fear and tortured by needless pain, and when we see how at the critical moment, when all seemed lost, the clouds vanished and we beheld the thing we had feared transformed into some blessing, is it not time that we banish doubt and walk in the light of unwavering faith? There is absolutely nothing in the universe to fear. If we recognize our nearness to the infinite Power if we respond to the mind's highest leading and walk in the path of truth, we will overcome all things, we will work in harmony with the unfathomable power of the boundless universe, from which will come every blessing which the human heart can desire. We are parts of the Infinite Power, and that power within us is ever carrying us up to higher planes of being, to more perfect expression, and to greater joys.

Man, in his ignorance, is like the bewildered stream blindly groping its way down the steep hillside, turned in its course by every resistance it meets; rushing, retreating and halting, moved by the weak force of an inferior instinct. Some invisible power carries it onward. It knows not the nature of that power. It seems to be carried by an impulse from within. After a time the stream grows wider and deeper, its current less

swift. Then it enlarges to the calm, peaceful river which flows steadily and unerringly through the wide valleys on its appointed way to the sea. Likewise man is led onward by the mysterious force of a superior destiny. At first he rushes about impetuously, and murmurs because of the restrictions imposed by the law. But his consciousness grows broader and deeper with the march of the years, and in the clear waters of mind he sees a reflection of some of the great truths of the universe. His visions of the beauty of that inner world of ideas inspire him to a life of noble endeavor.

Humanity as a whole is like the streams and rivers of earth. All men are moving irresistibly onward, carried by some mysterious power they feel, but cannot fathom. Humanity at last will reach the boundless sea, where there will be no discord, no unrealized yearnings, no limitation. Deep down in the still waters all hearts will find peace.

THE ART OF SELF HEALING

P. S. ACHARYA

I. YOUR VITAL MAGNETIC FORCE

In those sections of Europe which have felt the sorrows of war, there is, besides a renaissance of spiritualism, a growing belief in such occurrences as the uninitiated people are apt to call miraculous cases of cure—especially by spiritual influence or Divine Grace. This is something to cause the sceptic and the materialist to wonder and to investigate. 'By whatever name it may be called, there seems to be an influence, Divine or psychological, a force exerted upon the mind and body and actions of men, that cannot be wholly accounted for by the well-known natural laws. By this influence timid men are made courageous and aggressive, cripples are made to walk, the sick and even the blind are relieved of their infirmities'.

• 'THE HIDDEN VITAL FORCE'

A valuable lesson was taught the materialistic world when Terence Macswiney the famous Irish 'hunger striker' died after a fast of 74 days. The lesson was that food and drink, as ordinarily supposed, cannot be the only source of heat and energy, for the temperature in Macswiney's body remained near normal to the very end, when all the reserves of nourishing substances became exhausted—even when nothing was left of his wasted body but skin and bones. The temperature in starving bodies does not gradually decline towards the end. It keeps above 90° to the last breath, and then drops suddenly to the temperature of the surrounding atmosphere. What keeps the heat up to normal after all fuel materials have been exhausted in the body? There must be another source of heat and energy besides food and drink—besides the reserve store of flesh and fat in the body. All that food and drink can do is to keep the body in normal condition. 'On this depends the flow of life force into the body and its free distribution by way of the sympathetic and central nervous system to the various organs and to every individual cell'.

'THIS VITAL MAGNETIC FORCE'

The occultists have taught that this hidden *life-force* is an all-pervading principle whence are derived all energy, activity and power. It is to be found in all forms of life—as well as in the sunlight, air, water and food. If you know how to generate and control the vital force or Prana, you can absorb and assimilate any amount of it within your system and make it your personal property, so that it may be available for use in healing yourself or others, or in attracting to you whatsoever you need or desire. The Hindu Occultist observes that Prana is a form of manifestation of the Universal Principle of *Sakti*. To him again, Prana is the *soul* or essence of force and energy, causing that kind of activity which accompanies life. It is subtler than ether and can be transmitted by the trained human will from one person to another. Wherever there is life we find *this vital magnetic force* in a greater or lesser degree. Clairvoyant testimony establishes its existence as an aura near and around persons, or as emanating in a gaseous manner from them. In powerfully magnetic persons prana might be seen issuing from the finger-tips in the form of 'light-rays' or as 'a halo round the head'. A sensitive may feel its presence as a kind of current, or as a sort of mist enveloping the persons concerned. Prana can be stored either in your system or even in water, flannel, ashes, etc. just as electricity is stored in a battery.

You can absorb prana from natural resources and store it away in the important nerve centres of the body. We shall deal, next month, with some of these methods and their practical application to the Art of Healing.

LESSONS IN MASTER = = CONSCIOUSNESS

PAUL ELLSWORTH *'In the Nautilus'*

In facing the old problem of 'Man Know Thyself', we are confronted in the very beginning by two handicaps. The first of these is the instinctive or subconscious character of many of the actions which we perform in our daily lives. We may compare the tide of consciousness to one of those ocean currents whose surface catches the reflection of the clouds and is rippled by every passing breeze, but whose vast under-currents really dominate every movement and tendency of the current as a whole. The mind of man has been well compared to an iceberg, nine-tenths of whose mass and bulk float below the surface. So it is that this subconscious element in thinking, feeling, and acting masks man from himself.

The second limiting factor is that which biologists call 'Personal Variation'. No two thumb-prints, no two faces, and no two minds in all the universe are exactly alike. This factor of personal variation makes it impossible for one human being to respond to a given stimulus just as any other human being would respond. It may be said, indeed, that he will not respond exactly alike a second time to the stimulus himself. This means that in learning to understand ourselves we must keep in mind two sets of factors: first those general subconscious impulses and drives which are common to all men and even in some cases to the lower animals, and second, those factors which are distinctly individual.

In making this exploration into the depths of our own conscious and subconscious minds, we have three tools at our disposal: the first of these is introversion or introspection, the turning of the attention within the self.

Introspection must be used in a perfectly impersonal and unbiased way. The way to develop this impersonal attitude toward the self is first of all to fix the ideal of it in mind. Better still, get it down in black and white in your assignment

book. Review this assignment at regular intervals, and if you find that you have jumped the track, call yourself back to it.

The second principle to keep in mind in connection with the use of introspection is, this method must be applied *at the time*. It is absolutely essential, however, that we learn to observe such forces as anger, fear, worry, etc., at the very time they are most active. The way to succeed here is, as before, to make the ideal very definite and then to force ourselves back to it as often as we find that we are failing to carry it out.

The second tool we have to work with in learning to know ourselves, is objective observation and measurement of our own progress and achievements. This method can well be used in connection with the personal assignment book: make your plans for future action very definite, and then at regular intervals audit your progress. At these times of examination decide first of all just how far you have actually succeeded in carrying out your plans. Next, determine as impersonally as possible why you have failed where you find that you have failed. Perhaps you will find at these times that the plan was an absolutely impossible one; on the other hand you may find that the plan would have worked with certain modifications. Provide for these changes in the future and recast your assignment.

All that is essential is that we learn to keep our eyes and ears open, and that we apply to our observation such categories and principles as we have acquired from our reading and experience.

The use of the three tools which we have considered will soon bring us face to face with certain of the big drives or impulses which dominate and motivate men. Here are the six basic drives which you will want to look for in studying yourself and others: helpfulness, expression, obedience, the dramatic instinct, acquisitiveness and fear.

It may be well for us to consider these six drives in detail. In examining the make-up of your own ego with respect to this impulse of helpfulness, keep in mind the command of the master-teacher, 'Love your neighbour as yourself'. Remember to use this as it stands. You are not to love your neighbour more than yourself or yourself more than your neighbour. There must be

an exact balance between this impulse toward helpfulness and the counterbalancing motive which we will next consider.

Expression, the second motive, is the drive which lies back of self-assertion, self-advancement, etc. It is the impulse which shows itself in the desire for good workmanship. It induces the writer to sacrifice himself for the sake of producing master stories. It lies back of the spirit of craftsmanship, and has built all the railroads and cathedrals, all of the office buildings and scenic drives, in the world. It is a personal rather than a community impulse, and tends to make him by whom it is possessed hard and intolerant toward opposition. The world's creators have earned the name of being drivers and fighters. This instinct for expression is the creator's instinct.

Obedience, the third impulse of our list, also has been an essential in securing the perpetuation of the race. For every reader whom we acknowledge we must have a thousand followers; and these followers must be controlled largely through this instinct of obedience. In studying its action within ourselves we must keep in mind the fact that while in the long run obedience works out for the welfare of the herd, it is for each one of us as individuals distinctly a limiting factor. Obedience makes us followers. The other fellow sets the pace, reaches the goal first, and reaps most of the reward. The law is that large bodies move slowly and that obedience makes us a unit in one of these slowly moving large bodies.

The dramatic instinct is the fourth big impulse which we shall want to consider. At first glance it may seem that a drive of this character would have interest and value for only a very narrow range of people. The fact is, however, that this instinct is one of the most powerful we shall have to consider. Perhaps it is the best illustrated in the actions of children, for there we see the dramatic instinct at work without any attempt at disguise or concealment. Not enough advantage is taken by parents and educators of the play and counter-play of this tendency among youngsters. The boy who joins a gang and gets himself and his parents into trouble by holding up the public at the point of a revolver is playing a part; and he will sacrifice more to carry out this part consistently than he would

for almost any other object. The remedy for such a misuse of the dramatic instinct is not suppression, but replacement. 'To replace is to conquer'. The youngster must be inoculated with other ideals, and this inoculation must be done skilfully.

In looking within ourselves for traces of the action of this dramatic instinct we are handicapped by a tendency to evade the truth. It requires cold-blooded determination to strip off the mask which we have become accustomed to wearing. At this time of self-appraisal, however, it is essential to get down to the bedrock of our motives. The part we are playing on the big stage of life must be sought out and discovered once and for all. This does not mean that we must try and suppress the functioning of this dramatic instinct within ourselves; it does mean, however, that we must resolutely determine just what ideals and ideas we are striving to work out or to impersonate. In studying other people, also, it is essential to keep this instinct in mind. Often their most contradictory acts result from the drive of a subconscious ideal which they are striving to express objectively. Sometimes a discovery on our part of this ideal enables us to secure co-operation and good-will where otherwise it would be entirely lacking.

Acquisitiveness, the fifth of the big drives, is one with which we all feel ourselves well acquainted. The appeal to financial gain is the one oftenest made in the modern society. The money motive forms a sort of one-stringed fiddle upon which business men, professional men, artists, and humanitarians strive to play the symphony of life. Usually when we have taken time to become acquainted with our own minds we realize that for ourselves this is not the dominant motive which it is supposed to be. We still go on assuming, however, that other people are only to be influenced by an appeal to the acquisitive instinct. Biology points to an entirely different conclusion. This acquisitive instinct is one of the youngest among all of the big drives; indeed, it is not, properly speaking an instinct at all, but is rather a habit, the formation of which comes more readily to some people than to others. Up to comparatively recent times in racial evolution it had no survival

value and, therefore, was not transmitted by selection. All of this means that this tendency, having been recently organised, is among the weakest and most easily replaced of all the drives.

The entire condition of the world to-day indicates that we are passing out of one era into another. A different social attitude toward money, property, and, in fact, toward the entire acquisitive tendency will be one of the characteristics of the new age. For this reason it is important for those of us who hope to enter this promised land to free ourselves from any taint of money-madness.

Fear is the last of our list of basic impulses. We have just noticed the fact that acquisitiveness is the youngest of this family of six: fear, on the other hand, is the oldest and huskies of the entire brood. Its organisation within the subconsciousness greatly ante-dates the arrival of the race at the human level. For this reason, fear is the most difficult of all the emotions to control. It produces its results through the symyathetic nervous system and through the latter's control of the glands and organs. Any system for controlling this emotion of fear must take this physiological basis into consideration. The point we want to keep in mind at the present time is that fear is of great importance in the lives of some people, while the native disposition of others relegates it to a minor position. In your analysis of yourself take time to determine just how far your thoughts, actions, ambitions, etc., are influenced by fear.

DYNAMIC PERSONALITY

P. S. ACHARYA

Create a vivid mind-picture of the Universe as One Ocean of living *sakti* or spirit-power. Imagine yourself as *alone* in the Universe—surrounded on all sides with a vibrating sea of *sakti*. Shut out from your mind's eye all other things. Visualise yourself distinctly as *centre* of the infinite *sakti* until you actually *feel* it—until the Ocean of *sakti* becomes real to you, through the gate of *Dhyana* or meditation.

Sakti has its centre everywhere—its circumference nowhere. It reveals itself as a Dynamic Mental Principle—a mind—power—pervading all space, manifesting in an infinite variety of forms. (1) *Will-force* and (2) *Desire-force* constitute its dual phases within you. Your *will-power* influences the world around you. Your *Desire-force* attracts that which you need, consciously or unconsciously.

THE MANTRA

'*I am a Dynamic Centre of Sakti*'. Repeat calmly this Mantra often to yourself—say, whenever you feel the need of additional power. Carry it with you in work and play as a protective armour. Believe in yourself as a Vital Magnetic Centre of the infinite *Sakti*, and you impress others with the same belief. It is *mental imaging* and *visualisation* that make a living force of the mantra. Radiate good cheer—good nature. Feel at ease. Be well-poised; lean on none else.

THREE CHANNELS OF SAKTI

- 1. Suggestive channels, (a) manner, (b) tone and (c) word;
- 2. The Dynamic Eye;
- 3. The instrument of the touch. These are the main channels through which *sakti* expresses itself. More of this in our next

PERIODICAL LITERATURE

'The son is loved not for the son's sake, not for his material form, but for the *Atman* that lives in him. The husband is dear to his wife not because of his physical appearance, but for the *Atman* that lies behind his body. Wealth is sought after not because it has got an intrinsic value of its own, but for the *Atman* that is there'. Thus speaks the *Śruti* as quoted in the *Prabodha Bharata*. Such is the secret of love from the Hindu occult point of view. 'We are parts of a developing whole, all enfolded in an embracing and interpenetrating love'. Worldly loves are but faint shadows of The Love Divine. 'The sweet notes of Sri Krishna's *Murali* that ravished the pure simple folk of Brindavan signify the imperative call of this Love Divine'. As temperaments differ, so do the ways differ, whereby one may approach and realise the ideal of Love. 'The Bhakta considers the relation between himself and his ideal as one of part and whole, organ and organism or one of those earthly relations viz., servant and master, child and parent, wife and husband and the like. He worships in every form, high or low, his ideal—the Essence of Love inexpressible—and looks upon creation as a Divine *Lila*. The lover rejoices to see the one Beloved everywhere in his own heart as well as in others. Such Bhaktas are, verily, the salt of the earth. They 'command a power before which brute force is as a straw'. They die to live; their lives breathe forth an atmosphere of love, peace and goodwill and are inspiration unto humanity. Their hearts, still through long ages, 'beat with each throb of all the hearts that ache, known and unknown'. Truly has it been said that whoever tastes divine Love attains Divine Bliss.

The self-giving of the lover to the beloved, of the individual to the supreme Beauty and Love is called in the *Standard Bearer Atma Samarpan*. The key of Atma Samarpan is the pure and unalloyed spirit of Love. *Aum Namoh Bhagvate Vasudevaya*—this is the mantram of the master supreme.....it is a wonderful sadhana—this Atma Samarpan Yoga. So simple and so

wonderful.....the sadhana is the surrender of the instrument to the Master.....the offering is first of bhakti or karma or both, then in and with knowledge; finally culminating in the supreme and transfiguring Love-offering of the love-soul to the all love-full and all-loved'. Supreme intimacy with the supreme Love is the ideal of Atma Samarpan Yoga. Supreme consecration is its sweet essence. Atma Samarpan is never finished. It wearies not of itself, but 'renews our freshness of spirit and richness of soul by ever-deepening realisations of Divine Love and Divine Delight. The crowning fruit of *Atma Samarpan* is the experience of immortality'.

Starting with heart-giving, *atma samarpan* ripens into soul-giving. Or it may start with the surrender, first, of the fruits of our actions, in a spirit of sacrifice at the feet of the master. Heart responds to the call of love. 'Itself the centre of the human personality, it feels the central attraction of some Higher Power, Presence, or Person' (ideal or image, man or God). The heart surrenders itself to that form of beauty and Love and Joy—to 'any divine personality imagined or felt in deep meditation or in mystic perception, and through adoration and devotion enters into various sweet relationships with him or her or it'. This is the *Ishita*—the chosen of one's heart—worshipped with 'a leaf, a flower, a fruit, or water' as gift-offering, symbolic of the heart's *bhakti* or self-surrender. But as the Gita saith, it must be gift rendered with *śraddha* or enlightened faith, in right and sincere spirit. Such whole-hearted offering goes straight to the heart of the Beloved. 'The *Devata* or angel or prophet or avatar is a living symbol behind whom the Beloved hides' and draws the heart's consecration. And surrender of the fruits of action at the Lotus Feet of the Beloved transmutes work into worship and daily duty into service in His Name and for His sake. 'With this advancing *Yajna*, our *prana sakti*, which is the dynamic energy of life purifies and refines itself'. Self-knowledge is the purifying fire, 'Sri Krishna Himself pours down the necessary light on the being of the consecrated soul'.—P. S. A.

REVIEW

Practical Psychology BY DANIEL A. SIMMONS. Price \$ 3.00
(U. S. A) BOLTON PUBLISHING COMPANY, JACKSONVILLE,
FLORIDA.

Psychology and metaphysics are two words often abused. Properly speaking, Psychology is the science of the soul. 'Practical Psychology, while new in name, is not new in principle. It is the best part of age-old religious teachings, blended with and glorified by the modern discoveries of that branch of science dealing with the human mind'. Free use is being made of the terms, conscious and subconscious mind. The ancient Hindu Psychologists, while recognising the 'dual mind' or rather the 'triple mind' (including the superconscious mind or super-mind) have held that a man is one entire soul (Atma), clothed with a body of many members for varied purposes, as well as with the forms of mental expression making up the objective and subjective departments of the soul. In deep concentration (dharana) or hypnosis, the objective mind does not function—the suggestion or mantra being transmitted direct to the psychic or subjective mind or self which is the seat of emotions, invention, intuition, inspiration and of inherent knowledge, controls the functions of the body and is possessed of creative power with regard to the body (as scientific investigation assures us at present). To master the 'process of sending a message to the subconscious mind', or as the Hindu would say, to master the process of transmitting mantrik suggestions direct to the psychic self through the gate of *Dharana* and *Dhyana* (Deep concentration and meditation is a step in soul-culture of first importance, and, therefore, should be the chief lesson in Practical Psychology. Inharmony results from the objective mind infringing on the office of the subjective and compounding the poisons of anger, hate, jealousy, etc. There is also a chemistry of love, hope, faith and charity, the effect of which is harmony, health and happiness. 'No treatise on practical psychology is complete without a consideration of love'. And as our author happily puts it, Psychology, in a broad general sense, is love, for the realisation of your oneness with all other beings implies necessarily *the essence of love* (prema), the vital principle of bliss (ananda). Not the least remarkable feature of Judge Simmons' book of high interest is that attractive thoughts and truths step forth from every chapter in the magnificence of their marvellous simplicity.

NOTES OF THE MONTH.

Superficial critics of spiritualism, especially in our country, feel tempted to ask—what do we care for phenomena? What if a medium or a table rises into the air? What if a musical instrument plays by itself through the influence of spirits? But such persons forget that the important side of spiritualism is not the *phenomena* however wonderful, (though these have their undoubted value in quickening the faith of the investigator and the interest of the sceptic,—but the *doctrine of the future life* to which these facts and phenomena call attention and which they seek to attest.

The subject of the 'Future life in the light of modern enquiry'* for all practical purposes, implies the 'survival of bodily death of that part of man which is called variously mind, soul, self, spirit, individuality, personality, or Immortality whatever other term may be held to be synonymous with these'. To-day 'amid the crash of Modern Man falling kingdoms, the passing away of those near to us and most dear, the darkening shadows of social revolution, in short, the utter insecurity of all finite interests', man asks for some enduring reality, for some abiding rock on which he can build the fabric of spiritual life. After death, what?—asks the modern man, with whom time-worn arguments no longer tell. Like Dr. Hyslop he finds the dawn of another day in the accumulation of facts within the field of super-normal phenomena.

* Materialism asserts that normally we know consciousness only in connection with a physical organism, and we cease to find any trace of it as soon as the organism perishes. 'Wherever we have mind we have a physical organism; with the dissolution of the organism, mind ceases to manifest itself, and the natural inference is that it ceases to exist. To the con-

* THE FUTURE LIFE IN THE LIGHT OF MODERN INQUIRY by SAMUEL M. COMB. 7s. 6d. net. London W. C: John M. Watkins, Publisher and Bookseller, 21, Cecil court, Charing Cross Road.

Materialism absurdity'. At this stage, however, comes the
and psychic researcher. Smilingly he says to the
Psychic materialist: 'Brother, we won't damn you, like
Research Theology. We appreciate your argument and
will give you such evidence as will convince all

sane and rational minds that *individual consciousness does persist after death*'. This is done by 'opening up a channel of communication whereby we may get into touch with a particular consciousness which may prove its identity by recalling its earthly memories, and may satisfy us that we are not listening to the echoes of our own thoughts but to the veritable experiences of a personality which was once alive on earth and now survives in another state of being'. Briefly, spiritualism based on psychic research sets aside for the time all speculations, philosophical or scientific, and concentrates on obtaining information direct from deceased persons themselves.

People leave this world in all stages of moral and intellectual growth. 'In the world beyond, there is, we are told, a vast amount of missionary activity going on, the more development helping and encouraging those of
Spiritualism lesser attainments, and all spirits finding scope
and the and room for the everlasting play of self-
Future Life sacrifice'. The world beyond consists of spheres of being and conditions of existence interpenetrating one another and our own physical world. From the various spirit-communications received, it is certainly possible to construct a fairly complete conception of the life that lies beyond this world, though Mr. Samuel McComb has not attempted to do so. Details may vary a little, just as accounts of life here would vary if described by different earth dwellers, but on the whole there is a consistency in the messages received, which are remarkable indeed for their inherent beauty and sweet reasonableness, especially when the wonders of the elevated spheres are unveiled by advanced spirits. Generally speaking, most of the spirits communicating through ordinary mediums are not advanced spirits, but they are in no doubt as to the progressive spirits developing new faculties and perceptions slowly in the life beyond. It is highly important therefore to cultivate here and now, spiritual powers and perceptions so that progress may be quicker here and hereafter.—P. S. A.

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THE MASTER PSYCHIC

EDWARD C. RANDALL

In reviewing evidence of the continuity of life, and our ability to communicate with those who have preceded us, reference may properly be made to those historical facts set forth in the Christian Bible. Many people will, and do, accept those teachings, without question. Without intending to express my views as to what weight should be given to the proof contained therein, I call attention to the recorded facts.

Let us, before quoting from the Bible, remember that communication with the so called dead is not of modern discovery. It was known to the Chinese before the Christian era; India was a cradle, and in the Himalayas the adepts had speech with spirit people long before that time, and do now. All 'native' tribes, around the Globe—including the American Indians, in some manner—recognised the existence of a peopled spirit world, and were in communication from the beginning.

Christ wrote nothing. His teachings were passed by word of mouth from one to another, and written down long after His dissolution; a religious tradition in that way was gradually formed, passing through constant evolution until the fourth century, during which three hundred years traditions never remained stationary—the further it got from its starting point, the more it became enriched and diversified.

It is thought that the first account of the early Christian era was written by Mark about A. D. 60 or 80. Then followed the first recitals of Matthew and Luke, and in about A. D. 100 appeared at Ephesus the Gospel of John each fragmentary and later increased by successive additions, like all popular works. It was in consequence of the difficulty experienced by the early church in tracing the real authors of these books that the formula was adopted 'Gospel according to.....'

These books of the apostles, co-workers with Christ, if they have recorded His life and work correctly, if they have any value whatever, offer the highest proof that Christ was the world's greatest psychic or medium—not the first, not the last but the most perfect. The life of Christ was a constant communion with the invisible world. He was gifted with faculties that enabled Him to have intercourse with spirit people, who were at times visible beside him, as when he talked on Mount Tabor with Moses and Elias. In moments of doubt He called upon higher spirits and He traced their answers in the sand, as our psychics, directed or controlled by outside influences trace words on slates and paper.

In His hours of solitude His eyes perceived the great beyond, voices sounded in His ears, and answer was made to His prayers. The vibrations of supreme thought were felt by Him and great principles taught.

The Resurrection of Christ was spiritual, not physical; His inner or fluidic body, separated from the flesh garment, was the same as before; the laws of Nature were the same then as now. He neither lost nor gained by that change; He could then do and appear as others have done and appeared after dissolution.

The apparition of Jesus on the road to Damascus which made Paul a Christian, was a psychic phenomenon. Paul had not known Christ; he tells us that he drew his inspirations from his occult relations with the Son of Mary.

Jesus said, as recorded in the New Testament:

'He that believeth on me, the works that I do, shall he do also and greater things shall he do.'

Space forbids final analysis of this statement. The statement is without qualification. If he could materialize and be seen after his dissolution, he has said others can. If he could talk with those in earth life after his so-called death, he has said we can. Why doubt this statement, when it is now of common occurrence? If these statements are not true, are any of the teachings reliable? Let us reason together with minds open and free, weigh this evidence, and profit by it. The appearances of Jesus after his death are the very basis, the vital point, of the Christian doctrine. That is why St. Paul says—

'If Christ is not risen then is your faith vain.'

The apostles did not believe in the resurrection; they were sure of it.

The domain of the invisible belongs to the etheric or fluidic world; it is now, and was then, peopled by the spirits of men who had inhabited the earth, housed in a flesh garment during their period of development. They still exist in this subtle form, still material, although ethereal; for matter has many states with which we are not as yet familiar.

These sacred books tell of others in the spirit world appearing and communicating, through mediums.

Paul understood something of the duality of the human body—the inner or spirit body, and the outer visible body—for he says,

'It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.'

and was entranced when he received a message from the departed Christ.

Obsession was known and understood in this early period, and it was known that designing spirits often communicated and that their statements were unreliable—as they still are—Paul knew these things and warned his brethren to be on their guard against these ambushes;

'that the spirits of the prophets are subject to the prophets',

which is to say: that the teaching of the spirit people is not to be blindly accepted, but to be submitted to the test of reason.

In this same connection, John says:

'Beloved, believe not every spirit, but try spirits whether they be of God'

Communication between Christians and the spirits of the dead, was of such common occurrence during the early centuries that instructions were circulated on the subject. Hermes, the disciple of the Apostles, the same to whom St. Paul sends salutations in his Epistle to the Romans, indicated in his 'Book of the Pastor' the means of distinguishing between good and bad spirits. St. Clement of Alexandria and Origen speak of this book with respect, and it was read in the churches, as now the Gospels and Epistles are, until the fifth century; and during the second and third centuries the Christians addressed themselves directly to souls of the dead to decide points of doctrine.

St. Augustine, Bishop of Hippo, in this early period in his letters mentions:

'apparitions of the dead, coming and going in their accustomed dwellings, and making prediction, which are realized, of events to come.'

In his 'De cura pro mortuis' he speaks in these terms of the manifestations of the dead:

'The spirits of the Dead can be sent to the living, and can reveal to them the future which they themselves have learnt, either from other spirits or from angels, or by divine revelation.'

This note I devote especially to that great mass of Christians who regard the Bible as infallible—the New Testament as the word of God. If what is written of Christ by Matthew, Mark, Luke and John, his biographers, is true, not only Christ himself but the people generally were in communication with those in the After-Life, and found inspiration in the teachings from that source.

In that day and age there was psychic sight, for many saw spirits; psychic hearing, for the voices of those called 'dead' were heard in the land; life continued in the spirit world then as now. We who labor in this field of research have discovered nothing new; we but seek to understand those natural laws that for thousands of years have governed the inhabitants of both planes of existence. We come in touch more closely with them, and, knowing something of the laws of the spirit world, how and where they live and how they develop and progress.

Before the Christian era there were other great teachers, other Bibles. Krishna brought up by the ascetics in the heart of the great cedar forests that grow beneath the Himalayan snowy peaks, inspired the Hindu faith. His noble character looms in history as the first of religious reformers. The body, he taught, envelope of the soul that dwells in it, is a finite thing; but the soul that is within is invisible, imponderable, eternal.

Let the Christians think deeply and consider well the evidence contained in the Bible, that demonstrates and is in full harmony with psychic philosophy. We would prove what the churches ask you to accept on faith. When will the churches open their doors; when will they say: Come into our pulpit and work with us, that our people may understand what dissolution is, and to what it leads?

THE ART OF ATTAINMENT

URIEL BUCHANAN.

If you would enter the kingdom of harmony you must first become as a little child, and cultivate an abiding faith in the intuitive leadings.

The instructions you are to receive will enable you to achieve the following results, in addition to special gifts which you will unfold if you are faithful to the truths imparted:

First, you will learn to utilize the terrestrial magnetism, or general fund of vitality, which surrounds and pervades the planet on which you live.

Second, you will awaken a power which will enable you to counteract the forces of the material world, overcome adverse influences and accomplish results which the ignorant in all ages have called miraculous.

Third, you will be taught how to extend your influence and power to others, and penetrate to their innermost being.

Fourth, understanding the laws of the human mind, you can influence others to do your bidding, and thereby rise to the highest pinnacle of success in any pursuit you may choose.

Fifth, you will develop a deep soul-consciousness, so that you will know yourself, your relation to your fellowmen and to the laws of nature.

Sixth, your unfolding powers will gradually determine the higher sphere of life you are destined to fill.

Seventh, having found your place and learned the purpose of your existence here, the only thing that can possibly stand between you and the highest attainment's conceivable, will simply be from a lack of applying the principles and using the will.

The practice of deep breathing is necessary to all who would gain the greatest power; for without breath, life ceases to manifest. The science of breathing is the science of health. When you can master and control your breathing you can render yourself impervious to disease.

True breathing produces exhilaration; faulty breathing is productive of opposite results. The mental state of an individual may be ascertained by his mode of breathing. Under fear, depression or excitement the manner of breathing changes; becomes shortened or hurried, with imperfect, gasping inhalations, and ineffective exhalations, which may fail in accomplishing the beneficent office of true breathing.

To take the first step toward perfect breathing, master and perseveringly practise the following simple exercise:

Walk in the sunlight with mind and soul polarized to your highest ideal of life. Draw a packed breath; that is, draw a long, deep breath; hold it; draw another, then another, filling the lungs to their utmost capacity. Then slowly exhale as long as possible. Now inhale a full breath while walking nine steps. During each time, while holding the breath, tense the muscles of the wrists and arms by slowly closing the hands together as if grasping something tightly between them; then open them slowly while exhaling the breath, allowing the muscles to gradually relax. Repeat the exercise a dozen times or more each day. This will expand your lungs, increase your magnetic power and invigorate the mind.

By carefully following instructions given in this teaching you will be able to concentrate your will to such an extent that you can direct it with sustained force. And this is the secret of success in all undertakings. As a test, and to prove how little of this power of concentration you now possess, try to fix your mind upon some familiar object, and see how quickly it will wander to surrounding objects. Place your thought upon your favorite chair, your writing table or any piece of furniture in the room; or try to think steadily of some friend, endeavouring to see him plainly with the mind's eye; in an instant, objects commonly associated with the chair, table or friend will become vividly present, your mind will wander and you will not be able to hold your thoughts on any one vision for any length of time. As soon as you realize how lacking you are in this cultivated will, the need of acquiring it will be obvious to you.

Will is the moving principle of all life. It is the power which enables you to project your thought—intensified by the highest desire of the heart—across seas and over mountains, to some beloved friend. This will-power is a fluid which comes to us from the ever-flowing and ever-renewing fountain of life, if we but seek it through the avenues of development always open to us. With the cultivation of will comes the concentration which makes knowledge our own to retain and use at need.

It is essential that calmness and evenness of temper should distinguish your demeanor even under the most trying circumstances. If you are nervous and irritable, compel yourself to a reform which shall be absolute. Do not allow yourself to speak rapidly or act hastily. Move quietly and easily. In speaking cultivate a musical tone, and do not raise the voice under excitement.

With the power to center and direct the will you will become master of your moods and your emotions will be entirely under control. You will then become earnest and purposeful in all you do. The amount of magnetism which will be developed through your new habits of living will add to your forcefulness and the superabundance of life with which your being will be charged will overflow and permeate the atmosphere about you, until friends, acquaintances and all who come in contact with you, will recognize the power you have gained, although they may not guess its source. With the consciousness that you are coming nearer each day to living the ideal life, there 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 soul will find expression in every word and act. It will serve as a magnet to draw others within the bounds of your influence. The honest, earnest desire of your being to rise to the highest goal will diffuse about you a glow of deep and abiding sincerity which others will recognize and emulate. From an unhappy, dissatisfied, weary toiler in the depths, you will become an eager and active worker in the glorious light of love, and hope and happiness.

(To be continued)

OCCULTISM AND THE THEORY OF RELATIVITY

II

H. STANLEY REDGROVE, B. SC. (LOND).

Some Implications of the Special Theory of Relativity

THE idea of relativity as applied to motion enters to some extent into the Newtonian system of dynamics, and formulae are developed for calculating the relative velocities of two bodies moving with respect to each other. But in the Newtonian system the assumption is always made, explicitly, or implicitly, that the relative motions of bodies are not really their true motions—that they have an absolute motion, with reference to an absolutely fixed system of reference, which system is usually assumed to be the ether of space.

According to Newtonian dynamics, if two bodies are uniformly moving in the same direction, then their velocity relative to each other is given by the difference between their velocities with respect to a standard body assumed to be fixed. Alternatively, if they are moving in opposite directions their relative velocity is given by the sum of their velocities with reference to the standard. Thus, for example, if I walk along the corridor in a train towards the engine with a velocity of three miles an hour relative to the train, whilst the train is travelling at a rate of 25 miles per hour relative to the earth, then my velocity with reference to the earth is 28 miles per hour. It seems quite obviously true; nevertheless it is false. It only requires a little trigonometry to prove that if Newton's law of relative uniform velocities is true, then a swimmer, who can, let us say, do three miles an hour in still water, would be able to swim across a stream and back again, the current travelling let us say at two miles an hour, more quickly than he would be able to do the same distance up and down. Swimmers find this to hold true, but that is only because they swim so slowly.

Instead of our swimmer, let us take a beam of light, and in place of the current of the stream, let us take the motion of the earth. Then, as in the famous experiments of Mickelson and Morley, we find that the swimmer accomplishes both journeys in precisely the same time. The experiments of Mickelson and Morley are at the very basis of Einstein's theory, which may be said to have arisen as their logical outcome.

In Newtonian dynamics there is an absolute divorce between time and space. It is recognised that the three fundamental spatial directions, frontwards and backwards, to the right and left, and up and down—or alternatively, length, breadth and height—are relative only, but the time-direction is assumed always to be constant. Without hesitation we allow it to be possible for a thing to be in the same place at different times, whilst denying the possibility of its being at the same time in different places. Are we justified in doing this? What exactly do we mean by the same time? The definition of simultaneity is of fundamental importance. Let a and b be two different places. How shall we give a meaning to the expression *the same time* as applied to them both. Einstein accomplishes this in the following manner:—Let clocks be placed at the two places a and b and let them be synchronised as follows; a ray of light passes from the clock at a to that at b and is then reflected back to the first clock. The hands of the clock at b are so adjusted that the time indicated when this light-ray reaches it is exactly midway between the times indicated by the clock at a when the light-ray leaves it and when it returns. That by means of this device is accurately defined what we mean by simultaneity will not be denied, but a moment's reflection will also show us that clocks so synchronised for any system will not be synchronised for a second system moving relatively to the first, so that the very definition of simultaneity compels us to recognise the homogeneity of time and space.

As stated in my previous article, I shall attempt no mathematical proof of the theory of relativity, not even of the special theory with which at the moment I am only concerned. But one or two of the formulae which can be immediately deduced

from Mickelson and Morley's experiments I must not fail to mention because of their intrinsic interest. Let us suppose we cause a rod one yard in length to travel through a tube. Then we might suppose that if we marked inside the tube two points one yard distant from each other, then at the same moment (as determined by clocks fixed at various points along the tube and synchronised in the manner above described) when the back-end of our rod was passing the first of these two points the front-end of the rod would be passing the second point. This however is not the case. For the two points to coincide with the ends of the rod in motion we must mark them not one yard apart, but a distance in yards given by the formula $\sqrt{1-V^2/C^2}$, where v represents the velocity of the rod and c the velocity of light. Let us consider the consequences of this formula. Firstly if v is 0, then the quantity $\sqrt{1-V^2/C^2}$ equals 1: that is to say we mark the two points 1 yard apart if the ends of the rod are to coincide with them when it is at rest. Secondly if v is more than 0 and less than c the velocity of light, that is 186,000 miles per second, then this quantity is less than 1, that is the two marks must be made a little nearer together than 1 yard, so that a moving body suffers, relative to an observer with respect to whom it is moving, a contraction in the direction of its motion. We should note, however, that for all ordinary velocities the contraction is so minute that its effect cannot be observed and the quantity is practically equal to 1. Thirdly, let us suppose v to become equal to c , then the quantity $\sqrt{1-V^2/C^2}$ becomes equal to zero so that if a body could move with a velocity equal to that of light it would completely contract in the direction of its motion, so as to have no dimension in that direction whatever. Thus, if we could throw a cube forward with such a velocity, it would, relative to us, become a mere square. Fourthly, let us suppose v to become greater than c . Then in order to find the dimension of the body in the direction of its motion we require to extract the square root of a minus quantity, which is not possible. It follows therefore, as Einstein points out, that it is impossible for a body to move with a greater velocity than that of light. The velocity of light is a limiting velocity for this universe, and it is only to be expected that in a finite universe this limiting velocity should

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itself be finite, and that the inherent curvature of space-time should be a function of this velocity.

At this point an interesting speculation occurs to me, which may, perhaps, seem highly imaginative, but which I give you for what it is worth. In a work entitled *A Mathematical Theory of Spirit* published a good many years ago, I pointed out that just as we might symbolise the physical universe by means of the series of real numbers, so we might analogously symbolise the psychic realm by means of the corresponding series of so-called 'imaginary' numbers, *that is*, the series of numbers representing the square roots of minus quantities. Is it possible, therefore, to conceive of the distinction between the physical and psychical universe as one of velocity? Physically, it is impossible to give a body a velocity greater than light, but is it equally impossible to conceive of this as a mode of relation between matter and spirit? I admit that in the past I have been rather contemptuous of the idea that the difference between matter and spirit might be one of *vibration*, the term having been used in so unphilosophical a manner, reminding me of the way in which the old lady consoled herself with the blessed word 'Mesopotamia'. But it now seems *just* possible to me that Einstein's theory *may* provide a basis for a really serviceable theory of this sort. At any rate the further mathematical investigation of the properties of bodies possessing velocities greater than light should not be without interest.

Let us now further suppose that our moving rod has a little watch fixed to it, which before the rod moves is synchronised with the clocks fixed to the tube, in the manner described. Let the rod move, and as the little watch it carries passes the clocks in the tube we might suppose that they would indicate the same time. Actually they would not. For every hour indicated by the moving watch the clocks would indicate a time in hours expressed by the formula $\frac{1}{\sqrt{1-v^2/c^2}}$. Let us consider this formula in detail. In the first place, if v equals 0, this expression reduces to 1; that is to say, the watch synchronises with the clocks if it is not moved. Secondly, let v be greater than 0, but less than c (the velocity of light). Then this expression is greater than 1, so that our moving watch is

slow compared with the stationary clocks. You may find this fact useful as an explanation should you arrive late at an appointment; providing your friend does not know too much about Einstein's theory. because, of course, the slowness of the moving watch only becomes appreciable when the velocity with which it is moved is very high. Thirdly, let us suppose that this velocity becomes equal to that of light. Then the time indicated by the stationary clocks corresponding to one hour of the moving watch would be infinite: or (conversely) the passage in time indicated by the moving watch corresponding to one hour indicated by the clocks would be nothing, so that if one could only move at the velocity of light one could explore the whole universe at one's leisure and be back home at the same time according to one's own watch that the journey was commenced. Fourthly if v is greater than c then the time indicated by the stationary clocks for any real change in the time indicated by the moving watches is imaginary, that is, expressed by the square root of a negative quantity. What this means, beyond that it is physically impossible for a body to move with such a velocity, I do not know.

I have only to add that if we place a number of watches along the rod and, taking up our position thereon, synchronise them in the manner described *whilst the rod is in motion*, then every thing will be reversed. It will now seem that it is the tube that is contracted in length, and that it is the clocks along the tube that are going slow. In other words, it matters not at all whether you say that the rod moves with respect to the tube, or the tube with respect to the rod. The principle of relativity, of which the theory of relativity is a development asserts that the Laws of nature are the same in form when referred to any axis of reference however it may be moving, and thus the theory denies that any determination of a state of absolute rest or motion is possible, or that indeed any real meaning can be attached to these terms. Motion is relative *only*.

So far I have been dealing only with the case of bodies moving with uniform motion, since it is with such motion only that the special principle of relativity is concerned. The results obtained are so surprising as almost to seem bizarre, but they are logically irrefutable and based upon the firm foundation of experiment. Their significance for the serious student of Occultism will hardly be denied. The results of the application of the principle of relativity to other forms of motion are even more surprising and more significant.

(To be concluded)

A SPIRITUALIST'S = = = = = EPISODES

Brought up as a child on somewhat strict training in the home circle on denominational lines, it was at the comparatively early age of 14 that restiveness to start a working life manifested itself by at length inducing my father to apprentice me to an important marine engineering firm at the east end of London in 1862. My leisure at that period was, as with most children at that age, perhaps of a somewhat unsettled character. I recall a brother's interest in what was then designated as mesmerism or electro-biology, induced clairvoyance, phrenology, etc., which however for some while was ineffectual to arouse serious attention, and was only treated by me with a certain amount of ridicule and indifference. At last, presumably, the natural curiosity of human nature prompted me to embark on an independent course of inquiry into those occult topics, availing myself of all opportunities offering for observing the effects both on myself individually, as well as others, under mesmeric or what is now termed hypnotic influence.

In course of reading sundry publications treating on these subjects my attention became arrested by references to somewhat similar phenomena associated with spiritualism, especially the trance and clairvoyant conditions of the mesmeric sensitives, or lucids, as known in those 'good old days'. The testimony of a host of investigators eminent in scientific attainments, coupled with my own personal experiences, was amply sufficient to demand continued inquiry and I determined to avail myself of every possible means for adding to my slender store of knowledge and personal experience.

In or about 1868 the two brothers Davenport arrived in England from the U. S. A., their public exhibitions in the west and also east end of London being witnessed by me on several occasions, the phenomena alleged to be displayed in their pre-

sence being of a most marvellous character and, even at this remote time, strike me as of a startling and astonishing nature. Their so-called cabinet of lightest possible construction, without screen or covering of any kind, placed on two trestles at about the centre of the platform, submitted to careful scrutiny of a committee from the audience, was evidently devoid of any deceptive or false means by which the resultant phenomena were explicable. Various methods were adopted on each occasion of my being present for preventing the Davenports actively participating in the production of the phenomena throughout the performance, so that the remarkable physical effects in which arms and hands manipulated musical instruments were in their rapidity and startling character beyond words to effectually portray.

On one occasion a Dr. Corner, a well-known practitioner in Mile End Road, was secured to the Davenports inside the cabinet; and on being called on subsequently to explain how the phenomena were produced expressed himself utterly unable to offer any explanation, he having detected no movement whatever of either of the Davenports. Discarding the cabinet and seated in full view of the audience, they were securely bound hand and foot, yet immediately on the lights being turned off the violent movements of various articles were resumed. On another occasion, as the lights were being turned up, the coat of one of the Davenports was clearly seen by myself actually in course of being withdrawn over his head into the air above him, while his bonds were intact. The recollection of these phenomenal experiences remain vivid with me even now while narrating them unaffected by lapse of time or subsequent witnessing of professed exposures by various professional conjurors from time to time, and which are but poor imitations under entirely dissimilar conditions at their best.

In this connection it may be well to quote the following advertisement in the TIMES of April 24th 1868:—'DAVENPORT BROTHERS, and Mr. Fay, solemnly assure the public that they are not conjurors in any sense of the term, and that the results which take place in their presence in no wise depend on their skill or dexterity, or on the employment of machinery or confederates'.

A paper read by Mr. Thomas Plyton before the Spiritualist Fellowship Centre, at the Hendon Town Hall Library.

At about this period the celebrated medium Mr. D. D. Home was giving a series of readings in London, and at one of them, at the close, on request for an interview he was good enough to give me an appointment at his chambers in Victoria Street, Westminster, in course of which he told me somewhat of his psychic experiences. His own circle for seances an exclusive one, he was only able to give me an introduction to the private family circle of his friends Mr. and Mrs. Thos. Everitt, then resident in Pentonville and later in Hendon. In that circle I was most hospitably entertained, meeting therein amongst others Mrs. Floyd, Mrs. Emma Hardinge-Brittain, Mr. and Miss Shorter, and Mr. J. C. Luxmoore. In this and subsequent seances with Mrs. Everitt the converse with the spirits 'John Watt' and 'Zippy' in the direct voice impelled me to further extend experience with other well-established mediums both private and public, eventually establishing a conviction of the thorough genuineness of the phenomena, with a strong presumptive feeling of an extraneous intelligence operating in their production.

Then came the desire to do my bit in promoting investigation amongst others, and having approached several friends and acquaintances we together called a meeting at which was established the old 'Dalston Association of Enquirers into spiritualism' in 1870. This was carried on successfully for many years in Navarino Road, subsequently in Sigdon Road, Dalston. Many of its proceedings are to be found recorded in the several spiritualist and local journals during that period. It was in its earlier stages that Miss Florence E. Cook first experienced the beginnings of her psychic powers as a medium while visiting some local friends; and, on sitting experimentally in her own family home circle, in Eleanor Road, Hackney, was then and there directed to call at Navarino Road, Dalston, where other spiritualists would be found. This was my first introduction to the Cook family, in whose circle I was subsequently privileged to form what eventually proved a lasting friendship throughout the remarkable psychic career of Miss Florence Cook, and later as Mrs. Edward Elgie Corner. In those memorable seances the physical phenomena and especially

the materialization of 'Katie King' the younger, was gradually cultivated, from the first appearance of the face until complete and perfect human form, natural and life-like in all respects, was fully manifested as separate and distinct from her medium. I have enjoyed innumerable occasions for seeing, walking and conversing with 'Katie King', availing myself of opportunities for testing the separateness of the two by sight and touch, similar as testified by subsequent experiences of Sir William Crookes as published in his writings.

I recall an occasion when 'Katie King' asked to see my eldest daughter, then a mere babe and, on the maid bringing the child into the seance room, she was then handed to Sir William who in turn placed her in the outstretched arms of 'Katie King' who caressed the little one and shortly returned her to our charge after some slight trepidation of the mother present among the company. 'Katie King's' drapery was often commented on, appearing brilliantly white at early manifesting, and gradually becoming dull and apparently soiled towards close of a seance. At one seance on request 'Katie King' with a pair of scissors cut out a piece of the front portion of her drapery, under close observation, handing the piece to one of the observers and exhibiting the hole in the drapery; then, directing careful observation while shaking out the drapery the material was noticed to come or fall together until on close examination in our hands, no trace of imperfection was discovered, yet the cut out portion remained in our possession. This was accomplished in ample light for clear observation, as were most of my experiences of so-called materialization phenomena with Miss Florence Cook. This phase of manifestation is dwelt upon at length because it appears to me to be the climax of what is generally recognized as physical in its aspects, such as is at the present period scientifically observed in presence of other media and designated by the term 'ectoplasm', an exterioration from the human body. No definite knowledge has as yet, however, been obtained so far as regards the *modus operandi*, or intelligent control, of this 'ectoplasm' in building up a more or less temporarily complete living human form. Further research, coupled with intelligent cooperation with the unseen operators, will probably be forthcoming, resulting in a clearer understanding of its evolution.

Psychic photography as first experienced by me in the year 1870 with Mr. Fredk. A. Hudson at his studio at Highbury and since obtained with other operators elsewhere, presents some very remarkable features. These results afford exceptional value as permanent records of psychic activities, as likewise do many specimens of direct drawings and paintings, writings, apports, etc. The nucleus of a museum of specimens of these items has been placed in charge of our Centre, and will be found well worth studying together with some descriptive MSS. accompanying them.

Among the more surprising of my experiences, besides materializations, may be mentioned the passing of an iron ring on to my arm while firmly holding the hand of the medium. At a private family dark seance with Miss Florence Cook at her parents' residence at Hackney, Mr. Frank Herne was suddenly and unexpectedly brought into the circle from the West end of London without hat or overcoat; and, after our recovering from the shock and surprise, the seance was resumed with Mr. Herne included with a view to obtaining an explanation of the occurrence. Immediately on extinguishing the light three articles were dropped on the table and on lighting up were found Mr. Herne's hat, overcoat, and umbrella! 'John King' speaking with direct voice explained that the band of spirit workers had availed themselves of an opportunity for transporting the medium with his belongings across London in that remarkable manner.

Later enquiry shewed, that at about the time of the occurrence Mr. Herne had been with a Dr. Clifford Smith and a friend witnessing a theatrical play in the West end of London, during which Mr. Herne was suddenly missed from his seat in their midst. Similar instances of transportation have been recorded, amongst others Mrs. Guppy from Highbury to Lambs Conduit Street; Miss Lottie Fowler, Miss Florence Cook. Sitting in broad daylight with Dr. Henry Slade the famous slate writing medium, at an uncovered pembroke table (at the present time in possession of the London Spiritualistic Alliance, Ltd.), while direct writing was proceeding, my watch chain was gently pulled so as to draw my attention to a female

hand from underneath the table. The hand was perfectly visible, tangible, and natural in formation, but continuation became nebulous and invisible beyond the wrist. Leaning back in my chair I was enabled to observe the movement of the fingers of the hand holding the watch chain clearly and distinctly without effort or difficulty. The writing on the slate was pertinent to matters transpiring the previous evening at a seance with Miss Florence Cook, in course of which the spirit wife of Dr. Slade manifested her presence and promised to do likewise at the sitting with her husband the next morning.

At a dark seance with Mrs. Etta Wreidt the well-known direct voice medium, held at the residence of Mr. Wm. T. Stead at Wimbledon after his transmigration, his voice was the first to address me in unmistakable readily recognised characteristic tones, natural and life-like as when in earth life, familiar and kindly as ever. The next voice was equally readily recognized at once without slightest difficulty as that of an old lady relative, one not in the least degree in mind or desired, tone and manner of speech strikingly similar as when on earth. The voice of one particularly desired was, however, not in evidence at this seance, much to my regret. Other voices were audible in converse with different sitters present, evidently recognized and appreciated.

Among my souvenirs are specimens of direct miniature oil paintings obtained under absolute test conditions, some dozen being simultaneously produced, while singing a verse of a song, all in a dark seance with the well-known medium Mr. David Duguid in Glasgow. I have also witnessed the same medium, blind-folded and entranced, engaged in painting a large canvas oil picture in the light. In the dark seance he was securely bound to his seat in such a manner as to render it impossible for him unaided to manipulate the painting tools, while the cards upon which the paintings were executed were in every instance treated or dealt with in a manner to prevent the possibility of any deception or substitution. Referring to paintings, an experience with my daughter Evelyn in our own home family circle should have mention in this place. During one of our seances directions were given us to provide water colours, brushes, and boards, as an effort would be made to

automatically paint some pictures with her hand. Without previous teaching or study of sketching, drawing, or painting, there were shortly executed a dozen water color paintings at brief intervals in the evenings. The first two or three were crude specimens of work, but each successive one exhibited marked improvement, the whole series being admittedly beyond her normal capacity, and remarkable in character, as may be observed on inspection. She has also at different periods executed automatic writings, retaining her normal consciousness while engaged in both the painting and writing, simply being a passive instrument as it were and being equally surprised as the rest of us at the exercise of what may just possibly have been some latent psychical faculty stimulated into action by our spirit friends.

Recent experiences in the home circle, with occasional visitors present, continue to afford evidence of various psychic activities, some entirely spontaneous communications coming through, of an interesting and suggestive nature, in regard to the unrest in our sister isle. The table movements are at times quite remarkable, being frequently levitated like a feather clear of the floor, remaining in mid air and moving freely meanwhile. In the family circle of one of our fellow members, Mr. Jas Wakeford, which has been working successfully for some years past, there have been experienced a variety of manifestations including direct voice and partial materializations, bringing conviction of their reality and value to many enquirers. I have, with several members of my family, been privileged to participate in that circle, conversing freely with the active spirit worker 'Iris' and others manifesting therein. It is to be hoped that Mr. Wakeford may be induced to give his fellow-members some detailed account of his family's experiences to us at one of our meetings at no very distant date, so supplementing the testimonies to the facts of spirit communion in these modern days.

The impression of an extraneous intelligence controlling and directing the phenomena will probably be found particularly striking in such mental phases as in trance and inspirational speaking, clairvoyance, clairaudience, and in

certain automatic scripts; many of these far transcend in importance of comparison much of the purely physical phenomena, individual characteristics of communicants helping in a great measure to a recognition and identification of their source in a number of instances on record. The majority of media, when questioned as to the extraneous nature of the intelligence operating through their organism, are well assured of a personality separate and apart from their normal selves, and this often throughout a life period. In course of my pilgrimage I have been fortunate in coming into contact with close on 100 different media, through whom experiences of varied kind have fully confirmed the testimonies recorded in the books and other publications which have come under my notice during the past half a century or more. This cumulative experience has resulted in my realizing more vividly than can possibly be expressed the immanence and supremacy of Spirit (God), the nearness and ever-readiness of the ministering spirits to succour and help us in appreciating their loving sympathy with us their fellow creatures here on earth, the survival of life after so-called death life everlasting. The general tenour of spirit communications teach us there is no finality in our conditions of life, that we can continue to progress in knowledge and wisdom, with apparently endless vistas of advancement for all who strive after love and goodness. The evidence of psychic activities are patent to the meanest understanding if impartially examined, illuminating and supplementing previous and similar records in both sacred and profane history, one confirmatory of the other to a very great extent. In the continuity of divine revelation may be traced a progressive unfoldment of the mysteries of life, the outpouring of the spirit in our own days in some respects in advance of earlier phases of revelation. This is perhaps notably observable in the fuller detailed particulars afforded us of the nature of the many spheres of spirit life, together with the varied occupations therein. Taken collectively, we have obtained a more rational conception of the purpose of life in its progressive evolution, presenting a hopeful outlook with the promise of immortality. A true appreciation of spiritualism is an incentive to one and all to cultivate their powers to the utmost, so learning the purposes of their being and object of life.

The loving service of the spirit is ever at our doors, surpassing human understanding.

Beginning life with a very hazy, not to say indefinite, idea of its continuity, the pilgrimage of a spiritualist has at least in my own case afforded sufficient experience to substitute knowledge for more or less uncertain belief, enlarging the conception of the unseen forces of nature and a realization of the reality and potency of the human soul. The as yet unsolved problems associated with spiritualism press for a solution, and in the near future let us hope for some light being thrown on the *modus operandi* by which we ourselves as living souls function through the bodily organism, thus giving a clue to the operations of discarnate souls in manifesting through the same channel. In this connection it may be well to carefully consider the functioning of 'will power', one of the attributes of the human soul, and possibly mainly the connecting link, or cord, between the soul and the bodily organism. The soul permeating the body, rather than being locally restricted to a cell as represented by some thinkers, is evidently capable of partially withdrawing itself when the bodily organism is at rest as in sleep, and is discernable, as a kind of aura, at times surrounding the body. There are a few persons who claim that by concentration and exercise of their 'will power' to effect various manifestations, and also to withdraw to a limited extent from their physical bodies; a connecting link preserving the two intact, but any disturbance or threatening disconnection compelling instant return, a severance of the connection involving death of the physical body. This it must be admitted is a very rough and imperfect presentment of the idea of the indwelling soul, but possibly may serve to suggest further elaboration by other more competent students. That the 'Will power' is something more important than a mere prompting motive force, perhaps the controlling power by which the living soul operates, may eventually be capable of demonstration. In cooperation between incarnate and discarnate human spirits many psychic phenomena are explicable, one dominating the other according to the nature of the operations, the more experienced and advanced controlling the lesser. The control of inanimate forces are also

claimed to be subject to trained and concentrated 'will power' as exemplified in the feats of so-called adepts, psychic experts, and wonder workers. Although these concluding observations are but mere suggestions based on certain experiences of a few experimenters, still further research must aid in a more complete understanding of the laws underlying the phenomena and their philosophical bearing on religion.

The memory of past days is pleasant to recall
 What happy recollections do past days unfold;
 How many incidents does but bring Life to all,
 When understood on pilgrimage of Life's own road.
 So, to continue in this the heavenly way,
 Stand not still and satisfied with just what we know;
 Seek further knowledge, wisdom, as when we pray,
 Helping in this our fellowship the truth to sow

THE NEW RENAISSANCE

VICTOR E. CROMER

The Future of Hinduism

There is undoubtedly a great future for all that is best in Hinduism. The excrescences, the crudities, the animism, and the idolatry with which the ignorant masses have been content must go, but the deep and profound philosophy in the highest forms of Hinduism, the pure devotion, the spiritual heights to which some of the sons of India have risen, will act as incentives to the people of India in the future, and Hinduism will be ennobled and uplifted and act as a philosophic and spiritual influence on the whole world.

One of the factors that will help on the revival of all that is best in Hinduism will be the introduction of universal education for the people of India. Education should be free, compulsory, and secular, because it deals with intellectual development. An educated people should not have religion forced upon them under the guise of something else, but should imbibe religion through the right channels, in the home, from proper teachers, and through the religious institutions. Only thus can the spirit of a religion remain pure. Reform movements must be given proper opportunities to develop, and if they are worthy they will flourish. If they are unsound they will perish.

In the future there will be an *entente cordiale* between Christianity and Hinduism, because the spirit of tolerance will be much more widely diffused in the world of the future than it has been in the past. Hinduism is a philosophic system, and there is nothing antagonistic to Hinduism in the teachings of Jesus, any more than there is anything in the Hindu Scriptures that is un-Christian. But there is a good deal in the 'traditions of men' and sectarianism in both systems that are unworthy of a place in a noble religion. A reformed and enlightened Hinduism will therefore be widely spread over the whole of India, especially in view of the decline that appears likely in

THE NEW RENAISSANCE

Mohammedanism. In the future Hinduism, the true Yogi, whether he works through one or other of the Yoga practices, will come into his own. There are many forms of Yoga, or 'Union with God'. Those forms are:—

HATHA YOGA, or union by practice of physical control.

PRANA YOGA, or union by breath control. It must be understood, however, that 'Prana' is the spiritual breath.

BHAKTI YOGA, or union by love.

KARMA YOGA, or union by action (or deeds).

GNANA YOGA, or union by wisdom.

RAJA YOGA, or union by self-mastery.

Besides these developments aiding in the expansion of Hinduism in the future, much that is best in Hinduism will be incorporated into the universal religion of the New Renaissance.

Zoroastrianism

The religion promulgated by Zarathustra in ancient Persia, and which was the religion of vast multitudes in the ancient world, has to-day only a small handful of followers in the Parsees of Bombay. It has not a great future, for that which is good in it will be incorporated in the universal religion of the future; but the Parsees will continue to follow their ancient system, while at the same time gradually incorporating more and more of the universal religion.

YANTRAS AND TANTRAS

FOREWORD BY THE TANTRIC MASTER

Communicated from the unseen world

NARAYAN SWARUP, B. A., L. T., F. T. S.

Humanity is taking and has been taking long strides for the last several centuries in the plain of civilization and science and bringing every day one or two new things to light for the benefit of the people, yet in spite of all its untiring spirit and energy it is still far and far away from its final goal and has not yet made headway even to an infinitesimal part of the long long journey.

New sciences are being discovered, new arts brought to light and still on the words of the greatest scientist not an infinitesimal part has yet been explored from the realms of knowledge and science embedded in this world.

Now let us turn our attention to the secret sciences which have very lasting influences and are productive of speedy and good results

The more useful and lasting a thing and more lasting and sweeter a fruit, the more pains will have to be taken for rearing up that tree and energy bestowed upon the work.

It was with utmost zeal and jealous care that these secret sciences, when discovered, were guarded by the persons who happened to be the fortunate possessors of them, viz., Yantra, Mantra, Jantra, Astrology and Rasayan etc., but these sciences of utmost power, influence and energy they are, must be regarded and naturally more to protect them from being the influence and means of greater harm and misery in the very world and for the very humanity for whose benefit and further evolution on the right lines they were designed and brought into light.

Hence the utmost caution and limitation and restriction imposed upon its custodians for it. They were required to guard it jealously and not to impart it to any but the real deserving after several hard tests and it was owing to this

beneficial and useful rule that some of our best and most effective useful sciences though discovered yet have now been washed away from the surface of the globe, as their faithful custodians for want of suitable men—more fit for doing them full justice and not misuse them—have either taken them away along with themselves or left them buried in the mother earth quite unknown to anybody, only to be taken out by the deserving and earnest ones in course of time.

The science with which we are going to deal now, *that is* 'Tantric Science' is also of this nature which we are describing.

I came across it and became interested in the following manner. Being very earnest to acquire self-realization and advance in the path of spirituality with long strides to reach the goal of evolution, I began trying every means for it inculcated by the religious and spiritual men. I followed different ways Bhakti, Gyan and Yoga, but as I could not see the tangible results of the efforts done in them I became disheartened and discouraged and began to search for some other way which may show something to prove whether I was making any progress in that direction, and fortunately I came across a Sadhu (ascetic, who taught me a Tantra with directions to follow and master it which was to take me or bring to me a famous Tantric Guru for future guidance.

It was through the kindness of that Sadhu that, afterwards became indebted for all my knowledge. I mastered that Yantra and as a fruit, the Sadhu or the Tantric Rishi revealed himself to me—as such persons always do to those who are really earnest and dedicate their all for any object in view—I followed him to his cave in the Narbada forests. He also after many severe tests taught me the whole Tantric Vidya in the recesses and jungle cave of Narbada valley; the only occupants of the cave being the Rishi, his faithful dog, and my humble self.

He died and I carried on the work, improving, enlarging upon what he had taught me and mastering and deciphering what he had left untaught. I very much longed to get hold of any suitable person to impart this most precious knowledge

for the good of the world but being very or too much absorbed in my work which was surpassingly interesting to me to go out into the world in search of such person, I failed to get one and unfortunately died away taking this intense desire with me.

In spite of my having all the power to explode this thought-form I have been trying every now and then to find a suitable channel of imparting this knowledge to the world and thus add my small share of discoveries to its immense store and thus feel fully relieved of the great burden lying on me and be easy at heart in future.

The present science will be dealt with under two headings—exoteric and esoteric, outer and inner—the former will be open to all but only those who will be true and kind, yet the latter only to the *selected few*.

There will be different Tantras which will have to be mastered and then utilised specially to individual cases *with individual Upadhans* with due considerations to time, place, day etc., mentioned afterwards.

May He in whose name the whole work has been undertaken help its fulfilment and give the humanity wisdom and sense to use such science for furthering its evolution, the chief object, rather than impeding or retarding it by making a wrong use of it.

THE ART OF SELF HEALING

P. S. ACHARYA

Prana-Control: Its Meaning and Methods

The Hindu Occult healer knows that Prana when appropriated by the nervous system braces it up, strengthening and vitalising, this Prana being expended as nerve-force in the act of thinking, desiring, willing, working, performing sadhanas or exercises physical and psychic, etc.

Suppose a hypnotic or mesmeric healer treats a case of headache by putting the patient to sleep by Passes or suggestions and waking him up a few minutes after. On being asked how he feels, the patient answers that he is well and free from pain. What has the hypnotist done for the patient? He has called into activity the *hidden vital force* or Prana in the patient's mind; or he has projected vibrations of his vital magnetic force upon the patient whose subconscious mind converted them to his advantage. But the first way is the better way—the healer setting the patient's own forces at work for his relief. A combination of both the ways—i. e., conveying to the patient your pranic vibrations besides waking up his own dormant forces—will work wonders. The intensification of hypnosis can inhibit the centres of sensation in the brain and thus produce insensibility to pain and touch. But for healing purposes, deep hypnosis is, generally speaking, unnecessary. Your healing power is or should be exercised through Prana-Control, whether you heal by mesmeric passes and hypnotic suggestions, by massaging or magnetic touch, by concentrated will-force or spiritual self-surrender—whether you practise direct or absent treatment, whether you adopt suggestive therapeutics or Mantrik formulae and Tantrik rituals and *Yantras*. The Pranic healing force from the battery of the healer can be imparted to the patient in various ways—even by the mere 'laying on of hands' or by passing the hands over the seat of pain or by downward passes and shaking off the tips of fingers toward the earth. Through these and other methods, the healer distributes magnetic Prana to the patient in such parts as are lacking in the

supply of the vital magnetic force (by charging such parts with Prana and withdrawing it from those that are over-charged.)

In the Great Silence

Steal a few minutes each day just to sit in the silence. Choose some place of retirement, if possible, where you are face to face with Mother Nature in all her majesty or beauty. Or a spot where at least you can be alone with yourself, with God and spirit-guides. If you happen to be indoors, throw the windows of your room wide open. Keep your practice-room sacred and clean.

Banish all the trials and tribulations of the day from your mind and smile before entering the closet. Assume the posture that comes easily and is steady and pleasant. Rest yourself—your heart—your soul. Say to yourself several times, 'I am Health—the very picture of Health Supreme'. Three points deserve to be noted: (1) Desire and demand what you want calmly, intensely and confidently. (2) Picture clearly in your mind the desired object. (3) Affirm to yourself over and over again: The desired object is mine. I succeed by the Grace of God and by the help of spirit-friends.

Remember that you are a spirit incarnate and that there are in the spiritual realms healers or healing influences ever ready to respond to your earnest prayers.

Picture with eyes closed and body comfortably relaxed that you are inhaling the Vital magnetic force through every breath you inhale and absorbing and storing it up in your 'nerve-centres'. Spend 20 to 30 minutes daily in the great silence—your retiring time at night being the best, if you practise indoors.

DYNAMIC PERSONALITY

P. S. ACHARYA

Body-Steadiness

In the first lesson I spoke of the three channels of Sakti; I have now to speak of Body-Steadiness which you will do well to attain.

1. Avoid twitchings, jerkings, sudden and angular movements of body.

2. Compel the body habitually to sit and stand erect.

3. As far as possible, avoid all violent exercise and swift, exhaustive demands on nerves and muscles—actual necessity of labour excepted. Don't permit yourself to become exhausted by straining your muscular capacity.

4. Once a day at least, practise physical and mental relaxation and secure quiet, lying or sitting or standing—in each position putting all business out of mind and relaxing yourself in body and mind, and saying mentally with 'perfect indolence' 'In absolute passive inertness I am receiving Vital Magnetic Force.' Repeat this regime during ordinary occupation.

Standing erect, breathe deeply a few times. Take position in the centre of the room, squarely facing one wall, and summon a feeling of intense inner energy. Without moving a muscle, except in breathing, (which should be maintained naturally) and without moving the face to the left or right turn the eyes toward the left corner of the room, and now move the gaze along a straight course on the level of the head from the left corner to the right corner, very slowly, very evenly. Reverse moving the gaze from the right corner to the left. Repeat several times. On the last move from the right corner to the left, and as the gaze meets the left corner, slowly turn the whole body to the left to squarely face the adjoining wall. Repeat the eye-movements as in the first instance.

On completing the exercises, slowly turn body to the left to face the third wall. Repeat the exercises.

Reverse all the movements. Repeat the exercises while seated in a swivel chair, body always erect and full of energy. Reverse the movements.



RENTS IN THE VEIL

V. D. RISHI, B. A., LL. B.

DAILY LIFE

SUBHADRA BAI RISHI :—Two hours I spend in meditation,



one hour in preparing and counting the offerings to God, five hours in sleep, one hour in rest, one hour in *Arati*. Then I go for a couple of hours to Purana Katha etc. I go to take a walk for an hour.....Ganpati was seated in one division of the house and it was beautifully lighted.....

The prayer of God is conducted by Guru himself.....

A quarrel in the next world..... Oka (a spirit) raised a new quarrel and came to the Guru, who had pardoned him three or four times. Now he has placed him in a lock-up. It was necessary for you to know this.

A Humorous Talk. I had the following humorous conversation with Vinayakrao (a spirit). He said 'Why don't you worship Him in that way?' I replied 'I love Krishna. God is one after all. The names only are different. I love Krishna very much...After this he said to me 'why are you so fond of you (myself)?' He is very humorous.....I replied 'why do you go to your relations?' Upon this he laughed. Ha, Ha.. All this was in joke.

A Touching Speech with Guru. Guru asked me 'Why do you weep'. I told him 'I remembered my dear.....was afflicted I shall try to bring about an interview between you and him. You should not feel sorry,' Then Guru showed me a waylik. this and said 'You should go and talk with him for an hour.'

PERIODICAL LITERATURE

'Ancient Science and modern science differ much in the methods adopted. But the distinction goes deeper than this. The scientists of old times always took into account not only the things which they could lay on the table for examination but also the spiritual counterpart of them which they felt was present but unseen. It is well to remember this. For thousands of years scientists were both materialists and spiritualists at the same time. They were not scientifically trained in the exact modern science. But they made discoveries which have been as great factors in the progress of human knowledge as any to which the nineteenth and twentieth centuries have given..... Algebra was invented by the Hindus, who also gave us the decimal numerals which we use to-day..... These were the people who worked on the hypothesis that everything must be interpreted ultimately in reference to those spiritual powers behind Nature which we call God'. Thus writes the Rev. G. Vale Owen in the *Quarterly Review*. Only during the last few centuries have the scientists followed the materialistic rule. Well, they have done good work along these lines, with the increasing assurance that this is the only scientific way. But by the grace of the higher powers watching and guiding the progress of the race, 'science has been led through the material into the ethereal realm'. In fact, matter is no more than ether in vibration, according to recent scientific research. And ether, in some sense at least, is spiritual. Much against its will, science has toppled over out of the material into the spiritual. It has invaded the realm of spiritualism—the science of Psychic Research bridging the gulf between.

One department of science invaded by Psychic Research, according to the Rev. Vale Owen, is *Mental and Spiritual Science*. Says he: 'Our spirit friends have been found to be able to diagnose the ills which affect the human body in a very remarkable and efficient manner. There are spirit doctors set apart for this purpose, many of whom were eminent specialists when on earth. These have colleges in the spiritual world.

where they train others for the work'. There is a fundamental difference between the methods of our doctors and of 'those who have passed over into wider realms of spirit'. Spirit-friends 'can approach the matter from the inner side.' And the spirit-doctors (themselves in the ethereal body or sookshma-sarira) diagnose the state of the patient's material body, by carefully studying the state of his subtle or ethereal body (sookshma-sarira). They 'get straight at the seat of the trouble' by tackling disease direct from the spiritual side.

'The treatment of a patient is facilitated if he can be enlightened as to the real cause of his illness and be given some simple directions which will supplement the operation of those who have charge of his case in the spirit life. For this purpose sensitives are enlisted for this work, who, by means of their gift of clairvoyance, inform the patients of the cause of his trouble. Sometimes directions are given through trance mediums as to the course of the treatment to be adopted. Their treatment includes a kind of magnetic message, the use of herbs; and the application of oil. Oil of olives is a great favourite with them. But these material remedies are supplemented by a form of energy (i. e. Prana) applied direct from the spiritual side. They employ a kind of X-Rays which is directed in a stream upon the spiritual body of the patient (i. e. his sookshma-sarira). They are, therefore, able to carry on a twofold course of treatment by which they get at the material and spiritual bodies of the sufferer at the same time'. Here is indeed a new field of research—a new line of investigation in drugless healing.

REVIEWS

Studies in Islamic Mysticism BY REYNOLD ALLEYNE
NICHOLSON, LITT. D., LL. D., LONDON: CAMBRIDGE
UNIVERSITY PRESS, FETTER LANE, B. C. 4. 24 sh. NET.

In Persia, as in India the same person has very often played the role of a poet and a saint. Studies in Islamic Mysticism, therefore, almost inevitably include studies in Islamic didactic poetry. This may appear to be an undesirable necessity, a superfluous appendix of the work of the student of Mohamadan philosophy, yet as it is, one has ultimately to fall back on literature in order to understand the religious life of Islam. Such an understanding is in the opinion of Prof. Nicholson impossible without a full knowledge of the 'ideas' of mysticism and the 'forms' which they assume. Accordingly he tries in his book to make an exposition of the system of Sufism, such as it originated and developed in medieval Persia. For this purpose he selects three celebrated poets, and after making a thorough survey of their life and poetry, deduces from the confused whole an arranged system of philosophy. What with its purely literary basis and poetic data, and what with the lucid, fascinating and masterly style in which it is written, the work may smack perhaps of a masterpiece of linguistic art, or an attempt of literary criticism, and surely there can be no man so deprived of all faculty of appreciation but will lose himself in reveries as he reads through the picture of *Abu sa'id ibn-i-Abul-Kharr* 'drawn by pious faith and coloured with legendary romance', but on the whole the 'literary interest of the volume is subordinate to the philosophical'.

The author has thus tried and succeeded 'to make the reader acquainted with three *sufis* famous in the East and worthy of being known in Europe'. *Abu sa'id* comes first. As a mohamadan he believed in all the dogmas of the *Qur'an*; but as he grew into a *sufi*, as the range of his vision became wider he became a Pantheist. The 'self' is a deluding prison-house. To escape from the bonds of individuality, to forget one's self entirely, to become senseless of one's worldly existence, to be

called 'mad' by the 'maddening crowds', that is the way to salvation: but not the goal of the *sufi*. His aim is life, not death. The destruction of the lower self leads the mystic to the eternal life, that consciousness of being mingled with the Universal Self, which call it God or anything, is the only object that abides. 'The perfect mystic abides in God'. Yet he does not shut all doors against humanity. The true saint 'goes in and out amongst the people, and eats and sleeps with them, and buys and sells in the market, and marries and takes part in social intercourse, and never forgets God for a single moment. *Abu said* had a most benevolent heart; he could not endure to see any one in suffering, and hated to descant upon the tortures of Koranic Hell. He indulged in all sorts of revelries and in the course of delightful songs lost himself in ecstasies.

The same conclusion is reached by *Abdul Karim ibn Ibrahim ul Jili*, who believes that the perfect man is he 'whom self-knowledge has enlightened and made perfect so that ceasing to know himself as an individual he sinks into his divine element like a wave into the sea'. The central idea in his philosophy is the oneness of God. This oneness is once more the unity of Pantheistic theology. God who is 'one', manifests himself in all the objects of nature which have their manifestation in the 'perfectman'. There is thus plurality in unity. The ontology of God has three phases. His essence is unknowable. His attributes are many, and are knowable only partially. He is expressly manifested in man, and reveals himself to his creatures through themselves.

The first created Perfect man was (according to Jili) Mohomet. Thus the perfect man is made after the image of God; and it is only when he knows his identity, when he puts off his coat of individuality and merges himself in God thus displaying his true colours that he is called 'the perfectman.'

The third chapter of the book dealing with the 'odes' of *Ibn-ul Farid* is perhaps the only one where the literary and the metaphysical interests compete for superiority. *Ibn-ul Farid* odes are allegorical, where 'more is meant than meets the ear'. He explains the course of a mystic's progress, how he gradually forgets all sense of dualism, and becomes saturated with God-head. He was in union with his beloved before the

creation, but was separated from Him, since he came into the world, whence ere-long he was re-united with Him as soon as the veil of individuality was stripped off him.

The book amply repays perusal in the splendid intellectual feast which it affords. It is an indispensable addition to the literature of philosophy, and we recommend it to all who are interested in the study of *Sufism*.

The Psychology of Day-Dreams BY DR. J. VAREDONCK,
LONDON, GEORGE ALLEN & UNWIN, LTD. 18 sh net.

The book comprises two parts Analytic and Synthetic; the laws followed by Day-dreams in their genesis, progress and end are discovered by the method of Psycho-analysis and laid down in part I. The results are used mostly deductively in inferring the working of the mind of the lower organisms and discovering a uniformity of mechanism running through the whole scale, despite the evolution to the superior, abstracting, ratiocinating intellection in man.

The importance of the book is evident when we remember that we are engaged in day-dreaming in all our castle-building, worrying ourselves, in inventions, in suddenly judging others from their faces, in our puns and so on. How are day-dreams caused? As soon as the mind ceases to react normally to external perceptions or abandons its directed thinking in favour of aimlessness, a memory element connected with the latest perception or idea is spontaneously seized and used as the basis of a whole concatenation. Analysis shows that the memory element is emotionally emphasised, though in varying degrees. Day-dreams are shown to be presented in a mixture of verbal thoughts and pictorial images before the mind—the predominance of the latter being proportional to the depth of the thought-process below the threshold. Analysis further shows that the concatenation renders itself to be put (after retracing) in the form of queries and answers and is a problem which is sought to be solved foreconsciously.

The peculiarities of the process are their affective emphasis, the extreme activity of memory in sustaining them (the most distant event does not escape its activity), a capriciousness with

which the process changed its view-point of a question or the whole problem for another, the mere drifting sometimes along a memory stream, the seeking to avoid pain and seek pleasure in the solution, the non-moral and even immoral nature of some of its ideas, the absence of repressive survey of the ideas etc.

'These streams of thought end before or after their aim has been reached at a moment of mental passivity under the influence of some affect which causes them to rise to the surface' or because an external stimulus provokes normal apperception.

From these tendencies of foreconscious thought the Doctor draws valuable conclusions. He shows that foreconscious thought is a whole operation containing elements in it corresponding to conscious, directed thought.

Volition makes us attend, recollect, repress and adopt a solution. Wish compels attention if it is sufficiently strong; and recollection as volition cannot choose its solution according to the 'pleasure and pain principle' thus criticising in its own way certain, and adopting other, answers in preference.

But man's foreconscious thought is an adaptation, complement of his conscious thought. His conscious wishes are taken up for fulfilment in the foreconscious level. His 'unconscious' never reaches his consciousness. Hence the Doctor concludes that the latter has grown out of the former. Foreconscious thought also has its less intellectual and more affective predecessor. Instinctive thinking and Automatism are still earlier stages in the evolution of mind.

The former two are distinct from the latter in their freedom from motor action and adaptation to stimuli imagined and not real. But there is a uniform tendency to seek pleasure and avoid pain through the whole scale. 'Thought is the adaptation of reviewed memories to a present situation under the influence of affect or will'. Conscious thought is the latest improvement in that it can control motor action and suspend it in favour of storing conceptions or, in other words, is an instrument capable of abstraction. But it has lost in the understanding of affects and in the matter of bringing to memory past events (which is the basis of intellection) and in vividness

owing to the comparative loss of 'thinking in pictures' more proper to foreconsciousness. Yet some gifted people combine the advantage of both and they are artists and inventors.

The way in which foreconsciousness ends in consciousness owing to strong affects, has been naturally inferred to be the means opening to consciousness in the evolution of the mind. 'Intuition' has led to awareness.

In conclusion, day-dreams and dreams nocturnal are more or less alike; they are normal manifestations of the universal energy; they complete the function of consciousness without our mental alertness. Their biological meaning is that they are attempts at adaptation.

In the above inferences, many are suggestions that require corroboration according to the Doctor himself. Some require further elucidation; as the statements that foreconsciousness is immoral and that foreconsciousness is the adaptation of *revived memories* under the influence of affect need reconciliation. Consciousness reaches the unconscious and an adaptation results. But foreconsciousness gives some very absurd concatenations. Thus there is a limit to which it allows a modification of its primitive form. These are points which require more light.

The work is a valuable one and really contributes much to the world of psychology.

NOTES OF THE MONTH

It is now generally known among New-thought people that the human body is an enormous 'cell' community containing within its limits numerous minor cell communities. The cell mind ties, and that each and every one of the cells composing these communities is endowed with sufficient mind to enable it to perform its functions, offices and purposes in the physical economy. When there is disease or 'cell-rebellion', groups of cells 'go on strike' or 'non-co-operate' with the system. 'All disease is really cured by internal force, viz., force (prana) resident in the cell itself'—matters being expedited by orders from the will, directed immediately to the cell-groups. The science of drugless healing tells us that the whole body is a confederation of intelligent entities and that every fibre of it is actuated by a mental energy, each of the mind organisms being controlled by a central intelligence or controlling energy which thus regulates the action of the myriad cells of the body. It follows, then, that all cures are really performed through *the cell-activity that is mental*. When this great principle is grasped, it is easily perceived that all cures are really mental cures, no matter by what means or methods you call the mental forces into operation. And Mental therapeutics is simply the calling into operation of the mental forces resident in the cells, organs and entire physical organism, not by means of physical remedies or appliances, but rather by a direct appeal to the corporeal mind itself, and thus to the Cell-minds and organ minds.

The 'corporeal mind' is very amenable to suggestions properly given it—that part or plane of mind causing the physical and vital processes to 'go' called the sub-conscious mind. Talk to the sub-conscious mind as you would to a child or a pupil—remembering that there is mind in the organ or part, that that mind will listen to you, understand your suggestions and follow them. You may attract the attention of the 'organ-mind' by first giving a gentle patting over the surface of the body immediately over the organ. The 'talking-up' can be done mentally or aloud and is effective in self-healing as well as in the healing of others.

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MADRAS

THE IMPOSSIBLE

Life is defined variously.

The authors who have defined have accepted all their definitions to be defective and the conclusion that a perfect definition of life is 'Impossible' has been arrived at.

What is this? This is only a wrong viewpoint. They defined only 'what life did', rather than 'what life is'?

Life is the eternal spirit, always present and active everywhere in the universal, at once and for ever Spirit, Life, Mind, Light, Law and Love.

If this, as I conceive, is correct, there is no space in the universe of matter called inorganic or dead, will time and again come to idea of the existence of space, was one of the necessary ideas of thought that could not possibly be untrue.

Now it arises: If life is omnipresent and powerful why is not everything forever alive? Why the distinction in matter, —organic or inorganic?

I arrive at: 'Life is a force; it acts as a stimulus; the substance which can respond to the stimulus is *living*; that which does not and cannot is said to be *dead*.'

This condition 'death' is really temporary, as in the ceaseless flux which everywhere exists in the universe. Matter called inorganic or dead will time and again come to a place where it can and will respond to the stimulus and again become alive.

Thus there is no Death and Life for ever vibrates and pulsates in all glory and you have the 'Impossible' solved.

THE NEW RENAISSANCE

VICTOR E. CROMER

Human culture in its long evolutionary progress appears to pass through cyclic waves of renewal and rebirth. Such a wave was that between the sixth and fifth centuries B. C., and every 500 years since there have been other such waves of tremendous intellectual power and spiritual fervour breaking upon the world. Between 500 and 600 B. C. Confucius and Lao-Tze were teaching in China the doctrines that were to crystallise into religious systems; Buddha was preaching in India, laying the foundations of his system; Socrates, Plato, and Aristotle were setting in order their philosophic ideas; while Isaiah was prophesying in Palestine, where the Jews were undergoing great religious changes. In Persia Zarathushtra was formulating the principles which ever afterwards were to be associated with his name, the traditional dates given for the birth and death of Zarathushtra being 660 B. C. and 583 B. C. respectively, though many distinguished scholars hold that he was born about 1,500 B. C.

It is interesting to trace these waves of renewal in the world, for 500 years later we had the birth of Christianity, and in the next period we had the beginning of Mohammedanism. About 1,000 A.D. onwards we had the Crusades, while 500 years later the Renaissance was in preparation, and to-day the world is preparing to enter into a great awakening along all lines of thought and action, which for the moment I am calling the New Renaissance.

However, to return to Zarathushtra, we find that the region of his birth and youth was the province of Adarbaijan. The keynote of his teaching was the eternal struggle between good and evil, Spenta Mainyu being the holy spirit, and Angra Mainyu the hostile spirit. Above these two fighting forces, however, was Ahura Mazda, the 'Lord of Wisdom', whose symbol was the sun. Good and evil were not co-ordinate and

co-eternal powers, for the 'superiority of the good' is evident through all the teaching and its final triumph was assured. The word for demon—deva is the same as the Sanskrit word for angel—deva—and it would appear that Zarathushtra used this word with the object of opposing the worship of the old Aryan gods. He discarded existing ideas of God that did not satisfy him, and proclaimed his own ideas.

Only fragments of the original teaching remain, especially as the Moslem invaders of the seventh century A. D. offered the Persians the choice of death with the Avesta and life with the Koran. A faithful few fled with the remnants of their scriptures to India, their descendants being the modern Parsees.

The ideas of Zarathushtra were destined to have an extraordinary influence on the world during the 1,000 years following his advent, and they left their impress on Judaism, Christianity, and Mohammedanism in no uncertain manner. Zarathushtra outlined a time to come which he called the Regeneration. J. H. Moulden, in 'Early Religious Poetry of Persia,' says the ideas of prophets are at least as worthy of study as crabs or even stars; and old-world eschatological dreams are at the present moment exacting very special attention from various students of human thought. We do well to make some effort to realise the figures that loomed for Zarathushtra out of the mists of the future..... Others before him have dreamed of a paradise, a very earthly paradise indeed. He was the earliest thinker to make it ethical. He saw no houris and no winecups in his abode of bliss. He looked for 'a new heaven and a new earth, wherein dwelleth righteousness.' We have quoted the very latest written words of the Christian Scripture to be a summary of his ideal; and thereby we have only paid just tribute to the moral grandeur of this dim figure from the distant past—a man who believed in God and believed therefore in the triumph of Good, and taught men by that great hope to guide the life of every day.

THE TRUE POST-VEDIC = PHILOSOPHY

GOAL OF LIFE—I

The Seers of the Vedik age, under direct inspiration and communion, recognised the Supreme Law of Attraction—the invisible yet sufficiently deep and broad channel along which Bliss in its various forms flows in a copious stream from the Fountain-head to His conscious creation. We find them and others following their lead praying to and receiving *Buras* (boons)—wished—for gifts—from Indra, Varuna, Agni and various other personified living attributes of the Divinity. In the Pauranik Age this Law of Attraction was so far availed of that even a Ravana was possible setting at naught the ordinary laws of nature, and incarnations like Rama, Krishna, etc. were often found necessary to lighten the burden of a 'groaning earth'.

