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WITH the New Year we enter into the Sixteenth year of our existence.

Just the age to know and to be known.

Freed from the fetters of the physical coil, we soar high, dive deep--the effort is in vain; then turn aside and search *within*; lo! there we behold the Light and cry with the known '*from Darkness to Light.*' The rays that emanate from therein pierce through even the formless body of the soul; no, it literally absorbs and I am one with the

ONE

Light is Love and Love is Life.

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WISDOM OF THE HEART

T. L. VASWANI

He came: the First and only Fair. He came and peeped through the window of my soul. He peeped: he passed away. And day after day I sit at my window and watch for the coming of the Radiant One. He hath not come; and mine eyes are aching with watching and my soul is smitten with longing. He hath not come. Tell me comrades: will He not return and redeem me from this exile and anguish?

I wish to live and move in a vision of Beauty. Am I prepared for the Baptism of Fire? Not till the scars of earthly attachments vanish, not till the stains of earthly love pass away, may I expect to see the Blessed Beauty.

Emotion has its place in religious life, but *mere emotion* is blind; feeling more than understanding is 'the language of contradiction'. One of the saddest spectacles in the religious world is presented by persons whose religion is one of *mere feeling*. *Bhakti* is more than feeling.

Modern physiologists find fault with Aristotle because he regarded the *heart* as the centre of intellectual life. Did the 'Master of the Wise' err? Wisdom comes of vision, and is not vision denied to those whose hearts deny the divinity of Love? Brother: heal the hurts of thy heart: make it whole and thou shalt *know*.

It is unhistorical to say that BHAKTI was unknown to India until Christianity influenced her. Open the Upanishads; read the Ramayana; and you will know that BHAKTI was in India centuries before Christianity was born. BHAKTI is not borrowed by Hinduism from Christianity or by Christianity from Buddhism. It is the monopoly of no one faith. It grows spontaneous in the soil of the heart.

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Religion is another name for Freedom; and this *freedom*, is one of its noblest forms, grows out of a feeling of *dependence*:

Many crave for *sensationalism* in religion. BHAKTI is not a life of sensations. Beware of *hedonism* in religion. Aspire, suffer and be strong!

I recognise but one sin:—Separation from the Self.

Is BHAKTI irrational? Does it not express a great *Law*, the Law of Love?

Why does the heart seek Him? What is the REASON of the Love for the Lord? Is it not He Himself? Is He not immanent in the very quest after Him?

To be God-possessed:—can there be a nobler destiny, a higher privilege in life?

The philosopher may *judge* God: the *bhakta loves* Him, worships Him, asks for His Blessing for Love's sake.

It is the memory of His love which wounds the heart of the BHAKTA. He *remembers* and so sheds tears. Bhakti, like knowledge is *reminiscence*.

Bhakti is *emotional* response to Reality. This emotional state has also a *noetic* quality: it reveals several truths which mere intellect does not reach. The heart sees where the head is blind.

Every tear of longing, of repentance, waters the tree of BHAKTI. Weep brother: nor be depressed. The tree will one day climb high and draw mercy from the skies.

Trust thy Heart: Don't bury it beneath the burden of money, or honour or ease. Keep it unencumbered. Make the heart thy guide!

REFLECTIONS—1.

Is man a free agent?

A. P. MUKERJI

In all schools of philosophic thought, whether of the East or of the West, the questions of Free Will, Pre-Destination, etc. have always received the deepest attention, as the solution of this problem would seem to affect our lives in a most serious sense i. e, it would determine our course of action in the light of sound philosophy. It is not our intention to go over old ground, all our readers have read the argumennts in connection with the question of Free Will and Pre-Destination and they will agree with us that these arguments lead to nowhere, to quote an American author "they are as clear as mud." We wish to express our own views on this subject and we would point out to certain sceptics who might question our authority to speak on such a weighty subject that, the true test of spiritual knowledge can be applied only by those who possess spiritual discernment, who have the "eyes to see," not by those who have perhaps burned the midnight oil pouring over the writings of famous authors and have at last persuaded themselves that they know all that there is to know. We must point out to such pandits, whether from Sanskrit or English colleges, that we have the deepest pity for them, as we know that they are suffering from a swelled head, stuffed with dry learning but wanting in true enlightenment, which is not to be obtained in colleges from learned professors, but which is undoubtedly the result of prolonged Yoga practice. Even Yoga practice is not sufficient, the aspirant for spiritual knowledge must possess extraordinary daring and earnestness of investigation, he should by the force of his spirit attract to himself the attention of other developed beings capable of acting as Spiritual Teachers and revise his dim realisations—for they cannot be very clear at the start—in the intense light of their realisation. Such an aspirant must have faith and humility, a pure devotion for holy persons, and must have undergone the initial training which is necessary

to enable the candidate for intitiation into spiritual knowledge to stand before his Master and bear his searching gaze. We are speaking in a spiritual sense. The candidate for spiritual initiation must *prepare himself* to stand in the sacred presence of his Guru or Teacher; if his soul is lacking in the force of pure devotion to knowledge which is demanded of him, if there is the least selfishness, the least arrogance, even a shadow of self-sufficiency, he will be sent back to get over his weaknesses with instructions to "come again." People spend thousands of rupees in acquiring material knowledge, undergo every possible humiliation to obtain a billet, yet they seem to think that the priceless gem of spirituality and a knowledge of the mysterious forces of nature on the mental and spiritual planes can be obtained easily. Poor deluded beings!

We are not anxious to convince any one that Spirituality is a fact. Those whe are anxious to acquire knowledge will get it, those who think that they can dispense with it are welcome to fatten on the wages of a commercial or material existence, we do not disparage them, all things have a place, we only wish to give them a shaking now and then for their own good.

The question will be asked: What has all this to do with Free Will? Everything, from our point of view. True philosophical knowledge is not to be found in books, but in spiritual unfoldment, the inner eyes of the soul must begin to function and then the veil shall be lifted! Rather hard lines, but we cannot help you in this respect. There is the vast experience of humanity in the form of historical knowledge, but does it help us to solve this problem? We doubt if it does so. There are fine libraries on Metaphysics, Psychology, Philosophy, Theosophy, etc. but they also do not take us very far. There are fine fat priests and preachers who seem to be growing fatter owing to the fulness of their learning, yet they fail to satisfy us. They deliver sermons which display the strength of their lungs and elicit admiration for fine oratory, but we are none the wiser for having gone to them. The editor of the *Kalpaka* must have written scores of letters to the writer for articles for the *Kalpaka*, as the readers of this magazine clamour for them. The writer of this paper is very grateful to these gentlemen, but he has strong objections to play to the gallery.

Whatever instructions had to be imparted have already been issued to them and all that is required is work, hard and earnest work. Further talk is useless. Can we ever get rid of our troubles by reading books and writings? These things will take us only a short distance, but beyond that there are steep walls to be scaled and neither books nor lectures can help us Life alone is the most efficient teacher. As we pass through the straight and mazy pathways of life, we should pause to reflect, to connect cause and effect, and the enlightenment so obtained will be deep and abiding. Let us see if such reflection would throw any light on our present problem. Is there a single experienced man among us who would dare to claim Free Will as his special prerogative. If there is, we bow to him as being superhuman. Even super-human beings, e.g. the great Prophets, openly admitted the existence of One whom they worshipped and to whom they bowed themselves for light and guidance. Let the reader take his own life and study its workings. Can he fail to admit that his life is moulded by circumstances over which he can have no control? The achievement of a goal determined by an individual does not prove the possession of Free Will by such an individual, the philosopher cannot stop short here but has to go deeper: What led to the determination of such a goal? Certain circumstances. That is the only answer. Again, what led to the development of those circumstances? Certain other circumstances. It is like a straight line projected infinitely. How can we possess Free Will when our very THOUGHTS, which are the fine causes of our actions, are born, live, and die from nobody knows where! Certain psychologists will tell us that external stimuli generate a certain train of thoughts. Rightly speaking, these thoughts are not generated, but a certain train of thoughts is started into motion by certain external stimuli, e.g. a man may have absolutely no thought of sweet things, yet the mention of the same by another party might wake up a desire to taste them. Yet, external stimuli are not always necessary to start our thoughts into activity; if we examine ourselves closely we will find that certain thoughts, desires, and aspirations are often born in us from nobody knows where and yet they prove to have been the preceding causes of certain actions and circumstances which develop later as a result of these thoughts. The question is: where did these thoughts come from? Who precipitated them in our brain? Were these thoughts the result of necessity? Perhaps. Yet, this is not always the case. A man may be seized by a creative impulse of genius without the existence of any necessity. Where did this impulse come from? A man may go into deep meditation ending in a trance and when he returns to normal consciousness he may find certain dominant impulses within himself, which did not exist before. Where did these come from? Surely, these impulses have an invisible source, which lie outside of the man in question. However closely we may argue and reason, we cannot lay hold of a single case where an effect did not have an antecedent cause and where this cause did not lie outside of ourselves. Self-Determination is a misnomer. Are we then so many wisps of straw blown about by the wind of circumstances? That would indeed imply a most wretched and deplorable state of things. Our reply is that if we study the charts of our own lives and compare notes with others, we shall be convinced that everything works out to a certain desired issue, that there is no happening which has not a notive behind it, although it may not be within our ken at the time, but might reveal itself later on. It is our conviction that we are all in the hands of a merciful Providence, which determines the lines of our lives to our best interests, physically, mentally, and spiritually. Some will say that this is rank fatalism. Can't help. It is Destiny which makes us think and act in a certain way toward a certain end. We are not the actors, the misery arises when we labour under this delusion and blame ourselves and others for having done this and that. It is all the Will of God. The shifting sands of life constantly subject us to new experiences when we would prefer to grovel in the old rut, so that the human soul may grow rich in experience and strength and wisdom. The word "misfortune" is a misnomer, it is sheer short-sightedness and spiritual ignorance wich makes us think that there can be any such thing as "misfortune." What appears to be a misfortune today will prove to have been a turning-point, a blessing in disguise, later on. Truly, ignorance is misery and knowlege

is bliss. Are you poor? Do you despise yourself and hate your life because you do not happen to possess riches? Does the world despise you? Dear friend, let this good world wag its head in ridicule if it likes. The fact remains that in the eternal order of things all cannot be rich, because then the word poverty would disappear and we know what a blessing poverty is. The rich man has no time to think of anything but pleasures, he is apt to forget that the human body and brain was given to him not for "enjoyment of senses" but for a much higher object. Poverty is necessary, because it invariably opens our eyes to our short-comings, makes us humble in heart, more dependent on the Almighty, apart from teaching us to feel for others in the same position. The best qualities in a man are developed through pain, never through pleasure. Truly, power is pain transmuted. If we were free agents, our first action would be to throw off all poverty, all troubles attendant on poverty, to throw off all disease, all pain, and we would go straight to a heaven where life is a continual pleasure. Why did not the Almighty, who is supposed in the scriptures to love man more than any other created thing, give us this Free Will? We quite agree with our readers that such a thing would have been most desirable, but we cannot feel that He has acted for the best, because if man had Free Will the kaleidoscope of life would have been a sealed book to him. Every one enjoying himself! Rather a monotonous sight. Our most powerful argument in defence of Pre-Destination we have not put forth, because very few or none will understand it. The truth of Pre-Destination can be realised only by such as possess the gift of clairvoyant pre-vision. Such a seer can prove for himself that all happenings in this life are but astral precipitations, materialisation of phenomena dramatised on a finer plane. Man can obtain previous knowledge of *what will happen*, the extent of such knowledge will of course depend on a man's spiritual growth and unfoldment. One thing we wish to point out emphatically: That the true seer is never anxious to make a parade of his knowledge. He gains nothing thereby, but loses something. The true seer must have quenched his thirst for praise and public approbation, as the existence of such vain desires would only tend to darken his vision and immerse him

in a whirlpool of disturbing thoughts. The praise of human beings has no value, as the very next moment it may trun to its opposite. It is an empty bubble. The actual possession of knowledge should be our constant goal. Those who are anxious to learn must undergo a thorough test before the veil of Isis is lifted to their gaze. Vain metaphysical jargon and the repetition of Sanscrit verses and mantras are a waste of time the soul of man must be active in order to acquire knowledge of the Divine. Education has no value unless it helps to wake up our souls, mere acquirement of dry learning is simply enburdening the memory. True education was imparted only in the ancient days when a young man was put through a spiritual training first. Modern education develops the brain but leaves the soul in its infantile state.

It is our conviction that while man is not a Free Agent, he is not meant to lead an inactive life. Man is not a creature of circumstances, as this phrase is usually understood, on the other hand he possesses within himself the power to overcome circumstances which stand in his way. He can do so within reasonable limits and the stronger the soul the wider the limit. It is up to us to think and act clearly as far as we can see, if we muddle our actions we should not blame fate; it is expected that man shall co-operate with his Father-in Heaven towards his own good, yielding to the guiding touch of His hand and not pulling at the leash like an untrained hound. We are gifted with divine powers, but we must know how to make use of these powers towards our own and others good. Even when we realise some of this power and knowledge, we shall have to bow the knee to His will, the difference will be that we shall render more graceful homage instead of talking of misfortunes, calamities, etc. In a family of several children, the most intelligent child understands its parents better than the others, yet it has to be guided by their will. No parallel is perfect when applied to the ways of the Almighty.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

As interest in Modern Spiritualism is growing and spreading all over the world there is no doubt that many of our Indian friends and Asiatics generally will desire and make up their minds to enquire into the subject and also to investigate practically into the phenomena I have described somewhat briefly.