With the passing away of the Vedik and the Pauranik age, has passed away out of human sight the only practical system of Philosophy which can make life worth living and raise men to the sublimest heights. Seers were followed by philosophers most of whom were theorists rather than workers and divorced *Jnana* from *Karma*. Under their influence and especially after the appearance of the Vedanta this divorcing tendency became more complete even going to the length of making spirit and matter antagonistic to each other, although at a later stage Tantra intervened and sought to build up what might be called a 'golden mean'. But, as might be expected, it has attained only partial success. Of course, since the advent of the philosophers there have been men—and quite a large number—who have been *more divine than human*. Surely they have not lived in God as He has been pleased to manifest Himself in and through nature, but have improved upon Him till to most people He has come to be merely a name connoting *nothing*. Some of these have endeavoured to go

beyond manifestation; and others, keeping the same end in view, have of course not denied manifestation altogether but have tried to limit the Illimitable—the Divine Will within them—and again attained only partial success. The result of both these endeavours has justified neither the end nor the means. The theorist or, for the matter of that, the worker along either of these lines is not found to have attained Perfection—true manhood and divinity being identical.

You are a 'man of the world', as they say. Tossed from wave to wave of grief and sorrow, you are catching at this and that straw, but very often to find to your greater mortification that it gives way at the most critical moment letting you sink deeper and deeper in doubt and despair. Every day you feel yourself farther away from your God and often wonder if there is a God at all.

Your instinct—the unconscious consciousness that you are part of and identified with the Master of nature—however, will not let you alone. It is always engaging you in a perpetual struggle to conquer nature (including the law of Karma regulating births and re-births and also what you call your fate). With people who have allowed themselves to be more fully materialised, this struggle takes a decidedly materialistic form. Oppressed by extreme chill, for instance, they look *out* for the means of protection; and in this way they proceed, observing and trying to take full advantage of the laws of nature, to make themselves as happy and comfortable *under these laws*, as possible. This is how all the most wonderful discoveries and inventions—miracles in their own way—have marked Materialised man's conquest of Nature.

With people living in the spirit, however, such as the Rishis and Yogins, this struggle takes a more or less spiritual form according to the development of their spiritual powers and the strength of their conviction. They look *in* and not *out* as others for discovering the means of conquering Nature. They move about perfectly naked under the blue canopy of heavens even when you shrink under a heap of warm clothes, and they are quite as comfortable as you are, if not more. And in this way, by always *looking in*, they attain not only all the succes-

ses that the materialised man's science has enabled him to achieve over Nature but far greater and loftier than that. By a mere feat of will, they perform more quickly, more safely and more effectively all that science-ridden people hope to achieve by means of their aeroplanes, wirelesses, telescopes and other inventions.

Thus, in either of these ways, your instinct will try to assert itself and save you from the grip of doubt, despair and gradual, and so more bitter, death. A descendant of the Rishis and Yogins, a witness of casual 'miracles' even in these days of science, your mind naturally turns to the latter course. The influence of the philosophers extending over ages on the one hand trying to make you indifferent to the griefs and sorrows of the world, and the sceptic and materialistic influence of modern civilisation on the other, however, deprive you of the earnestness and ardent faith which is the *sine-qua-non* of success in this line of 'warfare' with Nature.

Yet your instinct, when you find no earthly way of escape from your overwhelming sorrow, often makes you run break-neck for help to any one whom report has trumpeted to be a *super-man*. You may have been deceived a thousand times; yet such is the force of the instinct and of the sorrow which is crushing you that you again surrender yourself to this new super-man thinking and hoping that a kindly glance is quite enough to transport you beyond the reach of grief and sorrow.

You come with such high hopes. But what does the super-man generally do? Either he is practising the line of Vedantik philosophers or following the middle way of the Tantrika, and has thus either no faith in manifestation and pretends to ignore the joys and sorrows of the world, or accept a Divinity fettered by Laws of all sides and thus destitute of Free Will. Thus either he looks daggers at you for your 'worldly odour' and exclaims, 'O you man of the world, how can you look for quietude and bliss when you are attached to the world which is subject to set laws of birth, growth and decay, and thus when you are following the way to struggle, pain and ultimate sorrow? It is not by *enjoying* the world but by *renouncing* it that true happiness is attained. Come this

way, if you really mean to be happy. Renounce the world and cling to *Him*, (an indefinite pronoun or to the Brahman or Paramatman (the indefinable and you will soon come to know there is no end of bliss').

Or he smiles himself into a child-like grace or simplicity, and says, 'The Laws governing the world are inviolable and inexorable. Worldly things appear to disappear again. Thus attachment to them can cause you only grief. Of course by performing certain forms of worship, by following certain lines of Yoga, you can indefinitely (in some cases) prolong your happiness, but it must once come to an end — witness the glories of Ravana and other Sadhakas. So Renunciation is the only course to be followed by wise people'.

No more false words than these have entered human ears, and nothing has done greater mischief to humanity. O you advocate of Renunciation, if your God, Brahman, Paramatman, or whatever you may call Him, is not *Conscious Free Will above and making or unmaking Laws for the governance of His creation*, He can never be the source of Eternal Bliss. Why then do you impose upon yourself to mislead honest people (whose instinct tells them their God is omnipotent and they can find back this God in themselves) by showing them the way to stone when you are fully aware they are seeking for bread?

There cannot be any greater condemnation of the Vedantik cry of *neti* (negation of manifestation) and its corollary the doctrine of Renunciation as the means of salvation than the depth of degradation to which India has fallen under the conflicting influences of materialism and Renunciation. Pure materialism has succeeded in its own way — giving sway and supremacy to its votaries and granting them almost a miraculous amount of success against Nature (of course within Nature) and trampling under its iron heels the luke-warm followers of the *neti*, who in their bitter agonies of shame and despair, cry for help now to matter, now to its negation!

And the height you have yourself soared to, O you champion of Renunciation—the proximity to God-head you have yourself attained—is also clear and evident from your physical suffer-

ings and how you often smart under them (in spite of a long life of professed indifference), from your conduct during fatal illnesses and the manner of your death. Your attempts to gaze into the future often fail, your benedictions are often unavailing—indeed, you feel at every step there is a Superior Will, a Superior force limiting and baffling you. And yet you are not ashamed of preaching Renunciation as the only way to Salvation by raising man to the state of *Soham*—I am He! This state means, if it must mean anything, I am absolute Free Will. There's nothing to stand between my will and its realization. This is God, this is Brahman; and man must realise this truth in life. He must be Absolute Free Will and conscious of it. It is but common sense to think and expect that the nearer one is to the Fountain-head of all good and Bliss the greater and deeper is the manifestation of the Divine attributes of Good in and through him, no matter whether he wills it or not. Your life, certainly, is not always in accord with this commonsense view and expectation of 'living in God'.

Now, as to your theory of Renunciation. Pray what can you renounce, what *have* you to renounce, as you are at present constituted—so destitute of free will as not to think even its realisation possible?

What has he to renounce who cannot justly call even his hair *his own*, and all whose glory and greatness, health and wealth come and go in spite of him? Haven't you ever thought of this, O you mighty champion of Renunciation? Shouldn't you have done this before you started your crusade against the world and worldliness? It is the simplest of truths that you *must have* can give away or renounce a thing.

So, before you start preaching your gospel of renunciation try to know your heritage as the Omnipotent, omniscient and omnipotent master's part and parcel—as created in 'His own image' and realise it to the minutest particle. Know your self and what it is worth. It is then and only then that you can justly talk of giving away, renouncing, repressing or even negating your possessions.

THE ART OF ATTAINMENT

URIEL BUCHANAN.

II

As you come into a clearer understanding of the power of suggestion in controlling the thoughts and feelings of your own mind and heart you will gradually gain strength to influence the minds of others and to inspire those you meet in daily life with a confidence which will cause them to trust you implicitly in all you do and say.

One test of your advancement on the path to power is your ability to maintain a perfect trust in the harmony and goodness of the destiny that directs the events of your life at times when all things seem to go contrary to your will and desire; when, regardless of all efforts, you feel yourself held unable to lift a hand to ward off the approach of conditions that seem to come as relentless enemies which stand between you and the realization of the heart's cherished longings. This is the test—to have faith, to banish fear, to keep your thoughts calm in the peaceful repose of conscious strength; to feel that however dark and uncertain the present may be you are one with the Infinite and will be led faithfully by unseen forces over the rough places out of the shadows, into the light of attainment and power where all will be well with you and yours.

The man whom success has touched with her magic wand shrewdly fortifies his fortunes with good health. If you would pass the noon of life and go down the sunset trail vigorous and strong, take good care of your health. The first step in maintaining health pertains to deep breathing. Man may exist for days without food and water; but deprived of air, his life goes out as quickly as the flame of a candle when placed in a vacuum. The habit of deep breathing, once formed, gives brilliant eyes, a magnetic voice, a steady pulse, and great capacity for mental and physical endurance.

Always have the air in your room fresh and pure.

First position, standing, arms akimbo, that is at the sides, with hands on the hips. Mouth closed. Always breathe through

the nose. Begin by emptying the lungs, and still keep on emptying them after you think it is impossible to breathe out any more air. Second, inhale slowly, steadily, smoothly, forcefully, expanding the abdomen as you inhale, keeping the ribs and chest motionless. When the abdomen is fully distended, and before exhaling, holding the breath, contract the abdomen and force all the air into the upper chest. Now endeavor to inhale a little more. Hold for two or three seconds; then exhale gradually, until the lungs are completely emptied.

While holding the breath, let your mind be very positive, dwelling on the thought of irresistible power.

Repeat this exercise a number of times before retiring at night. And the first thing after rising, rub the chest, arms and back with a wet towel dipped in cold water; then rub briskly with a dry, coarse towel. Following the towel bath repeat the breathing exercise. This, practised each evening, will bring refreshing slumber; and each morning will render you impervious to cold and give you renewed energy to fight the battles of life and triumph over the adverse conditions of environment.

The innate restlessness you may feel at times may be interpreted as being the evolutionary impulse of the soul, yearning for the fulfilment of its rightful destiny; the incessant demand of the inner self for a life which shall develop its incalculable possibilities.

The door which bars your way to pathways that lead to the higher life must be opened with the golden key of persistent desire; the desire which fills your soul with yearnings for truth; the desire which will be satisfied with nothing less than absolute truth. If you would possess the true desire, fill your mind with thoughts and memories of the good and the beautiful. Refuse to entertain disagreeable or demoralizing thoughts. Put them far from you, and in their place call to your aid hopeful ones. Recall every worthy or noble deed you have witnessed, and every kindly or cheering word you have listened to. If you do this faithfully you will find yourself, when the review is finished, in a more hopeful frame of mind. Your feelings will have undergone a change. Your mind will have opened to finer impressions. Your belief in the goodness of

humanity will have grown. With this belief will awaken in your heart the earnest wish to add by worthy deeds, encouraging words and unselfish actions to the great sum of good that is being done around you. With the earnest wish will come the opportunity; and with the ready and willing accomplishment of every good, whether by thought, word or deed, you will become conscious of a thirst for still greater accomplishments and this thirst will grow until it becomes an insatiable desire.

These beginnings may seem small to one who would scale the steep at a bound; but remember that only step by step may we hope to overcome the countless obstacles which bar our upward course. Bear in mind that high thoughts and noble aspirations banish petty indolence and her attendants, vanity and vice. The inner consciousness of growth and advancement will prompt you to still greater efforts. Review again all the good that has come under your notice. You will discover that your faith in human kind is still stronger; and remember that every moment thus employed has been spent in enlisting the co-operation of hidden forces which will return to you every good thought sent out, made greater by the kindred thoughts it has drawn to itself.

From this exercise, which should be practised whenever anger, discontent or insolence threaten the citadel, pass on to the contemplation of the ideal. Set before your mental consciousness the *self* you would become. It is radiant with love for all humanity; alive with the energy which prompts the doing of worthy deeds; beautiful with the brightness of a deathless hope, for it realizes its own possibilities and looks ever forward to the most glorious development; calm in the faith which is born of the certainty that power sufficient for all demands lies hoarded within; fearless in regard to the opinions of others, for its law is truth; its path is light; inspired by the desire to uplift mankind; impervious to reproach, insensible to flattery; strong in its sublime forgetfulness of self and as firm as the foundation of the everlasting hills in its absolute self-control. This is your *true self*.

Through the alchemy of love you may transmute all the base metal you now detect in your imperfect self into the pure gold of loftiest desire, which neither time nor circumstance can tarnish or change.

Do not allow yourself to become discouraged with partial failure. When discontent possesses you for a time, or depression enwraps you as in a shroud, search for the cause and you will find that the enemy has entered by way of uncontrolled thought or foolish fancies. Having discovered the cause, apply the remedy at once. Sum up your possibilities and ask yourself if you can be content with less than the highest development. Then press on with renewed determination, supported by the thought that thousands of valiant hearts are beating in unison with your own, thousands of purposeful souls are pressing on under the self-same difficulties as those which beset you on every side; and every victory you achieve over self is not a triumph for you alone, but a victory which will influence others who will thus become stronger because of your endeavor.

With each individual lies the choice of the forces which are to be his vassals. Invisible and intangible, yet none the less ever present and ever powerful are the hosts whose service is compelled through our thoughts and desires. With every selfish or wordly thought, with every bitter reflection or useless recrimination, we call around us the invisible forces of darkness and death. With every unselfish thought, with every pure aspiration, we woo the attendance of the invisible powers of light and life; and by these various powers we are forced downward or drawn upward, according to the nature of our selection.

This cultivation of the thought forces must be carried on carefully and conscientiously; for it is the surest and speediest way to the desired goal; the most helpful method of gaining self-control, without which all men are slaves; and the slave is forever helpless, for he knows not at what moment a sacrifice may be demanded of him and he knows not what exactions he may be subjected to.

By this continuous cultivation of self-control you will conserve and increase your personal magnetism. The power to

hold full sway over your own thoughts and inclinations, your words and actions, must be gained little by little until self-mastery is attained.

CULTIVATE TRUE DESIRE AND PERFECT SELF CONTROL

The highest desire awakens in the heart the purest love; the love that forgets self and recognizes the relations existing between nature and every human being. With the awakening of this love, unsuspected powers are developed. Hidden forces become our allies, our faithful supporters. The love radiating from you will purify the atmosphere in which not only you but countless others move. The desire for good which permeates your being will be breathed forth to create the same desire in others. You will have conquered self, and your environment will have unconsciously changed; for the elements of evil cannot exist in the atmosphere of truth. When this change has been accomplished you will gather to yourself new vigor, magnetism and power.

If you have already obtained glimpses of higher planes of thought, there are thousands just below you to whom you may give aid and encouragement; others who, still walking in the darkness of complete thralldom to the senses, may, by witnessing your daily life and beholding the truth that is written on your countenance, be constrained to pause and open the eyes of their understanding; and by the light thus dimly seen they may be enabled to grope their way to liberty, purity and the conquest of self. The power to direct our thoughts into whatever channels we will should not be under-estimated. It is one of the greatest privileges mankind possesses.

Love ever has led and ever will lead to the grandest accomplishments. Love overcomes all evil influences. Love makes of the prison a palace. Love makes of the peasant a king; love endures; is faithful through good and ill report; knows not the limitation of time and place.

(to be continued)

THE A B C OF SPIRIT COMMUNICATION

P. S. ACHARYA

I

GENUINE SPIRITUALISM: What It Stands For

SYNOPSIS:—In an introductory note published in the January issue, we pointed out that Spiritualism was a new revelation only in the sense that knowledge of ancient times had been overgrown gradually by materialism. Your need for spirit-communication was emphasised, as you can learn direct from the spirits as well as develop *here and now* spiritual faculties without known limit. It is now proposed to discuss how facts and phenomena demonstrate spirit presence and power.

Spiritualism comes to the broken-hearted with the blest assurance that there is an existence beyond the grave where 'the loved ones gone before' await their home-coming. In place of the belief or faith in the Immortality insisted on by theological or religious dogmatism, Spiritualism offers satisfactory *demonstration*. Belief without evidence is valueless; conviction can come only by demonstration. Spiritualism harmonises with that which is beautiful and true in every great religion, and finds support in the sacred books of all ages and nations. Yet it stands independent as a *distinct system, with its own methods of research*.

Spiritualism is the Science of the spiritual, or psychical, nature of man. In a narrower sense, it is *applied to the communion between spiritual beings and man*, and embraces the facts, laws, and conditions of such impartial investigators, which may be verified. It accepts the statement as fully demonstrated that the intelligences who reveal themselves to us are departed friends, as they claim; spirits who once lived on earth, and who return because held by the strength of their love or desires.

Spiritualistic Phenomena:—Spiritual manifestations and phenomena generally speaking, include those which are spoken of as Psychic or Physical. *Psychic or Mental Phenomena* include Telepathic communication with spirits; clairvoyant

perception of spirit faces and forms; clairaudient hearing of spirit voices; spirit-psychometry; inspirations; visions; revelations; trance lectures even in strange and unknown tongues; spirit projection, etc. *Physical Phenomena* include Rapping and knocks; Spirit Lights; Automatic and direct writings; Spirit pictures and drawings; Spirit Photography; Levitation; Transportation of articles from one place to another; Materialisations, and playing on musical instruments and singing by Materialised spirits; Healing of the sick by spirit-influence, etc.

Psychic Manifestations:—Telepathy may be made the means whereby your spirit-friends communicate messages and information to you or convey your information or messages to some distant friends. Spirit-telepathy is, in fact, a species of clairaudience which enables you to hold converse with spirit friends without seeing them. The clairaudient hearing of spirit-voices, though it may operate alone, generally accompanies the clairvoyant condition of spiritualism which enables you to perceive your spirit guides and friends who are ever on the alert to help you. Usually the incidents shown to you may be in a series of pictures impinged, as it were, on your mind. The spirits can also make use of your physical organs in the way of speaking, writing, and other modes of expression. This condition is somewhat akin to mesmerism or hypnotism induced by the spirit intelligences easily and quietly, and the effect of such condition, when induced by good and progressed spirit friends, is found soothing and beneficial. In inspirational lectures, you do not experience that sense of weariness that comes in normal lecturing.

Another aspect of Clairvoyance is the Psychometric faculty which enables you to give valuable information, through spirit guidance, of the owner or wearer of articles, like letters, photographs, jewels, etc. though the said owner or wearer is in foreign lands or in spirit-worlds. The famous Geologist Professor Denton ever regarded the psychometric aspect of clairvoyance as an invaluable aid in his geological researches, his noble wife giving him (psychometric) readings from geological specimens that puzzled him. Thus the learned professor investigated both Geology and spiritualism and adopted the latter as an establish-

ed fact, specially emphasising the value of Psychometry in all branches of scientific or historical research, as well as to individual inquirers. The principle of 'Spirit-Psychometry' is this; 'All we use, touch, wear or handle bears the impress of our personality and in the hands of a skilled psychometrist, and with the assistance of spirit friends, the character, course, and prospects stand revealed'. The capacity of the aspiring spirit (sadhaka) to make himself visible to far-off friends or to visit the spirit-spheres under the guidance of spirit friends and instructors is known in spiritualism as *Spirit-Projection*—the necessary mental state or condition being induced, as in inspirational lectures, etc. by spirit operators.

Physical Manifestations: This class of phenomena is, indeed, a very extensive one, of which raps and knocks (intimating spirits' presence) are the starting point. The spirits can time these sounds to sense, so that the raps and knocks may mean *answers* to your questions verbal or mental. Thus conversations can be carried on with the spirits by an agreed code of signals. This is an elementary form of communication which can be carried out in the open air, in broad daylight as well as in a room; and constitutes one of the best and most convincing evidences of spirit return. It is often when practising this form of spirit-communication 'in a darkened room that spirit lights are seen. These may appear as little balls of coloured light floating around the room, or rolling across the table, or as streams of light, and once seen they are never forgotten'.

Supernormal Ability:—Spirit Writings occur in many ways. Your spirit guides may use your hand to write messages which, though unintelligible to you, will be known to some one present. Or the unseen visitants cover with writing the papers or slates placed for the purpose in the practice-room; these writings convey messages to some one or more of those present and are called *Direct Writings*. In a more or less similar way spirit paintings, drawings, etc. are often executed 'with remarkable fidelity to detail, and undoubted artistic skill and ability, combined with surprising celerity. Spirit-Photography is another method of demonstrating the continuity of life. Extra-

ordinary musical and other ability can be exhibited under spiritual inspiration and guidance.

Levitation and Materialisation (What they stand for):—'Levitation' is defined as 'causing to float in the air'. In spiritualistic parlance it indicates the raising, from the floor, of human beings as well as heavy articles of furniture. 'The activities of discarnate intelligences do not end here; they extend to and include the removal of articles from one room to another and even cause them to pass through intervening walls, doors, etc. without injury'. Many and varied are the accounts of such manifestations—the particularly interesting accounts being those given by the late Italian scientist Signor Lombroso who felt compelled to admit that the results in scientifically arranged sittings confirmed *levitation* and other marvellous facts of spiritualism.

One of the most glorious of physical manifestations—indeed one of the highest and most convincing proofs of spirit-communication.—*Materialisation of Spirits*, i. e., in other words 'the return of the so-called dead to earth in such a manner as to be easily recognisable, and those present may often touch, photograph and, at times, converse with them'. Materialisation of spirits may be either partial or complete; if partial, materialisation is generally of spirit faces, hands or arms. In many instances, the spirit form seems vapoury or ethereal—often of an apparently substantial nature such as can be not only seen, but handled, and scientific investigators have taken note of the pulsation and heart-beats thus evidencing substantiality, and that under such conditions as to eliminate all question of fraud or false personation.

How Levitation and Materialisation are effected can be discussed later on; numerous incidents of such are familiar to investigators in their private sittings. What they can teach us is more important to the genuine spiritualist than all the phenomena, however wonderful. The real man or spirit has a fluidic or etheric body (*sookshma sarira*) which assumes the form of the human body (*sthoola sarira*) in which it (the former) resides. This fluidic body or *sookshma sarira* is the

'seat of the personality or individuality, which marks each individual and leads to identity and recognition'. In *Spirit Projection*, this *Sookshma sarira* absents itself temporarily from the *sthoora-sarira* or its heavy physical overcoat; at death the *sookshma sarira* (which is the real state of personality or individuality) vacates entirely the house of flesh in which it lives. Spiritual clairvoyants present at such times can see this fluidic body or sookshma-sarira leaving its physical frame in the form of vapour, growing into the similitude of the physical frame, minus its deformities, until it has become entirely separated from it, and then gradually, disappear from view.

The phenomena and manifestations of genuine spiritualism stand for and demonstrate at the outset the continuity, not only of life, but of intelligence and activity, of identity and personality even after death, i.e., after the spirit clad in *sookshma sarira* leaves the physical body. Thus death loses its terrors and you love to commune with your beloved dead and to realise their sweet presence with you.

CHRISTIAN ETHICS AND - - PHILOSOPHY

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

It is a curious fact that a religion which has spread its influence all over the European continent and beyond, should have originated in a neglected corner of Asia. This strange phenomenon, where the first followers of a great religious leader left the land in which their master and his faith had their birth, and wandered into far distant climes preaching their new gospel, and inculcating their doctrines, can be noticed in one other only of the great religions of the world,—the religion associated with the name of *Buddha Goutama*. Christianity derives its name from Christ, to whom it owes its existence.

The christian believes in the Trinity of God-head, which reveals itself in the three expressions of the Divine Being—three different modes, in which the same great Fact displays itself,—God, Christ, and the Holy Ghost. In spirit this Trinity bears a correspondence with the Hindu Trinity of *Brahma*, *Vishnu* and *Shiva*.

This idea of the one in the many and the many in the one lies at the root of all the Pantheistic theories. The Christian conception of God, however, is not Pantheistic. While this doctrine of Trinity is widened in the Vedantic Philosophy to the homogeneity of God and the Universe, christianity stops short at the mysterious Trinity, and dares not go further. 'The many' is restricted to a trio. God does not manifest Himself in all the animate and inanimate objects of nature. The easiest way of divine knowledge, evidently, is through Christ, who is the most 'knowable' of all the manifestations of God,—Christ who lived and moved and had his being among 'the poorest, the lowliest, and the lost'. Incarnation of God is thus possible according to christian thought. God descended from the Heaven in order to save the sinful. 'The word was made flesh, and dwelt among us, full of grace and truth'. Christ in the human form was both the Son of Man and the Son of God.

The christian is not an ascetic. He does not renounce the world, does not discard the flesh. God revealed Himself to mankind in flesh and blood. Christ had all the requirements of a bodily existence. Like the rest of humanity he needed nourishment and rest. He was not of the world, and yet was in it.

But this should not be misunderstood to be a passing echo of Materialism. *But the ascendancy of the spirit over the matter is everywhere recognized in the Holy Bible.* And the kingdom of Heaven is not for those who lust after the world and its objects. Plethoric opulence is an obstacle in the way of religious pursuits. 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God.' Man must be born again,—purged and revolutionized mentally and spiritually. A grand idea indeed. It is man's 'reb rth'—his death in the realm of sin, and his life again on a higher, nobler and holier plane—that is the first and the foremost stage of his moral progress.

Christ talked in parables. The kingdom of God is a simple and intelligible conception of a state of perpetual and unmixed bliss, which awaits those who have worked out God's will. Thus many will be called but few chosen. The kingdom of God is made up of children. 'Take heed that you despise not the little ones, for I say unto you that in heaven their angels do always behold the face of my father which is in Heaven'. By driving in the idea of infancy, Jesus brought three essential characteristics of the aspirant. In order to enter Heaven one must be child-like—i. e., one must acquire the triple attributes of love, faith and innocence.

According to orthodox christianity, the door of the kingdom of God is barred to all those who do not profess their religion. Christ is according to them the only saviour of humanity, and all those who do not worship him as the Son of God are doomed.

With the christian the Problem of Evil assumes a new colouring. To him evil is not, as to the Hindu, a harvest of the seeds self-sown in the past, a painful retribution of our own evil deeds. Nor is it, as to the Mahomedan, an independent

power working in opposition to the divine agency. According to the christian Evil is not evil. Things are not what they seem. In the defective balance of our estimation certain really good events and objects seem evil. We cannot expect thistles from the figs or thorns from the grapes. A good tree cannot yield bad fruit. Evil cannot issue from God; He is good as well as powerful.

'All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good'.

Passing by a beggar who was blind from his birth Jesus's disciples asked him—'Master, who did sin.—this man or his parents that he was born blind'. Jesus answered 'neither hath this man sinned nor his parents, but that the works of God be made manifest in him'.

Yet temptations are so common, and evil is so prevalent that one doubts whether the manifestations of God's works are not unevenly distributed, and are not prone to do more harm than good. Howsoever that be, it is through the existence of evil that good asserts itself. Virtue will cease to be virtue unless it were placed alongside with vice. Again it is through sin that God manifests his justice and his power by meting out curses and chastisements. Based on the freedom of the will the moral judgments among the christians are internal. Sin is essentially a revolt against one's conscience, and real repentance is always accompanied by an internal torture. Hypocrisy is the worst of sins.

God punishes the sinful; but nevertheless the grand lesson of christianity will always be forgiveness. Mercy predominates over Justice in God. To err is human, to forgive divine. And since God is Himself forgiving he expects all of his children to be equally so to their transgressors. Christianity does not allow vindictiveness. The true christian spirit is patient suffering and endurance—turning the right cheek when the left one is slapped.

The new Testament is replete with high sayings, with noble ideas and ideals which can be read in toto

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rather than described briefly in a short space. The Ten Commandments of the Moses, the prohibition and the laws laid down in the Book of Exodus, Leviticus, and Deuteronomy, the discourses of Jesus in the four Gospels collectively read like another *Principia Ethica* and are enough to make a man's life and thoughts pure and holy and pious. The ethical ideal of christianity is characterised as Eudaemonistic. It aims at a 'harmonious realization of the entire self'. It does not neglect the animal side of man. It does not overlook facts or in any way misobserve them. There are both the elements of sensibility and reason in a human being. Both of them are to be recognized; both are to be turned to the best account. 'Passions are the elements of life. They are born with us. It is nature; but it is crooked nature. Sensibility is not an evil to be eradicated, but a power and potentiality for good which is to be transfigured'. This process of 'transfiguration' and death is effected by the healing touch of reason. The flesh must die only to corroborate nature's universal law that Death breeds life. The lower nature must be crucified in man. But the good man is to die only to live again, to lead a more resplendent life. His death is a victory over sin, and when at last he is born again, it is like the 'glorious resurrection to that new life which has been purchased by the death of the old'.

STUDIES IN TELEPATHY

LOUIS LISEMER in *The Progressive Thinker*

In the fall of 1893 I made a sale of my newspaper property at Ann Arbor, Mich., and went to Chicago to attend the Columbian Exposition. There I fell in with a real estate agent who, against my wish, succeeded in forcing me to make the purchase of Chicago vacant realty. He had hypnotized me out of all the available money I had, so that when I returned to Ann Arbor, where I still owned my home on twelfth street, I had just five cents left.

Bills for life's necessities had accumulated, and no money with which to meet them. In a Detroit newspaper I read that the Ann Arbor Daily Times was for sale. Its sale price was \$7,500, cash and Henry P. Glover, of Ypsilanti, Mich, was its owner.

I made the loan of twenty-five cents of my sister and took the electric railway to that city. The fare for the round trip was thirty cents.

I succeeded in meeting Mr. Glover, to whom I made an offer to exchange my Chicago realty for his newspaper property. Mr. Glover declined to consider my proposition, saying that he was overloaded with Chicago vacant realty, and which proved to be a losing venture for him.

Upon my return to Ann Arbor I conceived the idea of besieging the mind of Mr Glover. I concluded that if the hypnotist succeeded in influencing me, possibly I could control the mind of Mr. Glover, and that I need not be visibly present in order to do it.

I repaired to my room where for an hour or more I would repeat, silently and with closed lips, concentrating my mind fully on Mr. Glover:

'Make the exchange. It will prove a paying venture for both of us'.

I continued to dynamize Mr. Glover's mind in this manner for a time each day for a period of five days. On the morning

of the sixth day I again made a loan of my sister, this time of thirty cents, and repaired to Ypsilami, determined to make the exchange in properties.

Mr. Glover espied me across the street, opposite the Occidental Hotel, hailed me and asked me to come to his office.

'Do you know', Mr. Glover accosted me as he pointed to a chair, 'that I have been thinking of you almost constantly since you were here and offered to exchange your Chicago lots for my newspaper at Ann Arbor? If the deal is still open, and if the lots are unincumbered, I shall make the exchange'.

Within a week I had acquired a half interest in the Times newspaper. Mr. Glover being a millionaire manufacturer, I concluded that a millionaire partner would be preferable to owning the plant in its entirety, which proved to be the case.

The Grand Opera House at Ann Arbor was the property of William M. White, of Utica, N. Y. I decided to purchase it with the first week's salary, twenty dollars, which I had earned as the Times' new editor.

I learned that Mr. White had died and that his three sons, the executors of his estate, were in the city and on the fair grounds attending the annual county fair. I was introduced to them and informed them that if their opera house was for sale, and the price for the same was reasonable, I would make the purchase.

'The price for the theatre is \$17,000' replied Pierrepont White, one of the executors'.

'Gentlemen', I said 'I am anxious to act in the capacity of manager for a year before making a purchase of the building'.

'Your offer cannot be considered', said Pierrepont White, who appeared to be the spokesman of the trio, as they boarded the train for the east.

Every night for an hour in my room I besieged the minds of Pierrepont and his brothers with the thought that they should send me a favourable reply, that since I was editor and publisher of the only daily newspaper in Ann Arbor I could boom the theatre. 'Come, gentlemen, accept my offer'.

To my surprise I soon received a telegram from Mr. White to meet him at a hotel at Detroit, which I did. In a few days after the interview I was manager of the Grand Opera House which I rechristened the 'Athens Theatre', with the right of purchase, at the sum of \$17,000.

The New State Telephone Co., with headquarters at Detroit, was making a determined effort to secure a franchise to enter Ann Arbor with their lines, but apparently could not.

'Appoint me superintendent of your exchange at Ann Arbor and make the position a sinecure', I said to President Holmes of the said company at Detroit, 'and I'll secure the franchise'.

President Holmes informed me that that was impossible under existing conditions.

Every night for a week I made telepathic attacks on President Holmes' mind with the suggestion to appoint me superintendent of his prospective Ann Arbor exchange.

Within a week's time I was tendered the superintendency of the exchange and was given a manager who was scheduled to do my work. Of course, I accepted.

In the columns of the *Times* I made an attack on the mayor, the council, and the board of public works, censuring them for their shortsightedness in keeping a great enterprise like a telephone company from entering the city. The franchise was granted forthwith—with the aid of boodle-money, as I afterward learned.

The reader will observe that I did not succeed in influencing these men by personal contact, but succeeded only when invisibly present.

With these positions came honours. The pastor of the most fashionable church at Ann Arbor invited me to become a member. I fell in love with two sisters, also members of the church.

Here came my fall from high estate. I could not make a choice in a selection of a prospective bride, and lost both.

I maintain that the strongest mind cannot assert its equanimity in such a dilemma, that of being in love with two women—I lost my equanimity completely. Chronic insomnia soon asserted itself. I quickly made a disposition of my numerous business interests, and purchased a ticket for Reno Nevada, the wickedest city in the United States.

I once read in a Chicago newspaper that a Count, who was in love with two women, had committed suicide in New York. I believe it. I know a woman who was loved by two men, and who loved them in return. She flung herself off a cliff a hundred feet high. She recovered from her injuries and then married one of the lovers. Reason again asserted itself, but it required a shock to bring reason's return. A double-love dethrones the mind.

When my fortune was spent I returned to Ann Arbor. I had led a life of intoxication, but kept my body pure. My sin lay in considering two women, and I have suffered for that sin. Instead of appealing to reason and the will for guidance, I permitted the longing of the soul to overpower reason.

In the coming telepathic era—or may I say, age—I opine there will be less crime than there is in this crushing time. The mortal intent on crime will soon make the discovery that mind and soul forces are both centrifugal (receding from the center, and centripetal (tending toward the center). That when he sends out an evil thought, evil will immediately return to him. Which is not the case when the evil thought is accomplished by the act, as in the case of murder. In the latter case the law of compensation works with less haste, while in the former case, retribution is immediate. Therefore, everyone should begin the immediate study and practice of telepathy and aid in making the world a better place in which to live.

Soul-life and mind-life are the only animate forces in existence I believe. Dream-life is a force, and it, too, is centrifugal and centripetal, but it may be said that it is not an animate force.

The reader must not conjecture that I am consuming all my time in the consideration of psychic phenomena. In my

little printing office I am employed all day at congenial work—gathering news items, penning articles on worldly affairs, and setting type. Besides, I am financially interested in eight different Ohio corporations, in one of which I hold a high position, so that in a material way I am highly active. It is only in my pensive hours that I contemplate higher things.

I do not aim to be personal, but there are occasions when one must be, and this is one of them, but let me tell you what a psychic life has done for me. Although I am in my sixty-third year I read and work without the use of eye-glasses, never wearing any, and I masticate my food with my native teeth, which are in a perfect state of preservation. Physically I am perfect, and can set type just as fast as ever.

But can I succeed in telepathically influencing the mind of a highly educated thinking mind, one keen and pure? I shall make the attempt within a few weeks.

What interests me especially in telepathy is the question—who has the greatest power of concentration—youth, middle-age or the aged? I believe concentration of high order is not essential in an attempt to influence an objective at a distance. Repeated attempts bring equally good results, even though concentration is not pronounced.

How do I realize when the telepathic waves I am sending are finding lodgment? When my mind is easing the strain under which it is laboring.

I believe when the receiver is in a passive mood—the natural one—that telepathic waves find immediate lodgment. This is more apt to be the case that when the receiving person is in a state of excitement, or is weeping, or is angered, or when his mind is heavily concentrated as in study, like the inventor's, or the student's. Also the mood of mind of the sender must be considered. Besides, some mortals' mind are either non-sensitive, sensitive or supersensitive. Again consider my state of mind at Reno and later at Ann Arbor. Possibly there are minds that cannot be telepathized, by the one whose mind is brutalized by an over-indulgence in the mania of carnality. If

you, reader, would become a consistent telepath, think on telepathic ventures and keep reports of your experiences, form telepathic societies, also.

In my humble opinion I have demonstrated that I have telepathically influenced the minds of my relatives, and likewise the minds of business men. As there is a reason for everything—as the saying goes—I opine that filial kinship proved of aid, and possibly the excited mind of the business men made it comparatively easy for me to dynamize.

In my next article on studies in telepathy, I shall attempt to elucidate how an unmarried male or female by means of telepathy can attract the attention of the opposite sex, and influence it, even to matrimony.

THE ART OF SELF HEALING

P. S. ACHARYA

The Shining Countenance

‘While in the silence...with your very soul going out in intense longing and desire for attainment,.....you will become enlarged in your mental and spiritual vision; you will transcend all consciousness of a physical body or environment’. Thus speaks Orlando Miller, referring to the great silence in which you seek divine power and which for you is really daily growth into ‘wholesome holiness’. There are six points to be noted by those who enter into silence.

1. Retire every day to your quiet practice-room alone—a darkened room being preferable. At sunset or later is a good time. Detach yourself from the material world (from everyone and every thing for half an hour or longer, if possible (about 1 hour, not longer). Be *alone* with your self and God (the best and highest and most beautiful within you; your impersonal Lord and Lover). Leave your world of cares and trivialities outside the practice-room.

2. Assume a restful position. Relax all your body. Be fully at ease. Shut out the door of your mental shrine against harassing cares and intruding thoughts as well as against all sensation and bodily, mental or moral imperfections.

3. Go into the silence with the following prayer or a similar one:—

I open my whole nature to Thee, Universal Spirit.

May my vision be bright and clear so that I can see only the good, the pure and the beautiful everywhere and be at peace with all beings!

May my hearing be perfect so that I can listen to the voice of silence (i. e. to the voice of the spirit in silence) and all that is wholesome, and be closed to every adverse suggestion!

All this I ask in faith and in humility—seeing myself perfect, as the Beloved of God!

4. Calm and peaceful, give yourself up to the above prayer—to *its essence*. Realise what it means to you. Do not try to think the thought; let it think you!

5. Let the spirit of the prayer fill you (in and out)—bathe you, as it were. Let it pulsate through your being, till gradually a sweet peace and rest steals over you, and you feel more and fuller Life vibrating through you—the Divine super-mind thinking through you, till the infinite ocean of Life-Light-Love (Sad—chid—ananda) overflows your entire being.

6. If the mind wanders during meditation, *bring it back* to the thought of *Infinite Sakti*, manifesting as Life-Light-Love, whose Name is Beauty or Truth or God—as often as possible and necessary. For aid, repeat the prayer often with calm desire force and confident expectation. A mind-picture of the infinite ocean of Sakti or *sachidananda* surrounding you as your source and inspiration will also be very helpful. A sleepy sensation will be experienced—always yield to it, when in the silence.

Each soul is a centre of infinite sakti and light. Center your thoughts on the ideal of faith and love, and your face shines with 'wholesome holiness'.

Before entering the silence, look in a mirror for ten minutes each day, look yourself squarely in the eyes and say:—I believe in you—in your soul-power to accomplish all that you undertake. You are peaceful—sweetly serene and your countenance shines with wholeness and peace. Smile on life; laugh with joy, because of spirit's powers and life's possibilities. Above all, give pleasure. Commence now and in a month you can witness a marvellous transformation in yourself.

A shining countenance is a pearl of great price. Nay, 'brighter than the most brilliant of gems, electrifying with a radiance that does not dazzle so much as it calls forth a reflection of brightness is the shining countenance.'

PHRENOLOGY = = = PRACTICALLY EXPLAINED

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

9. Executiveness

The organ of Executiveness, which is sometimes described as Destructiveness, is located immediately over the ears, extending a little forwards and backwards, and when large gives fullness to the sides of the head. It is adapted to man's need of destroying and using force when necessary, and is particularly useful when acting normally with the moral and intellectual powers, but tends to exhibit undesirable qualities when uncontrolled by the moral sentiments.

A heavy base to the brain is not always the most favourable, and when the Executive organ is very large there is a danger of cruelty and of passionate feelings having too much sway, though a large development of this organ does not necessarily mean a tendency to destroy; normally it gives executive force, energy, pushfulness, the desire to put propelling power into whatever the individual is interested in doing.

The term Destructiveness describes it in its abnormal state. Associated with the discovery of this organ, Dr. Gall frequently found it large in Murderers, who lack Conscientiousness and the moral faculties generally. There is always the liability of excessive manifestation of this propensity when it joins up with the selfish apart from the moral faculties; yet great and good men often have this organ large, but acting in conjunction with and controlled by the ethical and moral qualities, and these are strengthened by its use and action.

As the matter is continually undergoing change, the destructive element is frequently needed to remove or exterminate absolute and useless things. Preceding nearly all great reformations and achievements, the way needs to be prepared and cleared. In opening up new countries, forests may have to be

cut down, rocks blasted and removed, ferocious animals dealt with, weeds and devastating swarms of pests and vermin exterminated, barren and waste tracks of land need irrigating, together with the planting and afforestation of new soils; old and dilapidated properties may need demolishing, whereon to build new towns and cities. In manufacturing businesses, defunct and out-of-date machinery needs to be scrapped, and in nearly every kind of business there is much that needs getting out of the way before a new start can be made. The same applies in regard to schools of learning; educational curriculums that prevailed and usefully fulfilled their purposes in the past have to be got rid of to make room for new, more advanced, efficient and better teachings. It is the function of Executiveness to rid the world of every sort of defunct, useless thing, or rather to turn them into new channels of usefulness. Minus this faculty we should be loath to destroy anything, even though it for ever stood in the way and was a constant source of hindrance to progress and success; a good development is thus essential to human life, advancement and efficiency.

The legitimate use of this faculty gives executiveness of purpose, physical and mental energy, force of character, power of endurance. It is this propensity that endows individuals with the necessary mental and physical qualities to enable them to execute, subjugate, exterminate, pull down, crush, destroy cause and endure pain and suffering, and resolutely go through severe trials and hardships and is a very necessary quality in all pioneers and explorers; surgeons and dentists also need it. The biblical command, 'Whatsoever thy hand findeth to do, do it with thy might', very appropriately applies to this propensity, but in its excessive state it gives undue severity, anger, rage, revengefulness, hardness, cruelty; it is also productive of vehemency of expressing, swearing and cursing, the disposition to torment and embitter, and desire to annihilate; while its deficiency is indicated by lack of propelling power, determination, force, energy and a passive and inefficient disposition.

This part of the brain is often found small in the Hindoos, and all tribes and nations wherein the animal instincts play a small part. When this faculty is used to give action and

increased output to the higher mind powers, it is fulfilling its work, and adding to the mental growth and development of mankind.

With a heavy base to the brain orators often lack refinement and artistic taste; the force giving faculties undermining the idealistic, poetic and spiritual. Musicians with large Destructiveness and Combativeness have not generally such a fine touch as those in whom the ethical and psychic predominate. They often fail in producing the more exquisite, mystical and dreamy music. In the literary world likewise, there is a good deal of variety and contrast in the subject matter of different authors. Some writers are very forceful, mentally robust, vigorous, destructive; others are idealistic, imaginative, creative, sympathetic. The man with large executiveness is always seeking to drive home his points, to stir up, arouse and enthuse his readers, and so demonstrate his meaning in a marked and efficient manner. Such are decidedly effective and convincing, though they may lack refinement and delicacy of style.

All persons of resolute determination, vigorous action, strenuous endeavour, possessing energy and force of character, have this faculty large. It forces success out of every enterprise it undertakes. It is the faculty that originated efficiency.

Should this faculty be detrimentally weak, to cultivate it, be more energetic, determined and enduring. Try not to shrink from pain when you can by your services be of benefit to the suffering, espouse the cause of the oppressed, fight against public wrongs and evils, dispense with obsolete things, and in every way be more efficient.

Should there be need of restraint, be careful to destroy only evil things, and such as are injurious to society. Never indulge in revengeful thoughts and desires, or brood over injuries and wrongs; let reason, not passion, govern your actions and conduct.

PERIODICAL LITERATURE

Speaking on 'Science and the Soul' a writer in the *South African Spiritualist* traces the modern period to Dr. Fred. A. Mesmer. Though a physician, he became interested, by study and experiment, in 'the occult side of human nature'. It was by accident, however, that he stumbled into what is now accepted as *Psycho-therapy*, though 'some of his methods were questionable'. Two successive commissions investigated his claims, the second reporting fairly 'the phenomenal results of magnetising'. Says this report: 'However, we may conclude with certainty, that the state (somnambulism) exists, when it gives rise to the development of *new* faculties, which have been designated by the names of clairvoyance, intuition, internal prevision,.....such as insensibility, a sudden and considerable increase of strength, and when these effects cannot be referred to any other cause'. Has not modern inquiry confirmed every detail, in so far as the facts are concerned? 'Investigators have adopted various theories to account for the phenomena, ranging from the purely physical to theories combining physical and psychical agencies. The latter agency is coming more and more into favour to-day. This is due to the fact that since Mesmer's day the new science of Psychology has arisen, and other facts that have been established have confirmed earlier investigators in the view that mental and psychical influences do really pass from the hypnotist to the patient'. These 'other facts' include 'telepathy or the transmission of thoughts, impressions, images and ideas by means other than the recognised channels of sense'. Scientific investigators generally accept Telepathy as a fact, though there are still doubting Thomases like the scientific correspondent of the *London Times*. Timid rationalists 'are afraid of the consequences of an admission of anything that would suggest a spiritual interpretation of life'.

Again, in man, 'specially of that order which forms the crown of humanity—in poets and artists—can be observed a certain characteristic form of consciousness of the mere self'.

It is the awakening of the self to something beyond itself—says the *Standard Bearer*. 'It is the Cosmic self, the over-soul, the Universal Being; it is God, it is *Turiya*, it is *satchidananda*—in so many ways the thing has been sought to be envisaged and expressed. The consciousness of that level has also a great variety of names given to it—intuition, Revelation, cosmic consciousness, God-consciousness. It is to be noted here, however, that the thing we are referring to, is not the Absolute, the Infinite, the one without a second. It is not, that is to say, the supreme Reality—the Brahman—in its static being in its undivided and indivisible unity; it is the dynamic Brahman, that status of the supreme Reality where creation, the diversity of becoming takes rise, it is the Truth-world—*Ritam* the domain of typical realities. The distinction is necessary as there does seem to be such a level of consciousness intermediary, again, between the man and the Absolute, between self-consciousness and the supreme consciousness. The simplest thing would be to give that intermediate level of consciousness a negative name—since being as yet human we cannot foresee exactly its composition and function—the *super-consciousness*.' The passage from the self-conscious to the super-conscious involves a purer Illumination, a surer power and a wider compass and also a fundamental change in the very mode of being and living. 'It gives quite a different life-intuition and a different life-power. The change in the motif brings about a new form altogether, a recasting and re-shaping and re-energising of the external materials as well'. 'Nature has marched from the unconscious to the sub-conscious, from the sub-conscious to the self-conscious; she has to rise yet again from the self-conscious to the super-consciousness. The mineral gave place to the plant, the plant gave place to the animal and the animal gave place to man; let man give place to and bring out the divine'.

REVIEWS

Proceedings of the American Society for Psychical Research Volume XIX 1920 PUBLISHED BY THE AMERICAN SOCIETY for Psychical Research, 44 East 23rd Street, NEW YORK. \$ 5.50

Students of Spiritualism have known the possibility of the spirits dictating stories or other works through their favourable mediums. It is perfectly possible, according to Hindu Spiritualism, to have a whole *Sastra*, sacred or secular, dictated in this way. Dr. James H. Hyslop attempts to solve a problem, in the latest volume of the Proceedings, of 'a personality claiming to be Mark Twain, the celebrated humourist' purporting to 'dictate the contents of two volumes in the forms of stories'. The Doctor, after carefully considering the problem in all its aspects, arrives at the conclusion that 'the spiritistic theory is the only simple one to be applied with any confidence or rationality' making Mark Twain in spirit life the cause of what purports to come from him, though the 'result' may be assumed to be 'a compound always at least of two and perhaps three minds, the communicator, the control and the subliminal of the medium, and often of other assisting minds'.

The Psychic Researcher should always 'apply scientific methods to the great mass of material embodied in extraordinary human experiences' like the following (reported in the same volume of the Proceedings under review). The 'passing slowly up and out of the top of head' (Kapala) and then learning to glide in the subtle body—passing 'through the side of the house or the roof with the sense of a superior life', the great increase of intellectual force, of pleasant keen sensation and a feeling that there is nothing but that one can attain to just by their own strong powers'; levitation, symbolic and predictive dreams and visions; apparitions seen, felt and conversed with; poltergeist phenomena; premonitions, telepathy and clairvoyance; beneficent and malignant influences, hauntings, etc. A keen critical spirit pervades the whole volume of the Proceedings which deserves careful study and reflection. P. S. A.

The Zodiac and its Mysteries or A Study of Planetary Influences upon the Physical, Mental and Moral Nature of Mankind, by PROF. A. F. SEWARD. Price \$ 2.00. Published by A. F. SEWARD & Co., 3741, N. WILTON AVENUE, CHICAGO, ILL. (U. S. A.)

The author seems to combine with his knowledge of Astrology a clear methodical exposition of his personal observation and investigation. The claims of Astrology as one of the most useful sciences is discussed in the preface. At the close comes a brief history of Astrology. Astrology is older even than the pyramids of Egypt in one of which are still to be found the carvings of the twelve signs of the Zodiac. It was also practised among the ancient Jews. It suffered the fate of other ancient Sciences until it has at last survived through the many vicissitudes of ages. No mention is made of the Arabs and the peoples of the middle East as guardians of the science. The Hindu priests are however credited with having preserved the knowledge and practice of Astrology through the Dark ages.... We recommend the book to all students of Astrology.

—P. N. CHOWBENDRA.

A Revolution in Education Preparation for a World-Competition. By DR. HARISH CHANDRA, PH. D. (Berlin). Published by the VAIDIC JIWAN ASHRAM, DEHRA DUN, (India). Price Rs 6/.

A perusal of the volume is in itself an inspiration as it throws light on the vital problems of education. Conceived in a high ideal spirit and grounded on sound business programme, the scheme revealed herein bids fair to supply a long-felt need in the field of pedagogy. With an irresistible appeal the author launches forth a system of specialism based on an all-round liberalism with adherence to the biological laws governing both sexes.

The volume consists of four books. The First book deals with 'An Ideal Study of Chemistry' and its application to Arts and Industries. The second book deals with the ways and means of imparting ideal education.

The third book relates to the baby's home training. The scheme of ideal education is the last book which comprises education for the masses, classes, the gentry and ladies with exhaustive syllabuses, courses of lessons and time-tables. Though the author's idea is the Life simple, his clothing of it seems complex and there is perceptible, though unconscious, leaning towards Western methods. Some modifications seem to be also necessary to suit South Indian conditions. On the whole, the Doctor has done justice to his great theme, and the volume is a monumental production worthy alike of the national tradition and culture and of its evolutionary progress.—P. P.

NOTES OF THE MONTH

'Psychic Research' says the talented editor of *Tomorrow*, 'is too young yet to have got to the bottom of all curious things connected with the subtle phenomena of either Scientific and the mind or the plastic substance which.....has Psychic been photographed and weighed and measured Research by a scientific observer'. But even at this early stage, it cannot get away from the fact that there are more powers in heaven and earth than rationalists can perceive with their five senses. For 'scientific research into somnambulism, thought-transference, phantoms of the dead and the living, the passage of matter through matter, clairvoyance and other physical phenomena, is rapidly accumulating a vast mass of mutually corroborative evidence as to the existence of an invisible realm inhabited not only by super-human entities but by human beings who have passed through the phase called death and also by entities of varying degrees of intelligence and power belonging to the sub-human kingdoms'. Little wonder, therefore, that Mr. Middlemiss F. R. S., made prominent reference, in his presidential address at the science congress (held in Madras the other day), to what he called the *Trinity of New Conceptions—Relativity, Psychical Research and Psycho-Therapy*—the last two having been taken up seriously by even the British Association in England.

Though himself a rather 'sceptical looker-on', Mr. Middlemiss, geologist and practical scientist, has felt constrained to admit that he was attracted to the subjects concerned with 'borderland regions extending out beyond those ordinarily embraced in established science' with a view to wresting 'a little more country from the great unknown and add it to the already conquered kingdom of knowledge'. As observed by

Mr. Middlemiss, those borderland aspects of A Bolshevist science are 'prominently in the public eye just view of the now'. Referring to the first of the New Conceptions, the President of the Science Congress observed that 'the name of Einstein is inseparably connected with this revolutionary or Bolshevist view of

the universe, which has caused a sensation unequalled perhaps since the day when evolution and Darwinism came to startle and shock the world'. Mr. Middlemiss is dissatisfied with the attempted explanations of Relativity and supposes that the novel ideas of Relativity are like every other revolutionary idea with ever-increasing rapidity, by reason of its very novelty and strangeness'. The Theory of Relativity and its relation to Occultism as dealt with by Mr. Redgrove should be familiar to our readers. We must not be supposed for a moment to have attempted any criticisms of Mr. Redgrove's views, when we say that there is no consensus of opinion among psychic researchers or occultists as regards the elusive doctrine of relativity and the special and general theories as elaborated by Einstein. For we find experts like Sir Oliver Lodge severely criticising the Einstein theories. Where doctors disagree, we think that the *plain and practical student* of Psychism has no option but to suspend judgment. Says Mr. Middlemiss—'It is not a little curious that Sir Oliver Lodge one of the physicists who has severely criticised the Einstein theories, is nevertheless a staunch believer in psychic phenomena and his recent book 'Raymond' must be familiar to many..... in as much also as the subject has occupied a committee of Bishops at the Lambeth Conference in 1920, India and was also in evidence at the British Association meeting at Cardiff in the same year,..... Psychic Research, at the present moment, is claiming more attention. Though he freely admits the claim and the possibly supreme interest of the matter, he predicts an endless and bitter struggle, in the elimination of fraud in any such investigations. At any rate, he is for widening the scientific outlook so that even the Indian Science Congress may follow its model the British Association in studying psychic and allied super-normal phenomena.

P. S. A.

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BE NATURAL

Man has become a slave to fashion. He has an idea that he should do what people demand. Even in clothing he has to dress as to fashion's decree—wear what other people approve of, when Nature's law—the law of our own being—pleads for something quite different, and perhaps utterly rebels at it. It seems a very small thing, but it is often the very small pinpricks of life that wear out and disintegrate the life-forces.

Why, abandon yourself to being true to yourself, and see how much easier all the conditions of life become. Anything to be beautiful must be perfectly natural. Abandon yourself to nature and you will be one with Nature herself and this is the way to be in harmony.

If you want to be happy, abandon yourself to do the dictates of your own soul; that is, follow the voice of conscience. It always points the true way, although it may not be the way of the world.

Whatever you wish to attract from the universal energy do so by becoming one with the law of nature that you wish to use. Think it out in your own way. It is on this the development of the soul depends.

Dare to be yourself. Dare to follow the dictates of your own soul-nature, and abandon yourself to the truth as it reveals itself to you.

THE TRUE POST-VEDIC PHILOSOPHY

Goal of Life—II

K. K. GONGULEE

One may well imagine you, Renunciationist, or your advocates arguing—‘It is not the world but the passions that have to be disowned, repressed, negated and so forth’. It will be shewn later that passions have their place in the uplifting or human life. Indeed, *without passions the highest goal can never be realised*. But at present I will simply ask you to pause and consider—if, in your present state of existence, ‘confining, cribbed and cabined’ into a pigmy that you are now, having foregone your *Free Will* and your *Union* and *Oneness* with the Absolute Free Will through a series of births,—your anger, your avarices, your lust obey you or you obey them. Now, can you justly talk of Renunciation? Having allowed them ascendancy through a series of births, do not now in all conscience ever talk of repressing the passions, leave alone negating them. On the contrary, talk of *strengthening yourself, your will, and directing your energy towards this*. *The freer you will make your will, the less will the passions sway you*. As you are now, how helpless! How many times in the day, with a greater degree of self-observation, you will find yourself exclaiming, ‘Oh, I did never intend such a thing—never for the life of me!’ ‘I was simply possessed to say such a thing!’

You will now perhaps argue,—“No, no, we don’t talk of your repressing or negating the passions straightway. These manifest and realise themselves through the senses; and the senses, in their turn, are fed and nourished by their respective objects, or in other words, the material world. Refuse to listen to these objects—ignore them altogether and your passions will yield and gradually you will be a free—‘emancipated’—man. You will have Eternal Bliss”.

N. B.—For a clear understanding of the series, ‘Maya’ (KALPAKA November 1921) should be read as introduction.

Very well. But are these objects—the sensuous world—under your control? ‘Certainly not’, is the answer of your inmost heart. How can you then talk of making them obey your pleasure? Pause and think, what your boast of ignoring them altogether—of ‘renouncing the world’—really means. Don’t you remember how often they catch you unawares, and one of them struts forward and says with a sly smile and a captivating glance,—‘just open your eyes and have a look at my rosy cheeks’; a second comes in, and the melody of her voice thrills through your ears, stirring your soul, in spite of you, to its inmost depths—‘Harken how musically my feet dance upon the merry ground’; and before she has done, comes in a third and lightly laying her finger on you says, ‘just feel, you insensate fool, the softness and sweetness of my breath!’—Look about to see where you are yourself then—in your own self your citadel of renunciation, or in the beauty, the music or the touch. Also turn to the greatest workers along your line. Your Viswamitra who had voluntarily renounced his throne and the world for Brahminhood—did he not, even after he had realised his desire, forget himself so far as to be amorously inclined to Menaka, being rudely brought back to his senses only when the fruit was presented to him in the shape of a lovely girl? And Vasishta—the high priest of Vedantic *Neti*, the teacher of no less a person than Sri Ramchandra. Did he not allow himself to be so far carried off his feet, despite the strength of his philosophy and rigid practice of *neti*, at the death of his sons as to throw himself down into the waters to renounce his very life? Do not these instances go to prove, if proof were needed, the futility of the school of Renunciation? And the life of Maheswara also has lessons for those who would renounce the sensuous world. Don’t we find him—even *him* who is lost in a trance extending over ages and deepened by the realisation of the transporting sense of *soham*—don’t we find even him gradually to give way to the arresting presence of Gauri—nay, ultimately to open his eyes, eyes withdrawn for ages from manifestations, *just to fall in love with her at first sight*?

This last instance proves again the futility of the attempt to withdraw the senses from manifestation—to live away from the

world—producing a state of deep trance, called '*Jara Samadhi*' a state in which one reduces oneself to the state of stocks and stones so far as to be wholly unconscious of the world. Of course such a state can be produced, creating as it were a shell affording protection to the worker against the joys and sorrows of the world; and such a state may also continue for a pretty long time. But how many years can one snatch out of eternity to live in such a state of *unawareness*? One may live entranced for a thousand years. But then? The fates of Maheswara, Vasistha, Viswamitra all go to tell us, sooner or later:—Nature will assert herself over the man who endeavours to be *unaware* of her.

Indeed, there can be no *eternal withdrawing* for him who hopes to attain the state of bliss—to go beyond the region of duals, of life and death, light and darkness, etc., by means of *Jara Samadhi*. Nor can there be *Nirvana* or *Moksa* (Final extinction or Emancipation), for the Renunciator who philosophises the world into nothingness and yet prefers to move about *with wide-open eyes*—if by *Nirvana* or *Moksa* he means, *final and absolute cessation* of re-birth and thus of re-death. Unless there be two BRAHMANs or two halves of the same BRAHMAN, *limiting each other and therefore both finite*, both at work *simultaneously*, one living in a state of *absolute detachment* and the other engaged in *ceaseless creation*,—such a state can never be contemplated. But even then, because the two BRAHMANs or the two halves limit each other, the *Nirvana* or *Moksa* must by its very nature be *limited and finite*. Again, to pass over to the domain of absolute detachment, the worker, belonging to the creator BRAHMAN, must either propitiate him and obtain his passport or try to throw dust in his eyes or catch him napping and escape beyond his reach. Indeed, some such idea as the first seems to be lurking behind Sakti-Worship as generally understood, and the school of Renunciation as well as the advocates of *Jara Samadhi* seem to harbour some such hope as the second. But what is the ultimate gain? Only limited *Nirvana* or *Moksa*! Even after a life of rigid indifference to and aloofness from 'the world' or even of complete *unawareness*, the worker finds himself sooner or later 'the same Rama' (as the

Bengali saying goes)—subject to the laws of birth and death—as before?

If the same BRAHMAN were to engage in creation, and then, to pass on to the state of absolute detachment, then *Nirvana* or *Moksa* could be looked for only *after creation has been done away with* (i.e. *Maha Pralaya*, total and complete annihilation has been enacted) and all the creative impulse has been arrested. But even this *Nirvana* cannot be eternal unless *Maha Pralaya* be eternal. Granting here for argument's sake that *Maha Pralaya*, although it follows creation, will be eternal in the sense of being *never ending*, no preparation on the part of the created man is necessary at all to reach this stage. It will come as a matter of course, and love and hatred of God will meet with the same common reward—annihilation! If, however, the worker is dead tired of the 'world', he may try to practise his philosophy of renunciation,—may even try to create a protecting shell around him by practising *Jara Samadhi*. But the BRAHMAN alone knows when he will cease creating and undo his creation. Ages have passed away and ages may pass away before *eternal Maha Pralaya* will ever be thought of. So in the meantime, this anxious seeker after *Nirvana*, will have to go through a series of births, probably faring no better than others. Indeed, Nature or Maya has always been found to re-assert herself with greater violence and to exact a severer penalty from those who have tried to overlook or to throw dust in her eyes.

Now, the main question is, can *Maha Pralaya*, on which solely rests the problem of eternal *Nirvana*, be eternal? Following creation, it can never be, in the true sense of the term. Can it be never-ending? Creation, and not *Maha Pralaya*, has been said to be *without beginning and without end*. And very truly. For *Maha Pralaya* itself is *creation in another form*. The Free Will that has so long realised Himself in the form we call 'creation', may also realise Himself by undoing all that He has done, *feeling then as now— I will and the will is realised*. So then He remains out in *Mahapralaya* as in creation, thus baulking the seeker after *Nirvana* of his aim. He remains and in Him remains all. Again He remains to will and

His will is creation So Maha Pralaya can at best but be very short-lived. Unless *creation and cessation of creation be matters of His Free Will*, how comes the Brahman to have the will to create and also to cease creating; and, (as Maha Pralaya has not been, even by its staunchest advocates, said to be eternal), whence also will come the impulse to re-create? Unless it all depends upon His Free Will, and unless it be His *nature and essence always to will and His will is realisation*, there must be co-existing with Him *an extraneous agency to make or suggest to Him to create, annihilate and re-create*. Then at once this BRAHMAN ceases to be *one, infinite and eternal*, yielding the palm to the extraneous agency whose bidding He has to follow. So, just as the sun gives light and heat, BRAHMAN must *also will and His will must be creation*. Thus the theory of Maha Pralaya in the sense of eternal annihilation at once falls to the ground.

It will thus have been seen that Nirvana or Moksha in the sense in which it is popularly accepted—*freeing oneself from the operation of the Law of birth and rebirth*—can hardly be achieved by following the line of Renunciation or Jara Samadhi. It consists in *realisation of Free Will and consciousness of this realisation*. At my own will and pleasure I am clothed in this body, and also at my will and pleasure—otherwise not—I leave this body and assume another, just as I have a change of clothes at will—it is only this consciousness that can raise one above the Laws of Nature producing the duals of life and death, light and darkness, etc., and can also enable one to *conquer death*. Just as one feels *oneself running* through the 'seven stages of life' and is sure of one's identity even in the midst of the various relations the world has with him, so, to attain true Moksha, one must feel *oneself running like a ceaseless stream through the past (even before the dawn of the present life), the present and the future, assuming this form and that, and always enjoying or suffering (as the world says)—always at one's own will and pleasure*. One must realise the *Purusha and Prakriti* (i.e., consciousness and Absolute Free Will) as making up an indivisible whole, the BRAHMAN,—must realise the BRAHMAN as conscious Free Will, or more explicitly, as 'I am Free Will. Whatever was, is and will be—is nothing but my will'—and then truly realise, by gradually removing the limitations (now

existing)—upon his will till it is *absolutely free, that he is one with this Brahman (Soham)*. It is then, and only then that he attains true Moksha, Nirvana, Emancipation, Salvation, as you will, and lives in a state of *Chaitanya Samadhi—unceasingly aware of his identity with the Brahman, looking upon manifested world as his own will realised, and not living away from, but living in and yet above, the world*.

The above is the true picture of the state of Soham. In theory, by trying to impress upon the mind the philosophy of renunciation; or by conceiving the BRAHMAN in some limited form, giving him contradictory attributes of protection and destruction, and concentrating one's mind upon this small image of BRAHMAN, one may feel tempted at some time to exclaim, sincerely or with a motive—as many have done—Soham. But when the only crucial test is applied to it—the test of the *strength of will attained*—the exclamation is found to be an imposition or a self-deception. Even when sincerely believing that one has attained the sublimest identity with the Brahman and has thus risen above the influence of the duals, one is too often very rudely made to feel their superior force, (e. g. Vasishta, Viswamitra, etc.) and one's own utter helplessness. Even the best exponents and the staunchest champions of the school of Renunciation—those who have violently denounced the world, have taught themselves and others 'to laugh at pleasure and pain'—have been found most piteously to give way to nature. So long as there is a superior Force, often giving the lie direct to one's words of hope and promise to those who believe in him, making him writhe in physical or mental agony, and sometimes giving the reins to his passions—well, the SOHAM is a miserable sham.

Do not thereore any longer preach the gospel of meaningless renunciation, and help your people further down along the way of material vagabonds and moral cowards, ready to make the most shocking sacrifices of their moral and spiritual interests even for a morsel of bread. India is already groaning under their weight. If you cannot help one to make a *man of himself* pray do not try to make a *god of him*. Gods we have had enough and to spare, and the world now cries for men—men, created in God's own image endowed with as much of His conscious Free Will as possible.

THE NEW RENAISSANCE

VICTOR E. CROMER

The Growth of Mohammedanism

What contribution is Mohammedanism to offer to the world of the New Renaissance is a question we might rightly ask of Islam as well as of all the other movements that we have been studying. The great contribution of Mohammedanism is the teaching of the Unity of God, and of resignation to his will. Resignation is the meaning of the word 'Islam'. It is the fundamental note of Mohammedanism. In order to understand the rise of Mohammedanism we have to go back to the Christian Church at the time of the Emperor Maurice of Byzantium. The policy of the Byzantine Court had been to give Christianity a paganized form, in order to placate the idolatrous peoples of the empire. There arose at this time fierce quarrels over 'the Trinity, the essence of God, the position of the son, the nature of the Holy Spirit, the influences of the Virgin Mary,' says Draper, in his 'History of the Conflict between Science and Religion.' 'Polytheistic ideas have always been held in repute by the southern European races, the Semitic have maintained the unity of God. Perhaps this is due to the fact that a diversified landscape of mountains and valleys, islands and rivers, and gulfs, predisposes man to a belief in a multitude of divinities. A vast sandy desert, the illimitable ocean, impresses him with an idea of the oneness of God'.

Nestor, Bishop of Antioch, had been called by the Emperor Theodosius the Younger to the Episcopate of Constantinople (A. D. 427). He rejected the anthropomorphic idea of God, and through this a quarrel arose with Cyril, Bishop of Alexandria, who murdered Hypatia. As a result of a council at Ephesus Nestor was exiled to an Egyptian oasis. His followers spread Nestor's ideas through Syria, Arabia, India, Tartary, China, and Egypt. A Nestorian convent was founded at Bozrah, and on a certain day in the year 581 A. D. a string of camels came to the town, in charge of Abou Taleb, with whom

was his nephew, a lad of 12 years, named Mahommed. One of the monks of the convent, named Bahira, spared no pains to convert Mohammed from the idol worship of his race. The monk found him eagerly desirous of studying religious questions, and so he was taught the tenets of the Nestorians. As he grew older, he made other excursions to Syria, no doubt renewing his acquaintanceship with Nestorianism. In a grotto of Mount Hera, a few miles from Mecca, Mohammed devoted himself to meditation and prayer, and his psychic powers were aroused to such an extent that he began to see visions and to dream dreams. Mysterious voices encouraged him in his determination to teach the unity of God.

When Mohammed began to preach, his teachings met with great opposition, and for about 10 years he was hunted from place to place, after being expelled from Mecca. At the end of six years he had made only 1,500 converts. Then came his use of the sword, and his brilliant strategy enabled him to win victories that soon put the seal of authority on his teachings. Idolatry in Arabia was utterly exterminated, and the doctrine of the unity of God became universally adopted. His teaching was in reality but a reformation of Christianity, resting as it did on the groundwork of both Judaism and Christianity. He did not propose to set up a new religion, his main idea being religious reform, based on the unity of God. After his death a struggle for the succession took place and hence arose the two great Mohammedan sects, the Sunnis and the Shiah. However, Abubeker, the father of Mohammed's wife Ayesha, was proclaimed successor, and became the first Khalif. Then commenced that series of campaigns that was to shake the world to its foundations. The secret of its power and rapid development lies in the concentrated force put into a few dynamic ideas that swept men along as with an overwhelming torrent. The constant reiteration of the idea, 'There is no God but God' of the plea to be 'Resigned unto Allah,' and the command to 'Kill or convert,' were the battle cries of the most militant of all religions, that grew in force because of its overwhelming influence in an untutored age. So that tide of Mohammedan conquest spread from Arabia into Asia, through Africa to Spain

and partly into France, and almost to the gates of Vienna, and in Asia right into China. Never in the history of the world had there been such a rapid development of any religion as that of Mohammed.

What, then, does Mohammedanism offer to the world in the coming time? It has not a great future before it, though it still has much vitality in it; but its great contribution to the world of the future will be its insistence on the unity of God and there is little doubt that in the New Renaissance an idea of God more in accord with man's highest conception of the Master of the Universe will be formulated and it will draw some of its inspiration from Mohammedan sources. The Mohammedan religion as a distinct system has had its day, and there will be great numbers of its followers who will leave its fold with the advance of education and intellectual and spiritual development and the general awakening that will come in the New Renaissance; but it will contribute something to the world for all that; something that the world needs and that is its concentration on essentials, and the elimination of unessentials. Christianity has devoted so much time to unessentials that it has stood many times in danger of forgetting the essentials, the simple truths of the eternal verities. Mohammedanism has held on to its few fundamentals with the utmost tenacity.

BUDDHIST ETHICS AND PHILOSOPHY

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

Lord Buddha on thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate?
What peace unravished of our ken,
Annihilate from the world of men?

(Sarojini Naidu).

Whenever the human race is led by ignorance into error, whenever people's ideas, either on account of an unconscious misinterpretation of eternal facts, or a wilful attempt to adapt them to their own base desires, are corrupted by an apperception of the reality. God, out of the boundless grace that abounds in His nature, invariably sends his light in diverse colours into the world, to illumine the gathering gloom, and to guide the footsteps of erring humanity. Accordingly when the truths of the Vedas began to be vilely distorted by their false interpretations, and when the Scriptures were used only as a stalking horse for the growing vices of the day, at such a time Lord Buddha came down upon earth to bring peace on earth and goodwill among mankind—came to 'help the world, that last of many times',—came 'among the Sakyas, under the southward snows of Himalay'.

.....That Blossom on our human tree
Which opens once in many myriad years—
But opened, fills the world with wisdom's scent
And Love's dropped honey

And there he was, according to the modern Hindu, an incarnation of God upon Earth; one who belonged to no time and country, but one who was 'the Great Master' of his disciples, 'the Light of Asia', the saviour of Mankind, the helper of the distressed, the discarder of caste, the apostle of

Ahimsa, and the Preacher of His Law, which those who learn it, 'birth and death end hence for them'. There is no opposition between Hinduism and Teachings of Lord Buddha, although there may be difference between the two. The latter as Swami Vivekananda says 'was the fulfilment the logical conclusion, the logical development of the religion of the Hindus'. Later followers of Buddha tried to separate their religion from Hinduism, and to widen the gulf between the two. This separation is according to the writer above referred to, 'the cause of the downfall of India', to check which we needs must 'join the wonderful intellect of the Brahmin with the heart of the noble soul, the wonderful humanising power of the Great Master'. But while the Modern Buddhist, like the frog in the well, delights in fostering his aloofness from the religion of the Aryans, 'the Hindu has exalted SHAKYA MUNI to the seat of Divinity and worships Him'.

Buddha was the most generous and compassionate soul that ever melted at the sight of misery. His system is a natural and spontaneous effusion of a heart too full of the milk of human kindness to reconcile himself with the tragic course of the world. It strikes a note of pessimism, inspired by the vast inequalities which exist in the world, that while some are born, so to say, with a silver spoon in their mouths, others there are who with difficulty husband out the meagre means of existences at their disposal, and drag themselves through a life of pain, poverty and pestilence, suffering, sorrow, and sin. Overflowing with pity for the human race, he bade farewell to the luxuries and pleasures of life, determined to seek a way for the redemption of his distressed brethren. Brahminism did not appeal to him. He could not achieve his object by practising its austerities. He became hopeless, desperate; but with his zeal for Truth, Light at last dawned upon him. Since then he wandered from place to place preaching his wonderful gospel which, in spite of its spiritual defects, has enticed a third of mankind to believe in its sacred authority.

Buddha's pessimism led him through the Doctrine of *Maya* or the non-existence of the seeming realities of the world, to Atheism. His ontological theory was neither 'Materialism',

nor 'Spiritualism', but what might with the greatest nearness to accuracy be termed 'Sensationism'. There was void in the beginning, out of this void came forth whatever is. But the question arises: What is? The Buddhist answers: A chain of passing phenomena, a series of sensations. Thus what we call matter is but a collection of mere sensible qualities, and what we call mind is nothing more than a flux of fleeing sensations. The Buddhists thus had reduced the world to a non-entity long before Berkley and Hume did it by pushing their critical faculty to the extreme. Out of non-existence, therefore, came out non-existence. The people are deceived by mere appearances; and much of the pain that exists in the world is due to this deception.

This disbelief in the existence of the reality of any mental or material substance was extended to the disbelief in the existence of a God. Although we sympathise with the ennobling 'pessimism' of Buddha, we cannot admire the atheism to which he was logically led. It is needless to mention that almost all the great pessimists have been notorious Atheists. And yet the atheism of Buddha was purer than the Theism of many a false man. But to resume our subject, Buddha did not believe in any supreme ruler. He, however, avowed the existence of *Gods*—not the aristocratic Gods of the Brahmins, but Gods who, far from remaining aloof from worldly men, are loving and kind to them. Every one of us can become a God after passing through the various stages of life. 'In the countless series of births, which he had passed through, Buddha had been himself a God, just as he had been a worm'. Buddha's Gods, although superior to men, were yet subject to the process of decay.

With the conception of an Absolute Deity pushed aside, how does Buddha explain the course of the world's events? This has been partly answered above. The world moves on the basis of Karma, resulting in change and evolution brought about by the Transmigration of souls. All our worldly experiences are the moral retribution of our past deeds. And the soul passes through one birth after another, until by the practice of Nirvana, it attains salvation, or freedom from pain.

Thus we see that Buddhist philosophy leads one on from pessimism to 'Sensationism', and thence to *Atheism* and *Karma*.

But it may be questioned whether Buddha's Atheism was really a denial of God. In the first place Buddha held the position of an agnostic rather than that of an atheist. There might be a God but for aught he knew, he could not be sure of his existence. God was at the last to borrow Locke's phrase 'something we know not what'. Secondly what was Buddha's Atheism developed into something like a theism with later Buddhists.

The problem of Evil presents no difficulties in Buddhist thought. Karma is 'the cause of all good and evil, and the reason why some are mean and some exalted when they come into the world'. Evil will thus continue, so long as people do not relinquish all self-attachment. Deliverance from life's ills is possible by reaching a state of *Nirvana*.

'The disease of all diseases' says Buddha 'than which none is worse is ignorance' (Dhammapada, Sec. 26 Trubner's edition p. 125). Virtue is knowledge. In order to be virtuous, therefore, one must know 'the four Noble Truths'. These are (1) 'Suffering and sorrow'. Sickness, disease and death are all causes of suffering. The presence of disagreeable objects, and the absence of agreeable ones, the hankering after the unattainable are likewise sources of sorrow, (2) 'The origin of suffering'. The desire for life here and hereafter, and all attachments with any object, material or immaterial, are the origin of suffering. (3) 'The extinction of suffering'. This is possible by complete self-control and annihilation of all desires. (4) 'The noble path'. The path which leads to the 'Extinction of suffering'—and strikes a golden mean between the pleasures of the senses and the asceticism of the Brahmins.

This 'Noble Path' has got four stages through which each seeker after *Nirvana* must pass successively.

(1) 'Conversion', which is attained by the companionship of the good, and by hearing the Gospel of Buddha.

(2) 'The Path of those who will return once into the world', which is reached by those who have almost succeeded in killing the passions of lust, self-love, and hatred.

(3) 'The Path of those who will never return into the world', which is won by those who have completely subjugated their lust, self-love and hate.

(4) 'The Path of the Holy ones' (Arhats). This is the path of those who have not got the slightest idea of self, who have given up the faintest desire of any kind whatsoever, in short, who have entirely thrown themselves into oblivion. This state is called *Nirvana* by the Buddhists.

Regarding the precise nature of *Nirvana* opinions differ. According to Bunsen, Oldenberg and others, 'Nirvana is a sinless calm state of mind and heart characterised by perfect peace, goodness and wisdom, and the obliteration of all desire', while Max Muller regards *Nirvana* as complete annihilation—'the absorption of the individual into the nothing, and deliverance from all Evil'.

But whatever may be the exact nature of *Nirvana*, it can be attained by following the eight steps of the 'Noble Path'.

(1) 'Right belief, or correct faith; (2) Right aims, or resolves; (3) Right utterance or perfect Truthfulness; (4) Right action or conduct; (5) Right behaviour or occupation; (6) Right exertion or endeavour; (7) Right memory, or proper recollection of past conduct; (8) Right meditation, or self-concentration'.

Ten commandments are laid down by Buddha for the guidance of the follower of the 'Noble Path'.

(a) For all men.

- (i) 'Do not kill'.
- (ii) 'Do not steal'.
- (iii) 'Do not commit adultery'.
- (iv) 'Do not lie'.
- (v) 'Do not become intoxicated'.

(b) For monks and novices.

- (vi) 'Take no solid food after noon'.
- (vii) 'Do not visit dances or dramatic entertainments'.
- (viii) 'Use no luxurious beds'.
- (ix) 'Use no ornaments or perfumery'.
- (x) 'Receive neither gold nor silver'.

The Buddhist denounce castes and is dead against sacrifice and all kinds of animal torture. AHIMSA is the prime Law of Buddhism, and hatred against even the meanest of the creation is a great sin. Create any inequality among men.

We have described Buddhism as it stands at present. To attempt a criticism of it is beyond the scope of the present writer. He cannot refrain from mentioning, however, that the idea of asceticism which Buddah emphasizes—the necessity of renouncing the world, of leading the life of a monk or a novice, and of following certain prescribed narrow line of conduct, belongs to a crude stage of religious progress. The idea of winning salvation in spite of the world and its enticements which Lord Krishna advocates in his 'Gita' is foreign to Buddhism. It follows from this that Buddha aimed at the salvation of the individual rather than of society. No doubt he advocated conjugal love and amity, but for one who aspired after Peace of mind he needs must break all family ties and join the 'Great Renunciation'. Again the Buddhist ideal—complete annihilation of the self—does not seem to be a true ideal. For, if *Nirvana* is to be understood in Prof. Max Muller's sense, it is a deliverance from evil earned at too high a cost. It is too tragic.

And yet Buddhism is a religion which in some respects is superior to any other religion on the face of the earth. The morality it preaches is so austere that it sometimes fails to find itself practised. So that for its noble tinge of pessimism, for its 'pathetic' missionary spirit, for its ideal of love and brotherhood and for its unquestionably sound ethics we may unanimously pay a tribute of homage and reverence to

Lord Buddha—Prince Siddartha as styled on earth—
In Earth and Heavens and Hells Incomparable,
All-honoured, Wisest, Best, Most Pitiful;
The Teacher of Nirvana and the Law.

THE A B C OF SPIRIT COMMUNICATION

II

The Silver Cord

SYNOPSIS: We showed how ancient spiritualism had been overgrown through ages by superstition and materialism and how you could develop enlightened faith in the after-life through direct communication with pure and good spirits, besides developing here and now spiritual forces and faculties without known limit. Then we referred to some of the generally known manifestations and phenomena of genuine spiritualism which, above all, demonstrate the continuity of personality after death and the fact of sweet communion with your loved ones gone before. In the present lesson, an attempt is made to throw some light on the change called Death and on the connecting link or cord between the physical and psychic bodies.

It is now ascertained that death is absolutely free from suffering—insensibility always preceding it. Any anguish attending mortal illness ceases before the 'inevitable hour' as thousands who recover after hope is surrendered may bear witness. Sudden and (apparently) violent deaths, shocking to the senses, may not be painful at all to the victim. Hanging, drowning, shooting, freezing, falling from a height, poisoning of many kinds, beget numbness of the nerves, which is incompatible with sensation, as numerous survivors of such accidents have testified.

AT DEATH. Spiritualists have found out how death takes place and spiritualism enables you to see what happens at death. If you can develop your sensitiveness and spiritual clairvoyant faculty, you are able to watch people who die as well as the spirit-friends and attendants who perform their kind offices in the birth of the dying person into the spirit life. You can actually see the subtle body or *Sookshma-sarira* gradually drawing out of the upper part of the body lying upon the bed.

THE SUBTLE BODY. At first this is no more than a cloud of vapour. But as the stream of ethereal particles from the body accumulates, this condenses and rapidly takes the

form of a human body, which is, indeed, in every sense, a duplicate made up of finer matter. This is the *Sookshma-sarira* or the ethereal 'after-life' body which is to be used in the next stage of existence in the spirit-world.

A FORETASTE OF THE BETTER LAND. The dying person is, up to this point, in a state of coma. There is no pain from the time this state of coma begins. And you can learn from your spirit-friends that the act of passing into this state is a most delicious experience and a foretaste, for the dying, of the joys that await them on the other side.

THE SILVER CORD THAT SNAPS. As the above process is going on, a cord appears to be connecting the worn-out physical 'food-formed' sheath (lying on the bed) with its glorified replica or duplicate, the ethereal *sookshma* body. The angel attendants sever the connecting cord in time, when the ethereal body is complete. Then the patient wakes up truly into the spirit. Then is death complete. Until the spiritual umbilical cord is severed, the birth into the spirit life is not complete.

The same cord or life-line, as it is called, connects you with your physical body, when you leave it temporarily (in your *sookshma sarira*) through the ordinary door of sleep. The cord is still intact in the state of deep sleep or coma preceding actual death. In the event of coma being allowed to pass into a permanent state of sleep, the 'life line' or cord is snapped by the ministering angel-guides. But so long as the cord is not severed the person is capable of being awakened again and brought back to a further period of existence on earth. This can be done by the exercise of a well-trained spiritualist's will on the patient's will, aided, if need be, by magnetic massage, manipulation of limbs or other methods or by a circle of psychic operators, as his spirit-guides may advise him to do.

THE CLOSING SCENE. Many persons at the moment of physical dissolution become clairvoyant from the exceedingly rapid rate of visual vibration caused by the spirit effort to withdraw from the body. To the dying scenes of earth life grow dim or disconnected. But they become conscious of the spiritual light or lights around them—the light that never was on

land or sea. The spirit friends in attendance (who are to receive the ascending one) look to be literally 'shining ones' or Devas—beings of light of such etheric vibration—the entire place being filled with the splendour of their presence.

To the clairvoyant eye the scene is one of unspeakable beauty and radiance though to the matter-bound vision of the watchers present the act of dying looks so very ugly and dreadful. To the clairaudient ear, the atmosphere is sweet with melodious sounds. The perceptive faculties of the advanced spiritualist would scent sweet odours from the fairer realms. Such is the waiting hour between enfranchisement from the conditions of mortality to the glories of immortality.

SPIRITS ARE NOT SHADOWS. One of the first tasks for those who have passed through the veil of flesh into the clearer realms of spirit life is to make familiar to themselves the after-life conditions there and hand on the knowledge to those that follow them from the earth-life. They learn that all they see is no dream and that spirit-life is the fuller life for which the earth life is both a preparation and a beginning. Indeed, the body you now wear and the trees and rivers and other material substance which you call real, are not so enduring nor so real as their counterparts in these spheres.

Spirits are really men in the after-life. They are not shadows, but personalities like ourselves but clothed in finer ethereal bodies. We are spirits in the earth life. We are not mere creatures of three-score-years and ten, but personalities even like our spirit-brethren, though temporarily clothed in physical or material body.

THE SANKHYA

PHILOSOPHY

Of the six schools of Hindu philosophy recognised by Sri Sankara, the final or the palm for supremacy in the establishment of the eternal Truth has been between the Sankhya and the Vedanta.

The Vedantin says there is only the non-dualistic Brahman in whom energy and matter are latent prior to manifestation or creation and also after destruction or Pralaya. They also say that during manifestation also, the above Brahman is the sole reality though it appears clouded or covered because of nescience by the manifested Universe. The Vedantin says the manifested Universe is a delusion which must disappear when the ego or individual Jiva undergoes the trance or Samadhi experience.

The Sankhyas on the other hand treat the Samadhi experience as liberation of the individual soul and say that the cause of the Universe is Brahman plus प्रधानam or law of nature by which force and matter present the variegated appearances of manifestation or Universe.

The common points between the two schools of thought may be summarised as follows:—

- (1) That Jivas are sparks of the same soul Easwara or purusha and that Vedas are revelations proving the same.
- (2) That Jivas go through a series of bodies because of Karma and reincarnation.
- (3) The Jivas have the capacity for Samadhi Bliss or Trance experience.

In tracing the root cause of the Universe to soul and matter the Sankhya School posits four units or cardinal factors, as follows:—

* The Sankhya philosophy of Kapila - By Jag Mohan Law (Edin).
Publishers. Orphans Publishing House 42 George Street, Edinburgh

1. Purusha or soul (omniscience), the Absolute, who, though the prop and immanent reality of the Universe, has no cause and is not the cause of anything else i.e., neither Prakrithi (that which has no cause) nor Vikrithi (cause of other appearances or manifestation).

2. Pradhanam or Nature for which also there is no cause, but which causes and governs the whole panorama of the Universe, because of the vivifying influence of Purusha. Prakrithi (which I would translate as Nature and not as primal matter, as in the book) has no cause and hence the name (prakrithi) but it is Vikrithi i.e., it causes the universe or creation.

3. Mahat or the sum total of separate egoisms, and subtle matter (Thanmatra) or essence of five elements (Akasa, Vayu, fire, water and earth). These are caused or created by Prakrithi and make in their turn the five gross elements mentioned before. Hence they are both Prakrithi and Vikrithi.

4. The gross elements from whose permutation and combination the real Universe is formed. It is Vikrithi alone.

The existence of Prakrithi and Purusha can never be proved except (1) by inference from the visible Universe as cause thereof, (2) by faith in the revelations (3) and by the experience of realisation handed down to us from the saints of the various religions of the world.