Before tackling the phenomenal side of the movement I would recommend every one to read some of the literature upon the subject. To the Indian many of the books are too costly to purchase. It would be well if some of the wealthier people interested, in India and elsewhere, would form a little library for the loan of books at a nominal charge. And I would suggest to the good Editor of the *Kalpaka* that he obtain some of the most useful works on the subject and reprint extracts from them in the *Kalpaka*—also that some enterprising friends should translate these or other extracts and get them inserted in the vernacular press. However, as the movement began in the West without any previous literature or experience to guide the pioneers—so I presume Indians may be trusted to have the same experience. They will I am sure be thankful to receive some advice from the experienced if they can get it and so I humbly offer the fruit of my own experience extending over a period of 25 years. The words of caution which will follow in due course I give with something more than humility—I put them forward with much earnestness.

Some of the advice which I am about to give I have written in my little pamphlet entitled 'Home Circles and The Cultivation of the Psychic Faculty'. A portion of it has already been printed in the *Kalpaka* but the writer did not state the source of his information.

The motives for investigating Modern Spiritualism are many. They may be one or more of the following viz., an earnest desire to seek truth—wheresoever she may be found, mere curiosity, a craving for the wonderful or for excitement or

amusement, a desire for spiritual development and the intense craving to get nearer to or into intercourse with some much-loved friend—husband, wife, child, brother, sister, lover, whom we have lost through death. Most of these motives are legitimate. I would advise everyone to begin and continue only with the highest motives—the highest of all is that one may be of service to our fellow human being.

There is a difference between investigating and learning about Spiritualism, and developing mediumistic faculties. Nearly everyone may do the former with more or less profit. Not everyone should develop the psychic faculty—even if they possess it. No one should endeavour to do so for personal gain, personal glorification or for selfish purposes. Therefore avoid if possible the professional mediums whose only object is to make money, or to lord it over other people's minds.

The best place to investigate and to form Circles is in one's own home, amongst one's own family—, or in the house of personal friends whose character is good and whom you can trust. Those are also the best conditions for the development of a medium. One cannot go very far in one's investigations without a medium. Obviously it is necessary to discover one. In most families of six or more—or in most circles of seven or more —some one amongst them will usually be found who is mediumistic. Children are often found to be mediumistic. I do not recommend children under 10 years of age to sit in circles or develop mediumship. Children over that age may do so—but they should not sit more than twice a week—nor longer than two hours at a time. Their strength is needed for growing and perfecting their bodily constitution. Young people when passing through a great constitutional change, such as arriving at the age of puberty, should avoid all psychic exercises.

A circle or seance is simply a gathering of a small number of people who sit in the form of a circle—sometimes in crescent form—for the purpose of eliciting psychic phenomena or communion with the spirit world. The sexes should be divided as equally as convenient. Limit the circle to about 12 persons, as a general rule. Every member of it should be serious-minded and interested, and everyone must be in love and harmony with

each other. There must be no discordant note. Every sitter should be in good bodily health. Here are a few definite rules

1. The first step is solemnly to dedicate yourself and the powers you propose to unfold to the disinterested service of your fellow-man. There is no need to imitate the historical or conventional saints, but your life must be pure, your faith strong, and your heart full of love.

2. Cultivate complete self-control—mental, emotional, physical, spiritual.

3. Have definite and regular days and times for sitting; be punctual and let nothing save necessity interfere with these engagements; arrive in the room at least 10 minutes before the hour fixed. Not longer than one and a half hours should be the usual length of the sitting; but, if something of importance is in process, don't be in a hurry to conclude. For those who are daily engaged in strenuous work it would be wise to limit circle work to one sitting a week. Do not arrive tired.

4. Let your thoughts during the day dwell occasionally on the coming meeting and arrive unflurried. It is not wise to come to the meeting straight from a place of entertainment.

5. Never sit in a circle or alone in the silence for spirit communion until you have freely forgiven all who have wronged you, or you have tried to make amends for any wrong you may have done to others.

6. Insist that the meeting of the circle be always opened with prayer Commend yourselves to your Creator and His highest-Angels, then freely yield yourself to the psychic influence present and let your guides use you as they deem fit. Carry out their suggestions. Trust them.

7. Be lord of your reason and of your own body. Allow control only at your own discretion.

8. All the members of the circle should be in harmony and agreeable to each other. Exercise unselfishness all the time.

9. Have a bath some time during the day before the sitting; or, if this be too inconvenient, then the evening before. Let the clothing be clean. Immediately before the commencement of the meeting wash your hands.

10. During the day of the circle eat no flesh, drink no alcohol and do not smoke. No medium should ever drink alcohol, and it would also be better usually to eschew flesh and tobacco altogether for the higher spiritual work, although an occasional meal of meat is harmless. (When a complete change to vegetarianism is determined upon it is advisable to do this gradually—say over a period of 12 months—and to study the subject of food values. This advice is not needed by most Hindoos). A full meal should not be eaten within at least four hours of the circle. But if it is to be a long sitting, light refreshment such as tea, coffee, and a slice of bread and butter or biscuit, etc., may be taken half an hour previously, as it is unwise to go to a meeting for development faint or tired.

11. When the announcement is made from the other side not to proceed, or to close the meeting; or when using the ouija, planchette, exercising clairvoyance, etc., you are told to cease stop at once. It means that the conditions are not good or that the power is exhausted and the spirit friends are no longer able to protect the medium or the Circle. If, whilst still inexperienced, the medium becomes controlled by any violent or apparently distressing method distasteful to the medium or the sitters, ask that the attempt be deferred until you can get the assistance of an experienced Spiritualist. (The distress is not always felt by the medium and especially when completely entranced. It seems to be the law that when a spirit controls for the first time he or she takes on the last condition of earth-life; and if the passing out was a painful or a violent one—that experience is reproduced. After a short time the spirit control learns to do better. The manifestation though sometimes depressing is usually very evidential and instructive). If the request is not heeded discontinue the sitting.

12. After the sitting resume the positive condition—cease to be negative. It is a serious mistake to be constantly under influence. Do not be like a psychic water-tap turnable on and off at any odd moment of the day. Resist solicitations so to use your psychic faculty. If a feeling of exhaustion is experienced by anyone after a seance which is not quickly thrown off, cease or defer sitting, especially if sitting for physical phenomena.

For the best results, choose a quiet room of moderate size, and with as little superfluous furniture as possible. If not sitting on the floor the chairs should be of plain wood with cane, rush or wooden seats, and comfortable. In winter let the temperature of the room be agreeable and the ventilation efficient. Ladies should remove their headwear and outdoor garments and gentlemen their superfluous garments. Sit comfortably with both feet on the ground, i.e., not with crossed legs, and if not holding hands or using the table let the open hands rest easily on the corresponding knee. In this posture power may be more easily drawn from the sitters or the influence received. (Conversely, if in any assembly you feel yourself taking on other people's conditions, or you sense that virtue is being drawn from you unwillingly, you can stop it at once by crossing your legs, folding your arms and mentally closing yourself in).

Where a room can be exclusively set apart for Circle-work, each sitter should keep to the same chair.

A subdued light improves conditions. The sitting may have to be in the dark or with a red light for strong physical phenomena.

Bright and cheerful singing or music harmonises and strengthens conditions. When the mental atmosphere becomes too tense a dose of laughter is very good. Quiet and harmonious conversation during periods of waiting likewise helps. Do not concentrate on the medium.

See that no outside interference disturbs the meeting. It is advisable to guard or lock the door, as a sudden awakening of a person in trance or a breaking of psychic processes in operation may cause serious hurt to the medium and distress to the sitters. For the same reason no one should break or leave the Circle without permission of the conductor who must make suitable preparation for it. (This may be done by telling the medium or the control of the medium that Mr. or Mrs.—wishes to retire. Then wait a moment. If hands are linked—join up the circle as the person leaves it. Then let the retiring member leave the room (quietly). Therefore appoint a Leader for the sake of order and success. He need not be a medium but he should, preferably, have had some experience of Circle work.

" Do not be afraid. If investigating or sitting with proper motives and keeping to the rules no harm can come. And suppose materialisations were successfully effected, remember they are but "materialised" men and women like yourselves with a desire to serve you.

Communications with our spirit friends may be effected through movements of a table, a ouija board, planchette, trance control and in other ways. If no developed medium is present try the table first. It is not more undignified or irreverent to receive a message from a spirit friend by the tilting of a table than it is to send messages by dipping and waving of a flag, the weird movements of a semaphore, or the ticking dot-dash-dot of a telegraph transmitter. Any small rigid wooden table will do to start with. Let a few sit round the table, sexes alternately (usually), place the fingers and thumb of both hands very lightly on the surface of the table. It does not matter much whether the hands are linked or not. Wait patiently for some definite movement of the table. When that has taken place question the unseen operator semewhat as follows:—Let the Conductor (all questions should be put through the Conductor) say aloud clearly: "Welcome, spirit friends. We desire to communicate with you. Kindly reply to questions by tilting or knocking on the table, once for 'no,' twice for 'doubtful' or if no direct reply can be given: three times for 'yes,' and five times if you wish the alphabet to be recited, in which case you will tilt the table at the letter for the message to be spelt out. Is that clear? (await reply). (When reciting the alphabet say the letters slowly, to give time to the operators to move the table. At first not more quickly than 20 letters a minute). Then proceed to ascertain if the sitters are placed to the satisfaction of the operators. Ask: "Are we properly placed?" (await reply). If the answer be 'no' then request "please tilt the table towards the person to change." That being done, say: "Please indicate where the member should sit." Then enquire, "Any other change, please?" and so on until the positions are settled to the satisfaction of the operators. Subsequent changes may have to be made later—but unless altered the same positions should be maintained at the following meetings. Ascertain

if any other modifications are required, such as degree of. light, if the table or room be suitable, if any member should retire from the Circle, etc., etc. These important preliminaries settled proceed to ask questions.

To expedite communications and avoid confusion frame the questions so that they can be answered by a simple yes or no. For instance do not put an alternative question such as "shall A change with B, C or D?" or "would you prefer a larger or a smaller table?' because that cannot be answered by a simpleyes or no and would necessitate the spelling out of the alphabet.

After some sittings with the table enquiry can be made whether ouija, planchette, etc., should be tried and by whom, who is to be the medium, whether the Circle should sit for trance work, or development of clairvoyance, etc., etc. Have patience and persevere. If after 10 or 12 sittings nothing occurs, form a fresh Circle by changing some of the members. But should success come "try all results by the light of Reason Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit it has also in it the accumulation of human folly, vanity and error. Distrust the free use of great names".

"REMEMBER THE SPIRITUAL LAW THAT
"LIKE ATTRACTS LIKE!"

The unfolding of clairvoyance, which may be essayed by all the members of a circle at the same time, may be stimulated by gazing individually into a crystal, or placing a white card with a black centre on the floor and all concentrating upon it. Limit these exercises to 15 to 20 minutes. Any phenomena becoming manifest should at once be stated. This may take the form of mistiness around the card, symbols, scenes, faces, etc. Clairvoyance may, however, become developed without these mechanical aids. PSYCHOMETRY is the name given to the faculty of sensing, upon contact of any person or thing, Many of the past, present and sometimes future conditions of the person or thing contacted. It may recall incidents in the person's life, present or past health, or desires,—people met with, etc. etc.,

The Psychometric faculty may be encouraged by one member of the Circle placing photographs in separate envelopes unknown to the others, and shuffling them so that he does not know which is which, and handing one to each. Take it in the hands or place it against the forehead, sitting passively and speaking out at once any impression that arises, or thoughts that come into the mind (names, scenes, pictures, sensations, etc.,) These can be checked by the distributor of the photographs, who should know something about the people photographed. Instead of photographs any other article may be employed. You may think that the thoughts are of your own creating. Never mind—say them out. Articles can be taken from each other and psychometrised. For purposes of psychometry it is best to use an article which has been much used or carried on the person of an individual and not used or handled by other peoples. Otherwise mixed conditions are obtained and cannot be clearly identified. As an example of the kind of article to offer for psychometry I would suggest, a hair ornament, a piece of jewellery, a ring, bangle, an article of clothing—a purse, a watch, spectacles, a pocket-knife).

If a member of the Circle go under control by a spirit friend and essays to speak—converse at once; don't hang back; keep contact with the visitor and give him a welcome. At first the control may only be able to speak in a whisper, Persevere and encourage. Trance control, especially trance speaking, is generally considered to be the most instructive form of mediumship. The communion with the spirit-world is very direct, evidential and nearly always of great educational value. When the trance is over don't disperse the circle too soon. Wait until the entranced one is fully awake and recovered. Let the medium drink a cup of fresh cold water and take some deep breathing in the open air. It is also good to rinse the hands and face in water.

Cultivate also Inspirational speaking. Every member of a Circle should be encouraged to speak on some spiritual subject, if only a few minutes, and all should in turn offer the opening and closing invocation.

It is a good plan to keep a brief record of the proceedings when results are being obtained, and have it read out at the

next (or the same) meeting for confirmation. If anything of extraordinary interest occur let all those present sign it.

The above is but a bare outline of Instructions in the conduct of Circles and the development of psychic powers Sufficient, however, has been given to make a good start. Each Circle will gain its own experience and possibly make mistakes. Mistakes are always useful.

Now Reader, if you feel a desire to investigate the claims of Spiritualism for yourself, or to develop your psychic powers, go on in full confidence and faith. Add also much patience, for although some have obtained results in a few months, many have had to persevere for years

May the peace of All-Father which passeth complete understanding come upon you abundantly and remain with you. May an unshakable trust in His power, wisdom and love be with you at all times. May the comfort, strength and guidance of the angel world be yours in every hour, and stimulate your ready response to the highest inspirations from above!