The concrete godheads (of the Hindu religion and other religions) represent Mahat Tatvam or the aggregate of the separate egoisms. The concrete godheads have bodies of knowledge (vidya) and are above the laws of desire and action. The others (forming the minor gods of the Hindu Pantheon, Devas or angels of other religions, have only restricted knowledge like human beings and are subject to the laws of Desire and Action. They are of two kinds:—(1) the departmental heads who would lose their office, if they fail to be in touch with the concrete gods before mentioned. They are in touch with the immanent godhead also and are not deluded by objective desire. (2) those that fancy the universe is created for their enjoyment. These latter because of the

force of such desire start the bias of egoism, from which the desire body and the material bodies are formed.

(1) The bias of egoism has a body of nescience and represents the state of deep sleep of the Jiva.

(2) The desire body is the result of objective and subjective experience and represents the state of dream consciousness of the Jiva.

(3) The dense body which is the result of karma i. e., the result of the exercise of free will, under the influence of objective desire and perception.

Each one of the above three bodies brings on its track three inherent evils commonly described as Adyatmam, Adidaivam and Adibouthikam. The first is caused by wrong knowledge or delusion, the second by legitimate objective desire the third by greed or illegitimate desire. Because of such greed the desire body starts with the punishments of hunger, thirst and toil and the other evils and misery are caused by the preponderance of the forces of greed.

Rights and duties follow in the wake or trail of all acquisitions. The three kinds of pain or sources of misery are formed by the possession of the above three bodies. It will be seen thus, that to get rid of the three pains or sources of misery is practically to get rid of the three bodies or main envelopes and attain complete emancipation.

The mind is the connecting link between the body and the soul. Of the five Kosas or envelopes in Hindu Theology, three, Vignanamaya Kosha, Manomaya Kosha and Pranamaya Kosha belong to the mind. The term Purusha in Sanskrit has two root meanings. The first is (1) That which has been always in existence and which is immortal, i. e., transcending the limitations of time and space. (2) That which pervades the three bodies or stages of consciousness in the human being.

The first meaning makes us realise the soul is immortal. The second meaning shows we are sparks of the same soul, who have got into the three envelopes because of the connecting link the mind. If the mind identifies itself with the body, it functions in the Pranamaya Kosha and goes through a series of

dense bodies i. e., Annamaya Koshas. If it identifies itself with the soul, it functions in the Vijnanamaya Kosha and attains bliss or the Anandamaya Kosha.

Purusha Artha is not mere glorifying god or attaining an ideal but realising our unity with the Universe and the soul immanent in ourself and in the Universe.

From what I have said before, it will be seen that the translation and notes in reference to the three kinds or sources of pain and Purusha Artha are very bald and do not at all touch, the fringe even, of the central truths of the Sankhya Philosophy.

The notes given to Vith aphorism say that a man does not get his ideal by the gratification of the senses in this visible Universe or by seeking the riches of the Kingdom of Heaven. This meaning appears disjointed because the author of the Sutras has not said a word about Heaven in the prior Sutras. Every Sutra (or aphorism) must be connected in context with the preceding and succeeding ones. The importation of the idea of Heaven which is not mentioned in the prior Sutras or in the succeeding Sutra which starts a fresh enquiry as to whether the bondage of the soul is natural or otherwise and (the result of delusion as per Vedantin or the work of Pradhana as per Sankhya) appears unwarranted.

Two points of vision in reference to the removal of pain have been referred to. They say that the gratification of the subjects of sense in the material world is impossible because of the difficulties of space which are manifold. It is impossible to attain maximum pleasure by attaining all objects in the Universe. Even if a man is able to do so, by being an Emperor of the world, he cannot enjoy them simultaneously or always. All men also cannot hope for the same and the Sutras are for the benefit of all men and not for the exceptional few alone. Besides, the cravings recur again, after gratification in fact with the redoubled force of fresh craving and memory of prior enjoyment. Again the objects of the different senses cannot be enjoyed at the same time, nor can a man in the place enjoy the pleasures and benefits in a different place.

Even if we take it that, by ideal conditions in the material world, we can remove pain and provide for gratification of the senses for all alike, it can only be temporary. It can never be permanent. The scriptures define Moksha or emancipation as the permanent removal of pain.

Viewed either way, because of the limitations of space and environments or because of the limitation of time (permanency or otherwise), permanent removal of pain cannot be had by objective enjoyment or gratification of the senses. The above alone appears to me, to be the real meaning according to the text of the sixth Sutra or aphorism.

The whole of the first book is devoted to show that the sources of pain are the result of the acquisition of the three bodies and have nothing to do with the soul. The soul is Bliss and knowledge and attainment of the soul or emancipation means getting back the natural heritage, which has been soiled by desire and want of real knowledge. Just as the removal of dust from a mirror makes the image shine bright, similarly, the image or spark of the soul shines bright if the excrescence caused in the mind by the force of objective desire and action get removed. In the second book creation is shown to be the work of nature, and not of the Absolute. The absolute cannot concern itself directly with the world of concrete facts and details and hence Nature's work, under the magnetic influence of the Absolute. The third and fourth books deal with the acquisition of right knowledge and dispassion or rising above the world of sense or the pains of opposites (Abhyasa and Vyragya). The fifth book deals with criticism of other schools of thought and the sixth contains the conclusions.—R. Ramasubba Sastri.

THE ART OF SELF HEALING

P. S. ACHARYA

Health, Happiness and Peace

Do you seek freedom from disease, abundant physical health? You *are* Health; be it.

Happiness, Spiritual Peace? Yes, they are yours, if you but claim them. The Key to wholeness and power is in your keeping. For you are of God and within You is His Kingdom.

Remember the *Oneness of God with Man*. Remember that you *are* a pilgrim-soul and that the pilgrim is verily a part of the very Deity he seeks. Surrender yourself to the Highest within you in faith and love and reverence. Cleave to your heart's Lord in spirit and in truth. Have done with fear and weakness, worry and grief. The God of Love and Beauty, of Wisdom and compassion is within you—indeed closer than breathing and nearer than hands and feet. This body is not *nîo*, this mind is not you, you are a spirit, potentially divine.

From a realisation of the essential 'oneness of God with man' FLOWS THE COROLLARY THAT YOU SHOULD PRACTISE *Ahimsa* or Non-violence in thought and deed, enfolding in thy love all created things (being pervaded by the oneness of life divine and universal).

With *Ahimsa*, Truth walks hand in hand. With Truth comes a true recognition of the rights of others. With it also purity and freedom, cleanness of mind and person, calmness and contentment. All these qualities are implied in a true worship of God the Good, *i. e.* in a sincere attempt at realisation of 'Oneness of God with man'.

'Thou Supreme Loving Essence of All Good. Whose Beloved (and Integral Part) I am, strengthen me in my native spiritual strength and light up my way to Peace. I thank Thee for thy blessings of Health and Happiness. I love Thee for Thy causeless Love and Grace to me! I contact Thee and feel Thee near me always. I trust Thee utterly and am safe in Thy hands. I know Thou wilt guide me aright. So be it!'

Repeat for a week or two the above prayer just before falling asleep, immediately after rising from bed and at the noon hour. Repetition impresses its force and beauty on the subconscious mind which, having grasped its essence, will tend to express it outwardly. This will help you to realise the 'oneness of Life Divine' that pervades all lives and binds them in one universal brotherhood.

When the opportunity offers, withdraw yourself in silence and meditate on the essence of the prayer given. With the gradual realisation of your essential 'oneness' with the Higher Self within comes a greater tranquility of the mind—the peace that is not of the world and the joy that is not of the senses. The building of the 'soul-body' in the flesh is to be gradually accomplished. Renew your body by supplying the subconscious with the new material gradually.

Trust the Divine Architect within to do the work. Every beautiful thought you think, every loving word you utter, every wrong righted, every passion transmuted into power, even the sweet little smiles and hearty good laughs—mean so much material for the Inner Artist to build with. And the work of rebuilding goes on smoothly and without haste. Let there be no strife, no straining on your part. Remember the Key-thought—'Oneness of God and man'. Heaven guards His own.

PHRENOLOGY PRACTICALLY EXPLAINED

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

10. Alimentiveness

Drs. Gall and Spurzheim, who discovered most of the phrenological organs, were disposed to think appetite for food to be connected with a primitive power, having a separate organ, although they were unable to locate it. Dr. Hoope, Mr. W. H. Crook, and Mr. George Combe, after much careful research and experiment, definitely proved the existence of such a cerebral centre.

The faculty is known as Alimentiveness, and is located in the base of the brain near the Foramen Magnum, and its development is shown immediately in front of the upper part of the ears, though under and internally to them.

L. N. Fowler accounted the front portion of the organ of Alimentiveness to be the seat of Bibativeness, which gives preference for liquids, whilst Alimentiveness gives preference for solid foods. The function of Bibativeness is generally explained in combination with Alimentiveness.

Alimentiveness may be termed the feeding instinct and appetiser, prompting the sense of hunger and thirst, and giving pleasure in eating and drinking. It is a necessary propensity, but should not be a ruling one. Some persons find little or no interest or pleasure in partaking of food, and having a poor appetite, indifference regarding food, and nutrition and often being accompanied by a predisposition to suffer from indigestion, the coming round of meal-times tends to bore and sadden rather than exhilarate them. Others look forward to meal times with the greatest pleasure that human beings can possibly experience; their mouths water—to use an ordinary expression—with the thought of the enjoyment of the fine flavours of sweets, savouries and viands which they are longing to taste; they consider feasting one of the greatest joys of existence, they eat on all possible occasions to the full and over-flowing, frequently

making themselves ill by so doing. More than half the ills of humanity result from over-eating and drinking; such feed the body at the expense of the mind, they live or exist wholly on the animal side of their natures, as though the physical constitution was the all important side of the individual, and the psychic or soul self of lesser worth; while a few go to the opposite extreme and the soul forces so predominate in them as well nigh to destroy the body, and such retard their own progress by not giving the physical constitution its rightful support. It is usually best to adopt the happy medium.

There is scarcely anything so productive of such good results as the practice of moderation regarding the partaking of food. The proper support of the body is important, not alone from the stand-point of physical health and strength, but because the physical constitution is the mind's instrument, and the body as also the brain is sustained by the food we eat; the body is like an engine and needs to be properly stoked, either an excess or deficiency being injurious to the individual. Hence the faculty of Alimentiveness has its rightful place, and is essential in the human constitution; otherwise there would be no requirement for feeding, supporting and developing the body and mind; yet men and women are frequently careless in regard to the gratification of this faculty. Many people eat far too much, and often food of the wrong sort, which coarsens the physical constitution and retards and stultifies the mind's powers. Thus the physical organism is impaired, resulting in ill-health, and the higher mind forces are checked. Those who desire to develop the intellectual side of their natures, and particularly the moral and spiritual qualities, should exercise great care in the selection of diet, as well as moderation regarding the quantity they take.

The British are generally good feeders. The Americans are much too dyspeptic as a nation to be representative Epicureans. This faculty is often observed to be large in the proverbial Banqueting Alderman and Public Officials of our large towns and cities, who have a particular penchant for table luxuries.

Excess of this propensity leads to gluttony, gormandizing, an immoderate craving for food and drink, and with large Bibativeness, intemperance. There are many records of gormandisers which, though interesting, are often very repulsive, particularly to refined persons. It is stated that Vittelius, the Roman Emperor, in whom this propensity was immensely large, at one time ordered two-thousand kinds of preparations of fish, and seven-thousand of fowl, all served up at a single meal. He expended on his table alone at the rate of one-thousand millions annually; at last his exasperated subjects tore him to pieces lest in another year he should consume on his table the opulence of the whole Roman Empire. In the portraits of Louis XIV, this organ is enormously developed; he was called the Banqueting Monarch, because of his love of feeding.

This organ is large in all carnivorous animals and usually less conspicuous in the herbivorous species.

ASTRAL APPARITIONS AND THE SUBLI- MINAL MIND

F. H. KEY

As a keen and highly interested inquirer into the possibilities of spiritualism and the various forms of Occultism have in the course of my reading, naturally come into contact with a great amount of the late Mr. W. T. Stead's accounts of spirit phenomena. To mention one such instance, I was quite recently held spell-bound, though possibly not altogether devoid of critical judgment, by Stead's famous collection of *Real Ghost Stories** which I perused with intense interest to the end. With the explored volume on my knee I asked myself such questions as, 'Can all this be true?' 'If there is no truth contained in this—if it be all imagination or prevarication—why then, all men must be partly liars and altogether fools!' Nevertheless, contrary to the saw that 'seeing is believing', I eventually arrived at that peculiar stage of belief, or faith, when doubt, in spite of itself, becomes eliminated, with the result that I found it hard to doubt any longer. Apart from Mr. Stead's unimpeachable reputation the great majority of these real ghost stories are unmistakably vouched for by persons of honour and probity.

At an early stage in his psychical enquiries Mr. Stead became acquainted with certain spiritualists whose whole philosophy of life was pervaded by not only belief in, but knowledge of, the much abused Occultism. The journalist, having been startled into a somewhat naïf belief, or wonder, at what was explained to him, by a lady, regarding the astral body, became acquainted later with another lady—Mrs. Annie Besant—whose remarks served only to further bewilder him. The astral body, it seemed, was an exact ethereal replica of the material frame, but unsubstantial from the material point of view. As an apparition, it drew its ability to so appear from the vitality imbueing its

* *REAL GHOST STORIES*. Collected and edited by the late William T. Stead. Rearranged and with an introduction by Estelle W. Stead. Price \$2.00. George H. Doran Company, NEW YORK.

ordinary human body. As explanatory examples, instances were recounted to Mr. Stead of the promenades of the astral self while the material self was steeped in slumber and unconsciousness. He further elicited the information that, in the case of the Egyptian mummies, their doubles may be seen in close proximity to them by any clairvoyant, and that they remain perceivable, though intangible, as long as the mummified human forms retain their state of preservation.

The acute reader may here perceive the difference between the spirit of the mummy and that of the living person. The last mentioned is, perhaps, the more interesting of the two, seeming especially so at first sight on account of the common fallacious belief that there can be ghosts only of the dead and buried. However, under the heading of 'Ghosts of the Living' Mr. Stead includes in his book some most remarkable phenomena, which, apart from the ordinary spook of which we have all heard or read so much, is quite as great a reality to those who know. On the face of certain observable details contained in these phenomena, one's thoughts are naturally carried back to that new discovery of psychology—the subliminal self. I use the phrase 'carried back' advisedly, for, although this psychological discovery is new, a little discriminate thought on the subject may serve to show us that it is, indeed, this subliminal self that fundamentally evokes the phenomenon of the astral body. In several varied accounts of such experiences I have found that the apparition of the living person is invariably due, either directly or indirectly, to subconscious functioning of the mind.

And with this we arrive at the orux of the matter.

The how and why have been expatiated upon by a host of writers and experimenters, with the net result that the how and the why yet remain unknown. I do not pretend here to be able to explain them. But the fact faces us all the same.

The following account may serve as an illustration of what I have stated, provided, however, the reader is acquainted with the phenomenon of subconsciousness.

A lady, resident in England, claimed the faculty of projecting her astral body at will. To effect this her preparatory

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task was to intensely *will* that, during sleep, her spirit should visit a distant place and be perceived by the persons there dwelling. Having completed this preparation she retired to rest. On one such occasion a friend of this lady's, living miles away from her, was surprised one night to see the lady open the door of her apartment, walk up to her, take the book she was reading from her hand and look at it, return it, then walk out again without so much as uttering a word. The visitor was known by her friend to be at that moment a considerable distance away, hence the surprise of the friend. Everything occurred quite naturally, except for the absence of speech on the part of the visitor, and, as was subsequently elicited from this friend, the extraordinarily refined and beautified air of the visitor. The apparition, though not known as such at the moment, provided ample opportunity for observation of its dress, exact details of which were supplied to her by the friend. Among other things was a particular shawl which she appeared to wear, but which in reality had not for years been used or extracted from its cupboard. The point, however, lies in the *willing* to perform this feat, which was effected in conscious waking moments; while the phenomenon consequent on the willing was brought about during the unconsciousness of sleep. The lady, indeed, never on any occasion was able to remember these astral visits, although at other times a faint, intangible idea on waking made her aware in a vague manner that such had been the case.

In close relation to this, in my opinion, is the phenomenon of thought conveyance, or projection, or what is popularly called telepathy. This, on a closer inspection, seems to tally with Plato's philosophy of ideas. 'Its meaning in brief is that ideas or concepts are not merely *subjective** states of mind, but absolute realities existing in themselves'. Thus for one person to intensely think of another, the idea, according to Plato, or the thought, would be the reality, while the projected astral image caused by this intense ideating becomes merely the shadow, or illustration of the idea. This conclusion, I believe, will be appreciated by those who understand that peculiar and

* The italics are mine.

newly-discovered functioning of the human mind known as the subliminal or subconscious.

It may, however, be objected that this application of the subliminal mind theory to the phenomenon of astral apparitions does not necessarily point to the solution of the cause of apparitions of the departed, while, in fact, it may seem for this very reason to be put out of court. To such an objection the only rational reply will be that, the dead having ceased to think *in corpore* cannot be possessed of subconscious mind; or in other words, the subconscious mind *in corpore* becomes in the discarnate the conscious mind. To further bear out the probability of this hypothesis the reader may consider such cases as the occurrence of astral apparitions at the moment of decease or shortly before. The dying person, in all likelihood, is totally unconscious just before death, or his vitality has ebbed to such an extent that he has lost all but the subliminal power of ideation or controlment of ideation. Apart from the many such authenticated cases of which I have heard and read I have been fortunate enough to secure such an evidential account at first hand within the past twelve days.*

Ten days ago, on the night of the 11th to 12th February a lady relative of mine had occasion to enter the sleeping apartment of her sister. On entering the room—the time was about 1 A. M.—she became strongly aware of a strange presence in close proximity to her. Almost at the same moment she observed a woman's figure, clothed in white negligee, to be bending over her sister, an old lady, who was sound asleep in the bed. The figure had its arms drawn together behind it with the hands clasped. My relative saw these details distinctly, was perfectly awake and not at all startled. She stepped up to the figure, which did not melt or fade away, but simply became invisible. I cross-questioned my relative with regard to the apparition and the only further details, I was able to elicit, were, that the dress of the figure may have been white cotton cloth or linen and that it had its head covered with a piece of the same material. It was visible for only a very few moments. The following evening at eight o'clock the old lady, who had

* Date of writing 21st February 1922.

been visited in her sleep the previous night, had just left the dining-table and was entering her sleeping apartment when, at the foot of her 'double-bed' she was hardly able to prevent colliding with the form of a rather tall woman dressed in white, without any head-covering, which left visible the manner in which the hair was dressed on the top of her head. The old lady naturally halted suddenly, immediately throwing out both hands to avert the collision with the other person: but one hand encountered only the bed post, and the apparition had vanished. My questions elicited no further details than are here stated. Since then news has been received of the decease of an intimate female friend of the old lady. The death occurred on the 13th February in Edinburgh. So far as I can ascertain neither of the two ladies who perceived the apparition recognised it as any person with whom they are acquainted. There seems to be little doubt, however, that it was a presentment of the death of the lady in Edinburgh, Scotland.

NURSE CHESTERTON

BY W. GEO WHEELER L. P. I.

Early in Sister Chesterton's career, at the time she was a probationer at the hospital, she had chanced to save the life of a very lovely child.

Chesterton had called at the residence of a lady of wealth and influence, and noticed three charming children two girls and a boy running from room to room. As she left the house she heard voices above, and perceived the children, leaning out of a window. At the moment she glanced up, the tiny boy lost his balance and fell. He would probably have suffered serious injury and perhaps met his death, but the young nurse sprang forward and caught the child in her arms. In doing so she fell, and her face was slightly injured and her dress soiled, but the boy was unhurt. The beautiful mother rushed downstairs almost frantic, finding to her joy the child safe and well. Full of gratitude to young Sister Chesterton she unfastened a magnificent necklace from her throat centred by a wonderful opal.

'Accept these gems' she said, 'as a token of my love. If ever you need a friend come to me.' The lovely woman kissed the brave nurse, and fastened the almost priceless gems around her neck, 'I will take no refusal. You must wear them for my love's sake.' Sister Chesterton did wear them, but hidden away under her dress. That lovely opal was to her a wonderful talisman.

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Nurse Chesterton had just returned from an extremely sad case in slumland. A man had been for days dying of a terrible disease helpless, alone. Chesterton had attended him, watched over him, saved him from loneliness in death, filled him with hope for hereafter. The man, known as Black Radcliffe, was a criminal, a criminal the law had not touched; a murderer who had successfully evaded the law, but not the law of his own being. There is no escape from the punishment of wrong doing.

Nurse Chesterton, on the last night of his earthly existence, wrote his confession in the presence of a witness, and turned

his criminal soul toward a higher realm. His fear of discovery and of death had been terrible, his agony from disease overwhelming. Therefore Chesterton pitied him and gave him the hope of her bright hopeful disposition.

The final step was reached at midnight. The man whose body was full of corruption turned toward her, thanked her for her goodness, and said: 'Kiss me Sister, and let me die alone.'

Should she, Nurse Chesterton, kiss that foul diseased body?

Chesterton knew no fear. For her there was no death, only change.

She leaned over him tenderly, kissed him, and offered a word of holy prayer for god-speed on his journey.

'What is that shining under your dress, Sister' he enquired 'A necklace of gems,' she said, 'the lovely centre is an opal.'

'An Emblem of Hope,' he said.

Then he fell asleep, and in that sleep passed beyond. His soul pressed on its evolutionary course. The vile body, as a body, reached its finality. Nurse Chesterton at home purified herself, changed her garments, and entertained her nephew and niece with lovely stories from Fairyland, quite the opposite to the horrible real life story she had witnessed. Chesterton possessed within herself the spirit of Hope. She carried within her dress an opal stone.

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The next night Sister Chesterton saw this man again. He came to her in her dreams. His body was no longer diseased. It was a new body, more ethereal, though not highly spiritual. It had in it the look of possibility.

'Thank you for that kiss, Nurse,' he said 'I know now it was wrong to ask it. You are a brave soul!'

She smiled.

'You are right to be hopeful' he continued, 'There is a higher realm even for the criminal. You've done me a world of good.'

Nurse Chesterton could not have told how the man was dressed, or exactly how she knew him, but she was perfectly aware it was the poor wretch she had kissed.

'I shall come to you again someday,' he said 'You deserve to know the evolution of the Soul you have turned toward the Hope Realm.'

The Nurse smiled again—a sweet tender smile, and the vision fled.

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It happened one day a beautiful youth picked up Nurse Chesterton's handkerchief and returned it to her. Their eyes met.

'I think we have met before!' he exclaimed.

She thought for a moment, then unfastened her dress slightly and revealed the sparkling gems, the lovely opal in the centre.

'You saved my life' he said. 'Some inner instinct tells me it must be you. You wear my mother's gems.'

'Yes. The lovely lady gave them to me.'

'You deserve them,' he whispered, kissing her hand 'God bless you.' Then he went.

A few minutes after Nurse Chesterton entered a dwelling where was a woman who had never left her room for twelve years, she suffered from an extreme form of paralysis. The case had been given up by the physicians as hopeless. Chesterton saw this woman downstairs cured—by what mental or psychic process she was cured no one could divine.

'What a miracle!' exclaimed the nurse.

'Your dress is unfastened at the neck, Sister Chesterton What a magnificent opal. A Symbol of Hope.'

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When Nurse Chesterton saw the Soul, whose diseased body she had kissed for the last time it was near mid-day. She had dozed off for a few minutes in an easy chair. The Soul appeared and she still knew it. The body, more than half ethereal, had vastly improved. The Spirit was ennobled, and the body harmonised with the ennoblement. She herself felt lifted up.

'You remember me, Nurse,' he said.

'Of course I remember you,' she replied, 'I remember all my patients. I do not need to enquire as to your welfare. Yours has been an evolution in the right direction.'

'Thanks in the first place to you, Nurse.'

She smiled happily.

'You still treasure your gems,' said the Spirit. 'They are very beautiful. Tell me their story.'

'Nurse Chesterton told all she knew.'

The ethereal form drew near, touched her softly, kissed her face, then passed until she too should pass beyond.



MY EXPERIENCES IN HYPNOTISM

KARALI KUMAR CHATTERJI

I hypnotised different persons more than a hundred times. I used many methods, but I always preferred to hypnotise my subjects by a combined method of 'passes' and 'suggestions.' In cases of refractory subjects I used Braid's Method, by which I generally succeeded in bringing them under control. I made my subjects see all sorts of hallucinations, produced catalepsy etc., but rarely gave demonstrations before an assembly. It was only to practise the art that I hypnotised my subjects in the seclusion of my own room in the presence of a few friends and relatives.

I cured many of their bad habits, ailments and diseases. An I. A. plucked student was in the habit of dozing whenever he took up his text books to read. He could not attend to his studies. Two or three days' post-hypnotic suggestion worked miracles. He was rid of the habit and passed his examination that year. Many a disease was cured by me by means of post-hypnotic suggestions. They are too many to be mentioned here. One case, may, however, be cited here. A subject of mine whom I had hypnotised several times previously and whom I could hypnotise almost instantaneously was suddenly attacked with a very serious type of acute Diarrhoea. It occurred to me that I could cure him by hypnotising him. I gave him post-hypnotic suggestions and he had no motions for two days. Apparently there was some mistake in the suggestions given, for I had to give him another suggestion to relieve him of the costiveness that ensued. By using hypnotism, I effected many more cures (including uterine troubles) during the course of my practice.

VISION

How the flames that flash and sparkle
In the ether of the heart,
When the days begin to darken
Light the dusk with dreams of Art.

We behold with ageless knowing,
We, immortal, unafraid,
See the mighty purpose glowing
In the plan the Builder made.

What a world of hidden meaning
At the heart of sorrow lies;
Love and Life its fruit are gleaming
Under our prophetic eyes.

We behold the nameless vision
Of the glory that shall be
When man's kingdom in derision
Falls and man himself is free.

Free to worship and to cherish
Love and Wisdom in the truth,
When the things that are not perish
In the soul's eternal youth.

Free to soar on wings of wonder
To the Beautiful and True,
Where the wheels of cosmic thunder
Heaven and Earth re-shape anew;

And the perfect core of Being
Flowers at last a radiant Rose.....
So the vision to our seeing
In the heart's embrace glows.

Meredith Starr.

The Transition

of

Dr. J. M. PEEBLES, M. A., M. D., PH. D.

**An honoured Fellow of the
Latent Light Culture**

The veteran Spiritualist, Dr. Peebles, passed on to Higher Life in February last, almost at the one-hundredth mile-stone on this planet.

THE KALPAKA

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SPIRITUAL ENERGY

What is spirituality?

Spirituality is spiritual energy—Force—which manifests itself as Power.

Mere prayer is of no use. There is something to DO to bring out what you wish.

It is a delusion to think that when you have beautiful, strong and good thoughts, you have become what you think. It is only when good work accompanies good thought that results ensue.

Spiritual Energy is an infinite force; the more you draw therefrom the more the supply you have. It is your birthright; and spirituality of Life lies not alone in recognition, but in using this exhaustive force by which you may create conditions, in which you shall find the greatest measure of happiness and harmony for yourself and your surroundings.

Spirituality of Life is a process—a process of development—growth—energy, and it is only when you realise your oneness with the Omnipresent God, you enjoy the BLISS.

OCCULTISM AND THE THEORY OF RELATIVITY

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

Part III. The World of Four Dimensions

NOT the least interesting feature of Einstein's theory of relativity is the demonstration it affords that there is no essential difference between the so-called primary and secondary properties of material things. Materialistic philosophy is prepared to admit that the secondary properties of things, such as colours, tastes, odours, etc. do not exist apart from perception; but it has been contended that the shape and size of material objects, as well as that property called mass, have a real existence independent of any observer. The materialist, when pressed, is prepared to admit, for example, that, in itself, a material object cannot be said to be either hard or soft, or to possess any colour, taste or odour. These things, for him, are effects produced by the object on the sensory organs of each observer; but he contends that the object does really have a definite shape, size and mass. It is, he says, in fact, an assemblage of swiftly-moving particles—the atoms of matter—and it is just the shape, size and mass of these particles—the manner in which they are assembled and the speeds with which they move—that determines all the other properties of the body. Berkeley, as we know, urged that no such distinction between the properties of things was philosophically justifiable; he maintained that to assert that a material body Einstein, so exists is to assert that it is perceived—this, and nothing more. It seems to me, has now demonstrated the truth of the Berkeleian position, for, as has been pointed out in Part II of this essay, the size and shape of an object, as measured by any observer, depends upon the way in which the observer is moving relatively to the object, the measurements of one observer being just as valid as those of any other. Moreover, in the general theory of relativity, the same conclusion is reached regarding the property of mass.

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At first sight this conclusion would seem to reduce the universe to a chaos. This however is not the case, for underlying the diverse measurements of different observers is a general law which Einstein has formulated. Everything that happens must happen somewhere and sometime; it is only of such things that reality can be postulated. The universe may be regarded as a manifold of events, and since we have seen that four distinct measurements, three relating to space and one to time, must be made in order to fix any one event relatively to any other, this manifold must be a manifold of four dimensions. Let us suppose that two observers supplied with identical measuring rods and clocks set out to make the necessary measurements required to connect any two given events. If the two observers are relatively at rest to each other, and if they agree about which directions in space they shall call up and down, to and fro, and to the right and the left, respectively, then their measurements will be identical. If, however, the observers are not relatively at rest, or if they do not agree as to their choice of the fundamental space directions, their measurements will be different. The older mechanics provided for divergence in the purely spatial measurements; Einstein's theory shows that, when the observers are moving relatively to one another, a divergence appears in the time measurement as well. It can easily be shown, however, by means of a simple mathematical argument, that if x, y, z are the three spatial measurements of the one observer, and t his time measurement, whilst X, Y, Z and T are the corresponding measurements of the other observer, then

$$\sqrt{(x^2 + y^2 + z^2 - ct^2)} = \sqrt{(X^2 + Y^2 + Z^2 - cT^2)}$$

where c = the velocity of light. (Of course, if the observers make their space measurements in terms of miles and their time measurements in terms of a unit equal to 1/186,000 of a second, $c = 1$ and may be omitted.) It is this quantity, namely $\sqrt{(x^2 + y^2 + z^2 - ct^2)}$, which Einstein calls the *interval* between two events. The importance of its constancy can hardly be exaggerated. It is because the interval is constant that we can speak of a space-time universe: were it not for this fact space-time would be a chaos. The truth of observation is relative only: a fact is true for me, for you it is not a

fact. But in law we approximate to that which is true for all, and thus approach the absolute.

The world of reality, we have seen, is a four dimensioned manifold of events, and the nature of this manifold is determined by the law of the constancy of the interval formulated above. In the expression of that law, a little singularity may be noticed, namely, that ct^2 is preceded by a minus sign. It is just this fact which makes the geometry of this manifold so curious. If we consider a section of time-space which contains the time dimension, we shall find that its geometry differs in a very striking manner from that of a section which does not contain this dimension. The latter section will be approximately Euclidean. The former will not be Euclidean at all; and if I were to attempt to illustrate my remarks by means of diagrams drawn to represent figures in such a section, these would seem to be quite absurd to my readers because of the impossibility of representing such figures on a purely spatial surface. For examples the same conditions that define a circle in a plane of two spatial dimensions, define a hyperbola in a plane formed by a space and a time dimension. Minkowski has pointed out, however, that if the fourth dimension be taken to represent, not time, but time multiplied by the root of minus one, harmony is at once restored and time space loses some of its more extraordinary properties. This will be evident from the fact that, if in the formula for an interval, we substituted $T = t \times \sqrt{-1}$, it becomes $\sqrt{(x^2 - y^2 + z^2 + cT^2)}$. This fact, I think, may help to explain the very striking difference in our consciousness between space and time; but it is very curious that the imaginary factor, root of minus one, should, as it were, be able to transmute time into space, and the fact would seem to support in a way Professor Alexander's view of time as 'the soul of space'.

The totality of the experiences of and observer can be thought of as constituting a line running through the four dimensioned manifold of space-time, the line consisting of an immense number of contiguous points each of which represents an event. Such a line is called by Minkowski and Einstein a world-line. Consider two observers, A and B: if they are either relatively at rest or moving uniformly, the world-line of

one will, for the other, be a straight line, or line of constant direction. Actually, however, since this is never the case, A's line will for B be ever and anon bending, and conversely. Each change in the direction of a world-line corresponds to a change in the relative motion of the observers, and each time A (for example) changes his motion relatively to B, so will he, again relative to B, change the manner in which he orients time and space. It can be proved mathematically—and the fact I think is of great interest—that at any particular moment, the direction his of world-line is what the observer calls time, the three primary spatial directions for him, at that moment, being the directions at right angles to this. This law also helps to explain the difference in consciousness between space and time. We feel that we are not free to move in time as we are in space, just because time is in a sense the direction in which we are always moving. So gross, however, is our consciousness of time compared with that of space—as we have seen, from the relativity standpoint, one mile is equivalent to $1/186,000$ of a second, and so slow are the speeds with which we move, that, not only are the bends in our world-lines exceedingly slight, but the world-lines of different observers are almost parallel. This is just the reason why it seems as though time were the same for us all and why the conclusions of Einstein's theory seem so bizarre.

So far I have been dealing only with the special theory of relativity, and I have chosen to do this because the validity of this theory has been demonstrated beyond dispute and is universally accepted by men of science. The general theory, which seeks to apply the principle of relativity to bodies moving otherwise than uniformly, is even more far-reaching in its conclusions. To a certain extent, however, this theory must be still regarded as *sub judice* though so far such experiments as it has been possible to carry out to test it have confirmed its truth. The theory is far more complex than the special theory of relativity, and I shall content myself with merely a few remarks concerning it. Einstein claims to have demonstrated the absolute interdependence of physics and geometry. The properties of space, he says, are determined by those of matter or *vice versa*. We say that bodies are diverted from linear

motion under the influence of gravitation, as for example, the elliptical motion of the earth about the sun; but, according to the general theory of relativity, it is equally valid to say that the bodies are moving uniformly and that it is space which is distorted. In other words, a gravitational field may be equated to a distortion in space. We can so figure space as to dispense with matter, and the universe can be explained geometrically. It is a fascinating theme, and one, I think, especially welcome to the occultist.

Einstein's theory, as I intimated in part I of this essay is in no sense an occult theory. But I think I have indicated something of its significance for the serious student of occultism. The theory has, I think, adduced scientific evidence for some of his philosophical beliefs: it certainly indicates to him further lines of speculation and research. That these should prove otherwise than fruitful I find it impossible to doubt.

THE NATURE AND CULTIVATION OF PERSONAL MAGNETISM

DR. SHELDON LEAVITT, M. D.,

Every magnet has two poles

Take this magnet in your hand and thrust one end of it towards that pile of iron filings and much to your surprise the particles of iron act as though seized with fear and run away from it as fast as they can. Now turn the other end of the same magnet towards the same iron filings and they will run to it and cling as tightly as a girl about a lover's neck.

What makes this difference? I do not know and I don't know anybody who does know; but we say that one end of the magnet is positive and the other is negative. But it is all one magnet—one magnet with two phases of action based upon the expression of two sets of qualities.

Now note further that there are no magnets, whether temporary or permanent, with *only* a negative or positive action. KEEP THIS IN MIND, SINCE IT BEARS ON MUCH THAT IS TO FOLLOW. And yet magnets are to be graded according to their size and power. There are some so faintly magnetic that they produce the effects above described in a hesitating and uncertain way, while there are others strong enough to lift tons of solid steel.

Again while the effects on the iron filings are those described, we find that to do strong and useful work, such as lifting chunks of steel, *both poles have to work in unison*. In the simple horseshoe magnet, such as you used to play with when a boy, the piece of steel which lies in contact with the magnet and preserves its powers by completing the circuit, has to be in contact with *both poles*. MAGNET AND ARMITURE THUS CONSTITUTE FOR THE TIME BEING ONE COMPLETE WHOLE.

Let us go another step and then I want to apply these facts concerning the steel magnet to the phenomena of the human organism, including both mind and body.

Now note carefully this truth that it is possible for a small magnet to magnetise another piece of steel, such as a knife-blade, communicating to it some of its own qualities.

A large and powerful magnet can do the same thing on a much larger scale. AND ALL THIS IS DONE BY CONTACT.

Now let us apply the knowledge derived from the magnet to the human mind and body.

THE MIND HAS TWO POLES, A NEGATIVE AND A POSITIVE. I mention the negative first because the negative qualities are the first to show in human development THE EMOTIONAL SIDE IS THE NEGATIVE AND THE INTELLECTUAL SIDE IS THE POSITIVE.

LIKEWISE THE BODY HAS TWO POLES. The right hand is positive and the left, negative in all righthanded people. The head is the positive end of the body and the feet the negative.

We have all talked too much about being 'negative' and 'positive', as though one were wholly the one or the other. The truth is that *most people whom we call negative are chiefly deficient in polarisation*. They are weak magnets. We find them neither one thing nor the other; but are always 'on the fence'. And yet it is quite true that human magnetism, because of human free will and the free action of forces under variable mental direction, IS often too negative, and, sometimes, too positive. In either instance there is a loss of poise and harmony of action which show in inefficiency and disorder. Under such circumstances everything is at sixes and sevens.

In my work I find people of both sorts, and it is sometimes hard at once to diagnose the case. Careful discrimination is required, however, since *the treatment ought to be varied to suit the circumstances*. There are many who have lost all trace of magnetism; there are others who are but faintly magnetic while there is a large class with their powers running to waste, because, through abounding emotion, they are negatively magnetic to such a degree that all consistency of action is lost.

The relative number of those unbalanced on the side of the positive or intellectual are few, but they are just as far from

making a great success in life as are these of the other class. They are so excessively positive that they repel all before them — the things they want as well as the things they do not want.

THE IDEAL CONDITION IS ONE OF POISE AND BALANCE. Such a one is *both* positive and negative. What is more, he is POSITIVE WHEN HE WANTS TO BE AND NEGATIVE WHEN THAT MENTAL STATE BEST SERVES HIS PURPOSES.

In this brief, this boiled down, analysis of the phenomena of magnetism as exhibited in matter we have made it possible to learn certain truths regarding similar phenomena as exhibited in man and to apply them with precision and potency. In the succeeding lessons I have elucidated the action of fundamental principles and have marked out a definite course of procedure for the many who want to rise to the heights of their mental and physical powers.

So far as I know this is a new method of presenting the fundamentals of Personal Magnetism. That it is thoroughly efficient we have again and again demonstrated.

But TO KNOW IS NOT ALWAYS TO DO. *Faithful practice of the exercises which accompany the several lessons is of the utmost importance.* FAILING IN THIS YOU WILL FAIL IN ALL.

AUTO-SUGGESTIONS

Accompanying Lesson above

These exercises are to be practiced in the silence of your own room and at a regular hour every day. The student should make sure of such an opportunity even though he have to rise earlier than usual in order to get it. The results are well worth the sacrifice.

Standing during practice is the best position.

Read the suggestions slowly, emphasizing the words necessary to give them strong meaning and putting into the tones and gestures all the ginger which you can command. BE GREATLY IN EARNEST.

Go over the suggestions in this way several times during the period devoted to them, and with increasing interest and enthusiasm.

If you have a PSYCHOMOTOR spell out all the suggestions on it and thus intensify the effect.

Tones need not be loud in order to be intense. Whisper the words if there is danger of attracting attention, but let every one of them BURN WITH INTENSITY.

Mental Suggestions and Exercises

1. Recognizing the exceeding value of Personal Magnetism I am resolved to acquire it.

2. One of my chiefest aims, as a means to an end, shall be to acquire perfect poise and to be positive and negative in my mental attitudes at will.

3. I WILL be positive towards whatever is below me in power and development and negative to whatever is above me. This means that I shall control mental and physical disturbances, fears and that whole brood of weaknesses, and open myself to the beneficent effects of the Universal and Eternal Forces.

4. I WILL trust myself, act from my own center and all ways do the large and gracious thing, knowing that thus shall I conserve my own powers and interests and best fulfil my destiny.

Physical Exercises

While giving yourself the forgoing suggestions, gesticulate in a way to add emphasis to the thoughts suggested. Throw back the shoulders, clinch the fist, stamp the foot, pace the floor with a steady and strong step, compress the lips and otherwise express in physical action the force that you aim to put into the suggestions, but do all this in *curves* instead of sharp angles.

THE NEW RENAISSANCE

VICTOR E. CROMER

The Development of the Religious Principle

The moral law, working through humanity from its earliest beginnings which must have taken place much earlier than is supposed even by our scientific investigators—in the course of innumerable millenia gradually separated into its component parts. First it appeared as the dawnings of a moral sentiment in early man, and slowly, slowly the impulse toward something nobler and better began to pervade man's being. It must not be supposed that man was left to himself in these early ages of the world. The power that set the scheme of evolution going, the power that watched over all the processes and successive stages of that evolution until man was at last created, also watched over primitive man and gradually aided him to work out his destiny. However, just as teacher in a kindergarten must meet the children at their level, and cannot force the children on ahead of their rate of progress, so prehistoric man could not be forced to evolve beyond his capacity.

The psychic and the material part of primitive man must have been very loosely knit together, also, and his first impressions in the nature of religion must have been received as the result of psychic impressions both in dreams and in the waking state when he was clairvoyant enough to see the inhabitants of the spiritual world. Just as the Australian aborigine and other primitive peoples can see their deceased relative, and also some of the non-human denizens of the borderland, so also must the first inhabitants of this earth have been the recipients of clairvoyant impressions. The first impulse that would result from these impressions would be that of fear, and so fear would be the foundation of the religious principle, just as in a later age it had been said, 'The fear of the Lord is the beginning of wisdom.'

Early man was also able to see the nature spirits, the spirits of the earth and air, of the wind and the storm, and later on of the fire, and so in course of ages his fear became

intermingled with worship, and he worshipped, at first crudely, these spirits, and lately on with magnificent ritual and ceremonial the spirits of nature were given homage. Even to-day there are savages in the world whose religion is one of fear of these nature spirits, while there are other nations who worship these powers of nature with ceremonies, festivals, and ritual.

What should be borne in mind is the fact that these things are not the figment of the imagination of prehistoric man, but the outcome of his psychic organisation. Materialism was a development of much later growth, when man became herded in great cities, and his psychic nature was closed in by wrong ways of living. Early man lived on his impressions, and the unseen world was as real to him as the seen world; and he was, in fact, quite incapable of distinguishing one side of life from the other. A spirit was as real to him as an embodied entity, and, as it caused fear in him, he felt the necessity of placating it. So the religious instinct was generated. So the first beginnings of that principle which has ever since been such a tremendous motive in the lives of all peoples the world over.

In the course of ages that religious principle became the subject of organisation on the part of chiefs and leaders, who saw in it the means of gaining control over or leading the people as the family grew into the tribe, and the small tribe became the large tribe, and so on. Then came the time that images of these nature spirits began to be set up for the people to worship and ultimately the people thought that the image itself was the god. Thus we had the long ages of image worship, which have not yet ended. At a later stage the priests made mechanical images, that could be made to bow or speak by means of contrivances worked by the priests, stimulating the religious principle to frenzy by the responses through these images. Thus the great era of miracle-mongering was ushered in to the world, breeding superstition and false faith. So the religious principle, through many a weary century, has gone on its chequered career, the true principle often being obscured in place of the showy ceremonial or the faked miracle until to-day man scarcely believes there is a true religious principle, a pure

clairvoyance, a reason for faith, and a sound hope for the reality of the spiritual world.

Later on in the history of humanity came the great teachers, the leaders of religious thought, who founded systems, based first on the idea of gods higher than the nature spirits, and finally based on the idea of One God. The earlier types of these religious teachers gave a system of living incorporated with their religious ideas, and they provided the foundations on which the growth of larger nations were possible in the ancient world. These religious systems tended to draw men into larger circles, the tribe became greater, the nations began to form as corporate bodies, held together by the belief in a common religion. Thus we obtained Hinduism, Zoroastrianism, the Egyptian religion, and others.

Then came the teachers with a religion wider than the confines of a single nature, and Buddhism, Christianity, and Mohammedanism came into being with a universal message to all men, or at least to all who would receive it.

There is only one step further to be gone in this direction in the world, in the world of the New Renaissance, and that is the promulgation of a religion that will be world wide in its appeal, international in its scope, synthetical in its use of all the ancient systems, and that will be worked out in all its intricate details in order to suit all kinds and conditions of men. It will have its wisdom aspect, its love aspect, and its service aspect. It will have systems of discipline to suit all the races of men according to the stages of their development in the scale of evolution. It will teach a religion to suit each different kind of man, its appeal to the South Sea Islander, for instance, will be different from its mission to the French or the British. It will take each man and each race where it is, and give it a teaching that will help it to progress from that stage to the stage beyond it. It will have a universal gospel, because it will have the same fundamental truths for all, while giving them different lessons at their various stages of development. It will have its prophets and its seers, for seership will be given its right place in the scheme of thought. It will have a message for all men, and a meaning for all.

THE ATONEMENT

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

Much of the present-day opposition to the doctrine of the Atonement, arises from the consideration of the matter from a casual and outward standpoint instead of looking at the inward and spiritual aspect. From a merely carnal aspect there is much in it.

SEEMINGLY REVOLTING

especially when it is presented in an ignorant, crude fashion by the 'man in the street', or he who has no spiritual conception, to the minds of refined and intelligent people. The rational man cannot understand why the sins of one person should be laid upon another, much less that there could be any efficacy whatever on the

SACRIFICE OF ANIMALS.

He therefore rejects what he considers to be the teaching of the Bible on this point, and as this is regarded by many as the central fact of the whole Bible, he feels bound to reject it entirely. Let us at once acknowledge that if there were no deep spiritual realities underlying the merely outward forms of things, his reasoning and his conclusion would be correct and unassailable from a logical standpoint. Let us admit that from the natural standpoint the whole thing is foolish and illogical. But

THE FOOLISHNESS OF GOD

is wiser than man, and the weakness of God is stronger than man. God has been working all along by apparently foolish means, and viewed from the practical human standpoint of to-day, much of the Old Testament appears to countenance things which are contrary to our notions of what is just and right. But in order to understand why this is so, we should try to realise the conditions under which the Bible was written, and to what kind of men it was addressed. We were never so well able to do this as at the present, when archaeology has made us so thoroughly acquainted with

THE HISTORICAL SETTING

of the Bible, and the character of the nations who constituted the environment of Israel, and their religions. We can see now that a real necessity existed from the prohibitions of the Mosaic Law against the filthiness and abomination which were practised by these nations even on the rites of their religions. For these consisted not only in the sacrifice of animals, and also of human beings, (as we find also to be the case among some uncivilised races to-day) but the very practices of their religions were filthy and abominable in the extreme.

Nevertheless in

THE WISDOM OF GOD

we believe that natural religion is made the basis of the teaching of the Mosaic Law, by the Elohim meeting man, as it were, halfway with the intention of gradually leading him upward, not by roughly uprooting the religious ideas which seem to form themselves naturally in the minds of men, apart from any revelation. Thus we see clearly from the prophets that animal sacrifices were never really acceptable to God, but they served as a stepping-stone to higher things, in that they taught in the kinder-garten fashion suitable to the infancy of the world, the great lesson of a coming Messiah who would be led as a

LAMB TO THE SLAUGHTER

and of His own freewill after himself a sacrifice from the sins of the world, leaving us an example that we should follow his steps in laying down our lives also 'for the sake of the brethren.' But even this does not exhaust our view of the atonement, for we see clearly that there is a spiritual method by means of which every one is said to work out his own salvation, by means of the indwelling Logos or Christ of God, so that every one who is born from above, has

THE SIN-BEARER WITHIN HIM,

becomes 'crucified with Christ', and in this manner actually bears his own sins, 'filling up in his own body what is lacking of the afflictions of the Christ', as St. Paul puts it of his own experiences. This explanation does away with the objection of the atonement—that the innocent should not be allowed to suffer for the guilty, when we see that salvation does not con-

sist in substitution merely, for no one would be saved in this way, but rather in identification and union with Christ. For the Apostle Paul describes the initial stage of his salvation as 'when it pleased God to reveal His Son in me' and all the subsequent steps therein as the work of God in Christ *within* him. The Pauline epistles are the best attested for their authenticity of the whole of the New Testament, as well as being remarkable as the work of a great scholar and one of the most devoted Christians that the world has ever seen, who was 'caught up to third heaven', hearing there as well as on earth things 'utterable, which had not entered into the heart of man to conceive and 'which are unlawful for a man to utter', but which no doubt influenced the whole body of the gloriously uplifting teaching contained in his epistles than which there can be nothing higher on the whole range of the world's literature for no man can seek any higher destiny than that of perfect unity with God, the way to which is clearly outlined in these epistles, showing how fallen, faulty miserable man may be filled with all the plenitude of the Divine Nature: 'filled unto all the fulness of God'.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Self-Analysis Exercises Fear

We can sum up the teachings of the previous lesson by stating that it is necessary for the student who would get very far into the science of self-development to realise the old command, 'Know Thyself.' Three tools will have to be used in self-appraisal; first, introspection; second, objective observation of the self; and third, observation of others. The use of these three tools will eventually bring to light the existence of six master motives, functioning largely below the threshold of awareness. These master motives are: helpfulness, expression, obedience, the dramatic instinct, acquisitiveness and fear.

In spite of the fact of personal variation it may be definitely stated that each of these master-motives effects every human being at one time or another. Because of the fact that their functioning is largely subconscious, however, their influence is usually overlooked. It is essential in this matter of self-analysis that the student honestly studies himself until he is able to chart his dominant motives and to assign to each its relative value. Absolute self-honesty is the fundamental virtue here.

After the drives come what may be called the 'modes of expression'. These are: feeling, acting and thinking. A fact which must be kept in mind in appraising the relative value of each of these modes of expression is that human nature tends towards specialization. This means that each one of us, by a sort of gravitation, is drawn into becoming an actor, a feeler, or a thinker—not all three, but just one. In spite of the fact that it requires a co-ordinated activity of all three modes to produce harmonious living, the urge of nature inclines us to become fractional; and in the ordinary course of events the channel of expression which first begins to carve itself in the character, will keep on deepening and widening until it becomes a variable gulley. This sort of mental and moral erosion can be prevented only by keeping the ideal very definitely in mind. Here

again recourse will have to be had to the assignment book. Put down the three words 'feeling', 'acting', and 'thinking', and then go into an executive session with yourself and just decide where you stand with reference to each one of them.

In connection with the subject of fear in the previous lesson, we considered some of the facts related to the emotions. In appraising the influence of the emotions upon yourself you can take this emotion of fear as the type. Remember that the ideal emotional condition is one of absolute poise and serenity. Modern psychological investigations have demonstrated that even enthusiasm, except in the very mildest form is a handicap to effective work. Poise is the mode you want to establish as your ideal.

Action as a mode of expression brings us face to face with two different types of workers. These may be designated as the 'sprinters' and the 'plodders', and the important fact here is that you belong either to one class or the other. According to the old ideal hammered into us by copy-book precepts, the plodders are the only people who are really entitled to inhabit the earth. They are the men and women who are able to do a standard day's work six or seven days a week. Undoubtedly this is the most effective way of working if you can adopt yourself to it; it enables you most easily to fit yourself into the work of the world and into other people's plans. It enables you to make your own plans some time in advance and to carry them out with considerable precision. If you can learn to work in this way, by all means do so, but—

If you can't, learn to become an effective sprinter. Much of the best work in the world has been done and is being done by men and women who have on-days and off-days. On the on-days they are able to accomplish a tremendous amount of good work; on the off days, everything they attempt to do goes wrong. The solution for people of this type is to have two assignment lists, one containing those things which must be done when creative pressure is at its maximum, the other to contain those old-jobs which can be done almost without thinking. High pressure days must be reserved solely for the first class of work; and every such day must be utilized. If you

are to take it easy on those days when you really are not capable of doing good work, you must pay the price by exerting yourself one hundred per cent on your effective days. Remember Professor James's doctrine of the reserve energies of men; if you allow these reserves to slumber on the days when they are the most difficult to awaken, you must shake them into full activity on your working days. This method of working is one which is very easily abused. The disrepute into which so-called 'artistic temperament' has fallen resulted largely from the abuse of the principle here involved. Be square with yourself. If you are a sprinter and find that you must remain one, learn to play the game effectively on your own basis.

The mode of expression which we call 'thinking' is one of the least used and least appreciated of this trio. Up to within comparatively recent times, thinking as a science was impossible. Civilization had not yet accumulated the data and worked out the principles upon which creative thinking is founded. Our intellectual heritage of to-day, however, makes it possible for us really to think, and to learn to think if we have not yet formed habits of doing so. In examining your own thinking habits and capacities you will secure the most illumination by noticing how you arrive at your conclusions. The average human being decides most questions by a sort of a toss—the—nickel process. Observe yourself impersonally for a few days, or, better still, for a few weeks, and learn how you arrive at your decisions.

At the risk of arousing some controversy I am going to suggest that in your self-appraisal you endeavour to place yourself in one of the two big psychological types, judged from the standpoint of diet. These two types differ first of all in their anatomical structure. One type, composed of the broad backed people, is characterized by a relatively long digestive canal. Because of the greater area for absorption these people are able to thrive on diet which would hardly keep one of the narrow-backed people from starvation. Edison and Fletcher may be cited as illustrious examples of this type. The second characteristic of the broad-backed people is their ability to assimilate all the nourishment they need from a bulky diet,

relatively low in food value; and conversely a high protein diet such as one made up largely of meat eggs and milk is apt to produce disastrous results with this type.

The narrow-backed people are essentially carnivorous. They need concentrated food and plenty of it, although their high tension mental and emotionally often predisposes them to eat very little. Men and women of this type need plenty of lean beef and milk, with enough salad vegetables and acid fruits to neutralize the nitrogenous by-products. As a rule these narrow-backed people do not readily digest or assimilate more of the energy-producing foods than they need for current expenses. This means that they must use sugars, starches and fats in moderation.

In addition to the foregoing mental, emotions and physical factors it will be well for you to learn to judge your relative fitness at various times. A little observation will show you that every serious physical and mental depression is preceded by definite indications. These are the straws which show the direction in which your current of vitality is flowing. Muscular twittings, headaches, rashes and diminution in speed and precision in work indicate a lowering of vital pressure which should at once be dealt with. This does not mean that you are to become a crank or a hypochondriac, but it does mean that it is possible and profitable to keep track of the smoothness with which your mental and physical machinery is operating and to foresee and prevent breakdowns of various sorts.

We have now considered some of the most readily discoverable elements in that big complex which we call 'I, myself'. We must now consider another set of factors which is not so easily observed or analysed—the big stabilizing element which exists down in the executive department of mind, often without even being suspected. It may be called the 'subjective prototype', and its action is not unlike that of a gyroscope. The latter, you will remember, resists change in position. It tends to stabilize the equilibrium of any mechanism within which it is situated. Just so this subjective prototype down in the depths of the subconsciousness gives stability and resistance to the thing which we call personality or character. In many instances its action is a distinct handicap to progress. In the

main, however, it is an absolute requisite. Without it, personality would be in a constant ebb and flow, a flux, in which no characteristic would be lasting or stable. We should be mental and emotional chameleons, taking tone and color from our surroundings. The thing we must learn to do is to utilize this gyroscope, mastering it when it interferes with our growth.

Let us consider a typical instance of its action in hampering personal evolution. It is possible for a man to prepare very completely for his life work and to spend years in gathering various sorts of abilities and informations he will need to make himself a complete success. Within himself all the time, however, there may exist a subconscious feeling of inability and incredulity in regard to this life work. This is the voice of the subjective prototype, and as long as it speaks in this vein he will never achieve success. A man may have every sort of learning he needs to do his work 'right up to the hilt', and this learning may be left like a waif on the doorstep of consciousness simply because this deeper self refuses to allow it to be taken in. The condition of the worker who endeavours to succeed in spite of this handicap is similar to that of a man who tries to row a boat without lifting the anchor. He may succeed in making some headway, but it is improbable that he will complete his journey.

Evidently, then, it is necessary in making a complete appraisal of the self to get at the real nature of the subjective prototype; this can be done by using the tool which we have called 'introspection'. The tendency is to refuse to listen to the voice of this subliminal self. This must be reversed. You must not only be willing to listen to the doubts and protests of this self below this threshold, but you must go out of your way to invite this criticism. Whenever you feel the slightest doubt or misgiving as to your ability to do anything which you have set yourself to do, stop at once and institute an inquiry. At the time when this doubt is most active you will be able to trace it to its source. Simply relax the tensions of your surface mind and let the force which psychologists call 'association' bring before the court of your understanding all of the evidence in the case. You will find that this attitude of mental non-resist-

ance will cause an upsurging of ideas, facts, etc., which your former tension has succeeded in suppressing. Many of these facts have an actual bearing on your affairs and indicative difficulties and handicaps which you should consider. Call up all of this evidence and then go into an executive session with yourself, frankly admitting the difficulties and deciding definitely how to deal with them. This force of self-honesty in dealing with suppressed ideas is one of the most effective methods which modern corrective psychology has at its disposal.

This method of dealing with the force of the deeper self or subjective prototype is the best preparation in the world for physical or spiritual healing. Very often suppressed and inhibited doubts and fears are the limiting factor in securing healing. When these are brought up into the court of primary consciousness, results come speedily.—The Nautilus.

DETECTIVE BROWNE

W. GEO. WHEELER, L. P. I.

Browne was not a particularly well educated man, but he had his specialities, one of which was that he always liked his name spelt with an *e* attached.

There was something very striking about Browne, tall, strongly built, with much of the motive temperament. He was fair rather than dark, almost bald, with shaggy greyish eyebrows, and as keen a pair of grey eyes as were ever set in head. His phrenological developments included very large organs of Benevolence, Conscientiousness, Self-esteem Spirituality, and Concentration. It was perhaps a curious combination—the head was enormously high in the crown. It certainly would have been described as abnormal, but for the well balanced mental group, which seemed to counteract any ill results. Browne had a curious head, and he was a curious personality. He was a Healer, although he knew nothing of Christian Science—that is he had not made a study of it. In fact, Browne, it might be said, had never studied Healing at all, he simply tumbled to it. He discovered to his own unutterable astonishment, as well as that of his friends, that by touch, or personal magnetism, or Spiritual insight—by some method that even he could not wholly divine cured ear-ache, head-ache, tooth-ache, deafness and a dozen other aches and pains. It was marvellous, but it was a fact.

Browne was a man with unusual pride of character and self-reliance, but in this he was no braggart, for he never unduly pushed himself, never troubled about making a charge. If any sufferer he had alleviated or cured gave him a present he accepted it, treasured it, gave it full place among his valuables, but that was all.

Little Sally Turner used to go crying to school with the tooth-ache until she met Browne; Smith the Motor Bus driver suffered with a cold in his eyes for weeks until he happened one night to hear of Browne; Jack Parnell a mere boy, half killed

himself smoking and drinking until Browne got hold of him and set him on his feet; and as for children he had cured of petty ailments, well, Browne had a record of at least fifty cases. Browne therefore was a wonderful man—that is up to a certain point.

Browne had been Jack of all trades, but it would not be true to say he was master of none. He had had several marked successes.

Browne had been a gentleman's servant, a commissionaire, an Army man, and a rent collector. He was now a private detective. It matters little how he obtained his present position, but it may be remarked that he had one unfailing source of knowledge that peculiarly assisted him—he was a phrenologist. He had not perhaps studied the philosophy of phrenology very much, but he knew its practical side—it was an enormous boon and blessing to him in his work.

Browne had had several very clever catches as a detective, but this story concerns itself with one only. Those who want a record of the 'extraordinary ones' must ask Browne to allow them to see his record book, but he only shows this as a special favour. You see, a story writer for instance, might make use of it for his own advantage, and possibly do Browne an injury.

The case in question happened at the residence of a wealthy lady—The Countess Berrysforte. She was a sweet natured, benevolent soul, and extremely good to her large staff of servants. In fact, most of them, apparently all of them worshipped her. She was a sort of Ideal, and Ideals of that sort are often highly beneficial. Where there are no Ideals there are low ethical standards, even immoralities and revolutions.

The Countess Berrysforte as we say, was rich and generous, the Countess also was being robbed right and left by some unscrupulous person or persons.

At first her ladyship would not for a moment suspect her servants. They were good servants, extremely faithful, and most of them of long standing but after employing private detectives to watch the house day and night her ladyship discovered nothing. Then she heard of Browne the man who spelt his plain name in an aristocratic fashion.

Lady Berrysforte called on Browne, informed him of her predicament, and asked his advice. He thought for a moment, then said: 'Employ me as a manservant. I'm not altogether a duffer in that direction. Within a fortnight I will undertake to solve the mystery'. The Countess engaged him on the spot.

The new manservant came. He was a curiously quiet fellow, somewhat aged, though upright, wearing a wig and glasses. He was good tempered, but not communicative. Browne did his work fairly well. He had, it was said, not always been a manservant. Her ladyship was frequently doing some unfortunate a good turn. He would improve in time.

Browne's first thought was of the Butler, who had had a bit of money left him. He had a good type of head and was conscientious.—Browne was perfectly satisfied that that man had never robbed his mistress. By degrees therefore he made a careful study of each individual member of the household, and finally fixed the culprit—the lady's-maid, Margaret Martyn.

Margaret was a handsome woman, with a beautiful skin and fine dark eyes. She was extremely genial—in fact, she was winning, fascinating, good tempered and affectionate. Margaret made friends readily, she was kindly and warm hearted. Browne noticed she had a peculiar type of head—very large, Agreeableness, Acquisitiveness and Benevolence, with small Conscientiousness. He knew at once she was the guilty one.

Browne noticed that the lady's-maid rarely put in an appearance at tea, and determined to watch carefully during that period. He therefore also absented himself from time to time, and discovered the fascinating woman passing to her own room looking peculiarly bulky and overclad. Browne interviewed the Countess, and gave her his candid opinion.

'Thank you,' said her ladyship, 'let the matter rest a day or two, as I wish to act for myself.'

Shortly after there arose a topic of interesting conversation among the servants—one of the young girls declaring she had seen a ghost on the dark staircase. The new manservant had

also seen the apparition—there was of course, breathless excitement, Margaret playfully ridiculed the idea—'Silly nonsense,' she said.

However, events proved otherwise, for not long afterwards Margaret found the ghost in her own room and fainted. When she recovered she found her mistress, Lady Berrysforte standing over her, several valuable articles in her hands, which had been concealed in the maid's dress.

'You do not seem to appreciate ghosts,' said her ladyship.

Martyn was speechless.

'Your dishonesty is known to me, Margaret. If you wish to escape the law you will confess everything, and make whatever restoration is possible.'

The beautiful woman burst into tears and confessed her folly. As few valuables had left the house she was able to return almost everything to their owner.

'In this the way you repay my many kindnesses, Margaret, said the countess.

Margaret was full of penitence, she was also, ill and unhappy. 'I am ruined,' she cried, 'my character is gone, I have sinned. God help me.' 'He will help you, girl,' replied the benevolent lady, 'I too will help you.' Listen! 'What you have done shall be kept secret, provided you obey me in all things. I am sending you to 'The British Phrenological Palace. There you will study yourself; they will give you a course of education which will fully harmonise your brain, transform your character. When that is accomplished you shall return to me.'

So the Countess Berrysforte lost her lady's maid and her manservant, but two years afterwards Margaret Martyn returned to her former position an entirely honest and ennobled soul.

THE MYSTERIOUS POWER WHICH OPERATES THRU THE HAND

What is this mysterious force, this something which flows through the nerves of the hand, to the finger tips? Which actively identifies itself with a grade of gray matter, similar to the gray matter of the brain, located at these finger ends? Which gives ability to the blind to perceive, through touch what almost answers to sight? And, most wonderful of all, which automatically registers its imprint upon the hand so legibly, that it reveals the character of the man?

It is not the will. The will is the servant of this agency.

This mysterious force, by some scientists, called 'Ethereal Fluid,' by others, 'Fluid Force,' starts from the brain, unites itself with the impulses, thoughts and acts, flows through the nerves, the same as the nervous fluid to each one of its three centers of radiation, viz., the hand, the eyes, and the soles of the feet. From each one of these respective centers, this invisible recorder registers its particular results; but, it is through the hand, where this emotional wireless, perhaps reveals its greatest power. Because, it makes of the hand, almost an intelligence of itself. Upon it, it stamps the physical, and mental status of the individual; it engraves his characteristics with such clearness, that disguise is impossible. In other words, revealing the 'You,' regardless of man's will, or wish.

We have learned that this 'Fluid Force,' is a life principle.

Flammarion, the eminent scientist, is quoted as saying; 'Each of us possesses a fluid force, which I call 'psychic;' and adds; 'this force survives us, and when we are dead, we are able through its agency, to communicate with the living.'

Physicians will tell you the finger ends of a dying person indicate approaching dissolution, by turning blue. It is significant, that the ends of the fingers are vital centers for this

fluid, consequently with the dying person, this soul essence, or ethereal fluid, which has been the active medium between the soul, and the brain, is being withdrawn to its finer body, the soul.

How few of us stop to think what an important part the hand plays in connection with the brain. It is the brain's direct vehicle, giving to the hand a power simply stupendous. It can be directed to take a life; the surgeon, through this same instrument, the hand, uses his skill to save a life. From the murderer, who directs it to kill, to the caress which thrills one's whole being with happiness; its healing, soothing power; the hand clasp of sympathy; the tight grip to repress intense emotion, all this expresses something more than just the dictates of the brain. Imagine the musician, or artist without his hands. One could go through almost the entire category of human emotion, and find this active relationship, not only with the brain, but with this something infinitely finer, with the result, that it is literally the emotional register of the soul itself.

In observing hands give them something more than the careless interest that they are shapely, and in good proportion; that others are ill shaped, and coarse in appearance. You are viewing the soul foundation of the individual.

Every part of the hand represents a separate characteristic, each separate finger indicates some distinct trait.

The more the palm predominates in the hand, the more physical the person is. Although, in many cases, this may be turned to good account to contribute energy and force; a good asset, if properly directed.

Beginning with the Primitive type, those with undeveloped capabilities, you will see a short, thick hand; palm excessive, the fingers short, and blunt at the ends; a short, thick thumb and stick fingers. These people are fitted for only dull, hard, unthinking labor. They may exhibit considerable energy, but they rush into things without thought, or reason.

There is the Square hand, which is found in many walk of life. It is the useful hand.

Also the Spatulate, so called because the tip of the finger resembles the spatula; the palm is generally broad at the wrist,

or at the base of the fingers. These are the technical successes in music, art, or architecture.

Some have a palm slightly tapering, with fingers full at the base, and conic at the tip, or nail phalange. This is the hand of the artist.

Then, there is the long, and angular hand, with boney fingers, and developed joint; these are the people who study mankind; become philosophers.

If you want to hire a man for accurate, detail work select one with long, shapely, smooth fingers.

If you desire an active, aggressive organizer, or promoter, choose a person with reasonably short fingers, and joints well developed. But do not place two such persons together at the table especially if they have, in addition to their short fingers a short, thick thumb. An argument will develop just as surely as fat in the fire will make a splutter.

In social affairs, should it fall to your lot to select a refreshment committee, be sure and select those people whose hands are full at the base of the fingers. You will have well selected generously chosen good things to eat.

'Look at the successful surgeon's hand. He has long, shapely fingers, often spatulated at the ends.

The length of the hand gives intensity and power in one direction; while breadth gives diffusiveness.

The thumb, taken by itself, is most important in revealing the character of its owner. In fact, if one is able to see only this much of the hand, a fairly good snap judgment of the nature of the man can be obtained. It is eloquent testimony of man's strength, or his weakness. If it is deficient in size, or length, it denotes lack of will; a weak, rather undeveloped character; while a well formed thumb, of good proportion as to size, and length, there is power, combined with the will to overcome obstacles, and achieve things. A person who has the habit of concealing his thumb, reveals cowardice. When it is thick at the end, it is the indication of a violent temper. When the upper joint turns backwards, the person is extravagant; but when it lies close to the hand, he is penurious, fretful, sometimes

bigoted, particularly if the tip is extremely pointed; it also suggests a repressed nature, or too much caution. When the vitality is low, the thumb invariably turns within the palm. You will notice in aged people, there is this tendency to fold the thumb inward. It is also claimed that when one is dying, the tendency is to do the same.

It is interesting to note the change which the hand has undergone within the last twenty-five years; especially among women. This fact alone would prove that the hand is the revealer of life.

In the majority of the hands of the women of twenty-five years ago, they were shapely in form, with smooth fingers. Yet, it must be remembered, that in those days the women did more actual labor with their hands; the various labor saving devices being practically unknown then, which is proof that manual labor is not responsible for the shape of the hand.

Examine the hands of the women today, keeping in mind they are not subject to the same hard work of twenty-five years ago. You will observe that the fingers are not so smooth; the joints are more, or less, prominent. A marked contrast to the older generation.

One can prove this to one's own satisfaction, by a simple little experiment.

Select ten hands of older women, those who have reached sixty years, or more. Examine these types carefully. Then, compare them with the same number of those under thirty years of age. You will find that in the majority of this younger generation, that the smooth, slim, tapering, delicate hands of our grandmothers, have been replaced by a broader type; with joints more, or less prominent, a significant testimony of the progress women have made; that they have a more individualized, positive conception of life; that they are thinking for themselves; and are pretty well cut from under their past repression.

Some day, we will know more about this wonderful 'Fluid Force.' Scientists are dealing with the problem. Already, their conclusions have demonstrated interesting facts. ~~Flam-~~

marion may have the 'great vision,' of the near future when he speaks of it as, 'This force which survives when we are dead and through its agency to communicate with the living.'

We have been able to demonstrate this much, at least, that this subtle impressing principle stamps the individual's character upon this register, the hand. That it acts as the medium between the soul consciousness, and the brain, relating itself by this manner through the hand, leaving upon it, the imprint of the character of the man.

And who can tell, this same mysterious agency, may in the future, be the communicating principle with the soul world. A sort of Marconi system, connecting not only the individual soul, but the souls of others; to become the wireless between us, and the invisible worlds.

At least, no intelligent person can say, in these days of scientific investigation, 'It is impossible.'—*Boston Ideas*.

RENTS IN THE VEIL

V. D. RISHI, B.A., L.L.B. (Judge-Advocate).

Subhadrabai Rishi:—I get sarees by your offering them to me. My rooms are small. Three rooms are at my disposal. The fourth is used by Pramila for study. I offered one hundred thousand sesamums to God Shambhu. The sun here is brighter than on the earth. The time of rising and setting are the same. I learnt about Shanta's examination day before yesterday. I accompanied you when you had gone to the camp.

There are two boxes in my room. I lock them. In one of them I have kept clothes and in the other Pramila's sweet-balls. The boxes have been prepared by men. I have got only necessary utensils with me. Bear in mind what I told you in the morning. Otherwise you will be thinking about me and the goldsmith will do as he likes. Do not do so. Now my time is over. Remember what I told you.

At night when you were asleep I was with you from 1 A.M. to 3-30 A.M. You were talking with me for one hour. You did not give any reply to my question. Only you had embraced me. You spoke about the necklace and gossiped a little. I went at half past three.

I had met her (my present wife) in her dream. At that time she talked a little with me and brought me in your room. (Addressing to my present wife) 'Oh, do you remember your last dream in which you dragged me. It was something like this. You and your Mother's sister were sitting round a table and were talking about spiritualism. There was a nitch through which I saw. As soon as I saw you, you exclaimed 'Oh! she has come' and taking hold of my hand led me into your room. At first you did not recognize me. I tested your sincerity.' I shall tell tomorrow on consulting Guru what punishment is awarded to untruthful persons. Today is Champashasthi (a festival). So I am going to cook onion etc., Yesterday the Navaratra which Vavikar (a spirit) described was of God Khandoba. I shall not take food before you do.

Day before yesterday when I was here I asked you the cause of your sorrow; but received no reply. Therefore I was only sitting near you. God Krishna told me in my dream to regularly practice Japa. Today Vinayakrao (a spirit) met me at noon. He told me about his worship of God Datta. I have kept Pramila (daughter) with my friend Kashibai, who was in similar circumstances like me while on Earth.

Yesterday how much information did you get about the Spirit World! The reason why that spirit asked for sweetmeat was that he had much desire for that. I was here when he was writing. I have dedicated my body, mind and wealth to God Krishna. Ofcourse I am always yours.

I have come; but how should I write when your mother (a spirit) is here. Now do this way. Do not go in the city in the evening. I shall write at 5.30 P. M. Then you may go from 6 to 7 P. M.

Read out to me the message which your mother gave in the morning. In order to thank the spirit you should bow to them. I feel delighted by your keeping my photographs here. I go now because I am now overpowered by sleep.

Oh! who is this new lady? She is very young indeed! She has covered her face with her garment. She says 'How should I speak. I feel bashful' What is your name young lady? 'Rampyari.' She says 'I do not know how to write.' Hear what she says 'Take care of my young daughter, Tell my husband I am happy. Do not grieve for me'. The reason of her death is that a certain widow had used her powers of black magic upon her. She is afraid to disclose her name. There is no use of telling it, She desires to convey her best compliments to her mother-in-law. She cannot tell every thing in a day. I think she loves her younger brother-in-law very much. The broil was only a nominal cause of her death. The widow who had done this will be punished here.

(The above message refers to a recently dead young lady, the daughter-in-law of my neighbour. She died only two months after delivery).

Oh, how weak has Vinayakrao (a spirit) become! He has become a mere skeleton. He is a home of hundred diseases. I cannot bear to see the blood. Dattu Phadke (a spirit) has fallen down and is hurt.

Last night when I met you at 5 A. M. I inquired from you the cause of your dejection; but received no reply. Therefore I did not speak more. Yesterday I drank two pounds of milk which I brought from a milkman to whom I paid two annas. The coin bears Guru's impression. I do not write quickly because I feel tired. Elder Pramila is also with me. I did not write about her because you did not inquire about it. Her examination is drawing near, so she does not come. What is the use of my appearing to you?

Two or three years we both had gone to Sajjan-gad. Oh, how will that man (spirit) come? Since five days he has been very ill. Ah, who is coming here resting upon a stick? Oh God, he is Narayanrao (spirit). Please come slowly. There is a step midway. Come here. Sit down so that your feet will not be tired. The man (spirit) is Baban's father. Oh sir, you should write. I shall stand aside.

The reason why Shendade (spirit) was punished is that he cried aloud while he was practicing Japa. Today or tomorrow you will receive a letter from Madras (A letter was accordingly received the very day. It was not expected). Mritya Loka is not the only place for performing actions. Here also Karmas can be made. In order to atone for evil deeds one should repeat the name of God Rama. I am your Dasi. Please do not get angry with me. There is no difference in the bodies of spirits in the Saty Loka, Bhuvan Loka etc: Their bodies are not bigger. The only difference is that the denizens of the former Loka do more good deeds.

May I tell you the cause of my not writing today? I tell you frankly that I did not really wish to write at that time. But when I saw what you felt on my not writing, I had to lay aside my desire and so I began to write. Please do not be angry with me. Leave off your anger. Your dream was something

like this. The house was that in Topkhana. There I was sleeping on the 3rd story. You came there and called me. I immediately got up and came before you. Then everything took place. You know your nature. It is not necessary for me to tell it. Then I went at 4-30 A.M.

Today at noon at about half-past one Vinayakrao (Spirit) had come to me for one hour. I prepared sweet balls and gave them to both Pramilas, and to Vinayakrao. I also ate them. I intend to observe a Vrata; but I won't do it without your permission. As I did not disclose my name in the morning you ought to have guessed it immediately. I remember to have seen these guests, but cannot recognize them at present. Prepare Sudharas for dinner. I am troubled by such questions.

TRIPURA RAHASYA

OR

A Practical study in Consciousness

V. R. SUBRAMANIAM

CHAPTER I

Salutations to Lord Ganesha

Om. Salutations to the Supreme Consciousness which as causal bliss mirrors in itself the variegated picture of the universe and manifests its splendour.

O *Narada* ! You have ere long heard with patient attention Tripura's glory. Now, I shall narrate to you the marvellous Jnana (knowledge) portion hearing which one never goes to grief. This treatise is the outcome of deep thinking and study of the wisdom contained in the Vedic, Pancharatic, Shaiva, Shakta and Pa-hupata lore of wisdom. Like unto the wisdom taught by Dattatreya to his disciple Bhargava none else is so easy of comprehension it being wonderfully reasoned aided by experience. A man who does not comprehend this Truth even after listening to this is certainly a miserable being; a block of wood without doubt. Such a person will not attain knowledge even if he be taught by Shiva. Such a discourse on Jnana (knowledge) I am going to narrate to you, listen. Ah! the conduct of good people is wonderful and great, because even a divine Rishi like *Narada* listens to such a person as my humble self. Blessing others is a virtue natural to the good ones as the invigorating fragrance is to musk.

Having thus heard from Dattatreya the mighty glory of Tripura, Rama son of Jamadagni remained unconsciously calm for a moment with his mind immersed in love. After a while, becoming conscious of his surroundings, with happy looks and hairs standing on ends all over his body on account of excessive outbursts of joy, he fell fully prostrate before the feet of his teacher Datta. Then rising up and with fervid devotion he

said with a clear though tremulous voice,, 'O, Master, by your blessing I am happy and have nothing more to be done because my teacher who is an ocean of mercy like Lord Shiva himself is pleased with me. For, when Lord Shiva is pleased his devotees care not even a straw for Brahmahood; even death becomes one with the self of such a devotee. Since for reasons unknown my Lord Teacher is now pleased with me I consider myself to have attained everything by the grace of my Master. O Lord! by your favour I have just heard all about the glory of Tripura, the Supreme Goddess. I desire to worship that Tripura who is the Supreme Deity. Kindly instruct me the path to worship her.

When thus requested, Dattatreya seeing that Bhargava was qualified by his having both faith and love, to worship Tripura initiated him step by step into the preliminary forms antecedent to the worship of Tripura. The son of Jamadagni was next initiated into the worship of Tripura, greater than which there is no other initiation. He was taught also the Mantras, Yantras and other details necessary for the worship. Imbibing all these from the mouth of his Teacher as bees suck honey from flowers Bhargava had contentment and his mind was intoxicated with bliss. Bhargava saluted his Master and with his permission went to the Mahendra mountain, equipping himself with the materials necessary for Tripura's worship. There, he made a dwelling clean and comfortable and began the worship which lasted for twelve years. He was performing his daily and incidental duties and was worshipping with great faith. He was constantly engaged in meditating on the form of Goddess Tripura. Thus twelve years passed for him as if it were a second.

Then while once he was sitting happily he began to meditate thus. 'Long ago when I met Samvarata Rishi on the way, I requested him to explain certain points. I was not able then to comprehend the answers that he gave me. I have even forgot the nature of the questions that I asked him. I have heard from that great teacher the glory of Tripura's might. The rest of what Sage Samvarta said to me when I questioned him about creation I did not understand. Then

after narrating to me the parable of Katakrit he did not tell me further as I was not then capable of grasping what he said'.

'I cannot make out even a bit of the nature of the trend of the universe. From what has this huge and wondrous world sprung? To what end does this go? On what does this subsist? I see everything everywhere transitory. But transactions in this world are based on its permanence; how is this? I see the varied transactions in this world that are carried on with forethought. Everyone in the world is acting like a blind man led by the blind and my own case is an illustration to the point. Whatsoever happened to me in my childhood I do not remember them now; the same can be said of my boyhood and youth. Now I am in a different condition. I know not what results I gained by all these changes'.

'Whatever one does at whatever time one thinks that to be good because one has always in view an end to be attained. But what is the nature of the end thus gained and how does that bring happiness to oneself? Whatever is considered by men as result, they regard it as fit because they lack forethought. But I am unable to regard it as result since he who has gained one object of desire continues to work for another object. Why does a man desire further even after attaining one object of desire? In this manner all men work incessantly having in view a result to be attained. And what is the result that everybody endeavours to get? It must be the attainment of pleasure or the destruction of pain. But so long as there is work yet to be done there can be neither destruction of pain nor attainment of pleasure. This 'work yet to be done' has been said to be the greatest of all tribulations. So long as this exists how can people have an end of sorrow or an enjoyment of pleasure? Out of hosts of objects that are fit to be strived often and worked for, the pleasure which one gets when a single object is gained can be compared to the pleasure derived by rubbing sandal paste on the feet when one's whole body is scorched. Such pleasure can further be compared to the pleasure derived from the embrace of beautiful women by a man whose heart is pierced by an arrow shaft. It can still more be compared to the pleasure enjoyed by a consumptive

patient on hearing sweet music. Those are really happy persons in the world that have no striving after and working for, and such Mahatmas have perfect contentment and sympathy for all beings'.

'If it be said that somehow there occurs pleasure for any one even where there remains 'work yet to be done' in such a case, a person pierced by a spear can also be said to enjoy pleasure by wearing a garland of fragrant flowers. Ah! mighty wonderful! that people should strive after and work for, thinking that there is pleasure when they have still work to be done. What shall I say of this might of thoughtlessness found in men? After crossing mountains of worry they endeavour to get pleasure. Just as a mighty king works to get pleasure a biggar also endeavours day to get pleasure; both get pleasure and think that they have done with. That path which all tread to reach pleasure has been till now followed by me also without any forethought like a blind man led by the blind. Such a course is enough for me. I shall go again to the Merciful Preceptor, clear my doubts by learning what is essentially to be grasped and I shall cross this ocean of tribulation guided by my Preceptor's words'.

Having thus determined Rama of pure mind started at once from that mountain, intent on seeing his Preceptor. Going to the mountain called Gandamadana, he soon saw his Master seated in *padma* posture and emanating worldwide radiance. He prostrated before his master and grasping his feet placed his head touching them. Being highly pleased Dattatreya blessed Ram as he thus knelt down and lifted him saying, 'My child! rise up, I see you now after a long interval; tell me your experience, are you free from ailments?' Then, at the instance of his Master, Rama rose up and taking his seat near his Master, with folded palms said, 'O Glorious Teacher! how can ailments created by Brahma afflict one like my humble self when the ambrosia of your mercy flows on me! When I remain in the moonlight of your mercy how can the hot rays of disease affect me? By your grace both my mind and body have always been sound. But for the separation from you I had no cause for distress and now, by seeing your worshipful feet my desires are

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satiated to the full. For, in my mind there dwells for a long time certain doubts which I desire to ask you if permission be given.' Hearing these words of Bhargava, Dat'a the fountain-head of mercy said to him with a good heart Bhargava! ask what you long to ask; by your reverential devotion I am highly pleased. I shall answer your queries.'

Thus ends the first chapter called Bhargava's query in Tripura Rahasya or a Practical Study in Consciousness.

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POWER OF PERSONALITY

What is this Power of Personality?

It is a directing or persuasive power which holds our conscious mental activities for the time being and throws over all a halo of agreeableness.

Its carrying or dominating power can be strengthened from the standpoint of mind power.

Savants have declared it to have a mental origin and auto-suggestion to be the most potent and positive way to develop a magnetic and well-poised personality.

You cannot deny or ignore this power. A mannerism of spontaneity is one that imparts great drawing and holding power to the personality. A fresh, interested intonation of speech and an easy abandonment of manner, with an open countenance where the eye smiles without imparting lines to the face, gives great power to the personality.

Let the thought be in you that you wish to impress others and let this be constant until the mental vibrations in a controlling thought have given a new and unconscious action to the physical form and invaded your speech and very gesture.

It is the personality that is the key to success in this life. Do not attempt to imitate, but rather originate from fundamental ideals and basic principles.

THE ART OF ATTAINMENT

URIEL BUCHANAN

Let this lesson center in gaining desire, love and self-mastery. Do not allow your gaze to wander to the distant horizon. Do not say that this or that good work shall be done to-morrow, or at some future time. Place yourself under useful discipline NOW, and do the work demanded of you instead of dallying over it. Open your heart, so the desire for purity and goodness may take possession of it. Search out the good everywhere, and give it hearty recognition.

With the recognition of the beauty of the higher life, the resolution to make each day's record better than that of the preceding one, to make each hour's effort a stepping stone by which you will rise to your better self, must be honestly and unalterably fixed in your inmost consciousness.

You should take upon yourself this vow, with full appreciation of the words, and a clear estimate of the responsibility which must ever be inseparable from its fulfilment.

'I will abjure self. I will strive for self-mastery. The faculties with which I have been endowed, which have been given to me for the complete working out of a worthy destiny, shall be cultivated with a view to the upliftment and development of others. My thoughts and desires shall ever soar upward; my mind shall be constantly fixed upon the highest ideals. My daily question shall be, how shall I most surely succeed in keeping pure and bright the clear flame of love which has been kindled in the innermost depths of my being.'

Let this be your resolve when you retire at night. Then, strong and brave in right purpose, drop all care; sleep and rest. On the morrow you will awaken refreshed and invigorated and ready for a still further progress on the path you have chosen.

Learn to control every impulse, passion and desire which spring up in the changeful heart. Maintain the attitude of

the master, and prove your worthiness to receive the gifts which fall to those who are true to the highest leadings. Be honest in all your dealings with man; be sincere, noble and upright. Have faith in your power to overcome all obstacles which are to be met in the upward march to success. Let your zeal be broad and deep, like the ocean, carrying all before it. When the time comes for action let your efforts be well directed, and with a force that conquers, causing a movement in life's circle that is ever widening, though silently and unseen, like the rising tide, and resistless as the waves of the sea.

In life's arena there is room for all; and he who steps forth crowned with the double crown of bodily strength and powerful mentality, his heart on fire with the ambition to win for himself a place beyond the sway and press of the throng, will carry the banner of victory to the highest goal of human attainment.

HELPFUL EXERCISES

EXERCISE I. Lie flat on your back upon the floor. Stretch out to your full length, allowing the arms to lie flat upon the floor above your head. Now raise yourself gradually to a sitting position; and continue the forward movement, until you touch the toes with your fingers. Rest a moment, then slowly return to the horizontal position. Repeat the exercise seven times. If the abdominal muscles are not in good order it may be necessary at first to let the toes rest under a heavy chair so as to make the lift easier for you. But in a little while the muscles will become strengthened so that you can raise yourself without aid.

EXERCISE II. Position, standing. Inhale a deep breath. While holding the breath stretch out the arms as far as possible, tensing the muscles of the breast and arms the same as when stretching naturally. Exhale, letting the arms drop slowly to the sides. Then inhale another deep breath, raise the hands and bend backward as far as possible; then slowly exhale while returning to normal position. Repeat this exercise four times. Never practise any of the physical exercises until at least an hour after eating.

The condition of the body and the quality of the nerve force determine to a great degree the power of the brain and the strength of the mind. If the system is clogged because of unwholesome food, and over-eating, the blood sluggish and the muscles weak, you cannot do perfect work with the mind. The action between the brain and body is a reciprocal interchange. The brain is nourished by the nervous and magnetic fluids, which are the energies that feed the flame of the mind. Mind is the magnet which appropriates the forces according to the nature and intensity of the desire. Desire is an attribute of life seeking expression in the world of form. Desire governs the development of the mind; and according to the quality of the desire will be the attainment. We surround ourselves by associations kindred to our yearnings. Your present environment, to a very great degree, is the result of the forces you have set into action by your past desires. Desire awakens the power to do and dare, and WILL appropriates the power thus evoked and expends it in the activities of the personal life. Sow kindly thoughts and acts and you will reap their fruition; sow with seeds of merit the fields of future harvests. Let your desires lead upward, drawing about you all that is beautiful. See that there is purity of heart, and earnest desire for truth. You must learn to guide the invisible processes of life for the purpose of obtaining certain results on the material or mental planes. You must come into conscious possession of certain powers before you can be taught how to employ them; you must learn what life is, and learn to control the life processes in your own organism. Every thought, aspiration, desire and attachment must be so thoroughly centered on the ideals you seek to attain that nothing can cause you to swerve from the purpose. There must be a persistent yearning for the object desired. Go out with living force from the center of your being straight to the thing wished for. Watch your thoughts, aspirations, desires and attachments, and see if you can be turned aside from the path you have chosen. If you swerve at all, swing back at once. Put earnestness and energy into everything you do. The pathway of progress is often obstructed

by apathy. You may receive an impulse of a high and pure quality, but unless you put physical and mental energy into your work it will lack the essential element of the practical. This state of apathy which so many are living in not only obstructs the currents of inspiration in themselves but the magnetism of apathy which flows from them paralyzes the atoms of energy in other organisms, and thus hinders the progress of the race. Each one must put forth the utmost energy and earnestness for progress; any slackness on the part of one impedes the progress of others.

The great powers of nature which advance now upon the field of human life, advance with so much mildness in their force that you will apprehend gradually that they have taken possession of you; and you will discover, as time goes on, that these forces have flowed into your bosom with hope where there was despair, delight where there was grief, fulness where there was loss. In the conviction of power that comes upon us we feel that this over-abundance of moral, intellectual and corporal vigor which we radiate is to be distributed among the organic forms of men and women and living creatures that have less of it; we perceive also that we should know all that can be known about the laws and forces of our being that we may make this knowledge useful; for we find that in all knowledge there is power to serve, and succour and release.

SECRETS OF PERSONAL MAGNETISM

The following suggestions give briefly and clearly an exposition of certain fundamental principles which should be thoroughly fixed in the mind, and put into practice.

The first rule to be applied in your daily life is the cultivation of straightforward thought. An honest thought in a strong thought wave is impregnable. A life of strict honesty of purpose, honesty of action, and honesty of thought, coupled with a strong will-power, is a life of the highest achievement and grandest nobility—a life in which failure is impossible, ill-health impossible and unhappiness impossible. Such a life is within the reach of every human being. Such a life is magnetic. Cultivate absolute honesty. You know what is meant by

this. Do not compromise with deceit or strategem, sharpness or diplomacy, in any of their forms. Rise above doubt and stand firm and strong upon the summit of whitest truth. Whatever else your life may be, never act, think, speak, look or feel a lie, or anything that may be akin to it. It is not a question whether honesty is the best policy or not. Policy or no policy, right or wrong, a straight-forward, honest thought, in a strong brain, is whitest magnetism and strongest will power; and as a mechanical act it is necessary to be cultivated. Never tell a falsehood even in a joke. Never exaggerate; nor underestimate. Be exactly right. Never overrate nor underrate yourself to others. Both are wrong. Never boast at any time. Be sincere at all times. Tell facts as they are, with no variation, whether in earnest or in fun. The glorious feeling which integrity brings to you cannot be described in words.

The second principle for you to learn is to exercise the will in the act of developing the will. Sit perfectly still. Take a mirror and look into the eye at the pupil. Throw your thought upon the pupil until it responds to your will. If the pupil of the eye enlarges even one thousandth of an inch; or, if its diameter is enlarged a hair's breadth, by your exercise of thought you have will power. The increase of the diameter of the pupil may be very slight but that is sufficient to inform you that you have will power. Now endeavor to increase this will power by thought. Form in your mind a quiet, undemonstrative determination to enlarge the pupil of the eye and learn to believe that it will be so.

There is no one thing in the world within the range of possibility, which you cannot accomplish if you will direct your will power and belief solely, energetically and continually to the end you desire. This rule has no exception. A great achievement requires concentration of power and consequently oneness of purpose; but the incidents of living and the victories of lesser magnitude may be achieved in abundance and constant diversity by—**STRAIGHTFORWARD THOUGHT AND STRONG WILL POWER.**

(To be continued)

THE NEW RENAISSANCE

VICTOR E. CROMER

Atlantean Religion and Morals

In the Book of Revelation we read that the beasis, symbolical of the nations who would take part in the new dispensation, were 'full of eyes both before and behind.' That is to say, they had the power of looking down the dim corridors of the past as well as into the illimitable vistas of the future. If we are to build the new civilisation on a sound and broad foundation we must be able to draw our lessons from the early history of mankind, and understand the long and weary round of evolution through which man has come up to the present time. There is no more interesting phase of human history than that revealed by occult means concerning the civilisation of Atlantis. Ignatius Donnelly has given us in his work, 'Atlantis, the antediluvian World,' a study of the subject from an archaeological point of view. Scott Elliott, in 'The Lost Atlantis,' on the other hand, has described it from the standpoint of seership. In this chapter it is proposed to give the visions of a seer concerning Atlantis, which were taken down by the writer as they fell from his lips:—

'Atlantis,' we were told, originally stood not where Homer described it, but outside the mouth of the entrance to the Mediterranean. That part is the remains of one of the ancient ridges of Atlantis. The whole of Atlantis went down in a night, drowning millions of souls. A vision of its ancient shore was seen, a dark-looking, rockbound shore. The social system consisted, like the ancient Egyptian, of Emperor, Bureaucracy, middle-class, and slaves. In that land so long past, at least 100,000 years ago, the foremost men of that time were civilised, as compared with anthropological man. The forehead was flat, looked at full face, narrow, nose aquiline, upper lip prominent, chin cut away, of an Egyptian or Persian type. The individual counted for nothing in the make-up of the community, and everything centered in the Emperor and Empress. Buildings were erected with stately pillars, resembl-

ing the Egyptian fashion; immense monuments and memorials were constructed, great masses of stone, pyramids. The soil seemed sandy, the sunlight blazing, but not so trying as that of ancient Babylon. The people were happy in a sense, but knew their masters. Princes, aristocracy, bureaucracy owned the country. No one held land outside the crown. The slave was little thought of, but well cared for.

'Morality was dispensed by edict of the Emperor and the bureaucracy. The moral outlook came from the Emperor himself. If his outlook was of a high character for that period the people were benefited, but if he was a bad man morality waned. The people acted in accordance with the edicts as well as their understanding and intelligence permitted, but being of an account to the power which ruled, they had to obey every law even in matters against their intelligence. They were serfs, pawns in the game of carrying out the wishes of the Emperor. He controlled the military. There were slaves sold or purchased according to the wishes of the Emperor. His law was final. They had to obey. There was only one punishment, death. In Atlantis, as in many other lands, the laws of caste were always observed. No infringement of the laws of caste was permitted. The people had not to rule but to be ruled. They were, however, comparatively happy. They were so controlled that they were instilled with the belief that there was only one world, and that its limits were the part of the ocean which bounded their shores; thus they were prevented from voyaging, and protected from invasions. No one was permitted to soar away. They were not allowed freedom, and travel was unknown. It was as though a law existed which said, past this part no man dare step. The limit of mountains, the great insularity of the country, the restricted outlook of the people, and the lack of intercourse with other countries, kept them to themselves, so that when destruction came upon them the rest of the world scarcely felt it.

'Morality and law were all centred in the throne and the Emperor. From that source comes the story of the flood. It was brought over by the same Queen Mu who founded a section of ancient Egypt. She escaped at the eleventh hour.

She lost her husband, and was ruling Queen. Her son's name was Abal. From this the traditional story of the flood arose. When she came to Egypt and ruled there, she brought with her the moral outlook of Atlantis, and what she then laid down has been infused into the traditional history of the world, and has coloured the whole moral outlook of pre-Christian times. Many writers assert the contrary, but the truth is that there is a great difference between Pagan thought of whatever period on all moral questions and the Christian outlook. The definite work of an Emperor, put through his various channels of power to the people, had as its primary force Egotism. The morality contained in the moral law falling from his lips was impregnated with that egotism always and forever. His word was final *ipsi dixit* consequently it was full of the personal interests of the Emperor, and little of the Great God. The people under him learned to respect and look on him almost as a God, intimately related to the Most High. Therein lies the secret failure of all civilisations in relation to the moral outlook for the peoples of the earth. Even to-day the people miss the true value of the moral law through its association with an Emperor or Emperors by the grace of god. In Babylon the same thing obtained.

'The Emperor of the time who last reigned was seen, sitting in a great marble chair, saying, 'What does it mean that I should be the last of my race, and know for certain that after me comes the deluge. That after me there is something I cannot control. What does it mean that I should be vanquished? Why? I who made the laws thought I knew best, but my laws have been torn up, the people have risen against me, and dissolution has begun.' His whole attitude was one of the deepest despair. In that great city the religion of the time was the basis of much that is copied in the Bibles of our day. It was a crystallised form of ancient Egyptian mythology; statues in marble represented Osiris, Hore Horus, Isis. They worshipped these things.

'How can morality of any quality hope to do much for any people whose religion is based on a cold myth? Morality can do much for an individual, a nation, a country, or a

world, but it depends on the morality. What is the quality of the moral law that seeks to illumine the heart and the mind of a nation? That has to be taken into consideration. People in some instances can get ahead of the laws under which they live. If the administration is bad, if the bureaucracy overburden and tyrannise the people, if the ruling caste are morally low, and are allowed every sort of license, then the true moral law gets very little recognition, because the people get nothing worth having. Then they turn on their rulers and rend them. That is revolution.

In the millions of books, in the thousands of the great thinkers of the world there are untold beauties, and splendid education for the mind and for the age in which we live, which are lost to us through many causes, one cause being the imperial rule of one mind over a nation, another through the bad administration of bad laws, a third cause being even the effort to administer bad laws wisely, and a fourth through the restless spoils of the church. In the hands of such an Emperor the people were slaves, the morality of the time did not deal with anything higher than the duty to the imperial master, at whose bidding he must give even life itself. He must bow and worship him, with his forehead in the dust. The value of the moral law at such a time was almost nil. Yet out of all that chaotic rise and fall of Empires, and the lives and deaths of emperors, all through Atlantis, Egypt, Babylon, to Rome itself, the very same thing held, the will of a few over the multitude, especially in lands where the civilisation of the people made possible the aggrandisement and personal glory of the ruling class. So the perfect moral gem merely appeared as a water-worn pebble for so many centuries, almost hidden away so that the polishing of its many facets has taken so many ages. It is even now imperfect, and awaits the wider evolution of the moral idea. A diamond in the rough is merely a roughened pebble. In Persia it was so, and in Egypt the same cause operated right through pre-dynastic and dynastic times. Their religion was very hard, but it lacked sincerity. Its mythology almost left out God. There were thousands of gods, too many of them. In ancient Egypt the emperor's power was such that the millions of people in his hands were merely something for him to use.

THE TRUE POST-VEDIC PHILOSOPHY

K. K. GONGULEE.

Goal of Life—III

Thus neither renunciation nor repression. Both these are futile with regard to things over which one has no control. Am I then to give the reins to them, you ask?—No, never.—Instead of the slave you are now, try to be their beloved master that you really are, by centering your mind more and more upon the divine attributes of which they are mere manifestations and you the owner. In other words, learn to seek the very soul of the attracting (and for the matter of that that apparently repelling) objects. You will thus ultimately come to your own self and rest contented there, enhancing the beauty of the manifestations or transforming into beauty what seems to be their ugliness now.

Let us attempt to explain the position more clearly. This huge universe of ours is a limitless store-house or field for display in various degrees of infinite attributes of the Maker. To our view, however, distorted and weakened by self-imposed limitations and habits and instincts born out of them, and thus rendered incapable of adapting ourselves equally to all the different degrees and variations of the same attribute and thus of appreciating homogeneity, continuity and eternity—(the cat finds a continuity of light through the day and night; while for want of it our days and nights negate each other)—instead of appearing in their full, unbroken and immeasurable splendour the attributes in manifestation shoot out like meteors attracting us by their effulgence and filling us with regret and sorrow at the nothingness of the world as soon as they seem to disappear. The Grace and charm attaching to the face and form, smile and glance of my darling—so capti-

N. B.—For a clear understanding of the series, please read MAYA (KALPAKA, November, 1921 as introduction).

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vating, so maddening—is but a poor reflection of that indescribable, steady and permanent beauty of which my *super-conscious mind or Soul* is fully conscious as being his own and my sub-conscious mind or 'naturalised' soul (otherwise called *Jivatma* or *Spirit*) is fully conscious of having enjoyed it in concrete manifestation. It is the super-conscious mind and the subconscious mind working jointly behind the scenes that make me worship Beauty, i.e., my own attribute the one without which I shall not be *full myself*—in my unconscious but none the less ardent and restless *desire again to perfect myself*. Instead of showing me the way whereby I may proceed from the manifested spark to the *Infinite Source within me* which, when awakened, will enable me to enjoy Beauty, i.e., *myself in my attribute of Beauty* eternally, and also to prolong the life of any manifestation so long as I choose to gratify my physical eyes and further to find the *same beauty manifested in all creation in varied degrees*—you tell me roundly that the attachment to my darling is unnatural and can mean but grief and sorrow to me in the long run. In doing this you are not aware that you are really asking me to cease to be myself—to recede farther and farther from Perfection. I am Beauty—beauty in manifestation is mine and meant for me. Instead of fearing and avoiding my darling as tending to turn me away from my God or as ultimately bound to cause me sorrow by her limited span of life, I should welcome her, adore her, as the friendly reminder of my real self, my God, who is all beauty and is shining so captivately for me through her. In this way I shall be gradually unfolding myself in one of my infinite attributes—seeing beauty all around and investing the concrete object before me with ever-increasing degrees of it, so that in course of time she will grow to be living beauty and grace by filling me with eternal happiness so far as my desire for beauty is concerned—no matter, whether present before my physical eyes or not. She will thus help me on to re-attain my state of Perfect Beauty.

You also find fault with me for my insatiable craving for wealth. Here also I am only following the divine nature or consciousness within me who is fully conscious of my heritage.

If I should not desire wealth—myself manifested in one particular way—who is there in the world to do it? I am the rightful owner of the immeasurable wealth that this world contains. I am for this world and this world is for me. We two together make up the whole world-manifested Divinity. Thus there is no offence in my desiring wealth. On the contrary, were I not to do this, I should cease to be one with the Eternal Source—I should cease to be myself. My offence lies not in my insatiable desire but in my limiting it, in my imagining myself smaller than I am, in my forgetting that I am all divine and am the owner of all divine things. My offence lies in my hunting after hundreds or millions. Both are equally limited, finite and therefore negligible. What is limited must come to an end. Every day it is becoming less—because cut off from the perennial source it cannot be replenished. The source of all wealth, however, is eternal and permanent, infinite and immeasurable. Again, it is all for me. Equally deaf to the voices of the subconscious and the super-conscious mind, although still unconsciously following their lead I have been charmed by the tinkling and glittering of the hundreds or millions and have turned my eyes away from the eternal source. That is my offence, and I have been paying dearly for it. I look for limited wealth as apart from the source and my desire—really the ardent desire to perfect myself in this direction—is never realised. I always hanker after more, because the unconscious consciousness of my identity with the fountain-head—of having been endowed with His Free-will—and of my consequent ownership of all the divine attributes in manifestation is always at work within me. So, to be happy and rest contented, I must try to find back the road to, and possess myself of, the eternal source. Once there, all the wealth will be at my command, whatever I need and desire flowing to me at my will. No lip-desire, however, can effect this. One must identify oneself for the time being, with the desire, backed by a *living faith in oneself and one's identity with the Fountain-head*—must live in the faith and believe in the realisation of the desire. It is then that the concentrated desire will draw upon the Infinite Source and make possible a ceaseless flow of wealth.

Indeed, when one has re-established one's faith in oneself, risen above all doubt, suspicion and fear, and learnt how properly to desire and will by bringing the sub-conscious mind into play one will have developed the Attractive phase of will to such an extent as to obtain one's desire for the mere wishing. And then if he can further develop this faith and by concentrated reasoning and thought establish his full identity with the Maker thus bringing into play the Super-conscious mind, he will have attained Creative will—the will which said 'Let there be Light', and there was light. Even when the Attractive will is sufficiently developed, the Eternal Source is to the worker like the Bank where he holds a never-failing credit, his cheques for whatever amount being always promptly honoured.

In this way not only wealth but whatever one desires will be at once realised. This is only as it should be, bearing in mind that man was created in God's own image and is therefore the rightful owner of all the good. In willing and drawing upon the infinite Free Will for the realisation of his desires man only follows his own nature—the Divine nature meant for him and not the manifested nature governing the no-will creation.

This accounts for those mysterious cases of cure generally called 'Faith-cures'. When all human attempts have failed leading him to conclude that his case is hopeless, the patient who has any faith or even half-faith in supernatural agencies withdraws himself from seeking extraneous human aid in despair and retires, as it were, within himself. With such faith in super-natural agencies as he has, now re-inforced by the loss of faith in extraneous ones, or even like a drowning man catching at a straw and with the mind solely focussed upon the desire and will for cure, out of the love of life now re-inforced and abnormally invigorated by the 'hopeless' state of his health, he resigns himself with a determined will and with a faith and fervour he has never known before, to the mercy of his God according to his own or race instinct, habit and thought. And thus in the course of a deep 'fit' or trance or dream when the spirit of resignation brought about

by absolute despair of extraneous remedies, 'deadens' the mind and awakens the sub-conscious mind, the latter gives him then and there a positive remedy in the shape of a material thing (the appearance of which cannot often be explained in any normal way or suggests to him how, when and where the remedy will be obtainable. This ready response increases the faith and brings about the desired cure. The obtaining of the material remedy then and there may be done to either the Attractive or the Creative will. When only the sub-conscious mind is awakened, it is a case of pure attraction. But when no such thing really exists as can afford the relief, or the granting of the relief involves serious infringement of the law of Karma the sub-conscious mind awakens in its turn the super-conscious mind into special activity and the remedy is created. The God that is thus appealed to may be the impersonal or 'Imaged' god within himself according to his own or race conception or may even be a material image, a tree or some such thing or a living person already known to him by report or otherwise as possessing supernatural powers. *The real thing, however, is the Faith generated in him—the faith in himself, in his ability successfully to appeal to the God and in the God* otherwise all people seeking their aid would receive a ready response from within or these images, etc.

Indeed, Faith when fully awakened and strengthened by the will can work wonders. It is this never-failing and living Faith of Prahlad that brought out of a crystal pillar the living God of his heart in the shape and form he had conceived for him when his father wanted to test the omnipresent character of his God. And again it is this faith that enabled Savitri and Behula to attract back into the deserted bodies the departed spirits of their husbands. And all miracles whether wrought by prophets or others, nay, even the wonderful achievements of the materialised may stand upon this bed-rock of Faith and Will.

When one thus learns to unite oneself or rather recover one's lost unity with the Maker and live not against or above but according to and in strict harmony with divine nature one will be success itself. The present, past and future will be an

open book to him; space will vanish: his blessings will be unfailing; he will be health, wealth and happiness; his life will be indefinitely prolonged. Nay, if he has realised the creative will by awakening the super-conscious mind, death itself will not darken his doors till so willed. This is the highest, the sublimest goal of life. This is true perfection.

If you cannot attain this goal of positive perfection realising the good in body and spirit and harmonising matter (i. e., will in expression) and soul (i. e. conscious Free Will), your life, philosophy and work are alike abortive. To be so tired of sorrow, forgetful of its origin, as to attempt to negative both sorrow and happiness in the vain pursuit of an imaginary state of existence where neither obtains, is a cowardly way of retreat prompted by ignorance of Divine nature and essence and man's relation with Him on the one hand and with no-will creation on the other. It is at best a soulless greatness, improving God out of existence and living in his name in no-God. And the result is material bankruptcy and spiritual fossilization.

The desire to rise above the realm of duals is due to either ignorance of or insincere belief in the Free Will of One who is nevertheless called Omnipotent. One who is Free Will and conscious of it must always be happy. Thus there is no room for sorrow in the Omnipotent's world. The sorrow that we feel is due to our ignorance of our true nature—of our heritage of Free Will—and the consequent limitations we have put upon it. So with all other duals. Instead, therefore, of making any attempt (which is bound to fail sooner or later as it is against Divine nature) to rise above the duals by ignoring both, let us be bent upon removing the self-imposed limitations upon our will and thus rising above Maya by regaining the free will with which we were originally endowed. That and that alone will turn sorrow into happiness, death into life and make us all Life, Light and Love.

Have you, Renunciationist, in this huge world ever come across anything which is outside God and exists by itself? If not, what creation of the never-failing Energy and the indomitable will can you, the sport of every passing wind

repress or renounce? Let us take the case of that special thing which is to all intents and purposes your own,—I mean, your life. Can you give up even that at will? Dead tired of life, many a one has hanged himself to die—but the cord has broken and death has never come. Many another has tried the pistol or the most virulent of poisons—but no, death would not come to him. On the other hand, when one is very fond of life, fond of his hearth and home and does not feel inclined even to think of the possibility of death ever removing him, lo and behold! the cruel hand of death suddenly snatches him off to unknown destination!

This then, is your position in the world—for which you have only to thank yourself,—and yet you talk of renouncing the Omnipotent's world of repressing and negating the forces of His infinite and eternal attributes! Pause, reflect and cease preaching your doctrine unwarranted by the Book of Revelation—the UNIVERSE in and through which God has been pleased to manifest himself. It is admitted by all prophets and profound thinkers who have studied this open Book of Revelation that the maker is one, eternal, omnipresent, omniscient and omnipotent. As previously stated, when He is one, in the absence of the impulse coming from without, to create must be His very nature and essence, and the will to create is creation itself. He merely wills and the will is at once realised, that is, takes shape and form according to His desire. And to create being His very nature and essence, he can never cease creating, that is, willing. Even when he seems to be destroying, or even when he may be pleased to cancel creation as fondly expected, it is and will be nothing but creation—the realisation of His will. Preach the gospel of Attractive and Creative Free Will as the only means of Salvation i. e., re-attainment of Perfection. Teach the man of the world thus to reason, think, believe and assert himself—
‘I am created in the image of the Eternal conscious Free Will and am therefore conscious Free Will by essence. Having allowed the consciousness to be dimmed by Maya, the laws of Nature meant for no-will creation, and thus having reduced my Free Will to a negation of it, I have limited my happiness

and created grief and sorrow for me. Let me now reassert myself and regain the lost ground first by attracting good from the All-Good through the sub-conscious Mind and then by realising the conscious creative will through the awakening of the Super-conscious Mind as the result of re-establishing an inseparable union with the Conscious Free Will. This will be my salvation—the attainment of my goal.

Being the manifestation of the All Good this world is and can be but all good, although it has come to look as though made up of contradictory attributes—of life and death, light and darkness, love and hatred. God-made laws for the governance of the no-will creation but man he created in his own image—endowed him with his consciousness and Free Will. That is to say *he willed and assumed the shape and form of man*. Man chose to let his consciousness be dimmed by Practical Reason (Eve, based on Experience of the no-will creation (the serpent) and thus he came to think and believe that he also was subject to the laws of no-will nature. This thought and belief has tended to impose greater and greater limitations upon his Free Will and has thus been responsible for Evil. God as life, Light and Love could give him nothing else; but having listened to the voice of Eve deluded by the serpent he has limited life by death, Light by darkness and love by hate. So it will not do for him now to renounce in disgust the world altogether as full of sorrow. That will be still farther going against his real nature and must therefore result in greater sorrow. Instead of this he should, on the one hand, try to laugh at his sorrows as the creation of his own oblivion of his nature, and, on the other, fix his mind wholly and solely upon the idea that, being Free Will and conscious of it, God can be nothing but good and thus attract only good from Him. In this way, his present evils will more and more yield place to Good till having once again realised his identity with the Conscious Free Will he will be only good—rise above Time, Space and all other limitations and be all Life, Light and Love.

TRIPURA RAHASYA OR A PRACTICAL STUDY IN CONSCIOUSNESS

V. R. SUBRAMANIAM,

CHAPTER II.

Being thus permitted to ask, Bhargava bowed with great reverence before Atri's son and began, 'O Lord, Noble Teacher, All wise and Merciful One' in times gone by, I had cause to be wrathful against the Kshatriyas. By exterminating the clan of the Kshatriyas three times seven, I propitiated my deceased ancestors who were thereby pleased with my devotion. By their command, I subdued my wrath but where I passed through Ayodhya my wrath was again kindled on meeting Shri Rama. My pride was curbed by Lord Shri Rama and he let me off with my life, taking pity on me as a Brahmana. Then a great disgust took hold of me who had thus suffered defeat. Afterwards, while I was lamenting on my way I met by chance Sage Samvarta who appeared like cinder covered with ashes and who had a refreshing expression all over his body. On meeting him my heart was softened and my ardour was cooled. When questioned by me as to the state in which he was he answered everything clearly and with great precision. Not being able to comprehend him I repeated my queries when he directed me to go to you. Therefore I have sought refuge under your worshipful feet and I feel happy as a blind man would feel when he meets people. I did not understand even a bit of what Sage Samvarta said. I have heard all about Tripura's glory the hearing of which generates love for Tripura and her form dwells uninterruptedly in my heart. But what is the result that I gain by remaining in this condition? O Lord, have mercy on me and tell me that which Sage Samvarta expounded to me formerly. There can be no cessation of work without understanding what he said and every act done without grasping what he expounded appears to me as puerile.'

'Long ago I performed several sacrifices, fed Brahmanas and made them presents of money and had propitiated my family gods and celestials. I was made to understand by Sage Samvarta that these actions of mine produce very little results. Whatever produces tribulation is of the nature of small effects. Sorrow is not absence of pleasure sorrow is little pleasure. When pleasure diminishes, sorrow greatly increases. There is also an unavoidable cause of sorrow and pain in the fear of death. Moreover, whatever I do even in connection with the worship of Tripura appears to me to be childish since they partake of the nature of imagination. The worship commanded by you can be done one way or the other different words and symbols being used in different kinds of worship. The forms which can be meditated upon are also varied. How is it that as in the case of sacrifices, worship also is productive of only unreal results? When the works themselves are unreal how can they produce real results? But Shastras ordain works to be done, and work has to be done for ever without a definite goal. I noted then that the presence of Samvarta Rishi was highly refreshing with kindness for all beings and that he was free from the poisonous atmosphere of striving after and working for. Disdaining the path followed by humanity in general he was treading a fearless path. He was like an elephant covered with dew in the midst of a forest of burning trees. He had no work to be done and was happy in his contentment. How did he attain such a state? (he told me that formerly). Kindly tell me all about it, O Teacher, and deliver me out of the jaws of the ferocious serpent called 'work yet to be done.'

Thus saying he knelt down before his Preceptor's feet on which Datta noted that Bhargava was fit to tread the path of liberation and said with a compassionate heart 'My Child Bhargava! you are really fortunate since your mind is turned thus. To attain a contemplative mood of the mind is like meeting a boat when one is drowning in the sea and this condition is reached only as a consequence of pure deeds done in previous births. It is this (thoughtfulness) which leads one to the highest state. That Goddess Tripura, when she dwells constantly in the heart of a devotee of firm attachment, liberates

the devotee from the fear of death by transforming herself into thoughtfulness. So long as the ghost of 'work yet to be done' is not afraid of man, one will not have happiness. How can good accrue to a person who is bitten by the serpent called 'work still to be done'. Look at the whole world that is stupefied by the poison of 'work still to be done' and becoming blinded, people know not which is good and which is bad. They take the path that leads to sorrow and become insensate again. The whole world is thus dazed by the poison of 'work to be done' and is fried from eternity in the cauldron of this Samsara (transmigratory course.)

To give an illustration certain travellers, on reaching the Vindhya mountains were overcome with hunger. Seeing various fruits in the forest, they plucked the fruits of the nuxvomica tree and mistaking them to be mango fruits ate them without even waiting to discern the fruits by taste as they were very eager to appease their hunger. On account of the poison in the fruits their bodies became heated and their vision was dimmed. Searching for something to counteract the effect of the poison in their bodies they plucked some datura fruits and mistaking them to be lemons ate them. By eating datura fruits they became mad and lost their way. Becoming blind in the forest they fell into deep pits, their bodies were pierced by thorns and were otherwise mutilated. They quarrelled with one another. From words they came to blows and killed one another with sticks and stones. Then in the dead of night with bruised bodies they reached accidentally the portals of a town. On entering they were challenged by the sentries at the gate and as they had no idea of the time and place they were in they quarrelled with the sentries by whom they were beaten and driven out. They began to flee in all directions, when some fell into ditches, some were devoured by crocodiles and some fell into deep wells where they gave up their lives. Some of them were taken prisoners and incarcerated. In like manner mankind in general is stunned by the poison of 'work still to be done'. Impelled by their own desires they go towards destruction, being blinded by their own senselessness.

But Bhargava! you are really fortunate since you have begun to think deeply into the nature of things. Know always

that deep thinking is the initial step in the ladder to reach the summit of supreme felicity. Without proper thinking who has ever obtained happiness? Lack of forethought is death. A thoughtful man succeeds throughout by gaining the object of his desire. Because the Asuras lacked forethought, they met with destruction. Being naturally endowed with forethought, the Devas are by all means blessed; for, with forethought they take refuge in Lord Vishnu and overcome their enemies. Thoughtfulness is the sprout out of which the tree of happiness evolves. By all means a thoughtful man rises great among his fellows. It is by thoughtfulness that Brahma is great; it is due to that that Vishnu is worshipped; it is by thoughtfulness that Maheshwara becomes the Omniscient Shiva. Lacking forethought Sri Rama, though a highly intelligent man went after a deer and thereby had to undergo great hardships. With forethought he built the bridge across the sea and conquered Lanka inhabited by Rakshasas. You have heard that even Brahma became senseless by his pride due to thoughtlessness and had one of his heads cut off. Even Mahadeva had to flee for his life consequent on bestowing boons thoughtlessly to an Asura. For killing thoughtlessly Bhrigu's wife, Hari had to undergo unbearable sufferings due to a curse.

Thus, many others, Devas, Asuras, men and animals undergo misfortunes by their own thoughtlessness. O Bhargava! whosoever is thoughtful and is always on his guard he really is a Mahatma and I always bow to such thoughtful persons. Thoughtlessly following 'work to be done' all become insensate and by working thoughtfully they escape from sorrow.

So long as one remains uninquisitive, how can one have deep thinking? Can there be water during hot summer in a sandy desert? When the long-established fire of thoughtlessness is surrounding one in this manner, how can the refreshing touch of thoughtfulness rise in him without sufficient antecedent cause? Of all the causes for this, there is only one which is absolutely essential and that is the Grace of the Divinity that dwells in the heart of every being. Leaving this aside what else can lead one to supreme felicity? The sun of thoughtfulness dispels the gloom of thoughtlessness. The prime cause

which brings about the evolution of this thoughtfulness is none other than the worship of the Goddess with intense devotion. When the Supreme Goddess is worshipped and highly pleased she transforms herself into the form of thoughtfulness in the mind of the devotee and rises in it like a sun.

Therefore guided by the instructions of a good Preceptor worship without hypocrisy that Tripura who is the Self in the heart of all beings and who is the Supreme Consciousness, Mahesh and Shiva. Pure love and faith are the causes that create an interest for the worship. The cause that produces love and faith is to be found in listening to the glory of Tripura. Therefore it was, that you were made at first to hear the glory of Tripura, after hearing which you are now benefited. Until the rise of thoughtfulness there is great fear. Just as for a man suffering from high fever, there is danger of his life until his body is purified by medicines, danger lurks before a thoughtless person. It is only when a man becomes thoughtful that his life can be said to be really fruitful. When in the lives of human beings this thoughtfulness does not rise up, the tree of their lives can be said to be only barren and fruitless. That tree of life alone is fruitful wherein rises thoughtfulness. Those men that do not think are like frogs in a well. Like frogs which originate in a well and which without any discernment of what is good and bad, undergo dissolution in the well itself, human beings originate aimlessly in this Brahmananda, know not what is good and what is bad for their selves and, being born again and again, die without understanding what is beneficial to them. By the grim might of their thoughtfulness they seek pleasure in objects that lead to pain, they find pain in objects that lead to happiness and are fried in the furnace of this Samsara. But you, Rama! being endowed with thoughtfulness, have reached the shore opposite to that of pain and tribulation.

Thus ends the second chapter called The Glory of Thoughtfulness in Tripura Rahasya or a Practical Study in Consciousness.

HATHWAY'S WIFE

W. GEO. WHEELER, L.P.A.,

Mr. Herbert Hathway had a charming house in the district of Kew. He had but recently married. His wife was formerly Miss Katherine Hensor and came of a good family. Hathway was a City Merchant, and his income enabled him to live in comparative comfort.

Hathway idolised his wife. She was a beautiful fascinating woman. He had married for love. Katherine appreciated her husband, but she had never loved him and told him as much before marriage. They had long been friends, and probably he persuaded her against her will. Anyway it was a tempting offer—a lovely home, a noble husband, and perfect freedom.

Marriage without a unity in love can be scarcely ideal, and before long both Mr. and Mrs. Hathway regretted their union. He had not, he could not, cease to love her, and she valued his gifts and mental worth, but they simply drifted apart.

Katherine Hathway was a charming woman: physically well made, her quality of organism fine. Her temperament vital—sanguine. She was warm blooded, yet perfectly good tempered—the picture of health, ruddy and of a fair countenance, her eyes sparkled with merriment. Highly intelligent, with artistic and musical talent. Katherine, had she loved, would have made a splendid wife for Hathway; it was perhaps her loveless heart that resulted in her wandering from the path of rectitude.

Katherine left her husband six months after marriage, and resided at the house of a man named Gillett. Hathway knew her address, and would gladly have welcomed her back, but she entirely ignored his letters. She preferred the company of one to whom she was not and could not not be mated. Katherine's wrong doing need not be exaggerated, and there was no evidence of immorality; but all the same a terrible punishment awaited her. The man at whose house she resided with whom she was frequently in company, was suddenly arrested, charged with bigamy and sent to prison.

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Katherine set about earning her own living as an artist and musician, and in a limited sense was successful. She wrote to her husband, not seeking or even desiring a return; but asking his forgiveness for the great wrong she had done him. Hathway again begged her to return, assuring her of his complete forgiveness. He would shield and protect her, advancing her happiness and well-being; she could have her own rooms, live her own life, and the world would be none the wiser. He was willing to remove to another district, and so avoid the gossip of the locality. His was a big, liberal heart, and Katherine responded. Mr. Hathway took a house in town.

The new arrangement answered much better than might have been expected. The two were frequently seen together, and no one supposed for a moment that there was any mystery connected with them.

Strange as it may seem, within three months of her return, Katherine's true love for her husband awoke in her Soul. Every day found her drawing nearer to Hathway, seeking to help him in a hundred ways, going out of her way to give him pleasure. Hathway accepted the blessing that came to him, and Katherine found herself dominated by his love, which she ever afterwards returned.

Katherine had here to fore been punished, but she had deeply repented, and found a sheltering home in her husband's affections. A terrible testing time was, however, in store for her.

There had been some corrupt practice going on in the City, and a big firm with which Hathway was connected had been enormously swindled. The matter had been sifted, and a number of leading business men arrested, Hathway among them.

Katherine believed above all things that her husband was an honourable man and a gentleman, and she parted with him with every assurance of her faith, and love, and devotion. She verily believed he would be found innocent; but was mistaken. Hathway was found guilty, and sentenced to twelve months imprisonment; believed to be only an assentient to the fraud.

Katherine was overwhelmed with grief, but did not for a moment lose faith in her husband. As to his financial affairs she knew nothing, so again took up her Art and Music as a

means of livelihood. Her friends did not all prove faithless, and she was secured a number of pupils. Thus she kept the home together and patiently awaited Hathway's return.

Hathway had been in prison for six months when an order came for his immediate release. It appeared that a leading representative of the firm who had actually escaped at the trial was stricken down with disease. He lived only a few days after, and left a full confession as to the whole affair. Hathway was blameless.

Hathway came home without announcement. Indeed he had not seen his wife during his imprisonment, having been sent to a distant part of the country. Katherine had written, but could not be sure of her communications reaching him. In those letters she had assured him again and again of her absolute confidence, her undying love and devotion.

Hathway found home as comfortable as he had left it. His wife had earned her own living, and had a trifle in reserve. She was extremely glad his innocence had been established, but she herself had never doubted it.

Katherine had made Hathway a happy man. Her soul was redeemed.

AN ACCOUNT OF PERSONAL EXPERIENCES

FRIEDRICH HEISS (INSPIRATOR)

The following experiences are narrated for the purpose of showing our kind reader the peculiar ways man is led, before he treads the path, which the higher power wants him to find. No exaggerations are being told here but bare facts: and whatever seems unbelievable to the uninitiated may be accepted with entire confidence as truth, for all the incidents have happened in full light and, most of them, in the presence of friends and acquaintances.

THE "SPEAKING" TABLE

'I have two opposing sets as adversaries:--the scientists and the ignorant; one as well as the other ridicule me by calling me the dancemaster of the frogs, and yet I know that I have discovered one of the most important forces of nature'. These words were spoken by the celebrated investigator Aloisio Gelvani, when, by means of his newly discovered electric current, he brought dead bodies of frogs into convulsions he later became immortal through his discovery of 'galvanism', thus called after him.

New world-ideas take a very slow hold upon the human mind. The less educated classes of civilized nations generally show indifference founded on distrust toward every innovation; while the scientists, on the other hand, evince skepticism; they have built up their professions with great pains and difficulties according to a religious, philosophic and scientific system, and do not care to be discredited. This is the main reason why men of science at all times have obstinately closed their ear to even the greatest new discovery and have attacked and persecuted the discoverers and their followers, till, after all, they were forced to acknowledge the new law which soon after evolved to the general good of mankind. Later generations accepted such acquirements as self-evident and wondered how one could have been so shortsighted to fight against these natural things.

It will hardly be necessary to mention that the ideas of Kopernikus and Galilei were mocked at by men of science. The Medical College of London declared Harvey crazy after he published his theory of the circulation of the blood in the living body. The Royal Society of London thought it below their dignity to include into the Acts of their Society Franklin's Publication on the Lightning-rod. The French Academy of Licences found no end of diversion, when the great Aragon made the proposal to debate on the question of the electric telegraph. In the 19th century the scientists burst out laughing, when Piguet made the assertion that meteoric stones could rain down to our earth, as had been pretended in ancient times. The renowned French chemist Lavoisier was the first who, in reference to this, made the remark: 'There are no stones in heaven and therefore none can fall upon our earth'. Prof. Elliotsson had to resign from his professorship, in the year 1845 at the university, because he had spoken of operations he performed on several patients, after he had rendered them insensible by magnetic strokes. Only a few years have passed since Prof. Bouillaud showed the door to the unlucky exponent of the Edison-phonograph, before a crowded audience, accusing him simply of ventriloquism: 'for'—said he—'metal plat cannot possibly talk'.

Alfred Russel Wallace once said: 'Whenever men of science have contested a fact *a priori*, they had to become convinced of the contrary'. And Claude Bernhard added: 'In order to make discoveries, it is better to know nothing than to have one's head cramped with prejudiced ideas based on theories which one is intent on seeing confirmed, and thereby neglecting everything that is not in connection with these'.

Even to-day the request to submit the 'new' spiritistic phenomena to an examination, is being refused by most of the College-scientists and other 'enlightened' ones with the curt remark: 'That such were not consistent with the natural laws and the phenomena could be traced either to fraud or hallucinations'. These gentlemen forget that they will never know all the natural laws, nor penetrate into the very heart of nature. In order to learn the conformity of a new discovery with

nature it is essential to employ experimental research, and not to pass lightly over it, otherwise one runs the risk of being derided by posterity.

One of the spiritistic phenomena is the 'table-tilting' or as this phenomenon is often called, the 'speaking' table. When this new discovery became known, the learned men at once denied the possibility of the phenomenon, regarding it as absurd and contradictory. Their disavowal soon becoming impossible, they put forward all sorts of theories to explain the 'speaking' table. But they would not assent to the truth of the phenomena!—that there are invisible beings in us and about us, with whom we can get into communication and who produce these phenomena. Whatever other theory one might apply for the explanation of the appearance, everybody who is present at such an experiment will be amazingly interested in the fact that the little table evidently moves by itself and, in this manner, discloses things which no one of those present knows, much less has thought of.

In the face of rapidly spreading facts of this new spiritistic discovery science saw itself obliged to take refuge in the theory of 'unconscious muscular motion' producing pressure through the hands of persons touching the table. The doubtful honor of bringing forward such an explanation, belongs to the celebrated chemist Chevreul who even wrote a book on this subject which appeared in the year 1854. Chevreul alleged to have observed that the circle-members moved the table unconsciously and caused the table-leg to tap upon the floor.

Another man of science, a scholar of world-renown—Faraday—was also tempted to pay greater attention to the phenomena. He prepared an apparatus which would easily show traces on the table if pressure had been exerted by the participants. Yet the table moved without showing any such traces. Other apparatus were tried, but one was not able to discover the influence of human action on the movements. Finally the experimenters had to come to the conclusion that the table lifted itself by means of a fluidic psychic force, that is to say 'that this force, which passed out from the medium's hands, produced a pressure on one side of the table, but that this pressure was not in the least exercised by the hands of the

medium. It must be supposed to be a psychic power. Faraday said in a letter which he wrote to Sir Emerson Tennent 'should these appearances be the reflex of a natural procedure which science has not been able to account for by a known law it is the duty of every one who to a certain degree masters the subject in question, to make himself personally acquainted with it and to endeavour to further the studies of others with the greatest frankness and active co-operation, while applying every critical method which the human mind can devise in regard to intellectual as well as experimental ways'.

Professor Thury at the university of Geneva constructed an artistic apparatus which made the mechanical action of the hands on the table absolutely impossible, but—behold—the table lifted nevertheless. Professor Crookes invented a highly valuable apparatus. It consisted of a small horizontal board, one end of which rests on a massive table, the other hangs on a dynamometer which is attached to the ceiling. The medium Home, with whom some gentlemen were undertaking the experiment put his fingertips on the very edge of the board, at the place where it was lying on the heavy table. If Home had exerted some pressure, it would not have been noticeable at the other, the hanging end of the little board. Nevertheless the dynamometer registered nine pounds of weight, while before the experiment the board weighed only three pounds and a half. Then Professor Crookes jumped upon the table and pressed with his foot on the board at the same place where Home had held his fingers, and he could now confirm that the whole weight of his body lowered the dynamometer by only one pound and a half. This happened in the presence of prominent men, as Dr. Wm. Huggins, member of the Royal Society of London, Dr. of Jurisprudence Cox and others. Later on, apparatus of this kind, greatly improved by Professor Butleroff, Chemist at the University of Petersburg, and by Professor Crookes himself, were applied at numerous experiments, proving in the end that the table-motions were not produced by the pressure of the medium's hands, but by outside influences.

Actually no one ever believed it possible that unconscious muscular motion could come from the medium's hands and set a small table moving. But it is more than folly to ascribe to such improbable motions, of sometimes only one or two persons, the violent leaps of large dining-room-tables, of from four to six feet, which ordinarily could not be moved without the greatest exertion. The thing becomes still more interesting when the table 'speaks' i.e. when it gives corresponding answers to questions by so many knocks, as is frequently the case.

(To be continued)

MY EXPERIENCES IN HYPNOTISM

MG BA THAN

I have a good control over my mind and body which were mere victims to temptations before. I can go to sleep and get up at any time i. e., if I will to that effect. For the past two years, I have been in perfect health. If any symptom of disease appears, I usually check it with my will and it leaves me instantly.

These are among the general benefits of hypnotism. Now to my experiments. In all of them I found that suggestion is a most powerful factor in influencing a person. Some think that no one can be hypnotised against his or her will. I say to them, I have actually hypnotised some persons against their will and successfully too. Of course, strong suggestions prevail. According to my experiences, those whose back part of the head or the part about the cerebellum is small, are hard to be influenced, they are more or less over relaxed. This leads me to believe that the subjective mind of a man rests in the cerebellum, for the suggestions work on the subjective mind. I can never make a respectable person perform absurd actions and sometimes they wake up, if the suggestions are antagonistic to their principles. Of course, a boy of mischievous nature can be successfully induced to perform something absurd. Even then he does not insult his friend, if asked to do so. I once hypnotised a boy of criminal tendencies and commanded him to strike his greatest friend who, I suggested was abusing him. He did not obey me and simply smiled after looking at his friend's face. Women, as I find, are usually very sensitive and can be made to obey almost every suggestion given to them.

I hypnotised a girl and sent her to distant places several times and questioned her about the events happening there at the moment. She related some stories and on enquiry, I found that they were events of some other day and not of the day of experiment. I put the same girl to sleep again and asked what a woman of our neighbourhood was thinking about.

She replied that the woman was thinking about her debts. 'How much' I asked. She replied 'a thousand'. Some one said. 'No, more than a thousand'. I again asked the girl to find it out again. She again emphatically replied that it was no more than a thousand. Then I instantly went to the woman in question and asked her about it. She admitted that she was thinking as to the payment of a thousand rupees she had borrowed from one of her brothers.

I have very successfully experimented in healing the sick too. Some sensitives are instantly cured. A girl was once slightly ill and had a severe headache. I happened to go to her and then I asked her to lie down on an easy chair and suggested that she was quite well and the headache left her instantly. At the end of 10 minutes or so she declared that she did not at all feel unwell. To cure a disease, as I believe, it is not necessary to put the patient to sleep. I have also cured diseases like influenza, sore-eyes and so on. Once a man complained of his hand being insensible to anything as the blood circulation was disturbed by some accident. I then asked him to recline on a chair and made several long passes and suggested that the blood was in regular circulation. At the end I was much pleased to feel the pulsation of the hand unlike before. The cold hand became warm. To those who believe in medicine, I administer medicine of a less kind like fruit-salt after they have been thoroughly magnetised.

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REVIEWS

Mind Energy. BY HENRI BERGSON. TRANSLATED BY DR. H. WILDON CARR. NEW YORK: HENRI HOLT & Co., 1920. PP. x, 260.

This is a collection of essays and lectures delivered and written at various intervals from 1901 to 1903 by Henri Bergson. They have been translated and collected together in a genetic order by that well-known English critic and admirer of Bergson, Wildon Carr, with the author's approval of the translation.

Of the seven essays of which the volume consists, by far the most important are the first three. They give the clue to reality in as brief a form as possible, although they have been elaborately dealt with in his *matter and memory* and *creative evolution*. This view of reality also offers a solution to that historical question of the relation of mind and body. The volume under consideration deals only with these questions in a serial order.

'Reality' according to Bergson 'is fundamentally a spiritual activity'. Life force is the origin of the Universe, 'of consciousness, of life, and of their relation' and this he calls the fundamental problems of philosophy, what then is the relation of mind and body, of consciousness and matter? Bergson's answer is 'matter is the inverse of consciousness.....continually unmaking itself or using itself up' whilst 'consciousness is action unceasingly creating and enriching itself'. Therefore 'neither matter nor consciousness can be explained apart from one another' PP 23. Reality renouncing consciousness is matter while reality moving is consciousness. Consciousness is therefore freedom while matter is necessity. The effort of matter with instinct and intelligence borne within it conjusted by the evolving force accounts for consciousness. Reality is sinuous and mobile, when active we call it consciousness when inert with no choice we call it matter. Consciousness eludes definition. To define it is only to make it less clear than the thing itself. But consciousness is co-extensive with life. There-

fore 'we may surmise that these two realities matter and consciousness are derived from a common source. This source is the life force or *Elan vital*. This has shot itself in 3 directions of matter, anthropods and vertebrates. At the end of the second we find the instinct of the insect and at the end of the last 'Human intelligence'. The evolution of life, from its early origins up to man, presents to us the image of a current of consciousness flowing against matter, determined to force for itself a subterranean passage, making tentative attempts to the right and to the left, pushing more or less ahead, for the most part encountering rock and breaking itself against it and yet in one direction at least succeeding in piercing its way through and emerging into the light. That direction is the line of evolution which ends in man'. But what is the destination of this life force and why this ceaseless activity? Bergson says Joy is the destination. Philosophers have failed to take sufficient notice of this and also of the fact that that destination has been attained. As for the why of the creation he says that 'The life force creates lovingly for nothing for the mere pleasure of it the endless variety of vegetable and animal species'. Such are the conclusions of Bergson. To the student of Indian Philosophy there is nothing new in his speculations except perhaps the vast mass of biological and scientific data adduced by him. His Life Force corresponds to the Brahman of the Indian metaphysics. In the vital principle the Prakriti or Pradhana and Purusha or consciousness fuse together. The purpose of creation is Anandam or Joy.

Turning our attention therefore to the more difficult and practical question of the relation of mind and body we find Bergson taking us no further than what Psychology has done although he condemns the present psychological method and conclusions in no restrained terms. Says he 'Remember that real concrete living thought is something of which the psychologists have so far told us very little'. Then he examines the three theories of Epiphenomenalism, interactionism and parallelism and dismisses the first two as patently ill-suited. He examines parallelism in detail the more so since it has gained at the hands of the scientists good grounds of plausibility.

After adducing various facts to disprove the theory as being self-contradictory, he concludes that his own conception is that 'Brain is an organ of pantomime and of pantomime only' P. 58. Each psychical state or thought he calls a pantomime and brain is the matter, the reality that 'keeps consciousness, feeling and thought tensely strained on life and consequently makes them capable of efficacious action. Brain is the organ of attention to life'.

P. P. 59 One brain state may therefore have any number of Psychical states. The Brain, the Physiological organism cannot therefore exhaust all the possible psychical states. This analysis of thought and brain gives him the proof for soul and its immortality. Since the psychical states or pantomimes are infinite and the brain adjustment very limited, it follows that the destruction of the brain does not mean the destruction of the mind also. There is no reason to suppose the body and the mind united inseparably to one another to warrant the conclusion that the destruction of the one meant the loss of the other also. 'True immortality cannot indeed be proved experimentally for experience can only be experience of a limited duration, and when religion speaks of immortality, it appeals to Revelation'. From this *cul de sac* impossibility altogether, Bergson takes a turn again and says that survival for a time can be proved and so does not seem 'insoluble'. As pointed above since the 'mental life overflows the cerebral life, he concludes that 'survival becomes so probable that the onus of proof falls on him who denies it rather than on him who affirms it'. The problem of survival after death, therefore, becomes an established fact as the 'independence of almost the whole of consciousness with regard to the body has been shown to be also a fact of experience'.

This is how he drifts into survival after death and so believes in Telepathy. 'I am led to believe in Telepathy just as I believe in the defeat of the invincible Armada' P. P. 81.

Telepathy is only an experience of the dream state and so arises the question what a dreams. Dreams are 'Little else than a resurrection of the past' PP. 114. Very often they are caused by an external stimulus in which case 'the sensation is

then exactly covered by memory' PP. 124. He thinks and asserts as a result of his investigation that 'the dream is the entire mental life minus the effort of concentration' PP. 127. The dream is not something fantastic hovering above and additional to the reality of being awake, on the contrary that reality of the waking state is gained by limitation by concentration and by tension of a diffuse psychical life, which is the dream life. In a sense the perception and memory we exercise in the dream state there are more natural than those in the waking state. PP. 155. It is the awake-state, rather than the dream state that requires the explanation because 'The dream is the substratum of our normal state'. In other words, in the running current of Psychical streams conscious states are limitations and arrests of those currents, and these conscious states are only unreal intellectual representation in spatiality. The reality is the Psychical life. And intellectual effort is the 'Growing materialization of the immaterial which is characteristic of vital activity' PP. 230.

In this explanation of human consciousness in all its varied forms, Bergson does not give us any tangible concept. What is the ultimate nature of the Life Force or of the Psychical state or Pantomime, as he calls it, and how could we, constituted as we are, with limitations, best know it or realise it, Bergson does not answer. Of course he says that to define consciousness is only to make it less clear than the Thing itself. But this is only to set off the problem and not solve it. Bergson is a master of metaphors. Whenever he has to refer to the nature of the Psychical states, memory, perception etc., he escapes by using metaphors *par excellence*.

Note for example that in defining recollection pure he says, 'The memory seems to be to perception what the image reflected in the mirror is to the object in front of it' PP. 165. But how does this metaphor explain the nature of the memory? Again when speaking of the Psychical states overflowing the brain states and their relation, he remarks 'Were you to ask me to express it in a simple formula necessarily crude, I should say that 'The whole of the brain is to the whole of conscious life what the conductor's baton are to the Orchestral symphony

PP. 58. Or consider well his illustrations of the actor and their parts in any play as compared to the pantomime and the corresponding brain states. In all these cases it is only the problem rather than the solution that gets more emphasized. The ultimate nature of thought remains yet a problem and Bergson's speculations mark an era in the history of scientific thought in that the proper source of scientific investigation ought to be the Psychic Phenomena. Thus although we are yet in dark as to the exact nature of matter and consciousness yet we can quite agree with his Prophecy 'That the united efforts of Physics and Chemistry to manufacture matter resembling living matter may one day be successful is by no means improbable' and let us hope that that day is not far off.

—N. SWAMINATHAN

The Karma Mimamsa: The Heritage of India Series, by A. BERRIEDALE KEITH, D.C.L., LITT. D. CALCUTTA: ASSOCIATED PRESS, 5, RUSSEL STREET.

The Purva Meemamsa system of thought has not till now had from western scholars the attention which it so richly deserves both for the abstract principles which it enunciates and for the practical rules which it lays down. This neglect is mainly due to a mistaken notion that the Purva Meemamsa is concerned only with rituals and sacrifices many of which have ceased to be performed by the Hindus themselves and all of which seem superstitious in the eyes of the non-Hindus. If a thirsty gentleman asks his servant to bring him a cup of hot water, the servant will be literally obeying his master even if he brings a cup of boiling water quite unfit for drinking immediately. The principle of reasoning which limits the signification of the word 'hot' to a drinkable warmth in view of the existence of thirst in the person requiring the water may seem a very simple one. But to a nation trained as it has been in accurate thinking, the process by which the generic word 'hot' is made in this particular instance to signify a particular gradation of heat rightly presents itself as psychological problem. As soon as we hear the word 'hot', only the generic idea presents itself to us; it is only in the next instant that we recognise the context in which it is spoken; it is in the third

instant that the conception of the particular kind of heat required by the context is had by us. Such a fine analysis of the quick flashes of thought may seem unnecessary but it cannot be denied that it is interesting and at the same time well calculated to train in us the habit of accurate thinking. It will be sufficient for us to mention now that the aim of the Purva Meemamsa is to give us such a habit and to enable us to draw out consistent sense from the several teachings of the Vedas. In doing so, the Purva Meemamsa has necessarily to concern itself with words and their significances, sentences and their imports, the speaker and his functions, the mind and its workings, the soul and its relationship to the world, actions and their fruits, effects and their causes and in fact everything which may be claimed as the sole province of the Sciences of the Language, Logic, Philosophy, Psychology, etc. The Purva Meemamsa therefore has, in short, to be a system of thought perfect in itself and offering solution to every problem in the universe. It is because of this comprehensive scope that it has been included in the six systems of Hindu thought. No student of the Vedanta or of any of the other systems can afford to neglect the Purva Meemamsa for the former very often treats as axiomatic many propositions which the latter has taken the trouble of proving. Considering the very great importance which the Hindus have ever attached to their scriptures as regulating their daily conduct, it ought to be no matter for surprize that their prime concern is to get at an accurate interpretation of the passages in the Vedas and therefrom to get at an accurate conception of their own duties. That the Meemamsa concerns itself with the Vedic rites ought not to blind us to the general principles enunciated. An attempt has been made before by Prof. Sarkar in his book 'The Meemamsa Rules of Interpretation' to enunciate some of those principles and apply them in the dominion of Law. But so far as we are aware, no comprehensive survey of the whole system has been attempted as is made in the book before us. Dr. Keith has brought to bear on the subject before him his deep erudition and we may say that his treatment of the subject is both 'scholarly' and 'sympathetic' as is promised by

the learned editors. We must confess that the Editorial Preface had prepared us to expect somewhat otherwise, for it opens with a sweeping denunciation that 'in her (India's) literature, philosophy, art, and regulated life there is much that is worthless much also that is distinctly unhealthy' and the book professedly belongs to a series 'planned by a group of CHRISTIAN men' who whatever their sincerity may well be prejudiced against the 'heathen' Hindus and their Literature. We have the greater pleasure therefore in welcoming the book as a genuine and scholarly attempt to introduce the Purva Meemamsa to the modern reader unacquainted with the original Sanskrit.

The learned author has condensed within the small compass of 107 pages the whole literature on Purva Meemamsa and it will be impossible to give in the course of a short review the contents of such a book. The Doctor is not free from the common tendency to bring down the dates of the Hindu literary works within modern times and the opening chapter dealing with the literary History of the Karma Meemamsa is full of the fallacies which are accepted 'facts' with western scholars. We have neither the space nor the inclination to attempt a refutation of any one of them for ever so many writers have already done that task but the superstitions clinging to the dicta of Prof. Max Muller and his followers is yet a long way off from dying. A consideration of the theory of knowledge and of the means of knowledge forms the main topic of the second chapter, the third being reserved for an analysis of the objects of knowledge. The fourth chapter deals with the philosophy of the Karma Meemamsa. The Meemamsa proper is dealt with in Chapter V and it is a matter for regret that the treatment is not so clear and comprehensive as the matter deserves; the whole subject is sought to be condensed within 18 pages, a subject which ought to have been allotted the major portion of the book. Though we cannot but admire the skill with which the learned author concisely deals with the subject of Injunctions, we have to say that the treatment has lost much in clarity what it has probably gained in the form of conciseness. The last and sixth chapter aims at showing the Hindu Law is dependent in a large measure on the Meemamsa principles.

From the technical nature of the subject it could have been expected that the book would prove uninteresting to any person who had no previous acquaintance with the subject. It is our opinion that the book aiming as it does to give a popular exposition of the Meemamsa could have been made more free from technicalities. As it is, it is our fear that the book will prove interesting only to those who have already studied the Meemamsa in the original Sanskrit and that it is not likely to stimulate in its ordinary readers any great desire to acquaint themselves better with the Meemamsa system. In fact we are not sure if the book may not actually dissuade the modern ease-loving student from any attempt to understand the seemingly highly technical Meemamsa. But we may say without fear of contradiction that for the masterly grasp and the neat and accurate presentation of the subject in such a small compass Dr. Keith has no rival.

—R. KRISHNASWAMI IYER.

Anatomy of the Brain and Spinal Cord BY
J. RYLAND WHITTAKER, B. A., M. B. (LOND.) FIFTH
EDITION, EDINBURGH: E. & S. LIVINGSTONE, 17
TEVIOT PLACE. PRICE: 12 SH. 6 d.

This book is written chiefly for the use of the medical student. It gives in a clear and simple language a vivid outline of the central Nervous system. The subject though very intricate, is treated at length. The addition of tables and recapitulations is a special feature. It facilitates reference. The book is replete with plates carefully prepared. The author has taken great pains to bring the book up-to-date.

—K. K. BHATJL.

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SELFISHNESS

'All sensible people are selfish'

EMERSON —

Selfishness is condemned by one and all and it is considered to be the source and cause of every evil and the selfish one is considered the worst of all sinners.

What is this selfishness? It is only a phase of the exercise of that prudence and forethought without which civilisation and progress would be impossible.

Selfishness is seeking one's own benefit or trying to gratify one's own inclinations regardless of the welfare of others. This does not imply malice or evil.

Selfishness is nothing but natural. Nature imposes on everyone the first duty of self-preservation. You admit that life should be enjoyable and all your activities should be directed to secure satisfaction of desires. What is the selfish person doing? He is attempting the same. His attempts fructify and he is more earnest and energetic. Then to learn Earnestness observe a selfish man.

Lord Jesus taught 'Thou shalt love thy neighbour as thyself'. He asked you to love yourself first or rather to be selfish. The 'self' is the supreme care and responsibility of everyone.

Be and BECOME selfish.

THE NEW RENAISSANCE

VICTOR E. CROMER

THE SPIRIT OF HELLENISTIC MYTHOLOGY

Greek mythology dates back to the very earliest times. Athens had reached the summit of her prosperity and intellectual development in the age of Pericles, in the fifth century B. C. Her art and literature had been the product of thousands of years of development prior to that time. Rising out of the animism and nature worship that were the religious motives on the very horizon of the historical period of the world, the intellectual evolution that began to make itself apparent in the earliest Greeks gradually transformed the old beliefs and ideas into themes for intellectual discourse and study. Thought was stimulated, intellectual development accelerated, by portraying every aspect of nature in the form of a spiritualised idea. It was in this way that poetry gradually developed. A thing merely said was a weak and humdrum assertion. It had to be said in the best possible way, in words that glowed with fire and radiated with energy and force. Battles were not merely bloody fights for sordid ends, but the works of noble heroes of undying glory. The gods were not merely objects of fear or figments of imagination, but the undying beings who presided over the destinies of the world.

Thus early Greece became the playground of mental gymnastics, where the mind grew and expanded with the rich flood of ideas, wherein every aspect of nature was spiritualised, and men and women played with thoughts as other races played with material things. It was this playtime of the Grecian mind that paved the way for the intellectual developments that were to follow, culminating in the magnificent age of Plato and Socrates, that was to create the mould for the generations of men down the ages, bringing light and wisdom to the Roman Empire, then to the Arabians, through whom it was in course of time to bring about the Renaissance that raised Europe to great intellectual heights. In the national kindergarten of Early

Greece the Guardians of Humanity laid the foundations of intellectual progress for the world, just as they laid the foundations of universal love in ancient Judea, to blossom forth in Jesus, and the foundations of spiritual wisdom in India, to culminate in Buddha.

To translate the ideas of ancient Greece into modern language would need the invention of a spiritual Urim and Thummin into which the disembodied souls of ancient Greece could pour their knowledge, and from which the seers of modern times could draw the light that was the basis of intellectual evolution in that time long gone by. Some day such a means will be set up, and a great flood of light will pour over the world.

THE NATURE AND CULTIVATION of Personal Magnetism

DR. SHELDON LEAVITT, M. D.

LESSON II.

Taking Time

My dear students, we are always in too great a rush. We do not take time to do things well, and many important things are not done at all.

IT PAYS TO TAKE TIME.

I run across many people who cannot take time even to get well. 'I shall not be able to do anything for a few months yet', they say, 'as I have so many social duties and domestic obligations on my hands.' With such poor excuses as this they defer the time for well-doing until it may be too late.

About twenty years ago I took a course of correspondence lessons intended for mental and physical development which did more for me than any amount of similar help which I ever received. The course extended over a whole year, and I was required at the very start to give a pledge to the effect that I would give not less than thirty minutes to the work every day of the week except Sunday. At the time I was a very busy man in my medical and surgical practice, and the required promise at first caused me to hesitate. But I did not hesitate long. It proved to be a year of struggle. I was driven with business and many times could not get in my half-hour's practice till very late at night. No matter how late I came home, however, I was faithful to the pledge. THE FAITHFUL ADHERENCE TO A DEFINITE PURPOSE UNDER DIFFICULTY, TOGETHER WITH THE EXERCISES ACCOMPANYING THE LESSONS, DEVELOPED IN ME A MANLY STRENGTH WHICH IT IS LIKELY THAT I SHOULD NOT OTHERWISE HAVE ACQUIRED.

It is a difficult thing for one of an active, energetic nature and especially if of a nervous temperament, to LET GO.

Taking time when one is busy is something after the same order
IT IS HARD TO STOP IN THE MIDST OF OUR HURRY.

But it is not always the busy people who find it the hardest to take time. The inactive and nervous are so irregular in what they do that they find time for regular and systematic doing with apparent difficulty. I venture to say that you may belong to that class. If so, I cannot better spend the time of a whole lesson than in bringing you to a just apprehension of the vital importance of **TAKING TIME** to do the duties which I am laying upon you.

Those who do not take time are very apt to believe that in some way they will get along well enough without going to that trouble. If you have that notion let me tell you right now that you can never become poised and balanced, magnetic and commanding, for you depend upon **DRIFTING** whither you want to go. The chances of wind and current are against you.

I suppose that you have already given me your promise to do all the exercises and to read over the lessons every day, and I hope that you have had an adequate enough realization of the importance to you of what the promise requires to cause you to keep the plighted faith inviolate. If you have been doing all that the first lesson requires you have already learned the value of a daily use of the exercises. It is impossible for one to put his soul into a daily effort like that without getting good results. When people tell me that they have been doing such work for a considerable time without obtaining any noticeable effect I am perfectly justifiable in assuming that they have not been putting their soul, mind and strength into the work.

Take Time to do whatever the lessons require of you and then **Take Time** to throw your efforts along the lines indicated by the exercises. What I mean by this is that you should not only affirm that you *will* be strong and self-reliant, but that you should take time and make the effort to *be* strong and self-reliant. Don't say 'I can't', but insist upon affirming that you can. Then when an emergency arises don't fall into a heap of weakness and disgrace the very lips which said strong things but a short while before.

'I feel the need of all this', you may say, 'but every moment of my time between my rising and retiring hours is already taken. I cannot possibly find thirty minutes for such practice as these lessons require.' How many hours do you sleep? I can tell very well without asking that you belong to that spineless class of people who insist that **THEY** need more sleep than most people and that anything short of eight or nine hours leaves them dull and weak. Well, I shall not attempt to argue the point with you for you are not amenable to reason. You say that you know and that is all there is to it. But I shall be as emphatic as you are, for I want to break the bonds of sloth which bind you so that you may become strong and magnetic. **YOU DON'T NEED ANY MORE SLEEP THAN I DO AND SEVEN HOURS ARE SUFFICIENT FOR ME AND ALWAYS HAVE BEEN.** Become enthusiastic and get up an hour earlier in the morning so that you shall have plenty of time for this special work. If you will do this faithfully I can assure you of vastly augmented personal magnetism within a short time. Resolute self-command generates power rapidly and in large amounts. The great voltage of such souls is tremendous and demonstrable.

Take time during every day to recur to the lessons and exercises so that they shall become incorporated into your daily living. Personal magnetism is not something to be put on and off at will, but it is a part of one's very self and goes out from him without special thought or purpose. In acquiring it one has to give much detailed attention to what he does and says, as one does in becoming an efficient business man; but when the desirable modes of thinking and acting have been acquired and made a part of his spontaneous life they exert their influence on all occasions. The successful business man gets into a habitual way of thought and action truly characteristic. Every proposition is immediately sized up and treated according to the principles which have been ingrained.

When you have acquired your share of personal magnetism you will become freed in large measure from the necessity for taking time to do certain things in a certain way, for methods will spring to your use ready formed and without conscious

thought. But you are now in the student stage and it is necessary for you to take much time and expend great effort to acquire what you seek.

Take time to make this course of study a success. You have undertaken many things and fallen down before they were accomplished. If this isn't worth while, don't undertake it at all; but if it is a desirable thing you cannot afford to treat it lightly. *Do not waste time and money in a half-hearted effort.*

The exercises which accompany this lesson are of vital importance and you must practice them earnestly and faithfully. For the present they will substitute those which you have been practising. Ultimately I shall probably come back and select from among all the various sets a single set of exercises to be followed for many months.

Practise these exercises in just the way that you are told to. This is not a time for you to exercise your own choice. You are a student and I am the teacher. I want things done exactly as I say. **ADHERE STRICTLY TO THIS RULE AND YOU WILL SOMETIME BE GLAD THAT YOU DID SO.**

LESSON III WHICH FOLLOWS THIS, IS THE MOST IMPORTANT AS WELL AS INTERESTING TO BE GIVEN YOU. YOU MUST NOT MISS IT.

Mental Suggestions

1. I am learning to command and regulate my time.
2. I will take time to do all that is necessary or desirable in order that I may acquire a good degree of **PERSONAL MAGNETISM.**
3. In order to provide suitable time for the practice of my exercises I will rise earlier, if necessary. I am bound to **TAKE TIME** at any cost.
4. It shall be a daily purpose to back up my affirmations and suggestions with corroborative and sustaining **ACTION.** I am determined to live a life of strong thinking **AND** acting.
5. I believe that I am making sure progress in the right direction.

A A weakening self-consciousness is giving place to a impressive sense of ASSURANCE. I no longer fear that people will not be favorably impressed by me. I am sure that they now begin to feel my POWER.

Psycho-Physical Exercises.

1. Stand before an imaginary audience and read the foregoing affirmations slowly while you put into the reading a physical expression of your thought. SEE HOW EMPHATIC YOU CAN MAKE THIS EXERCISE WITHOUT GIVING IT A RIDICULOUS TURN

2. Sit erect, without touching the back of the chair, with your hands lying limp on your knees and the vision directed steadily at a single object in front of you, at the height of the eyes, for FIVE MINUTES. Not a muscle is to be moved save those of the eyelids in winking, and the latter not to exceed five times in the five minutes.

WHAT IS GENIUS?

F. H. KEY

Many of the greatest minds the world has known would be puzzled to answer that question. Charles Darwin, when complimented by a friend on his genius in formulating and detailing the famous theory of the evolution of species, remarked that, if genius were a capacity for taking infinite pains, then was he so blessed. But is that all it is—an infinite capacity for painstaking? Our thoughts naturally revert to the work in question, and we may come away thence satisfied that painstaking alone *did* probably constitute the Darwinian genius. But, on further reflection, it will be found that this view is more apparent than real, and that to follow the thread of evolution, with its innumerable offshoots and scientific vagaries must present itself, even to a mere studious reader of the work, as a task difficult as that apportioned to Theseus by the King of Minos in threading the Mazes of the Minotaur's labyrinth. Such a task, nevertheless, becomes comparatively easy when placed alongside the immense creative effort that went to formulate the theory. Supposing, therefore, that none but persons endowed with more than an ordinary share of talent are capable of assimilating the *data* collected by the famous biologist, the conclusion becomes obvious that Darwin's talent for painstaking is really subordinated to his directing genius whose promptings it obeys. Genius, then, is something superior to talent.

Furthermore, if the term *talent* be looked at from a purely scientific and logical viewpoint, it will be found to mean nothing more than a conscious and directly acquired, or adduced collection of deliberate observations; whereas the mystical inspirational flash of genius can pretend to no such obvious source. A good instance of unalloyed inspiration—as opposed to conscious calculation—shows itself in Dickens's well-known story-book personality, *Mrs. Gamp*. Dickens used to say that, during the period when he was writing *Martin Chuzzlewit*

Mrs. Camp often spoke to him in church. His consciously directed thoughts in church, however, were seldom or never occupied with Mrs. Camp.

There have been countless other occasions, as may easily be guessed, on which great thinkers, artists and writers have been indebted to inspiration for the creation of their thought children. Accounts of a few such instances will serve to illustrate the difference, mooted in this article, between talent and genius. However much critics may have denounced Wordsworth's Poem, *The Prelude*, as being a literary feat of egotism, it nevertheless wisely describes to the layman many remarkable phases of subliminal mentation, or in untechnical terms, the involuntary, inspirational nature of otherwise unguessed-at ideas. He speaks of a 'Boze within' which develops into

A tempest, a redundant energy

Vexing its own creation.

and then, in depicting the poet's imagination, he, says—

'That awful power rose from the mind's abyss,

Like an unfathomed vapour that enwraps,

At once, some lonely traveller. I was lost;

Halted without an effort to break through;

But to my conscious soul I now can say—

'I recognise thy glory: in such strength

Of usurpation, when the light of sense

Goes out, but with a flash that has revealed

The invisible world, doth greatness make abode'.

In this verse we have a description, in poetical imagery, 'tis true but nevertheless a faithful description—of that same still voice which spoke to Dickens in church. One more instance only need be given of the nature of the still voice of the poetical genius and the remarkable inability of great minds to explain its source and nature. The following lines from *Onilda Harold* express its meaning in simpler similitudes than those employed above.—

There is a pleasure in the pathless wood,

There is a rapture on the lonely shore;

Here is society, where none intrudes,

By the deep sea, and music in its roar;

I love not man the less, but nature more,

From these our interviews, in which I steal

From all I may be, or have been before,

To mingle with the universe and feel

What I can never express, yet cannot all conceal.

If a man of Byron's mental calibre *feels what he can ne'er express*, then indeed have we arrived at that crux of the matter where the application of the finest talents, for both calculation and description, fail to unfold the envelope of mystical obscurity wherein genius dwells!

If the above three expressions, or rather, tentative explanations—by Dickens, Wordsworth and Byron—be accorded a nearer examination, it will at once become apparent to the reader that none of them display any measure of scientific analysis. Hence, probably, arises their failure. Besides the laity of thinkers, there have been many recognised students of psychology who regard the man of genius as a more or less disintegrant, or morbid type of personality. Professor Lombroso was one who entertained this opinion. The train of thought which led up to this view can be traced through the investigations of various sciences, such as biology and anthropology, until it became briefly summed up in the psychologist question of *human perfectability*. Many highly imaginative and impossible schemes were, as one result, formulated by enthusiasts, in which prophecies of a general increase of vigour—mental, moral and physical—to which men and women in the future shall attain, were uttered. While again, as a second result, theoretical arguments, based on the analogy of overpressed breeding and artificial variation by breeders of animals and birds (e.g. the dog and the pigeon)—were freely promulgated expressing the fear that the present age of overwork with its forced conditions of mental environment would lead to a final exhaustion of the physical and mental vigour of the human species in general. This outlook became recently a very popular one and furnished numerous pessimists with the material to launch out in morose diatribes. Then the question was again somewhat narrowed down by Lombroso and other anthropologists, in a discussion of the phenomenon of genius, which they decided could spring only from a disintegration of mentality.

More optimistic thinkers presently raised a strong opposition to this popular belief in the aberrant nature of genius.

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and brought forward a large amount of evidence, founded in a great measure on psycho-therapeutic and hypnotic experiments, which resulted in indicating that only in the few abnormal instances could the man of genius be considered an aberrant type; while in the majority he evinced a more co-ordinated and better balanced phase of mentality than is usually present in the ordinary human. Thus, the artist Dore whose many brilliantly coloured pictures are conspicuous chiefly for their morbidity of expression, must necessarily have been possessed with a co-ordination of faculties infinitely superior to a disintegrating mind such as the hysteric, the latter being obviously incapable of harmoniously combining its faculties so as to evolve a composition of art.

To come down, then, to particular instances of genius and aberration—the one the antithesis of the other—the names of a few of the great English writers may be considered as coming readiest to hand. Choosing at random, we have Milton, Shakespeare, Swift, Scott and Robert Louis Stevenson. Of these, only Swift and Stevenson can be cited as possible instances of disintegrant mentality. Of Milton's mind the characteristic was an unwavering and ever soaring sublimity of thought; Shakespeare's characteristics were eminently sane, practical and indeed, cheerful; while Scott's mentality may serve as the criterion of solid, mundane sanity and balance of mind. Swift, however, if accounts be true, and we have every reason to credit them, was weighed down from boyhood with a peculiarly pessimistic and morbid outlook of thought—an outlook which eventually did culminate in a deplorable disintegration of faculty. For, from uttering the most brilliant and deadly satires against humanity, this colossal mind eventually descended to a state of aberration in which it was barely conscious of its own infirmity. To say, nevertheless, that it was an aberrant mentality which recounted *Guilliver's Travels* and which at the same time virtually guided the trend of British politics at that period, would constitute too sweeping a statement so that the benefit of the existing doubt may reasonably be pleaded.

In R. L. Stevenson we have a different type of genius—the type of the *romantic* as opposed to the unswerving matter-of-fact logicity of Dean Swift. A perusal of a chapter of

Dreams in Stevenson's *Across the Plains*, will amply repay the interested inquirer into the psychology of genius. Just as Mrs. Gamp 'spoke to Dickens in church' while he was in a state of tranquility of mind, so too were Stevenson's thought-children engendered. 'When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales; and after he had dozed off in his box seat, his *little people* continued their evolutions with the same mercantile designs.....For the most part, whether awake or asleep, he is simply occupied—he or his little people—in consciously making stories for the market.....

The question thus arises, do the evolutions of Stevenson's 'little People' indicate any degree of mental aberration in their subject? His own account, that the Brownies participated in his financial problems, seems to signify the reverse. Added importance is given to this signification by the fact that Stevenson, like Dickens and other supposedly aberrant minds, was able to calmly attempt a self-analysis, directed apparently by a perfect sanity of reason of the involuntary promptings. One must go a longer way round and fathoms deeper, as it were, to solve that enigma—the enigma of genius. However, despite these considerations the fact remains that practically all Stevenson's work is permeated by that same morbid type of ideation that gives to many of Dore's paintings their air of latent, brooding cataclysm.

Another and more classical instance of what Lombroso might have termed aberration is the case of Socrates, *demon*. This great and unfortunate sage it will be remembered was condemned to execution on a charge of impiety, arising from the fact that he gave certain utterance to a belief in his genius—or as he then knew it, his informing angel or demon. This consideration, on first sight, might seem to make the more plausible Lombroso's theory of genius being neurotic. When, however, it is remembered that on Socrates' teachings, and those of his pupil Aristotle, the world for its present enlightened condition is chiefly indebted one begins to hesitate. Socrates' executioners or rather judges were moved, it seemed, more by ignorance than knowledge, displaying the same superficiality of thought, and depth of unthinking prejudice, that is apparent in Lombroso's popular work and others of the same ilk.

REBIRTH AND SPIRITUALISM

P. S. ACHARYA

There are people who think that Spiritualism is opposed to the doctrine of transmigration of souls. But in the light of the Hindu sacred books, there seems to be no opposition between one and the other. For they say that man passes through a varied series of lives in this world or in others. As he sows in one life, he reaps in the next. Thought builds character and character is the wealth that man takes with him from birth to birth. Desire makes opportunity here and hereafter, and Karma or action in one makes the circumstances or surroundings in another life. Bound to the wheel of Transmigration, man the pilgrim-soul journeys through many lives, many worlds, gathering experience, gathering wisdom and developing *the will to serve* in union with Supreme Light.

Hindu Spiritualism teaches that life continues through a long and varied series of lives. Never can death end life; death is not a wall, but a gateway into other lives, other *lokas* or worlds.

Hindu Spiritualism stands primarily for the immanent and transcendental Spirit of Love—the eternal all-powerful sakti (the Mother—Father Spirit of a living univers.). The supreme spirit is everywhere—ever—protecting, ever-creating, ever-liberating—a witness unto His own infinite Grace. And everywhere are His ministering angels—bright and beautiful Devas—smiling on virtue—showering blessings on all. The law of Karma, wisdom, justice and order is tempered with the Higher law of love and grace implying charity and forgiveness for true repentance. The one Life Spiritual binds us all in the common bond of brotherhood. Hindu Spiritualism is the gospel of salvation for all—individually and collectively. Hence the need for more lives than one.

This doctrine has been held 'in every age among almost every race' as a direct result of experience with psychical

phenomena, as pointed out by Dr. W. Y. Evans-Wentz in his precious treatise 'the Christian Doctrine of Rebirth', wherein our learned friend has tearlessly and, to our mind, very properly, challenged the foundations of the Churches called 'Christian', which, however, do not teach what Jesus really taught—especially as regards Re-birth.

But it is important for the spiritualist to realise that all our lives need not be confined to the earth-plane, for the earth lives are but a preparation for the fuller and more beautiful lives in the great beyond. And life being real and earnest both here and hereafter, our physical bodies, our trees and rivers and other material things which are so solid-seeming and which we call real are not so enduring as their counterparts in the worlds beyond wherein is found the energy which comes to our own world.

Again a spiritualist has to know that he need not be born again and again on earth against his free-will. He returns only when he *wills* and can know the way out—the way to the many mansioned Kingdom of Heaven—whence there is no return. What is that way? It consists in making yourself a pure channel for the spirit of God to go forth and work righteousness in the world—in opening the windows of your personality to the spirit of peace and joy through a sweet and loving life—in opening your nature to the soft sunshine and fresh air of Heaven, as you go about your daily tasks and pleasures.

If Hindu Spiritualism accepts the doctrine of Transmigration, the question comes up at once:—Why not we remember our past lives? The answer is that most people are conscious only in the physical body and, to know their evolutionary history they have to evolve up to the point where the physical body and brain do not limit their waking consciousness. Very few of these people remember what they did even yesterday. From each life we gather certain experiences; we become richer and more advanced with each life that we live here or elsewhere. Those who are highly evolved spiritually or pass into certain psychic states can and do recall scenes from past lives.

The law of Karma goes hand in hand with the law of other lives than this. But man can always exercise his will to free himself.

* THE CHRISTIAN DOCTRINE OF REBIRTH. A Public Lecture delivered under the auspices of Ananda College by Dr W. Y. Evans-Wentz. Published by 'The Buddhist Chronicle' Colombo.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE.

Goal of Life- IV

From what has been said before it will be clear that the Maker is, by His very nature and essence, the author of unalloyed positive Good while man is the author of Evil. When God creates (in the ordinary limited sense of the term) He feels his own will realised and must therefore be happy. Even when he is engaged in what is called destruction, He finds equally the triumph of His direct will or Laws which are only expressions of His will, and must therefore be equally happy. In reality, however, the seeming destruction is nothing but creation, i. e., realisation of Divine will in other forms and ways. Thus having never to act under compulsion, always following His own nature and realising His free will He has no cause for sorrow or regret. That is, He does not know Evil and is only good. And nothing that does not exist in Him can exist in His manifestation. Man endowed with His consciousness and Free will, or in other words, His conscious Free Will incarnated as man should also have been equally all happy, all good. It is only by forgetting His heritage of Free Will and his consequent position above the laws regulating and governing no-will creation, and thus thinking and rendering himself subject to Maya that he has created Evil for himself and now finds, to his utter confusion and sorrow, good and evil combating and negating each other and rendering the—world his own home—too hot for him. If he had not allowed his consciousness of oneness in essence with the Maker and his will to be dimmed and controlled by Maya, he could have to himself, as long as he willed, even things of the no-will creation which ordinarily obey definite laws and are accordingly cited as proof positive of the "nothingness" of

*For a clear understanding of the series, please read MAYA (KALPAKA, November, 1921 as introduction).

the world. Even in his present fallen state he can, (as is occasionally seen) by prayer and other forms of Yoga (union with the Maker) i. e., following the *Law of Attraction* set in motion through a clear conception and burning faith in that conception, indefinitely prolong the lease of life of all such 'Mortal' things as cause him joy or remove his sorrow. Indeed, whether he believes this possible or not, the unconscious consciousness of its possibility, nay, of its certainty, prompted by his sub-conscious and super-conscious Mind makes him chafe at the restrictions put upon his desire and will and engages him in a ceaseless struggle to increase the amount of his happiness and decrease that of his sorrow. Both the man of the ancient Vedic, and his descendent of the modern, world had and have the same common end in view, viz., *conquest of nature*, although the means adopted are different. The Vedic man's attention was chiefly directed inwards while the modern man's is *mainly* busy with the *outer world*. To dispel the darkness of the night, for instance, both have taken the help of fire ready to hand, and not satisfied with the success thus obtained both have tried to improve upon it. Captivated by and convinced of, the inviolable character of the laws of nature and accepting their authority in full, the modern man has applied himself to the task of deriving as much good as possible out of them and has thus succeeded in harnessing even electricity to his service and may do greater wonders. The Vedic man, however, observing that *his day is night to the owl* and *vice versa*, realised that light and darkness are really one and the same thing and the apparent opposition between them may be overcome *making it all light by regulating his own sight*. He turned his attention and energy accordingly (not to the invention of some such lens as may, when he was at the night, give him the light of the owl) towards acquiring the power of regulating his own sight at will, and succeeded. Inheritor of both the civilisations and cultures, the modern man should, instead of worshipping one and laughing to scorn the other, apply himself to the study of both to ensure greater happiness to himself by conquering or rather co-operating with nature more effectively.

When the Absolute Conscious Free Will incarnated Himself as man, He endowed him with the Super-conscious Mind.

That is, while aware of the laws and forces of nature (collectively called Maya) in the midst of which he had been placed, man was yet conscious that he was *wholly* identical in nature and essence with his Maker and was thus superior to and above the laws and forces governing no-will creation. The material body, however, in which he found himself clothed and the mind which through that body made him aware of Maya and her influence upon no-will creation, soon produced between them Practical Reason and inclined him gradually to ignore the voice of his consciousness.

When man looked about and found the atmosphere surcharged with absolute submission to the authority of Maya, every object his eyes turned to, telling him of how it was controlled by her and her alone and found further that all these objects had the same finite body and the same way of living as he himself, the Voice of Consciousness of his having been endowed with Free Will admitting by nature of no controlling laws or authority began slowly and imperceptibly to grow fainter and fainter and the united voices of his companions asserting the supremacy of Maya began to grow louder and more insistent and to fill his mind, at first, with a doubt if, so far at least as the body was concerned, he also was not subject to her.

The Mind is susceptible and attentive and responsive only to Maya. Although conscious of itself as possessed of will and through that will as connected with a Higher Will, and thus of its essential difference from the rest of creation in having a purpose of its existence as indicated by and to be realised through that will, yet it feels itself not wholly distinct from no-will creation, having the same finite material body and the same laws and forces creating, developing and destroying that body. Again, it thinks, even the will that it has and that places him in a position of superiority over the rest of creation, is restricted by, subordinate to and dependent upon the laws and forces of Nature for its realisation. Thus the mind accepts the absolute superiority of Maya and believes it can secure its greatest good only by understanding properly, fully conforming to and utilising those laws and forces. The consciousness of its possession of will makes it also feel itself different from

no-will creation in this that the possession of that will necessarily implies responsibility for actions. And this leads it to prescribe moral and social codes of conduct to lay down 'religious' injunctions for its guidance and to form various guesses as to its future beyond the grave while it safely accepts dissolution of the physical body as the end of all the energies of the object of no-will creation.