THE WAY OF MYSTIC = = = = WISDOM

P.S. AC HARYA

Yoga and Gnana—I

Edward Carpenter rightly speaks of the two great Indian schools of Yoga as (1) the Himalayan and (2) the South Indian. The teachings of both these schools are essentially the same, though there be differences in theory and even in method.

The South Indian School is also called the Tamil-School or the Siddhar-School of Occultism. This school does not believe in self control through self-torture; self-control is synonymous only with mind-control. Surrender self to self; let the self control the self—and control both mind and body. For practice, one may retire, if necessary, into jungles or caves, or simply into the cave of one's own heart or the forest of one's own being.

The Siddha-Yogi learns to maintain the inner calm of mountain-forests in crowded cities and fairs. He may carry on his daily avocations with little change of his outer habits. He may be a peasant or a philosopher, a prince or a beggar, a bachelor or a married man or a sanyasi, a poet or a priest or a social and religious rebel. He may stop with psychic powers like clairvoyance or passing beyond, become an adept of a higher order.

THE TAMIL SCHOOL OF OCCULTISM—

Edward Carpenter has well said:—"Tamil is a very remarkable, and indeed, complex language—rivaling the Sanskrit in the latter respect. It belongs to the Dravidian group and has few Aryan roots in it except what have been borrowed from Sanskrit. It contains, however, an extraordinary number of philosophical terms, of which some are Sanskrit in their origin, but many are entirely its own; and like the people, it forms a strange blend of practical qualities with the most inveterate occultism." Again he quotes an authority declaring; "Tamil is one of the oldest languages of India, if not of the world. Its birth and infancy are developed in mythology. As

in the case of Sanskrit, we cannot say when Tamil became a literary language. The oldest Tamil works extant belong to a time, about 2000 years ago, of high and cultured refinement in Tamil poetic literature. All the religious and philosophical poetry of Sanskrit has become fused into Tamil, which language contains a larger number of popular treatises in Occultism, Alchemy, etc., than even Sanskrit; and it is now the only spoken language of India that abounds in occult treatises on various subjects."

According to the Tamil traditions that have come down to us, there were eighteen siddha-brotherhoods, in the forests and mountains of the *Tamilakam* (Tamil country) headed by the sage Agasthya. "Since the advent of the English and their mountaineering and deforestation, these occultists have retired far into the interior of the thick jungles on the mountains; and a large number have, it is believed, altogether left these parts, for more congenial places in the Himalayan ranges." It was their influence that helped to inundate the 'sweet Tamil' (as the Occultists love to call it) with esoteric works like *Gnana Vetta* and permeate the great republic of Tamil letters with profound mystic truths, even in the guise of popular songs and sayings. Nay, it was the influence of the occultists of old that linked the very grammar of the Tamil Tongue to the Philosophy of Occultism.

THE TAMIL SIDDHA—

The Tamil Siddha is a practical mystic and not a mere metaphysical Alnaschar. He aims at real *sukham* which is the Divine Health or wholeness. He lives a dedicated life, consecrating himself to the Vision of his heart—to the Ideal of his being. His is the Empire of Silence wherein he searches for pearls of truth and spiritual experience.

'Silence' does not necessarily mean, (speaking from the view-point of Occultism) *restraint from speech*, though some aspirants take the vow of refraining from speech for varying periods of time, the object being not to waste energy but to conserve it as far as possible.

THE ADEPT'S ALL-EMBRACING LOVE—

The Siddha looks upon every being as his 'other self'. Even of the natural operations like the wind or thunder or sun, he may speak in the first person 'I'—self-identification with the universe being one of the most important tenets of esoteric mysticism. God the Supreme Light of my Heart is my Higher Self; all lives and worlds are but my 'other self'—affirms the Siddha. Such is the solid rock on which his flag of love is unfurled and under which even the fowls of the air and the brutes of the field can enjoy peace and good-will.

THE 'HIDDEN MANNA'—

The Siddha has access to 'interior source of strength and nourishment'. Indeed, Freedom or *Mukti* is the breath of his nostrils. He may be in the very midst of 'a thousand bonds of delight' and yet he is *free*, free as is the breath of Heaven that breathes over him. Attaining to Freedom, he can 'maintain his body from interior sources alone'. This is sometimes known as 'living on the hidden manna'. The Illumined heart of the Siddha reflects itself even in the heavy physical overcoat of his. The 'deep mystic light within' casts its enchanting rays over his face and eye, and the calm moon-light of his smile subdues the storms and passions raging fiercely in the hearts of those that are led to the 'enlightened one'. Joy, always joy—the sweet celestial joy serene—is his cherished possession—joy not of this world, nor of this body or mind, but welling up from the deepest depths of the Great Within.

In a word, what the Siddha seeks to win is a new order of consciousness, called variously as God-consciousness, universal or cosmic consciousness, super-consciousness, samadhi consciousness, etc, as distinguished from the ordinary physical consciousness, familiar to us all.

To attain this new consciousness, you must cultivate the power of knowing yourself as separate from the physical body and knowing yourself as spirit among spirits living in union with the Supreme Spirit of Life, Light and Love (Sad-chid-Ananda). This new consciousness is not a state of extinction as sometimes erroneously thought and even taught, but a state of vastly enhanced consciousness.

"The Yogis adopt two practices, (1) that of intense concentration of the thoughts on a fixed object, (2) that of the effacement of thought altogether.

(1) "The thoughts may be fixed on a definite object, for instance, on one's own breathing—the inflow and outflow of the atmosphere through the channels of the physical body. The body must be kept perfectly still and motionless for a long period—so that it may pass entirely out of consciousness—and the thoughts fixed on the regulated calm tide of respiration, to the complete exclusion of every other subject. Or the name of an object—a flower, for instance—may be repeated incessantly—the image of the object being called up at the same time—till at last the name and the image of the object blend and become indistinguishable in the mind. Such practices have their literal and their spiritual sides. If carried out merely as formulae, they evidently partake of a mesmeric (self-mesmeric) character, and ultimately induce mesmeric states of consciousness. If carried out with a strong sense of their inner meaning—the presence of the vast cosmic life in the breathing, the endeavour to realize Brahma himself in the flower or other object contemplated—they naturally induce a deeper sense of the universal life and consciousness than that which belongs to the mesmeric state. Anyhow they teach a certain power and control over the thoughts; and it is a doctrine much insisted on by the Gurus, that in life, generally, the habit of the undivided concentration of the mind on that which it is doing is of the utmost importance. The wandering of the mind, its division and distraction, its openness to attack by brigand cares and anxieties, its incapacity to heartily enjoy itself in its work, not only lame and cripple and torment it in every way, but are the marks of the want of that faith which believes in the Now as the divine moment and takes no thought for the Morrow. To concentrate at all times wholly and unreservedly in what you are doing at the moment is, they say, a distinct step in *Gnanam*.

"(2) The next step, the effacement of Thought, is a much more difficult one. * Only when the power of concentration has been gained can this be attempted with any prospect of success. The body must be kept, as before, perfectly motionless, and in a quiet place, free from disturbance; not in an attitude of ease or slumber, but sitting or standing erect with muscles tense. All will-power is required, and the greatest vigilance. Every thought must be destroyed on the instant of its appearance. But the enemy is subtle, and failure—over a long period—inevitable. Then when success seems to be coming and Thought is dwindling, Oblivion, the twin-foe, appears and must be conquered. For if Thought merely gives place to Sleep, what is there gained? After months, but more probably years, of intermitttent practice, the power of control grows; curious but distinct physiological changes take place; one day the student finds that Thought has gone; he stands for a moment in Oblivion; then *that* veil lifts, and there streams through his vision a vast and illumined consciousness, glorious, that fills and overflows him, 'surrounding him so that he is like a pot in water, which has the liquid within it and without.' In this consciousness there is divine knowledge but no thought. It is 'Samadhi', the universal 'I Am'."

* We would rather say:—Attempt both; learn to concentrate, and at the same time learn to efface thought as far as possible. P. S. A.

KILLING THE THOUGHT DEAD—

Indeed, a prominent doctrine of Siddha-Yoga relates to the art of retiring into silence and 'killing the thought dead' at will. This is also called 'ceasing to think' or 'cleansing the mind'. The art requires practice and is worth it. Indeed, concentration and ceasing to think are co-relative to each other. This practice enormously increases the power of the thought-machine and helps you to contact the 'dim fringe of diviner knowledge' with extraordinary intuitions and far-reaching perceptions as the fore-runners of the changed or changing consciousness. Sleeping the Yogic sleep of *Samadhi* where thought disappears yielding place to visioned knowledge, the Siddha opens the eye of his soul in a strange unspeakable region 'which is neither night nor day.'

To the northern Yogis, Sakti or Will-Power constitutes the Way. But the Southern Siddha develops the Will and surrenders it in faith to Love; in his case both Will and Love (Siva and Sakti, or Sri and Narayana) constitute the Path.

Through morality beyond morality is the motto of the Siddha. Morality, in his case, is but the perception of the unity of life everywhere and the mystic self-identification of hi with the Universe and its Lord.

THE ART OF ATTAINMENT

URIEL BUCHANAN

Only he who is self-starved need be hungry. On every hand are living beauties which will keep aglow the magnetic fires in the human heart and lead the feet of those who aspire into pathways of pleasantness and peace.

To give and to take is the privilege of the most humble as well as the most exalted. To give freely of the love, life force and energy with which we are endowed, and to take thankfully—according to our need and our power to use—the never failing, never lessening universal life to ourselves, making it our own. Our love and helpfulness is carried from us to the lonely and discouraged souls, wherever they may be, tossed about on the broad ocean of life. On the return waves are brought to us love and helpfulness a thousand-fold; and to him who most freely gives shall helpfulness of attainment be given in return.

In contemplation of the self that may be, do not lose sight of the self that is. Today should be utilized to the full before to-morrow is appealed to as the granter of new rewards, the holder of new possibilities. The individual who depends upon to-morrow, unmindful that today must be accounted for, will possibly lose both the present and the future, and at last be bankrupt of all, when some worthy deed might have been set as a shining memorial of each passing hour.

Love, hope and happiness must be given in the present; and he alone who loves all mankind, who hopes for his fellowmen, who finds his highest happiness in ministering to them can claim the reward of love, hope and happiness in return. According to our possession and knowledge of truth shall we be deemed worthy to do the highest work of the world, or unworthy to aspire to anything higher than the life of the senses. The spiritual and the physical; the thought and the act; the will to do and the deed which tells of accomplishment are forever aiding or opposing one another as true power is gained or lost by the individual. And no promise of good to be done or

of triumph to be achieved in the future can compensate for the neglect of opportunities given us in the present, or excuse us if we shirk the burdens we should now assume.

The flower which blooms in the vast forest, alone and unnoticed, may attain a perfection denied the carefully attended green house exotic; and the most beautiful character may be formed, day by day, amidst the most modest surroundings and under the most adverse circumstances. The great world may not heed its existence, yet the world may owe the simple, pure life a debt it can never repay.

All powerful people are known to be magnetic, and their personal magnetism is looked upon as a special gift which only a chosen few may enjoy; yet this in common with all nature's gifts is free, and may be enjoyed by all. Personal magnetism is the most subtle element of the human organism, the fire which warms and invigorates man, which gives him command over others and makes them subservient to his will. This power will grow and become greater with each step which declares a deeper knowledge and more steadfast adherence to the universal laws by which all must be governed. This magnetism will come soonest to him who places himself in a harmonious attitude with nature, who most closely observes her laws. He will be as the commander who places himself at the head of unnumbered legions. His sense of power will make him dauntless and invincible; his evenness of balance, mastery of self and sure control of others will make him lavish of the life he feels throbbing in every pulse. As he gives, so he takes from nature's great store-house. He breathes in the infinite life which is transmitted into currents of magnetic force with which he moves men at will. With every moment of existence comes a fresh access of power and exaltation, for he who loses himself in the world's life shall find himself again, grown doubly strong, imbued with new power and grown irresistible through the magnetic force his being has gained from the full inbreathing of the infinite forces about him.

Open the doors of your soul that your being may be surcharged with magnetic fire. Go into the silence and dedicate yourself anew to the true life and the search for truth. Let this be the silent prayer of your soul:

"O Power Supreme, make me a worthy part of the universal life. Let me give myself freely for others. Let me be pure in thought and motive. Fill me with the sacred fire that shall enable me to win others to truth and purity. Let my thoughts be of goodness. Let my deeds bring happiness. Let my soul be at one with the Divine."

There is a spiritual subsistence, known as the universal ether, which pervades infinity. It is the substance of all created things, and is either fixed or volatile according to its degree of polarization. It is diffused through the limitless space of the universe, through water and air, through earth and solids, through flesh and bone, through blood and nerves and brain; it is more subtle than electricity, more evanescent than light and carries pulsations with a rapidity that annihilates space and time. It connects star with star in the blue realms of the sky by bonds stronger than are known on earth and unites the soul of man to the soul of God. Through the medium of this sea of spirit all created things are bound together and it forms a ready medium for conveying thought from soul to soul. Through the deep blue of this sea we may speed the message of joy or sorrow to the most distant parts of the world, may discern what is taking place at the antipodes, heal or injure, bless or curse and compel response to the dictates of the magnetic will. In infinite space the universal fluid is generally called ether; it becomes astral light in the worlds which it magnetizes. In organized beings it becomes a magnetic fluid. In man it generates the astral body.