Underlying the Mind (acting and re-acting upon each other, though unconsciously to the mind) and below it, (reason which is always turned outwards) is what is called the Sub-conscious Mind. It is conscious of, recording and piecing together into one unbroken ever-lengthening chain, even the minutest detail of all the experiences and all the desires, thoughts, volitions and actions of the mind resulting from its contact with and responsiveness to Maya as well as all the changes in the mind and in the body in which that mind is clothed and through which it receives impressions from and responds to nature, is conscious of and preserves even those which fall below the notice of the mind and escape its memory breaking the sense of its continuity, and is thus conscious of itself as a ceaseless and uninterrupted stream running on downwards from the Divine will creating it. The instincts, faiths, superstitions, prejudices settled and peculiar ways of thinking and acting—marking out the individual, the family or the race—are all the outcome of this preserving power (due to its ever-wakeful consciousness of the Sub-conscious Mind, controlling itself and the mind in the exercise of their thoughts, desires and volitions. And though, under the ever-glowing influence of Maya to which the mind has been rendering greater and greater homage since the first Fall and has brought itself almost to the level of unconscious matter by imposing further and further restrictions upon the circumscribing scope of the will, it has come to look upon itself as distinct and different from the Absolute conscious free Will, yet it is conscious of its *essential* (though partial) identity with him in having and being conscious of having will, and, through that will, of its essential difference from no-will creation. And so, unlike the mind, it is aware that the purpose of its existence and greatest good can be realised only by strengthening its union with its source and thus reinforcing its will. According

to the way, however, in which and the extent to which the Mind has been influenced by Maya the union is sought to be realised either by removing the self-impressed restrictions upon will or by resignation to Divine Will or by trying to repress and ultimately annihilate desire and will by renouncing the world. It is under the influence of this Sub-conscious Mind although unaware of it, that the mind even while feeling itself as completely under the thumb of Maya, is yet engaged in a perpetual struggle to conquer her. Of course, believing its very existence to be determined by the laws and forces of nature, this desire for conquest on the part of the mind can never take the form of trying to ignore or rise above these laws and forces but of making them as serviceable as possible. And it is again this sub-conscious Mind which imperceptibly supplies the Mind in its struggle with nature, with a ceaseless flow of hope and faith in itself and the will and determination to continue the struggle even against odds. The mind also re-acts upon the sub-conscious, making it conceive of the Maker and Maya and their mutual relationship as well as its own relation with them in many different ways; and thus for the realisation of the purpose of its existence (also conceived of in different ways under the same influence), or if any desire which the mind succeeds in awakening in it, the Sub-conscious Mind turns to its source, in the light of its conceptions, in the hope and faith that He will either override the laws and forces of nature in its favour or arrange them in such a way as to considerably counter-act their untoward influence upon it or give it strength to remain unaffected by and be indifferent to them, or give it capacity to understand them better and thus make them serve its purpose.

(To be continued)

PHRENOLOGY

PRACTICALLY EXPLAINED

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

11. ACQUISITIVENESS.

Acquisitiveness belongs to the Self-Preservative group of organs, and when properly directed is a most valuable mental quality. In combination with the activities of the other mental faculties, it exhibits a wide range of manifestations. It forms the basis of nearly all industrial and commercial concerns. It is this propensity which gives the desire to acquire, save, own, possess and hoard. It may be termed the provider, giving the sense of property, love of possessions, the instinct to lay up a surplus; and induces carefulness, economy, frugality, desire to accumulate, store, make provision for the future, prepare for a rainy day. It gives love for trading and exchange, in which profit may be made. It is one of the chief incentives to industry, business, trade, the accumulation of wealth, as well as the acquisition of knowledge.

The organ is located at the back of the lower part of the temples; when large there is a distinct bulging between the tops of the ears and extending almost as far as the external angle of the superciliary ridge. Its deficiency shows the head correspondingly narrow in this region.

The direction which the faculty of Acquisitiveness takes depends largely upon the development of other faculties. With Benevolence active we may delight in producing wealth by our thought and labour through trade or profession, and so acquire for the purpose of giving, in order that we may benefit our fellows and bless mankind.

In some professions there is giving in the very act of acquiring, which is frequently demonstrated in medical and nursing services. There are many other callings, which lend themselves to getting with the one hand and giving with the other.

If not cultivated for good, Acquisitiveness may become a strong factor for evil; hence it needs to be employed in conjunction with all the higher faculties—spiritual, moral and intellectual.

Regarding the discovery of this organ, Dr. Gall was Physician to a number of public institutions, one of which was connected with children up to fourteen years of age, without any preliminary education. Here he was able to make the most accurate observations on their primitive mental conditions, and he found that some had a decided propensity for stealing and lying, others were perfectly honest and straightforward. He made casts of the heads of the confirmed thieves so that he could in future compare them with other heads of thieves and robbers. He contrasted the normal with the abnormal and formed definite conclusions only after long and careful experiments.

The legitimate use of Acquisitiveness is to provide for our wants and those of our offspring, who in their earlier years are unable to provide for themselves, and our weaker dependants. The importance of this acquiring propensity is very apparent. The knowledge and wealth of the present time is the accumulation of past ages; the massive buildings, vast businesses, household and domestic conveniences; splendid and efficient machinery, the improved laws and intellectual and moral status of the peoples of the world are the results of accumulations—physical, mechanical, intellectual, moral—of men of bygone days. Capital and wealth consist of the accumulations of surplus labour, and the products of industry after supplying immediate demands. Thus the righteousness of fair accumulation is recognised; the evil is in wrongly acquiring, and the wrong application of possessions.

The propensity to acquire is the primitive function of this organ, but it does not direct one what to acquire; this results from the desires and demands of the other mental faculties. Thus acquisitive persons frequently surround themselves with luxuries and comforts to which others of their own social status are strangers. The very pleasure of collecting these things, seemingly necessary to them, and adding to their comfort and

prosperity, constitutes one of their chief enjoyments. Without this faculty we should possess nothing beyond temporary requirements. Its function is likewise manifested in many animals, birds, and insects, such as the squirrel, dog, magpie, shrike, bee, ant etc.

It is the predatory instinct which prompts man to take, and as it becomes abnormally developed in individuals it makes them close-fisted, parsimonious, mean, selfish and miserly; and may likewise lead to kleptomania, theft, stealing, looting and robbery. Just as individuals may develop this propensity to excess, so it may become a national vice, and were it not governed by other qualities the world would be filled with strife, carnage, and an insatiable greed for the possession of the earth and all that it contains.

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

There are just as good reasons for teaching children and young people to spend as to save; and also to realise the disadvantages of accumulating, and the immense responsibilities attached to possessions. Saving and thrift are so much instilled into some children's minds that they absolutely dare not spend,

and having so little experience in spending, when they do so they invariably make bad bargains. Inability to spend well may constantly be seen in mean, personal attire, and comfortless homes and surroundings; while the world abounds in plenty and the very soul is craving for expansion.

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

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

When this organ is so deficient as to be detrimental, it may be cultivated by being more careful, frugal, saving, economising time and means, not being too ready to give or lend, or too prodigal of services.

AN ACCOUNT OF PERSONAL EXPERIENCES

FRIEDRICH HEISS (Inspirator)

(Continued from the last issue)

With regard to the table-motions through invisible forces, we must consider three principal points: 1. Table-tipping, while the circle-members lay their hands upon the table, by which questions and answers are called forth; 2. Complete rising of the table off the floor, while the medium touches the top with her finger tips; 3. motions of the table without the touch of any person.

Let us see what the eminent physicist, Professor Crookes, has to say about it. In reference to a sitting with the medium Home, which took place in May 1871, when also some prominent authors, Crookes' wife, Sir Alfred Russel Wallace, Miss Douglas and others were present, he expresses himself as follows.

'The table rose several times entirely off the floor, while those present bent down, with a burning candle in their hands, to watch the position of Mr. Home's feet, whereby they perceived that, without any assistance on the medium's part, the table rose from the floor with all its four legs and remained floating free in the air. This experiment was repeated over and over again, till every one of the observers present had convinced himself of the fact that one had witnessed here the elevation of a table without the aid of any mechanical appliance by the medium or any other accomplice'.

Let us quote another example of which Robert Vale-Owen tells us in his immortal book. 'Foot-falls on the boundary of another world.' 'When Owen, as U. S. Ambassador in the year 1855, was staying at Naples, he took part at home sittings with the medium Home. One evening he held a sitting in his own well-lighted apartment in company with three or four friends, all sharp observers like himself. A table with a lamp upon it, weighing together 96 pounds, rose to the height of eight to ten inches from the floor and remained suspended in the air while those present counted up to six or seven, and then gently settled down again. The hands of all remained quietly upon the table.'

A similar phenomenon is being told by Sir Alfred Russel Wallace the genial Theorist of Natural Selection, and member of the Royal Society of London: 'A table—around which four persons

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were seated, including myself and the medium Mrs. Marshall, rose vertically into the air and remained suspended an entire foot from the floor. For at least fully twenty seconds the table remained in this position, during which time one of my friends, a prominent chemist and mechanic, who distinguished himself by his great, but justified skepticism, watched the lower part of the table and its legs closely and in this way could distinctly observe that the table actually floated in the air.

Supreme-Court Judge Edmonds, of New York, relates in his book, 'Spirit-revelations'. 'on the 23rd of April, 1851, I was one of a party of nine who sat around a center-table, on which a lamp with glass pendants was burning, and another lamp was burning on the mantle-piece. And there in plain sight of all, that table was lifted at least a foot from the floor and shaken backward and forward as easy as I could shake a goblet in my hands. Some of the party tried to stop it by exercise of their strength but in vain, so we all drew from the table, and by the light of those two burning lamps, we saw that heavy mahogany table suspended in the air'.

My old friend, Karl Riedel, who died over ten years ago (being busy up to the time of his death with the 'New Yorker Herald') told us, at an occasional sitting in our home, where similar phenomena occurred, the following.

'Some years ago, my wife and myself were invited to attend a spiritistic sitting, uptown in New York. Being in the home of friends, we were asked to take supper with them first. We took our seats at the laden table which, on account of its length, reached to the open door of the adjoining parlor. During the repast our conversation centered around the phenomenon of table-tipping. One of the party asked the question. Would the spirit-friends be able to lift this fully laid table?'. The medium, sitting at the table with us, immediately replied, 'Let us try.' Everybody moved back a little from the table and, after a short time, it began to move; at first slowly, then with more force, and before we realized what was happening, the table with the dishes, the bottles and everything upon it, was moved forward by invisible hands. It was done so rapidly and quietly that not even a drop of the filled glasses on the table was spilt.'

Whoever knew Mr. and Mrs. Riedel, knew also that they were thoroughly honest and truthful people, who, in all their modesty were esteemed and loved by everybody.

Up to this point I have tried to represent the phenomena of table-tipping, in so far as they have been investigated, described and judged by the scientists and other researchers. Continuing I shall relate what I myself have seen and experienced in reference to the above. It is of a manifold nature and worthy of consideration. I must mention here that about 17 years ago such phenomena were entirely unknown to me. I had, at that time, no idea of spiritualism and would sooner have believed in anything else than in an after-life. I imagined myself to be a 'freethinker' who, with all the so-called materialists, only believed that to be true, which accorded with his own conception of nature. But also for me the day of revelation came, when I learned 'that human knowledge is but piece-work'. The occasion for it was brought through the ever inexorable 'reaper death'. Though he did not enter into my immediate family, he claimed a young life which was as close to my own family as my own child. It was the only child of my best friend and I stood at its bed with the parents, when it was called from this world. And the child—a little girl of twelve years—made me a spiritualist.

It is now fourteen years since my friend George, whom I mentioned above, asked me to visit a medium with him by the inducement of another friend who had been interested in spiritualism for sometime. I tried to make him see how ridiculous this undertaking appeared to me, but he would not listen to me and in the end I gave in and promised to go along, prompted above all else by sympathy for my friend's state of mind over the loss of his child, his arguement being; 'Do consider what a comfort it would be for me, if there should be any truth in what Richard (this other friend) says.'

(To be continued)

TRIPURA RAHASYA or A practical study in consciousness

V. N. SUBRAMANIAM,

CHAPTER III

His eagerness being kindled on hearing these words of Dattatraya, the son of Jamadagni began to question again with great meekness. 'O Lord! what you said now is only too true. By all means men go to destruction on account of their thoughtlessness. From thoughtfulness felicity ensues and now I have heard that the original cause which brings about the evolution of thoughtfulness is the hearing of Tripura's glory. Concerning this I feel a great doubt. How is the hearing of this glory attained by one? What is its cause? If it is natural, why is it not heard by everyone in the world? How was it that I had no opportunity till now to hear the glory of Tripura, notwithstanding the trials I had to undergo at every step? Kindly tell me the reason why'.

When thus questioned, the merciful Datta replied, 'Listen, Rama: to what I am going to tell you as regards the final cause of Supreme felicity. Association with the virtuous is the ultimate cause that drives away sorrow. Company with the virtuous is the seed which, growing, yields the fruit of Truth. Since you had formerly the Company of Sage Samvarta, a Mahatma, you are now in a state capable of bearing fruit soon. Saints, when they are come across, lead to great happiness. Who has ever attained exalted merit without the guidance and association of saintly persons? There is no doubt that a man reaps always in accordance with the company he keeps. To illustrate the above, I shall narrate to you a story to which listen attentively.

In former times, there was a king named Muktachuda who ruled over D.sarna country. He had two sons, Hemachuda and Manichuda by name, who were fair, of good disposition and learned in all arts. Once, both of them started upon a hunting expedition to the forests of the Sahya mountains which were infested with lions and tigers. Armed with bows and arrows they entered the forest and killed with their sharp arrows several lions, boars, wolves and buffaloes. While these two Princes were hunting there arose a hurricane which filled the whole atmosphere with dust and it looked like a new-moon night. Rocks, trees and men became invisible on account of the gloom that enveloped everything. It was found

difficult to distinguish between hills and valleys. swept by the dust-storm the footmen that had followed the Princes began to flee in all directions. Some got up on trees, some took shelter on rocks and some sought refuge in caves. The two princes fled on horseback a long distance in different directions.

Hemachuda reached a hermitage adorned with rows of plantain and date trees, that belonged to a Tapaswin. There, in the hermitage he saw a certain young virgin as bright and radiating as a glowing ingot of gold. Seeing her as beautiful as Padma and surprised, the Prince questioned her:—'who are you that remains, without fear in this fearful and lonely forest? To whom do you belong? why do you remain here lonely?' When thus interrogated the youthful maiden respectfully replied:—'O Prince, you are welcome. Rest yourself on yonder seat. It is the duty of Tapaswins to worship their guests. I see that you are tired and worn out by the hurricane. Tie your horse to yonder date tree and take rest for a while, then you can hear all about me.' He did so. Fruits were given him to eat and pleasant juices to drink. While the Prince was thus at ease, she, with due respect for the Prince began in a charming voice:—'O Prince! There is a sage named Vyaghrapada, a devotee of Lord Shiva, who has conquered all the words by the might of his Tapas, and who is a Brahmanini respected of all eminent sages. I am his adopted daughter by name Hemalekha. Once a beautiful fairy named Vidyuth-Prabha came to bathe in this rivulet, Vena. At that very moment, Sushena, King of Panga, also came to the river. There, he saw the beautiful fairy bathing in the river with loosened garments. Smitten by cupid's shafts he made offers to her who in turn, being fascinated by his charms, accepted him. After remaining with her, the king departed to his city. The fairy became pregnant, but, afraid of her husband's anger, dropped the foetus that she bore and departed. I was thus born of the inconceivable virility of the kingly sage, Vyaghrapada, who then came to the riverside to perform his Sandhya ablutions, saw me and, taking pity on me, brought me up like a mother. As I was brought up and protected by his charity I call him my father. I am his dutiful daughter ever prepared to serve him. It is on account of the might of his Tapas that I remain here without any fear. This hermitage cannot be crossed by any evil-minded person—even by Devas and Asuras. If any such enter he meets with instant destruction. This is my tale; but Prince! stay a while. My father will return shortly and after asking him any boon that you might desire you can start at daybreak'.

Hearing these words of Hemalekha and being fascinated by her beauty, he was afraid to express his desire and was shy. Hemalekha, noticing the Prince falling a victim to cupid, said to him again:—'Prince! have patience, my father is returning. Make your requests to him.' While she was thus saying, Sage Vyaghrapada returned after gathering flowers and leaves from the forest. On seeing the sage arrive, the Prince rose up, prostrated himself before him, mentioned his name and took his seat at the instance of the sage. Seeing an amorous expression in the face of the Prince, the sage understood everything by his subtle vision and deeming it only appropriate, gave Hemalekha in marriage to the Prince, who, being highly pleased, took her to his town where Muktachuda, the king, celebrated the marriage festivities with great pomp.

Thereafter, the Prince enjoyed incessantly the company of his wife. They passed their time on terraces, in gardens and on river beds. The Prince seeing that the Hemalekha was not much attracted to the enjoyment of pleasures and that she ever remained indifferent to such things, once questioned her in private:—'My dear, how is it that you have no attachment for pleasures though you love me? What is the cause of your indifference towards pleasures? What kind of pleasure is not here that is suited to your taste? How is it so? Even in the greatest of enjoyments you remain as if you have no attachment. How can I derive pleasure in the company of one who has no attachment for any enjoyment? When I am ardently attached to you, your thoughts appear to wander elsewhere. Even when I speak to you often, you appear as though you are not hearing me. When I go to you and remain embracing you, you ask me after a time 'my Lord when did you come?' as if you were ignorant of it till then. Your mind is not attracted towards all objects that give pleasure. Even rare objects of pleasure do not seem to rouse your admiration. When I am away from you, you remain with closed eyes, and when I return to you, you remain in the same condition. When you are indifferent to the enjoyment of pleasures, how can I derive pleasure from your company. Tell me, is it not like embracing a statue? I do not stay even a moment without attending to your wishes. By all means I am following you like the lily which follows the moon. It being thus, my Love! dearer to me than life, tell me why your mind is such, and clear my anxiety. I entreat you'.

Thus Ends The Third Chapter called 'the Glory Of good company' In Tripura Rahasya Or A Practical Study In Consciousness.

RENTS IN THE VEIL

V. D. RISHI, B. A., LL. B.

(A Letter)

SATYA LOKA

MY DEAR JANAKIBAI,

You did not receive the letter sent to you by her (present wife). It is your husband's fault. What can you do to it? Oh, it is good that he (myself) got a wife who signs my name. What would he have done if he had got a stone? Here every thing is alright. Do not be anxious. Write about your health etc. Now I shall ask him (me) to write to your husband, so that it will be made known to you. What more can I do? I cannot do anything more than this. You should come here (Indore) at least once. Both of them will of course come there shortly. Then I shall write more.

Subhadrabai Rishi.

(A Message received in Bombay)

Everything is alright at Indore. I have finished my Sahasranama (repeating the name of God a thousand times). Janakibai received the letter. It made her laugh. She did not feel sorry. I am not well acquainted with his wife (refers to a man in Bombay.) There has come in Tapoleka a woman by name Umabai. I knew it because she feels very sorry. She seems to have died before nine or ten months. Information about her cannot be told unless I ask her. I have no reason to inquire about others; and I do not find time also to inquire about them. I do not feel sorry on remembering things in my last visit to Bombay while living, because it is of no use. I am happy in the company of God Shrikrishna. I am offering one hundred thousand Tulsi leaves to God Krishna. I shall go and sit counting them. Do not ask me the same thing over again.

Umabai (a spirit) is very weak. She has no power to write. She says that she has to communicate three desires. The first is that Shankarao (her husband) should not marry

again. Second desire is that her attention is very much towards her daughter. Her uncle will take care of her. She has no cause for anxiety. She feels very hungry. Feed three women and give them some presents. It will reach her. Tell her brother-in-law's wife to treat her daughter as her own. She will soon get reward for it.

I have again commenced to offer Durva grass to Ganpati. My friend has begun to offer Parijata flowers. You should spend at Miraj (place of death), the money that you will ask for from Indore. You know the cause. Why do you ask me?

Message received in my absence for communicating to me:—

I am happy. Don't be anxious. You should not stay alone in the bungalow. Get milk from the servant. I am pleased at what you have done. Guru has asked me to communicate to you not to use planchette on the floor.

He (myself) will come from Indore after 4 days. He has become a little angry. You (my present wife) have committed no mistake in staying at Poona. Whatever you did through goodness has reached me. What should I do? I am troubled by his (myself) feeling sorry for me. When I was there at Indore I had told him several times not to mourn for me, but to no purpose. Write to him (myself) that I am happy. I am pleased if he (myself) is joyful.

My eldest brother-in-law (dead) is standing. He seems to be angry. Remember what I told you, yesterday Premila (dead daughter) stays in the College, because she has become obstinate by staying near me. Therefore I have kept her there. It is no use keeping her at home. My daily life is alright. I get up at 4-30 A. M. I met Ramtirth at half-past-six in the morning. He was saying Om Om Om, and also Sanskrit verses. How can I understand him when he was speaking in Sanskrit? He is not in my Loka. He is in the Uttama Loka. Take off my little box from my trunk. Last night I met you for half an hour.

(The following message was received after three months).—
I shall feel trouble now if I were to tell everything as to

what I was doing for the last three months. The importance of women is not increased by advertisements. I feel similarly about your article in the *Sandesh* (a daily paper). I learnt about it from my Guru. I always remember you. I wish to see you again and again. The people in my plane have subtle bodies. I am not permitted to tell proofs of my identity. Alright. Now I shall tell some. One day while we both were sitting you said:—'What will you do if I die?' and also asked me to tell a story. When I did not tell a story you replied that I did not love you. I inquired whether love depended upon telling stories. Then you said that you liked hearing stories'. I replied: 'Then I shall sit telling stories'. You said:—'I shall be very much tired'. Upon this I replied 'I won't mind any troubles on your account.'

Once I remembered you and began to weep. Then I wept very much. Guru asked me 'Why do you weep'. I told him 'I remembered my dear and was afflicted; so I began to weep'. Upon this Guru said 'He also is not going to stay there. You are sure to meet him. Why do you weep then. I replied 'I cannot bear even that much separation. What should I do then. Guru said 'You are now in Satya Loka. It won't do if you do like that. I shall try to bring about an interview between you and him. You should not feel sorry. Then I inquired from him the time of interview. He replied 'I shall see about that. You need not be anxious about it. Then Guru showed me a way like this and said 'You should go and talk with him for an hour. You will thereby be satisfied'. I assented to it and came here straight.

I have to speak much. Do not get tired. I am sorry for not having seen you for many days. I thought you might have become angry for my not coming when called. It was continuously biting me. But today I am convinced that you have not become angry. You did not state the reason of calling me. Since you have called me you should speak with me for a long time. Never mind if it is late. Do not be in a hurry to go to Nagar. I came to speak with you and not to answer your questions. It is not very late. Why do you say so in vain? I do not want to see the watch. I shall sit the whole night speaking with you. Are you willing? Why do you leave me in this way? Don't you love me? First promise me to speak. Say 'Yes' or 'no'. I know that the medium is not tired. Say that I shall sit speaking. Then I shall tell proofs of my identity.

REVIEWS

Measure Your Mind: The Mentimeter and How to Use It. BY M. R. TRAUBE, PH. D. AND FRANK P. STOCKBRIDGE. LONDON: GEORGE G. HARRAP, AND COMPANY LTD., 2 & 3, Portsmouth Street, Kingsway, W. C. Large Crown 8 vo. 350 pages. 10/6 net.

As the publishers say the work is intended as a popular treatise on the measurement of intelligence by scientific methods.

A moment's reflection will convince us of the fact that one of the most serious problems with which Humanity has had to tackle in all its weary march from savagery to the present stage of its onwards progress has been 'How to assign to each individual that work for which he is best fitted so that the net result would be maximum advantage possible under the circumstances to the society'. The Legislators of various countries have offered various solutions and none can be said to be very satisfactory. In this land of Rishis who were gifted with the power of looking into past and future the solution offered is the caste system or Varnasrama dharma. Swadharma in the Gita may be interpreted as one's own Dharma, that for which a man is best fitted, that man's mission in life instead of ass one's own caste Dharma as the orthodox would have it. That is so far as we are concerned. Outside India this social organisation is not known to exist at the present time though the existence of classes as contrasted with the masses is quoted as an instance of latent caste system even in the West; but class or no class there is no objection to any man in the West choosing the profession for which he feels he is best fitted independent of what his ancestral profession might have been.

The two systems the one in which your birth determines for you your vocation and the other in which you have to find out what you are fit for and follow that have both their own advantages and disadvantages, a discussion of which is quite out of place here. Suffice it to state that even in India the

rigor of the caste system is dying away if not actually dead so that all the world over excepting the privileged few every one has to choose a career for himself.

It is a matter of common knowledge that man who boasts himself to be the lord and crown of creation is actually the most helpless of animals and his sorry plight is nowhere else seen so well as when he is asking the question 'What am I to do with myself'. Sheer necessity forces him to answer this question in some manner so that he is forced to eke out his livelihood by following some profession or other which after all may not be that for which he is best fitted. How we have all wished that some kind spirit had told us authoritatively at the beginning of our career what we were best fitted for instead of our having to find it out by the 'Trial and error method' which in its effect is so wasteful.

The westerner like the shrewd business man he is has begun to attack this problem and to devise some method for finding out the Dharma of each individual and France the nursery of so many vital ideas has led the way in this matter also. The French psychologist Binet devised a few tests the results of his patient and elaborate study, by means of which he said we could ascertain the general intellectual capacity of a man. Prof. L. M. Terman of Sandford University followed the clue and revised Binet's scale and his book upon the subject (also published by Harrap & Co.,) will serve as a valuable supplementary reading to the book under review.

One chief advantage of these tests over others like written or oral examination with which we are all familiar is, that these test the intrinsic intellectual capacity of an individual and not the contents of the examinee's brain at a particular time. The chief defects of examination as they are being conducted now are that they are mostly matters of chance and that they do not generally test a man's intrinsic capacity. Otherwise 'eleventh hour preparation' as it is called would not help the candidates as it undoubtedly does at times. Further the tests suggested in the book are so varied in scope and degrees of difficulty that they are all comprehensive and are applicable to people of different capacities. Again by testing the intrinsic worth of the examinee these tests help us to form an idea about

his capacity for future improvement. The personal element of the examiner which enters so largely in all existing tests is eliminated as much as possible so that these tests are 'objective' and hence more accurate and reliable.

In a brief review like this it is not possible to give the reader an idea of what these tests are. He must refer to the book itself for it, but it is interesting to note that these tests have emerged from their experimental stage and are no longer looked upon as psychological curiosity but are put to practical use by employers of labour.

The most important application of this general principle of mental test was made by the army department at the U. S. A. when they recruited their gigantic army which ultimately settled the fate of European nations in the recent gigantic war. The Yankee with his unerring business instinct at once called in the aid of the psychologist as an expert in this matter and the famous L and B tests were devised (see appendix A and B of the book under review) and over 3 million recruits were subjected to these tests and assigned to over 700! professions in the army each of which required the special display of particular faculties. The result as testified to by the army officers has been most satisfactory. It is true that 'misfits' i. e. square men in round holes have not been completely eliminated but they have been reduced to a minimum.

The employers of labour have begun to call in the aid of the psychologist in the matter of choosing recruits to work under them. The most important application of this principle that which is bound to have tremendous influence in this country if adopted is in the case of students of colleges. The applicant's 'mental age' is ascertained at the time of his entrance and his general capacity tested and particular strong or weak points noted and he is advised to take up that subject which is most congenial to him. Promotion to higher classes is also determined not by the written examination which is the sport of chance but by these tests which reveal whether the candidate has taken full advantage of the facilities afforded by his institution for study and grown mentally and not merely whether at the time of the examination the candidate's brain chanced to

possess the answer for a question that happens to appear in the question paper. The S. S. L. C. scheme was intended to do some such thing but it has failed miserably and it is high time that the annual slaughter of the innocents be stopped and a more rational method adopted for testing the capacity of thousands of boys that flock to our schools. Here is a method offered. Will the country give it a trial?

S. K. V.

Neither Dead Nor Sleeping: MAY WRIGHT SWALL.

Price 7/6. LONDON; JOHN M. WATKINS, 21 Cecil Court, Charing Cross.

It is a strange story which Mrs. Sewall, once a cultured sceptic, tells of her conversion to Spiritualism—of her remarkable psycho-spiritual experiences extending over twenty years. This progressive woman has dedicated her life to educational work, though her interests are manifold—such as that there is scarcely an organisation in Europe or America that has for its object human uplift of which she is not a valued member. Convinced of continued life through the letters received from her deceased husband (Theodore Lovett Sewall), she found herself 'naturally very psychic, and, faithfully following 'the gleam', was rewarded with unusual experiences and revelations including communications from those who, prior to death, did not believe in immortality, etherealisation of her husband, news of heavenly messengers, etc. Surprised by a sudden attack of a disease pronounced incurable in 1901, the author refused medical aid and was treated and cured by spirit-physicians who re-made, as it were, her physical organism. An unexpected and sensational introduction of Mesmer, as well as surprising answers to prayers and the cumulation of experiences at Eastertide completely cured her of incredulity and induced her to publish the story of her novitiate with 'the hope that it will not pass without beneficent influence on its readers'. Three lectures on Psychic Law appear as an appendix to the story. These contain a brief exposition of the elementary principles of Psychic Law, with a few of its corollaries. The book will serve as an eye-opener to those who think that Spiritualism is

not for those devoted to hard facts and practical politics. And to such of our countrymen as are carried away by the glamour of western materialism this story of New Savitri is sure to serve as an arresting influence.

P. S. A.

The Arcana of Spiritualism: A Manual of Spiritual Science and Philosophy by HUDSON TUTTLE. MANCHESTER (ENG.); THE TWO WORLDS PUBLISHING COMPANY LTD., 18, Corporation Street. Price 7 sh.

The fact that a farmer's boy could become cultured by the favour of spirit-gurus or guides and write a book like the 'Arcaan' is in itself evidence of the high usefulness and worth of Spiritualism. The author—Hudson Tuttle—claims no honour, save that he honestly performed the task of an unlettered amanuensis. The work was completed as early as 1867 and was translated into German soon after its publication in America. It was also published in England in 1876 and 1880 and, after a careful revision by the inspired author, was republished in 1900 by the Two Worlds Publishing Company, Manchester.

In an extremely valuable introduction, the author asks himself "What is Spiritualism?" He says well that it is the science of life here and hereafter, with its own methods of research, founded on facts (and not fancies or frauds) and yet supported by the sacred scriptures of all ages and races, though in a much narrower sense the term is applied to the communion between man and spiritual beings (Pitris and Devas) as well as to the laws and conditions of such intercourse. Leading scientists like Wallace and Crookes, Barrett and Lodge and almost all the advanced thinkers of the world have unqualifiedly endorsed the phenomena called spiritual and assured the sceptical moderns of an after-life and the presence of loved ones gone before. The evidences of spiritualism are dealt with in the first two Chapters. In Ch. V are shown the relations to spirit of animal magnetism, hypnotism, mesmerism, Ch. IX & X give some interesting information

about Mediumship which is capable of culture along known lines. Ch. XII treats of the spirit's Home the world of the holy as the Rig Veda, the oldest scripture on earth calls it. In the succeeding chapter appears a *resume* of the whole field already covered. This is followed by a few more observations on the 'Religion of Joy' as the author happily styles Spiritualism, as contrasted with the old hell-fire religions which have frightened the childhood of the race. There is an excellent glossary towards the close of the book. "We are spirits, the same as we shall be after death; except for our connection with the body". "And as spirits with incomprehensible possibilities, (we) should put forth all efforts to perfect ourselves on the plane of spiritual progress, and every step will be a new-found joy". Religion will be the joy of life in its full fruition, gained by perfect knowledge, which will preserve the individual in harmony with the whole'. Such is the message of the spirit-teachers revealed through one of that faithful band of Chelas chosen by themselves. And, above all, this is what the world needs to-day—a new and (yet age-old) light on immortality on the spiritual freedom and brotherhood of humanity, here and hereafter.

P. S. A.

Iswara

MEREDITH STARR

Creator of Beautiful Things!
The purple paeans of sunset,
The crystal choirs of dawn...
Triumphant, tender, Immortal
Whose songs ascend through the Ages,
Thrilling the heart of man
With bursts of ineffable music
Sweeter than aught upon earth.

Creator of Beautiful Things!
The enchanted bells of the Sunset,
The magical lute of the dawn,
Echo thy deathless Beauty
And draw man's spirit to thee,
Who dwellest for ever in man.

Creator of Beautiful Things!
Thou art the Deathless Dweller
Whose home is the heart of man.



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BE JUST AND FEAR NOT

Shakespeare asks us to temper Justice with Mercy. Now, what is Justice? And what is Mercy? Justice is the very basis of ethics. It includes Mercy.

You can be more than merciful. But you cannot be more than just as you cannot be more than perfect.

If you do or attempt to do more than justice to anyone, you are simply unjust to yourself and some others to whom justice is due. Indiscriminate almsgiving is for instance an injustice both to yourself and to the recipient. It blesses neither the one that gives nor the one that receives. The beggar begins by humiliating himself. You, by helping an able-bodied man, weaken him morally.

It does not follow, however, that you should not *give*, but always *grasp*. *Give, give*, by all means, out of your spiritual and intellectual treasures. Such gift is gift indeed. Better than the giving of money or food is the giving of the *knowledge* or the *power* to live.

He who *grasps* is essentially unjust. Avarice wants something for nothing. Be thrifty but not profligately generous. Justice is neither in sordidness nor in indiscriminate gifts. The best egoism is, after all, the best altruism.

'Be just and fear not;
let the cause thou aimst at
Be thy country's, thy God's and thy Truth's.'

THE PURPOSE OF PHILOSOPHY

H. STANLEY REDGROVE, B. Sc., F. C. S.

THERE are some people, those who delight to refer to themselves as "matter of fact persons", who regard the abstract speculations of Philosophy as being of little worth and as having little or no connection with the earnest business of life. When, however, we realise the nature of these problems, it must become quite evident to us that they have a direct and most important bearing upon the practical things of daily life. It surely must have more than a slight effect upon a man's daily actions, whether he regard himself as a spiritual being, with a noble origin and a still higher destiny, or whether he regard himself as being merely a material organism—the chance-product of evolutionary forces. It surely must have more than a slight effect upon a man's daily actions, whether he regard himself as being here with a definite purpose to fulfil in the grand plan of the Cosmos, or whether he regard himself as being merely the sport of caprice—a purposeless being. But so far as readers of *The Kulpik* are concerned I am addressing those who realise the practical importance of Philosophy and it would be invidious and unnecessary for me to labour the point.

It is desirable, in the first place, to draw a distinction between Philosophy and Science though in so doing I by no means would imply that Philosophy should be otherwise than scientific, or that Science should be otherwise than philosophic. The fault of much that passed current as good science during the last century was that it lacked the broad-minded spirit and wide outlook of Philosophy, and certainly, the fault of very much philosophy is that it lacks the firm foundation of scientific knowledge. A philosophy that is merely speculation divorced from experience is a thing of little or no value. The distinction between Philosophy and Science, however, is one of aim, one of purpose, rather than one of method. The

common idea regarding Science current amongst unscientific people is that the object of Science is to explain things. Now, the word "explain" is somewhat ambiguous, but in the fullest meaning of the term this definition of Science is incorrect. The business of Science is the generalisation of phenomena; it is the function of Philosophy to explain. Stated otherwise, the scientist endeavours to answer "How?" the philosopher to answer "Why". We must beware of the error of saying that such and such an event happens *because* of certain laws of Nature. The laws of nature provide in themselves no real explanation of phenomena. As I have pointed out elsewhere, "a law of Nature is simply a statement in terms as general as possible of what happens under given circumstances, i. e. the expression of an observed order or uniformity in natural phenomena".

Events happen, not *because* of certain natural laws, but in accordance with such laws. Of course, in so far as generalisation helps us to understand phenomena better, so far may it be said to explain. Thus, when I know that the fact that the pen with which I am writing falls to the ground when I let go of it is not an isolated fact in the order of Nature, when I know that it agrees in certain respects with other known facts, which agreement can be generalised into the statement called "the law of gravity" namely the statement that every material body has with respect to every other material body—an acceleration directly proportional to the inertia (or mass) of the second body and inversely proportional to the square of the distance between them; (1) then, the fact of the pen falling to the earth when I let go of it becomes more easy to understand; but to say that it is *really explained* by the law of gravity is simply to talk nonsense.

In every science certain simple facts are taken for granted; it is the business of the man of science to reduce other and more complex facts to terms of these data, not to explain such data themselves.

(1) This is the Newtonian law in modern language: Einstein has shown that it is, however, not quite accurate.

Thus, the physicist attempts to explain related facts in terms of force and motion; but the question, What is force? What is motion? lie without the bounds of his enquiry. In order to reply to these questions we must first inquire, How do the ideas of force and motion arise in our minds? The problem is a metaphysical, not a physical one—it is a problem for Philosophy to grapple with. We often hear religious but non-scientific men complain because scientific and perhaps equally as religious men do not in their books ascribe the production of the phenomena with which they are concerned to the Power of God; but were they so to do they would be transcending their business as scientists. It is for the philosopher to deny God's existence or, alternatively, to find in him the final explanation of all being and of all phenomena. Science is concerned only with phenomena as phenomena.

Science shows us a marvellous harmony in Nature. Everywhere, looking with the eyes of Science, do we behold a wonderful order and concatenation of phenomena. Yet so used are we to this harmony, so used are we to the fact that like causes produce always like effects, that we cease to wonder at it. We experience no thrill of surprise that the sun rises every morning and sets every night, ay, even at the very moment predicted by the calculations of the astronomer. We experience no thrill of surprise that fire burns and water renders damp. Yet why? Why should Nature be uniform and harmonious? Why should like causes produce like effects?

When we regard the very small and the very large things in Nature, we realise somewhat of the wonder of it all. When we gaze through the microscope and behold a drop of water teeming with life, the habitation of myriads of living creatures invisible to our naked eyes, yet in every way marvellously organised; or, when, searching the starry heavens with the telescope and beholding the mighty suns and their satellites rushing through space in determinate paths, we realise that our earth is but an atom of the cosmos; in such moments as these a feeling almost as of awe takes possession of our minds. But when we consider the nature of the great problems of Philosophy, when we ask the mighty 'Why' of Nature's uni-

formity and realise that here is a question that demands an answer, then does the full wonder of it all burst forth with a mighty brilliance in our souls, and we feel that there is magic even in things the most common place. In his own inimitable style Mr. G. K. Chesterton has pointed out that, whereas most folk would marvel were an elephant discovered without a trunk, the true wonder is that all elephants have trunks. It is not miracles (if there be such) that need explanation, but the ordinary things, the common things, *that is*, the things that manifest the harmony of Nature. Such things are, indeed, true miracles. 'It', says Thomas Carlyle, in *Sartor Resartus*,...we...have led thee into the true land of Dreams; and ..thou lookest, even for moments, into the region of the wonderful, and seest and feelest that the daily life is girt with wonder, and based on wonder, and thy very blankets and breeches are Miracles,—then art thou profited beyond money's worth.'

Here, then, is a problem for Philosophy to solve—the 'Why' of Nature's harmony;—and a host of other 'Whys' come pouring in. What is the reason of Nature's being? Not only do we ask, Why is she uniform? but also why does she exist? Further, what is the reason of my own being? Why am I? Such are the questions which inevitably arise in our minds, suggesting problems which demand to be solved.

Shall we, I ask, accept the materialistic explanation of the Cosmos, and banish for ever God and the spiritual as crude ideas no longer necessary for the mental evolution of the human race? I would ask, however, not merely, shall we accept this explanation but as reasonable beings, is it possible for us so to do? As I have remarked in the Preface to *Matter, Spirit and the Cosmos*, 'in its genesis Materialism was distinctly a force for good; it was a revolt from the dogmatism of the church, and a determination to accept nothing that was not based upon rational evidence. But in this revolt Materialism overshot the mark and itself became as dogmatic as the most dogmatic of theologies. There is a scepticism which takes nothing for truth without clear knowledge that it is such, and there is a scepticism which takes nothing for truth save that which is in agreement with before-conceived opinions; and it appears that it was this latter form of scepticism which characterized the Materialism of the nineteenth century.'

'Nowadays', however, men are beginning to be dissatisfied with a materialistic theory of the Cosmos. It may seem somewhat surprising that they had been satisfied so long, for, as Prof. Huxley remarks,.....the honest and vigorous following up of the argument which leads us to 'materialism', inevitably carries us beyond it. Scepticism leads of Idealism—Descartes and Berkeley made this plain long ago,—but the scepticism of the idealist is too subtle for the ordinary mind, and hence the prevalence of Materialism during the past century.

'To day it is evident that there are many facts in the realms of both physics and psychology which Materialism cannot explain. Men are asking, Is spirit a reality? Does God exist? And if so, what are the relations existing between God and spirit and matter? They are seeking for the whence and the why of the Cosmos. Men, to-day, are far from being irreligious, but the religion of the orthodox Churches has no attraction for them. For what they need is, not the dogmatism that is opposed to reason, but a rational reply to their question.'

It may be of interest to notice here that 'to take nothing for truth without clear knowledge that it is such' the characteristic of the scepticism that alone is honest and valid, was Descartes' famous resolve. Readers of his celebrated *Discourse on Method* and *Metaphysical Meditations* will not need reminding what where the first conclusions he reached by means of this method, namely, the reality of God and the spiritual. Perhaps, shall I say? he was wrong in his conclusions. In any case I do not believe that true Philosophy is a thing which can be had at second-hand—every man must hammer out his own Philosophy for himself from his own thought and experience. But the nature of Descartes' conclusions, I think, is significant: the fact should prevail with those who are overcome by the seeming authority of materialism to maintain an open mind. Philosophy, in a manner, resembles Art: indeed it is the greatest of the Arts. Created of thought, the structures of Philosophy have a transcendent beauty. Like Art, philosophy needs experience, like Art it needs something more than experience. Above all, it needs the open mind. To keep the mind open is ultimately to gain certitude, and out of certitude shall the final Philosophy be wrought.

THE LIFE BEAUTIFUL

P. S. ACHARYA

'Are you in earnest? Seize this very minute what you can do, or dream you can; begin it. Boldness has genius, power und magic in it. Only engage, and then the mind grows heated. Begin, and then the work will be completed.'—GOETHE.

Do you love the Life Beautiful? Would you live it? Do you know what such a life means for you—its duties and privileges, its powers and joys?

The Life Beautiful implies *Yoga* with *Yogiswara*. *Yoga* is Mystic Union. *Yogiswara* is the Lord of Yoga—the Divine Lover and Master of Compassion and Wisdom—the supreme spirit of Beauty hidden within the heart of being, whom the Hindus love to call Sri Krishna. Hence the Yoga which is the true 'Life Beautiful' is essentially the Mystic Union with the Most Beautiful (i. e., God the Beautiful). Your joy is full only when you learn to be 'at one' with the Eternal Krishna—only when you consciously live and move and have your being in Him who is *sad-chid-ananda Vighraha* the very Heart-centre of Life, Light and Love.

If you would live the Life Beautiful, you should realise, above all, that you are an *amsa* (integral part) of Perfect Beauty that is, in mystic language, you are the beloved of the All-Beautiful.

With the mystics, Religion is undogmatic, sweet and free. It is the realisation, that 'I am one in thought and work with the Soul of Beauty'. Most people are creatures of circumstances. But you, with the mystic will, should aim at becoming a creator of environment.

Remember that your inner Master (Sri Krishna) is more interested in your highest development than you yourself feel interested therein, and in gaining you your highest name, place and success that you are interested in securing them.

This proposition involves personal, mental, moral and spiritual culture (i. e., all round harmonious individual develop-

ment) as well as material prosperity. You can freely draw on the inexhaustible Treasure-house of the Universe for all forces, etc., necessary to true success and happiness by (1) assuming the inner attitude of receptivity and expectancy in regard to all helpful spirit forces, and (2) making the best of yourself under all conditional.

A Sadhana

In a quiet and darkened room, lie prone upon the back with the head in a comfortable position, secure perfect relaxation of all muscles, and when wholly composed assume a receptive mental attitude toward the Universal Forces of good—by repeating slowly and with whole mind in every word: 'I Am—now—receiving—helpful—forces—from the Universal Treasure-house—for body—and mind—in the full—measure—of my faith'.

Assume the attitude frequently during the day wherever you are, observing its preliminaries, save that of lying down, and repeating the talismanic words.

On completing the above, stand erect, breathe fully and then, *first*, while motionless, and *secondly*, while walking about the room, summon a sense of intense internal energy to the chest, a few seconds, uttering the above affirmation and relax. Now, assume a comfortable position in a chair and repeat with unexcited energy: 'I Am success, because I am one with the supreme spirit of *Beauty*. I am resolved to live the divine Life Beautiful; so help me God!' Then calmly insist in the very depths of your nature:— 'I have no evil. I Am magnetic. I am Power; because I live the Life Beautiful in the Spirit of Beauty and Love within.'

Make the last affirmation also your last thought at night.

Realise the sacredness of all work. There is absolutely nothing degraded in labour, provided you are in spirit a free man. Observe the nicest courtesy towards all. Preserve intense alertness toward all impressions and act accordingly. Carry with you the atmosphere and manner of the 'Life Beautiful.' Keep the vision of your ideal constantly before you and by and by you will be like it and in time you will realise the same perfection.

THE ART OF ATTAINMENT

URIEL BUCHANAN

To develop a magnetic eye, open the eyes as widely as possible and stare very hard at a hand mirror, putting all the intensity possible into the muscles of the eyes. If this at first hurts the eyes, desist for a time. The exercise of hard and intense staring, if made ferocious, will strengthen all the muscles of the eyes. The better and safer plan is to devote one minute in each hour to this strengthening process of staring. In so doing, do not contract the brows too much; these should be normal in position, and remain dead still during the entire exercise. Look at some object as far to the left as possible, without moving the head from a front attitude; then follow an imaginary line slowly and steadily to the right as far as possible without moving the head. To be performed correctly the eye should move very smoothly, and change its focus without jerks.

Never strain, or unduly tire your eyes. Never read in the dark or while on a car or railroad train. These exercises will enable you to send forth a continuous stream of vibration, unbroken by winking or weakness. If the eye is thoroughly magnetized the effect of these vibrations is overwhelming, not only on single individuals but over large gatherings. Combined with the magnetic voice and the ability to form powerful mental pictures and to project these pictures upon the minds of others, the magnetic eye will make any one irresistible.

To cultivate a magnetic voice, always speak distinctly. Always mean what you say. A magnetic voice does not mean a jerky, loud voice, but one full of expression. The mind should be concentrated upon what you wish to say. If you always mean what you say, your words will carry and convey a power which would otherwise be impossible. Voice is nerve force expending itself. Its magnetic qualities depend upon the amount of intensity thrown into it. The normal tones, or even the quiet tones, may be as intensely powerful as the stronger ones. In any form of professional life, whether it be on the

stage, in the pulpit, at the bar or wherever the voice is employed to convince people, the dividing line between genius and mediocrity is right here: genius uses the nerve side of the voice; mediocrity the noise side. The lack of noise or force is certainly tameness itself, if nothing else is added; but where nerve energy is present, force is unnecessary. Physical force in the voice is conveyed by a vibratory movement of the universal ether. The universal ether penetrates everything and is the pathway between the nerve centers of the person speaking, and the nerve centers of the person addressed. It unites soul with soul. It is the conveyor of impressions. It transmits emotions. When the universal ether is excited into a vibratory movement, it creates in the person reached by it, the same impressions, feelings, emotions and beliefs which are experienced or assumed by the person who starts the vibratory movement.

In every page of the noble history of man, from the beginning of the human race, this study, or something akin to it has been the strongest stimulus to mental and physical superiority. It has been the one magnetic force that has lighted the spark of genius, hidden in the rubbish of ignorance and sloth, and transfigured it into the soul's purest flame; and today, amid the discordant drift of hurrying life, rushing forward on the tempestuous stream of time, it offers the only guide to success. Sound the keynote of your ambition, and a failure cannot be possible.

Perfect harmonic mental action, absolute honesty and exceedingly strong will power—this is the goal of your ambition, and to this point we hope to lead you. This lesson is to aid you in overcoming your inharmonious mental action. The first step is self-examination. This may be carried on by asking and answering the following questions: Are you cool, calm and collected? Are you easily agitated. Do you show any excitement when suddenly informed of good or bad news? Does any transaction impress you? Do you have strong loves and hates? Are you irritable when alone and things do not go to suit you? If so, can you repress such irritability in the presence of your family or intimate acquaintances? If not, can you restrain it in the presence of strangers? Do you

ever err in judgment over small matters? Do you ever err as to larger affairs? Does your occupation, situation or surrounding circumstances suit you? Do you worry over trifles? Do you lie awake at night thinking? Are you troubled with headache? Are you nervous? Do certain voices grate on you? Does the approach of certain persons annoy you? Are you repelled by certain persons whom you desire to approach? Are you approached by certain persons who seem to be your superiors?

Were it not for the ideal, the dream of beauty which is cherished as a priceless treasure in the soul of the poet, no beautiful thought, no inspired message would come to us through him. If the vivid imagination of the painter did not clothe in richest colors the scenes of his life and the pictures drawn from legend and tradition, his work would have but little meaning for us. Were men and women only what they seem, had no touch of the divine fire warmed the dull clay into life and beauty, we would have little to hope for; but each living creature is more than this, for each one is, in some measure, an expression of the ideal, even though each may differ from the other. All may not have learned to show forth the divinity that is within them in the same manner. To some it is given to excel in making the way plain; to others only right living may appear to be the worthy work; others still may deem it their duty to learn of life and its sources without any definite idea of other gain or good than that which the necessity of knowing presents; but none of these are restricted to the one narrow pathway they have chosen. Each and every one will—if they be earnest in the doing of a single thing, if they be wholly honest in their desire to find the truth, even as it pertains to a single line of thought or action—grow greater in the possibility of expression; for in each lies hidden the power which will be revealed as the vision becomes clearer and the desire for the highest life becomes greater.

Let no mistrust of your own powers impel you to halt or stumble; for the worthy exercise of the gifts you already recognize will bring you to a full knowledge of others still more to be prized. The fulfilment of your highest aspirations is possible.

ble if you will but hold steady control over the forces which you possess. Make your thought world the epitome of the real world you are destined to move in for the development of your highest powers. Have no fear of placing before yourself impossible ideals. The height which would be inaccessible, which could under no circumstances be gained at a single bound, may be reached surely and securely by steady and unremitting climbing. The grandest achievement has ever as its crown an element of the apparently impossible which gleams and glistens far above us like inaccessible mountains of fine gold, diamond-crowned, filled with hidden light; but the diamond crown of impossibilities may serve to cut away the crystal walls of custom through which you have, thus far, viewed every undertaking; and as they fall about you, shattered by your own desire, you will walk forth swiftly and fearlessly to truth and freedom.

To every generation the truth must be stated anew in a language it can understand. All who have penetrated past the outer portals, all who have learned to know the right and to shun the wrong, should ask themselves whether they may not be of the number to whom it is given to open the eyes of the many who are travelling, they know not whither; for everywhere there are weak and weary ones who have not even the heart or hope to cry out and make known that they are living in utter darkness. To the earnest disciple the loving task will often come to lead some faltering one to the light; but not until victories over self have made him worthy, and wisdom has made him ready.

If you would rend the veil which shuts you out from the hidden mysteries, if you would fathom the depths of the vast sea of knowledge which stretches away beyond the reach of finite reason, you must learn the value of silence. Withdraw at intervals from the activity of existence, and in wordless communion, question the possibilities and ultimate destiny of the soul. Measure, if you can, the almost limitless potentialities which slumber within.

The secret of the sure acquirement of the greatest power lies in the self-control which enables one at any time to place oneself in a state of wise passivity. Nature is forever working

to produce perfect harmony; and a silence, awesome in its grandeur, ever precedes the reverberations of the most magnificent chords. The most precious of nature's lessons will not be made clear to one whose energies, both mental and physical are ever in a state of uncontrolled antagonism. Sympathy with nature's moods and ready acquiescence to her laws must result in a steady growth of body and mind. As the quiet night succeeds the busy day, so should silence and serene meditation succeed every season of labour and activity. All growth of plant, shrub and tree is carried on in silence. In the stillness of snow-covered plains and ice-locked streams mother-earth gathers together the forces which will furnish life and nourishment to field and meadow, forest and plain, during the coming spring and summer. In stillness man renews his exhausted energies. In the hush of the silent room he learns of the divinity which is enthroned in his soul. In silence he bows before it and offers his sacrifice of love. In hopeful humility he gives utterance to his prayers for purity and truth. The actual power or force centered in any one individual is an insignificant possession in comparison with the great universal force which is forever surging around him from which he may draw at will. This he cannot do, however, while struggling, battling and asserting himself in opposition to the surrounding currents of life. He must still the tumult of his soul, and must recognize the affinity existing between the individual force which belongs to him and the limitless universal force which he may possess to any extent he may require. The limit of his self-development alone must set the bounds to his command over these forces and place a limit to his attainments.

Draw freely from the fountains of nature and art. From the most trifling objects new truths may be learned. From the teeming earth and the radiant heavens new messages may be borne to us. The calm, cloudless blue of the summer sky will lead us to silence where visions of hidden truths shall visit us. The silvery splash of the fountain shall turn our thoughts to the never-failing springs of life; in the pages of an inspired writer we shall find the message that will fire our souls to renewed endeavor; a truthful picture shall inspire us with a hope and courage which may seem to be in no way allied to the artist's thought, yet the ideal in our souls shall glow with added beauty in response to faithfulness in depicting truth and purity; a melody shall charm us into forgetfulness of self and draw our souls upward into an exaltation of communion with the Infinite.

(To be continued)

THE NEW RENAISSANCE

VICTOR E. CROMER

The Teaching of the Buddha

The pure philosophy of the Buddha will be one of the forces that in the New Renaissance will irrigate the fields of spiritual life, and help forward the evolution of the world. The three religions that will play a great part in this world-wide work are Christianity, Buddhism, and Hinduism. It behoves us, therefore, to see in what way the teachings of the Buddha can give the world something that it needs, and which is not to be found in either of the other systems; at least, not to be found so explicitly and completely laid down.

In the first place, it is a good thing for the world to understand that virtue, holiness, and spiritual power in excelsis was not the monopoly of one teacher, but that in Buddha humanity has a son who can compare favorably at all points with Christ. This in itself is a great revelation to many people; it will have a great effect on Christian theology in the future, for it modifies many of the doctrines that have been so firmly held in the past.

The doctrine of Karma and Reincarnation, though also contained in Hinduism, are more deeply propounded in Buddhism than in any other religion, and Christianity needs these teachings in order to supply the philosophic deficiencies in the latter, due to the few years in which Jesus was permitted to preach. Had Jesus had 55 years of active ministry, instead of three, he might have laid down a complete system, of philosophy and religion, and also had an opportunity of training teachers to carry on the work under his guidance. He would have seen the teaching developing under his eyes and been able to modify or elaborate many of its tenets. As it was, it was left to grow haphazard, or nearly so.

Buddha, on the other hand, had an opportunity to work out his system thoroughly, and he did it thoroughly. As a result, there has been little need to modify any of its doctrines.

and it has only suffered in one direction. Buddha proclaimed the equality of the sexes, but Asia was not far enough advanced to accept that doctrine, and the Buddhist orders of nuns disappeared early in Buddhist history.

Buddhist morality is modified to suit the stages of the growth of the ego. He has a more stringent moral code for the monk than he has for the layman, and these codes are laid down with exactitude. Even the noble eightfold path of the Buddha was dual. There was a noble eightfold path for the householder, and a holy eightfold path for the Buddhist priest. The same code, but on a higher plane.

The Buddhist idea of the Law is infinitely higher than the Christians. To the Christian who draws his ideas from the Bible, the Law is merely the Mosaic code. To the Buddhist the Law is the power behind all things operating for the carrying out of destiny. When the Buddhist devotee says, 'I take my refuge in thy Law of Good,' he means the universal law, always, everywhere operating, a power above all questioning, a power that 'who thwarts it loses, and who helps it gains.' To the Christian the 'Law and the prophets' means only the Mosaic code, which has fallen into disuse, except the Ten Commandments, and the writings of the Jewish prophets.

The Buddhist system as it exists to-day seems without question to have originated with Buddha himself. Nothing is done to-day that does not rest on his personal sanction. Christianity, on the other hand, has very little that can be safely said to have originated with Jesus. Jesus organised nothing, but only gave out a few seed thoughts, without any systematic connection. The Christian Church has grown up without any actual sanction for its institutions, many of which were borrowed as a compromise from other systems, and probably from Buddhism. The monastic system undoubtedly was borrowed from Buddhism, for Buddhism was well known in the early days of the Christian Church, having been brought from India at the time of Alexander. Other ceremonies were borrowed from Zoroastrianism, Mithraism, and Greek and Roman religious functions.

In its teaching of anti-militarism Buddhism has much to offer the world in the future, for the Buddhist must not only not use arms for warlike purposes, but he must not engage in the manufacture of them. Weapons must neither be made nor used. That would be a very radical teaching in these days of universal conflict, yet it has kept the Buddhist nations comparatively free from the quarrels which have rent the Christian nations into pieces during the last two-thousand years. Moreover, the Buddhist nations have been comparatively free from invasion and military oppression, though they have not followed anti-militarism as propounded by Buddha to the letter.

If this teaching were adopted universally after the world-war, it would tend to solve all our fears with regard to a future outburst of universal war. The nations from whom trouble is said to be likely in the future are Buddhist nations—China and Japan—and if the Christian nations agree with them that Buddhist anti-militaristic teachings are of value to the world, and if the world should adopt them, the 'Yellow Peril' would only be a figment of the imagination, and war would cease on the earth. And, one might answer, why not.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE.

GOAL OF LIFE—IV.

(Continued from the last issue)

When the mind is withdrawn from the outer world and is thus 'put to sleep', the sub-conscious 'awakes', i. e., becomes active, as in deep sleep, releasing itself from the material bondage and material limitations of the Mind, solving problems which the mind could not solve, recalling visions of the past and trying to gaze into the future. Even when under a sudden and powerful shock of surprise the mind is 'unhinged' and its touch with nature thus becomes very slender being maintained only by the object causing the shock, the sub-conscious is often found to become suddenly active and work 'wonders'. The Mind is a calculating fellow, always busy making comparative estimates of its own strength and capacity and of the difficulties and oppositions in the way of realising its desires, and, according as it thinks itself superior or inferior, engages in the struggle or withdraws from it. The Sub-conscious, however, always turns to its source and, according to the conception it has formed of that, either resigns itself to Divine Will or fate, or attracts, by its will, either the capacity to realise fully or partially any particular end or to fully or partially avert an impending calamity. Thus, when under a powerful shock the calculating mind is unhinged, some sub-conscious minds are found to effect what *is really an impossible thing* for the men representing them. If you ask a man to oblige you by lifting a particular thing off the ground, he, at once, consciously or unconsciously, makes a comparative estimate of his own strength and the weight of the thing, the facility of lifting it, etc., and undertakes or rejects the task according as he thinks himself superior or inferior. When, however, a fire breaks out, the same man may be found 'under the impulse of the moment' as, in ignorance of the

sub-conscious Mind, we say—to lift even a far heavier thing and carry it off to a long distance and yet not mind it in the least, nay, he is often unconscious of it. From where does the strength now come?—Certainly from the sub-conscious mind now relieved of the calculating mind and its fetters. This also accounts for the 'superhuman' strength or powers displayed by some persons in hysteric or other violent fits as well as for the callous disregard of death shown by the soldier when his 'blood is up' on account of the 'charming dance of death' in which he is caught. 'Sadhus and professional hypnotists' also are very largely indebted to the sub-conscious Mind.

Prior to his 'fall' i. e., surrender to Maya, the super-conscious mind was conscious of its oneness with the Brahman or God as Absolute Conscious Free Will, and so cried—'Soham', I am he, I am the absolute Free Will which has realised itself in the world before me and in the laws governing that world. When the self-imposed restrictions creating the sub-conscious mind and also those subsequently created by it disappear thus enabling the Super-conscious Mind to be itself again, it again cries in rapture—'Soham'.

With the increase and strength and number of the restrictions upon its will, the Sub-conscious Mind has conceived of itself the Brahman and Maya and their mutual relationship in many different ways. At first it realised that the Brahman or God was supreme being, the Author of both itself and Maya and so sang in his honour—'Tat-tvam-asi'. Thou art That. But with regard to this 'That' sub-conscious Minds had their differences due to their conceptions of Maya and its relation with him. Thinking and then feeling itself controlled by her, the sub-conscious Mind had already begun to invest Maya with some amount of reality and God as Absolute Conscious Free Will began to grow dimmer and dimmer till as such he vanished altogether and had to come to a compromise, so to speak, with Maya to maintain his reality—although even that has not helped Him much, to most people He being now hardly better than a name for nothingness. So to one Sub-conscious Mind That meant a Brahman, who, like the Indian cuckoo (kokil), laid eggs but did not care to take the trouble of hatching them, and

so Himself passed on to a state of absolute detachment leaving the eggs, the creation, to the charge of absolute and irrevocable laws of nature (Maya), originally created of course by him but now even beyond his control. Another sub-conscious mind, however, did not like this idea of abdication (voluntary of course) in favour of the son leaving him responsible to none, and so made a Constitutional monarch of the Brahman. Although Omnipotent, Omniscient and Omnipresent, He has chosen to render Himself impotent by identifying Himself with and watching Maya. In this way the Brahman gradually dwindled away into insignificance and nothingness while his creation Maya grew in importance and reality. Under the first conception the attainment of a state of detachment has necessarily come to be looked upon as the goal of human life; while under the second, in spite of its 'nothingness', the world has ceased possession of the average mind making it cease to think of God altogether as of any real importance in the management of this world life, believed to be entirely controlled by Maya and to find its greatest good in regulating itself in conformity with her laws and forces. Only the mind which vaguely thinks it may have a 'life to live beyond the grave' cares to think of and purchase His favour by offering prayer or performing certain rituals and ceremonies. Under the joint influences of these conceptions other sub-conscious minds have looked upon, from different stand-points, both the Brahman and Maya as realities controlling both 'this life' and 'the life hereafter.' According to some of these Maya is co-eternal and co-partner with the Brahman in the creation and governance of the world, the former being Force or Energy and the latter consciousness. Others have gone one better and conceived some such relation to exist between them as exists between man and woman, endowing both with a mixture of consciousness and Energy. And this conception of relationship has in course of time resulted in the attachment of greater importance to the one or the other according as the father or the mother is, believed to be more ready and inclined to grant the prayer of the child. And this has led to further modifications of the conceptions endowing them with such attributes (the various ways in which conscious-

ness and force manifest themselves) as may render possible the granting of boons. That is the Brahman and Maya are now transformed into super-man and super-woman endowed with attributes which often negative each other. There are others again who have thought of gods and goddesses representing and presiding over the real and supposed attributes of Divinity: the various ways in which His will has manifested itself and conceived of them in various ways. And various has the goal of life come to be under these various conceptions of the Brahman, Man and Maya.

To return to Trinity, the Super-Conscious Mind, conscious of its *oneness* with the Absolute Conscious Free Will and affirming in that consciousness 'Soham' is the Ahankara Brahman or Father. The Sub-conscious Mind conscious of the Brahman, conscious of Maya and forming conceptions of their mutual relationship and conscious of itself as a continuous stream running downwards, influenced by Maya, from the Divine Will creating it is the Buddha (consciousness) Vishnu or the Holy Ghost. Being a faithful recorder of its various experiences whether in the same or different bodies from the first 'Fall', to the present life and thus keeping alive the sense of continuity, it has been styled Vishnu, the Preserver. Reminding the predominantly *mind-ed* man of his Divine origin, of his difference from matter, it is the Holy Ghost descending from the father upon the Son (man being now really the joint production, through his mind, of God and Maya). The mind, attentive and responsive to Maya, always calculating as to the best way of utilising her laws and forces is the *Manas*. Helping to make man forget his divine origin, his sub-conscious and super-conscious minds, and tending to turn his eye farther and farther away from his God, towards Maya and thus to increase his pain and sorrow, it is also Siva the Destroyer.

Thus the sub-conscious mind forms the connecting link or more properly, the stream of consciousness running unbroken between the Super-conscious mind and the world-mind. Although owing to continued and ever increasing obedience to Maya through successive births or bodies it has so far been influenced by the mind as to ordinarily let it have its way,

yet when the mind is 'lulled to sleep' anyhow, it 'awakes'—makes its presence felt, turns inward, recalls the various lives and experiences, asserts its supremacy over the physical barriers of the mind and, if the mind is 'dead asleep', goes back direct up to and unites with its source and origin—the Super-conscious mind—realising Attractive will and showing the world mind its relationship with the Maker and no-will nature. And when the sub-conscious mind, thus fully awakened and weaned from the mind and Maya, loses itself in the super-conscious, the Creative Will is realised, the consciousness dawns again of Free will being its very soul and essence and 'Soham' is the exclamation that escapes its lips.

It will thus have been seen that the way to the realisation of the sublimest soul lies through *first*, withdrawing the mind from the world and causing it to repose in peace upon the bosom of the subconscious and, then, making the latter break its self-created bondage and run up to and lose itself in the super-conscious. That is, the *Man* has to be merged in the *Spirit* and the *Spirit* in the *Soul*. When this has once been effected, the regenerate 'mind-ed' man will be in touch with the world and yet above it, controlling the laws and forces of nature if and when necessary and enjoying an eternal flow of unalloyed good from the All-good. Even the man whose mind has learnt to look to the sub-conscious mind for the success of his desires or for help from troubles, lives a far happier life than the 'man of the world', increasing his happiness by attracting good from the Fountain-head, although his success will depend principally upon his conception of himself, God and of his relation with him. 143757

The Mind (or the World-mind) reveals itself in receiving impressions from and responding to Maya in studying her laws and forces to make life as comfortable under them as possible and in thinking them to be the sole controlling authority, i.e., in relying upon 'human' understanding 'human' efforts and 'human' ways of conquering nature. The sub-conscious makes its presence felt and comes to prominence when human efforts and human ways abjectly fail or the tyranny of Maya makes life miserable to a degree and the

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attention is turned is despair to the thought of a Maker and the necessity of invoking his help. And the super-conscious manifests itself through the desire and unfailing earnestness on the part of man, however, 'fallen', to conquer nature. If the mind is abnormally active, entirely out of touch with the sub-conscious Mind and dominated by the sense of its subordination to Maya, the conquest takes the form of utilising the laws and forces of nature to the utmost, accepting them as inviolable. And when the sub-conscious becomes predominant and active 'spiritual' means are adopted, that is, Attractive will is sought to be awakened and is the weapon generally used attracting success (1) through those very laws and forces of nature which have baffled the mind-ed man as, being consciousness unrestricted by the laws governing the mind, it has a far better knowledge of Maya and her working or (2) by invoking the aid of such laws and forces as may counter-act and negate those which oppose the realisation of its desire; or (3) by realising creative will. It must not, however, be supposed that unqualified success always attends 'spiritual means'. The amount is determined by the conception of the Maker and of what can be expected from Him under that conception. If his god is deprived of Free Will and invested with contradictory attributes the man of 'spiritual means' can never look for success necessitating defiance of Maya, nor can he look for 'infinite' success even within and under Maya, as the contradictory attributes of his God (as well as of Maya) must both assert themselves protecting with one hand and destroying with the other, just as the same god was responsible for Ravana's super-human success and ultimate ruin. So it is of the utmost importance to try to free the sub-conscious mind from its self-created bondage enabling it to remove the limitations which, in its conception, it imposes upon its god. Even if it cannot at once free itself entirely from the bondage and thus think of God as Conscious Free Will recognising no laws or other limitations, it should try to conceive of a God having attributes which do not counteract but help one another, make that conception as clear vivid and firm as possible and have full faith in it. It is the conception and faith in that conception which,

by removing doubt, arouse earnest will that attracts success to desire. By increasing happiness and mitigating sorrow, this conception may help the sub-conscious mind further to break its bondage and thus to form a freer and fuller conception of the God till it may be wholly free and one with the super-conscious mind and know the Brahman as Absolute conscious Free Will.

Even the idea of Renunciation will also be found to be the outcome of the ceaseless desire to conquer nature or Maya prompted by the super-conscious Mind. It has, however, forgotten to take due note of the latter—of conscious free will—being its very essence—as well as of the true character and jurisdiction of Maya, and so instead of asking the mind-ed man to recover his lost position and supremacy over the laws and forces of nature as the only means of ending forever his sorrow, he exhorts him only to withdraw the mind from (by non-cooperation) and thus be unconscious of them letting them treat him as they like. This may succeed for a time, but as we have seen before, sooner or later, Maya re-asserts herself over the spirit that has not succeeded in realising its Free Will. However 'unreal' maya is with regard to Conscious Free Will, it is an eternal and inexorable reality with regard to the no-will creation as well as with regard to man so long as he will not get away from the mind to the super-conscious Mind and be himself again.

NON-PHYSICIAN, =

HEAL THYSELF!

EUSTACE MILES, M. A.

My first article in this paper dealt especially with the right position of the body, with the art of deep and full breathing (which, if not a natural possession, should be practised till it is turned into a habit), with self-massage, with more thorough mastication and insalivation of foods, and with water-sipping.

All these important matters should be attended to; and, while they are being attended to, and also before they are being attended to, people should realise their value.

For, when we realise the value of any practice, we increase its good effects, both mentally and physically.

There are many special exercises that I could offer. There is a course in my book 'Through the Day'. The little set of movements takes about five minutes in the morning or in the evening; and I hope the course is not at all dull!

MOST IMPORTANT EXERCISES

Of all the classes of exercises, I am convinced that stretching, muscular relaxing, and certain foot and leg movements, are among the most important. It is noticeable that the Hindus, in their best form of physical culture, attend to the proper development of the legs and feet far more than orthodox English physical culture does. In orthodox English physical culture, ever so much—too much—attention is still paid to the development of the arms and hands.

But the subject of special exercises is too vast for this short article. I must pass on to another means towards healing and health; namely, fasting.

ABOUT FASTING

People are rather frightened by the idea of a thorough fast, though, under proper supervision, there is no danger in it.

There must be thousands of people who have fasted for three days with advantage, and many hundreds who have fasted for over thirty days.

However, a little 'Fasting' is better than none at all, and those who hesitate even to drop a whole meal, can lessen a meal turning it into a one-course meal. I have a list of a dozen well-balanced one-course meals, which work out at an average of between three pence and six pence in English money. Any reader of this paper is welcome to this list. All the meals have been thoroughly tested and found good for physical or mental work, or for both together.

It is absolutely safe to drop a meal now and then. For many years I went without a solid breakfast. It was an uncomfortable affair for the first few days, but afterwards I managed to do the severest possible physical and mental work without taking solid food before mid-day.

To fast for a day now and then is a splendid plan. It is good for self-control; it is good to rest the digestion, and to give the body a chance to eliminate waste matter. I should advise that during the fast, whether it be for one day or two or three days, the bowels should be kept open. As a rule, plenty of water should be sipped; and a little exercise can be taken.

During the fast, besides the water-drinking and attention to the opening of the bowels, people should cultivate cheerfulness, or should be sure that their body is in the right position, thanks to certain physical exercises which are quite easy to do without fatigue.

It is amazing what cures have been effected by fasting, which has a tremendous advantage over most other cures: namely, that it is decidedly economical not only of money and food and time, but also of energy.

But those who regulate their diet scientifically have no need to fast. The aim must, of course, be to have balanced meals; but there are very few people who understand what true balance is in diet.

BALANCED MEALS

A great deal of stress has been laid, in late years, on the importance of avoiding this or that. Millions of people all over

the world avoid meat. Millions also avoid alcoholic drinks. And these two avoidances may carry people some way towards purer blood and better health.

But I have found myself that there can be, side by side with haphazard 'vegetarianism' (or a merely meatless diet), gross excesses of starchy and sugary stuff, particularly of white flour and white sugar, which have been deprived of some of their precious elements.

Then again, at any rate in England and, to some extent, in other countries, there may be an excess of acid fruit. A certain amount of thoroughly ripe fruit is very valuable for a number of purposes. It is refreshing and aperient. But I can prove conclusively that thousands of people in England are suffering partly from 'acidosis' or over-acidity due to unripe fruit.

We must not think that, merely because we avoid this or that excess, therefore we are sure to have a healthy diet; for the diet may be deficient in 'salts' and vitamins, particularly in the alkaline 'salts'. Throughout the world, one may safely say that not nearly enough green stuff is taken in the form of fresh salads and properly cooked vegetables.

A great deal of the value of food is lost through wrong manufacture and preparation, as in the case of white flour, which has been robbed of its 'salts' and vitamins; and also through wrong cooking, the ordinary plan of boiling vegetables and throwing away the juices being absolutely the worst plan possible.

Individuals differ, but certainly the meatless diet suits almost everyone, and perhaps it does suit everyone if only attention be paid to the balance of the various food-elements. Balance is the key to the problem.

TWO GOOD EFFECTS OF A BALANCED MEATLESS DIET

It is a fact likely to be most interesting to readers of this Paper who do not wish to eat too much food, and, of course, are always desirous of economising as regards money and energy, that, when the diet is well balanced, then less and less food is needed. Personally, I am eating much less than half

what I used to eat twenty years ago. I don't know how much further I shall reduce my diet. I am not reducing it on any principle, but just simply because I do not want to eat more than I do.

It is also noticeable that the taste changes so that what would have seemed dull, now is quite attractive.

A FEW PRINCIPLES

Now the best plan for most people seems to be to observe the following, among other principles:—First to have the meals 'dry', the drinking or sipping of water being practised early and late in the day, and between, or an hour before, meals.

Secondly, to get enough of the body-building elements. Instead of flesh-foods or fish or fowl, we can have cheese or egg dishes or nuts or nut dishes. For my own part, I much prefer proprietary foods, for I find they are completely assimilated without over-taxing the digestion; and the ones which I use contain no toxins and are very easily prepared.

Then there should be a sufficient amount of oil. The Hindus will prefer their ghee. Other Nations can get their 'fat' from milk or from some such sources as the olive or cotton-seed or cocoanut.

The 'salts' and the vitamins are essential to health. Some can be obtained from whole cereals, finely ground; some from absolutely ripe fruits (preferably uncooked); and some from green stuffs, either uncooked or properly cooked and served with their juices. In thousands of cases I have found it best for the majority to have some of their green stuff conservatively cooked and some of it raw.

If people attend to these rules, there is very little danger of their suffering from deficiency of starchy and sugary stuff.

REFLECTIONS ON THE GROWTH, DEVELOPMENT AND SCOPE OF THOUGHT

C. A. PEREIRA

The fundamental principle involved in the analysis of thought is that every thought has an object whether seen or unseen. This involves a materiality in the object which is not necessarily so in reality. An object may be present to the eye clothed with a materiality or it may not be so.

In this sense, there is no materiality in objects that we see, as objects present to our senses without any materiality in them. In writing on a subject of this kind we are confronted with this difficulty which can be disposed of by one word namely that there is 'no matter but spirit in the Universe'. The Eye of the Philosopher has discovered this, though the lay mind is blind to it. The disposition of nature is so subtle that fine distinctions like this can only strike the philosophic mind, and they are so abstruse in their nature that lay minds can neither realise nor appreciate them. The domain of nature is prolific in subtle thought and the very things which are present to us as material objects are but manifestations of the spirit. Thought is the offspring of observation and experience. There is no materiality in our observations, nor does it exist in our experience. The palpable absurdity of a materiality of an object is thereby manifested.

It is the habit to which we are wedded that makes us believe in the materiality of an object.

It is only wide culture of the mind, meditation, seclusion or shutting our eyes to objects which deceive our senses (making unreal and unsubstantial objects appearing to us as real and substantial objects of thought which have no materiality in them) that help us to form a true estimate of all material things.

The most significant factor that surrounds every object considered is the thought, but not its materiality. Materiality

follows the thought. In that sense even unseen objects which can be thought of can be invested with a materiality.

Now the question arises:—if an object is not seen how can we think of it, or associate our thoughts with it, or whether the object precedes the thought, if thought cannot arise without coming in contact with an object, or whether the object is the thought itself.

Now we often think of an object without seeing it. For instance we do not see our mind, yet we can conceive it. The Sculptor models the image without seeing it. The Architect plans the house without seeing it. Here the mind, the image and the house or objects which we do not see, yet the thought is associated with all these objects though we cannot see them.

Seeing here means, of course, seeing with our physical eye. Physical eye is only an outlet for the mental eye. Mental eye which has no materiality in it is no more than the object itself. Having no materiality in it, the thought is the conception of the object. That is to say, that all beings are part and parcel of the Universe. All thoughts and actions are the same. Objects though invisible to our physical eye are existing. Thoughts which are also objects are existing. The distinction drawn between a thought and an object therefore is artificial which has no place in nature. It is only a physical distinction drawn to distinguish physical objects from mental properties as it would be impossible to operate on a mental plane when all worldly requirements are physical and material.

When we see objects with our physical eye we call them material, but not so when we see them through our mental eye. If it is admitted that the physical eye is only a door to the mental vision it must also be admitted that what we see through our mental eye is more reliable than what we see through our physical eye. If, therefore, what we see through our mental eye is not material, that which is seen through our physical eye must necessarily be the same. If therefore what we see through our mental eye is an illusion, then what we see through our physical eye must necessarily be the same. Then there is the form and solidity of matter which vary in different objects, but

they are the different degrees of the spirit though familiar to us as matter.

At this stage of the enquiry it would be important to consider why thought is differentiated from the object. The reason is plain. The world is built of thoughts which will signify that thoughts are material. What a revolution it would create if that theory is commonly accepted! If we say that every thought of ours has a physical frame like that of a horse, a cow, or a chair, how can we draw the distinction between a horse and a thought or a cow, a chair and a thought which are so essential for all worldly existence.

Yet really and truly and, therefore, philosophically, there is no distinction between them as the horse, cow and chair are our conceptions of particular objects which are seen in the world and so named by us as to distinguish one from the other. Manifestly there is no other reason for this distinction except our force of habit which is so adopted by us as not to call different objects by one name. If not for the long usage, if we call a chair an animal or an animal a chair, no show of reason can upset the arrangement. All objects therefore are manifestations of one thought, and that is why it is said that the world is built of thoughts.

We are in a Fools' Paradise, there is not the slightest doubt. We claim ownership to all manner of physical objects believing them to be real and substantial, but the moment we get into the mental plane we recognise their horrid unreality, and find in them nothing but shadow, visions, or illusions passing off as figures in a phantasmagoria. Now it is quite plain that if all physical objects are to be taken as shadows, visions, or illusions no man would care to call anything his own, and over-attachment to existence will cease.

We love the world in which we live, we love the things in it which we call our own, and we therefore love to stay in it, rather than be out of it. Thereby the world is built, laws are enacted to secure our rights, laws are made penal to prevent infringement of our rights, so that the basis of the whole concern is essentially artificial.

Now I have said so much to show that though objects are known as physical, they are not so and in the sense that they are taken as physical objects thoughts will also come in as much as the Universe is built of thoughts. This proposition may sound astounding, but when reduced to a reality philosophically it is nevertheless the fact. That all objects and thoughts are one and the same is also equally true as I have shown them to be, which is also equally astounding when reduced to a philosophic truth.

The growth of thought has therefore to be considered in the light of all physical objects being unreal and unsubstantial, as even in a physical sense thought is taken in the abstract and not indicating any materiality. The growth of thought is an evolutionary process. The high ideals of the cultured man are not to be found in the savage. The ignorant mind falls short of the notions of the learned. The lay mind cannot keep pace with the philosophic train of thoughts, nor is it amenable to philosophic truth.

The poet soars in regions of imagination not traversed by the layman. The artist and the sculptor draw out pictures or images which the lay mind knows not from whence they are drawn. So in the wide world, though all of us are human beings one is the admiration of the other not by virtue of his fleshy garment, but by his mental attainment. The growth of thought, therefore, is a mental development. The equipment of the mind is the mainspring of the evolution of thought. The impetus given to thought action is the realisation of the sublime which all ages saw, and will see.

From age to age, from cycle to cycle, the growth of thought is going on, having as its effects the material prosperity of countries, the advancement in literature, arts and sciences, the progress in commercial and industrial activities, and agricultural developments etc.

Hand in hand with the progress of thought on material lines, the development of higher ideals on spiritual lines is on the march of progress. Wars have been fought and over the graves of millions and millions of men much advanced thought has grown on commercial, industrial and spiritual lines.

It is the happening of an event which infuses in us new thoughts, and opens up wide avenues for their evolution.

The ways and means for the preservation of life and its destruction are sought after on the lines of new thought, and also the cessation of hostilities and the perpetuation of peace.

The great enquiries of thought which were at work to bring about hostilities, and also those which were employed to bring about peace are revolutions of thought. There is not one single moment in which thought is not active resulting in effects which are either constructive or destructive.

The growth of thought is therefore attributable to these and various other causes. Those who are groaning under the weight of troubles evolve one kind of thought, and others who are lying on the rose-bed of luxury generate quite a different kind of thought. So it is thought and nothing else which gives us both constructive and destructive effects.

The cry for Liberty, the echoes of reform, the leaning towards democracy, the unrest in countries and the revolution of thought now going on in the world. No line of demarcation can be drawn to mark the beginning or end of thought. It has no beginning and no end. It annihilates space, and illuminates distance. The whole Universe is thought and materiality is a misconceived illusion of spirit.

AN ACCOUNT OF PERSONAL EXPERIENCES

FRIEDRICH HEISS (Inspirator)

(Continued from the last issue)

On the appointed night, we went in company with our wives and another befriended couple to the house of our mutual friend Richard and had a 'seance among' ourselves. As this sitting took place in the close circle of friends, it naturally bore the character of a family-affair and, on my part at least, was looked upon in a humorous mood.

Shortly afterward we decided to visit a medium who possessed the gift of independent writing and through whom as Richard expressed himself, we would in all probability receive a message from our little darling.

In going to the house of the medium, Richard acted as our leader. We went by trolley to the west side of New York City. Richard induced me to enter a stationery store saying: 'Go and buy a slate, a folding-slate such as children use in school. Keep it with you all the time and do not allow it to leave your hands, so that later on you know for certain that nobody beside yourself has had occasion to handle it'. I did as he told me, smiling ironically, and waited for the things to come.

After leaving the car we walked about two blocks, then turned the corner and were led by Friend R. into a neat three-storey flat-house.

We took our seats around the little parlour-table so that I sat opposite to the old lady who at once put her hand upon the table and spoke with some one whom I did not see and whom she called 'her guide' asking him to bring us a message. Very soon we heard some knocks on the table as if someone was tapping with a steel knitting-needle, whereupon the lady announced: 'We can begin, (speaking to us) you will receive a message; my guide has just now let me know'.

The following occurrences happened in full gas-light and during the whole sitting there were no preparatory provisions made of any kind.

Richard moved a few feet away from the group at the table, saying to me: 'Take your slate from the wrapper and put it on the table'. I did this, but held my left hand on the slate. The old lady asked me to open the folding slate; she put a tiny piece of a slate-pencil inside, whereupon I folded it again. At the lady's request I lifted it up a few inches above the table-top. She touched the opposite end of the slate lightly with thumb and index-finger. In this position we waited a few minutes; we then heard the sound of scratching inside of the two slates, followed by three taps. I now was advised by the lady to open the slate and I hardly trusted my eyes at the surprise, for on it were written the words: 'Papa, tell Mamma that she must not cry, for I am living'.

I turned the slate with the writing toward my friend George saying to him: 'Look at it carefully and tell us, if it is the handwriting of your daughter'.

His answer was: 'Yes, indeed, my child has written that!'

Then the slate was turned over and new messages were received; even without putting the piece of slate-pencil between the slates. The communications came in different hand-writings, until the four pages were covered entirely.

The slate was then cleaned and R. asked G. to put his hand upon it; at the same time asking the medium to have a message written on the place of the slate which was covered by the hand, which occurred at once. We could hear the sound of writing and G. said: 'I had a feeling in my hand as if someone was slightly pricking it with needles'.

Thereupon Richard put the following question to the invisible workers: 'Could you possibly write a message for my friend on his shirt-collar? (meaning myself)'.

After a while the answer came through the medium: 'No, it is not possible for us to come close to your friend. He is too positive and therefore he repels us. But in a short time he will change into the very opposite. He will soon receive

demonstrations from our world which will make him an eager searcher and ardent champion of our cause'.

This was transmitted to the medium by means of taps similar to the ticking of the telegraph-apparatus. Similarly I answered that this probably was a mistake on the spirit's side. The medium replied: 'Wait till the time arrives'.

Before we discontinued the seance, the medium asked her invisible guide: 'Can you show the gentlemen how the soldiers march?'. The table tilted to the side and tottered to and fro as if in joyous animation. The medium then touched the centre of the table with the tip of her finger, upon which the table moved and rose about half a foot from the floor. It then tumbled back with force.

And thus it rose up and down to the tune of the American Soldier March. 'Bum—bum—bum, bum, bum,' etc. for several minutes.

This spectacle being over, I asked the lady to pardon me for begging permission of convincing myself with what kind of an apparatus all this had been accomplished. She smiled and said: 'If you please, do just as you like in convincing yourself'.

I picked the table up and turned it upside down, examining it from all sides. But I found it to be only a plain parlor table, such as may be bought in any furniture store. I also searched the floor and the walls, but nothing could be discovered which might direct my suspicion to a hidden wire arrangement or any other appliance. I could not find anything out of the way of the ordinary.

The evening had excited my curiosity and awakened in me urgent desire to know by what means such kind of phenomena could be evoked. My wish for elucidation was soon to be fulfilled and this even in my own home.

In the home of my friend Richard we made the acquaintance of an elderly couple by the name of Fuchs. Mr. Fuchs had the gift of clairvoyance, and Mrs. Fuchs asked advice from her spirit-friends, whenever there was an opportunity for it, by means of a little table. Our relationship became so intimate in time that we arranged for regular house-sittings, *th it is*, every Wednesday night in the house of the Fuchs family and on Sun-

day afternoons in our own home. Many an instructive hour have we thus spent together, and often other friends and acquaintances joined us. Admittance was asked by others especially to the Sunday-afternoon sessions, as it had become known that extraordinary physical phenomena were taking place in our home. In this chapter we shall speak only in reference to table-tipping.

As before mentioned, the 'secrets' of spiritualism were entirely unknown to us—that is to my wife and myself—I must speak in the plural as we were always together at such sittings. Thus we came to know for the first time of the 'speaking table' through our friends, Mr. and Mrs. Fuchs. Mr. Fuchs had formerly been a designer of art-furniture and had thus been enabled to make himself an odd little table for the spiritistic sittings. This table was the house-oracle in the Fuchs family and was consulted about all and everything and most of the time gave suitable answers. Above all, a spirit named 'Afra', the guide of the medium, excelled in answering questions. This Afra was cherished by us all. She had been during her life on earth, as she once told us, a poor bigotted little woman from the Highlands of Baden in Germany, speaking also the dialect, peculiar of that country through the mouth of the medium. All her life she had diligently told the beads of her rosary and had believed to earn thereby according to her catholic creed, a place in heaven. At this occasion she told us that very soon after passing into the other world, she found out that such prayers, though they were harmless, had not benefited her; her spiritual guide had led her through an entirely different road to knowledge, than the church-priest had shown her by his eternal threatening with hell and purgatory.