The man who can master this force and learn how to use it, may achieve everything that he desires. In order to do this he must have an indomitable will and a large magnetic life; must persistently think of and yearn for the object desired; and must project the magnetic suggestions of attraction toward the object or wish. To use this medium in the attainment of every legitimate desire, the mind must first be prepared by being brought into close harmony with the influences which make for righteousness. Only the pure in heart should possess and use that knowledge which confers the greatest power

"In this study we find from the smallest atom to the highest form of life there is intelligence to a certain degree but only in man does it develop into a consciousness of its intelligence. In the mineral world life assumes the form of a tiny crystal which gathers to itself, as a center, particles like itself, and grows by accretion, or addition to the outward; but the great law of attraction, cohesion and affinity, are active in the microscopic interior point of life, showing divine intelligence at work. In the vegetable world a point is gained which is a little in advance of that of the mineral; life here is enabled to function on a higher plane or state; and we watch the tiny rootlets shooting out in search of the life necessary for its development; and the roots obey the law of gravitation which holds them to the earth from whence they draw their nourishment; soon a stem appears above the soil and begins to obey the higher law of aspiration. Here we observe the silent unseen forces have been at work at the life in the seed, drawing it upward until it can expand in the favourable conditions of light and heat; then we see the plant putting forth leaves, buds and blossoms. But life has still higher flights to make, and the animal organism is developed by the same great law; first in what we call the lower animal life, in reptile, beast, bird and lastly man, in whom life has arisen to the point where it can function on a plane higher than the atmosphere of the mental plane. Life in its development of degrees has constructed a brain capable of responding to thought waves, a mode of motion, as heat, light and sound are modes of motion. Thought uses a finer element of life force than sound or light. From this point in growth begins a new chapter in the history of creation. The study of this ascending life is very interesting and helpful, as it takes you into the cause realm, and gives you glimpses of interior realms which will open up a new field of thought.

APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON I.

Basic Principles

CHARACTER ANALYSIS is a scientific reading of the impressions mind has made upon the body, face and brain.

All the powers of mind are good when expressed in moderation. Vice, crime and disease result from abnormal action of conscious and unconscious mind. Powers of mind that are abnormally strong or weak may be modified. Education does not create new mental powers, it modifies the inherited powers.

Cheerful mental states cause a cheerful facial expression. Gloomy mental states draw the muscles of the face downward, and cause an expression of sadness. Mental states that are long continued and often repeated make a permanent record upon the muscles of the face; thus the prevailing habits of thought and feeling are revealed: the outward expression reveals the inner life.

VOCATIONAL GUIDANCE consists of advising persons concerning the vocations for which they are best adapted mentally and physically. Some persons are built for work requiring great strength and endurance; others for work requiring speed and detail. There are now ten thousand vocations from which every person must select one. The vocational adviser must be familiar with the requirements of the various vocations and the talents of the persons he advises.

The VOCATIONAL ADVISER requires as thoro an education and training as is required for any other profession; he should know as much about the human organism as the physician and should know more about the demands of vocations than any other person. Added to this there must be skill in estimating the adaptations of persons to vocations and ability

*A correspondence course in: issued by the Human Culture School, 207 S. Broadway, Los Angeles, Cal.

in advising how to develop mental tendencies in right proportion to increase the efficiency of his clients and help them make the most of life.

The first step in character analysis is to observe the general characteristics of the person. Notice the relative development of the motor, sensory and nutritive organs by the method fully explained later in this course. Notice whether the organization is fine or coarse; some persons are as fine as silk others as coarse as canvas. Quality is estimated by the fineness or coarseness of the skin and hair. Notice whether the person is active or inactive. Learn to estimate condition of health. After studying the general build of the body and expression of the countenance the student must go to headquarters and study relative development of the different regions of the brain. Character is not studied from "bumps" on the skull, but the shape of the head does reveal the tendencies of the person. Dr. Maudsley, the eminent scientist, who was an opponent of phrenology said in describing a well-formed head: "From the forehead the passage backward should be thru a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty: there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour. "In describing the badly-formed head Dr. Maudsley said: "The bad features of a badly formed head would include a narrowness and lowness of the forehead, a flatness of upper part of the head, a bulging of the sides towards the base, and a great development of the lower and posterior part; with those grevious characters might be associated a wideness of the zygomatic arch, as in the carniverous animal, and massive jaw. A man so formed might be expected with some confidence, to be given over hopelessly to his brutal instincts."

A person with a well-formed head is more balanced in his life than one with a badly-formed head, and does not have as difficult a task to govern the appetites and passions by the intellectual and moral powers. It is true that 'There is so much of the bad in the best of us and so much of the good in the worst of us that it illbecomes any of us to speak ill of the

rest of us,' but there is nevertheless agreat difference in the character, talents and tendencies of persons. Dr. Oliver Wendell Holmes said: 'We are all an omnibus in which our ancestors ride. 'The good and the bad traits of character inherited and developed by each person are shown in the face and head; these may be modified by changing the habits of thought and life. Criticisms to be helpful must awaken a determination for improving. Negative suggestions discourage and lead to wrong action; positive ones encourage and lead to right action

Applied Psychology is fundamental in educating and re-educating children, youths and adults; in preventing disease and restoring the sick to health; in directing persons to the vocations for which they are best adapted; in mental and temperamental adaptations in marriage; in studying human nature in every vocation; in the rational treatment of criminal and the insane: IN EVERY NORMAL AND ABNORMAL ACT OF EVERY PERSON'S LIFE THE PRINCIPLES OF APPLIED PSYCHOLOGY ARE INVOLVED. This course of lessons contains the most scientific and practical information on the above studies that has been discovered. The author of the course has had years of successful experience as school superintendent and university professor; his specialty in psychology and physiology, the study of mind and body In addition to the psychology of the schools he has for more than twenty years been a diligent student of physiognomy and of the Gallian system of character analysis and applied psychology. The system taught in this course can be tested by every student in daily observation of friends and acquaintances.

THE TRUE POST - - VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—VI

It will have been clear, from the preceding papers that Renunciation errs in thinking. Maya makes man TAKE FOR REAL WHAT IS UNREAL by causing him to overlook THE DUALISM, AND CONSEQUENT NOTHINGNESS, OF THE WORLD; while the truth is,—bowing of his own accord to her authority man has allowed her to make him TAKE FOR (AND THUS MAKE) UNREAL WHAT IS REAL; HIS FREE WILL AND CONSEQUENT SUPERIORITY OVER MAYA. For no-will creation death follows life, and night follows day; but for the Free will making and maintaining laws for the governance of this creation, it is all life, all light—being the triumph of Himself, realisation of the same will. While no-will experiences life and death, light and darkness, the Free Will realises only Himself. The sun is the source of light and heat—it is and is conscious of only light and heat and can cause only ETERNAL DAY. But the SPINNING Earth, on account of its own rotundity enjoys light and absence of light, heat and absence of heat simultaneously as a whole and alternately from each half turned to the Sun, and instead of thinking its rotation and rotundity for this limited experience of an unlimited thing, comes to believe darkness and cold are positive—real—things limiting light and heat respectively. All those who take their stand upon the fleeting sand must needs therefore have the same experience of APPARENTLY (THOUGH REAL TO THEM) DUALISM—THE DUALISM OF REAL AND UNREAL, SUBSTANCE AND SHADOW; while those who cling on to the sun must be conscious only of ETERNAL LIGHT AND ETERNAL HEAT. Even upon this earth one may take up such a position as to be able *to enjoy the Mid-night sun* or *scarcely ever to see the face of the*

N. B. For a clear understanding of this series Maya (Kalpaka Never. 21) should be read as introduction.

sun. So, till you can take up your position in the Sun itself by realising conscious Free will again and thus enjoy Eternal Light and Heat, try to enjoy the Midnight sun even from up on the surface of the Earth by more and more emancipating your will and thus attracting success to your desires through a thorough understanding of and utilising the whole of Maya—the laws and forces governing the four worlds of Light, Ether, Air and Matter. Learn to overlook the dualism sincerely for from four stand-point it is really unreal and thus make the world, with your will and through it, real, quite real for you. It is you yourself who have allowed the real to be unreal and now you turn round and say—The world is unreal, and attachment to it means nothing but sorrow, Good and Evil following each other in a circle here!

Even when you have realised the Dualism to be *apparent*, your position is no better. Even there you mis-understand Maya and hold her responsible for *trying to delude man with a show of good and evil limiting each other while really it is all unmixed Evil*. You say, by offering *sugar-coated pills of sorrow* (for her joys are nothing else being obtained and maintained and followed by pain) Maya causes attachment to a thing which has no good to its credit and deserves to be shunned altogether. And hence your exhortation to renounce the world, the playground of Maya—to reject her happiness and misery eqnally as the same Evil masked and unmasked.

Maya does nothing of the kind. She is not a veil drawn by God overHis face to play hide-and-seek with His own slef—Man created in His own image; nor is she any extraneous agency interested in deceiving man or turning him away from His Lord. Nor has the Maker abdicated in her favour, or like Rip Van Wrinkle sped away into the hills of detachment himself to enjoy an eternal sleep and rest suffering His creation to go to the dogs between His reckless indifferance and the tyranny of Dame Van Wrinkle.

The realm of Maya is the 'Garden of Eden'—the *Vaikuntha*, free from all restrictions upon Freedom'—for conscious Free Will; so was it for man also before the Fall,—Freedom from the Laws governing and maintaining the Garden, no

restrictions, all pleasure and delight, realising itself equally in causing a thing now to appear in one form and then in another through a series of laws, also created by itself, and maintaining or suspending those laws at pleasure. So both the appearance and disappearance—the Birth and the Death of the limited and short-sighted consciousness—cause conscious Free Will equal delight. Maya therefore must be all good, in no way responsible for the dualism you denounce whether as real or apparent. Her joys can never be 'sugar-coated pills of sorrow,' but are real joys; while her sorrows, which are only genuine coated pills of joy for you, who having limited your consciousness and restricted the freedom of your will have yourself to thank for producing the quinine and applying the coating, often so thick that the sugar inside is hardly ever relished,—are unreal as sorrow and real as joy to the conscious Free Will. The Magician causes equal amusement to the elderly gentleman who engages him,—both when he commits a murder and when he brings back to life a dead man; while the gentleman's ignorant child is frightened almost out of his life by the one and dumb-founded by the other. But no sensible man ever thinks of blaming the magician for the ignorance of the child and the fear arising from it.

You will thus see, you denouncer of Maya, that it is your own ignorance, your forgetting your essential oneness with the Absolute conscious Free Will and the consequent limitations you have imposed upon youreself that you have to thank for taking the apparent dualism to be real, believing Good and Evil—substance and shadow, taking shadow for substance—to be both real and to limit each other; or for thinking that the dualism is a delusion and a snare, Substance Evil being pitted against its Shadow Good. Whether you hold the one view or the other, in your exhortation to renounce the world 'as full of sorrow,' you are really playing into the hands of Maya—rendering homage to her which is not due from you. If you are anxious to put an end to the duals, cease striving after the attainment of an imaginary state beyond both of repressing desire and, through that, will; try instead to make Good preponderate over evil till the latter is altogether eliminated by

more and more emancipating your consciousness and will from the self-created bondage and making the spontaneous—unconscious—exercises of will conscious, directed towards the realisation of definite desires. Even if you recognise the Brahman to be Absolute Conscious Free Will and 'understand through your Reason' your oneness with Him, do not rest contented with that understanding. For that understanding alone cannot save you. It is not enough to understand or to know, one must be able to realise in life what one has been led to know—to understand by his Reason,—to do as one knows. It is only by harmonising knowledge (Jnanan) principle, theory or profession—and practice (karman) that Wisdom (Projnana) —Revelation of the Truth—is secured. It is only when one has demonstrated to his satisfaction that Maya bows to his will and that nothing ever turns up to him that he has not himself willed—nothing ever takes him by surprise, that he can really find himself one with the Absolute Conscious Free Will, with the All Good, and legitimately sing—"Soham." Evil then disappears from his vocabulary. It is good, all good.

That is to say, Salvation lies in your consciously realising your will, removing restrictions as you advance, till your will itself is realisation and Maya is your own handmaid. Don't you see that even within the very small scope now left to your will—generally speaking, you are now only free to will but not to realise it—it is working wonders, if not 'miracles'? Chained down to the earth, as you imagine yourself to be, even now you have managed to soar high up in the skies and dive deep down into the fathomless sea. Here is a conclusive proof of even your limited will making Maya relax her tyranny to a large extent. Of course, you work here in *co-operation with her* and *develop yourself artificially—outwardly* working in co-operation with her—with the laws and forces governing the subtler worlds—the Hindu Yoga system and modern Hypnotism have helped you to *develop yourself inwardly also by widening the scopes of your powers and faculties as well as bringing into play latent ones*, as Clairvoyance, clairaudience, telepathy, spirit-projection, etc. show. In both these cases, however, you work in co-operation with Maya, because unconscious of your

essential oneness with the Maker as well as of His superiority over Maya, you have never questioned her authority and have always aimed at getting out of her as much as you can by 'coaxing and cajoling her and studying her humours'. Look further in, know yourself and your Maker as you really are, find out how the original full freedom of your will has come to be restricted, retrace your steps, re-establish that freedom, and you will find whatever you desire and will is at once a 'reality', whether possible or 'impossible under Maya'—now, not you but she seeking co-operation. If and so long as you will not rise over Maya, there is none to save you. You will be born only to see things—your most beloved ones—snatched away from your grasp and to decay and die to be re-born.

[To be continued)

STUDIES IN PSYCHOLOGY

PROFR : IVI,

MIND—I

To give a clear and concise conception of force is the most difficult subject that has ever confronted the physical scientist. Force is power in a state of activity. Power is something because it takes something to act. Force bears the same relation to power or latent ability, or latent strength, that thought bears to mind.

Mind is the power of intelligence; the power of knowing. It is the power which is started into action or becomes a force whenever it starts into motion, and that motion is called thought. Then taking power as the physical basis for force, or taking mind as the physical basis of force, calling mind that latent or universal capacity to know, that exists in everything, mind is wherever intelligence is in evidence. Wherever the power to know exists, mind exists.

Mind is the latent power to know, which exists in everything. Thought is the force that mind exerts. Thought is simply mind in a state of activity

We see the atmosphere or air about us in a state of quiescence and we call it atmosphere. The moment the air begins to move we call that movement by another name. We call it wind.

Mind exists as a great ocean of knowledge, of power to know. The moment a movemet takes place we call that movement thought. Then thought is just a movement of the mind. Its intensity or power is mismeasured entirely by the amount of mind that starts into action. If all of mind moved in one direction it would sweep anything before it, just as if all the air were to move in one direction it would produce a cataclysm or would destroy everything that lay in its pathway.

While there is intelligence in all things that can exert force, yet there is not that intelligence inthe physical manifestation of power and force that there is in the psychological manifestation of mind and thought.

We will divide mind into three different departments. When we speak of it as our own power to know and as each separate individual exercises it, we call it individualised intelligence.

Intelligence is simply the power to know and the power to make known that you know, because in the higher intelligence it not only means that we have intellectual, or thought, or mental power, but that we have the power to transmit it. Intelligence contins the word "TELL" and to tell means to convey to something else.

When we speak of mind we need not speek of intelligence at all. We might speak of mind where it is in that state where it has the power to know. The limit or capacity to know is unknown; and we finally find mind in that category, but we first know of mind in ourselves.

Then having understood ourselves as individualised intelligence, as an individualised mind, as each person represents mind he is individualised mind. We find this same mind or intelligence exists in everything about us. Even the atom of the mineral is said to have intelligence and every part of the universe seems to be governed by a law that has certain fixed rules, formulas and movements; hence wherever we see life, in the whole universe and everything about it, there is that indication of intelligence existing everywhere as well as in the individual who knows such intelligence exists. Hence we call that universal mind, or mind as seen throughout the universe

Then there must be something back of that. But back of that we only know that mind exists, but we do not know all of its capacity to know and as it is beyond any conception of ours in the way of giving definite measurement, we call that last and final conception of mind, the infinite.

Then we deal with mind as individual, universal and infinite. Going from the effect back, the first effect that we know best, which is our own selves, then through the forms of being in nature and noting the intelligence back of that, to the mind beyond our conception, we call it by a term which means immeasurable; it is infinite; and it is mind.

Mind has produced all things that are produced and thought is the only agency that has every projected mental force in any direction. Then thought is the directing force that has governed the formation of things; the formation of the universe of worlds, the formation of individuals, but we first deal with the individual, as we know the individual.

Coming into a general view of mind we say that mind is that power which lies within the precincts of everything that has existence and lies there in that quality of having the capacity to know.

Power lies in the great machinery of the country but it lies there latent in the great engines that pull our trains across the country. It lies there as latent power. As soon as it is turned into force, or this force is started into motion, then it lies there as the power to move material things. Mind has the power to move material things and the force of thought is also the force of that engine

We want to keep the difference between mind and thought distinguished, because mind is simply like the mine, like the storehouse, like a great supply upon which you can draw for anything in the way of power or force.

We call mind thought when it moves, just as we call air in motion, wind, or call water in a state of motion, waves.

Mind is the latent power existing in everything to know things. Thought is the active force of the mind in a state of exertion. Individual mind is organised, embodied intelligence. That is your mind and my mind. It is the measured or known part of the infinite existence, as depicted in human beings. It is the power to recognise the fact that being exists.

The nature of individualised mind is the same as that of infinite mind. It is omnipresent, is omnipotent and omniscient. There is no limit to the power of the individual mind to know, to do and fill all space.

It is very necessary to keep in mind the fact that the mind in each individual is the same; in each one of you this power to know exists and extends to the whole universe. It fills it just as much it fills that part of space your body occupies.

Mind is an indestructible thing and this mind that you represent is made up of certain attributes and qualities, just as much so as is your body in which the mind dwells, and much more so.

We divide this mind into three separate, distinct constituent elements, simply for the sake of convenience. The primary principle of it is Mind. The ultimate principle of it is mind.

We speak of Mind being that element of the individual which has capacity to know. It has the capacity to measure things, to calculate, to reason, to believe, to reject.

Then, there is another element. We say this mind has the power to see; it has the power to enjoy, or to suffer, and we call that distinct element of mind, soul.

Then, it has the power to exist eternally, and we call that which has the power to exist eternally and is indestructible, spirit. There we have the three elements into which we divide this mind. But it is all Mind.

That constituent element of mind which is capable of enjoying or suffering, we call the soul. That element which is indestructible and makes us live for ever, we call spirit, and mind, soul, and spirit make the ego, the man, the mind that I am.

In this sense, then, it is indestructible, it is eternal, omnipresent, omnipotent and omniscient, just as it exists in you, in your personality. I will try to show you and try to prove to you that this mind is always infinite in its intelligence, in its power to know things; that we have not even begun to know what we are capable of knowing. We have not commenced to learn even the elementary things which are within our easy grasp.

The essential elements of a personality of mind are intelligence, sensibility and will. This makes mind a personality. If it should lack either element, it is only a part of something. It is not all of itself. It must have intelligence, it must know. It must not only know but it must have the capacity to let others know that it knows. It must have sensibility, it must have the power of response, of feeling. There is where sou

comes in. It must have the power of the will, the power to choose; and everything that grows, or accumulates, or continues existence, has that process of choice always in a state of activity.

We do not consider will as a dynamic force of mind, but simply as the power to decide things, to choose or reject, to accept or to refuse. It is that act of the mind whose intelligent use has been preceded by the action of all the conscious faculties of the mind.

Whether we act consciously or unconsciously, whether we act reasonably or totally without reason, we are constantly choosing.

To make a personality we have to have these essential elements of intelligence, sensibility and will. These elements equally cultivated and equally understood give poise.

We have two phases of presentation of individualised mind. The mind will be presented by that part where we know that we know and that part where we know and that we know, but we do not know how we know. We divide mind in two parts. We call that part where we use the conscious faculties, consciousness. We call that power to know which is not known and yet undeveloped, conscience. One is the capacity to know and the other is our capacity to know that we have exercised in consciousness.

On the conscious plane of life mind is susceptible to training and it is constantly changing.

Man used to have some very peculiar ideas. He thought he must not change. He must get fixed and stay fixed. The man who does not change every 24 hours will find himself a back number inside of a week; so far back that he can hardly catch up. You must change every moment of your life or else you can never become what you are capable of being.

That idea that a man must be fixed in one place, fixed in thought and established in action, has held the world back.

It does not help any.

BRINDA'S LETTER

January 1923.

MY DEAR KALPAKA,

My last letter has met with a reception beyond my expectations. I note with pleasure that you have taken kindly to my thoughts and sentiments. You have given me a good start and I shall go on as long as you receive me. I might look like a pessimist but I am really not. Rather I ask—why do you look at the dark side when the bright side is open and *in front of you?* I am an outright optimist and my apparently severe lashes are meant against pessimism which wants to envelope us in its darkness and hide the brightness from us. You may want me to be more explicit, but I wish to keep myself within the limit of the anna postage. I shall explain later on.

Last time I called you 'Kamadenu'. What name shall I give you now?. I am inclined to call you by all the good things in the world—I love you so much. I may ever try to find name after name to satiate my love. But it would be hard, I am afraid. I may soon be tired in my attempt to find names from among the Infinite. I shall rather rest on your own sweet name—KALPAKA or may I call you KALPA-VRIKSHA—the All-giving Cocoanut palm? Yes, that name fits well into your nature. Your usefulness to the world is equalled only by the usefulness of the cocoanut. Like the cocoanut you have a rough exterior (at times); but inside there is the sweet pulp, with a rich milk. You give tough exercises to go through and stiff advice to the wayfarer but your message, the inner pulp is sweet and rich with spiritualism. The cocoanut has a silent mission of its own for mankind to understand and follow. I will tell you if I can find space.

My dear sister, how happy are our names! You are KALPAKA (or KALPA-VRIKSHA) and I am BRINDA, popularly known as Tulasi. Thanks to our parents for bringing us and our names together. You as cocoanut and I as Tulasi, both of us are sacred and 'fit' for the Gods. You are acceptable to

e ernal Keep the lamp clean and let it give a clear light. These are some of the messages which the cocoanut inspires in man as he takes it to the temple. Let the message be writ, writ broad on Man and let it illumine the human heart which is designed to be the temple of God and not a den of theives, as it is being converted into. Let the flame of love once kindled in the human heart continue to burn steadily and let many such illumined hearts be knit together to contribute the Universal Flame, through which alone can the Universe be seen—is the earnest prayer of your loving sister

'BRINDA'.

P. S. I cannot avoid an after thought. Some how I always come to the initials of Mr. Acharya whom I cannot too strongly admire and love. I wanted to write still more, but I am afraid I am almost coming to the end of the one anna postage and perhaps of your patience. Let me therefore stop only short of worry and rest contented with making you happy and getting myself relieved to some extent of the repletion I sometimes feel. I will tell you something in my next letter.

'B'

GREETING TO THE DAWN OF 1923

Dawn of the year! I welcome you with all my mighty love. You are the dawn of the day we call a year. Standing midway between the day and the night, you keep the whole of the past at your back and the future right in front of you. You are both light and darkness blended into one sweet still silence, and you hold the secret of the 'future' and the history of the 'past' in your hands. You are the harbinger of sun-shine and day, and the destroyer of the night and its darkness. Send your sun-shine deep and kindle the flame of love in humam hearts, killing the germs of hatred, contempts, scandals, passions, etc, developed in the dark nights of the past. Let 'love' be our guide, universal brotherhood our daily experience, service of humanity our routine duty in life, and sympathy our watchword. Let all the compound walls raised between heart and heart be demolished and let the animosities that corrode the foundations of peace die with the year just closed. Let man recognise 'divinity' in man and 'sakti' in woman, and not the 'male' in man and the 'female' in woman as in the past, sex is counterfeit 'spirit' and is a legal tender only in Satan's realms. 'Give birth' to new forms of thought, shaped on the mould of 'Universal Love' and stimulate selfless action in furtherance of 'Universal Peace'. Riding on the rays of your sunshine, let Sri Krishna the House-breaker come and break open the doors of the human heart to steal away past misdeeds. Remove the Cobwebs of envy, jealousy, and hatred, throw wide open the gate of hospitality and make the human heart the temple of Sri Krishna. Above all, give us Faith, for Faith alone is Sakti and Faith is the only pass port to Salvation.

"We live by Faith, but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No Knotted scourge, nor sacrificial knife
But the calm beauty of an ordered life
Whose very breathing is unworded praise!
A life that stands as all-true lives have stood,
Firm-rooted in the faith that God is Good."

EXPERIENCES IN SPIRITUALISM

RAYASAM VENKATARAO

I herein enclose copies of messages received from Budhi Sagar. Regarding his identity nothing is yet known. The Editor of the *Amrita Bazar Patrika* also tried to find out the identity of this person but could not. This Budhi Sagar says that he is a disciple of Vivekananda; but all the existing disciples of Vivekananda ignore the identity of this Budhi Sagar. My friend Mr. * * * of Vizagapatam has also tried his best in this affair but to no effect. I invoked this Budhi Sagar once more and asked his identity. He told me that he does not give it out and that I should myself try to find him out. I cannot think him to be an evil spirit. His presence at the time of experiment fills me with fresh energy and vigour and he also gives good advices. About six or seven months ago when my wife was yet alive I received a message from Subhadrabhai Rishi in Marathi language. The message was in five or six lines. In the tumult of my house-hold affairs and frequent movements from place to place I lost the paper. I asked this Budhi Sagar to give his messages in any of the languages unknown to me; but he did not give so. He writes that I not being under his full control at the time of experiment my thoughts and my ideas intercept his full powers to some extent and thus disable him to write in his own language. Mrs. Subhadrabhai also has recently told me that some *sookshmanad s* which carry my thoughts and ideas intercept her free writing at the times of experiment and that her first writing in Marathi language was done under certain conditions prevailing at that very moment in my body. Those conditions she says were then quite involuntary on my part and that I now must cultivate to voluntarily bring such conditions under my control and then only writing in other languages would be possible. I am now in a dilemma.

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THE BELIEF IN IMMORTALITY

H. STANLEY REDGROVE, B. Sc., F. C. S.

THERE is a philosophical theory, not very aptly called the materialist concept of history, which endeavours to account for all sociological phenomena as the result of economic motives. According to this theory we must seek for the origin of the universal belief in immortality in the desire of the possessing classes to preserve the economic *status quo*. The idea of the immortality of the soul and a state of bliss hereafter is, according to this theory, an invention of such classes, designed to keep satisfied with their present position those who are economically less fortunate. I do not think this hypothesis is any more adequate to account for the belief in immortality than that, for example, which supposes this belief to have originated in dream-phenomena. Much more suggestive, to my mind, as sources of the belief are (i) the almost universal desire for immortality on the part of the mankind and (ii) the logical impossibility the mind finds in thinking itself non-existent. But to account for a belief and to justify it are two different matters, and, assuming my explanation of its origin to be correct, the question still remains whether the belief is valid or not. It may very well be argued (though I am by no means pledging my faith in this argument) that truth is not circumscribed by thought and that a thing may be true even if it is not thinkable

It might also be argued that the mere desire for a thing is not proof that we shall get it, though certainly it does seem curious, if man is not immortal, why, seemingly alone in Nature, he should be afflicted with an unsatisfiable desire.