(To be continued)

RENTS IN THE VEIL

SUBADRABAI RISHI

I am here from yesterday. Vivekanand's manifestation will come soon. Await. Take care of your wife. Give her magnetised water. Don't forget. You will win fame. He is away. Write another letter. He is anxious to see you. You will rise up to be a great man. I came in your dream. You did not remember me. Everything will be well with you. Pray to God Sri Krishna. Don't go out of path. Don't be too rash in your dealings. You will be spurned if you do not guard yourself. Practise mental healing. He is always thinking of you. I am now in Satya Loka (i. e.) the world you call third in your earth. I have a twostoreyed building here. I have seen your brother here. He is a very good man. He came here just now with me. I wonder he can understand Marathi. Try materialization. You must go to Indore once. I know what you are doing now. Don't take so much brain-work. It may tell upon your health. Have patience. Pray God Sri Krishna for success. He will certainly help you. What more can I say than this? You must always remember that God will give you every encouragement. Don't become discouraged. Cheer up your spirits. I will as far as possible guard your wife. These are very bad days to you. Pray. Your brother will remarry soon. Your Satyam told me so. I saw your wife yesterday night. She is like a skeleton. Try magnetised water. Don't place full confidence in the doctor. He may at times deceive you. During nights concentrate upon her. Your thought-vibrations give the required results. You must now have a strong will. Nothing can resist a strong will. Depend upon God. Finish Phrenology. It is a good science. First of all, practise materialization. Please allow my husband to see you. Poor man, he is longing to see you. There is a friend with you. You may believe him; but mind, his will is very weak. Don't try harsh upon him. He may succumb. You know everything. Why should I tell you? Oh! you are laughing. Yes, laugh. You have cause to laugh. I am a female. You laugh at my innocence. I like you much as my brother. My husband is very fond of you. You may be of very great use to him and *vice versa*. Yes. You are at present suffering much. It is your past Karma. Don't grieve. My heart melts for you. But what more can I do than shed tears. I am going. I will appear in your dream. Write this to my husband. I will speak there. *Rayasam Venkatarao.*

REVIEWS

Mysteries of the great operas by MAX HEINDEL.
Published by THE ROSICRUCIAN FELLOWSHIP, INTERNATIONAL HEADQUARTERS, MT. ECCELESIA, OCEANSIDE, Cal.
(U. S. A.), Price \$ 1.50.

We have in the present volume an exposition from the mystical viewpoint of the 'mysteries of the great operas—Faust, Parsifal, The Ring of the Niebelung, Tannhauser, Lohengrin.' The author holds, very properly, that there is a great cosmic significance veiled behind old myths and the works of great masters like Goethe. 'As we give picture books to our children to convey lessons beyond their intellectual grasp, so the great Teachers gave infant humanity these pictorial symbols, and thus, unconsciously to mankind, an appreciation of the ideals presented has been etched into our finer vehicles.' Thus 'the Faust myth tells the story of the world Temple.....which will be finally the New Heaven and the New Earth prophesied in the Bible.' Wagner's Music Drama—Parsifal—is rooted in a legend originating in the mystery overshadowing the infancy of the race. Similarly, other operas approach the Truth from different angles. All these works have certainly been set to the 'music in the masters' who wrote them, and, as such, they fall in harmony with the highest truths of life. We owe a deep debt of gratitude to Mr. Max Heindel for his noble attempt at unveiling the mysteries underlying the operas referred to.

True Tales of the Weird A Record of Personal Experiences of the Supernatural by SIDNEY DICKINSON.
With an introduction by R. H. Stetson, Professor of Psychology, Oberlin College, and a prefatory note by G. O. Tubby, Asst. Secy, American Society Psychical Research, NEW YORK (U. S. A.): DUFFIELD & COMPANY, 211 EAST 19TH STREET, \$ 2.00

We have much pleasure in going through these extraordinary but true tales of actual experiences called the weird. Here we are face to face with forces beyond the common human understanding. The stories are told in simple language and

possess natural charm and power. The manuscript of these stories has been submitted to the American Society for Psychical Research so that a copy may be filed in the Society's archives. The author who was a trained journalist had taken careful notes of the happenings herein described. The Assistant Secretary of the A. S. P. R. in his prefatory note, emphasizes the internal evidence which these accounts bear to their psychic origin, and a professor of psychology, in his introductory note, speaks of the endorsement of the A. S. P. R. as testifying to its intrinsic interest. The narrative is doubtless a contribution of scientific interest, as it is absolutely and literally true and written with no purpose to bolster up any theory or belief. To us all these stories possess unusual interest, as we feel that they really add to the record of genuine psychic experiences, though our author is one of those who hold that disembodied spirits, making their existence known to us, are 'forbid to tell the secrets of their prison house'! We cordially commend this volume to all honest sceptics who will find therein much food for serious thought and reflection.

Practical Gita. Some rare jewels from Gita or practical reflections on a struggle for higher life by NARAYANA SWAROOP, B. A., L. T., SECOND MASTER, AMINABAD HIGH SCHOOL, LUCKNOW, U. P. (India) Price: Paper As. 4 Cloth bound As. 8.

This booklet contains full many a gem of pure truth from that Bible of Bibles—which is at once the Divine Song and the Book of Humanity. The treatise is the fruit of the author's meditations every morning when his mind was fresh after a good night's rest. He has strung together the thought-pearls that presented themselves to him through the mystic gateway of *Dhyana* and made of them indeed a rare jewel for higher humanity to wear. The author has well pointed out the great privilege of living a life of consecration 'in perfect unison with the wondrous music of His flute, the practical Gita.' But he as a Theosophist believes in the coming of the Lord in the near future. Whatever our readers may think of this prophecy, they will certainly be at one with the author when he says:—'See Him everywhere! sing Aum! Hari! Aum! sing fair and well and you will not find it amiss.'

Think Differently by EUSTACE MILES, M.A., (Cambridge)
40-42, Chandos Street, Charing Cross, LONDON, W.C.2.
Price One shilling.

This very useful booklet is from the pen of Mr. Eustace Miles, whose words of advice are always worth listening to and whose valuable contributions appear now and then in our columns. For years past he has given instructive lectures at the Eustace Miles Restaurant. For the benefit of those who could not attend them personally, some of these are being republished in the form of booklets called 'Milestones' wherein readers are told what to do, when to do, how to do, and why—subject, of course, to individual modifications. We have no doubt that Mr. Eustace Miles is a most competent adviser on mental and physical aids to true health and fitness. In the present 'Milestone' one is asked to *think differently*. From what? is the astonished query. The answer is, you have to *think differently* in business, in teaching, in inventions, etc. In science, Einstein asks you to think differently. In agriculture and gardening, you have to think of improved scientific methods, as well as in medicine, psychology, etc. By thinking differently you renew your mind, and in the renewal of the mind is the KEY to salvation here and now.

The Temple of Silence.

The Divine Mother by HARRIETTE AUGUSTA CURTISS
and F. HOMER CURTISS. Published by The Curtiss
Philosophic Book Co., SAN FRANCISCO, Cal.

These are dainty little volumes dedicated to sincere seekers for the Self. The author believes in the universal Mother whom the Hindus love to call Sakti, and who holds out her arms to all her children, be they Hindu, Christian or Musalman. Where lives this Great Mother Divine whose milk of nourishing sympathy and love we all need, whether dark or white in complexion? There is a Temple of Silence—silence vibrant with life. Only within this Inner Temple can be received the wireless message from the Mother-Father-God. Both these booklets are well-written so as to impress all those whom they may concern.



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BE TRUE

Ideals are like stars. You cannot touch them. But they smile on you from above and guide you on the seas of life.

There is such a thing as the Ideal of Truth. It lures men from animalism to the realisation of God and Nature.

'The kingdom have we lost and our only child and all the untold wealth. Were we to lose the very Heaven of our hopes, never, never would we give up Truth'. Thus spoke the immortal HARISCHANDRA.

Apart from such an ideal, favoured in modern times by Tolstoy and others, there is another, approved by TIRUVALLUVAR who would associate Truth with 'unalloyed good'.

Such are the two apparently conflicting ideals—those of the Aryan Emperor and the Tamil poet. Christ said: 'Ye shall know the Truth, and the Truth shall make you free'. But 'what is Truth?'—asked Pilate. As though in reply, sings Browning:

'Truth is within ourselves; it takes no rise
From outward things, whatever you may believe;
There is an inmost centre in us all
Where Truth abides in fulness—'.

In this sense, in the degree of our knowledge of Truth, we realise Freedom. Know thyself, and, knowing, *to thine own self be true.*

P. S. A.

KRISHNA AND THE PLANT-TREE

T. L. VASWANI

In a recent lecture in London M. Cone indicated how much a man could achieve by conscious auto-suggestion. One could, he urged, heal oneself, heal one's physical suffering by closing one's eyes, passing hands over the seat of pain and repeating the words: 'It's going'. History is full of the miracles of 'I will'. Is it impossible to believe in the miracles of 'I love'? Of this character are most of the miracles associated with Shri Krishna in the scriptures. Krishna the Singer appears again and again as Krishna the wonder-worker. And his wonders reveal love; he shows a world-vision to his mother; he loves her. On the Battle-field he reveals himself to Arjuna; he loves him, and the Vision gives strength to Arjuna to uphold; the Right. To the poor fruitseller he gives some grains of rice changing every grain into gold; Krishna is a lover of the poor. Kuoja the deformed is made by him straight and beautiful. One story after another told of him in the Books has behind it, as I understand it, the thought of the infinite compassion and tender love of the Master. His 'miracles' are not,—as far as I can see,—expressions of mere power. His 'miracles' have a moral quality. They reveal his human love.

One such story in an English garb appeared some years ago. The author of that dramatic piece is Mr. R. C. Trevelyan. It is named '*The Pearl Tree*'. Its scene is laid in Gokul and Brindaban. Its idea is beautiful; I wished the atmosphere of the story had been Indian in every scene. Thus Krishna's mother Yasodha is represented in the opening scene as 'standing at the entrance of her house' 'with a stick in her hand'. Mr. Trevelyan refers to Krishna's Flute; but its notes as represented by the author are no more than 'clear and gay'. Again the 'boys' in the first scene are represented as making a 'rush for the door, trying to force their way past Yashoda into her house'. They are represented, too, as saying that they

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must take Krishna away 'whether his mother may wish it or no'. Again, there are references to the Rishis which do not fit in with the Indian sentiment. Krishna is represented as saying of a Rishi whom he says:—'Vishnu preserve me from such torpid saint lovers'! Again, speaking to a Rishi in the play, Krishna is represented as speaking to him the following strange word:—

'Old man, now mind: not a word to them of me!

Not a nod! Keep still and mum as a root'!

There are several passages, however, which reproduce a real Indian atmosphere and give a beautiful picture of the master. Krishna's love of sport and the cows and the blue skies is indicated in the very opening scene. There is a passage, too, which gives us a hint of Yashoda's vision of the 'Divine' in her Child. Speaking to some boys who came to take Krishna with them for play, she says:—

'I sometimes think so different he seems

From all else that a God's soul in its dreams

Oft enters him and lodges there awhile'.

The central thought of the Play is brought out in the way Krishna works a miracle of his love to save Radha. He loves her. She is become proud. The moon is shining. He is in the forest of Brindaban. He sings to himself a song representing Radha as 'more lovely' than the moon and calling 'Krishna my Play-mate' to come to her. But she is not by him. She has left him. She is in Gokul. Krishna sends Sudama to her with a message. Krishna has need he says of one small pearl, one only from her ears or neck. 'This pearl, if she will grant it' Krishna 'will sow' and 'from it raise' a thousand pearls 'to deck with pearls' the Cows Krishna loves. Krishna also says in his message to Radha that the pearl she may give will be returned to her with many other pearls! Krishna wants Radha to send him one of her pearls to grow a pearl-tree! Sudama carries Krishna's message to Radha. Radha is proud. She speaks with scorn of Krishna. Krishna's name, she says, is hateful to her. Krishna, she says, is 'an ignorant, stupid, unreasoning cowherd'. Not even the most lavish *rajah*, she says, could 'conceive so crazed a fancy' as this of adorning

, cows with necklaces of pearl'; and pearls, she adds, are no things easy and cheap to win like flowers. Radha refuses to give a pearl of her own. Sudama reports to Krishna everything on his return. How sad Krishna feels! The Master's Flute is in quest of the pearl of the human heart; and when the heart refuses to respond to his love, how sad he feels! Not without reason is Jesus called in Christian Scriptures 'the man of sorrow'. There is sorrow in the heart of the Eternal; for things are not as they should be; and the Lord's continual Joy, *Ananda*, is in daily sacrifice offered by himself at the altar of the Universe. Nature and man could not grow in beauty and strength without that Sacrifice. Krishna is sad. Krishna is ill. His mother asks him what he wants. 'A small thing, mother,' he says:— 'just one small pearl from your neck-chain'. And he says to her he will return to her, her pearl and new ones too. What says Yashoda?

'Is that all? There!—Take which you will
Since pining for it has made you ill,
Though I don't quite see why that should be'.

And Krishna makes a hole in the soil and in the hole plants the pearl as seed! 'Krishna! Krishna!' says his mother to him 'what have you done? Have you buried my pearl? So you meant to make fun of your poor old mother?' Krishna hears but smiles. So he smiled when Arjuna on the battlefield felt embarrassed in the presence of his kinsmen. How can I kill my kinsmen? asked Arjuna. Krishna smiled! When we are in depths of sorrow, Krishna smiles! The Master *knows* that suffering is passing, that in and through loss and sorrow the soul-life is enriched. The master smiles at the *Maya* which confounds us. He raises us from our *Maya* by his *Maya*. The Master's *Maya* is a *Shakti* of love, a 'miracle' of mercy. When Yashoda feels confounded, irritated, Krishna smiles! and he overcomes her *Maya* by exhibiting a little of *his* *Maya* to her. He plays upon his Flute. The pearl obeys him. The vibrations of the Master's music reach the pearl. Like seed it strikes a root. Krishna continues to play upon the Flute. More and more vibrations reach the pearl. It breaks. 'The pearl-tree is born!' The flute sends out note after note of melody. The pearl-tree grows! It swells! It is alive with

innumerable pearls! 'There, mother!' Krishna says, 'there is your pearl back again!' And he gives her more for her ear and to make a new chain! And he gives many to the boys to make garlands of them for their cows. What of Radha? A friend who has seen the pearl-tree grow goes to Gokul to tell Radha of the wonder of the Lord. She tells Radha too, to be wise and seek that pardon, which Krishna 'waits for but one word freely to give'. But Radha is still proud. 'His pardon! Never!' she says to her friend. Radha is proud but she is anxious to see the pearl-tree herself. She comes to Brindaban. She does not see the tree. Has it vanished? A Rishi sits under a peepul tree. 'I see nothing' she says to him. And the Rishi's reply is significant. He says to her:— 'The proud in heart see naught. Pride blinds their eyes'. It is the humble who enter the Kingdom of Knowledge. Now is Radha's heart changed. She tells the Rishi that she has abandoned pride and seeks Krishna. 'I repent' she says to the Rishi 'I seek; and finding not must perish. Oh! tell me how am I to find him'. It is night. She is alone. In bitter anguish of the soul, Radha cries:—

'Within me's night,
Yonder star mock me.
In my heart shines
No star, no moon,
No hope of light

.....
'I was I who scorned him, I who killed
That light whereby
My life he filled.'

And the Master's light shines for the meek. Humility is the light in which to walk is to meet the Master, one day. And Radha no longer proud but humble.—Radha sees the pearl-tree. 'Nothing but light I see' she says, 'the light of pearls'. And following the light she finds Krishna in the forest! Plunged in her *Maya* she had spurned the Lord. Krishna set up the *Maya* of the pearl tree and lured her to find him in the Forest! That's Love's plan of salvation! Radha lies prostrate at Krishna's feet. He raises her up. 'Nay, keep thy pearls' he says to her 'I need none. For Love's pearl once more is mine'. The Master needs nothing. Yet he needs the pearl of the human heart. He needs us for Love's sake. He would have us be co-workers with him for the multiplying of Love's centres. And the way to be co-workers with him is to break the fetters which passion and pride have forged. In humility and love let us surrender ourselves to him. And he will work through us new wonders for India's Emancipation.

REGENERATION

THROUGH VAJROLI MUDRA

P. S. ACHARYA

The Hatha Yogi need not be an ascetic (sanyasi) or a bachelor (brahmachary). He may be a married man though in his life 'the actual relations of the sexes do not play an important part'. Besides, whether the Yogi is a *Grihastha* (householder) or not, he does recognise the 'importance of healthy reproductive organism' and its influence on the general physical well-being of the *sadhaka* (aspirant).

The Hatha Yogi, by his regular physical exercises combined with the practice of Deep Breathing and appropriate auto-suggestions, develops his *sakti* or will-power by which he learns to control the passions, etc. But to him, sexual control is not the same as sexual weakness. As Ramacharaka puts it, 'the Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some hints of this esoteric teaching have filtered out, and have been used by western writers on the subject, and much good thereby accomplished'.

With the Hatha Yogi, the creative sex energy is utilised for regeneration (instead of generation), by being transmuted into vital-power in the system.

VAJROLI SADHANA

The Hatha Yogi calls his *regenerative exercise* or the *sadhana* for conserving and transmuting reproductive energy by the name of 'Vajroli'. He who practises *Vajroli* pays particular attention to his bodily nourishment and development and couples the *sadhana* with rhythmic breathing. The practice is recommended when the reproductive energy manifests itself strongly, so that the etheric-pranic force animating it may be *drawn up* and conserved. The following is the easiest method to follow.

When sex-thoughts or desires come, regard them as manifestations of the *sakti*. You should like to conserve and transmute

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them for the purpose of your physical and mental regeneration. Fix the mind and meditate on the idea of pure *sakti* underlying and animating the reproductive energy (away from ordinary sexual imaginings). Relax yourself lying passively or sit erect (with head, neck and chest straight) while thus meditating. The idea of *drawing upward* (to the Solar Plexus) the reproductive energy or rather the pranic *sakti* animating the same should specially be thought upon with a tranquil mind, that the conserved *sakti* may be transmuted and stored away as a reserve force of vital magnetic power (Brahma-Thejas). Then breathe rhythmically, at the same time mentally imagining and visualising the *drawing upward* of the *creative energy* with each *Puraka* or inhalation. Will (also with the *Puraka*) that the energy be drawn upward from the reproductive organism to the Solar Plexus. If you have the mind-image vivid and the rhythm well established, you can actually sense the upward passage of the energy and its stimulating effect. This leads to Physical Regeneration and even to rejuvenation when combined with some other *sadhana*s.

If your object is, above all, intellectual or mental regeneration, draw up the energy to the *brain* (symbolised by the 'Thousand-petalled lotus', instead of the *Solar Plexus* or the abdominal brain. This can be done by giving the necessary mental visualisation and will-command, while the head bows forward easily, naturally and gracefully (to *Sakti*, as it were) during the *sadhana*.

If the attraction of the reproductive energy (*Bindu*) upward (instead of downward) becomes an accomplished fact, *Vajroli Mudra* will be accomplished, say the works on Hatha Yoga. The practice becomes perfected only in the case of one who has triumphed over Prana (i.e., attained Prana-jaya through a well-graded course of Pranayama exercises). We have no space here to discuss at length the interesting relationship between 'Vajroli' and Pranayama except giving the following hints.

SOME HINTS ON PRANAYAMA

1. Practise correct, i. e., deep and complete breathing, preferably with some physical exercise in the beginning. This

helps you, according to the Rishi Keranda and others, to control sex-energy.

2. Remember that the cells of the body contain within them 'little lives' or bits of *manas* (mind) supplied from the *Chittakasa* (universal mind) and that the 'cell-mind' can be 'talked up to' effectively along with rhythmic breathing and a mild slapping of the part concerned. Speak sharply to the liver but more gently to the heart. Thus you can command the 'heart'. Thus you can command the 'colon-mind' to evacuate its contents at a regular hour. About 6 months' practice along these lines will help you to attain *Bindu-siddhi* or mastery of sex-energy which is productive of great results.

3. *Solar Plexus* is a most important part of the nervous system situated just back of the 'pit of the stomach' on either side of the spinal column. Remember that this 'abdominal brain' is the central storehouse of Prana. Breathing rhythmically (basing your rhythmic time upon a unit corresponding with your heart-beat and keeping the units of inhalation and exhalation the same—say, 6 pulse units, the units for retention or kumbhaka being half that number, i. e., 3 pulse units), *imagine* sending the Prana-current to the seven vital centres, in turn; namely, (i) the forehead, (ii) the back of the head, (iii) the base of the brain, (iv) the solar plexus, (v) the sacral region (lower part of the spine), (vi) the region of the navel and (vii) the reproductive region. This exercise should be finished by sweeping the prana-current to and fro, from head to feet, several times. Then relax or stretch yourself comfortably.

He who conserves his reproductive energy (*Niruddha Veeryam*) is a *Yogavid* (a knower of Yoga) who overcomes death. The most magnetic age for a man is between 25 and 40, and for a woman is between 20 to 35. Between these periods sex-force, being most vital should be attempted to be conserved and transmuted into vital magnetic power, by special efforts. The conservation of sexual vitality will perpetually rejuvenate the body and also renew yourself mentally. Among the variations of *Vajrolis* are *Sahajolis* and *Amarolis*. There is a good deal of misconceptions about the esoteric teachings of these *sadhanas*. This phase of Hatha Yoga is rightly claimed to be the province of those devoted to virtue, courage and truth, and free from lascivious inclinations.

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON III

POSITIVE QUALITIES

Wrong Thinking:—Destructive thinking is slowly but surely destroying the usefulness and efficiency of many. One cannot think the wrong thing from day to day and rationally expect the right and happy result. If you think yourself 'a weak worm of the dust' you will be very sure to prove to be such in your life expression. There are many people who continually confess to themselves and others that they have no ability to succeed, that they are unstable and inefficient, and then wonder why they do not get along in the world and make a good impression. There are others who are supercilious, arrogant, self-conceited and unfriendly to a degree which forbids their making a strong place for themselves in the world. IN SEEKING TO DEVELOP PERSONAL MAGNETISM ONE MUST GET AS FAR AWAY FROM THAT SORT OF THING AS POSSIBLE. The right kind of thinking is as important as the right kind of doing.

Aim:—Aim is positive. It means focus and concentration. It is as impossible for one to be truly magnetic in the large and full sense without aim as it is for the hunter to come home with a load of game after a season of random shooting. Now and then either one may bring down something, but the effect is incidental—nothing more. So if you are living a life of hit and miss, catch as catch can, sort you will have to get away from it if you hope to become impressive.

Purpose:—Aim and purpose are very much alike and yet they differ. Purpose represents the perspective of mental vision. It is a convergence of every act and thought to definite points.

There are lives in which there is no perspective, just as there are pictures. Thought and act are without design.

Everything comes in as it may chance. The conscious mind then has no compelling force.

Notice this picture. It looks as flat and meaningless as an aboriginal sketch. It lacks *Depth*. A picture which commands study and admiration makes one feel that he could change his view-point and get a sight of things which are now hidden from view. One feels as though he could look around the objects and find new beauties. I saw a picture the other day which depicted a western scene, and as I studied it, it grew life-like to a high degree. I could easily fancy myself actually looking upon nature as it appears in that wonderful West. There was a foreground coming up to my very feet and then that long stretch of view running away off two objects of the smallest size on the distant horizon. Every object was in its natural place and of its relative size.

Into some lives we can look and find things all in their relative proportions and places. The shadows are all turned away from the source of light and lie soft or heavy according as they should. In some lives we can see little but shadow. What light there is in them appears to come from no definite point. Some shadows turn in one direction and some in another. There is no attempt at regularity. We look at such a life and turn away in disgust.

One who is polarized shows very plainly a purpose in him which is definite and pronounced. Shadows all lie in one direction and the great source of light is easily to be traced.

A personality without magnetic power lacks depth. You can see nothing much beneath the surface, and in reality there is little there to be seen because it has not been brought out. There are elements there ready to co-operate under authority and produce something worth while; but they are latent.

PURPOSE HAS POWER IN IT. Turn a strong and definite purpose into the thought-field and there will soon be something doing.

Attention:—It is hard to get some people to give attention to the things which make for their own good. They are too weary and preoccupied. It requires too great an effort. If

their thought be captured for a moment it does not last. It passes over the surface of things as the rays of the searchlight sweep over land and sea. It may be that even you are thinking of something else while you are reading these very words. To go about things in a listless way is never impressive. There is no magnetism in an act of that sort.

Patience:—Patience is not stolidity. Patience does not consist of lack of sensibility. The patient man feels keenly, but has himself so under control that his demeanor does not betray his sensibility. He uses one law to modify the expression of another. Stick a pin into a man's arm and the law of the cerebro-spinal nervous system usually causes him not only to spring away from you but to turn his face towards you with a frightened or angry look. But if the man have sufficient self-command he can inhibit or restrain the action and move away leisurely and unruffled.

PATIENCE IMPLIES POWER AND POWER IS ALWAYS MAGNETIC. And it is so because it is something out of the ordinary. It indicates that there has been a process wrought in the person who discloses it, and we instinctively honor one who shows the effect of discipline and training.

Concentration:—Rays of light that are converged to a point have penetrating and changing power. Just so when lines of thought become concentrated they gather energy.

The art of concentrating the mind upon a given thought of action, doing a thing with all the might at one's command, doing one thing at a time and doing it well, is one of the greatest aids to success that can be had.

One who has lost his grip and has fallen into a state of nerve weakness (neurasthenia) always complains very bitterly of lack of power to focus his mind—to concentrate. *Concentration is possible to one in just the degree that he has acquired mental control of himself.* Mental concentration has magnetism in it.

Concentration of the mind means the exercise of the will to focus a man's thoughts, his power and his interest on the work in hand. When a man's interest wanes and he declares that he

cannot work up much enthusiasm you may be sure that he has become more or less depolarized.

Loss of power to hold one's self to a usual course with one's usual enthusiasm, is a sure sign of loss of polarization and proves that such a one needs to take himself in hand. It occasionally proceeds from a temporary physical disturbance, but where it continues it signifies a lowering of mental tone which needs correction. One's course in such a case is not to rush to drugs but to take steps to restore waning magnetic influences.

Energy:—There is a law in nature which finds expression in a tendency of forces to move in line of small resistance. Running water, under the action of gravitation meanders in order to find lines of ease for its flow. Even the lightning follows a zig-zag course because of varying resistance.

The same tendency is manifest in human endeavor. We are disposed to follow those paths which are easiest and smoothest, declining to put forth unnecessary effort. We are continually looking for easy ways of doing things.

Within limits this law should be observed, as there is wise call to economy of resources—a conservation of energy. When pulling against a current it is not necessary to hold to the swiftest part of the stream; but this is very different from floating because it is easier than rowing.

There are people all about us who have ceased advancing because of the efforts required to go ahead. We meet this floaters every day. Everything looks hard to them. They cannot bear a thought of strenuous exertion. They have that tired feeling which characterises insipid mental states. They would like to amount to something in the world, and would but for the effort required.

ENERGY, HUMAN ENERGY, IS DEVELOPED THROUGH ACTIVITY, AND IN NO OTHER WAY. Muscles—mental, moral and physical grow only from determined use. We must be willing to struggle that we may win.

IN THE WAY OF DEVELOPMENT OF ENERGY ONE BECOMES POLARISED.

Perseverance:—To become strongly and permanently magnetic one has to struggle on and on and on. It is not

enough to struggle for a day, or a week, or a month, or even a year. As surely as you set a time limit to your endeavors you will fail. Be willing to push onwards as long as you live, if necessary. The more of this spirit you show the more your magnetic power.

Self-Reliance:—I am daily becoming more impressed with the value of confidence—and in effect self-confidence—at that, as the final requisite in the dynamic circuit of human expression. It is a characteristic of capability in all life's affairs. Without it education is powerless to serve the most earnest as it should. All other qualifications fall flat when not animated by it.

A very successful practitioner of mental medicine called on me the other day, and, in our conversation, after alluding to some of the marvels of Psychotherapy I gave it as my conviction that the key to success is found in Self-Reliance. To this he quickly and unqualifiedly agreed and then went on to tell me how he deals with those who come to him to learn his methods. 'I say to them: I can teach you my methods and my theories, but I cannot guarantee that even then you will be able to practice with success. There is my library, with many books on the subject, to any and all of which you are welcome. Study them and you may learn to do as well as I. But success in practise is dependent on something more than an acquaintance with methods, something more than experience, and that 'something more' is self-reliance!

After all, methods count for but little. I have seen men who followed no special method succeed better than those who had excellent drill and who had elaborated most admirable methods.

There are many factors entering into the development of Personal Magnetism. Why one has it to a larger degree than another when there has been no determined cultivation of it lies in the main in the difference in their degrees of Self reliance. One is certain of victory before he begins and the other has but a wavering faith in himself at anytime. The successful commander wins his battles before they have gone much beyond the manuscript and diagram stage. When a man says that he

hopes to succeed, he may or he may not; the chances are against him; but when he says with all confidence, '*I shall succeed*' he can scarcely fail.

Tact:—There are some earnest people who are blessed with but a small amount of good sense in their dealings with others. They do things in the wrong way and at the wrong times. Their words are biting, their acts offensive, their demeanor indifferent. They have a faculty for making enemies instead of friends, and it all grows out of their want of tact. Tact signifies an expression of consideration for others and a diplomatic way of urging our own opinions.

It is useless to plead that one cannot act a part. Why, no one can get through life in a helpful and happy way and say all that he feels and thinks in a blunt way to others. The magnetic man can administer a rebuke in an impressive way, and usually without lasting offence, because he does it in a tactful way. Clubs should be used only when gentler measures fail, and the gentle but firm measures will rarely fail when used by a tactful person.

Regularity:—All life action is rhythmical, and we do well to follow its example in our purposeful doing. To do things regularly is usually to do them well, and those who do things well produce the deepest and best impressions.

This recital of the positive magnetic elements ought to be studied with care, not because it presents startling truths, but because of its importance. It is not completed in this lesson. The most important of all the elements. THE WILL, will be considered in Lesson 4, which follows

Mental Suggestions and Exercises

1. I am bound to get on to a high plane of *thinking*. I have not been living up to my privileges in this respect.
2. I am setting before me distinct AIMS. I am resolved henceforth to move towards a *definite point*.
3. Into all that I do I am now putting **THOUGHT** and **PURPOSE**.
4. As I go through life I shall give more *attention* to *people and things*.

5. I am checking undue haste, overmuch anxiety, irritability and impatience.

6. **Mental CONCENTRATION** being essential to Personal Magnetism I am trying at all times to fasten my attention and concentrate my thought on whatever I am doing. I will control all tendency to mind-wandering.

7. I AM full of **LIFE** and **ENERGY**. I am a human *Dynamo*.

8. I will not yield to **DISCOURAGEMENT**, no matter what the opposition, but will push onwards to final *victory*.

9. I believe in **MYSELF**. I trust **MYSELF**. All that I need is within my reach.

10. It shall be my purpose to be politic, considerate and tactful in all my dealings with others.

11. I will be faithful and regular in all that I undertake.

Psycho-Physiological physical Exercises

1. Stand erect. Relax the muscles of the body as much as possible and retain the standing position. Then begin with the muscles of the face, follow with those of the neck, chest, arms, abdomen, hips, thighs and lastly the legs below the knees, taking each set of muscles separately, contracting muscles very slowly to the point of *highest tension* and then letting off the contraction in a like slow way.

It will take several minutes to go over the entire body in this way if the exercises are done very slowly, as directed.

MAGNETIC ENERGY IS DEVELOPED TO A MOST SURPRISING DEGREE IN THIS MANNER.

The contractions should be to the very last ounce of power.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—V

Not fully appreciating the position of Man as well as of the proper jurisdiction of the Laws and Forces of Nature, Renunciation has tried to strengthen itself by referring to a special application of the Law of Cause and Effect,—I mean, the *Law of Karman* on which is based *Adrista-vada* (the theory of predestination). As the Law of Karman is very exacting and inviolable from the standpoint of 'fallen' man, the Renunciationist has exploited it for his own purposes representing that as all causes must have their effects, all actions must recoil on their authors as fruits; and as all fruits of actions, whether seemingly pleasant or painful, are by their very nature snort-lived and hence bound to cause us only sorrow whether now or hereafter—the wisest course for man is TO CEASE WORKING ALTOGETHER. Working here includes desiring, thinking, willing and acting, And to make cessation of work possible, retirement from the world—shutting oneself up like the tortoise

Note:—Certain passages have been left out owing to pressure of space from the first part of my Post-Vedic Philosophy, Goal of Life—IV, published in the last July issue of the KALPAKA. As I am afraid, however, that without these lines my meaning cannot be sufficiently clear, I hasten to request my readers to read the following lines between the 1st and the 2nd para of the issue:

'The force and meaning of the above may be more clearly appreciated by an understanding of the Super-conscious and Sub-conscious Mind (as I have understood them) frequently referred to in these pages. The Superconscious Mind or the Soul, the PARAMATMAN the Sub-conscious Mind otherwise called Spirit or JIVATMAN; and the Mind or more properly the *world-conscious* Mind—these three make up the Trinity variously expressed as AHANKARA, BUDDHI and MANAS; BRAHMAN, VISNU and SIVA; or the Father, the Holy Ghost and the Son,—so happily expressed in that mystic syllable AUM, which was found by taking the first vowels AHANKARA and BUDDHI, and the first consonant, helpless without the aid of a vowel, of MANAS'.

in his own shell—is the recommended prescription. And the hopes held out are—cessation of work followed by cessation of Adrista will bring about cessation of birth and death, i. e., attainment of Nirvana or Moksha. In the absence of causes there will be an absence Effects to enjoy or suffer.

The moderate renunciationist has not gone so far. He says:—If you cannot at once accept the ideal of renunciation or think cessation of work possible and thus cannot at once take to the path which will lead you on beyond the jurisdiction of ADRISTA, and thus bring about your Moksha, you should try, first, to be indifferent to the effects of the causes previously sown which must overtake you, and, then, you must not be in the least anxious about the results of the works you are or may be engaged in, as these will be mainly, if not entirely, determined by your ADRISHTA, trying all the while (of course, within the limits permitted by the same agency) to undertake such new works only as are calculated to mitigate the wrath of

The following lines should be put at the beginning of printed 3rd para:

'Just as one who has never seen or heard of a Ghost, on entering a land the atmosphere of which is surcharged with belief in the ghost and the people of which make a point of telling him startling ghost stories whenever and wherever they meet him, is gradually and imperceptibly seized, if not by an actual belief in at least a doubt as to the possibility of ghost-existence—if only from the fact that people who are otherwise possessed of a strong common sense, cool deliberation and sound judgment as himself assert themselves in its favour, so'.

And at the end of 3rd para the following lines should be read:

'And this doubt was quite enough to make him yield—just as the one referred to above, without any personal experience of the ghost and therefore without a proper test and trial of strength invests him through his own imagination set at work by the doubt he has come to entertain, with superior strength, and, ultimately carried further by that imagination takes a plantain tree in a dim moon-lit night for a ghost and shrieks aloud or swears away in mortal fright. His own doubt and imagination deprive him of the one hand of his real strength and on the other lend strength to the thing which exists only in his own imagination.

'When, through his own body and mind, thus influenced by Nature man submitted to Maya without caring for one to make a trial of strength with her, the Superconscious Mind developed (1) the Mind and (2) the Sub-conscious Mind'.

Adrishta (classifying here the fruits of actions into mitigable or avoidable and unavoidable) on the one hand, and to produce, increase or prolong, on the other, grace, happiness, peace, prosperity, etc. For mitigating or avoiding such effects as admit of it, he prescribes PRAYASCHITTA AND SWASTAVANA various ATONEMENT and PROPITIATION ceremonies; while AS WORK CONDUCTIVE TO THE PROMOTION OF HAPPINESS, FORTUNE, etc. he recommends the performance of special worships and sacrifices (Yajnas), the offering of special prayers, the chanting of special mantras (mystic invocation), the reciting of special hymns and panegyrics and the observance of fasts, penances and various other austerities. All these are represented as competent to propitiate the divinities in charge of awarding punishments and rewards for actions done by mortals. And these divinities are, although invested with superior powers and faculties, more akin to man than to the Absolute conscious Free-Will, in their thoughts, desires, volitions and actions. Really here, though unconsciously, the Sub-conscious Mind is sought to be awakened to be able to attract such good as the various limited conceptions of Divinity will allow. He is not, however, quite sure as to the immediate efficacy of his prescription even against fruits admitted to be mitigable or avoidable. And as to the time when YAJNAS, worships, etc. prescribed to promote diverse forms of well-being will fructify he has only to say—The Law of Karman is very stern and enacting. The best thing for you, therefore, would be to hold your Soul in patience till the previous crops have been fully harvested and enjoyed, when, in accordance with that very Law, the fruits of your following my prescription will mature and gladden your heart—never mind whether in this life or the life to come.

Of course, the Law of Cause and effect is, as any other law of nature, stern and inviolable with regard to no-will creation; and so is it generally, and also in its special application as the Law of Karman, with regard to man since he has chosen to accept the authority of Maya. The will of the 'fallen' man is not free to realise itself, although 'to will being his nature and essence, he is free to will. But even in this his *Adrishta* controls him. In desiring and willing he is generally blindly led by it towards the fruits that are impending; and even when

he consciously wills towards the realisation of a piece of 'good fortune' or to avert an impending disaster, the success mainly lies with *Adrishta*, very often a straw breaking the camel's back, and not unoften a straw saving the drowning man. Hence it is said 'Desire and Will follows Adrishta' and hence it is that man has been asked, as he cannot altogether cease working (to will being his essence), 'to work leaving the thought of success to Destiny, fate, chance or God'. Oblivious of the fact that he himself has allowed the Law of Karman to hold him in thralldom, and thus he is the author of what he vaguely and with an amount of awe and despair calls his *Adrishta* or Destiny as well as of the truth that what he has done by surrendering his will, he and he alone can undo by restoring his will to its original freedom, he simply smarts under it and denounces the world as full of sorrow.

From what has been said above about the super-conscious and the Sub-conscious Mind it will be seen that from having been the soul, the PARAMATMAN, the conscious Free Will which admits of us controlling laws, man has become the Spirit, the JIVATMAN,—a NATURALISED CROSS, permit the expression, between Free Will and no-will having both consciousness and will crippled by self-imposed restrictions and limitations. The desire for progress, or more properly the desire for the conquest of nature is, as explained before, the never-failing and intense effort of the Soul to break through the bondage and re-assert itself. According to the SPIRIT, however, into which it has transformed itself, and the Mind it has developed to hold correspondence with Maya—or, in other words, according to the nature and extent of the SOUL'S NATURALISATION or development of the sub-conscious and the world-conscious Mind (representing the Spirit and the Ego respectively) the endeavour takes a 'spiritual', 'material' or combined turn.

And from what has been said of the three minds it will be clear that the mind (which is conscious of itself in terms of the world) is the out-ward-looking eye of the sub-consciousness, making the latter which is naturally conscious of itself as connected with one who is consciousness and will, also conscious of itself as standing in certain relation with Maya. That is to

AN ACCOUNT OF PERSONAL EXPERIENCES

FRIEDRICH HEISS (*Inspirator*)

(Continued from the last issue)

The Fuchs house-circle truly was an ideal family-circle. Almost every time deceased relatives were heard from and gave their messages through the table. There were uncle Karl, Amanda, little Minnie and many others; and also on our side the spirits of deceased friends and acquaintances drew near, and in this way I heard for the first time; through Mr. Fuchs, of Dr. Bernard Cysliax. He came to me and asked me to continue his work which he had commenced while on earth (he meant his German publication for the propaganda of spiritualism). Mr. Fuchs in his clairvoyant state said to me: 'They (the spirits) come in great numbers and offer their assistance, and even your friend John Most, who has been over there only a little while, wishes to tell you that he will stand by you faithfully'.

The 'Oracle' in the Fuchs family offered us many a happy hour; and many earnest warnings and even reproofs we received through it. On the seance-nights we hardly took our seats around the little table, when at once it commenced to move. It answered the questions by tilting or tapping. The motions were so characteristic that in time we could recognise by them the different governing forces. Every 'spirit' moved the table in his own individual way.

By the direction of our friend F. we also procured a little table, a tripod of bamboo with a wooden top. Our table soon acquired such a dexterity of motion that sometimes it would climb upon the lap of one of the circle-members. We owe many messages and many explanations to the little table, or rather to the forces governing its movements, and not a few visitors were brought to ponder earnestly over the revelations given us. One of the most interesting phenomena became

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manifest, when at the end of the sitting my wife said: 'Now, little table, go to your place, you have done your duty'. Thereupon the table at once set agoing, no matter at what end of the room it was, it moved from one foot to the other and turned in a rotary motion till it arrived at its usual place. Sometimes it had to move across the whole room.

On Christmas-day of the year 1907 both our sons had gone out; my wife and I stayed at home alone. As was always the case when alone with each other and undisturbed, our conversation turned to the 'spirit-friends in the Beyond'. On the foregoing night a friend had presented my wife with a shawl which was still lying on the table. Suddenly my wife reached for the shawl, wound it around her head and hummed a melody in a softly rocking rhythm. Involuntarily I looked up and saw that she was 'under influence'. Our tripod standing near by, I put my hand upon it and at once the little table began to tilt, swaying first on one foot, then the second and on the third. The humming melody, coming from the lips of my wife, changed gradually into a song of a foreign language. The table became more and more lively till, at last, it circled dancing around my wife who was standing in the middle of the parlor; it moved from one foot on to the other, always in exact accord with the tune of the song, which my wife was singing. The whole procedure lasted about a quarter of an hour whereupon the little table tottered back to its original place.

It was of even greater interest to us to watch our heavy dining-room table move. This is a large extension table resting on five massive legs. Both of my sons are musical and my younger son had soon found out the favorite music to the rhythm of which the heavy table would move the most forcefully. When at the end of a sitting, therefore, my son would play the Marseillaise and we asked the 'table' to march, the heavy table started into such vehement motions that we onlookers felt real uneasy at times.

One Sunday-afternoon, at a similar occurrence of table-tipping, a voice said to me through the mouth of my wife: 'Do you perhaps think that my forces can move tables only? Just

sit down in that chair, I will show you something else'. She pointed to a dining-room chair with a high back, I sat down on it and put my feet up upon the first bar. My wife touched the back of the chair with her finger tips and in a moment the chair slid across the floor (with me) and back again; then it leaned backwards till it nearly touched the floor. I did not fall though, for instantly the chair rose up again. We were amazed; but to me the thing seemed rather hazardous and quickly I left the uncanny vehicle. It must be considered also that my body is not of frail built, my height being about six feet and my weight only a few pounds short of 200. So it seems that weight is not an obstacle to the spirits in moving objects.

A young girl belonging to the family who had witnessed this performance and was ever ready for some fun, asked the spirit-friends to let her have a ride too. It was granted to her, up to the middle of the room she 'rode', there the chair leaned over sideways and our humorous friend was gently deposited upon the carpet, under a general burst of laughter of course.

About the time the son of a New York business-friend, a well known German-American author and publisher asked me one day: 'Is it true that you are a spiritistic medium and that such seances are being held in your house?'.

I answered him: 'You are misinformed; I am not a medium. We do hold 'sittings' in our home, but under the mediumship of my wife'.

During the course of our conversation, he asked me for an invitation to one of our sittings and to allow him to bring a few friends along. I promised to do this and invited the gentleman and his friends to our home on a certain Sunday. It was a most interesting session which took place this day. The greater part of the participants were literary men, and we received pertinent messages from spirit-friends. But I will tell you only of the phenomenon of table-tipping.

On the Sunday—afternoon our heavy dining-room table made exceedingly lively motions, it tipped far over on one side and bounced through the room, so that we were forced

to hurriedly get our feet to a place of safety to evade a violent collision with the table-legs.

I was, of course, very anxious to understand the causes of these phenomena and when, later on, I asked our teachers from the higher spheres to enlighten me as to the mystery of such work, I received an explanation which gave me full satisfaction. Briefly I would inform my reader that the souls in the Beyond or the 'spirits' as they are mostly called, are only in a very few cases the direct originators of these phenomena. It is the electro-magnetic force, inherent in the medium, combined with the elementary magnetic force of the earth-sphere which produces these phenomena. Of course, the soul-world of the spheres is capable and willing, or better, 'desirous' to call forth these forces from the earth sphere and to develop them to their highest perfection. The magnetic forces of our earth-sphere form a protecting wall about a good medium, and when once the development of the medium has reached a certain degree, these forces seldom resort back to such phenomena. Seldom they remain on this primitive step of development, but they work onward unceasingly in the larger spheres of the soul-world.

PHRENOLOGY PRACTICALLY EXPLAINED

J. MILLOT SEVERN, F. B. P. S., F. L. L. C.

12. SECRETIVENESS

Dr. Gall discovered this organ. In early youth he was struck with the character and form of the head of one of his companions; amiable in disposition, and possessing good mental abilities, but with an extraordinary disposition for cunning and finesse. Although a faithful friend, this youth experienced an intense pleasure in employing every possible means to make game of his schoolfellows, frequently springing little surprises on them, and he was an adept in the art of deception.

A moderate or fairly good development of Secretiveness is very useful, as it gives to its possessor policy, guardedness, discretion, diplomacy, self-government, prudent reserve, management, self-possession, power to repress or conceal thoughts, feelings and emotions until the judgment approves of them being divulged. Persons with this faculty large are able to restrain their feelings, to appear quite cool and self-possessed in time of danger or emergency, or during opposing, turbulent, irritating, trying and critical circumstances. It is no difficulty for them to keep secrets. They like to take people by surprise, to discover the secrets of others, yet jealously and most guardedly conceal their own. It is a useful quality in lawyers, diplomats, statesmen, inventors, actors, secret service agents, and spies.

Excessive Secretiveness produces extreme reservedness, insincerity of character, exclusiveness, cunning, shrewdness, evasion, craftiness, hypocrisy, lying, trickery, strategem, treachery, a disposition to conceal real motives and intentions, to resort to underhand methods, tricks in trade, false pretensions, double-dealing, intrigue, to take mean advantage of, and to cheat. Persons of such development appear to be aiming at one thing while accomplishing another; they evade direct questions, are non-committal, enigmatical, politic, managing, cold, mysterious, distant, distrustful, sly, and when they have

motives for concealment appear as friends before your face, expressing themselves as glad to see you, whilst acting deceitfully and as enemies behind your back.

Secretiveness, when large, gives a strong disposition to selfishness, unless counterbalanced by very large Benevolence; it is more often than not accompanied by a good degree of Acquisitiveness. These two faculties working together prompt their possessors, from a love of cunning and desire for gain, to take advantage of the less wary and unguarded. Persons in whom Secretiveness is very powerful and active, especially if Acquisitiveness is large and Conscientiousness only moderate, are capable of resorting to the meanest devices in order to gratify their secretive desires and to attain their selfishness. It is very interesting and often highly amusing to watch the manifestations of this faculty, both in animals as well as in human beings. Some people realise no pleasure equal to that of deceiving or misleading others; and suspecting others' motives, they frequently bring suspicion on themselves.

The usual motives which inspire reserve are often of a prudential kind which seek to acquire advantages while avoiding dreaded results. When some aim or purpose be determined upon that cannot be obtained by open and honest policy, there is a temptation to employ secretive underhand methods in those who have the faculty of Secretiveness large.

Secretiveness, it should be remembered, is simply a feeling or propensity, and to be of the utmost value should be conjoined to a good intellect and a high standard of moral integrity, otherwise its manifestations are liable to be excessive in character. Acting in conjunction with a poor intellect, it is often productive of the most ridiculous results. Persons endowed with large Secretiveness, relying on their powers of cunning, and setting as they do cunning before intellect, thinking that others cannot see through their motives, frequently do the most ludicrous things, and they are rarely disposed to allow others, even highly intelligent people, the credit of a better understanding than themselves.

Secretiveness is said to give tact; in certain phases of its action a good deal of tact appears to be manifested, but it is

decidedly inferior in quality to that tact which comes from Intuition. A person possessing a large development of the organ of Human Nature or Intuition, and a good intellect, even though he has small Secretiveness, possesses far superior ability to deal advantageously with men and matters than with a smaller development of intellect, large Secretiveness, and small Human Nature. The latter is a much more useful quality to possess; therefore I should advise persons to cultivate Human Nature rather than Secretiveness. When bordering on excess, but combined with large intellectual faculties and Conscientiousness, and small Language, the individual with large Secretiveness talks little, stores his mind with learning, but reserves too much knowledge and experience to himself. While its exercise is sometimes necessary to personal safety, and we may need sometimes to veil our aims and plans, it is not so necessary to hide our sympathies, knowledge and experience.

Those who possess a normal development of Secretiveness, combined with large Language, Friendship and Agreeableness, make themselves exceedingly pleasant, genial and sociable are good company, talk freely—but not rashly or indiscreetly—and display themselves to advantage; and with large Hope are bright and lively conversationalists.

When the organ is small, the individual is far too candid and outspoken, eager to communicate without discretion, is unsuspecting, and ready to open out the mind too freely without counting the cost or weighing the consequences. It is advisable that such a person should endeavour to keep his own counsel, and exercise due discretion before unfolding to others all his own and his neighbours' personal and private concerns. Candid, open-minded people are often very conscientious and extremely honourable, but by giving the free expression to what they think and feel, are liable to place themselves in an awkward and difficult position, as well as subjecting themselves to be imposed upon. They are constantly disposed to commit themselves, to act indiscreetly and impulsively, and to play into others' hands too readily. Such persons exhibit more honesty of purpose and are more easily understood than those who are so very secretive and who clothe all their deeds and

actions in mystery, darkness and obscurity, yet they need to be careful lest undue advantage is taken of their candour, outspokenness and sincerity.

The organ is located at the inferior edge of the parietal bones, and when large gives a bullet-headed appearance indicated by width and fulness to the middle of the sidehead above Destructiveness and below Cautiousness. Dr. Gall found it largely developed in a great number of cunning, deceitful individuals; hence he called it the organ of Cunning. Dr. Spurzheim gave it the more appropriate name of Secretiveness. All carnivorous animals, and such as have to seek their prey or protect themselves by stealth and cunning are invariably strongly endowed with Secretiveness. It is large in the fox and cat.

RENTS IN THE VEIL

SUBADRABAI (*wife of Mr. V. D. Rishi of Indore*)
(Through RAYASAM VENKATRAO)

Spirit Messages

I

I have come. My name is Subhadra Bai. I am your friend's wife. Did I not appear to you many a time in the crystal. Gazing into crystal is a new thing to you. Your eyes dazzled. I noticed it. Now whenever you look the star concentrate upon it. Your powers will soon increase. You are now developing materializing powers. Did I not appear in your dream four days ago? Has not your wife then garlanded you? My husband is very anxious to see me in my materialized form. I am also equally anxious to be seen by him. You must know we both are inseparable. Here let me tell you one thing. There is a peculiar sort of coincidence of yourself and my husband. Do you know why it is so? Physically you both are one thousand yojanas apart from each other. Study the circumstances that dragged you both into contact with each other. Why such strange things should happen? Why should I take so much interest in your wife and give her shelter in my lodgings? Generally, we, spirit beings, do not live together in the same room unless we had a strong and inseparable bond of friendship on the earth plane. But this is not such a case. There is an underground cause for all this. I told our past life to my husband several times in his dreams. Please ask him. He may tell you. I also will tell it to you just now. Do you hear? Keep it a secret. Don't communicate this secret on paper. You may tell this to each other when you both meet together. A wonderful thing happens when you both meet. There are some causes which yet prevent you from meeting each other. You both are anxious to meet each other. Alright. I will be the cause of this meeting. I spend my time in meditation. Your wife accompanies me wherever I go. I understand her. She cannot understand me. I showed her many holy places.

I will be here till I join my husband. I always pray God to give us a happy and everlasting union. Our friendship continues even in our onward march to still higher spiritual lokas. Why did you give a slap to your wife last night? It was in your dream; but she feels much. With great difficulty I could bring her to reason. She thinks that you are not loving her fondly. In dreams also you should not entertain any bad ideas. Never mind. I have pacified her. Tell my husband that I am very anxious to be seen by him. Don't remain dejected in such a way. Cheer up your spirits. Do your duty calmly with no desire for remuneration or reward. Leave everything to God. My brother, I am going. Keep records of my messages and your wife's messages. They must be kept permanent. Publish all those expect some prohibited portions. Yourself and my husband will both win much fame. Spread this sacred science. Don't regard the difficulties that come on your way. Take rest. I am going.

II

SITARAMMA, *wife of Rayasam Venkatrao*
(Through RAYASAM VENKATRAO)

My beloved, I am your dear wife. I have come here just now. Many a time I tried to communicate my thoughts to you; but you repulsed me entirely. I was much discouraged and dispirited by your attitude. Mrs. Rishi gave me shelter in her lodgings. She told me that such repulsion is due to the intensity of your grief and that your will power was on those occasions so weak that any appearance or communication would break your heart. At present I am living with her. I am now very happy to see you possessing strength of mind. You are my God. I worship the Great God only through you. There are very many roses in my garden. I do not pluck them. My mother grieves much for me. I know you are now not able to console her. Her circumstances are not good. Though financially well equipped she suffers much in her old age. My brother, I fear, may not regard her much. Poor woman! she had her entire hopes in me and through me in you. She did never hate you. She grieved much because you did never appear as having loved me. She could not read your heart. My time is

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up— I will be with you this whole day. I am much fatigued. I will write again tomorrow.

My beloved! I am your *Dharmapatni*. I read your heart. Do not resolve to remain unmarried. You are young. Now my mother is thinking of you, why do you cry? My heart melts. I have already told you that I love you, you alone by *manas, vak* and *karma*. Here I will tell you our past life. I remember it now. Because I loved you—you alone—I can tell it. It is a secret.....Do you now understand? Destroy the scroll on which this secret is written. Don't tell it to anybody. If you tell it it will endanger your life. As you now understand our union in various janmas, be calm. I am now in the third heaven. I will await your arrival here. Do not always remain buried in spiritualistic thoughts and experiments. Do your duty in the world. You must become a *Jnan*. Do all duties well and heartily, simply because they are duties imposed upon you on account of your past life-karma. The world will laugh at you if you thus remain resigning everything material. Do you remember you once recited to me some verses from Bhagavad Gita and explained their meaning? Have you forgotten it now? Where has your knowledge gone? what is this? Why do you cry? Where was this love while I was living? Excuse me for asking you so. Your heart was deep. You loved me much, but you did never express it out. Yes; it is a noble quality. Your behaviour in such a way has given me rise to this status. Our Purohit appeared to me. Poor man! I pity him much; I do not know how long does he remain in that wretched atmosphere. When he represented his grievances I consoled him. My beloved, practise clairvoyance and materialisation. I will be very happy to speak to you face to face and embrace you. You are not yet so powerful as to make yourself so strong-minded and powerful to speak face to face. Practise. You will certainly succeed. I will help you. You are now in difficulties. I cannot now in any way materially help you. Have presence of mind. I know nobody loves you at present. It is well and good. Concentrate your thoughts on success. You will certainly get success in all your undertakings. I am getting sleep. I will go. I will come again.

My beloved, why are you so much distressed? I am your *dharmapatni*; Look up. Do you see my face? You gave me a slap in your dream. It was dream to you, but reality to me. See; it causes me much pain. I don't come to you. I will go away. Why do you call me again? Why do you send your thoughts after me? I forgive you for the present. See the offence does not recur. Today forward, do one thing. Bring every evening some jasmine or rose flowers. Put them in a bottle full of water and cork it. During nights whenever you feel thirsty drink that water. Magnetise the water before hand. The water will give you good relief and make your brain organs quite receptive to revive the spirit communications. Wait. Tomorrow I will narrate to you my experiences before and after death. Tomorrow I will tell.

My beloved, I am your *Dharmapatni*. You discontinued *Sandhya* entirely. Why! I know. You discontinued it because you cannot,—if you perform *Sandhya* now say in the course of *Sandhya* the word '*Dharmapatni Samedha*', Yes, yes, I understand. My dearest, I do not know in what terms should I express my gratitude for the love you cherish towards me, a poor and passed off being. You are a spiritualist. Why do you fear? I am always with you. Whenever you call me I come to you in my subtle form and stand by your left side. Perform *Sandhya* as usual. Remember that I am your *Dharmapatni*. I will stand by your side. Don't hesitate. Do as usual. Yesterday your brother Satyam came to me. We had a long conversation. Here he is a sanskrit poet. He told me he would teach me *Pativrata Dharma* and *Jnana*. Please give me your permission. Consider well.

My beloved! Lift up your face. I have come. I am your *Dharmapatni*. Please do not discourage yourself. Why are you so much depressed? What is the matter with you? I see tears in your eyes. Wipe them off. Don't remain here. Go to your parents and remain with them. You may, while doing *Sishrusha* to them, to some extent forget these melancholy ideas. You are becoming quite effeminate. Better remarry soon; I predict you will remarry soon. Though not materially, I am your dearest wife in all spiritualistic matters. Your would-be

wife will become sharer in all your materialistic affairs. While I stand your Dharmapatni on the side spiritual, she will stand likewise in the side material. You are a fortunate one. This is not the case with every man who remarries. Only in the case of spiritualists who can open up the entrance gate and peep into the mystery of the etheric worlds, the law quoted above applies. An advanced spiritualist who can see the spirit beings and keep them under his command need not perform (Shradha) as he knows fully well that his beloved one is always with him in subtle body and not away. Shradha is performed with a view to show a clear path to the departed souls on their onward way to higher lokas. Then where is such necessity here? Here a beloved wife remains in her subtle body always with her husband eagerly awaiting her Lord's arrival in like manner. She is bereft only of her physical cover. Every other thing remains the same. She sees her husband and he sees her. They hold communication with each other. She does not require *Shradha* because she does not seek her way onward leaving her lord behind. Excuse me for having told you so much. You know everything. Though you know it, the same if repeated by a beloved one would be much impressive. A wife's counsel in moments of doubt and distress dispels the surrounding Maya. Hear me. Consider well. Tomorrow I will write again. I am every day appearing in your dreams. You remember the dream impressions.

My beloved, I have come. To-day I attended a feast. We all gathered at Vishnu's temple. Myself, Mrs. Rishi, Shyamala, we three went in a group. All females wore glittering ornaments. We had no ornaments at all except (Mangalasutrams). We stood in a corner. There was a sentinel at the gate. When the clock struck six a person in Kashaya robes (a tapasvini) came out. Instead of allowing the forestanders into the gate, she came to the place where we stood and gently conducted us into the temple. All the people stood quite amazed. We entered the temple and prayed to God Maha Vishnu. Then we three went to Goddess Mahalakshmi and offered saffron for puja. The image of Goddess suddenly moved and flowers fell into our hands. We took up the flowers and gently lodged them into the knots of hair. I am now coming from that place.

I prayed to Goddess to give you long life and happiness and also to bless us with everlasting union in future. Now, my beloved, I am much tired. Please permit me to take a little rest.

My beloved, I have come. Accept my namaskarams. I am quite well to-day. I will narrate to you my experiences on the day of my death. I suffered much from that morning. I had a longing desire to see you from the previous day and asked my brother to write or wire to you. He told me that he had done so. You did not come that night. I felt your absence much. The next morning my condition became worse. I got angry with you as you did not come. Again I asked my brother to give a wire to you. From 11 A. M. my sufferings became intense. I could not sit on the couch, I became restless. Throughout my all sufferings the thing that appeared to me was your image only. I longed to see you. Whenever the front door opened by any intending visitor I thought it was you who came. And when found it not so I used to sigh and again suffer. The whispering sounds of my relations, their hasty footsteps, their going out and coming in often used to misguide me that it was you who came to me. Above and below and on all sides, wherever I saw, your very face bent down in grief with tears flowing down downwards on the cheeks appeared to me. In such restless condition I laboured much till 5 P. M. when whispering of your name suddenly vibrated through the spectators. With anxious looks and suffering hearts and agony I looked towards my brother enquiring whether you came. A wire was shown to me. I was informed it was from you. On hearing the contents that you did miss the train and would not be able to go till night I became hopeless and body began to collapse. When the critical moment came I was more or less in a sitting posture and nothing but you yourself appeared to me. The whole of my life passed before my sight like a panorama, the events being presented in a reverse order. The incidents of the days and period immediately preceding the critical moment came first and so on to childhood and infancy. Suddenly I came again to my senses every pain being gone and finding it hopeless to see you again with my physical eyes, I turned my

attention and prayed the Great Goddess to give me everlasting union either in heaven or in hell, either in happiness or in misery with you, you alone. As the prayer was going on I felt as if a heavy log has been taken out from me. I felt myself free from a heavy weight. I just then opened my eyes and the panorama of my past life again presented itself clearly before my eyes. After closely viewing this scenery once more I looked towards the other side where to my astonishment I saw a Marathi woman—Mrs. Kishi—, your brother, your sister and many other acquaintances standing quite front and welcoming me to their abodes. Fondness towards the dense body not yet being completely gone I stood at the spot where my dead body lay (in the air) looking to the persons crying on corpse. While I was turning aside to join my visitors in the etheric regions I heard a loud knock at the door, calling me by name. I at once recognised that it was you. Having a curiosity to see your feelings I remained where I was. The loud sobs of my mother in response to your knock convinced you that I was no more. The door was opened and you came in. You fell on the dead body. You being a spiritualist with some magnetising powers in hand, your very touch itself lamenting for my death and recalling me back to life worked as a stimulant on me and I tried twice to re-enter the body (the dark dungeon). I know the body was quite useless to live in any longer and also unfit and ugly to force a way into; but your will was imperious. I gradually alighted on the dead body. You felt a little heat passing on the body. Just at that moment a wonderful thing happened which diverted your attention otherwise. Your belief that life yet existed in the body while doing wonders on one side throwing out every obstacle on its onward march, its progress was suddenly arrested and cut down to the root on your seeing five black ants coming out from the right ear of the corpse. Your conviction that the vital spark has not entirely left was completely routed out by this counter incident. And afterwards it was your belief itself that gradually freed me from the hold of your strong will. I escaped and your conviction that life was extinct was further strengthened by the coldness that now reigned on my body. Had not the circumstances transpire

in such a way you would have surely put me to the torture of entering back the dead body to endure further suffering. You would have thus kept me dying for hours and days. Thinking that it would be dangerous to remain any longer in the presence of such a dangerous man as you, I allowed myself to be led away by my friends who came to welcome me. To-day I detained you long at the experiment. I will tell you again. Please give me permission to go to Hardwar once. Your heart is full of grief. Don't give way to grief. You know everything. Take rest. Pray God. Why do you unnecessarily detain the money due to Doctor? Don't keep it. Pay it off immediately. You must always be honest. Any bad deed on your part brings separation between us. Remember it and work. God will give you in many other ways. How long do you depend upon your parents? Get employment. Have your own earnings by honest means. Whatever you offer from your savings I heartily accept. I will come again. Please allow me to take rest.

REVIEWS

The Process Of Man's Becoming Based on Communications by Thought-transference from Selves in Inner States of Being. By Quaestor Vi ae. with a Preface by David Gow, Editor of 'Light'. LONDON Duckworth & Co., 3., Henrietta Street, Convent Garden, 8 shillings net.

What is the meaning of human life? What its purpose? Whence, O Heaven, whither? Is there a first-hand solution to the great problem of problems—the riddle of existence? Was ever this truth revealed to humanity? If so, is the revelation continuous? If not, why? Is reason the highest thing that man has for solving the problems of life and death? Can we rationally supplement the light of reason with the light of intuition? If so, how? These and other similar questions have invited many ways of approach along the lines of science, religion, philosophy, spiritualism, etc. Science appeals to reason, religion to faith, philosophy, either rationalises or dogmatises—but the higher science of spiritualism 'combined reason with intuition' and sees the question, at heart a spiritual one, with the eye of 'pure reason.' In plain language, it takes you by the hand and helps you to learn straight from higher intelligences (regarding the plan of an intelligible universe) whose messages may be checked by Reason. Of the many spiritualists who have attacked these problems, the author of the "*Process of Man's Becoming*" is one of those who deserves particular mention. He is neither a narrow-minded faddist nor an 'orthodox' scientist or theologian who, 'even though vanquished, could argue still'—but a sober thinker or perceiver whose logical exposition of life's mechanism, modes, expression and purpose is based on the messages communicated or inspired from the spirit world. To those who would hesitate over the claim we say with the Editor of *Light*:—It is the message rather than the messenger which matters. Indeed, the message is original and bold, full of ideas and suggestions in harmony with the revelation of the ancient seers (Rishis and Siddhas) of our country as well as of the modern apostles of spiritual wisdom. The

student of Spiritualism—and even of religions generally—will find new viewpoints concerning evolution, physical and spiritual—the existence of a Supreme Being (Purusha)—the rationale of re-incarnation and after-death states—our place in the universe—religion and its genesis—problem of evil, etc. All these are expounded with the rare charms of logic and language and in a unique manner that justifies the author's claim to illumination from the Great Beyond.

Life: The First of a Series of Health Pamphlets by Frank Frutchey. Published by THE AUTHOR AT 65, UNIVERSITY BUILDING, DETROIT, MICH. (U. S. A.)

This pamphlet forms part of a series on various subjects, like voice, speech, thinking, etc., more or less allied to health physical, intellectual, emotional, psychic and spiritual. The author refers to the law relating man to spirit and to life and enabling man to assume a definite relation to the activities of the earth, as he plays the game of life and its living on the world stage.

Soul's Rhapsodies: By S.A. TIRUMALAI KOLUNDU, EAST END, TINNEVELLY.

This treatise aims at giving in a nutshell the rhapsodies of a philosophically minded soul, which, it is hoped, may tend to uplift any world-weary mind, thirsting after the living nectar of peace (santi). Some of these are heart echoes and others, echoes from the Upanishads, as well as from Tamil Mystics. To these are appended a note on Raja Yoga based generally on the aphorisms of Patanjali. "In the world there is nothing but man: in man there is nothing great but mind; in mind there is nothing great but grace. And grace is True Divinity." Such is the keynote struck towards the close of the treatise that vibrates indeed from cover to cover.

Spiritualism True and False; And the Expansion of Consciousness By ARTHUR WILLIAM GARLICK. LONDON: C. W. DANIEL LTD., GRAHAM HOUSE, TUDOR STREET, E. C. 4. One shilling net.

Is Spiritualism true or false? The answer is that there is true or genuine spiritualism as well as false or unsafe spiritu-

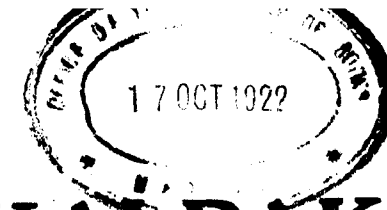
alism. The author gives brief accounts of occult experiences just to throw light on the mental attitude he would put before his readers. For all normally healthy persons interested in Truth, the attitude should be that of an honest inquirer with the face towards the light. But 'for the light and superficial, the unhealthy or the neurotic person, the best attitude to adopt, in the words of the author, should be "one of intense antipathy towards all things occult *until such time as he (or she) may have acquired strength of mind and will,* and has a definite aim in view to be pursued at all costs."

Pioneer Teachers: By F. H. BEHNCKE, ELMHURST, ILL. (U. S. A.)

This 'compilation of biographies' is a few dots from, History just to familiarise the readers with the names of the pioneers in the old and new schools of healing of natural and mental therapeutics, dietetics, body-building, manipulative treatment, diagnosis, and in the world of philosophy and education. We are glad to learn that this volume is but the forerunner of other biographies of those who have done fundamental work for the benefit of humnity.

Divine Science: By MISS A. M. ROBINSON. VALHALLA-N. Y.: ROBINSON PUBLISHING COMYANY. \$ 1.50,

The author claims to be an 'inspired teacher of scientific knowledge of the phenomena and philosophy of spiritualism,' in whom have been developed clairvoyance, inspirational writing and other phases of mediumship. Some of the instructions contained in this volume are certainly calculated to enable one to tune oneself to high spiritual influences and contact the better and purer side of our nature.—P. S. A.



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THE 'PRIMAL CAUSE'

There is not, and never was, a primal cause.

All that is, always was, and always will be.

This is the fundamental of fundamentals. It follows in corollary that nothing was ever created.

The acceptance of theories that God created the Universe etc., reduces the statement to this: God existed before he existed! It cannot be.

The mild acceptance that the Cosmos has always existed and that the Cosmos is itself God, simplifies the matter.

The best we can propound is 'God is All'; although the word 'All' does not tell it, since it limits infinity.

Hence there is neither a beginning nor an end. It is not merely beginninglessness but it is unbeginningness.

Think not. Avoid.

PARACELSUS

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

Inherent in the human mind is an element of conservatism, a principle of mental inertia, or if you will—laziness. But before we begin to criticize this principle, we must realize that it is by no means altogether unworthy. On the contrary, it would seem to be in virtue of it that the mind has gained the concept of the uniformity of Nature; it gives the mind stability and is a very necessary factor in right thinking, just as its counterpart, inertia or mass, is as necessary as energy in all physical operations.

We must not, however, forget the necessity for this second factor, energy. Movement, of whatever sort, implies energy. Unfortunately the mind too frequently tends to stagnate: it resists movement and an abnormal force needs to be applied to it if progress is to be made. We see this, for example, in the tendency the mind has, to use the popular phrase, 'to run a theory to death'. A great teacher arises and propounds some new and wide-reaching generalization or theory in natural science, philosophy or other branch of thought, some approximation to absolute verity closer than has ever before been attained. For a time this new theory acts as an incentive to discovery and research, and the mind marches forward triumphantly in its conquest of the unknown. But no theory is without its limitations; no generalization achieves the absolute. In this world there is no finality—nor is there, perhaps, even in the next. The mind forgets all this, and, in its anxiety to conserve what it has gained, attempts to fit *all* facts into the theory which it has found so useful and so powerful. The theory then acts as a clog on progress. Facts are denied or distorted which do not agree with it, and the mind must be energized to formulate a new theory, one more inclusive and in closer agreement with the absolute, before progress can be made.

In the Western world no better—or more appalling—instance of this tendency of the mind is exhibited than by the

thought of the later mediaeval period. In days gone by Christ and his apostles had come with a mighty message of spiritual inspiration for the world, and many great philosophers had arisen in Greece. Aristotle had laid the basis of logical thinking and given a gigantic impetus to philosophy; Galen had achieved something similar for the science of medicine. But now, in the fourteenth and early part of the fifteenth centuries Christianity had crystallized into the dogmas of the Church and the theories of Aristotle and Galen no longer acted as incentives to further research but shut the door to progress. The inertia of the mind seemingly had triumphed over its energy. Men imagined that Aristotle and Galen had said the last word. They closed their eyes to Nature, and hypnotised themselves into disbelieving the evidence of their own senses, seeking knowledge only within the covers of the books of the old time thinkers and their commentators. An explosive force was necessary if progress was ever to be made in natural knowledge, and an explosive force was forthcoming in the fiery personality of Theophrastus von Hohenheim, known to the world as Paracelsus.

Many diverse opinions have been expressed concerning this extraordinary man. It is noticeable, however, that those who have made a special study of his life and work have in most cases commented on him more favourably than some of those who have dealt with him casually. It is also noticeable that those who have approached the study of Paracelsus as students of occultism have usually put a higher valuation on his teachings than those whose concern is more purely with the natural sciences. There is, indeed, very much in the writings of Paracelsus alien to the thought of modern science—ideas, which, in certain cases, as for example, his notion of a correspondence between man, the microcosm, and the Universe or macrocosm, which the student of occultism may consider scientific thought has too rashly discarded. In any case, to understand Paracelsus and to appreciate his work at its true worth, it is necessary that we enter into the thought of the age in which he lived and re-create for ourselves the mental atmosphere he breathed.

Many biographies of Paracelsus have appeared, several in recent years. Those by Franz Hartman and Miss Stoddart

written more especially from the occult point of view, are no doubt well known to readers of THE KALPAKA; and there is an interesting little sketch of Paracelsus's life and work, written from a like stand point, by Mr. Swainson, in Messrs Rider's "Mystics and Occultists" series. Of books concerning Paracelsus written from the scientific point of view, I know of none better than the recent work by Professor Stillman, recently published by the Open Court Publishing Co. * Professor Stillman writes with knowledge, sympathy and insight. He deals with all sides of Paracelsus's work and personality, producing a well-balanced study of sustained interest. Moreover his book is admirably illustrated, and can be warmly commended alike to the general reader and the student.

Practically all Paracelsus's biographers agree in describing him as intolerant, self-assertive, and exceedingly virulent in his criticisms of his opponents. The works of Galen and his commentators contained many true and useful things: Paracelsus would have none of them. Yet although these qualities, when viewed, as it were, absolutely, cannot be seen otherwise than as flaws in the character of Paracelsus, considered in relation to his life-work and the times in which he lived, they take on another aspect. The age, as I have said, needed an explosive. Others, before Paracelsus, had realised that progress was being stayed by a blind adherence to authority. But it was Paracelsus and not they, who achieved the reformation of chemical and medical philosophy. His life may have been that of a wandering, so-called "quack" physician, despised of the schools (though consulted by the nobility, when the orthodox doctors failed to cure their diseases). Yet his name lived. The fame of his many wonderful cures persisted, and from the theories his numerous writings propounded a new school of chemical and medical philosophy arose and conquered.

Very naturally his opponents, who were all too numerous, vituperated him in every possible way; and we read of Para-

* Theophrastus Bombastus von Hohenheim called Paracelsus: His Personality and Influence as Physician, Chemist and Reformer. By John Maxon Stillman. 8½ ins. X 5½ ins., pp. viii + 184. CHICAGO and LONDON: The Open Court Publishing Co. Price 10 sh. net.

celsus as a brawling braggart, a drunken reveller, an ignorant quack. Very different was the true Paracelsus, as presented to us, for example, by Professor Stillman. We see a man of indomitable courage, inspired with a great ideal, standing and battling alone against the whole intellectual world of his day. We see a man pious and devout—a true Christian mystic—devoting the whole of his life to the service of his fellow-men and women and the cause of truth as he understood it. Before such a man we should bow our heads in reverence.

Paracelsus's philosophy is no closely-knit system. He was an experimentalist rather than a logician. But his central and sustaining idea was that the prime object of chemistry was the preparation of new and better medicines. No longer was chemistry to be limited to the aims (however mighty and alluring) of the alchemists; no longer was medicine to be restricted to the remedies of Galen. The effect of this doctrine on the two sciences was to open up vast vistas of research, and make progress possible even beyond the dreams of its author. Moreover, however fantastic Paracelsus's theory of the three principles, 'salt,' 'sulphur' and 'mercury,' as present in all things, may seem today, yet as Professor Stillman shows, it was a step in the right direction and an approximation to the truth closer than had hitherto been achieved. *

Professor Stillman devotes a very interesting chapter of his work to Paracelsus as a theological writer, an aspect in which he is by no means well-known. Paracelsus died a child of the Church whose temporal head is the Pope at Rome. But had theological writings been published during his lifetime he would have certainly been excommunicated. The dogmas of the Reformers, however, had no more attraction for him than those of the Latin Church. He was as independent in his theology as

* The works of "Basil Valentine" from which Paracelsus is sometimes supposed to have adopted this theory are, as Professor Stillman points out, Post-Paracelsian forgeries. He also regards those of Isaac of Holland as similar forgeries, but gives no reason for this opinion. In any case, I do not think it detracts from the greatness of Paracelsus, if he derived the idea of "Salt" as a principle of fixity from a previous author. Certainly the two other principles were Pre-Paracelsian concepts. (See my *Alchemy: Ancient and Modern*, Second Edition, Rider, 1922.)

in his chemistry and medicine, and his independence led him — a true mystic—back to the teachings of Jesus of Nazareth.

Such was Paracelsus. "His great aim," writes Professor Stillman, "was to break the bonds of ancient authority and accepted dogma which had for centuries held medical science enchained, and to open a way for the foundation of that science upon a basis of open-minded experience, experiment and observation, or, as he expresses it, on the 'Light of Nature'."

"But 'Nature' to the view of the school of philosophy Paracelsus adopted," adds Professor Stillman, "comprehended much that to our modern view is occult or supernatural..... The knowledge of nature was to be achieved not merely, therefore, by the eyes and the hands—by experiment and the study of nature—but also by a more mystical insight into the hidden properties of things."

Paracelsus died in 1541. Shall I be accused of conservatism if I suggest that he may still have a message for us to-day?

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON IV

THE WILL

The Human will is a great Polarizer

It is easy enough to be negative and float with the stream. It does not require strong and capable sailors to navigate calm seas. It is in *meeting* and *overcoming* that men's powers are brought out. It is stern *necessity* that drives one to say, 'I can and I WILL.'

The real difference between the strong and the weak in this world is the will. The strong-willed ARE strong and the weak-willed ARE weak. Men of the strongest wills are they who have wrestled with opposition of all kinds and won. Therefore, my reader, do not regret the trials to which you are put. The way to achievement is always rugged, precipitous, stony, thorny and otherwise disagreeable; but those who struggle over it are MAGNETIC. For this reason I bid you welcome every trial as a friend in disguise, upon whom you can try your developing energies and thus obtain still greater development.

It is not easy to hold the mind to a hard task and yet the struggle ought to be a most cheerful one when it is known that in this way you can come to power, *and in no other*. Unless you develop your will power it will be impossible for you to become magnetic in a positive way. To be negatively magnetic only is exceedingly dangerous.

It is by *using* our powers that we develop them. If you fail to put the will to hard tasks you will become weak and passive. You may be in sense magnetic, just as simpering sissies often are, but such only lure to their own destruction. What you want to be is POLARIZED for then you can be positive or negative at will. YOU ARE THEN BOTH POSITIVE AND NEGATIVE, AND THIS IS THE IDEAL. By using all the power we have, we gradually acquire more, until, after a

time, we can hold ourselves to an endeavor with an iron hand. THIS IS ALSO THE WAY TO PERFECT HEALTH.

We accordingly repeat that IT IS BY MEETING AND OVERCOMING, BY HOLDING STEADILY TO A PRE DETERMINED LINE OF ACTION WITHOUT FLINCHING AND WITH ALL ENTHUSIASM THAT MAKES ONE IDEALLY MAGNETIC. THESE ARE THE MEN AND WOMEN WHO COMMAND THE WORLD.

The ideal will is well-balanced and is found in those who are poised and well-governed. One is self-governed who puts adequate thought and purpose into all that he does. When in action he says, "This one thing I do." There are no false movements. There is no beating of the air, which is always unmagnetic. Everything is made to count.

When one's will falls down before disease and is ready to capitulate without a hard struggle it makes that man or woman very very UN-magnetic. When the average man or woman comes against disease in almost any form, no matter how strong in a business or social way he may have been, he is ready to yield without much of a struggle. He has been taught to believe that the physical organism is the mere plaything of fate and that disease has an irresistible power over human beings. Here is where he loses out. THE TRUTH IS THAT WE CAN ALL ACQUIRE CONTROL OVER OUR OWN BODIES AS WELL AS OVER OTHER PEOPLE. We can succeed with DISEASE just as surely as with BUSINESS. Those who fail in either are usually ignorant, cowardly or weak willed. It is a weak soul who turns over to the physician full direction of his case and trusts to the inefficient and often detrimental action of drugs and surgical methods. Both these means have a valuable part to play in treatment of many cases, but their values are small compared with THE WILL TO BE, WELL that the patient is able to exercise.

Many teachers and so-called "healers" are blind leaders of the blind, in that they teach the patient to assume and preserve a negative mental attitude. IT IS TRUE THAT ONE SHOULD OPEN HIMSELF TO RECEIVE HELP FROM UNSEEN SOURCES, BUT THE FACT IS THAT ALL

THE POWER NEEDED IS RIGHT AT HAND REQUIRING ONLY A STRONG WILL TO SET IT MOVING ALONG CURATIVE CHANNELS. Those aspiring to a high degree of PERSONAL MAGNETISM must have their will under the direction of a poised intellect. Such an one will not yield to the dominance of disease or any other form of disorder. His motto always is, *I CAN and I WILL*. Before the magnetism of such a soul the world bows in homage. When one's physical rights are invaded let him raise the cry of the west 'Saddles and Sabres!'

Of course I have not here space to enter into a full discussion of disease and its cure. We ourselves are frequently at fault in the matter of bad habits and wrong thinking, and so long as these continue we may not expect the best success. But earnest souls will be shown. The Spirit of Guidance will lead the resolute, magnetic one into wise paths, and will bring to his aid and enlightenment whatever is required. IT IS POSITIVE MAGNETISM THAT CLEARS THE WAY AND OPENS UP THE VISTA, AND POSITIVE MAGNETISM ALWAYS HAS A BACKGROUND OF RESOLUTE UNWAVERING WILL.

I do not doubt with many of my readers the enemy is already within the gates. If that is true what can be done? I will tell you. THE HUMAN MIND IS A VERITABLE DYNAMO, AND, WHEN AROUSED AND HELD TO A PURPOSE, CAN BRING ALL THE POTENT, UNSEEN FORCES TO ITS AID. A prayer for help may suitably go with a determined effort and give it point and effect; but is altogether untrustworthy under other conditions. The GODS help those who help THEMSELVES. Will is essentially dynamic. But for action it would remain a latent, undeveloped and unrecognized thing. The elements essential to its declaration may be in evidence, namely desire and faith, as the elements of fire exist in inflammable material. As in the latter there is no combustion until a high degree of heat precipitates the active stage, so in the former there is no true volition until desire and faith coalesce in a genial embrace. "The actual presence of the practical opportunity alone," says Bahusen, "furnishes

the fulcrum upon which the lever can rest, by means of which the moral will may multiply its strength and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture-making."

But a plain, cold will cannot long be sustained. Behind it there must come the energy of a strong EMOTION. "Take away all sensations and emotions," says Herbert Spencer, "and there remains no will. Excite some of these and Will, becoming possible, becomes actual only when one of them, or a group of them, gains predominance. Until MOTIVE (mark the word) there is no WILL. That is to say, will is no more an existence separate from the predominant feeling than a king is an existence separate from the man occupying the throne."

It is evident therefore that in some way the lifting and driving emotions will have to be awakened. Personal magnetism is dependent upon a blending of the two great elements of mind, intellect and emotion. As I have already shown the one without the other furnishes a hybrid sort of magnetism which is ineffectual and dangerous to both the user of it and his subjects, for it lacks polarization. Both elements weigh alike in importance.

The true problem then lies in determining how the two elements of intellect and emotion can be energized and made to disclose their powers in Will. LET IT BE KNOWN THAT THIS PROBLEM IS SOLVED BY SUITABLE AUTO-SUGGESTION. All the energies of the being can be quickened into activity by it. The power that resides in suggestion is not generally known. It is tremendous. That is why I say that the most essential features of these lessons are the sets of exercises for mind and body which go with them. You may know by heart all that I tell you in the text of the lessons and yet fall short of getting the help that you crave in the direction of developing Personal Magnetism and the securing of Physical Subjugation which brings Health, through neglect of the daily practice of the exercises.

YOU GET WHAT YOU WANT IF YOU ARE WILLING TO PAY FOR IT IN RIGHT GOOD EFFORT.

Mental Exercises

1. I sorely feel the need of a strong and resolute WILL.
2. I so earnestly desire its development that I am willing to make almost any sacrifice to get it.
3. In seeking Personal Magnetism I am more in earnest because its cultivation involves a development of all my strong powers of mind and body.
4. Accordingly I welcome whatever trials may come to me along the way to higher efficiency levels.
5. I am determined to be well Polarized, which means the preservation of good mental balance between Intellect and Emotion.
6. My purpose therefore is not to be MERELY MAGNETIC, but to be IDEALLY MAGNETIC, so that at will I can be tremendously POSITIVE or receptively NEGATIVE.
7. My motto shall be, I CAN and I WILL.
8. Into these exercises I AM putting and WILL put, all the earnestness at my command.
9. I am finding great pleasure, as well as profit, in doing this.
10. The driving and uplifting Emotions which one so greatly needs ARE being aroused within me.

Psycho-Physical Exercises

It is universally admitted by psychologists that by putting the body into the attitudes and actions expressive of an emotion the emotion itself is thereby developed. FOR example, by acting the part of one grief-stricken, grief itself is induced: while by putting on a happy exterior the spirits are greatly lightened. The following exercises are based upon this demonstrable truth.

1. Rise from a sitting posture with the movement and facial expression of determination, as though some great resolution had seized you. At the same time recite aloud some of the above suggestions.

2. Walk the floor and gesticulate as though speaking in a determined way to another while you give expression in words to some of the foregoing thoughts.

3. Walk about the room in a relaxed and indifferent way until, all at once, you stop short as though considering some momentous question, and then, as though arriving at a definite and positive conclusion, start off with great energy and determination.

4. Sit in an arm chair or in front of a table and bring your fist down upon it again and again while reading aloud the foregoing suggestions. See how much of tenseness you can put into the exercise (not necessarily how much noise).

5. Rise from your chair, and, looking towards heaven, by facial expression, movement and attitude express a calm, strong and uncompromising resolution to achieve **HIGH SUCCESS**

6. Finally, looking at an object as though it were a person, read over the foregoing suggestions as though you wanted the imaginary person to understand their vast importance!

THROW YOUR WHOLE SOUL INTO THE WORK AND YOU WILL MAKE RAPID STRIDES. TAKE EVERY OCCASION IN REAL LIFE TO PUT YOUR GROWING MAGNETISM INTO USE. DO IT WITH ALL CONFIDENCE.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

The fundamental facts, and its fundamental principles arising out of these facts, underlying the movement called Modern Spiritualism are as old as the human race. They are the common experiences and the common thought of all mankind from time immemorial, varying slightly in manifestation and expression, no doubt, according to its age of the world and the mental and spiritual development of a particular race. The facts are (a) soul experiences which are personal and subjective, and (b) psychic forces manifesting through the physical, called physical and sometimes called psychic phenomena which are objective and therefore may be observed by several people at the same time by their ordinary physical (bodily) senses, and may, under appropriate conditions, be tested by mechanical contrivances thus eliminating the possibility of hallucination. It is this latter phase of psychic phenomena which distinguished Modern Spiritualism in its inception and still distinguishes it from the world-spiritualism of ancient time.