To the question of the validity of the belief in immortality, I shall return in a moment. My present concern is with the materialist concept of history theory, all the implications of which I have by no means exhausted. The theory as a whole, to my mind, would seem to be vitiated by the assumption that man is a far less complex creature than is actually the case. Modern psychology tends to show that man is dominated by three types of instincts: the self-protective, the reproductive, and the gregarious. The materialist concept of history appears to reduce all his instincts to those of the first class, or at any rate to those of the first two classes. At the same time, however, the economic motive in man is a very strong one; and whilst I do not think it adequate to account for the origin of the belief in immortality, I do seriously suggest that it has operated very powerfully in favouring its persistence. How far immortality of the soul has been preached by those not believing in it, with the deliberate object of quietening the just demands of the economically unfortunate, I do not pretend to be able to say. Possibly this has taken place only to a very limited extent. But psycho-analysis shows us that the motives for our actions not infrequently lie deep in the unconscious, and I think that unconsciously the economic motive has operated very powerfully in the promulgation of the doctrine in question. I am writing, it should be said, of the Western world; how far my thesis is true of the East, the Indian student of philosophy and sociology will be better able to judge than I.

In proof of my thesis can be instanced the attitude which has been adopted by the vast majority of the official exponents of the doctrine of immortality in the west towards psychical research. One would have thought that a movement which held the promise of definite proof that man's most passionate longing would be fulfilled would have been received with the greatest possible favour by the most fervent supporters and exponents of the belief that this longing is no fruitless one. Such, however, is the exact opposite of what we have seen take

place. The Churches in the western world have, with certain notable exceptions, vilified psychical research; whereas this has received its most valuable support from men of science who have endeavoured to adopt towards the doctrine of immortality, as towards all other matters regarded as speculative, the most detached attitude possible. Now what is the reason for this? I think it is to be found in the difference between the type of immortality promised by the Churches and that indicated as the result of psychical research. The Churches promise us that in the next world all wrongs will be righted, that the poor shall be made rich, and all our righteous longings satisfied. Psychical research, on the other hand, whilst it does not deny that this may be ultimately true, certainly offers no evidence that it is so. The next world of the psychical researcher appears to be very much like this world. The belief in it does not lead to a policy of laissez-faire in mundane affairs. In other words, it does not suit the purposes of the economically powerful that their less fortunate brethren should believe in the next world of psychical research and not in that of the Churches.

Certainly, to return to the question of the proof of the validity of the belief in immortality, this proof is to be found in the results of psychical research. Not less certain is it that more research is needed. Possibly God has prepared an ultimate heaven, in which all shall be well, and possibly also, in his infinite wisdom, he has so concealed it that we shall never be certain of its existence until we arrive there. I do not know; nor does anybody else. It is a cheering thought, perhaps, to believe in the possibility of such a world. But, so far as positive knowledge is concerned, a conviction in the reality of the next world of psychical research, which is like unto this world, I consider to be the more stimulating. That a belief in immortality of the old type has at times certainly hindered various reforms being effected in this world, I think is beyond doubt. A belief in the findings of psychical research will not have a similar effect.

THE WAY OF MYSTIC WISDOM

Fasting and Will-Culture—II

P. S. ACHARYA

Ananda (Life-Light-Love Everlasting) is *Brahman* (The Infinite Spirit). Ananda which is Brahman is life's purpose. Ananda is above the twin snares of pain and pleasure—beyond all 'pairs of opposites'.

A fragment of 'Brahmananda' (the 'Infinite Joy') is each spirit-human, sub-human or super-human. Knowing this, feeling this, realising this, the Siddha-Yogi affirms: 'I am not the body, physical or subtle; nor am I the mind-body'. Thus he rises above body and mind and knows, feels and realises himself as spirit or self who is Ananda (Life-Light-Love) and whose other-name is *Will* or Sakti. Will-Culture thus comes to be synonymous with the realisation of *Ananda*, in other words, of yourself in spirit and in truth.

The aspirant may begin with regular fasting—say every fortnight. Fast is called 'Upavasam' by Hindus—a word coined by occultists and accordingly pregnant with significance. 'Upavasam' literally means 'living with'. Living with whom? With the inner King--the Lover Divine--in the deepest depths of the great mystic within. To this Heaven of Freedom and Divine Love, *fast* (in the physical sense) is but a gate—says the Yogi. The Gate has come to be popularly spoken of as the palace.

Fasting for you means taking no food, but drinking all the pure water you can. This rests the stomach and gives the system a chance for self-adjustment. During the fast, breathe in fresh sun-lit air as much as you can, through the nostrils (having closed the mouth). While resting the stomach, let the mind also rest often on the bosom of peace.

The Siddha-Yogis practise fast for long period—say from 30 to 60 days and even more. The aspiring beginner can try to

fast for a few days, or to fast and be on a low diet alternately, until he develops the courage to undergo prolonged fasts. From 24 to 36 hours' fasts accompanied by (1) plenty of pure water drinking (2) proper rest of mind and body and (3) pure suggestive Mantrik affirmations (addressed to the inner mind and self) may prove a good beginning and, indeed, a positive blessing to most people.

Fasting, when rightly carried out, is found to be an invaluable aid to self-purification. It should not, however, be made the means of asceticism or self-mortification. It rests the stomach and the system and allows the really tremendous powers of body and mind to be used in renewing depleted conditions. It is not fasting—but the fear of starvation—that kills the people deprived of food for 2 or 3 days. Modern Medical Science is now corroborating the fact that the human body can live for days, weeks, and even months without a morsel of food, providing, of course, plenty of water is drunk, sanitary precautions are complied with, nature's warnings (to break the fast) are heeded and the inbred fear of death by starvation is overcome. With preparation, one, not physically weak or mentally fearful, can go several times on 40 day-fasts for the practice of psycho-spiritual *sadhanas* (exercises) and for the repetition of and meditation on the mantras or Bija-Mantras (seed-thoughts). Let no one attempt or enter upon a prolonged fast, however, without the advice of a *guru* or a physician--or at least without an optimistic mental attitude and a thorough understanding of the subject.

Does it enter your consciousness that a fast would be good for you? If so, you may quit eating. Keep up the fast until it enters your consciousness that the fast should be broken. Such is the general rule of the Siddha-Yogee.

Fasting is comparatively simpler than breaking the fast. *Never take rough food or too much* at breaking the fast; the long abstinence permits the interior of the alimentary tract to become very tender.

Loss of weight consequent on fasting is greater or less, according to varying conditions. On return to normal eating, the body fills out rounder and plumper and considerable flesh

would be added to normal weight. Remember that the fast (Upavasa) is fundamentally a mental and spiritual matter. By going into a fast 30 or 40 days, you go into it without anything but benefit. Your mind becomes very much clearer, your perceptions are deepened, your powers increased and your understanding bettered. These benefits continue to increase months after the close of the fast. You see the good things (physically, mentally and spiritually) coming to you from the day that you set about the fast. Above all, you get the power to delve into super-realms and contact Reality in the realm of the Spirit where you find instruction and happiness that abide with you.

After the close of the fast, determine to rise early and finish the morning duties (like eating, bath, worship, etc.,) before dawn. Cultivate regular habits. Then proceed to control taste and other avenues of the mind. Give up the use of salt—say, for a year. Then control the body—or rather the skin—by exposing it alternately to cold and heat and making it proof against both.

After sense-control comes the control of organs, like the tongue. Then comes the breath-control and the stimulation of the Solar Plexus which will be dealt with later.

TO BE REMEMBERED DURING THE FAST:—

1. Visualise the KRISHNA (God of Love) or KALI (Divine mother) within and get the consciousness of the beloved of the Divine Lover or of the beloved child of the Mother Divine.
2. Affirm and meditate on: "The Krishna is within my Temple and all is joy and peace". Learn to smile and laugh in God's holiest and sweetest way.
3. Relax physically, mentally and spiritually. Smiling from the soul and thinking a kind thought for all the world (May all the world be happy!) and affirming 'Om Santi, Santi, Santi (peace, peace, peace) and imagining "I repose on the Bosom of Peace! '—all these constitute spiritual relaxation.
4. As you bathe and drink water, affirm: 'It is holy *Ganga* (water) I am using'—putting a love-thought in the water.
5. Live out of doors as much as possible.
6. Affirm: "Infinite Love now fills my mind and thrills my body with its perfect life." Learn how to thrill yourself.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

Having constituted an efficient circle and developed a strong medium, having sat regularly for, say, a year and having obtained various phenomena such as movements of physical objects without contact, luminosities, matter passing through matter, etherialised forms, clairvoyance, clairaudience, trance speaking, control or temporary possession by discarnate spirit people etc., what then? Will the west through its great movement called Modern Spiritualism have brought anything new to the East and if so, will it prove of any real value? However valuable it may be (as indeed it has already proved itself to be) to the prevailing mental and spiritual condition of the practical Westerner what has it to offer to the Easterner?

The most practical answer to the question is that one cannot ascertain definitely and unerringly the value of anything until it has been examined and tested and tried by a sufficiently large number of people of all grades of spiritual and mental unfoldment and of varying characteristics. That must be the justification for its investigation. And the investigation must be by many kinds of people and not by any one caste, nor by any one religion, nor by any one order of men.

India has already something of the kind. There are the Fakirs, the Dervishes of various orders, the Yogis also of various orders and others. Many of these are acquainted with psychic phenomena and some of them can and do exhibit them. In some cases they resemble those associated with the phenomena of Modern Spiritualism. Of course, most of the wonders of the travelling Fakirs are nothing less than professional jugglery. They do not profess it to be anything else. But the phenomena of those in religious orders are true phenomena —are true manifestations of psychic and spirit power. These may be constitutionally natural to some of them—we should call them natural mediums or psychics—or sensitives—; or the powers may have been induced or more correctly speaking educed by severe physical and mental discipline and special rites known to themselves or the order to which they belong

and jealously guarded from the common public. In the West we have from time to time mediums who can, under proper conditions, handle fire by their naked hands with impunity. The East has its religious devotees who can produce conditions to enable them and others to walk barefooted through fire untouched by it. Genuine levitations of individuals and objects take place amongst the few in both divisions of the earth. What then is the difference? Why call it a new movement?

One great difference in regard to this is the way in which these powers are regarded and the use that is made of them. The eastern mind treats them in one way and the western mind in another. I think the Westerner is more inclined to systematise the phenomena, dissect and analyse them, test them coldly and critically and to ascertain their relation to physical science. And when the source of these phenomena is acknowledged to be from the spirit or the soul of man—he would want to build up a systematic philosophy or religion upon them—free from emotion.

Those who have been in the movement a long time and have studied it well discover and realise that its most important feature is the obvious purpose of it—the purpose which the directors of the movement in high spiritual places have in view. All the communications of any value from the spirit side agree that it is engineered, planned and arranged by the great directors of the earth's destiny. And that is the great difference between the phenomena occuring in the 'Modern Spiritualism' and similar phenomena in the East, which is not modern.

What seems to be this great purpose? The most obvious purpose, is to prove to those who need such proof that the human personality continues after the death of the physical body, every individual carrying unchanged into the spirit world his self-consciousness, his memory, all his own distinctions, characteristics which go to make up his distinctions, personality, all his virtues and vices, his loves and hates, all his mental capacities etc., etc., in fact his very self; and that apart from the loss of his physical organism and the physical environment death makes no immediate change in a person whatsoever. This proves that man is a spirit entity now, that mind exists

and can operate apart from physical matter and a physical brain. Given that this is proved—then Materialism is killed at one blow.

The proof that man survives death can only be made absolute to people in the flesh—(that is to say to those who have not the power of consciously functioning in the spirit world whilst still alive in the flesh body, and these are the vast majority of mankind—) by communion between the so-called dead and the living. This communion is therefore of prime necessity in order to maintain the spiritualist position. It is its rock foundation. Destroy this and once more the beast of Materialism raises his head.

This communion properly regulated is not only valuable for the aforesaid purpose but it is invaluable (1) because we can obtain information about the conditions of the spirit spheres and their inhabitants. (2) We can learn of the relationship between the life in the flesh and life in spirit. This is of inestimable moral importance. (3) It provides opportunity of comfort to those in recent bereavement by the assurance that the beloved ones are not only alive, but still love, are often near and can guide, counsel and assist.

The fear and dread of death has acted like a perpetual blight upon mankind for thousands of years. Death has lost its terror to the Spiritualist. No mourning for him. He can spread his wings and fly whither previously he had not dared. He should meet trials and troubles with a steady heart and a smile upon his countenance.

Underlying these surface values of modern spiritualism lie the deeper issues.

The phenomena reveal that the Man is more than he outwardly appears to be. They help him to carry out the ancient injunction 'Man, know thyself'.

The phenomena reveal to the materialistic scientist that there are forces, substances and forms other than the physical force, substance and form which he has hitherto been investigating. They bring to him and to every one a larger conception of the universe and the laws governing it.