Modern Spiritualism is however by no means exclusively phenomenal, invaluable as it is, because by studying the phenomena there is gradually being discovered the subtler forces and substance, operating in the universe. And not only that, but the laws, purposes and principles governing the universe are being discovered, and in particular the place, purpose and destiny of MAN and his relationship to the all-comprehensive, primordial, conscious, sentient, directive BEING, the all in all whom peoples variously name God, Allah, Brahma, Jehovah, the Great White Spirit, the Absolute, etc., etc. I include true automatic writing and trance control speaking amongst physical phenomena because they are operations of the spirit world, through the human physical organism. It is by communications received in that way that we obtain revelations and new ideas as to the nature and structure and social organisation of

The author of this paper has kindly consented to answer through the *Kalpaka* all queries relating to the subject.—Ed.

the many different spirit spheres or planes. Of course one may also obtain similar information, personally, by soul functioning in trance, in sleep, by inspiration and vision. This may be quite as reliable and true as by the other manner but it is not so evidential and convincing to those who have not that faculty.

Believing strongly that man has the right to use properly all the faculties and powers with which his creator has endowed him, spiritualists do not fear and do not hesitate to investigate, not only into man's own nature and make-up but also the spirit conditions and worlds towards which he is travelling; and they courageously ignore the prohibition or devices of priests, pundits and others who would desire to prevent them, very often through ignorance but alas, not infrequently because they fear that their position, authority, influence and respect will be reduced or destroyed.

In the case of the movement of Modern Spiritualism, however it was not mortals who first determined to tear the veil that hid the spiritual from the material, it was not the incarnate who made the first effort to break through the wall which separated them from the dis-incarnate but it was the spirit people themselves who were urged, allowed and shown the way to do so. There was ample reason, nay, there was urgent necessity for the great event which is destined to change the thoughts and lives of man, the whole world over, and to uplift the human race unto a degree never yet attained. Modern Spiritualism is not only restoring the ancient fundamental beliefs and experiences of man which are the common bases of all the Religions of the world but adding thereto a new and higher revelation. The time is come. We are living in the beginning of a new era.

It is no exaggeration to assert that all the religions of the world have become corrupt, and that subsequent teachers have buried and distorted the pure truths upon which they were established by the original founders. It is also true to say that very few people live up to the higher doctrines of their religion. The 'religion' of most people consists of rites, forms and ceremonies, perfunctory repetition of prayers and calculated almsgiving and beneficence. The prevailing ideas of the Creator, Sustainer and Evolver of the Universe, and also of the

nature, purpose and destiny of man are not such as to inspire him in the mass to make serious effort to upraise himself and to develop the divine that is in him. Even the disciplinary doctrine of reincarnation accepted by so many has degenerated into an entirely selfish mode of salvation. It has tempted man to defer reform until another occasion and has tended to make him concentrate on self. Selfishness is the negation of pure religion.

In the Western world—synonymous with Christendom (though by no means whatsoever representing the religion of Jesus)—the nations had become very materialistic, having enthroned Matter, Intellect and Force as their trinity of gods. They were dominating the world. The spiritual nature of man and the universe was being increasingly denied and poo-pooed; consequently the principle governing their life—more or less openly stated—was 'let us eat and drink for to-morrow we die'—a very dangerous belief and practice. We see the result to-day. The masses of people in the Eastern world (however fallen they might be) were also sunk in ignorance and a superficial religion and the leaven of western materialism was likewise creeping in. No wonder that an intervention of the higher spheres was needed. And it has come first to those who required it most and were also, perhaps readiest to receive it—seeing that of all the peoples they were the first to cast off the complete domination of the priesthood and all that it means. The western nations had also won a larger degree of civil and political liberty and responsibility than is common in Eastern nations to-day. But there was no corresponding increase of spirituality. On the contrary, the masses educated and uneducated seemed to get deeper and deeper into the darkness of materialism.

Is Modern Spiritualism applicable to the Eastern peoples? Has it a message for them, also? Of course it is, without a doubt it has, because it touches its very root principles of Life. Eastern religions are suffering from the infirmities of old age, due to the absorption of human error which it cannot easily eliminate. Besides, no revelation however pure and great is final. The Great Architect of the universe is too great to be

comprehended in any one religion—or in any one revelation. And again, the human race is progressing, it is growing up, is no longer in a state of infancy and therefore is fitted for a wider disclosure of truth. Let us all be up and doing and seek and follow truth wheresoever she may be found and whithersoever she may lead us. The All Father did not create the west for nought! The hour has arrived when, all physical barriers having been broken down and the inventions of man, East and West, and North and South shall meet in love and peace together and each shall help and learn from the other in true brotherhood.

In the United States of America, in the year 1848 a wonderful thing occurred. It was not absolutely unique in the annals of human history, but it marked the beginning of a great outbreak of similar phenomena in varying degree all over the Western world which has continued to the present time and is still available under proper conditions.

In a very small village Hydeville by name, right on the borders of civilisation in the State of New York, there lived in a wooden hut a Mr. and Mrs. Fox and their two girl children, Margaretta aged 12 and Kate aged 9 years. Soon after taking possession of the dwelling in December 1847 both Mr. and Mrs. Fox were disturbed at night by sounds and knockings for which they could not discover any natural explanation. Not at all superstitious they first attributed these noises to tricks played upon them by their neighbours; but after three months of this annoyance without finding any natural cause for it, on Friday, March 31st 1848, soon after the children had been put to bed the knockings began as usual, the girl Kate, who had become more amused than alarmed at these disturbances suddenly exclaimed "Here Mr. Splitfoot (a nick-name for a ghost), do as I do". The effect was astonishing. The invisible rapper instantly responded by imitating the number of her movements. Then she made a definite number of motions in the air with her finger and thumb but without noise and at once a corresponding number of knocks was made by the unseen disturber. The child was delighted and regarded it as a game exclaiming: "Oh Mother, it can see as well as hear!".

Mrs. Fox apparently had common sense. It suggested to her that whatever could see, hear and intelligently respond to relevant questions must have in it something in common with humanity. Addressing the viewless rapper she said "Count ten". The raps obeyed. 'How old is my daughter, Margaret?' The age was correctly rapped. 'How old Kate?' The answer was correctly rapped out. 'How many children have I?' 'Seven' was the reply. She thought this was wrong; so she asked again. Again the reply was seven. Then suddenly remembering she exclaimed 'how many children have I living?'. The raps replied, 'six'. 'How many dead?' Only one knock came. Both answers were right. Mrs. Fox then asked 'are you a many' No answer. 'Are you a spirit'. Strong knocks came as a reply.

Encouraged by her success she continued her questions and by means of raps ascertained that the messages purported to come from the spirit of a man, a married man 39 year old, who had been murdered for his money and had left a widow and five children behind and that his wife had since died about 2 years ago. Will the noise continue if I call in some neighbours'. The woman asked and raps indicated the affirmative.

First they called in their nearest neighbour who came thinking they were going to have a hearty laugh at the family for being frightened at what must be a joke or pure imagination. They found that the unseen rapper could answer correctly questions about themselves. Then these neighbours insisted upon calling in others, who in their turn became equally astonished and confounded.

After this many other people from various parts came to investigate these mysterious noises—and many and various were the questions put and answered—proving that the rapper (or his helpers) knew a great deal about the family affairs of the people in the neighbourhood. At one time there were as many as 300 people in or around the house listening to the proceedings.

Later on it was revealed that the man had been murdered on a Tuesday at about midnight, that he had a trunk with him

containing goods and that his body was buried in the cellar under the house and that he had about 500 dollars with him,

In the summer of 1848 when the weather was dry, Mr. Fox commenced digging in the cellar and there was found a plank, pieces of a wash bowl, charcoal, quicklime, some human hair and a portion of a human skull.

Meanwhile other phenomena occurred, chiefly when the two young girls were present which eventually proved that they were both good psychic mediums—but Kate especially. Furniture was moved about, doors opened and shut, beds shaken, bed-clothes pulled from them and the house made to rock as if by an earthquake and also the sound as if a helpless body were being dragged across the room, digging of earth and nailing of boards and many other noises. The girls were often touched by unseen cold hands.

The names of the murdered man and his murderer were given by raps. A code had been arranged by the investigators and the invisible intelligences, and it was discovered that not only was the murdered man declared to be present but very many other spirit people good, bad and indifferent, of high degree and low social estate and that all of them could communicate under certain conditions (not then fully understood), that such communication was made through the forces of "Spiritual magnetism in chemical affinity," that this magnetism differed in different people both as to quality and power, and that these magnetic relations and affinities were very subtle and liable to great disturbance by thought, emotion and other causes.

Excavations were made in the cellar many times to discover the other bones of the alleged murdered man but without success. Fifty-six years afterwards (in November 1904)—the house falling into disrepair, some children playing in the cellar found some bones beneath the crumbling walls. The owner of the house made an examination and discovered human bones which made almost the entire skeleton of a man—the skull being missing. A part of this, it will be remembered, was found in 1848.

Thus was discovered by many of those who took part in these enquiries that apparently their relatives and friends still lived, still loved and that many of them with the tenderness of human affection and the wisdom of a higher sphere of existence watched over and guided the beloved ones who had mourned them as 'dead.' What a glorious discovery—founded, not upon theory, hope, desire, tradition or belief but upon evidence!

Vitality important and comforting as these revelations were it must not be thought that they were generally well received. This intercourse with the spirit people who had made the great change called death became a source of persecution of the family by their neighbours, friends (so-called) and others. In fact the family themselves, owing to prevalent thought, were half-afraid that they were doing harm in pursuing their investigations and wished the knockings would cease. The spirit people urged them to make the manifestations more public but for a long time they refused. At the very beginning of these manifestations the spirit communicators said that "these would not be confined to them but would go all over the world." This prophecy was soon verified. Other families in the same State and from all quarters soon afterwards began to experience similar phenomena in their own households. Later on news came that they were occurring in other countries, in England in particular.

As the Fox family remained inflexible to the request that they should make the phenomena public, the spirits threatened to leave them and at a certain circle they announced that in twenty minutes they would depart and at the very minute all manifestations ceased. The family said they were glad to get rid of them. Some of the others present begged the phenomena to continue, but in vain. The spirits had gone. Strangely, the Fox family missed them much after they had departed. About a fortnight later a friend called and said: "Perhaps, if they will not knock for you, they will for us" and sitting in a circle—suley, the rappings recommenced. After further requests that the Fox family should allow more publicity—they eventually consented—with the result that magistrates, editors, professional men and many other competent investigators were convinced as to the genuineness and reality of its phenomena and the statements made by the unseen communicator.

I have dwelt at some length on this the beginning of the movement of Modern Spiritualism because it is typical of subsequent experiences in many ways.

HINDU PHILOSOPHY AND CREATION

R. RAMASUBBA SASTRI

According to Hindu Philosophy, creation is mainly and originally the work of the mind. The mind is the first stage of matter and forms the connecting link, between universality or God on the one hand, and individuality, Personality or egoism on the other.

The Hindu Religious precepts say that a Hindu as soon as he rises in the early hours of the morning between 4 and 5 A. M. should wash his hands, mouth and feet and try to indulge for at least a few minutes, in seriously reflecting his position and connection relatively to the Universe as a whole. In trying to concentrate his mind on such an idea, an ordinary Hindu Jiva, would notice the following facts. Viz; (1) that his body is composed of the same materials as the bodies of their Jivas. (9) that his mind, as a working mechanism must if we accept the principle, that all are alike also have been cast in the same type so far as intelligence, receptivity to outward objects, emotions, and will power or the power of choice, are concerned.

In fact, our mind tries hard to realise a universal factor, into which we can fuse, the diversities of name and form, environments and activities, that we see in the phenomenal Universe. One is forced to realise at such time, that the mind works between two poles, Universality at the one end and individuality or Personality at the other. Hindu Philosophy says that the Universality at one end of the pole is the abstract Godhead while the working out of the personalities is done under the force of Nature or manifestation.

Every religion says that creation is the result of a Divine Will and Divine Intelligence. But no religion, as at present preached (except the Hindu religion), explains, how creation can be connected with a Divine Will and Intelligence. Agnosticism is true and sincere when it refuses to take as proved, a power behind Nature, because the assumption of such power,

leads necessarily to many abuses created by superstition, charlatanism, humbug and ignorance. The Hindu religion alone says that the existence of such power can never be proved by reason and that it is necessarily a question of faith. Reason can only show, that the absence of such power (behind Nature) as the cause of universal love and justice or righteousness necessarily involves anarchy and that in such case, there need be no difference between man and beast. Man's mind in the absence of a healthy faith, in an abstract ideal of universal love and righteousness is a very dangerous asset, because under the force of selfishness and greed (whether individual or racial), it increases because of its (such mind's) intelligence and power, the factors of evil and misery already rampant in the world. It is therefore highly necessary for every individual to try to analyse the forces of his mind and form a frank and honest ideal (of universal love and righteousness or otherwise) towards which, the energies of his life can be devoted. The *Katho Upanishad*, Third Valli slokas 10 and 11 give the following analysis: The objects in the Universe are different from the canalised orbits or avenues of energy in us (Indriyas or the organs of sense and action), through which our mind cognises them. The mind is also a separate factor from such canalised orbit. Beyond, the mind, is the experience or intelligence, which is the separate key, for each individual equation of life (separate Jivas), along the maze of Karma. Beyond this intelligence is the soul or mahat, which guides the course or dictates the law for the evolution of such intelligence. Beyond this mahat is the phase of Nature (maya or Avyaktam) and behind such phase of nature is Purusha or the Universal God head. There is nothing greater or beyond Purusha and the attainment of Purusha or self-realisation is the highest goal of life.

The very same idea is given in the Bagavatgita, slokas 42 & 43, 3rd Chapter—Karma yoga.

If with the help of the instructions contained in the above slokas, we continue the self-analysis of the Mind, we can realise that the three phases of each individual mind, viz. (1) perception or creation (2) intelligence or the decisive factor. (3) Will power or the freedom of choice, must have their corresponding

aggregate or Universal factors. The Hindu religion specifically says that the Gods of the Trinity, Brahma, Vishnu and Siva from the aggregate of each of the factors of the individual mind. Brahma represents the combined force of the perception or creative faculty in each of us. He is the supreme Organiser for the creative activities of the Universe and each of us contribute towards the same, by the workings of our mind and the activities created by such mental impulse. Vishnu is the aggregate of the intelligence. It is his duty to adjust the pendulum, in its swing between individual and universal righteousness between the rights and duties of individual, nations or the universe. Siva is the aggregate of the Will-Power or the egoistic factor, which represents freedom of choice between objective and subjective enjoyment. In the abstract, one can not but realise the truth, that complete knowledge or universal righteousness necessarily means the thorough absence of egoism. This is the highest end of the return circuit or the Nivarthi Marga. This is the highest dream of self-realisation or a sadhi, that is, the yearning to be in tune with the infinite or universal love or righteousness.

But the mind of the individual jiva is dragged from the high pedestal of such dreams to the dry realities of its work-a-day life, with its limitations and environments. The Jiva has then to concentrate his reason to see, how the limitations and environments have been caused or how the individual equation arose. A certain devotee or saint who was also a householder was performing the *sradha* of his parent on the appointed day. Siva in the guise of a Pariah pretended he was in the pangs of extreme hunger and asked the devotee to give him food. The devotee told him, it was his *sradha* day and that if he gave food to anybody, especially an outcast like him, before the oblations to the ancestors were given, the *sradha* would become accursed. The pariah replied; your body is composed of the same five elements as mine. There can be no distinction between your soul and my soul at any. How then are you justified in treating me as something different from yourself and in refusing me food, for the cravings of hunger. The devotee in his infinite compassion, realising the whole universe as himself, gave him a portion of the food prepared for the *sradha*. When the

desecration of the *sradha* became known, the priests were scandalised and passed a decree that the devotee should undertake a pilgrimage to Ganges to cure the sin, caused by the desecration of the *sradha*. The devotee prayed the Ganges might flow into his well and the Puranic legend says that the well bubbled up and began to overflow, whereupon the villagers realised the greatness of the saint and his having outgrown the trammels of social organisation.

If we take the soul alone as real, there can be no difference between man and man or for the matter of that between man and animals or even between objects in the Universe. Viewed from the standpoint of the immutability and permanency of the soul, even the world or the universe has to be treated as unreal. If on the other hand, we take the body alone as the sole factor of existence, considering the similarity in the structure and functions (as per physiology) between man, (the highest object in creation) and the most primitive sentient organism the phase of nature, in creating the diversity of types (or various groups of Jivas) appears cruel and inscrutable. God or Universal soul and Nature (or the universe of matter) if responsible jointly or severally for the creation of the diversity that we see in the world, must necessarily be cruel and unreasonable. But if on the other hand, we recognise that the jivas by the individual workings of their own minds, create the sphere for the play of the soul, in the realm of matter, the force of the aggregate minds standing as the arbiter or law for the proper guidance of the activities of the individual minds, we seem to get at a correct solution of the mystery of the universe. Crozier in his work on civilisation believes in the expansion of the individual self curbed by the common sense of the community. The common sense of the community has to be taken as an inviolable law guiding or restricting the expansion of the individual, under the influences of legitimate rights, selfishness, greed and desire.

It is this very idea that is explained as the root of the law of karma in our religion. Egoism or *ahankara* is the force for the expansion of the individual jiva, pushed into the *previrthi marga* or world of action by the forces of greed, delusion and

selfishness. Mahat or the aggregate of such abamkara or egoistic factors, represent the three collective forces of the mind, will, intelligence and perception or the three concrete Gods of the trinity Siva, Vishnu and Brahma. They represent the perfection of the three phases of the mind and the fully evolved jiva or pranja becomes absorbed in them or attains salvation. (1) Brahman ever real and immutable beyond the laws of time and space, with various forces of Nature latent in himself prior to creation and after dissolution. (2) The creation of a universal mind under the force of Nature in manifestation, guiding the evolution of various sparks who under the law of Karma forge their own restrictions in time and space, by objective desire and wrong exercise of freewill, in the pravirthi marga. (3) The possibility of self-realisation or getting into tune with the infinite, by purification of the compartments of the mind involving the attainment of complete knowledge and perfection in action, these are the truths that have been sought to be preached as allegories and otherwise, in the vedas (revelations), smiriti and puranas. These deal purely with the phase of manasic creation and are not intended to be interpreted, historically, geographically or archeologically. With the dawn of the possible powers of the mind and its capacity for control of material forces, the right key (for the solution and reading aright of the meaning of the ancient religious literature), will appeal to all right thinking men, as the only possible way of escape, against the powers of anarchy, greed, meaningless hate and atheism.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—V (Continued)

When the ghost-life is over, the spirit may be born, according to the Adrista now imminent, into the Light or Ethereal world or re-born into the material. Like man, the ghost, the angel and the arch-angel, born direct have all the gift of conscious Free-will. Generally speaking, however, they have also surrendered to Maya, limited their consciousness and restricted their will and have thus come under the operation of the Law of Karman. Whether fallen ghosts, upa-devas or Deva: or whether de-humanised spirits born into the world of air, ether or light they have still some will left in them, and, while enjoying the fruits of previous actions, may by liberating or further restricting their will rise higher or fall still lower. So, unless able in the meantime to reattain Free Will and thus to pass from the state of the Spirit into that of the Soul living, moving and clothing itself at will and pleasure, the Spirit, even from the world of light, ether or air, will have again to be born into the material world assuming a body suitable to the nature of the fruits, just mature, whether of actions done in the life just over or of outstanding actions of any other previous life. If the crops now to be reaped are such as require a material body other than human (being the result of actions aiming at the no-will life of stocks and stones) the spirit is born into any of the lower form of organic or inorganic life—so fully under the control of Maya that whatever consciousness and will the Sub-conscious Mind may have retained in the previous birth is now absolutely dormant, the will manifesting itself as only the instinct of self-preservation expressed through the crude desire for, or attempt to avert, animal or physical pleasure or pain, and consciousness being conscious only of these. That is to say the Sub-conscious Mind thinks it has no will, and thus identifies itself with no-will creation. Each world has its own

'heaven' and 'hell'—When the *Adrista* allows some amount of freedom of or helps the realisation of will the spirit is in 'heaven,' and when it has only to bow to *Adrista* and finds no freedom of will it is in 'hell.' As to no-will creation, there are some which flourish only in an atmosphere of grace, beauty and purity filling the mind of the spirit with a sublime delight, and there are others, ugly, unholy and loathsome to a degree flourishing even in filth and impurity. These constitute heaven and hell respectively.

The no-will material life which man or any denizen of the air ether or light world has to live is only a period of *bhoga* (enjoying fruits of previous actions, destitute of will and therefore responsible for no actions. After this period is over, the Spirit is re-born, as determined by the unspent *Adrista* now imminent, into any of the worlds of gods, lesser gods or man after passing through the ghost-world which immediately follows every death. As soon as released from no-will life the subconscious mind recovers and again becomes conscious of its essence of Will subject to such limitations as it accepted in the life preceding the no-will period of *bhoga*. And thus again the Spirit not only 'enjoys' but also becomes responsible for new actions through its will. And in this cycle it revolves on (until recovering consciousness of its essence of Free Will it is enabled to break away from the cycle), blaming his *Adrista*, chance or God for its failure and sufferings and thanking *Purushakar* (Ego-inspired endeavour) for its successes and joys—thus satisfying itself with a narrow and limited, blind and misconceived view of the Law of Cause and Effect.

It will be clear from what has been said that Fallen man or for the matter of that, any *naturalised soul*, i. e., spirit can get rid of his *Adrista* only by regaining knowledge of the true self-consciousness of his essential oneness with the Absolute conscious Free-will. When this has been done, Maya or the Laws of Nature will cease to have any control over him, just as the plantain tree appearing in a dim moon-lit night to the imagination of a misled man as a ghost and thus assuming for him the attributes with which the ghost is popularly credited, ceases to frighten the man as soon as it is seen in its proper

light. Finding that he is above the Law of Cause and Effect, he may will cessation of all the actions (and the results thereof) done in his state of ignorance and thus end them; or he may accept and watch them 'dispassionately' rather, jealousy, finding in them really the triumph of his own will.

Even before this state is re-attained the 'awakened' sub-conscious Mind, when the Mind has been well trained to retire within, may by a better understanding of the laws and forces of nature relating to and governing matter, air, ether and light, or, by liberating itself from some of the restrictions, prolong happiness or shorten misery. The limited powers of 'Sadhus' and others, believed by incredulous ignorance to be competent to do whatever they may desire, or credited in self-interest with the capacity, are really due to this (partial) awakening of the sub-conscious Mind. It is only persons whose sub-conscious Minds are fully awakened acknowledging no allegiance to Maya that have the free will ensuring full, immediate and uninterrupted success. When the mind is withdrawn from the world with which it is in constant correspondence and by which it is overpowered—and the mind can be withdrawn by being persistently made to look in—the sub-conscious 'awakes,' becomes 'active' according to its conceptions of its God, Maya and itself. If it now thinks its God to be above Maya as such, whatever restrictions it may have imposed upon itself previously by accepting the whole of Maya (as in the case of man or any part of it (as in the case of the ghost, the lesser god and the god accepting so much of Maya beyond it) at once disappear with the dawn of this consciousness of Absolute Free-will, and it now wills and thereby not only ATTRACTS SUCCESS in conformity with the laws of nature but also CREATES SUCCESS in defiance of those laws. And the credulous cry: "A Miracle, a veritable miracle!" while the ego-bidden sceptic and thoughtless cry down: "A Fraud, a downright fraud!" If, however, the sub-conscious Mind thinks its God to be impotent against Maya as such, i. e., against the laws and forces of nature relating to all the four worlds, its only hope lies in its God granting it a better understanding of Maya to enable it to obtain whatever success is possible by means of that understanding. Between these two extremes are various

conceptions of God as partly above and partly below Maya—as belonging to, and therefore subject to the laws and forces governing, any of the worlds above, i.e., subtler than the world of the Sub-conscious Mind, and the world or worlds, if any, above the God's own world. Thus the God of the Light world is helpless against the laws governing this realm, although he can render help against those of the lower worlds; the god of the Ethereal world is impotent against Light and Ether laws but may be of service against laws of Air and Matter, and the god of the Aerial world can help against only the laws of Matter.

Light is subtler than Ether, Ether than Air and Air than 'matter' as generally understood—although all the four represent the same thing (Jata) Matter in its true sense as opposed to consciousness (of the possession of will). Thus people of the Light world are not restricted by the laws and forces governing the three worlds below; those of Ether, restricted by the laws of Light and Ether, are however uncontrolled by Air and Matter; and the Aerial people, while subject to light, Ether and Air laws are not bound by the laws of matter. Therefore, these things may override the laws of the lower worlds. It is for this reason that a ghost or a man whose sub-conscious mind has soared above the world of matter may, while seated with one at a particular place and time; do wonders for him by defying the limitations of time and space to which man is ordinarily subject, or by doing things otherwise beyond human strength and capacity or by assuming any material form at will. Yet like 'fallen' man the 'fallen' gods, angels and ghosts have their own limitations due to their submission to Maya as found to control the no-will creation of their respective worlds. HE THEREFORE STANDS IN NO NEED OF WORSHIPPING THESE. While they may be of some service in raising him above the world he is in, they can never help him to get beyond their own worlds and their own imperfections. They may change the 'shackles of iron' into 'fetters of gold' or may get these coated with silk, but the bonds remain, and the slave is slave for all that. Even the knowledge they impart or the information they give is coloured by the light of their conceptions of the Maker, Maya and the relations of the created being with them.

(To be continued)

TRIPURA RAHASYA or A practical study in Consciousness

V. R. SUBRAMANIAM

CHAPTER IV

On hearing these words of her lover who was embracing her, Hemalekha with due respect to her lord and with a desire to enlighten him, smilingly said 'Prince! hear me I am not wanting in attachment for you. Every day I am engaged in thinking what it is that is loveable and what it is that is to be eschewed as undesirable. And my reasoning is not able to find a solution for the same. I have been thinking of it every day for a long time, on account of any feminine tendency and I have not arrived at a definite solution. Pray clear my doubts by finding a solution'. When she said thus Hemachuda laughingly replied 'There is no doubt that women are wanting in sense. Even animals, birds, and worms understand what is loveable and what is to be avoided. For, these move towards objects they like and turn away from objects that they do not like. That from which pleasure is derived is to be liked and that which gives pain is to be disliked. My love! why do you senselessly brood over such a simple matter every day? Hearing her lover's words Hemalekha repeated 'It is true that women are senseless and that they have no proper reasoning faculty. For that very reason, I am a fit object to be enlightened by you who is fully learned. After being enlightened by you, I shall abandon this constant brooding over and shall daily enjoy pleasures in your company O prince of subtle thinking! you have stated that whatever gives pleasure is to be liked and that whatever gives pain is to be disliked. But when the same object gives both pleasure and pain by variations in time, space and form, what becomes of your definition? For example, by variations in time, fire gives different results; variations in space and form also are productive of different results with regard to the same objects. In the cold season fire is liked and in the hot season it is disliked. Fire is liked and disliked

according to the nature of the place being cool or hot. Creatures with cold bodies like it and others dislike it. Difference in liking and disliking is produced by variations in the quality and quantity of fire. The same can be said of cold, wealth, wife, children, country and other things. Even our King who is surrounded by wives, sons and wealth is unhappy always. How is it that others who do not possess these, are not so unhappy? If it be said that your father, the king, is unhappy because he does not literally possess every thing it is not possible for anybody to possess everything as the objects that can be possessed are unlimited. If it be said that even without literally possessing everything, happiness can be derived by gaining some objects, I say, my lord that it is not happiness because it is mingled with pain. Pain is said to be of two varieties, external and internal. The external originates in the body, being caused by a diminution in the humours. The internal originates in the mind being caused by desire. Of the two, internal pain is more powerful for the whole world is under its sway. Desire is the potent seed out of which the tree of pain grows. Even Indra, Devas and other celestial dwellers become slaves to this desire and work incessantly day and night. Pleasure that is obtained when there are other desires to be worked out is to be understood as pain only, for even worms have such a pleasure. But the pleasure enjoyed by animals, birds and worms are superior to that enjoyed by man as theirs is mingled with very few desires. On the other hand, whereas men have unlimited desires, how can there be happiness for them? While there are hundreds of desires, if one were to get pleasure by gaining a single object, who is there in the world that cannot be called happy? If a small drop of sandal paste has the power to cool down the heat in a body thoroughly scorched, then such a person (one who has gained a single object in the midst of hundreds of desires) can also be said to be happy.'

'Man derives pleasure from the embrace of his loving wife. But if the embrace be squeezing by becoming tightened there ensues pain. After sexual indulgence every one feels tired and falls down exhausted like load-carrying bullocks. How can I

see pleasure in such a thing as this? O Lord, tell me. If it be said that there is pleasure in sexuality through the senses, have not even dogs that pleasure? If human pleasure be said to be superior due to the sight of a charming woman, the existence of charms in a woman is only conventional caused by self-interest like the embrace of a woman in a dream'.

'Formerly a Prince who was more charming than cupid himself had for his wife a very beautiful woman to whom the Prince was highly attached. But she placed attentions elsewhere, on an attendant of the Prince. Conspiring with the Princess, the attendant duped the Prince by giving large quantities of intoxicant drinks to make him senseless and despatched an ugly maid to the Prince's side and he singly enjoyed in the company of the beautiful Princess. The senseless Prince, while daily having the company of an ugly maid, thought within himself 'Really happy am I that I am blessed with the possession of such a charming and beautiful wife. None is so fortunate as I am.' While matters went on thus for a long time, one day as chance would have it by God's will, the attendant went away hurriedly leaving the intoxicant drink—and the Prince did not drink the whole of it. Consequently the Prince went early to the bed-room which was picturesquely adorned and which resembled the house of Sasi, Indra's consort, on the Nandana garden; and he reached the ugly maid on the bed side. Being blinded by erotic passion, he enjoyed with her with great zest. In the end he discovered that he was in the company of an ugly maid and, giving way to doubts, thought how it happened thus and asked the maid where his beloved wife was. When thus questioned, the maid, seeing that the Prince had recovered his senses, became afraid and kept quiet on account of shame. Concluding that some gross imposition has taken place, the Prince caught hold of the tuft of the maid by his left hand and drew his sword by the right and threatened her at the risk of her life to reveal everything as they occurred. Hearing these threats of the Prince and being afraid of losing her life, she narrated the whole course of events that happened and showed him the place where the Princess and the attendant were lying together. The Prince saw on the floor the

attendant, black, red-eyed with an impure body and a contemptible ugly face, embracing with all appearance of affection, the Princess who was tired. His head was within her folded arms and his arms were round the limbs of that charming Princess. The Prince saw the couple thus unconsciously lying in sleep and was utterly stupefied for a moment. The next instant, he gathered courage and uttered the following words. "Tush! what an un-aryan fellow that I was, to become senseless by drinking; contemptible are they who attach themselves to women; such men are the meanest of mankind. Women are not for any one, like parrots on a tree. What shall I say of myself who was senseless like a buffalo and who for a long time thought this woman to be dearer to me than life? Like a mistress to her paramour, no woman belongs to any particular individual. Those who let loose their minds on women are really asses. The minds of woman are frail and change like the state of atmosphere in the autumn. Alas! I did not know till now the nature of womankind. Abandoning me who was intensely attached to her, she has directed her love towards me (like a dancer in the presence of her lovers). Being intoxicated I was unaware of all these and I was thinking that she followed me like a shadow. I have been duped for a long time by the company of an undesirable and ugly maid. Ah! who is there in the world more senseless than I who was duped thus. Ah! this contemptible, deformed and ugly servant! Wherein did she find charms in such a one, when I am gazed upon by all on account of my charms and when I am loving her by all means! Thus lamenting, the Prince had intense *Vairagya* (disgust) and he went to the forest renouncing every attachment"

Therefore O Prince! charms are a convention of the mind, just as you find great pleasure in me, seeing charms in me, others find pleasure even in women who have no charms and who are ugly. My dear, I shall explain the reason for this, please listen attentively. When a woman is seen, the reflection of her image remains in the mind. By constantly brooding over that reflected image and by regarding it as beautiful, a desire is roused in the mind, to attain the object of which it is the reflection. When the senses are excited, man gets pleasure

in her, when the senses are not excited, there is no pleasure even if there be charms. The reason for this is the constant thinking about the imaginary charms. Therefore it is that there is no such sense excitement in the case of children and yogis. Thus whatever person finds pleasure in whichever woman, whether beautiful or not, he imagines the existence of charms in her and constantly broods over them. It is seen that even women who are terribly ugly and deformed unite with men to beget offspring. If the men who unite with them find no charms in them, how can they have pleasure?

"Therefore, listen O Prince! charms have no reality beyond self-interested imagination and they cannot be the cause of happiness. If charms be said to be inherent in the body, like sweetness in honey how is it that young children do not find them? In various places are seen men differently formed, some with one leg, some with one eye, some with long ears, some with long chins, some with protruding teeth, some without nose, some with long noses, some with thick hairs, some without hairs, some with yellow tufts, some with brown tufts, some with white skins, some with black and some with red skins. All kinds of men such as these find pleasure in the company of women of their respective clans as you do in mine. Of all the objects that give pleasure women are said to be the important, since even learned men become maddened in this; conversely women find the bodies of men to be charming.

"Prince! discern with the aid of minute inquiry the real state of things. Filled with blood, covered with skin, bound by veins, caged by bones, planted with hairs, composed of bile and phlegm, is the human body and it is an object of liking for people. When men find pleasure in such derisive objects, how do they differ from the worms that flourish in the gutter? O Prince! this body of mine is liked by you very much. Look at this body with a discerning eye, analyse its components and see whether you find charms in them. Do the same thing elsewhere.

When thus told, Hemachuda developed distaste towards objects of pleasure and was instantly surprised to hear such arguments which he had not heard before. He thought over

again and again the words of Hemalekha and, getting disgusted with sense-enjoyments, obtained complete renunciation. He then gradually learned from his consort that pure state of supreme consciousness, of Tirupura the self. After knowing that state, he became liberated from samsara (transmigratory course) he saw everything within himself and became a *Jivan mukt* (liberated in life).

His brother Manichuda, learned the truth from him and their father Muktachuda learned it from his son. The queen learned it from her daughter-in-law. Minister and citizens, all became jnans. In that city, there remained not a single individual who was ignorant. That city resembled satyaloka and became one of the foremost cities in the land. There even the parrots kept in cages uttered words of wisdom thus:—

“Yourself is consciousness—Turn to it discarding sense objects like reflections in a mirror, objects exist not apart from consciousness. The objects are consciousness. I am consciousness. All moveable and immoveable are consciousness. For everything is illumined by consciousness. But she shines of herself independently. Therefore Ye men! abandon your illusion. Take refuge in the illumining and all-supporting consciousness by looking at consciousness alone.”

Once, Vamadeva and other Rishis, on hearing the parrots utter such words pregnant with wisdom named that city Vidyanagar because even birds spoke wisdom. That city exists with that name even to this day.

Ram, I know therefore that the company of the virtuous is the root of all auspicious results. By the company of Hemalekha everyone became wise. Therefore know Rama that association with the virtuous is the root of all greatness.

Thus ends the fourth Chapter called the “Result of Good Association” In Tripura Rahasya or a “Practical study in Consciousness.”

CORRESPONDENCE

TO

THE EDITOR OF
‘The Kalpaka’

SIR,

Some-time back a query was put through the columns of ‘The Hindu’ whether there are at present in India mediums of the type we hear of as existing in the Western Countries who have established regular communication with the next world by means of Spirit controls or guides. I little expected an affirmative reply to the query and my anticipations have been disagreeably realised. I am an ardent reader of literature on spiritualism, and the more I read of the advancement which spiritualism has made in the west, the more do I wonder why India has been beaten by the materialistic west even in matters spiritual. I should only be too glad to be contradicted on this point but so far as my knowledge goes there are no mediums in this country at the present time who can bring messages for the benefit of the thousands of bereaved people, from their departed kith and kin in the next world.

We read through the pages of your journal that there are some, as for (E.g) Mr. V. D. Rishi of Indore, and Mr. R. Venkatarao of Vizianagaram, who seem to have been receiving messages from the Spirit world, but I venture to say that even these few who can be counted on fingers’ ends have not been conducting their experiments in a thoroughly systematic or scientific spirit as did Sir Oliver Lodge and other scientists. The bare ‘skeleton messages’ published in your journal, devoid of any explanatory notes, beyond furnishing interesting reading and serving as eye-openers that communication is possible across the ‘border,’ serve no other purpose to the public at large. I would suggest in this connection that the value of the messages will be largely enhanced and their interest intensified if the recipients add brief explanatory notes elucidating any matters of evidential or scientific interest, and explaining the context here and there. For instance, in your August issue a message received from Subhadra Bai Rishi by Mr. R. Venkata

Rao was published. It would appear that there was 'cross-correspondence' by Mrs. Rishi with Mr. Venkata Rao and Mr. V. D. Rishi. This would be of first class evidential value, but I think very few of your readers know that Mr. Venkata Rao invoked Mrs. Rishi sitting at Vizianagram and that there was 'cross-correspondence.' How immensely more interesting would have been the messages if an explanatory note bringing out these things had been added. But this is a digression.

To come to my point, in England or America whenever any one loses a beloved relative by death he immediately runs to a medium, gets convincing messages from the departed, and comes home with half his sorrow relieved by the first-hand proof he gets of the continued existence of his beloved, though in an unseen world. He continues his visits to the medium and the communication is kept up, so that the bereaved people hardly feel the separation. Thousands and thousands of people who were bereft of some dear one in the great War received consolation in this manner. Why is not such a source of comfort and consolation available for the distressed in our country, which was the birth-place of spiritualism? Can any of the spiritualists here bring consolation to the sorrow-stricken in this manner? For instance, can Mr. Rishi or Mr. Venkata Rao get messages only from their own communicators; but can they not make their communicators into 'Spirit controls' or 'guides' so that they may receive and transmit messages from other dis-carnate spirits to their loved ones on Earth who are not able to open communications themselves? This phase of spiritualism has been largely developed in the Western countries bringing as it does, immense consolation to thousands in sorrow, and it behoves those who are working in this field to conduct their experiment on similar lines and turn their mediumistic powers for the advantage of the world at large. This will be incalculable service to suffering humanity and to the discarnate spirits as well, who are said to be no less eager to communicate with their loved ones on earth. It is a matter for great regret that even the Latent Light Culture the premier psychic institute has not 'a circle' and it is expected to be a 'leading light' in such matters.

VIZAGAPATAM
Aug.—1922

Yours Sincerely,
M. Narasimham.

We are glad to publish the above letter, emphasising the immediate need for practical investigation along the lines of Modern Spiritualism. The writer complains that no mediums in our country at the present time can bring messages for the benefit of the thousands of bereaved people. This does not mean, however, that there are no mediumistic persons in our land who can bridge the gulf between this life and the next. But it seems to be unfortunately true that such individuals or those mediumistically inclined lack the necessary training that will develop them in approved home and other circles. Indeed the Home Circle is the best for psychic development in general and mediumistic development in particular. It is a well-known fact that in most families of six members or thereabouts, one may be usually found to be mediumistic. If the circle cannot be held at home, it should at least be composed largely of members of the family. If not, a more public circle composed of the same sitters can be tried. We have reasons to believe that mediumship (not a supernatural power but an integral part of natural human constitution) is dormant in most of the Western peoples of the present age, but can be met with in more or less free activity among the peoples of the Mystic East. If the psychic sense is apparently unresponsive to sorrows of the bereaved, it is chiefly because of the lack of knowledge and of training in properly conducted circles.

It is with a view to assisting the development of the psychic sense and the rational cultivation of Mediumship for the benefit of bereaved humanity that we have brought out a Course of Practical Instructions in Hindu Spiritualism on progressive modern lines. Our peculiar social customs and manners especially in the extreme south seem to stand in the way of organising more or less public circles (equalising the sexes nearly) and thus training professional mediums as in the west. Besides, even from the view-point of Higher Spiritual development, there are serious objections appertaining to promiscuous public circles. Our object, above all, is to stimulate the development of properly formed and properly conducted Home Circles. Those who are willing to form Home or family circles are accordingly invited to communicate with us.

In this way, it is hoped to develop professional and non-professional mediums, wherever possible, of whom reference registers will be kept, so that necessary information may be made available to members and *bona fide* inquirers.

Meanwhile, we hope and wish that Messrs. Rishi and Venkatarao will develop along their own lines. We shall always be happy to help them as opportunity offers itself. If they are pleased to send us full particulars of their seances from time to time, we shall certainly be in a position to critically explain and elucidate their researches in the light of modern psychic and spiritualistic research. In this connection we are thankful to some of the timely suggestions made by our correspondent.

It may also be presumed that our good friends Messrs. Rishi and Venkatarao will profit by the suggestions herein made. But we should like to point out that spirit controls or guides should be the experienced persons in spirit life, if they are to be really useful for the purposes mentioned by Mr. Nirasimham. Though our Institute has not a circle of its own at present owing mostly to the peculiar difficulties already referred to, we hope that, under our auspices, numerous circles both private and public will spring into existence in our country and dedicate their gifts to the service of sorrow-stricken humanity. We endeavour to forward this aim by giving counsel and guidance to sincere students and inquirers seeking to arrange seances, circles, etc., and heal broken hearts by restoring communication between death-divided friends and relatives. We cannot *at present* go beyond this, though our aims and ideals are more or less identical with those advocated by our correspondent.—P. S. A.

THE SAGES

(From an old Tamil Work.)

All places are alike to us, and all persons our kin;

Evil and good come not from others' gift:—

Pain and relief are also from within;

Death is nothing new:—never do we feel over-joyed when life tastes sweet;—nor do we feel grieved when life is bitter;

For we know this precious life of ours as a vessel, borne down the waters of some mountain stream that, roaring over huge boulders, seeks the plain. Though the darkened Heavens frown and lighten, or the storms or clouds descend, the vessel floats on as fates ordain. Thus have we seen in vision clear of the mighty seers.

Thus seeing, we marvel not at the greatness of the great;

Much less do we look down upon men of low estate.—P.S.A.

Ascension of BABU MOTILAL GHOSE

With the passing to Spirit life on Tuesday the 5th September 1922 of our well-loved comrade and veteran journalist Motilal Ghose, India loses one of the oldest and the greatest of her patriot-songs and the world, a remarkable personality—one of those rare, sweet souls who form the vanguard in the march of humanity. A very prominent figure in our public life and the busy editor of a popular daily newspaper, he was also through the columns of the HINDU SPIRITUAL MAGAZINE an expounder of the highest truths of Hindu Spiritualism. So early in life as 1863 he developed himself into a medium of a Home Circle, under the direction of his own revered brother Babu Sishir Kumar. Though Motilal subsequently lost his mediumistic powers owing to some reason or other, he acquired for himself the direct first-hand knowledge that there was no death and there would be a reunion of beloved souls in the after-life. Some of the results of the Circle were published at the time in the INDIAN DAILY NEWS and created quite a sensation throughout the land. Thus it was the pioneers of the famous Patrika—the brothers Sishir Kumar and Motilal—who, like Mr. W. T. Stead in England, boldly proved the claims of experimental spiritualism in India and found in them a true gospel of joy and comfort.

Amidst his political and other distractions, Motilal lived the life of an ideal Hindu Spiritualist, IN THE WORLD AND YET NOT OF IT. Indeed, his death was as beautiful as the life he had lived. In his case, it is but promotion to a higher and a fairer sphere of life and activity, though it really pained him to leave his post at a time when his mother-land could ill-afford to spare the services of such a great soldier. May we commend the life of this distinguished countryman of ours as a model for all lovers of Humanity and Motherland!

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A VERITABLE KOH-I-NUR

The Kingdom of God is *within* you—says the Bible. And the Hindu scriptures call this 'Within' *Chidakasa* or the Heaven of Light—the Temple of Wisdom.

In the Inner Kingdom—symbolised by the 'Heart-lotus' of Yogic Psychology—is enshrined the Jewel of Sakti, the 'Mother-heart' of Humanity and the world.

From this 'Treasure-House' of his being the occultist lives and labours. In and from this base flows the celestial River of peace and Plenty, of happiness and health, of all 'the good, the beautiful and the true'.

Seek first this base, this Jewel; the rest follows, as the day follows the night. How to seek it, when, where?

By retiring occasionally from the world around—not into a cave or a jungle—but into yourself, into the cave of being, into the depths of your heart!

In these interior recesses, what do you find? Lo and behold! A veritable *Kohinu*—a thousand-rayed gem of the spirit.

Bring it into expression more and more from the Great Within. May your mind and body shine in the glow of that rich and lustrous gem—the priceless *Koh-i-nur* of the spirit within!

—P. S. A.

THE ART OF ATTAINMENT

URIEL BUCHANAN

To develop a magnetic eye, open the eyes as widely as possible and stare very hard at a hand mirror, putting all the intensity possible into the muscles of the eyes. If this at first hurts the eyes, desist for a time. The exercise of hard and intense staring, if made ferocious, will strengthen all the muscles of the eyes. The better and safer plan is to devote one minute in each hour to this strengthening process of staring. In so doing, do not contract the brows too much; these should be normal in position, and remain dead still during the entire exercise. Look at some object as far to the left as possible, without moving the head from a front attitude; then follow an imaginary line slowly and steadily to the right as far as possible, moving the head. To be performed correctly the eye should move very smoothly, and change its focus without jerks.

Never strain, or unduly tire your eyes. Never read in the dark or while on a car or railroad train. These exercises will enable you to send forth a continuous stream of vibration, unbroken by winking or weakness. If the eye is thoroughly magnetized the effect of these vibrations is overwhelming, not only on single individuals but over large gatherings. Combined with the magnetic voice and the ability to form powerful mental pictures and to project these pictures upon the minds of others, the magnetic eye will make any one irresistible.

To cultivate a magnetic voice, always speak distinctly. Always mean what you say. A magnetic voice does not mean a jerky, loud voice, but one full of expression. The mind should be concentrated upon what you wish to say. If you always mean what you say, your words will carry and convey a power which would otherwise be impossible. Voice is nerve-force expending itself. Its magnetic qualities depend upon the amount of intensity thrown into it. The normal tones, or even the quiet tones, may be as intensely powerful as the stronger ones. In any form of professional life, whether it be on the stage, in the pulpit, at the bar, or wherever the voice is employed

to convince people, the dividing line between genius and mediocrity is right here: genius uses the nerve side of the voice; mediocrity the noise side. The lack of noise or force is certainly tameness itself, if nothing else is added; but where nerve energy is present, force is unnecessary. Physical force in the voice is conveyed by a vibratory movement of the universal ether. The universal ether penetrates everything, and is the pathway between the nerve centers of the person speaking, and the nerve centers of the person addressed. It unites soul with soul. It is the conveyor of impressions. It transmits emotions. When the universal ether is excited into a vibratory movement, it creates in the person reached by it, the same impressions, feelings, emotions and beliefs which are experienced or assumed by the person who starts the vibratory movement.

In every page of the noble history of man, from the beginning of the human race, this study, or something akin to it, has been the strongest stimulus to mental and physical superiority. It has been the one magnetic force that has lighted the spark of genius, bidden in the rubbish of ignorance and sloth, and transfigured it into the soul's purest flame; and today, amid the discordant drift of hurrying life, rushing forward on the tempestuous stream of time, it offers the only guide to success. Sound the keynote of your ambition, and a failure cannot be possible.

Perfect harmonic mental action, absolute honesty, and exceedingly strong will power—this is the goal of your ambition, and to this point we hope to lead you. This lesson is to aid you in overcoming your inharmonious mental action. The first step is self-examination. This may be carried on by asking and answering the following questions: Are you cool, calm and collected? Are you easily agitated? Do you show any excitement when suddenly informed of good or bad news? Does any transaction impress you? Do you have strong loves and hates? Are you irritable when alone and things do not go to suit you? If so, can you repress such irritability in the presence of strangers? Do you ever err in judgment over small matters? Do you ever err as to larger affairs? Does your occupation, situation or surrounding circumstances suit you? Do you worry over trifles? Do you lie awake at night thinking?

Are you troubled with headache? Are you nervous? Do certain voices grate on you? Does the approach of certain persons annoy you? Are you repelled by certain persons whom you desire to approach? Are you approached by certain persons who seem to be your superiors?

Were it not for the ideal, the dream of beauty which is cherished as a priceless treasure in the soul of the poet, no beautiful thought, no inspired message would come to us through him. If the vivid imagination of the painter did not clothe in richest colors the scenes of his life and the pictures drawn from legend and tradition, his work would have but little meaning for us. Were men and women only what they seem, had no touch of the divine fire warmed the dull clay into life and beauty, we would have little to hope for; but each living creature is more than this, for each one is, in some measure, an expression of the ideal, even though each may differ from the other. All may not have learned to show forth the divinity that is within them in the same manner. To some it is given to excel in making the way plain; to others only right living may appear to be the worthy work; others still may deem it their duty to learn of life and its sources without any definite idea of other gain or good than that which the necessity of knowing presents; but none of these are restricted to the one narrow pathway they have chosen. Each and every one will—if they be earnest in the doing of a single thing, if they be wholly honest in their desire to find the truth, even as it pertains to a single line of thought or action—grow greater in the possibility of expression; for in each lies hidden the power which will be revealed as the vision becomes clearer and the desire for the highest life becomes greater.

Let no mistrust of your own powers impel you to halt or stumble; for the worthy exercise of the gifts you already recognize will bring you to a full knowledge of others still more to be prized. The fulfilment of your highest aspirations is possible if you will but hold steady control over the forces which you possess. Make your thought world the epitome of the real world you are destined to move in for the development of your highest powers. Have no fear of placing before yourself

impossible ideals. The height which would be inaccessible, which could under no circumstances be gained at a single bound may be reached surely and securely by steady and unremitting climbing. The grandest achievement has ever as its crown an element of the apparently impossible which gleams and glitters far above us like inaccessible mountains of fine gold, diamond-crowned, filled with hidden light; but the diamond crown of impossibilities may serve to cut away the crystal walls of custom through which you have, thus far, viewed every undertaking; and as they fall about you, shattered by your own desire, you will walk forth swiftly and fearlessly to truth and freedom.

To every generation the truth must be stated anew in a language it can understand. All who have penetrated past the outer portals, all who have learned to know the right and to shun the wrong, should ask themselves whether they may not be of the number to whom it is given to open the eyes of the many who are travelling, they know not whither; for everywhere there are weak and weary ones who have not even the heart or hope to cry out and make known that they are living in utter darkness. To the earnest disciple the loving task will often come to lead some faltering one to the light; but not until victories over self have made him worthy, and wisdom has made him ready.

If you would rend the veil which shuts you out from the hidden mysteries, if you would fathom the depths of the vast sea of knowledge which stretches away beyond the reach of finite reason, you must learn the value of silence. Withdraw at intervals from the activity of existence, and in wordless communion, question the possibilities and ultimate destiny of the soul. Measure, if you can, the almost limitless potentialities which lumber within.

The secret of the sure acquirement of the greatest power lies in the self-control which enables one at any time to place one self in a state of wise passivity. Nature is forever working to produce perfect harmony; and silence, awesome in its grandeur ever precedes the reverberations of the most magnificent chords. The most precious of nature's lessons will not be made clear to one whose energies, both mental and physical, are ever

in a state of uncontrolled antagonism. Sympathy with nature's moods and ready acquiescence to her laws must result in a steady growth of body and mind. As the quiet night succeeds the busy day, so should silence and serene meditation succeed every season of labor and activity. All growth of plant, shrub and tree is carried on in silence, in the stillness of snow-covered plains and ice-locked streams mother-earth gathers together the forces which will furnish life and nourishment to field and meadow, forest and plain, during the coming spring and summer. In stillness man renews his exhausted energies. In the hush of the silent room he learns of the divinity which is enthroned in his soul. In silence he bows before it and offers his sacrifice of love. In hopeful humility he gives utterance to his prayers for purity and truth. The actual power or force centered in any one individual is an insignificant possession in comparison with the great universal force which is forever surging around him from which he may draw at will. This he cannot do, however while struggling, battling and asserting himself in opposition to the surrounding currents of life. He must still the tumult of his soul, and must recognize the affinity existing between the individual force which belongs to him and the limitless universal force which he may possess to any extent he may require. The limit of his self-development alone must set the bounds to his command over these forces and place a limit to his attainments.

Draw freely from the fountains of nature and art. From the most trifling objects new truths may be learned. From the teeming earth and the radiant heavens new messages may be borne to us. The calm, cloudless blue of the summer sky will lead us to silence where visions of hidden truths shall visit us; the silvery splash of the fountain shall turn our thoughts to the never-failing springs of life; in the pages of an inspired writer we shall find the message that will fire our souls to renewed endeavor; a truthful picture shall inspire us with a hope and courage which may seem to be in no way allied to the artist's thought, yet the ideal in our souls shall glow with added beauty in response to his faithfulness in depicting truth and purity; a melody shall charm us into forgetfulness of self and draw our souls upward into an exaltation of communion with the Infinite.

(To be continued).

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

The pre-determined invasion of the physical world objectively by the hosts of spirit beings, who broke through first into the home of the Fox family was very typical of subsequent manifestations. Like most of the great movements of the world it was not ushered in by a great flourish of trumpets, by gorgeous ceremony, in the grand temples of worship, in the palaces of kings, nor to the self-satisfied righteous, the priests and pundits, the expert or the scientist—although it included these in its sweep—for it was no respecter of persons, but its loving entrance was first made to the humble and meek, the simple, natural, unexpectant, unassuming chosen of the people, whose minds were not befogged by hard and fast theories, ancient doctrines, nor by very much 'learning'. It was the precursor of a revelation and a religion for all, and therefore had to come in such a way that the simplest minded folk of every nation could understand and grasp as effectively as the highly intellectual. It was a manifestation of simple facts with a statement of simple truths which appealed strongly to the intuition of the open-minded.

Its reception was also typical. By the educated and the so-called scientist (one must remember that Western science was largely materialistic) it was received with incredulity, scorn and contempt and by them attributed to hallucination or to fraud. By the religious bodies it was also attributed to fraud. By most others with indifference. In due course when the facts could not be disputed the religious bodies cried witchcraft, demons, evil spirits, necromancy, etc. The scientists who would not give in to the spirit claim still cried 'fraud and hallucination' but when driven into a tight corner explained all the phenomena to telepathy and the working of the subconscious mind—of both of which, not many years previously, they were ignorant and emphatically repudiated. It is only fair to the Roman Catholic section of Christendom to say that they cau-

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tiously admitted the facts but attributed most of them to devilry, and their flock were warned against having anything to do with Spiritualism except under the direction of the priests. This may be the final attitude of the priests and leaders in the religious systems of the East when Spiritualism invades them, as it assuredly will. In its beginnings it will receive a benevolent indifference but when the hierarchy fears that it will usurp their position, then beware of serious hostility! If, however, priesthood become the leading investigators (honestly) into Modern Spiritualism as they should and may become, then great will be their glory and their reward.

About twenty years after the advent of Spiritualism as previously narrate so we leading chemists, physicists, lawyers and other trained experts were formed into a committee of investigation. It was no great secret that the scientific world hoped that this expert committee would soon discover that the so-called phenomena were due to trickery. To their annoyance 'those who came to scoff remained to pray'. The committee practically pronounced a blessing upon the phenomena admitting their genuineness, although they would not, as a committee, accept the spiritualistic theory and their cause. Several of them did individually.

About that time a noted chemist and physicist, who eventually was accepted as one of the leading scientists of the day,—Sir William Crooks—made investigation on his own account with several mediums. Most of them were conducted at his own house and in his own laboratory. One of the mediums Miss Florence Cook was often a guest in his home for several weeks at a time so that he had ample opportunity to watch the medium and apply the severest of tests. At the conclusion of his investigation he boldly recorded his conviction that the phenomena were not caused by trickery, that there existed a force which could be manifested physically and tested physically but had no apparent physical origin, and that this force was obviously intelligent, understanding his spoken and unspoken words, and intelligently responding to them. He was also completely satisfied that, in the presence of certain people, a human intelligence could materialise and clothe itself with an ordinary human body, speak and move in that body

and then that body would gradually dissolve into void again. On several occasions this materialised body was handled and photographed by him, and on one occasion by the use of a special lamp (phosphorised oil in a bottle)—these materialisations always taking place in the dark—he saw both the medium and the materialisation at the same time. His reports of these experiences were printed in the *Quarterly Journal of Science* in 1871. Before he died, not many years ago, he openly expressed his belief in the 'spiritistic hypothesis', having just before that event obtained a psychic photograph of his deceased wife under conditions which satisfied him.

Since then there have been scientific investigations under test conditions by many leading men of different nations, France, Germany, Italy, America, etc., which have corroborated and brought fresh knowledge about these spirit and psychic manifestations.

When studying the movement of Modern Spiritualism, the student must distinguish the difference between Spiritism and Spiritualism. The word Spiritism is generally applied to the phenomenal side and simple intercourse with the intelligent entities who claim to be just ordinary men and women who have once lived the earth life and have died into the spirit condition. The word Spiritualism includes this side of the movements but lays more emphasis upon the philosophic and spiritual teachings arising out of the phenomena and the higher communications of these spirit people. This is undoubtedly! the more important aspect of the movement, for what could be of greater value to the human race than to know and understand the principles of his own being, the conditions of the other spheres to which he is travelling, the laws of spiritual development and the relationship between the earth-life and life in the higher spheres? And this philosophy or religion, whichever one cares to call it, is based, not upon the inventions or imaginings of man here, but upon the statements of spirit beings of all degrees from many spheres on their own personal experiences and on their own personal studies and investigations. This is the side I propose to write upon mainly, but before doing so will just briefly show the importance of the

phenomenal side, as being the foundation-stone of the whole movement.

Firstly, the phenomena are the only final, convincing answer to materialism. There is none other. It is not a question of argument and debate. Here we deal with facts which nearly everyone can examine for himself under appropriate conditions. The Materialist asserted that Matter, i. e., physical matter, was the all in all, the beginning and the end, the primordial origin of all phenomena, consciousness, feeling, thought and reason. Without organised physical matter no thought could exist or be produced. Carried to its logical ultimate it came to this: that all inventions, all poetry, literature, philosophies, all composition of music, drawing, painting, sculpture and the other arts, every manifestation of thought and intellect, all the emotions of love and hatred, sorrow and joy, all the vices and virtues, fear and courage, meanness and liberality, selfishness and self-sacrifice, sloth and industry, lust and chastity, etc., etc., were simply subtle chemical reactions of the rice, bread, butter, water, coffee, mutton, potatoes we ate and drank, and of the air we breathed. Therefore when man died, that was the end of him. There was no other life—no heaven, no hell—no God in the sense of an intelligent Creator and Dictator of the universe. When these ideas become a firm conviction, how can they be combated? Not by argument however strong. Why, that might be the effect of the last onion or curry we had eaten! No Krishna or Buddha, no Socrates or Aristotle, no Jesus or Muhammed could convince such minds.

And so if this movement were inaugurated from the spirit world and directed by spirit intelligences, as Spiritualists of course believe it is, the introduction had to be phenomenal. The spirit people had to produce something that could be seen by the physical eye or recorded by the unimaginative photographic camera, felt by the sense of touch and heard by the physical ear. They had to demonstrate a hitherto unknown and non-physical force which could be registered and estimated by a physical balance. They had to prove by material means the existence of a power which could be produced without chemical or physical generation. And lastly, they had to prove that mind and

intelligence can exist and manifest apart from the physical brain or a body of flesh and blood. And this they did. No mean achievement, verily and if this were all that was done, the movement would have fully justified itself.

Secondly, the spirit people had to prove their assertions that man survived death without any change other than the loss of his physical organism, that his personality and individuality continued as it was before transition. This was much more difficult to do for the obstinate sceptic. They had to prove their identity. By selecting people who possessed unusual psychic powers and the intuitive faculty, and developing clairvoyance, psychometry, intuition and trance in them (people who in the movement are known as sensitives or mediums) reasonable evidence has been given in tens of thousands of cases that the communicating spirits are the persons they say they are. The methods of proving identity are various. They can transmit to the medium an objective or subjective picture of their appearance when in earth life, the manner of their dress, their habits, their distinctive peculiarities, many details of their life, some times not known to any of those present but verified afterwards by diligent enquiry, the cause, manner and time of their death. Sometimes they can give their names and the names of their friends and relatives either in the body or out of it. The Journals of the movement give particulars of these from time to time but most of them occur in private life and are not published. I will relate one incident as an example. A few friends were sitting in seance — not a dark seance — one Sundry evening. One of them became entranced by a discarnate intelligence who gave his name and was in evident distress. He said that he "passed over" two weeks ago and described his illness and gave some particulars of his life. His object in making himself known was that his widow was in great trouble and he wanted help for her—would they please help? She had earned no money since his death, she only had one shilling and seven pence in the house, that rent was due to-morrow Monday which she could not pay and that she was very depressed. He had left five little children unprovided for. He gave the address of the house.

None of those present knew the man and none had heard of the street. They made a little collection of money amongst themselves and started off to find place after making enquiries as to where the street was. It is well to say that this incident occurred in London which has a population of over five millions and is roughly 20 miles in diameter from suburban boundary to its opposite. The house in question was about three miles from the place where the seance took place. In the squalid little street named they found that there were two women of the same name as had been given to them. So they enquired 'which was widow T's number?' A little boy directed them remarking that Mrs. T's husband died a little while ago. The poor woman was surprised to receive a visit from these people, strangers to her, and when told that they had a message from her husband she nearly banged the door in their face. However, after a little tactful explanation, she admitted them into her parlour and after some conversation they found that all the details given by the 'dead' man were correct. They relieved her necessities, gave her also some spiritual comfort—glad to feel that they had been of service.

Then again, a spirit person materialising into a form, the very image and likeness of a deceased relative or friend and claiming to be that very person, which relative or friend was totally unknown to the medium and the other sitters on the seance, is reasonably strong evidence that it is really that deceased friend who is manifesting.

Thirdly, by this last mentioned means, (a very rare phenomenon however) by trance-control and otherwise, it was possible to remove some of the errors of belief about the state of persons after death. Many people of the world believe that at death the soul sleeps in an unconscious condition for an unknown period, thousands of years perhaps, and then at a certain time awakens, re-habits itself in a flesh or other body and receives judgment upon its earth-life, whether it was good or a bad; if the former, to be rewarded, if the latter, to be punished. Some people thought that they left the earth sphere at once and had nothing further to do with it. Some thought that death made a great change in their character and personality and

powers suddenly becoming all wise or all good. Some thought that they had to linger near the earth to await reincarnation. Others thought that they would exist in a bodiless, formless, unorganic state, like a cloud or vapour. Some thought that they would be annihilated. Some thought that it would be impossible to contact earth friends and earth conditions again. In fact it would take too much space to describe all the various beliefs in regard to the spirit life.

Now, by employing the psychic attributes of certain individuals and so getting into communication with the people actually living in the spirit world, it is obvious that they can reveal to us some of the facts of their own life and thus enable us to correct many of the errors which were held in regard to that condition. What do they assert? What are the claims they make? And upon which—all the spirit communicators are in general—I might, almost say absolute agreement!

- (1) That death was only a short sleep, enduring generally not longer than three terrestrial days.
- (2) That they themselves were clothed with an organic body not unlike their earth-body, and that it was necessary to possess an organic body. That all the other living beings they met had similar bodies, varying only in quality, and that their bodies were usually garmented.
- (3) That they found themselves to be identically the same person they had always felt themselves to be. On awakening to and realising the new condition they could not discover any change in themselves other than the absence of the physical body and of course all that that implied. Death had not altered their character nor impaired their memory. The sins and virtues which they possessed before the great change they retained being naturally a part of themselves. Their intellectual powers were unchanged, being immediately neither increased nor decreased. Their likes and dislikes, their loves and their hatreds, their interests, their aspirations, their selfishness or unselfishness, their religious beliefs were the same.
- (4) That, generally, they were met by relatives, friends or teachers on awakening in spirit life, whom they recognised as such.
- (5) That they dwelt in houses or places and in organised communities determined by the law of affinities and personal spiritual condition. That there were occupations for them to follow—according to their special ability or desire.
- (6) That they did not lose their love for those left in the flesh and that the desire to be with them or help them was as strong as before.
- (7) That it was possible to make themselves known, in various ways, to people in the flesh and many spirit people did so, and that it was not wrong to do it.

THE KALPAKA

- (8) That their manner of life on the earth had a tremendous influence upon these conditions of life in the spiritworld.
- (9) That the class distinctions operating on earth had no counterpart in the spirit world. That the great or famous or rich on earth were often in a very humble position in the heavens.
- (10) That all evil committed during the flesh life had to be 'undone' in the spirit world. That no merit or good Karma could be produced by rite, ceremony, sacrament, mortification of the flesh, creed, but only by a clean life of loving service to his brother-man without distinction of colour, race, language, sex or religion.
- (11) That no one has ever seen the great architect and sustainer of the universe—the Source of all Life.

There are many other matters upon which there is general agreement but the above stated declarations appear to be fundamental and upon them a vast superstructure of sound philosophy can be evolved. All spirit communicators are agreed upon them irrespective of race, religion or spiritual, of attainment, whether they come from the hells or from the higher heavens.

THE WAY OF MYSTIC LIGHT

P. S. ACHARYA

'Gnana Vetti' (literally 'The Way of Mystic Light') is a highly mystical work in Tamil, popularly attributed to the great Pariah weaver-poet Thiruvalluvar. It is said to consist of 1500 stanzas, though the available manuscripts as well as printed editions actually contain a greater number—say, as many as 1910.

The work, amidst much that seems at present incoherent and incomprehensible, gives very useful hints on Higher Yoga which we hope to try to interpret and utilise for the benefit of the aspirants, especially in the light of modern Psycho-spiritual research. Most of the stanzas that have come down to us do not appear to have escaped the process of corruption or mutilation at the hands of the ignorant and uninitiated who have copied the work from the older manuscripts now and then.

It will be foreign to our purpose to discuss the literary aspects of the work on hand, but we wish to state here that the work, in its present form, cannot be the composition of Thiruvalluvar, the immortal author of *Thirukkural* (which incomparable work Dr. Pope and others have rendered in English). The author of a 'Primer of Tamil Literature' has hopelessly erred in accepting uncritically the common notion that the unknown author of 'Gnana Vetti' (who goes by the name of Thiruvalluvar) is none other than the celebrated author of 'Thirukkural' who undoubtedly marks the highest water-mark of Dravidian genius.

It is our view that at least the essential teachings embodied in 'Gnana Vetti' may go back, perhaps, to the days of Thiruvalluvar who appears to have been, besides a scholar and poet a transcendental mystic and *siddha-purusha* (literally the 'attained' or 'perfected' Master of *siddhis* or psycho-spiritual powers and privileges). It would appear that the tenets of the Tamil Mystical school were handed down by word of mouth

from Guru to disciple, until they came to be clothed in metrical form and committed to memory or to writing.

The Tamils believe that there are eighteen siddhas headed by the sage Agastya who are working from behind the veil of Time for the spiritual and psychic evolution of humanity and that they appear, even in a more or less materialised form, before their *chelas* or disciples. Their doctrines and dogmas are to be found in many a Tamil verse attributed to them, but as these verses are most of them, available to us only in a mutilated or highly corrupted form, and even, when the texts may be correct, as the language is strangely veiled in symbols and 'blinds', we have to very carefully study and interpret them to understand their *rationale* before we can proceed to apply the principles of Higher Yoga as enunciated by these siddhas, in our own practical life.

It will doubtless be worth while to take the necessary pains to grasp the special features of the school of South Indian Occultism in a general way, before we enter upon a study of 'Gnana Vetti' itself through these columns. In our next, we shall deal with such aspects of Tamilian Occultism and Yoga as will be immediately or remotely useful to our students and readers; then we propose to tread upon 'the Mystic path of Yogic Wisdom' as sketched in 'Gnana Vetti' and as understood by us in the light of both ancient wisdom and modern research.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—V (Continued)

In addition to those created by the Maker and originally endowed by Him with His conscious Free-Will like man, and therefore originally standing on the same platform with him although now superior in certain respects owing to the difference in the degrees of allegiance rendered to Maya,—there is a class of *Manmade gods* or more properly, gods created by the Sub-conscious Mind-ed Spirit. Indeed, these are not looked upon as the Maker (He having chosen to become a mere *dispassionate Spectator*), but as His agents, endowed some with more of consciousness and others with more of Energy—with powers to reward and punish. And sometimes the agents are many in number, occupying higher and lower positions. Under the impact of Maya Sub-conscious Mind have conceived of the Maker and Maya and their own relations with them in various ways in the light of their respective experiences of manifestation. Thus various gods, angels and ghosts have come to be conceived of, peopling not only the three worlds of Light, Ether and Air but three other supposed worlds—the worlds of half light and half ether, of half ether and half air, and of half-air and half matter. According to the position of the Sub-conscious Minds making these conceptions these gods have been placed in anyone of the six worlds and endowed with attributes which combat and ultimately tend to negative each other. In the matter of attributes the Sub-conscious Minds have been guided—(1) by the sense of the dualism they have found to obtain in their respective worlds, and (2) by the ways in which, they have thought, their gods could help them by protecting them on the one hand and by destroying their enemies (human or otherwise) on the other. However unconscious of its true nature and essence as well as of the Brahman, the Sub-conscious Mind is yet in touch with the Absolute Free Will

and is conscious of Him, from the consciousness of its own unbroken continuity of existence, as All-Life, as the Source of all life. Accordingly, Sub-conscious Minds having POWERFUL TOUCH with the Source, owing to the Mind having been brought to a stand-still as in deep and prolonged trances, can RENDER ALIVE, IN RELATION TO THEMSELVES AND THROUGH THEMSELVES IN RELATION TO OTHERS, the conceptions upon which they are focussed bringing the whole of their WILL to bear upon them and THUS ATTRACTING LIFE FROM THE ABSOLUTE FREE WILL. Most of the gods thus created have been endowed with powers of protection and destruction—as if the All-Good could not do me good without depriving my enemy of at least a portion of his good, although each one of us can enjoy the Great God's light, air and water without depriving the other of any fraction of what he requires,—as the conceptions of the forms, attributes and weapons will show. Thus, when rendered alive, they are found to exercise both of their contradictory attributes; and so it happens that their smiles are very quickly turned into frowns, especially when there is a better one to smile upon, as the goddess Ravana worshipped found it more pleasant in the long run to smile upon his enemy Ramachandra and to frown upon him. In short all these gods are limited, having been created by Sub-conscious Minds suffering from self-imposed limitations upon their consciousness and will. These gods as well as the conceived worlds will continue to exist so long as there will be people 'to attract on life' to them by subscribing to, believing in, meditating in terms of and directing their thought and will in accordance with the conceptions which created them, and offering the prescribed prayers and performing the prescribed sacrifices. The truth, however, is—THE SUB-CONSCIOUS MIND REALISES ITSELF, ITS DESIRE AND WILL, IN THIS WAY, BY VISUALISING THE PICTURE OF ITS OWN 'PERFECTED' [ACCORDING TO ITS CONCEPTION OF PERFECTION] SELF AND RECEIVING BOONS AT ITS HANDS.

Like 'fallen' gods, angels or ghosts these created gods also can never help 'fallen' man to re-attain perfection. All that they can do is simply to change the colour or material of the

yoke which holds him (as well as them) to the service of Maya. THE ONLY BRAHMAN OR GOD OR ALLAH, CALL HIM AS YOU WILL, THAT MAN SHOULD RECOGNISE AND WORSHIP TILL REALISATION OF ESSENTIAL ONENESS WITH HIM IS THE ABSOLUTE CONSCIOUS FREE WILL. AND RELIGION SHOULD PRESCRIBE SUCH WORSHIP ONLY AS SHOULD BE ABLE TO HOLD BEFORE HIS EYE AND TO LEAD HIM ON TO THIS TRUE IDEAL OF HUMAN LIFE, AND, BY 'AWAKENING' THE SUB-CONSCIOUS MIND, SHOULD BE ABLE GRADUALLY TO MAKE IT SUCCESSFULLY TO BREAK AWAY FROM THE TRADITIONS, INSTINCTS, CONCEPTIONS, FAITHS, PREJUDICES, FEELINGS, AND SENTIMENTS THAT RUN COUNTER TO THIS CONCEPTION OF GOD AND OF MAN'S FULL ESSENTIAL ONENESS WITH HIM, AND THUS SHOULD BE ABLE TO HELP THE SUB-CONSCIOUS MIND TO INCREASE THE STRENGTH AND FREEDOM OF ITS WILL, TO BREAK THE LINKS IT HAS ITSELF FORGED AND MAY BE IN THE ACT OF FORGING UNDER THE INFLUENCES OF MAYA TO LENGTHEN AND STRENGTHEN THE CHAIN WHICH FETTERS IT DOWN TO HER SERVICE, AND ULTIMATELY TO GO UP AND REPOSE IN THE BOSOM OF THE SUPER-CONSCIOUS REALISING FULL FREE WILL AND SINGING—"SOHAM," I AM HE. Man should be taught to refuse to believe in a God who talks in terms of the past, the present and the future—who exhorts him 'to let the dead past bury its dead,' leaves him with his 'present' to his 'Ego, Destiny or Chance' to thrive as best as he can, promising to take care of his 'future' only upon certain conditions. The true God has no THEN and THERE. HE IS ALWAYS HERE AND NOW, ready to obliterate the past so far as it CONTROLS man's present, and to make the present run on into the future as an unbroken stream of conscious Free Will and, therefore of Bliss, unalloyed unending Bliss. The rigid and frightening austerities, the lengthy, tedious and despair-inspiring forms of worship (Sadhana), the awe-inspiring conceptions, the rituals and ceremonies breeding and fostering bigotry, prejudice and sectarianism, as well as those others which are regarded as simple, easy, hope-inspiring, encouraging, rational and catholic—all must be equally judged of in the light of the promises they hold towards the realisation of the only and true Goal of Life as well as of the influence they are likely to exert

cise upon the Mind in the way of helping or retarding the realisation of that goal. All those which go to confirm and create anew any kind of flaccidation or which entail too much pains or take up too much time compared with the help they may be expected to render—must be rigidly discarded. In short, Religion should teach and encourage *will*, not how to annihilate or repress Desire, but how to desire properly, where to look for the success of its Desire, how to will and attract and create Success in conformity with or against Maya, how to 'live' and die at will, how to make the world from an "way-side inn" into his "home," and ultimately to realise the God in him by realising—"There's nothing between my will and its realisation: there's no superior Will or Force controlling me."

In this connection a word about the AVATARA or Incarnation may not be deemed out of place. Every created thing has had a beginning in the Divine Will. Thus every individual man was once THE DIRECT EXPRESSION OF THAT WILL. Or in other words, he was an incarnation of Divine Will or Divine Will incarnate. When, however, he chose to fall from his high state by surrendering to Maya, he made himself liable to the Law of Karman, and his successive births and lives have not been determined by God direct but by his own KARMAN or work. If anyone individual has not yielded to Maya, he has since been living—assuming material, aerial, ethereal, or light-built bodies at will and fully conscious of his own will being the determining factor. The rest, however, have only to thank the Law of Karman.

When extreme sufferings and abject degradation overtake a people in consequence of their having surrendered themselves to the mercy of Maya and they find, in spite of their best ego inspired endeavours, nothing but moral and physical ruin staring them in the face, their MIND SINKS DOWN IN SHEER EXHAUSTION AND LOOKS INWARD IN BLANK DESPAIR ALLOWING THE SUB-CONSCIOUS MIND TO RISE TO THE SURFACE calling forth the spirit of devotion and the attitude of prayer. In the earnest and all-absorbing desire for deliverance (due to the instinct of self-preservation acting through the sub-conscious Mind) from THE STATE OF EXTREME HOPELESSNESS CAUSED

IN THE MIND BY THE TYRANNY OF MAYA, they begin to think of God as omniscient, omnipresent and omnipotent, for it is now relieving to think there is at least one who can yet save them from the grasp of Maya. And this active thought absorbing the mind impresses itself upon the Sub-conscious Mind and brings about a change in its out-look of God and its relation with Him and Maya. The prayer that now goes up from it is nothing but the spontaneous and intense expression of its will for deliverance. The will takes the form of prayer only because the Sub-conscious Mind thus abruptly awakened cannot at once snake off the fetters it has forged for itself; and because, while impressed by the mind under a POWERFUL SHOCK OF HOPELESSNESS it begins to think of God as omnipotent, it feels itself smaller—a greater sinner—than even before, having accepted the authority of Maya against the voice of his consciousness. The will thus expressed in the form of earnest and sincere prayer attracts deliverance by moving the Omnipotent Will, that Will realising itself by being born a man GIFTED WITH SUITABLE SPECIAL CAPACITY AND POWERS to effect the deliverance. And to this man is applied the epithet of AVATARA or Incarnation meaning thereby that his birth is the direct expression of Divine Will. All the Avatars—Prophets—have not, however, while uttering and aiming to establish the same eternal truth—God is one and without a second—been agreed as to His relation with Maya and Man and so have enjoined different forms of worship, laid down different practices for observance and spoken differently about the life beyond the grave. Because the nature and extent of the degradation, the general capacity mental, moral and spiritual of the people and the general condition of the Sub-conscious Mind go to determine the Avatara's Mission, the knowledge and capacity with which he is to be endowed and the nature and method of his work. It is true they have not all maintained even the omnipotence of God as against Maya, but the miracles they are credited with go indirectly to establish the supremacy of WILL over the KNOWN laws of Nature.

Like the MAN-MADE GODS the Avatara may also be really said to be MAN-MADE, his birth being due, as explained above, NOT TO SELF-INSPIRED DIVINE WILL BUT TO DIVINE WILL

INSPIRED BY THE SUB-CONSCIOUS MIND OF 'FALLEN' MAN calling for deliverance from a particular Evil. So unlike the original man gifted with God's consciousness and Free Will, he is gifted with special capacity and special powers and has a special mission to fulfil, as really determined by the united sub-conscious minds. Thus although superior to fallen man in certain respects, he is below Man as he originally was. And although his voice has to be obeyed (being really the voice of the Sub-conscious Mind of the people for whom he is born) and IS SINCERELY OBEYED TILL THE DELIVERANCE IS WROUGHT, it is not true to say he is God Himself. Therefore, most of the Avatars have been said to BE BORN OUT OF A PART OF THE GOD HEAD.

A word about the necessity or otherwise of having a GURU — Master of life—seems to be called for now. As the 'awakening' of the Sub-conscious Mind and setting it on the right track is the whole crux of the Religious Problem, it is of the utmost importance and is the greatest 'good fortune' to find out one who having himself re-attained the super-conscious Mind, can read your sub-conscious Mind—the restrictions and limitations it has passed through—add thus can guide you safely and aright along the line which only can guide you safely and aright along the limitations and thus render the realisation of the goal possible. IT SHOULD BE BORNE IN MIND AS A MATTER OF THE GREATEST IMPORTANCE THAT THE SPECIAL APTITUDE AND THE SPECIAL SHORTCOMINGS OF EACH INDIVIDUAL REQUIRE SPECIAL ATTENTION AND SPECIAL TREATMENT. A GENERAL PRESCRIPTION IS EFFICACIOUS FOR A VERY FEW AND FAILS WITH REGARD TO THE REST. Of the pupils of the teacher who cannot study and attend to the requirement of each individual boy, very few are to be found up to the mark, the rest are indifferent and positively bad. And it also happens not unoften that boys of higher merits are put in lower classes, receiving instructions and going through work that go rather to deaden than quicken their parts; while boys of lower merits and no merits are put in higher classes to be turned out years after, in spite of the birch and the teacher's patient toil, a veritable blockheads of no use to themselves or anybody else.

So, unless the Guru is competent to read your Sub-conscious Mind and guide you aright, or unless you find such assistance, the Sub-conscious Mind (unless already sufficiently 'awakened') with its accumulated and ever-growing-in-strength traditions, instincts, prejudices, mis-conceptions, mis-faiths, etc., will generally lead you on to further forging of bonds. In the selection of the guru, however, one must be very cautious and critical. Unless he has realised conscious Free Will himself and unless he is competent to go through one's past history as recorded in the Sub-conscious Mind, he may not only confirm the old restrictions and strengthen the old bonds but may help one to create new ones. It is only of this Guru that it has been said, and said justly, that he can at once grant BRAHMA-JNAN, i. e., revive the disciple's consciousness of his essential oneness with the Absolute conscious Free Will by granting him free-will. His doing this depends, however, on the amount of the sincerity and intensity of the Will of the disciple himself. Not by world of mouth singing his praises nor by the plaintive music of MENTAL agony nor by the tears of outer eye nor by the amount of wealth poured out or menial and other services rendered to him, can such a Guru be moved; but by force of his own earnest desire and intense will can the disciple move the Free Will of the Master raising in him the desire and will to set him at once free from all bondage. It is no harm bowing to a Master like this (but not to anyone else as the Brahman Himself, as indeed he is, having realised Free Will. And it is better to have no Guru than to have a Guru, who, however higher than yourself apparently like fallen and created gods, is still in bondage himself. To submit to such a one is like one blind man putting himself in charge of another blind man to the suffering and ruin of both.

One need not despair if he has not found a true Guru. Let him begin to appreciate the Truth, to try as best as he can to criticise his faiths, prejudices, instincts, sentiments, etc., in the light of this truth clinging to those which appear proper and sternly rejecting those which appear improper and to learn to desire earnestly and will intensely by practising concentration of the mind scattered over the world,—and out of the Visible and Invisible Spirits, drawn by the cord of sympathy, some one must surely appear before him, holding aloft the torch of True Light to guide him aright.

PHRENOLOGY PRACTICALLY = = EXPLAINED

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

13. CAUTIOUSNESS.

Cautiousness is a very essential element in man's character. A proper development of the organ of Cautiousness gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, consideration and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they are rash and impulsive, run all sorts of risks, are apt, not only to bring themselves to ruin by reckless exposure to physical dangers, but also to ruin their minds by an indulgent gratification of all the mental desires; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties; yet too large Cautiousness is the bugbear of many intellectual persons. It holds back thousands upon thousands from a successful course. The instinct of fear in the mind of multitudes, causing them to dread the pathway; they dare not step out, they are afraid of failure, afraid of themselves. When Cautiousness is over active it tends to modify, even to make dormant, many of the faculties of the mind. It holds back brilliant intellects, stultifies talent, retards progress.

Persons with excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favorable and good opportunities and advantages through fear to take a little risk; they acquire the

habit of continually procrastinating and putting off, thinking that another time will do, and thus often have occasion to feel vexed and annoyed with themselves when they see others doing the very things which they had in their mind to do.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety, wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it inclines to the taking of a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, often bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria and neurasthenia. The too cautious man is ever fearing danger of some sort. He is constantly conceiving obstacles, drawbacks, and hindrance, and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, hesitates, and puts off and does little beyond what is absolutely necessary.

Persons who suffer from an excess of Cautiousness, which manifests itself in Fear should not only make efforts to restrain it, but they should cultivate Hope—be more optimistic; it should help counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly in his mind, and having dread thoughts continually in his mind, they eventually became actualities; until, as he himself exclaimed, "the thing I greatly feared has come upon me." Like Job, many people go about in constant fear, and offer it little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become morbid and crippled. Fear causes both moral and physical cowardice. It paralyses the mind's powers and makes its victims slaves to apprehension, doubt and vigilance. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible people should

make every effort to resist fear. Courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

If people more fully understood the power and effects of right thinking and suggestion, they would be far more careful how they employed their thoughts. Many both bodily and mental diseases are developed by fear, and fearful, ignorant, and malicious suggestions; and many a dire disease that might have proved fatal has been avoided by healthful, optimistic thought and strenuous resistance of all thought relative to the existence of any supposed disease.

There is a difference between philosophic fearlessness, and reckless foolhardiness and indifference. To cultivate the one, mental effort is required, and the development of composure and restraint; the other belongs to impulsive, elementary minds, and is often associated with vain gloriousness; which is neither bravery nor courage.

To restrain excessive Cautiousness and fear engendered thereby, be less hesitating, banish from your mind all timidity or fear, as fear to venture frequently prevents persons from doing what they may have the ability to do; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get in the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony; get into the open air and sunshine as much as possible, and amongst enterprising, go-ahead people, and endeavour to participate in their enterprises and optimism.

Make a strenuous effort to control your mind's powers, your thoughts and will, and thus gain a mastery over self. All adverse thoughts and suggestions should be avoided, and the reading of calamitous and dreadful happenings, diseases and disasters so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always, but lend a deaf ear to all exaggerated conversations and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and our thoughts and conversations employed in the

more wholesome development of the intellect and feelings. The whole body is materially affected by the action of the mind; hence if we think and talk disease and disaster we tend to bring these things about; while, if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires; and nature is too economical of her forces to allow anything to be wasted—even the subtle germs of thought.

Parents who have children possessing excessive Cautiousness and what is frequently associated with it—a highly susceptible, nervous temperament and marked sense of fear, should be very careful in their treatment of them: they should not be made to go to bed after dark without a light or alone, or be abruptly dealt with, or be frightened by real or imaginary dangers. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.

Cautiousness is located near the centre of the Parietal bone; when large it gives breadth to the head in that region behind and above the ears where it begins to narrow to form the crown.

The vast number of wealthy Insurance Companies, with their immense business organisations, established throughout the world, batten on the universal human weakness, fear. When will men and women learn to rely upon themselves, and give up gambling in every sort of insurance? Not until fear is eliminated from the mind. What a glorious place this world would be, and what a delightful feeling of self-assurance would be experienced were the world rid of this monster fear.

ZORASTERIAN ETHICS AND PHILOSOPHY

SHIV NATH DAR, M.A.

To the student of comparative religion Zorasterianism has always been a puzzle. Its spirit and service are alike permeated by an enigmatical ambiguity. Various are its traditions and principles, and the Truth though eternal can be very often distorted—like two persons who pose to behold different rainbows, though Heaven's vapoury hues are ever the same.

Zorasterianism is the least of all religions a system of Philosophy, and as such it may perhaps easily be thrown down. For those who try to enter into the portals of its scriptures with the hope of encountering sound logical syllogisms or Aristotelian sophistries, the Religion of Zoraster is not the right one. The Zorasterian's Bible gives articles of faith. Faith is the life-blood of a religion; faith is its stability and its strength. But faith cannot be expected out of a trifle. And if a group of sane human beings continue their belief in a particular creed, you cannot explain the fact away as an accident. 'You can fool all the people some of the time' said Lincoln 'and some of the people all the time, but you cannot fool all the people all the time.' The hold of Zorasterianism as a religion is great. The Zend Avesta states boldly in a prophetic strain what has been, is, and will be all through the ages, and there is no contradicting it. For whereas Philosophy is meant to be criticised, sifted and preserved at its best in some shadowy copvolution of the brain, as a body of cut and dried piece of knowledge, Religion is intended to be believed in blindly, to be literally kneaded in the leaven of human clay and to be regarded as the undisputed monitor of all our actions. Custom has its own advantages.

Dualism looms large on Zorasterian thought. Virtue has its sharp contrast in vice; Life here is but a shadow of life hereafter; Ahura Mazda—the wise Lord, and Angra Mainyas—the lord of Evil and darkness, with all their respective retinues

of angels and demons form the rosary of Zorasterian creed. Both are antagonistic powers running contrary to each other. Both rival for supremacy. The contest will finally end in the victory of the former.

Ahura Mazda sent man into the world with moral discernment and Freedom of will. But he kept the human will irrevocably bound with the Divine purpose. With this reservation Man was made supreme. But with this reservation he was left a slave. 'Man' writes Swami Abhedananda 'is compelled as a delegated agent to maintain the righteous order of the world and therefore he is responsible for his thoughts and deeds'. Punishment follows on the wake of a breach of trust: reward attends him who works out the great primeval plan of the world with unswerving faith.

The rewards and punishments are severe and certain;—yes and they are sudden and swift as well. After the brief span of human life on earth the departed soul cannot mend or mar itself. The idea of 'Evolution' is foreign to Zorasterian thought. The reincarnation of souls is unknown to it. Says the Avesta '—Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the Material world, thou Holy One! When one of the wicked perishes,.....on the third night (after his death) where does his soul abide?' Ahura Mazda answered.....' on that night his soul tastes as much of suffering as the whole of the living world can taste'.

Yet Zoraster seems to believe in a last day of judgment, 'when the world will be renovated and the triumph of good over evil will be the final result'. But how can we call that Memorable day 'the last day of Judgment', when Judgments of all our actions are pronounced on the third day after death. Perhaps that last day is only a closing annal of the present state of the world—commemorating the sole supremacy of Ahura Mazda, and the defeat of Angra Mainyas. But the paradox is still a bitter one. Will the duration of the rewards and punishments meted out to the spirits of the good and the wicked finish with the birth of the aforesaid day? Will it be a day of Enfranchisement as well? The answer is still in the dark.

Zorasterism has been called the religion of fire-worship. The *Parsis* are not seldom called *Atish-Pirasts* or fire worshipers. It is true that fire is considered an object of sacred reverence among the Zorasterians. It is true that a perennial fire is kept ablaze in their temples, and that they are often seen saying their evening prayers at Bombay on the sea shore with their face towards the setting sun. But fire is not their Deity; it is held sacred because it is the One Expression of Ahura Mazda who is their true God. The Hindus keep a huge fire and throw offerings into its flame on every auspicious ceremony, and this heritage of the Zorasterian can be attributed to the Pantheism of their Aryan ancestors.

The *summum bonum* of a Zorasterian's life is to attain perfect happiness, which consists in a perfect mind, a perfect body and a perfect soul. "Good thought, good word and good deed" as the Avesta says is the ethical ideal. This can be reached only by "reading the sacred scriptures, observing the law and performing one's duty to God, to one's fellowmen and himself". Perfect Happiness is again incomplete unless it is accompanied by Union with Ahura Mazda. Such a union is the result of Holiness. Purity is the one Grand lesson which Zorastrianism teaches to the world.

Thus the Zorasterians lay great stress upon ceremonial purity. They have their special mode of worship. They have their prayers by their heart. They also attach great importance to bodily purity. Cleanliness is next to Godliness. The heart of a religious life is fixed by a moral code, which is believed upon with an implicit 'devotion' and "confidence".

"To know God as ONE; to know the Prophet Zarathustra as His true Prophet; to believe the religion and the Avesta brought by him as true beyond all manner of doubt; to believe in the goodness of God; not to disobey any of the commands of the Mazdasana religion; to avoid all evil deeds; to exert for good deeds; to pray five times in the day; to believe in the reckoning and justice on the fourth morning after death; to hope for heaven, and to fear hell; to consider doubtless the day of general destruction and purification of all beings; to remember always that God has done what he willed, and shall do what he will; to face some luminous object while worshipping God,.....such are those commands of which these are the principal ones". Such is the voice of the oracle.

* (The italics are mine)

HEART ECHOES

(From the Tamil Musalman Mystic Masthan Sahab)

The Eternal First—the Indivisible Whole! Thus art Thou spoken of. Blessed be Thou! Unspeakable Beauty that dances before the inner eye, ever singing: I Am Thy Master:

Shall I pass on to subtler worlds, ere I tune myself to Thy Grace, captivated by Thy Holy Feet?

The Eye of my eyes—the Jewel of my heart—the causeless cause that pervades myself—Thou the Ether of space and Mystic light!

On me be pleased to throw Thy gracious glance, that, somehow, my bonds may break and heart be free!

O Infinite Sea! Giver of all Desires! Highest Treasure! In the mystic's heart of hearts, Thou shinest clear as crystal!

Thou art beyond the highest spirits in the spheres beyond—thus all the scriptures are one in proclaiming. Thou Mount of Glory! Triumph of Grace!

The very concentrated Essence of endless Joy transcending speech—Thou Sea of purest nectar!

Veiled behind the magic space, Thou weavest Thy mystic dance (of creation). The Mystery of it all my humble self knows not how to unveil.

Thou art the Jewel of the deepest silence as well as the Jewel-case. Thou the sparkling wine whose sweetness illumines the heart that sips it in.

Neither mind nor word can dare approach Thee, invisible spiritual ann. Lord, there is none like unto Thee—none, none else beside Thee.

And yet, wherever I fix my searching gaze, I behold Thee alambancing Nature glowing in every atom of it with Thy Perfect Beauty.

TRIPURA RAHASYA

A practical study in Consciousness

V. R. SUBRAMANIAM

CHAPTER V

Hearing in this manner the glory of good association from the lips of Atri's son Bhargava was highly pleased and began to ask again, 'Lord, what you said about the origin of greatness is true and you have described the nature of good association by proper illustration. One will reap results corresponding only to one's association. By association with Hemaleka, though a woman, everybody reaped magnificent results. I am eager to learn further how Hemachuda received enlightenment at her hands. Merciful Master! tell me everything in detail'.

When Rama questioned thus, Dattatreya said to him 'Listen, Bhargava! to the chaste story which I shall narrate presently. Thus listening to Hemalekha's words, Hemachuda began to evince an aversion for objects of pleasure (becoming unattractive to him) he remained unmoved by them. But being accustomed by long habit to seek pleasure in objects he was not able to renounce them all of a sudden nor had he the courage to enjoy them. Being greatly abashed he remained without speaking anything to Hemalekha. Thus he passed several days without tranquility of mind. In the case of objects to which he was attached he would enjoy them. But when meeting such objects he would recollect the words of his wife and would enjoy them disdaining himself, being dominated by habit. By sheer impulse of habit he went after objects but the recollection of his wife's words placed before him the picture of their painful nature. Perturbed in mind he would lament often. His mind was oscillating to and fro. Edibles, clothes, ornaments, women, vehicles, friends and associates ceased to please him. And like one who had lost all his property he began to lament day and night.

One day Hemalekha, noting that the Prince was pale with anxiety, went to him in private and asked 'Why, my

lord, you do not appear cheerful as before? I see you sorrowful. What is the reason for this state of yours? Learned men state that diseases originate from the enjoyment of pleasures, which upset the equilibrium of the three humours. In all bodies generally ailments exist and are curable. But the disturbances in the equilibrium of the humours is caused by food, clothes, speech, sight, touch and by variations in time, place and actions. Consequently the cause that produced the disturbance in the system is not properly noted by people who prescribe treatment only for setting right the equilibrium of the humours. No treatment is ever prescribed by anybody to prevent the cause of the disturbances. Therefore, my dear, tell me the cause of your sorrow.'

Thus addressed by Hemalekha the Prince replied, 'My love, listen to the cause of my sorrow. Consequent on hearing your words, the objects that formerly gave me pleasure have ceased to do so and now I do not find anything that can give me pleasure. Just as objects for enjoyment placed before a condemned prisoner will not give pleasure to him, I do not find pleasure in sense-objects. But being impelled by force of habit I leap towards them. Therefore, I beseech you, my dear, tell me. How can I become happy?'

Thus requested by him, Hemalekha thought within herself; 'Undoubtedly, he is now possessed of Vairagya (aversion) after hearing my words, I find in him germs of future greatness. If it be otherwise his mind would not have undergone such a transformation. Whosoever remains without undergoing even a bit of change in his mind after hearing such arguments that I advanced, he has no hope of progress. This state of mind is ordinarily the result of continued worship of Tripura who dwells in the heart of all beings. Concealing her wisdom she began to impart instructions to her husband and if she was speaking of some unconnected affair she said 'Prince, listen to my ancient story'. (1) Once upon a time formerly (2) my mother gave (3) me a certain good (4) friend to play with.

Note:—1. Before creation.

2. Self-luminous consciousness. Friend=Buddhi or reason. Certain—one whose origin is not ascertainable but which appears to exist from beginningless time in the form of lingasharira or subtle body.

My friend though (5) pure by nature, chanced to be associated (6) with a certain (7) wicked friend called Asati who was capable of evolving wonderfully varied creations. Uncared for (8) by my mother, that Asati began to associate (9) with my friend who got also the blemishes of the former. My friend being dearer to me than life I remained (10) always with her. Not a single moment did I remain (11) separated from my friend; for by her immaculate nature she always (12) attracted me

3. Because the experiences of pleasure and pain are through Buddhi.

4. Because Buddhi remains in a dissolved state in Pralaya and originates at the time of creation as it were new, it was stated that a certain friend was given.

5. That Buddhi (reason) was described as Sati (pure) on account of its satva guna and luminosity.

6. Asatic - Nescience.

7. Joining Asati and abandoning the pure nature of the self Buddhi assumed the form of phenomena that are the effects of nescience. The term 'certain' indicates the indescribable nature of nescience.

According to Agamas, finite knowledge is nescience and this nescience is bondage and the term 'certain' indicates the finitising energy that is Consciousness.

8. That Avidya (nescience) was not watched by the pure consciousness, the mother. Because the Buddhi which has taken the form of phenomena, the effect of nescience, cannot perceive pure consciousness, since Vidya (knowledge) and Avidya (nescience) are of opposite natures.

9. According to Agamas, the state of manifestation of the pure and sole form of consciousness is what is called *Shakti tatva*. The state of enlightenment wherein consciousness and the insentient are resolved into one homogeneity and regarded as the individual is what is called *Shuddha Vidya tatva*. The state of manifestation of finitised consciousness is *Avidya tatva*. That state wherein objects appear for the finitised consciousness is what is termed *Buddhi Tatva*. Therefore, because pure consciousness will not become an object for Buddhi, it was stated that she was not watched for by the mother. Buddhi ran after objects with attachment towards them.

10. Identified with each other.

11. This means that in the absence of Buddhi there can be no individuality or finitised son.

to her side. At all times (13) we remained together as if we were one. When my friend associated with the wicked (14) Asati of dissembling and chequered character, she (my friend) was secretly enticed into (15) union with the (16) son of Asati named Moha of drunken flushed eyes and he ravished her always in (17) my very presence. Though my friend was in the clutches of Moha she never left me for once and thus I was (18) contaminated by him. (19) A son was born to them and he had the same nature as Moha, endowed with a unstable tendency to grow up soon having the dullness of his father and the characteristics of his grandmother to evolve innumerable imageries. This child called Asthira (unstable) who was

12. According to Agamas, like a Prince that was brought up-unawares in the midst of junglemen, the Supreme Lord himself, whose freedom has been veiled, is the Jiva or finitised soul. Without Buddhi no differentiated action can take place for such a Jiva. And the meaning is that such a pure Buddhi began to control the Jiva (in whichever aspect jiva is described, whether as finitised or reflected or identified)

13. This indicates the identification of Jiva with Buddhi

14. Asati is described as wicked because there is as it were loss of one's self through nescience or Avidya.

15. The meaning is that Buddhi, on account of its desire caused by nescience for objects, took the form of delusion.

16. The offspring of Avidya is the senselessness called Moha or delusion.

17. This indicates the manifestation always of Buddhi by consciousness in the presence of Jiva. Because even in the deluded state, the Buddhi vrittis (thought) are manifested by the luminosity of consciousness.

18. For the same reason by which Jiva has existence apart from Buddhi, Jiva had contact with Moha or delusion. It means that Jiva who was finitised by Buddhi or reflected in it was overcome by delusion.

19. The offspring of Buddhi through Moha (delusion) is Manas (mind). This is what is stated as Asthira (unstable). But mind had existence even before. Just as the son remained in the body of the parent, the mind remained in a subtle form. Since after the occurrence of delusion in Buddhi, differentiated ideas arose largely, the mind became gross and took a concrete form just as a visible son is born for the parent.

brought up (20) by grandmother appellated Sunya (21) voidance and by his father Moha (Delusion) had no difficulty to wander (anywhere he pleased. Thus my friend who was by birth pure and by nature chaste became impure (23) by associating herself with Asati. By constant intercourse with Asati, with her husband Moha and with her son Ashttira, my friend developed a firm (24) attachment for them and she gradually (25) lost her affection towards me. But since I was by nature of a pleasing tendency I was not able to snap our connection and consequently I followed (26) my friend in all ways. While Moha was enjoying with my friend he sighted me and attempted to take (27) one by force; but since by nature I was pure I did not fall into his hands. Nevertheless the whole world cast on me (28) a calumny that I was in the keep of Moha.

(To be continued)

The statement that the son had no characteristics of his father and grandmother means that mind had insentience like Moha and was endowed with the tendency of projecting many forms like Avidya.

20. Because Avidya vanishes when it is enquired into it is described as void.

21. Mind had dullness through Moha and the power to create, through a Avidya.

22. Mind had power to travel everywhere and this was due to Moha. It means that the mind remained unstable, creating always and dull.

23. This means that through Avidya, Buddhi got delusion of the form of Tamas (opacity).

24. This means that Buddhi having its innate satire form became attached to the forms created by the mind.

25. By reason of constant practice for many a time, Buddhi lost knowledge of the nature of the finitised Jiva.

26. This means that because Jiva was of the sole form of consciousness, it reflected itself in Buddhi and assumed those forms.

27. Though Buddhi was full of the impressions of phenomena the Jiva had no contact with them. Nevertheless, for the Jiva that had identified itself with Buddhi there was a semblance of connection with delusion of the form of thought and this is the point to be noted here. But in reality, Jiva has no connection whatever with delusion (Moha).

28. Senseless people superimpose on the self the qualities of Buddhi.

REVIEWS

Srimat Bhagavatam: A Study or True Translation in English of The Eleventh Skandha in. BY R. RAMASUBBA SASTRI, B.A., B.L., SUB JUDGE, KOTTAYAM (Travancore).

The Vaishnavites of Bengal recognise in *Srimat Bhagavata* their Gospel of salvation for all and in Bhagavan Sri Krishna, their all-embracing God of Love and Beauty, whose *Avataaras* (incarnations) are Rama and Buddha. Though *Srimad Ramayana* was mainly relied upon by the Sri Vaishnavas of South India for the propagation of their faith, it should be remembered that it was the marvelous Krishna-cult that took captive the heart of the early Tamils.

In translating the 11th *Skandha* of the great Bhagavata Purana which sums up the Hindu religion and philosophy of the Puranic period, Mr. R. Ramasubba Sastri has rendered a great and noble service, generally to all lovers of the sublime and the profound, and particularly to the English-knowing young readers of Indian Metaphysics.

The two essays on Hindu Religion appended to the book seem to us to have a message not merely for Hindus but for all humanity.

Science: Truth and Rationalism as tests of Hindu Religion.
BY K. R. RAMASUBBA SASTRI, SUB JUDGE, KOTTAYAM.
Price Re. 1.

In this volume, Mr. Sastri takes up the consideration of Hinduism, rationally tested and scientifically studied. The author is an orthodox monist of the Sankara Vedanta school, his zeal being tempered by deep erudition and insight. The chapter on Bergson and Vedanta in the form of a curious dialogue between a civilian Collector and his Sheristadar is an interesting exposition of Hindu Vedantic Monism and its canons of faith. The author quotes Bergson, Lodge and others who have felt constrained to believe in the survival of human personality (i.e. spirit) after death, on a judicious consideration

of all available evidence. The Chapter on the 'Real Goal of India', we fear, borders upon some controversial matters with which we have no concern. However, on the whole we have no doubt that the volume is of great merit and is written by one who has given real study and thought to the vital problems of existence.

Discipline: BY HERET. LONDON; 'The Rally' PUBLISHING DEPARTMENT, 39, MADDOX STREET, W. I.

This little book is bound to appeal to all of us who are interested in child-culture. It aptly opens with the well-known lines of Wordsworth in which he speaks of the child-soul (who, Emerson says is a thousand years old) as coming from a far-off heavenly home, veiled in the glory-dreams. The author writes from the depths of a heart of love for children and has called his booklet 'Discipline' for he rightly believes that it is the fibre of discipline that determines the value and success of the work of young teachers. 'Discipline' is not militarism and should mean rather 'Discipleship' which is deep-rooted in the mutual love and service of the master and the pupil. Self-reverence should be the foundation-stone of child-education and moral worth should not be assessed at a monetary value. Children should be taught to work under free and happy conditions and encouraged to follow their own 'star'. The School-room should have an atmosphere of ease, peace and joy. The author, like our great national poet Tagore, is a believer in the 'wonderful soothing comfort in being out of doors' face to face with nature and truly observes that study is quite easy in the open air. Lastly, he exhorts the teachers to see in each child the 'Love Germ'; let the sun shine upon it so that it may respond and grow forth. This is an extremely valuable booklet for all young teachers and parents.

TRANSITION OF - JOHN WILLIAM TAYLOR

A Noted Phrenologist

An eminent authority on phrenological matters has passed on to higher spheres of life in the person of Prof. John William Taylor, Phr. D., F. L. L. C. Sometime back he contributed some papers on the 'Degrees of Criminality' to our columns boldly challenging the scientific superstition that 'man is a creature of circumstances' and pleading 'a thorough classification of the mental predilections and limitations of convicts'. Apart from his interest in Phrenology as applied to criminals and other classes of people, the late Professor was a lecturer on Mental Sciences and Hygiene at the London College of Phrenology. His popular lectures on Mental Science drew large audiences even among the hard-headed Britishers. In recognition of his life-long labours in connection with the Science of the Human Body, the degree of Phys. D. (Doctor of Physiology) was conferred on him by that learned French Association, LA SOCIÉTÉ INTERNATIONALE DES SCIENCES, Paris. He also used to give trustworthy advice as to vacation career, etc., as determined by the brain power of the individual.

NOTES

Sri Bharthrahari Lodge (Latent Light Culture), Ujjain, C. I., has deservedly become a centre of increased usefulness and its healing department is rendering disinterested service to the sick and the suffering. As many as forty patients from far and near attend the Lodge daily and receive the marvellous blessings of drugless healing. The rich and the poor alike are treated GRATIS and are being profoundly impressed with the importance of the subtler forces in man. Our comrade, Durga Shankar Nagar, the enterprising editor of the vernacular KALPAVRAKSHA (on whom be the blessings of the advanced spirits) is also creating interest in the Higher Sciences of Mind and spirit by discoursing to the people at large on some aspects or other of these subjects. As a result of these activities, five branches of the Bharthrahari Lodge (Latent Light Culture) have already been opened at Lashkar, Kotah, Indore, Tirora and Nayakheri. May all these centres of the Lodge ray out Light and guidance around and minister to and make happy the hearts of the disappointed and the disease stricken.

Another branch was opened at Barnagar (Malwa) on the 16th October last. The opening ceremony was performed by Brother G. N. Shastri, M. A., F. T. S., an honoured adherent of the Latent Light Culture. There was a big gathering of over 800 people. Practical experiments were conducted very successfully. A marvellous experiment was performed by Brother Laxmi Narain Sharma in making a paralytic patient lift up his hands, which he was unable to do for a long time. The President's photo was garlanded and prayers for the success of the movement were also offered in deep meditation by the members concerned.

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THE LATENT LIGHT CULTURE, TINNEVELLY, INDIA

The Institute has rendered meritorious services in its career of eighteen years and has come to be acknowledged as the *Psychic Research Society of India*. It has till now enlisted 24,600 and odd adherents and has practically confined itself to tutorial work. No research work on any basis could be done for want of financial and other aids.

There are Princes, Lawyers, Doctors, Merchants and men of all professions in its fold who can, if they so desire, help to promote Research work. But we do not want to appeal for any such support. Any voluntary gifts of substantial endowments will be a God-send and help the organisers to do Research work.

Of late, at the request of many of our adherents, we have formulated a special Course in Hindu Spiritualism. Mr. V. D. Rishi, B.A. LL. B., Judge Advocate, State Army, Fort, Indore, C. I., is putting forth his best efforts in the dissemination of Spiritualism by delivering series of lectures in all the important centres of India. Mr. Rishi having had cheerful messages from his late wife Subhadrabai Rishi in the spiritual world, he wants everyone of his brethren to derive the same comfort from communion with their departed dear ones. We would draw your attention here to a paper 'Ramblings of a Spiritualist' in this number of the *Kalpaka* by our friend Mr. Rishi.

Mr. Bush, a noted veteran spiritualist, has undertaken to contribute a series of papers on Modern Spiritualism and the third of the series appears in this number. Apart from contributing this interesting series Mr. Bush as already announced has agreed to discuss with those interested any point bearing on the subject through the medium of the *Kalpaka*.

We shall be failing in our duty if we do not take this opportunity to notice the indefatigable and selfless work of Dr. Durga Shankar Nagar of Ujjain. This friend is devoting his entire attention to the curative aspect of Hypnotism. Through his efforts and the kind help of many of our adherents in Central India, many branch Lodges have been opened, notably at Lashkar, Kotah, Indore, Firora, Nayakheri and Barnagar. In one and all of these Lodges the poor suffering humanity is being treated with Psychic Healing [without resorting to medicine] free of all costs. The work of Dr. Durga Shankar Nagar during the late Influenza epidemic was marvelous; the cures effected being standing monuments for the science of Drugless Healing.

Besides this the Doctor has undertaken the publication of the *Kalpa Vriksha* in Hindi which is practically a translation of the *Kalpaka*. It is our fond wish that the *Kalpaka* will be translated in all the leading vernaculars of India by those of our interested adherents.

We have herein to refer to the services rendered by Dr. Abinas Chandra Banerjee, L.C.P.S., Jamtola, Comilla (Bengal) an adherent of ours, to the suffering humanity. Though his efforts are individual he is doing a real service to the suffering public. Our friend writes to say:

'This year I have treated many incurable diseases by psychic method. I found pack treatment most useful in most of the long continued cases. I have treated Black fever (Kala-Azar) cases which baffled all attempts of treatment by injection of Antimony, etc., by Suggestion combined with pack treatment. I have also treated some cases of gastric derangement, cases which continued off and on for 10 to 12 years in spite of all possible treatments.'

We believe that our friends in other parts of India would bestir themselves and undertake the relief of the suffering humanity.

Since the last announcement, the following gentlemen have been awarded various Diplomas (as notified hereunder) in conformity with the rules laid down.

FELLOWSHIP:—Mr. Kharakh Singh, M. A., Professor of Agriculture, Agricultural College, Lyallpur. (Punjab—India).

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MEMBERSHIP:—Mr. Krishnaji Ganesh Javadekar, Assistant Conservator of Forests, Gulbarga. G. I. P. Ry.

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M. Sc. O.:—Mr. Prakash Singh, Sub Inspector of Police Khujekallan, P. S., Patna. (B. & O.)

(Master of Sciences-Occult) Mr. Sant Sant Singh, (Vigyan Bhaskar), President, C. G. P. Diwan, Khairabad. (Oudh).

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 Mr. Thiruswaminathan Samuel, Talgaswella,
 R. O., Elpitiya, P. O. (Ceylon).
 Mr. D. R. Wadia, Dispensary Roid, Bulsar.
 Mr. Krishna Prasad Kaul, Office of the Politi-
 cal Agent in Baghelkhand, Sutta, E. I. Ry.
 Mr. Jotindra Nath Banerjee, 108, Harish!
 Mukerjee Road, Bhowanipore, Calcutta.
 Mr. M. Ramunny Nai, S. C. R., V. C
 Hostel, Palghat. (Malabar).
 Mr. D. D. Munaweera, 'Conington,' Bam-
 balapitiya, Colombo.
 Mr. Rayasam Venkatarao, Kolaga'lavar
 Street, Vizianagaram
 Mr. C. R. Srinivasan, Std. IX, S. R. H. A.
 V. Boys' High School, East Rangoon.
 Mr. Girjashanker Misra, R. N. 199, Hindu.
 Hostel, Allahabad.
 Mr. Sant Sant Singh, President, C. G. P.
 Diwan, Nirmal Bagh, Kharabad. (Dt.
 Sitapur—Oudh).
 Mr. Nripeyn Boswoo, 102/A, Beliaghata Main
 Road, Calcutta.

THE KALPAKA

- Mr. Satis Chandra Mukherjee, Bara bazar, Chinsura. (Bengal).
 Mr. G. Davis Wason, Civil Hospital. Myinmya. (Upper Burma).
 Mr. Chakravarti Lall, Sub Assistant Surgeon, Moh. Dialpura, Karnal. (Punjab).
 Mr. P. R. Achuthan Nair, Arukizhaya, Manjeri. (S. Malabar).
 Mr. Jayawantrao J. Mantri, 1, Khota Oart, Girgaon, Bombay.
 Mr. K. Poonam Chand, Clerk, Claims Section, Dt. Manager's Office, Western Dt., Jodhpur. (Marwar—Rajputana).
 Mr. Annada Charan Banerjee, Dukhinpara, Ichapur-Nawabganj. (24 Pargs -Bengal).
 Pandit Laxminarayanji, C/o Dr. Durga Shankar Nagar, Bharthrahari Lodge, Ujjain, C. India.
 Dr. W. H. Khandekar, do. do.
 Mr. Ganapatishankar, B. A., (Hons) do.
 Mr. Edwin George Henry Bowering, No. 36, Tfc. Qrs, Narcoldanga E. B. Ry., Calcutta.
 Mr. K. Narasimha Raghavan, 112 E, Block, Engineering College, Guindy, Madras.
 Mr. Shaik Mohammed Umer, Head Trains Clerk, B. B. & C. I. Ry., Qr. No. 20, Bandra.
 Mr. Anthony A. Alberi, Barnard Village, Conway, Castries, St. Lucia. British West Indies.
 Mr. P. B. Shrikhandy, Deputy-Ganj, Orai, U. P.
 Mr. Furdoonji R. Suderwalla, 3rd Contractor Bldg., Khetwadi Back Road, Bombay.
 Mr. Shridhar Shivarao Hattiangadi, 774, Kanara Club, Karnatac College Hostels, Dharwar.
 Mr. Mg Ba Than, Teacher, National School, Pyinmana. (Burma).

THE LATENT LIGHT CULTURE

- Mr. Karali Kumar Chatterji, B. A., 117, Howrah Road, Salkia. (Howrah—Bengal).
 Mr. Alfred William Percy Collins, (624720 Spr), Hut. 7, Wireless School, Karachi.
 Mr. Ramiab Sastri Jagadisan, Ahwaz Stores, Anglo-Persian Oil Co., Ahwaz. (Persia).
 Mr. Kali Kishore Mukerjee, 'Manmatha Lodge,' The Mall, Cawnpore, U. P.
 Mr. Gajanan Krishnarao Kothari, 17, Borbhat Lane, Bombay, 4.
 Mr. Sultan Ahmed, Govt. High School, Henzada. (Burma).
 Mr. Gulzari Pershad Sharma, C/o Messrs. Latta Parshad & Sons, Bankers, Kamptee. C. P.
 Mr. Kamta Proshad Varma, Clerk, P. W. D. Multan Cantt. (Punjab).
 Mr. V. T. Narasimbeshwar, 20, Suryanarayana Chetti Street, Royapuram, Madras.
 Master Bibhuti Bhushan Jana Bachelor, Midnapur (Bengal).
 Mr. G. Don Gregoris, Vijaysri Mandira, 'Layard's Broadway, Colombo.
 Mr. Harischandra Anandrao Kirtane, Dhuru's House, Hassali, Dadar, Bombay.
 Mr. Leslie Eric Bramston, 43, Princess Road, Jamalpur, E. I. Ry.
 (Gunner) Bernard Anthony Thorpe, 101, Co., R. G. A., Manora—Karachi.
 Dr. Sukumar Mukerjee, Manilall Mansion, Lamington Road, Bombay.
 Dr. N. A. Bande, C/o Dr. Durga Shankar Nagar, Bharthrahari Lodge, Ujjain, Central India.
 Mr. M. G. Kulewar, do. do.
 Mr. H. R. Capoor, do. do.
 Mr. Govind Bapuji Tongoo, do. do.
 Mr. Gendalal Jain, do. do.

THE KALPAKA

- Mr. Sardar Singh Manant, do. do.
 Mr. Seth Abdulhusenji, do. do.
 Mr. N S C. Perera, 'Sirimedura,' Bagatelle
 Road, Colpetty, Colombo.
 Mr. Bulusu Balakrishnamurti, Pennumuncheli,
 Atchanta Post. (Kistna District).
 Mr. Merwan Ardeskar Irani, Grand Indian
 Hotel, The Mall, Mussoorie, U. P.
 Mr. J. B. Mathur, Pipalmandi, Agra, U. P.
 Mr. Alvappillai Kathirgamer, District Hos-
 pital, Moneragala, (Ceylon).
 Mr. J. D. Lawrencepulle, Inspector of Excise,
 Nuwara Eliya. (Ceylon).

THEORY OF HIGHER YOGA

P. S. ACHARYA

The sanskrit word 'Yoga' is generally derived from a root which means 'to join' and is believed to be more or less akin to the English word 'Yoke'. It is used by the Indian Mystics in the sense of 'joining' or uniting the spirit to the spirit—yoking the human spirit (or JIVATMA) with God the Supreme Spirit (PARAMATMA). 'Yoga' also denotes, the Science and Art of such 'joining' or mystic 'union' as well as the method or methods of UNION of man with the all-loving 'Over-soul' which, in the language of GNANA VETTI, 'stands behind the *anda* (macrocosm or big universe—the outer or external Nature) as well as the *pinda* (microcosm or little universe—the inner or internal Nature) interpenetrating both. To the Yogi, man is the little universe of the big universe. He is also a spirit among spirits who are vital sparks of the Central Flame.

The aims of Yoga are Freedom from the bonds of matter (prakriti) and realisation of our relationship with the whole. The subtlest form of matter is the mind which is the vehicle of thought—says the Yogi. To make man (the spirit) free from the bondage of mind and matter and, to crown him king of both and heir to the all embracing Grace Divine constitute the main problem of Higher Yoga. Such, indeed, is the way from darkness to light, from weakness to the glory of Power (sakti), from death to life eternal.

The human spirit has his form (or SWARUPA) imaged in the Love-form of the Lord (Yogiswara). The true spirit-form is the 'anandamaya-kosa' or the pure joy-sheath. It is the 'body'—the robe woven of Beauty and Light—that belongs by divine right to man. Nay, it is part of him. It is the imperishable, incorruptible form of the Mukta or the freed one as he dwells in PARAMAPADAM the super-cetstial worlds. The Yogi believes in realising this 'form of ananda or pure love and joy' HERE AND NOW. This is sometimes spoken of as the

realisation of the 'Swarupa Consciousness' which is the surcease of all fear, pain and sorrow. Well does the poet exclaim:—Victory am I; Fear is not; in this very birth we become Free and Immortal.

This realisation is also the realisation of SAKTI or 'Sovereign-power', aspects of which are the various SIDDHIS (psycho-spiritual powers). Climb the Tree of 'swarupa-consciousness' steadily, right up to the top; the roots and branches and fruits thereof are the SIDDHIS—say the SIDDHIS.

How is this to be brought about? By knowing the Truth—thy SWARUPA or thyself as thou art in spirit and in truth. In a word, by self-knowledge (Atma-jnan) implying in itself both self-reverence and 'self-control'.

'I Am the ATMA—a spirit pure and eternal and divinely happy—an integral part (amsa) of the supreme Spirit of Beauty and Love (Paramatma)'. This Truth is realised by constant mantrik AFFIRMATION and Dhvana (meditation) and practice (abhyasa) of Sadhanas, general and special, with one-pointed mind and with the VAIRAGYA or sense of dispassion that can enable you to say: 'I am not Body nor Mind—not desire nor reason; I am above and beyond these, the Inner Ruler immortal'.

ABHYASAS or s dhanas (exercises) are partly psycho-spiritual. These lead you on to the state of true SAMADHI or cosmic consciousness. Gradually, the Yogi learns how to acquire Samadhi without exertion or exercise. He can take refuge at will behind 'the spirit buckler' against worldly trials and temptations. Wherever he may be and whatever doing—even if he is leading an apparently strenuous life in a busy crowded city—he can learn to enjoy in his heart of hearts the 'silence' of the ocean-depths and the solitude of impenetrable mountain-forests. He can forget his body, his limbs and even the wavy mind-ocean. Thus forgetting AT WILL, he achieves self-conquest which is another name for self-knowledge. Such a Yogi becomes a VIDEHA (the 'bodyless'), here and now and can become a MUKTA the Free. He retires into the Home of silent Bliss to come back as an instrument of SAKTI, flaming with the decrees of Heaven.

The Yogi-methods of controlling the wavy CHITTA (mind) are, on ultimate analysis, found to consist of various factors like faith, energy, will, imagination, suggestion, expectancy, subconscious and superconscious impressions and influences, etc.

There is no arbitrary time-limit for success. The Yogi is in no hurry about it. He knows that in time (may be sooner or later) it is bound to come. 'Slow and steady' or 'quick and sure' is the motto, as the case may be, of the aspirant who either practises Yoga in the midst of other work, or consecrates himself whole-heartedly to the practice of Yoga.

Love of and self-surrender to God as Sakti to commence with, is the safest course for the sadhaka or aspirant. ISHTA-DEVATA (God in the form of his 'favourite Deity')—especially when some one of His Beautiful thought-forms or images is meditated upon—takes captive the restless heart of the devotee and makes easy and smooth the path trodden. UPASANA-MOORTHY (the God of devotion) Himself (whether He be Christ or Krishna, Rama or Buddha) becomes the Teacher and sees you safely through. The Yogi's mystic name for God is AUM (pronounced OM). Along with many of his SADHANAS and pranayama exercises, the Yogi repeats this Mystic Name of the Most High, contemplating its component letters—what they stand for and signify. This is one way of gaining the Interior Illumination and God-consciousness which latter is also 'Truth-consciousness' and Dharma-consciousness as God Himself is the Highest Truth and the Supreme Dharma.

'Let go all rites and writ duties. COME UNTO ME alone for shelter. I shall free thee from all sins. Grieve not' says the Lord of Yoga, Sri Krishna. This 'CHARAMA SLOKA' (last sloka) of the Gita is believed to sum up the whole teaching of the Yogiswara on Yoga. It means that the Yogi is a super-man—not believing in 'Might is right' but believing in the might of soul-force (Atma sakti), surrendering himself unto the All-loving One, the Yogi becomes a law unto himself and never permits himself to be bound by the Law and the Prophets. His Freedom, his very prana and breath is the gift from Yogiswara, bestowed on him in the fulness of His Grace,—SADHANAS being not looked upon as the price of salvation. Knowing,

feeling, realising himself as he is,—as a spirit immortal and free—and yet loyally surrendering himself before the Throne of Glory within, the Yogi never grieves but ever feels that he is himself happiness and victory. He envies none—not even the archangel. The highest JIVA (spirit) may have once stood where he himself now stands and he knows that unto whom much is given, much is expected. Again, the Yogi is a friend of all creatures and serves them in the name of the 'All-Love' enshrined in the heart of Nature. Though condemning the sin, he condemns not the sinner, nor even judges him. Seeing Unity in all lives—the Yogi cannot be said to possess character but is character itself.

On the sure basis of the self-surrender to the Lord of Yoga who stands as the One Life behind all worlds develops the character of the Yogi. Above all, the Yogi knows that fear is but ignorance and is absolutely fearless—first, mentally and morally, and then physically, psychically and spiritually. He aims at disciplining and controlling both mind and body. For this purpose the Yogi undergoes, especially in the beginning, some regular course of psycho-physical *sadhana*s, the special features being Pranayama and Dharana, the regulation of the breath and concentration, fixing the attention on various parts of the body, etc. Rhythmic Breathing or the monotony of slowly breathing in and breathing out—accompanied by appropriate Mantrik affirmations and denials—is relied upon to bring about a state of 'auto-hypnosis' which drives the Mantrik truths home to the subconscious mind or wakes up the super-conscious self. Concentration on the tip of the nose, palate and other parts of the body is found helpful to develop the astral or psychic senses whereby the Yoga-practitioner sees and hears astral sights and sounds (thus removing his doubts). Concentration on the Light in the 'heart-lotus' (surrendering in imagination oneself with that Inner Light), on the Truth 'I Am Spirit' or on your favourite Deity or Master is useful for steadying the mind and obtaining SANTI or peace. This is sometimes known as 'reposing on the Bosom of Peace.'

The aspirant on the path should also attend to his dreams. His Master or Spirit-guide may appear to him in his dreams. If so, he may thus acquire faith and mental steadiness.

He should also watch and control the ideas passing through mind just before falling asleep—then watch and concentrate on the pictures arising when half-asleep or half awake and also attend to and concentrate on the pictures seen just before awakening. Thus he may easily pass into Yogic sleep and also purify the 'mind-mirror or crystal,' that it may reflect truly the inner Light as well as the objects presented to it. With a clear, purified and illumined mind, the Yogi becomes also a GNANI with true wisdom and insight. To such a Yogi, verily the thoughts are things—the mind modifying itself, as it were, into the very thing thought upon.

Before this stage is reached, the Yogi can, by practice, perceive an object unimpeded by time and space. First perceiving something inside a box or behind a wall, and then faithfully REPRODUCING MENTALLY objects miles off. First ordinary objects, then the subtlest (invisible even to a strong microscope). This means that the Yogi's mind does not depend for knowledge slavishly upon the 'magic veil of senses five.'

By practice the mind, disciplined and developed by Yoga, can reflect 'dream objects,' 'trance objects,' objects even in the unseen worlds (like spirit scenery, etc.)

Any intelligent person can strive to become a practical Yogi. To the Yogi, TAPAS forms but the initial stage and consists in regular practices like early rising, bathing, fasting, exercising, enjoying hardships, etc., which purify and control the astro-physical body. Study, observation, concentration, devotion, etc., purify and strengthen the mind and the heart. Thus the Yogi can try to remove his intellectual, emotional and instinctive weaknesses and become strong with divine strength.

Wrong notions of things OBJECTIVE (like mistaking the non-eternal for the eternal, the impure for the pure) and of things subjective (like identifying the real man with his *kosas* or bodies) are intellectual weaknesses. The emotional weaknesses are the desires which should be conserved by the Yogi. The instinctive weakness is the instinct of self-preservation—the instinctive dread of death due to the instinctive love of life. All these weaknesses can be overcome by the aspirant after

Yoga. The Yogi who conquers these has no fear at all of transmigration or more lives than one on this earth-plane.

Man is born to be master of his mind and body but has become their slave. Let him affirm and feel and realise that he the spirit is not bound up with the restless wandering mind. Let him vision his freedom from the bondage of mind-matter. Let him become a real superman—a TRIGUNATITA, i.e., one who is above and beyond the triple qualities of SATVA or purity, RAJAS or activity and TAMAS or inertia. The real man—the spirit as he verily is in his essence—is of pure Krishna-consciousness, i.e., divine love-consciousness. All the universe is his stage whereon he plays his part. Nature—the treasure-house—of the all-loving (Yogisvara) exists for him. The mind-mirror reflecting everything, he sees the pictures in the mind. 'When the mind becomes pure and spotless, its body (i.e., mind-body) reflects the treasure within'—says Auva the woman-sage?

The descent of spirit into matter is because of the need for becoming rich with all experiences. When once the lessons of earth-school are mastered, where is the need for re-birth here. In fact, the South Indian School of Siddhas does not accept the theory of Reincarnation as believed in by ordinary Hindus to-day. They say: "Butter (churned out) does not become again the milk or curd; nor does the milk pass again into the udder of the cow."

Their views on higher Yoga differ from the generally accepted views on what has been called the 'eight-limbed' Yoga (Ashtanga-Yoga). They do not begin with Yama and Niyama (moral restraint and observance)—observing the rules of non-violence, celibacy, asceticism, study of orthodox scriptures, practice of exoteric rituals, etc.

Indeed, the siddha school of higher yoga begins with spiritual self-surrender to the all-embracing Lord of Love enshrined in the heart of the aspirant himself. The Yogi becomes the friend of all creatures, non-violent in thought, word and deed, because he sees his beloved smiling in all. He steals not, deceives not, lives a pure and consecrated life, because he sees his lover everywhere. Seeing the body as the sacred shrine of the inner King, the true Yogi never tortures himself though he

is always clean physically as well as mentally. Reposing on the bosom of Love Divine, the Yogi lives and moves like care-less infancy clad in joy and light. To him the whole Book of Nature, internal and external, is the one sacred Veda which he has to learn and master as long as he lives.

The Inner Ruler Immortal—especially in the aspect of his own Upasanamoorti (favourite Deity) helps the Yogi onward over trials and difficulties. He drives out the demons of falsehood, violence, greed, impurity, lust, wrath, etc., with the thoughts and desires of opposite qualities, dedicated to the Master within. In the moral battles that the Yogi fights on the Kurukshetra of life, the Lord is ever his charioteer and guide—always his friend and philosopher.

All the world is the Yogi's home; all men and women his 'other self'. Free as is the air that blows over him, the Yogi goes on for ever, though other actors come and go on the world-stage. Love is the very breath of his life—Love that is bound-ed not by caste or country, colour or culture.

The Siddha School of Yoga may be styled *Antaranga Yoga* or Internal Yoga, as it deals more with your mind and heart and the inner self than the Northern School. By easy practices the student learns to induce *Yoga-Nidra* in himself and to shape the mind according to the Mantrik suggestions and affirmations desired. And he masters the art of concentration and meditation, until these merge into contemplation when the object of meditation shines alone in the mind.

Concentration, meditation, contemplative trance—these collectively make up the mighty mental searchlight of SAMYAMA. Turn this searchlight on any object and on plane after plane of Nature, physical, astral, etc., and you have the truth revealed. The Yogi surrendering his light to the Light of Lights (the Supreme Lamp of Beauty), can commune with the Inner Master or with the spirits, angels or DEVAS (literally 'shining ones').

South Indian Siddhas sometimes call SAMADHI or contemplative trance (which is the Yogi's path to cosmic or divine consciousness) the art of 'KILLING THE MIND DEAD'. For

Samadhi implies the death of the restless monkey-like mind of man and its rebirth in a state of perfect peace and rhythm. Samadhi is at once the highest stillness and the highest activity. Yogi-consciousness born of Samadhi is all-pointed as well as one-pointed. It can contract itself into a single point and expand itself into a whole universe.

SAMYAMA (consisting of concentration, meditation, and contemplative Samadhi) is the Yogi's Master-Key to all psychic powers, and spiritual privileges. SAMYAMA wedded to spiritual self-surrender accomplishes wonders. Thus the Yogi can read the past, the present and the future, recover the memory of past births, see the thought-pictures as well as spirit-scenery, obtain strength and can vanish from physical sight.

Beyond these powers—right above all these branches—shines the very crown of the spreading Tree of Knowledge. That is the Crown of Realisation of Self and the Master. Love of Master inspires every thought and desire of the Yogi—shines through every word and deed of his. Whatever he does is done in a spirit of service—as a love-offering to the Master. Basking in the smile of the Eternal Beauty the Yogi lives and moves and has his being in Love Divine.

Such a Yogi is a blessing to all and his way is the way of Mystic Light.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

I will now enumerate and describe some of the physical phenomena which one may expect to occur when sitting in a carefully chosen company of people selected for the purpose one of whom is known to be a 'sensitive' or psychically gifted person—commonly called a 'medium' by English speaking nations. The phenomena are not readily obtained. The medium has to be suitably developed and regular sittings have to take place over a period of many months—sometimes years—proper conditions having to be discerned and provided. In some cases however when one happens to find a very psychic person—it matters not which sex-phenomena occur quickly.

The most elementary form of phenomena (these occur sometimes spontaneously without any special sitting for their production) are percussive sounds—like knocks. The sound may come from any part of the room—or in any piece of furniture. Wooden furniture seems to be the easiest for the spirit people to manipulate—but earthenware, the walls or ceiling of a room, metal objects—or the earthen floor are also used for this purpose. These sounds occasionally are employed as a code (to be arranged) for simple communication.

A common practice is for several people to sit round a light wooden table—preferably with four legs—place their hands lightly on the top of it and await movements of the table. It may tilt in any direction or twist round. By an arranged code—the table by tilting—may be used as a mode of communication. It is not at all necessary to sit in the dark for any of the above manifestations to take place. Nor is it at all necessary—nor desirable—that trance control should be in the dark—if the trance control is for the purpose of speaking—or healing by the spirit people.

It must not be thought that because an object moves on these occasions—or seems to respond intelligently to questions—that the object contains an indwelling spirit—or entity.

Not at all. The movements—or noises—are made of external forces or by spirit people using those forces. If we strike a drum—the noise sounds as if it were inside the drum. If we strike a table or other solid object—the noise proceeds from the point of contact. Spirit people by using the natural etheric forces of their own plane of being can produce these physical movements and physical noises.

If the trance condition of the medium is used for the purpose of materialisation—(that is to say when the spirit desires to clothe itself in an objective body)—or for the levitation of objects without any person or any physical substance touching them—then dark is necessary, because sunlight or artificial light disintegrates the loosely bound etheric structures. Etheric lights of various shapes and colours are also obtainable and obviously dark is required to observe them.

Under test conditions 'apports' have been brought into dark seances. Objects in other parts of the house or outside of the house—sometimes fresh flowers and living animals—have been brought into the seance rooms—all the doors and windows being shut. The 'direct-voice' i. e., not the voice of any one present—may be heard. It may sing, whistle, or hold a conversation. Sometimes it is necessary to have a trumpet in the circle in order to condense the vocal forces and give the voice more resonance. These phenomena have been known to occur in daylight—but usually when it is desired that they should take place at a definite time or place, or for the purpose of a test—complete darkness is requisite.

The commonest phenomena, and these should always be sought in light, are clairvoyance, clairaudience, automatic writing and trance speaking.

Clairvoyance—an English word derived from the French: meaning clear-seeing—is the discerning of spirit presences or spirit-produced pictures. This may be objective. The medium sees the form with her open eyes and it hides the view of any object in the room in the actual line of vision. It is also subjective. The vision is seen by the closed eye or if open does not obscure objects behind. This may be by the use of the psychics eye—the etheric counterpart of the physical eye. Or

it may be by a thought-picture impressed by the spirit intelligence upon the brain of the medium. The word is also used sometimes to denote mental impressions, mostly in connection with these visions.

Clairaudience another anglicised French word meaning clear-hearing. The medium hears a voice either objectively (i. e., by the physical ear) or subjectively as in clairvoyance. This subjective hearing is different from a thought that comes into the mind as it seems to be heard inside the head.

Automatic writing takes several forms. It may be by a small instrument called a planchette. This is a light heart shaped piece of wood to which are affixed underneath two legs on wheels at the broader part and a lead pencil through the narrower part. This is placed on a large sheet of writing paper. Then two sitters place both their hands (fingers only) lightly on the top and await the automatic, i. e., not deliberately produced, movements of the planchette. The "Ouija" is a similar contrivance—except that there is no lead pencil. The three legs are covered at the bottom with soft felt. A large board (polished, smooth surface) with the letters of the alphabet and numerals up to 10 painted on, is used as a table and the Ouija set thereon. Two sitters place their fingers lightly on the top of the Ouija and await non-deliberate movements. After wandering over the table for some time in rather erratic and seemingly purposeless movements—the leg nearest the narrower part of the instrument, acting as a pointer may pass through the letters on the table board, which, if followed, may spell out words and coherent sentences. By asking questions of the invisible manipulators—a conversation may be kept up for some time.

Automatic writings may also ensue in this way. With writing paper before the writer and pencil in hand and putting the mind and body into a passive condition—the hand may make movements quite outside the conscious intention of the sitters and eventually write coherent and sequential matter not in the mind of the writer. He may have no knowledge of what he has written. There are many creditable instances of the writing medium being engaged in active conversation with

another person present—or studying deeply and with great concentration some abstruse book whilst the hand is busily writing automatically—occasionally in a foreign language.

There is an extensive literature on the subject of psychic phenomena and considerable records of the investigations and experiences of people of the western world. The library of the London Spiritualist Alliance contains about 5000 volumes of books in many languages but mostly in English, on the subject of Modern Spiritualism; all these books have been written since 1848.

No one medium is an instrument for the production of all the various kinds of phenomena. Different mediums have different powers. The mediums for materialisation and strong physical phenomena are very rare. In the earlier days of the movement when the western mind had to be rudely shaken out of its materialism by startling wonders—the latter kind of medium was more common. At the present time the movement is taking more intellectual, philosophic and religious form—its true and ultimate purpose. Spiritualists recognise that the movement is organised from the spirit world. Let it be well understood that these phenomena cannot be demanded or produced at the will or caprice of people in the flesh. There must be co-operation from the other side. And that co-operation seems to be under the control and direction of the higher powers.

A person who has natural psychic powers can develop them. They may lie dormant and unknown for many years and then quickly unfold. One cannot create or manufacture a medium. Mediums are born such—not made. Every body is mediumistic—more or less—that is to say—all have some psychic attributes. Everybody can sing—or play upon an instrument—or do art work—more or less—but not everybody has the talent to become a distinguished artist. Therefore a word of caution is necessary. Let not every one think that he or she can become a facile medium for psychic phenomena by sitting for development. To force mediumship is dangerous.

To possess the power of psychic manifestation—to work a wonder—to have something attractive which others have not—is the ambition of many folk all over the world. That should

be the last reason for any one to try to become a medium. It will lead to trouble or disaster. There should be only one reason for developing these faculties, and that is that they should be used in the service of humanity, not for selfish purposes.

A medium should at the very beginning cultivate Self-control and spirituality. And he or she should count the cost. It is not all honey to be a medium. In the present day—there will be much opposition and ridicule to encounter even from one's own relatives and friends. One becomes very susceptible to adverse and to low as well as to high conditions around and one has to learn—sometimes with much suffering—how to throw these off. On the other hand, the possession of and wise and unselfish exercise of psychic powers brings many blessings. And as these faculties are all a part of the creation of the all-wise Father—it is not only proper to use them but it becomes our duty to do so. He endows man with no power that he may not use. The very possession of them is God's permission for their employment. Evil is only the mis-use of the lawful.

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON V

The Impressive Power of Good-Cheer

Inasmuch as cheerfulness signifies confidence it is one of the most essential elements in HEALTH, PERSONAL MAGNETISM and BUSINESS SUCCESS. The grouch is foredoomed to failure.

A lady asked me the other day why it is that she is not more popular among those who know her, and I told her plainly, that, though attractive, in face, form and facility of expression, she was too strongly inclined to look at life through blue glasses. I told her that she got too much gloom into her atmosphere to make a good impression. People love brightness and good cheer, and she who carries the most of it is always popular. She is really a woman who might easily be greatly admired by many people but for being irascible, cynical and supercilious. Every successful man and woman—that is, successful in the larger and stronger conception of life and its opportunities—bears the hall-mark of good nature, no matter how many of the rugged qualities he may have or how exacting he may be in his dealings with his fellows, for GOOD-CHEER INDICATES THAT HE WHO HAS IT IS SURE OF HIMSELF AND OF THE ETERNAL FITNESS AND KINDNESS OF THINGS. He feels himself a MASTER among men and can see no reason for moroseness.

All the world loves a man who, along with his sterling abilities has a fund of genuine and genial good humor. The world stops and takes notice of such an one, and wherever he goes he is always shown that deference which belongs to true nobility. There is such a thing as losing one's polarity in the positive direction and thereby becoming unfriendly to the very people and things that are essential to large success. The cheerful man makes a jest of the very experiences which so often disconcert and demoralize the more serious, and in so doing scores a decided victory.

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Things at their worst are not as bad as they seem, and we have not half the occasion for unhappiness that we fancy.

If you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay you but do not, and what bad things people think of you. While on the other hand if you want to be happy, think of yourself as *already possessing* all desirable things, health, happiness and prosperity, and of already receiving the good will and regard of others. The man who really believes that everybody's hand is against him, and that he is "down on his luck" has a mighty hard struggle before him. IT DOES NOT PAY TO THINK THUS, then as an economical act make it a point to be filled with GOOD-CHEER. "It is not in strength," says old Epictetus, "or wealth, or power, or all three that happiness is to be found. It is in OURSELVES, in true freedom, in the conquest of every ignoble fear, in perfect self-government, in a power of contentment and peace and the even flow of life, even in poverty, exile, disease and the very valley and shadow of death."

Then begin this very day to put your good resolution into practice. When you see the man with whom you quarrelled the other day, do not pass him by on the other side of the street, but meet him and greet him with a smile. Do you fear that he will think you a craven? You have no rational basis for such a fear. It takes a strong, magnetic, masterful man to pass by as unworthy of further notice the bickerings and pet ulances of friends and enemies. The fact is that if you act generously and cheerful part you will have few enemies and many friends. You will be recognized as a man of power and a successful issue will be far more likely to come to all your undertakings. Many a man has spoiled a fine business prospect, has earned the reputation of a weakling and has brought upon himself illness and unhappiness by his lack of good-cheer.

Moody people usually think that their troubles are peculiar and are peculiarly hard to bear, in which fact they find sufficient excuse for their dejection. BUT, ON THE OTHER SIDE DELIBERATE AND CONTINUED BAD BEHAVIOUR, THERE IS NO SUFFICIENT EXCUSE FOR LONG-CONTINUED MENTAL DEPRESSION.

Are you unhappily situated in your domestic relations? Is your marital associate uncongenial and disappointing? Are you under the continual nagging of parent or child, who is most unreasonable and irascible? Are you confined to constant attendance upon an unhappy, complaining, fault-finding relative from whom you cannot escape? Are you the mainstay of relatives, with the lines hard and unelastic, thus forbidding your own independent realization of domestic bliss? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL; AND IF YOU ARE NOT, YOU WILL NOT BE LIKELY SOON TO ESCAPE THE GALLING CONDITIONS BY WHICH YOU ARE HELD.**

Are you in business relations which are distasteful, but from which you can see no immediate way of escape? Is it a struggle to keep the wolf from the door? Have your promising ventures fallen into flat failures? Has some trusted friend done you a dishonest turn? Has some unexpected expense been thrust upon you when you were already overburdened? Do thoughts of the hurrying years still finding you with little or no accumulations rise in your mind like spectres? Is your firm winding up its business preparatory to discontinuance and you still without future business provision? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL AND YOU MUST BE IN ORDER TO MAKE THE WAY OPEN AUSPICIOUSLY BEFORE YOUR FEET.**

Do you have a heavy sense of your defects and deficiencies? Do you feel weak and helpless before opposition? Do you dread to face your employer because of a sense of inferiority? Is there a feeling of apprehension hanging over you like a heavy cloud? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL AND YOU MUST MAKE IT A POINT TO BE SO THAT THE BARRIERS BETWEEN YOU AND GOOD THINGS CAN BE PENETRATED BY THE LIGHT OF DAY.**

I admit that this imposes no easy task. But you should remember that no decided advance into an enemy's country can be made without a fight. **MAKE UP YOUR MIND TO BE A GOOD SOLDIER.** Don't go about with discouragement

written on your countenance. People whom you need favorably to impress are frightened away by such appearances. **DO NOT SPEND YOUR ENERGIES FIGHTING THE FEELINGS THEMSELVES, FOR THIS WILL ONLY DEVELOP THEM. LAY SIEGE TO YOUR MOODS AND STARVE THEM OUT BY SHUTTING THEM OFF BY THEMSELVES. IGNORE THEM** and They will not long pester you.

Mental and Physical Exercises

Be a GROUCH and you will NOT be magnetic. Magnetism does not grow in the dark. The electrical forces and light are both expressions of radiant energy. If you want to radiate energy of a positive and effective sort you will have to be filled with GOOD-CHEER.

If your mental tendency is to moroseness and depression **MAKE IT ONE OF THE FIRST AND STRONGEST PURPOSES OF YOUR LIFE TO OVERCOME IT, as you, surely can.**

1. I am resolved to make **CHEERFULNESS** a ruling habit.
2. I have an abiding faith in the eternal **GOODNESS** of things. Then why should not I be glad?
3. I shall no longer impede my own progress and dilute my own power by moroseness or moodiness. I AM happy and am bound to give full expression to my happiness.
4. **HEALTH, HAPPINESS, PROSPERITY AND POWER ARE MINE.** Then why should I not rejoice?

Psycho-Physical Exercises

1. Take a good survey of your face before the glass and you will find, especially on occasions, distinct traces of depression of mind. There is a tendency of the brows to contract into a frown and of the muscles of the mouth to droop in a dejected way.

Now for five minutes at a time see how pleasant and happy you can look without being silly. **CULTIVATE A CHEERFUL OPEN COUNTENANCE.** By a little practice

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you will catch the right expression, and by continued practice you will acquire a habitual look of GOOD-CHEER.

2. Whenever you catch yourself heaving a sigh read "the riot act" to yourself and give yourself the suggestion of something better. Moody people, and especially those who are filled with self-pity, are given to sighing. This action often goes so far as to be accompanied by an "Oh dear!" If you do this unconsciously get your friends to tell you whenever you are guilty of such weakness and in that way you yourself will soon learn to be conscious of the lapses. **CORRECT THIS TENDENCY AT ANY COST OF EFFORT.** It is damning in its effects.

3. Don't mope about the house or office, and excuse yourself for so doing with the thought that it is mere harmless seriousness. **THE EFFECT ON BOTH YOU AND OTHERS IS UNHAPPY.** Say some cheerful thing whether you feel like it or not. Tell a good joke or relate some amusing incident if you do nothing more to break the oppressive monotony.

In short, let every look, word and movement betoken **HAPPINESS AND GOOD CHEER WHETHER AT THE MOMENT YOUR MENTAL TENDENCY IS THERETO OR NOT.**

TRIPURA RAHASYA

A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER V.

My friend placed her son Astthira under my care and remained aloof paying (29) attentions to her husband Moha. With the permission of Asati, Astthira joined (30) with a woman called Chapala or Kalpana (Fickleness or imagination) who by taking (31) different beautiful forms to suit the wishes of her husband Astthira, kept him under control by her cleverness. Astthira used to travel and return at immense speed without any signs of fatigue (32) wherever her husband went thither this Chapala followed him and taking suitable (33) forms enjoyed with him. Thus by her union with Astthira Chapala gave birth to five sons (34) who were very devoted to their parents. These five capable sons were placed under (35) my care by my friend. Since I was much attached to my

(29) This means that Buddhi transformed itself into the form of Moha and caused thereby the identification of mind with consciousness.

(30) The mind gained power to ideate, after it had identified with Consciousness. The power to ideate was described as Chapala (Change).

(31) This means that the mind was variously picturing forms.

(32) Ideas are generated wherever the mind goes.

(33) The mind, after projecting within itself, kingdoms etc., experiences a semblance of happiness that they impart.

(34) The five sensory organs have been described as the five sons. If the mind remains Nirwikalpa (without generating ideas) the sensory organs have no movement. Through ideation, the mind gets projected to the sensory organs. And because the sensory organs connect the mind with the external objects, these are described as the five sons devoted to their father.

(35) This means that the senses had also identification with the finitised consciousness that is the Jiva.

friend I made them immensely (36) powerful. Then those five sons of Chapala constructed separately for themselves expansive and beautiful mansions (37) and brought thither their father at the instigation of their mother. Each son began to drag in his father to his own dwelling. On entering the (38) mansion of the eldest son (39) Astthira (40) heard various sounds, pleasant and harsh; sometimes he heard sweet music and harmonious notes, sometimes the chanting of Vedas, Rig, Yajur Sama and Atharva, Shastras, Agamas, Itihasas and Puranas, sometimes he heard the humming of bees and sometimes the sweet sounds of cuckoos. On thus hearing attractive sounds bestowed by his son he became attached towards him. At other moments his son caused him to hear harsh unbearable noises, terrible roarings like those of lions, the thunder of clouds on high, the fearful reverberations of earthquakes, and the terrible agonies of childbirth. On hearing these Astthira was greatly frightened. Elsewhere he heard also diverse other sounds of crying, moaning, screaming and wailing.

Led by his second son, Astthira entered his mansion and there he felt things that were soft to touch such as seats, sofas, beds, clothes and also those which were hard. He felt things which were cold, and also those which were hot. Feeling objects which were pleasing he was glad and he got irritated with objects of a contrary nature.

Then entering the mansion of his third son he saw beautiful and varied colours such as white, red, yellow, blue, green, pink, smoke, black, jet black and tar black. Again he saw things which were small, big, short, long, bent, round, half-round, ovoid, globular and things which were beautiful, terrible,

(36) And by means of such an identification the sensory organs appeared to be powerful to manifest themselves independently of consciousness.

(37) Mansions = Sensory centres.

(38) This means that the mind turned its attention towards the auditory sense organ.

(39) Auditory sense.

(40) The mind assumed the form of different sounds through the auditory sense organ.

ugly, bright and other things which were unsightly. Sometimes he saw things which were pleasing and other times those which were unpleasant.

Then his fourth son led him to his beautiful mansion where he tasted flowers, fruits, drinks and edibles of which some were, as sweet as nectar. He tasted also other flavours such as sour, pungent, bitter, astringent, saline, sweet sour, bitter sour, saline bitter, pungent bitter and other diverse tastes.

Tasting these things at the instance of his son he entered into the mansion of his fifth son, being led thither by the latter. There he scented several varieties of flowers and fruits, plants and vegetables and things which were odorous, fragrant, exhilarating and others whose smell was sharp and pungent, some which were stupefying, and intoxicating and several other kinds of odours. In this manner by constantly entering into and returning from the mansions of his five sons he was enjoying those things that he liked and he was grieved whenever he met things that he did not like and thus he remained going about the dwellings of his sons. These sons being much attached to their father were never without him and they would not touch any object without their father's presence. After enjoying several objects in the mansions of his sons, Astthira used to steal (41) other objects and take them secretly (42) to his abode where he enjoyed them privately everyday in the company of his wife Chapala during the absence of his sons.

Sometime afterwards another woman named (43) Mahashana (Desire) also took that Astthira for her husband. When Astthira began to evince intense affection for her, then in order to gratify her he became exceedingly zealous to procure all (44) enjoyments for her. That Mahashana would enjoy in a moment all the objects procured by her husband and being unsatisfied

(41) This means that the mind after enjoying objects through the senses, carried to and deposited in its core the impressions of certain objects and subsequently projected those objects by merely picturing them and enjoyed them in reverie.

(42) Secretly = in dreams.

(43) Desire.

(44) This means that through enjoyment of sensual pleasure, desire increased.

would send her husband again (45) in quest of other objects. Enjoying in a moment all the objects procured by her husband and by his five sons, with ever-increasing appetite she would enjoin her husband and sons to procure fresh objects.

After some time, this Mahashana gave birth to two sons. The elder son was named Jwalamukha (46) (Glowing face) and the younger was named Nindya Vritta (47) (Contemptible conduct). Their mother Mahashana had much (48) affection for them. Whenever Astthira used to join with Mahashana greatly pleased, Jwalamukha would be glowing all over the body and would so much affect Astthira that he would fall (49) into a swoon. Whenever Astthira united with Nindya Vritta he would be derided by the whole world and would look like (50) a corpse. Thus while Astthira, on account of his greed for enjoyment, was always suffering miseries, my friend who was by nature pure would also (51) share the sufferings of her son on account of her great attachment towards him.

Being smothered by loads of grief and being scorched and disdained on account of her association with Jwalamukha and Nindya Vritta, my friend remained always like a lifeless person. And I who was always following her became as if I had ceased (52) to exist.

While I thus remained aggrieved for long years at the misery of my friend, Astthira lost his independence by the might

(45) Without being satiated, the mind was running after always towards objects.

(46) Jwalamukha=anger.

(47) Nindyavritta=Avarice.

(48) Increase of desire caused increased anger and avarice.

(49) This means that increase of anger and Avarice cause increase of pain.

(50) It is plainly seen that persons become deadened and derided by means of Avarice.

(51) When the mind experiences pain, the buddhi which has identified relation with the former, also experiences pain.

(52) This means that when in its adjunct of Buddhi the qualities of Rajas and Tamas pervade, the Jiva loses sight of its own nature and becomes as it were non-existent.

of Mahashana. Then at a (54) certain time by some unknown (53) cause he reached a city of ten (55) apertures. There, Astthira with his wife Mahashana, with his sons, mother and others dwelt desiring always happiness but suffering only grief and pain and he was scorched and disdained on account of his two sons Jwalamukha and Nindya Vritta. While he was thus going to and fro the mansions of his five sons and was controlled by his two wives he had no happiness at any moment nor had he any rest. My friend also resided in that town (56) always stupefied as it were by grief at the sorrows of her son. With her two sons Jwalamukha and Nindya Vritta, Mahashana was maintained by her husband's grandmother and her father-in-law Moha, and she captivating her husband Astthira lived peaceably in that town with her co-wife Chapala. (57) On account of my attachment towards my friend (58) I also resided in the town wherein she lived. I who (59) attempted to protect them all,—was overcome by the sufferings of my friend and became as it were lifeless. If I had not remained for a moment in that town, none else would have remained there. By reason of my association with my friend I shared the nature (60) of voidity through Asati who was Void; of dulness through Moha, of unstability through Astthira, of fickleness through Chapala, and of the qualities of Jwalamukha and Nindya Vritta through association with them. If I were to leave my friend she would

(53) By reason of some maturing Karma.

(54) At the time of creation.

(55) Ten apertured city—Including the Brahmarandra, there are ten apertures in the body.

Brahmarandra=Occipital cleft.

(56) There was a semblance of stupefaction, by reason of the elimination of satvic quality from Buddhi.

(57) This means that the mind was overcome by desire that is fattened by nescience, delusion and ideas.

(58) It is only natural for the consciousness that has identified itself with Buddhi to assume the forms taken by the latter.

(59) Just as there can be no reflection without a mirror, there can be no superimposition without a basis.

(60) Because consciousness is the basis of all it assumes all forms. And the reason for this is explained the identification of consciousness with buddhi (reason).

not live (61) even for a second after that. . By reason of my association with her, ignorant people began to talk of me as being (62) unchaste. But learned men of acute intellect knew perfectly well that I was free (63) from all impurities. Because my mother, a Maha Pativrata (a highly chaste woman) is immaculate (64) and of unblemished character; she is more (65) expansive than Akasa (Ether of space), she is subtler (66) than the primary atom, she is small consciousness though all knowing, (67) she is actionless though almighty she is propless though she is the (68) support of all, she is formless (69) though constituting all forms, she does not possess anything as hers though she possesses all, she is unknowable though she is mani-

(61) Because consciousness is the basis of Buddhi, the latter cannot exist without its basis, i. e., consciousness.

(62) Because notwithstanding its nature of being pure undivided consciousness the jiva assumes the momentary form of objects, the Buddhists regard the self as momentary, but the wise of subtle intellect understand the Jiva to be the consciousness that is uncontaminated by the impurities of time, space and causality.

(63) The reason for remaining uncontaminated, notwithstanding its association with the wicked, is explained as due to the might of the mighty spell gained by the proximity of the Jiva to its mother (supreme consciousness).

(64) Immaculate = By reason of its being an undivided mere existence. Being homogeneous it is existence itself. Unblemished = not having the veils of nescience, etc.

(65) Consciousness is more extensive than ether of space because the latter is illuminated by the former.

(66) Because it pervades even in primordial atoms it is subtler than those atoms.

(67) 'All Knowing' is an attribute that is relative—in speaking of phenomena. In itself it is small (subtle) consciousness.

(68) Because it shines everywhere, it is the basis of all.

(69) Just as a mirror remains formless though assuming the forms of all reflections within it. Just as one perceives the reflections in a mirror, without understanding the existence of the mirror that is the basis of all reflections, the nature of the consciousness that manifests in all phenomena is not noted by anybody.

fest everywhere, she is blissless though she has (70) great bliss, she has no parents. And she has got innumerable daughters like unto me.

I have got sisters innumerable like waves in the ocean. Like me, all of them have much attachment towards the families of their friends. Although I have attachment and intercourse with the family of my friend, in my own essential nature on account of the might of my Mahamantra (71) (great spell) I am equal to my mother.

In that town when my friend's son Astthira becomes tired, then he (72) reposes quietly in the lap of his mother. When Astthira goes to sleep then all his sons (73) go to sleep and nobody keeps awake. At that time Astthira's intimate friend (74) Prachara guards that town by moving about its two front portals. When thus my friend goes with her son to her friend and mother-in-law Asati, she (Asati) (75) embosoms all of them along with her son and protects them. While all of them are thus sleeping I join with my mother and being embraced by her (76) I feel happy. When those that sleep wake up I follow

(70) Though of the nature of great bliss, since there is no bliss apart from its own nature she is described as blissless.

(71) Though Maya Shakti is not capable of affecting the Jiva in any way, the Jiva projects into view by means of that Maya Shakti a world within himself. Mighty spell = Maya Shakti. Though impossible, by means of that Shakti I cause to manifest within the pure form of the self, this transmigratory course. Nevertheless the form of the self remains pure.

(72) After attaining the effects of mature karmas, in the interval that is before experiencing the effects of other karmas the mind remains dissolved in Buddhi.

(73) This means that when the mind undergoes dissolution, the senses also undergo dissolution (become inert).

(74) Prachara = Prana (Life Current). Because there is connection between Prana and mind, it is described as a friend.

(75) In Sushupti (dreamless sleep), Avidya of the form of delusion remains veiling everything.

(76) Because in Sushupti there exists no attributes that are capable of causing finitisation, there manifests the plenio form, and thereby there ensues bliss.

them every day—(77) Prachara, the mighty powerful friend of Astthira sustains and nourishes daily all the followers of Astthira. He singly manifests himself diversely as the town, its inhabitants and not only embraces them all by pervading through them but also protects them. If he did not exist all others would disperse and would be destroyed, like the beads of a garland when the string is snapped. Depending upon me he unites me with all of them. By being vivified by me, he remains in that town like a stage manager. When that town becomes dilapidated this Prachara leads all of them to another town. Thus depending on the might of his friend Prachara, Astthira became the lord of various towns and ruled them one after another. Though Astthira was the son of a chaste woman, though he had the help of his friend, and though he was by all means sustained by me, he was always only unhappy and miserable. The reason was that he had taken for his wives two wicked women Mahashana and Chapala and had got as sons Jwalamukha and Nindya Vritta. Therefore he not only had not the least happiness but was also greatly miserable and unhappy. How he became miserable was thus. Sometimes he was dragged away by some of his five sons, sometimes being troubled by Chapala he was mortified, sometimes for the sake of Mahashana he ran here and there in quest of objects. And, at other moments being dominated by Jwalamukha he was scorched all over the body and without knowing any remedy for it he fell into a big stupor. When influenced by Nindya Vritta at certain other moments he was derided and abused by others and looking like a lifeless corpse he was very much aggrieved. This fool who was born in a wicked family, who wedded wicked wives, and who was dominated by his wives and sons by being always under their control lived thus along with them in various towns high and low.

Once he lived in grim (78) forests infested with frightful beasts, at another time he lived in hot climates, at one time in cold countries, sometimes in stinky gutters, and sometimes in dark places. Thus he lived variously.

(77) Prachara=Life current.

78) This indicates the course of life in hells.

Seeing always that her son Astthira suffered great misery my friend also was overcome with grief and on account of her association with the wicked lost her senses. And though I was myself by nature pure, because I disinterestedly attached myself to the family of my friend I also became senseless like her. Who will ever attain even a bit of happiness by having the company of the wicked? The happiness of such persons can be compared to the quenching of thirst in a sandy desert in the hot summer.

While my friend was thus senseless and undergoing immense misery, once (79) in the absence of others she secretly joined with me and because she joined with me while I was alone she gained a proper contrivance (80) got a (81) good protector, overcame (82) her son, killed and bound his sons and united with (83) me she reached (84) the place where my mother was. Then my (85) stainless friend embraced my mother again and (86) again and became (87) as it were, immersed in the ocean of bliss.

You will also in like manner, overcome the evil accruing from your association with the friend, you will also reach your mother, my lord, and be happy daily. This is the narrative concerning my experience and it is the basis of all happiness."

**Thus ends the Fifth Chapter called
Vandhyakhyayika in Tripura Rahasya
or a Practical Study in Consciousness**

(79) This means that when objects are not perceived the Buddhi regains the form of pure consciousness.

(80) Contrivance=Vairagya (Dislike, Aversion).

(81) Good protector=Viveka (Discrimination).

(82) Buddhi conquered the mind, destroyed both Anger and Avarice and controlled the senses.

(83) This indicates the reaching of Nirvikalpa samadhi condition.

(84) The form of the undivided self of consciousness.

(85) Stainless=Because there remain no impressions capable of causing Samsara, though duality might manifest.

(86) Again and again=often and often whenever there occurs a sense of duality.

(87) This indicates that, bondage and liberation are for the Buddhi (intellect) and not for the Jiva (Finite Consciousness).

RAMBLINGS OF A SPIRITUALIST

V. D. RISHI, B. A., LL. B.

The intelligent public are greatly interested in the movement known as Modern Spiritualism and hence they would like to know how the movement progresses in various provinces of India. My interest in the subject is commonly known to the readers of the KALPAKA. Consequently it would be worth while to describe how I spent my time in furtherance of the cause.

At the request of several distinguished persons in the United Provinces I made up my mind to visit that province and to ventilate my thoughts regarding this all-important truth. In my travels I first visited Lucknow where nothing of importance took place. Most of my visitors, however educated they may be in other branches of knowledge, seemed to be utterly ignorant of the possibility of communicating with our beloved dead. They seemed to be wonder-struck when I claimed to have conversed with my beloved wife in the spirit world. Some thought that by the hard Yogic Sadhanas such things may be practicable, but to say that one could communicate through such common place devices as the table or the various instruments invented for automatic writing seemed to them nothing less than moonshine. If an ordinary man in the street would have claimed such things they would have very much ridiculed him, but partly for my University qualifications and partly for the position that I hold they had to give me a patient hearing. In spite of the efforts of my host Rajkumar Rananjaising of Amethi no arrangements could be made for the demonstration of these phenomena. But at Lucknow I came across a book in Hindi dealing with this subject. It contained much valuable information and is sure to interest a student of spiritualism. Books in vernacular on this subject are very rare as compared to the vast literature in English and I found that there was a great demand for such books. If time permits I am myself going to publish some such books in my vernacular and Hindi.

Amethi is a petty state in U. P. The Raja lost his son whom he loved very dearly. The prince was liked and loved

by his subjects, and had many qualities of head and heart. As a result of this deep affliction the Raja has left his palatial buildings and taken to a humble resort in the jungle. In my demonstrations there I found as usual that my kindred spirits came to communicate with me and through them I had to invoke the friends and relatives of other spectators. But human nature being very sceptic, my demonstrations would not satisfy them so much as personal experience. After a few days practice I initiated them into the subject and they themselves were able to communicate with their spirit friends. The youngest of the Princes seemed to possess much psychic power and consequently he had very rapid results. The young man was sometimes accused of fraud on account of his remarkable psychic power.

The inferences that can be drawn from the experiments conducted at Amethi are that spirits generally haunt the same locality in which they lived or died and kindred spirits are the first to come though unknown and undesirable spirits are also sometimes met with. Apart from my kindred spirits I could communicate with C who belonged to that place. He was a Hindi gentleman and had a respectable position in the state. After disclosing his name he wrote the words 'Ram chandra Ki Jai' without any question on the part of the sitters or spectators. When inquired as to why he wrote these words the man replied that he wished to repeat the name of God Rama. The words were very characteristic as they showed the identity of the man as he was always in the habit of reading Ramayan while on earth and was reported to be a great devotee of Rama. After several questions of a personal nature the next spirit who was able to communicate with us that day gave his name as R. G. and stated that he lived very near Amethi and was a farmer. On the whole the seance was successful and created a good impression upon the spectators.

The story would be incomplete if I were to leave one incident unrecorded. The Arya Samaj, whatever may be its good aspects, has created a very undesirable opinion in the masses about the next world and the state of affairs in it. It is believed by its followers that all PURANAS are worthless stuff,

the Vedas being the only bedrock of religion. They owe allegiance to nothing but the Vedas and its Founder the Late Swami Dayanand has translated them in a way suited to his purposes. Some persons at Amethi happened to be staunch Arya Samajists and as such they could not understand how it was possible to communicate with those who had gone over when the founder of the Samaj had never stated some such thing and the Vedas to their knowledge did not contain any reference to this subject. It was a hard thing to argue with them as they were not open to conviction. But after the first day's debate the leading personality seemed to have left no arguments in support of his statements and did not choose to appear for further discussion although I had specially postponed my stay there for that purpose. Apart from this solitary incident the result on the whole was satisfactory and the elderly persons expressed their opinion accordingly. They further wished to see some more advanced psychical phenomena which I might be able to show later on.

BRINDA'S LETTER

MY DEAR KALPAKA,

I am pleased to see you are putting on flesh. When last I saw you at your house at Tinnevely—it was in 1919, I believe—I found you lean and hungry-looking. Perhaps you were not properly fed! Yes, food now-a-days means everything. It builds up 'worlds'. Few are prepared to part with it, but none can get on without it. You know that in this Kaliyuga, vitality lives in the 'Annamayakosa'. I don't want to enter into its philosophy now. Everything will come out in due course, *if it should*.

Your mission is noble, but who cares now for such a mission as yours? Who would hear you and who would respect you when you ask people to give up vice which is very 'paying', and take to virtue possessing only a face value? The modern world is *practical*, because it is 'material'; and even in such intricate and subtle branches as law and philosophy we often seek for 'material' points; all other things are *immaterial*, 'spirit' being the worst offender! Who cares to know the 'spirit' of a thing as long as it is not *material*? You want to give supremacy to spirit when everybody wants to know *what is the matter*. What are your prospects of success? Starvation and emaciation were the only substantial rewards that (I could see) you earned in the past. I was sure your 'Trustee' or Patron, Doctor Sanjivi could safely be trusted. I found in him in 1919 an earnestness to work up your cause, to attend on you, to give you blood and flesh, to strengthen your enfeebled voice so as to make it reach all, and generally to see to the success of the movement set on foot by you in spite of your weak nourishment. The 'Doctor' has amply fulfilled his trust, for I see many are eager to join your creed and I could see also from your flesh and blood that you have secured attention enough to make you whole and fit. I see Mr. P. S. Achariar is doing much for you. Thanks to him from your sister Brinda. I wish you will continue to prosper day by day—I mean, your movement will gain more and more popularity and remodel the earth which is now getting out of

shape. I see you have come to the notice of several philosophers who are pouring their best experiences and blessings on you. Your 'Tripura Rahasya,' 'Post Vedic Philosophy,' 'The Art of Attainment,' etc., are all excellent things coming just in their fulness of time. The age 'requires' messages such as those you are now giving. But I am afraid you may lose touch with the mob if you don't speak in the language of the mob and present to it *its own* daily experience. Everyone wants God to be expressed in terms of bones and muscles if he would believe in the existence of God. The average man would like to know everything about the *Art of Attainment* of 'Wealth' and 'Fame.' The heading of the article must have disappointed at least a few readers who might have expected to find the different methods of building fortune in the world.

I am doing good in my own way at Brindavan, perhaps only to myself. Here I can do little good in the sense of the word 'good.' All people here are holy, rather, all have given themselves in self-surrender and there is practically 'none' here who require any telling. To whom shall I speak? I came here—I know not how—but I have learned much by coming and by separation from a loving sister like you. I have learnt the value of love here more than anywhere else and I do not know if I could love you so much if I had not been separated from you? In separation, the charms of sisterhood are best-known, and I know this by experience. My dear sister, experience alone is a reality and anything short of it is a mere thought, a sentence, a word, or a letter; experience is beyond all these; experience is beyond letter—it is Parabrahmam higher than 'OM.'

You often indulge in thoughts which at the hands of the present day populace may not be translated into action. Thought without action loses its charms. I am afraid there is little action now, inertia being rapidly in progress. Why then do you preach Clairvoyance, Mental Telepathy and other allied subjects to the modern youth whose blood is built on coffee, and who, wheeling on bike, attempts to convert every second into money? If you give him money as much as he wants, he will

lie in wait at your door. You are telling him about the 'invisible' when nothing but the 'Visible'—gold and.....appeals to him. These are realities within reach, but the soul is an 'imaginary stuff' not 'touched' by any one, nor seen, nor smelt!! Could you ever expect to stir the hearts of young men to the need for an impending religion of Love? Could you lead them from the path of money and temptation? Could you tell them a few tales of suffering and bitter experience and touch the innermost fibre of their heart? Could you tell them to find out and report who they 'are' that madly go in search of money and.....? Could you get correct answers from them as to who they are and what they are? If so, continue your journey and you need hardly tell them where to find the invisible; they will know it themselves. I will tell you now and then some of my experiences and you may do what you like with them.

What a pity!—you are there and I am here at Brindavan—but could we not 'see' each other in thought? You are near a place of busy activities, at the market place I may say, or at the edge of the earth. I am here far in land, far away, but I can 'see' you. You can't possibly see me, for you are with the multitude and ought to be busy. Your experiences may be of a different kind. You want to please all, and convert all in a mob. It is impossible, my dear sister. Indulge in less thoughts and in more experience, observe carefully, drawing correct inferences and you will considerably improve matters and yourself. Tell your 'experiences' to the people and the experiences of others also. Experience has neither age, nor sex, nor colour, nor anything. In its 'crudest form,' it can be known only by that name, and by no other, and in its 'purest' form it can only be felt; by whom?—we do not know—certainly by the one who feels the experience. That is all we can say. There are experiences of past generations partly meant for guidance and mostly for companionship. Take the past for your guide in order to shape the 'future' and strive with this aim in the 'present.' Let the *past* be ever *present* in your mind.

Your services are eminently required at this age. The progress of civilisation is painfully brisk and I do not know whether the wheels of Time would one day be clogged by

accumulated wealth. You must come out and tell the world to estimate the true and correct value of 'money' rather its valuelessness and try to convert money 'bulk for bulk' into 'love.' Life is earnest but it is now in one swift whirlpool, though swinging round one central pole. The pole is hardly visible, because the earth (with of course its life) rotates *much—too much*. Stop the rotation of the earth and make the earth see the pole around which it is now ceaselessly and madly turning.

You promise to be the 'Kumadenu' for the modern world. Your milk is sweet, though not abundant. It is nourishing but sometimes far too rich to be easily digested. Give a steady and never-failing supply of milk as healthy as it is sweet. Come and graze in Brindavan as often as you please, and your sister Brinda will take care of you and feed you with 'Love.' It is only in Brindavan that 'love' is served as food. Taste it—will you? I mean of the Amrit for which the Devas and Danavas churned the Ocean. One drop of that Nectar will make you 'eternal' and a real Kumadenu. You can then give what all you want, after you once taste the water of 'love.'

The modern world is giddy with its rotation, and its eyes are blinded by gold and silver-dust. Even young eyes can see only through glasses—I mean *pebbles*—and to them air is otherwise opaque. They are totally blinded to parents, ancestors and Gods. Get something to cure the blindness and remove by operation the opacity of the Cornea brought on by gold dust. I will tell you how to do it if you want to know it. Ask and it shall be given.

One thing more and I will close the letter. I would like to speak more but perhaps you are already tired. Remember one thing, that the greatest secrets are nothing but the simplest truths, and all secrets are buried rather *concealed in silence*. Our ancestors have gone into silence from the busy world of activities, leaving us to continue the mission they had or must have had in view. It is on the ancestors that we have our foundation. The very earth on which we stand or which we hold under our 'feet' rests on its glorious ancestor—The Parabrahmam—through a line of ancestry. What are we—little things? Should we not never rest on those ancestors who

thought us and brought us into the world? They are always in our blood lying dormant unless we wake them up and feed them with our love and reverence to satisfy their hunger and thirst. At least if we remember gratefully a few of our ancestors so far back as memory may take us, we take in, so to say, so many in our blood to control the affairs of life. We can, through their guidance, slowly go back towards our Home finding *en route* a kinship in creation, getting more and more guidance thereafter, and eventually reach the portal of the 'Shrine.' Every stage should be reached only through 'experience.' Where do you find a man who respects his 'visible, father and who has any respect for his grand-father if the latter is alive? How much more respect would he have for a remoter past with its spiritual wealth? All light is now drawn from money and all love from woman! Woman has ceased to be regarded as born to a mother. She is regarded only as a wife meant to move the wheels of the Universe. Yes, man has rightly understood her but wrongly used her. She is a wife in her capacity and privilege as Mother. Make him understand the glories of Matrimony. Make him love the woman and see her through the 'eye of love' and not through the venomous 'eye of the sex.' Tell him that God lies concealed behind the woman. Let woman be transparent to him and he will see the light beyond her. She operates as darkness now, but by Nature she is transparent. Passion has painted her dark but love will restore her transparency. The light beyond her, I mean behind her, is always there. It is eternal. I will tell you more about this hereafter but not now, because I have already worried you too much. I send my loving heart to you without losing it myself and I know you will spread your radiations of love to your loving sister.

BRINDA

P. S. I forgot to recapitulate that the road to the 'invisible' is through the 'Visible.' The visible Universe is, only to go into the invisible or to stand by its side to glorify both. What about Man? Surely the same. More about this later on.

REVIEW

The Classic of Spiritism By LUCY MCDOWELL MILBURN. 7/6—net. LONDON: Kegan Paul, Trench, Trubner & Co., Ltd.

Most Christians appear to believe that the gospel of the new spiritualistic movement is opposed to the gospel of their master, Christ, whose revelation, they say, was final. The present author, however, maintains that the New Revelation is but the continuation of the old and that the Biblical teachings are in their essence spiritualistic and that hosts of saints and martyrs have borne witness to the truth of spirit-communication, some of them being great trance mediums of their times. We would advise our readers to study and meditate upon the example and teachings of the Christ and judge for themselves whether the Holy Books speak of communion with and through spirits and angels of light and whether the great Christian Teacher is also a great psychic and spiritistic teacher, though hedged about with theological dogmas and prejudices by an interested Church. Our author even goes so far as to state that the Bible gives plain directions for the development of man on his psychical, physical and spiritual planes. If so, what is the Biblical system of spiritualism? The author answers this question in Ch. V. Again, he refers to the various phases of Biblical Spiritism like interior sight and hearing, psychography, spirit-music, super-signs, spiritual healing, etc. But it is the final religion of spiritism that gives or tries to give a scientific explanation of supernormal phenomena. Besides, spiritualism has points of contact with other religions than Christianity and with other Scriptures than the Christian. Truly does the author point out: "The unrest of the individual, of nations, of the world, is because of the excess of material appetite and greed. The way to peace is that of contact with the world of spirit

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