The Teachings reveal somewhat of the operations of the great primordial mind and of His plans, purposes and method towards the human race.

To sum up briefly the Larger Spiritualism may comprehensively be said to stand for the following :—

(*a*) There is only one Life, one Mind, one Power, one Soul, one original Creator of all things. To this many names are given, Brahma, Ormazd Jehovah, God, Ra, Tien, Jove, Zeus, Allah, etc.

(*b*) All force, all life, all mind, all phenomena are a manifestation of this primordial Mind and Life—or as some would say, this 'Universal Spirit.'

(*c*) The universe is One and is founded and subsists upon undeviating law, order and purpose. It may be regarded as the 'self-expression' of this Universal Spirit as Brahma or whatever name one prefers to use. Spiritualism is therefore the science, Philosophy and Religion of Life and of all things.

The Science, Philosophy and religion of Spiritualism are based upon the following proven facts, viz :

(*d*) The continuity of human personality (self) after the change called death every individual carrying unchanged into the spirit world memory and all his distinctive characteristics.

(*e*) That man is a spirit now with an organised spirit body clothed in a flesh body from which it separates at death.

(*f*) The communion between incarnate and discarnate persons.

(*g*) The inter-relationship of all spheres, or conditions of manifestation.

(*h*) The Guidance and guardianship by spirit people of persons in the flesh.

(*i*) The efficacy of prayer.

(*j*) The continuity of revelation.

(*k*) The existence of force and substance and mind which are non-physical.

(*l*) That thought is a Creative Force.

Arising from the above we discover the fact of

(*m*) Personal responsibility for all our thoughts and actions. Compensation and advancement by natural processes for all good done and Retribution, a natural process of undoing or purification from all the deliberate evil done.

(*n*) A path of Eternal advancement (or unfolding) open to every human soul that wills to tread it by the means of eternal good.

(*o*) That Love, with all that it implies, is the greatest thing in the world, in existence. It is the principal law of the universe, as taught by all the great Teachers of the World.

Thus we see that the great purpose underlying Modern Spiritualism is to prepare the conditions for the raising and the development of the human race—to assist in the unfolding of

the latent, inner purest powers within. One of its manifestations will be to bring about the conscious unity of the human race and to show it practically in the spirit of brotherhood-individually, nationally, internationally.

The writer trusts that he has made it quite clear both to the enquirer and to the young spiritualist himself that Spiritualism is much more than the joy of communion with our beloved dead.

At this stage it will be appropriate to issue a warning and to offer some words of advice to the inexperienced spiritualist and to those who seek and practise communion with the spirit world.

A large number of people are attracted to mediums and the seance room, or to develop their own psychic attributes through the stress of a great sorrow. A husband has lost his dear wife or a woman her husband; a parent has lost his child—a young man or damsel his or her sweetheart—or it may be one has lost a great friend. They are inconsolable and grief presses heavily upon the heart. The sunshine of life has departed—the flowers have lost their charm and life seems scarcely worth living. They are rebellious against the operations of what seems to them a cruel and unnecessary fate. Whilst in this state of mind they perchance learn of the subject of Spiritualism. They seek a medium. They fly to a planchette or ouija board. They try to develop automatic writing. Success attends their efforts. They are delighted, entranced with joy because of a kind of a reunion with their beloved and they become intoxicated wholly absorbed in this rapture. It is natural, it is human that this should often be so—but it is dangerous and it is very unwise.

It is dangerous because of the physical exhaustion that so much expenditure of vital and psychic force causes. It is dangerous because over-concentration on any subject or over-indulgence in any activity or thing may bring about a derangement of the mind. It is dangerous because sitting too often or too long for spirit communion may open the door to all kinds of unprogressed or degraded spirit entitites, and annoyance from them, deception by them or even obsession by them may take

It is also unwise. Let us take as an example the case of a young man and maiden deeply in love with each other. The infatuation is so strong that one or both of them lose self-control. The young man neglects his business that he may hang on to the robes of his beloved at every possible opportunity. He cannot apply his mind to his daily duties. Should we not all say that he was weak and foolish? Or suppose the young damsel were to follow her sweetheart to his business and constantly interfere with his work—should we not exclaim—how immodest, how foolish, how weak? Would not some trouble come if it were it not stopped? So with communion with spirit people. They have their work, their duties. But they are still human. They still love and are susceptible to the insistent call of a great love from the earth. They respond, to their own detriment. Is it wise—is it kind—is it true, unselfish love to draw one's beloved so much from the other activities of spirit life to which they were called for some good reason, by the operation of some wise law? Is this world governed by an incompetent, irresponsible weakling that does not know his business; or by a cruel, hard-hearted monster? No, no—a thousand noes! These inexplicable, untimely—or rather what seems to us to be untimely deaths are all the working out of wise laws regulated by a wise providence and we may rely upon it that if anyone is removed from the earth plane young or old—it must be because in the end it will be better for that one to have been so removed—better for that one to have been so removed—better for all concerned.

Of course there are dangers connected with the practical investigation and practices of Spiritualism! The subject would not be worth touching if there were not. There are dangers in everything. Men and women do not cease to worry because of risks attendant on maternity. We do not cease to eat and drink because of a chance of partaking of bad food. We do not burn our ships, because shipwreck occurs not infrequently. We do not cease to mine coal and treasures from the depths of the earth because accidents are common. The explorer is not forcibly with held because he may lose his life by investigating unknown regions. The surgeon does not hesitate to operate

because death instead of cure sometimes follows. No. What we do is to study the various laws of nature more carefully and learn to take precautions. This applies equally and precisely to the subject under consideration.

And so in regard to the moral aspect of investigation and practice. The great Architect of the universe has created no substance which man may not use—nor any force which he may not employ—nor any place upon which he may not set his foot. All the endowments of man may be used by him without sin. The sin in anything consists in the use man makes of it—in the way and in the purpose for which he employs his powers. Everything in the universe may be used for the benefit of the whole. That is virtue. The same thing done or used for the detriment of another is sin.

The pitfalls of or dangers in Spiritualism are greatly exaggerated by its opponents. They are not always honest warnings. Apart from ignorance, vested interest and prejudice oppose. But there are dangers, and it is Spiritualists who know them best and are the first to make them known. They also know the remedies which there opponents do not. The movement does not require its enemies to tell them of this. Nevertheless, opposition is good. It has its place in the scheme of things—so let us be thankful for it.

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON VI

REGULATING CUSTOMS AND HABITS

The mind cannot be at its best with the body in a state of unrest and discomfort. Health is essential to success along every line of human endeavor. The man who wants to gain wealth, influence and position in the world should look well to his health.

Though this is commonly admitted there is nothing of which men are so prodigal as of physical well-being. There is nothing upon which they inform themselves less freely than matters which pertain to physical necessities. And all the while it remains true that THE MAN WHO DOES NOT CONSERVE HIS HEALTH CANNOT LONG MAINTAIN HIGH EFFICIENCY LEVELS.

While the constitutional tendencies transmitted to us by our forbears have much to do with the manner in which the physical behaves, there can be no doubt that unwholesome habits of living are the large controling factors.

In a brief lesson I cannot enter into a discussion of pernicious life habits and customs and the student must be contented to accept the brief dicta which I give with respect to them. I belong to the middle-of-the road class when it comes to matters of living and thinking. *Cranks* and *fanatics I detest* as emphatically as do *you*.

EATING AND DRINKING:—The man who begins to select with great care, and according to the rules given out by diet specialists, because he has experienced some digestive disturbances, is as surely on the road to disaster as is the speculator who, though successful up to the last investment or two, begins to trust the opinions of others instead of his own good sense. *Heed the clatter of faddists and you will come to grief.* The better way is to size up the thing according to your own good sense and eat on, confidently. IT IS LOSS

OF *CONFIDENCE* THAT KILLS. *Distrust the reliable guidance of your own soul and you will begin to lose your footing without delay.*

My advice to you, in the absence of an acute illness or the presence of some serious organic lesion is to EAT MODERATELY OF A VARIETY OF PLAIN, ORDINARY FOOD SUCH AS YOU HAVE COMMONLY EATEN DURING YEARS OF HEALTH, MASTICATING IT WELL, AND TO DO SO *WITHOUT* FEAR. This is the most sensible solution of the vexed and vexing food question. EAT A VARIETY AND EAT WITHOUT FEAR. Get your fears once started and they will stampede you into trouble. *CONFIDENCE, CONFIDENCE, CONFIDENCE* IN ALL THAT YOU DO IS THE SUREST ROAD TO SUCCESS.

When I forbid the use of much drink that is at all stimulating, whether it be tea, coffee or alcoholic liquors, I am often met by the question, What then can one drink?

WATER IS THE IDEAL DRINK FOR ANYBODY. Drink it and drink plenty of it. If you do, you will have no occasion to ask whether this, that or the other drink is TRULY harmful. Be content with the beverage which Nature has provided if you aim to keep steady nerves, clear heads and happy hearts.

SLEEPING. The number of hours which should be allotted to sleep is a moot question. Professional advice tends to deepen the conviction that eight or nine hours of sleep are essential to our daily health. Some people have an idea that they require far more sleep than the ordinary citizen, and when the limits of their fancied demands are incidentally shortened they are sure to conjure up bad feelings. If despite all this, you will follow my advice with confidence, you will surely get on to a more healthful basis. Ninety percent of those who so stoutly insist upon regular and long hours of sleep, are weak and ailing. Nor do they require the extra sleep *because* they are ailing. They are ailing because they are BABYING THEMSELVES. Now let me whisper this great truth in your ear: THE WAY TO HEALTH AND STRENGTH IS A *RUG-*

GED ONE. No. one becomes strong and enduring through a sedulous application of the "baby act."

I know that you will undertake to convince me that I am wrong and you are right by asserting that you have tested the matter out many times, and always have been shown through bad effects the absolute need of much sleep. But I am obdurate, for I know that ALL THIS COMES FROM YOUR WRONG MENTAL ATTITUDE TOWARDS THE THING. You do not REQUIRE as much sleep as you *force.*

Now observe what I say and ACT upon it if you want to grow strong, poised, magnetic, well, and able to climb to business and social success.

RESIST:—THE POWER OF MERE FEELINGS. You FEEL weak, but you are to ACT strong; you FEEL sensitive, but you must ACT as though you were not hurt by things you FEEL dull, but you must ACT lively; you FEEL sleepy, but you must SHAKE YOURSELF out of your DROWSINESS. DO NOT BE CONTROLLED BY YOUR FEELINGS, BUT BE CONTROLLED BY YOUR GOOD SENSE. Learn to RESIST and OVERCOME. Be MASTER if you expect to be WELL, MAGNETIC and SUCCESSFUL.

You can cut down your hours of sleep to six or seven, WITH BENEFIT, if you go about doing it as MASTER rather than SERVANT.

EXERCISE:—Every muscle and every function of our body ought to be exercised, but exercise obtained without a DEFINITE PURPOSE other than that of complying with a NECESSITY, will not well serve its purpose. It is true that doing for the mere sake of doing is better than not doing at all; but activity in order that it shall prove most helpful, requires a specific and well-directed aim and design. It is for this reason that work is productive of good in the degree in which it serves a broad and helpful purpose.

Moreover exercise is productive of good very largely in the measure that it awakens uplifting and pleasing emotions and in turn is stimulated by them. It is for this reason that play contributes more to physical well-being than a like amount of effort put forth under the impulse of plain duty to one's self or

to others. THE WALK THAT YOU TAKE WITH A CHEERFUL FRIEND TIRES YOU LESS AND DOES YOU MORE GOOD THAN THAT WHICH YOU TAKE TO SATISFY A NEED; and for the reasons given.

All athletic sports are often carried to too great lengths. Even golf, which has been a healthful exercise and a useful means of diversion for many, is doing some people harm by encouraging the conviction that it is essential to health, and could not be omitted without serious detriment. THE MOMENT A HABIT-EVEN A GOOD ONE-ENSLAVES ONE, IT BECOMES PERNICIOUS. WE SHOULD SHOW OURSELVES THAT WE ARE SUPERIOR TO ALL FORMS, CEREMONIES, GAMES OR OTHER MODES OF PHYSICAL OR MENTAL EXPRESSION.

It is well to MAKE OUR PLAN OF LIVING INCLUDE THE KINDS AND DEGREES OF FUNCTIONING WHICH GOOD HEALTH, STRONG ACTING AND SUCCESSFUL LIVING DEMAND

BREATHING:—We breathe too shallowly. The child is so full of action that it gets relatively more air into its lungs than does the adult, and that is why the latter should be at some pains to stimulate respiration.

Let it become a regular PRACTICE to breathe deeply at intervals during every day and in this way a HABIT of deeper breathing will become established. Inhale as deeply as possible at such times and then exhale as completely as you can.

Without throwing cold water on the commendable aim of the people to get more pure, fresh air into their living and sleeping apartments, I want to say that with many the requirment has beome a phobia. With a single open window THE AIR OF A ROOM IS USUALLY AS FRESH AS IT NEED BE AND IS EVEN BETTER THAN THE OUTDOOR AIR. If people would give themselves the general benefits of right thinking and living there would be far less occasion for the frantic chase after such special helps as we daily witness.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

'To be or not to be'

Almighty God! What an appalling spectacle did the despondent emissary of Sri Rama behold at that part of the vanishing moonlight-night! There, beneath the indistinct shade of the Asoka tree stood the miserable Janaka's daughter with a determination to commit the most deplorable tragedy of self-destruction. There was something frightful in the course pursued by Janaki whose hopes had been so crushed and whose peace had been so terribly disturbed as to work a dread revolution in her nature.

In vain did Anjaneya wrestle with a superhuman energy against his own feelings when he strove to check the tears that now gushed forth in torrents from his eyes. Alas! He was standing in the presence of a misfortune which had many aspects and had to be contemplated in many points of view.

Could he not take an instantaneous leap from the Simsupa tree whereon he had remained as a restless spectator of the dreadful scene between the ten-headed monster and his sorrow-stricken captive, and straigtway announce himself as the messenger from Rama and the deliverer of his missing spouse? No! Not for world's would the far-seeing Hanuman follow a procedure which was too risky an experiment to be thought of at such a critical stage. Could she so soon have required her mental equilibrium as not to identify the swaggering monkey with the saintly-looking mendicant of diabolical intents that begged in the solitude of Janasthana? Was not the hot-blooded Ravana more proficient in the cult of metamorphosis than the lesser friend of his time-worn uncle Mareecha who had so far succeeded in the art of allurement under cover of a deer's clothing?

Vain thoughts and wasted moments! Yet the fatal minute was approaching fast. Was the devoted Maruthi after all destined to witness the terrible catastrophe of the suicide of

Rama's consort—the annihilation of Raghu's lineage—the termination of Ikshvaku's ancestry—the extinction of the Solar race? Never was need so great. Never was emergency so pressing. But even while the existence of such a tremendous contingency and grave uncertainty was flashing across the mental vision of the faithful ambassador from the forlorn exile at the other end of the southern sea, the idea struck him all in a moment.

'*Raja Dhusaratho Nama Ratha Kunjara Vajiman*'! In soft accents of a sweet sanskrit tongue did the son of the Wind-God begin to soliloquise upon the various chapters of events down from the life of King Dasaratha, following in details the babyhood, the boyhood and the manhood of the darling son of Queen Kausalya, describing at length Prince Rama's abdication of Ayodhya's throne, his cheerful acceptance of the dread forest life, his epoch-making drive after the golden deer and the crowning misfortune of the loss of his helpmate in life, and finally explaining the incidents that brought about the intimacy between Srirama and Sugriva laying special stress on the assurance and determination of the latter to restore the lost one back to the owner.

Having finished his long tale of woe, he paused for upwards of a minute and suddenly gave vent to an ejaculation, "Rama's Dootha found out Rama's Sita".

Rama's Sita! Found out!! By Ramas's Doothal!! Hoax or revelation? There was already an undercurrent of profound interest which had made the despondent Janaki erstwile a breathless listener. Closing her eyes in order to shut out the influence of all exterior objects, she set herself to work to rescue here ideas from the chaos in which they had been thrown. Nor was Hanuman slow in his observations of the psychological effects of his story-telling. The die was thrown. The effect was instantaneous. And the dire calamity was at last averted.

Even before the first feelings of excitement could be subdued by the desperate lady was Hanuman seen springing up on his feet and prostrating himself before her. 'Tranquilize thyself, adorable mother', cried Anjaneya, 'Thou art now beyond the

reach of danger. Thy deliverence is at hand. Here is the token thereof from thy beloved Lord.'

Good Heavens! was she dreaming? Was she in her senses. Or was she labouring under the glamour of an optical illusion? Quick as thought she grasped the Choodamani proffered by the faithful monkey and hugged it to her bosom And oh! What a train of reminiscences now passed through her imagination along what a chequered vista of incidents did her memory retrace its way! She now only gazed at the stern reality and was no longer a prey of a disordered fancy.

Her Lord was near by and her freedom was imminent. All her thoughts—all her interest—all her sensations were now absorbed in the long regard of admiration, gratitude and friendship which she fixed upon the countenance of the faithful bringer of the sweet oblivious antidote to cleanse the perilous stuff that weighed heavily upon her heart. Having thus received undoubted testimony as to one portion of the phenomenon, she could not doubt the rest.

The exhibition of a consummate skill by way of narration of a plain and simple chronicle of interesting facts to work out a psychological end was beyond doubt a masterly achievement in the line of action and no less in the line of delineation.

THE TRUE POST VEDIC PHLOSOPHY

K. K. GONGULEE

Goal of Life—VI (*Concluded*)

Let us now look at the question of Renunciation from another angle of vision. What one is earnestly anxious to to renounce possesses his mind entirely. He is obsessed by it so to speak,—he thinks of it, dreams of it. Even in his 'constructive programme' he cannot overlook it—he cannot conceive of and hold fast to any definite object in co-operation with which he may expect to realise his end, without asking and preparing himself to non-co-operate with the object he is dead sick of. That is to say, he really meditates and concentrates himself upon the object magnifying the vices and minimising and ultimately ignoring the virtues (as he credits it with), and unconsciously identifies himself with it. The mind impresses the sub-conscious accordingly and the latter by DWELLING UPON THE VICES ALONE REALLY WILL THEM IN THE EXAGGERATED DEGREE AND ULTIMATELY INVEST THEM ESPECIALLY WITH REFERENCE TO HIM, WITH ADDITIONAL STRENGTH AND VIGOUR. You will thus see that in your endeavour to renounce, you are really welcoming—attracting, and more intensely and in a more bitter form—the very thing you are afraid of. In your anxiety to get rid of Evil fully and absolutely by primarily renouncing 'Women and Wealth' which you think to be the most potent and prolific cause of sorrow, to be the essence and soul of the naughty world,—you are really making it and the causes of it, of course unwittingly, the only object of your undivided attention and sincere devotion. This is why persons and institutions who have made fusses about 'disowning woman and wealth' have generally ultimately met with their ruin from an unusual influx and and attentions of these. HERE THE LAW OF ATTRACTION ASSERTS ITSELF AND MORE POWERFULLY THROUGH REPULSION. Pause and reflect whether your dearest friend or your

bitterest and most dreaded enemy occupies more of your conscious thoughts.

Too conscious of its subordination to Maya and the consequent restrictions and limitations it has to work under, and of the failures brought about by these, the Mind is now far more powerfully influenced by doubt, suspense, anxiety, envy, jealousy and fear than by belief, faith, hope, charity and self-confidence. Hope can now never focus one's mind and rouse into activity or the hoped-for object can never make one identify oneself with the thought of it with the same force and earnestness and to the same extent as Fear or the feared object. Just think and say, which is more powerful—the fear which lurks behind the most sanguine hope or the hope which flashes upon the lowering cloud of despair? This is why one hears so little of 'Faith cures' and so much of troubles brought to a lead by fear. Herein lies the secret of the significant Hindu saying—*Three births of relentless hostility while seven of staunchest friendship entitle one to the grace of the Lord.*

Again, one is anxious to renounce a thing, because he has a very painful memory (may be often sub-conscious) of his experience of it, whether in its acquisition, possession or enjoyment or in all the three stages. And according to the degree of the bitterness of that memory feelings of disgust, fear etc., take-partial or entire possession of his mind. When in extreme disgust he thinks of having nothing further to do with it, his imagination is brought into play and makes the bitter memory more alive and active. Every one is aware how more powerful the memories of sorrows are than those of joys. When one yields to sorrow, does the memory of any lost happiness buoy him up or drag him down to lower depths?—Verily the poet sang inspired 'Sorrow's crown of sorrow is remembering happier things'. Again, when one is all joy, does the memory of a bygone sorrow help to more deepen his joy or to fill his mind with misgivings for the future and thus make him occasionally so forgetful of the present as to weep again over the past grief as if just caused?

Hence no Renunciation. It is prompted by the memory of sorrow and fed by the thought of one' helplessness, breeds

in its turn disgust, fear, anxiety and hatred and ultimately invests the object with greater strength than it originally possessed to cause greater sorrow. Neither non-co-operation, (the chief weapon of Renunciation) nor co-operation with that object. When a thing has to be got rid of, LEARN TO LEAVE IT SEVERELY ALONE by focussing your mind more and more only upon the idea and conception of the thing which necessarily means an end to that object, and also upon the way it can be realised, and by directing your undivided will and energy along that way. That is, DO NOT RECOGNISE THE THE THING ALTOGETHER, and draw up your programme of work POSITIVELY, AS IF IT DID NOT EXIST AT ALL. The tiger kills man. But for that reason we are not always thinking of him—pray, how many seconds in the year does he enter our thoughts?—or are up in arms to find out and extirpate him. OUR MINDS ARE BUSY WITH OURSELVES—OUR OWN GOOD AND PROGRESS, OUR COMFORT AND WELL-BEING. MORE UNCONSCIOUS OF OUR ENEMIES AND THE EVIL THEY STAND FOR AND MORE CONSCIOUS OF OUR OWN SELVES, we have developed a predominently positive ideal of human life and succeeded so far in organising ourselves in accordance with that ideal that the tiger now finds it more profitable to ply his trade as far away from human habitation as possible. Instead of sallying forth to fight out Evil or showing it a clean pair of heels or non co-operating with it with a view to cutting off its supplies and securing ultimate capitulation, make a clear, definite and living conception of Good-such a conception as leaves no room for Evil,—always think of it, pay for it, live according to it, and make untiring conscious efforts to realise it by organising your daily life accordingly and awakening your Sub-conscious Mind, and before long your will shall gain in strength and volume bursting asunder the chains binding it, and attracting an ever-growing flow of good overpowering, absorbing and assimilating Evil till it has passed away from your consciousness altogether.

Preach therefore the Gospel of Free Will—of the Law of Attraction under and working in accordance with which even the crippled will of fallen man can attract from the Fountain-head a continuous and copious flow of unalloyed Bliss—of Wisdom and wealth, life and health, beauty and strength,

plenty and prosperity, hope and faith, love and charity (including AHIMSA, abstention from violence in thought, word and deed', peace and happiness, success and joy; and also of the creative will where will itself is realisation, recognising no law, no authority and finding in no-will world nothing but its own triumph. Tell man this world is REAL—HIS OWN HOME—built and furnished by one who naturally loves him as Himself, but, alas, transformed into his prison-house under his own stewardship owing to his unnatural alliance with Maya! Exhort him to be himself again by purging the house clear of all undesirables. Get away from the house—his home or prison as he likes to make it—he never can. HE IS WILL AND THE WORLD IS THE EXPRESSION OF THAT WILL. THUS SO LONG AS HE IS THE WORLD IS. Ask him to see things squarely in the face and try to rise above all false hopes and false fears as well as the unconscious hypocracies engendered and nourished by them. Every day these go to make him smaller and poorer than the day before. To take only one instance It is downright hypocrisy to suffer, to smart under the suffering, to think suffering is the lot of man under Maya and yet to say—'God is good and kind to all;' 'whatever God does He does for our good.' This is simply like an attempt to placate a tyrant when he has done enough mischief, lest he should do more, or to conceal one's bitter helplessness under a cloak of blind, but generally insincere, resignation. And it is no less a hypocrisy to think and feel God as impotent against Maya and yet to say, He is omnipotent, omniscient and omnipresent. This hypocrisy has already taken so deep a root in human mind and nature as to make it impossible for him ever to pause and challenge these statements; and thus he either continues to offer mechanical and insincere prayer to his God or, when he is bold and sincere, leaves God to his own fate and busies himself with nature. Instead therefore of making his lips utter what his heart hardly ever subscribes to—God is good and kind to all, help 'the man of the world' first to understand how he has come to suffer, absolve God from all responsibility for his suffering and show how He cannot be other than good. It is then and only then that he can BELIEVE God is good, and union with Him is the way to the realisation of good. And it is then and only

then that he can CONFIDENTLY RESIGN HIMSELF to his God knowing Him to be omnipotent even as against Maya; and it is then and only then that the heretofore unheeded whisper of the Lord shall sound louder than the voice of the thunder and yet more musical than that of the nightingale to his enchanted ears—Unite yourself with me (in and through will) and I will be ceaselessly carrying to you Bliss in its various forms.

And before making a sweeping denunciation of the Passions as man's enemy and so asking him to repress these and emulate the life of stocks and stones—Death in life, destitute of self-respect, pride, hope and ambition, desire and will—pause and consider their necessity and value in the fallen life of man. As already noticed, repress the passions you cannot. They may deceive you for a time by their submissiveness—nay, may even appear to have taken leave of you. But some time or other, and mostly at the most inopportune moment, they will rise up in arms all of a sudden, take you by surprise, and play you out to your ruin. So instead of telling man to direct his energy towards the supression of the passions, teach him how to utilise them to the fullest advantage towards self-expansion and self assertion in the proper form and spirit. Make him understand that like Evil disappearing with the increase of Good, 'evil' passions, i. e., passions which tend to widen the gulf between man and His God—may be overcome by *promoting* the 'nobler' ones. By cultivating Love, jealousy, envy and hate, by cultivating faith and hope, doubt, anxiety and despair may be effectively brought under control and ultimately made to disappear.

That this is the only attitude that a self-conscious man should take towards the Passions may be more clearly realised from a closer examination of their origin, growth and functions. THE LAW OF ATTRACTION, BEING THE EXPRESSION OF ESSENTIAL ONENESS IN SPITE OF APPARENT DIFFERENCES AND THUS BEING REALLY SELF-LOVE AND ATTEMPT OF THE SELF TO REASSERT AND COMPLETE ITS ONENESS BY ABSORBING AND ASSIMILATING THE MANY, is the Supreme Law of Nature working, as observed before, even more powerfully through what is known as 'Repulsion'. The conscious Free Will

imposing upon itself the strictest limitations, as in the no-will state of existence, yet betrays itself as the 'blind' instinct of self-preservation. And this instinct makes a thing yield to the Law when it FEELS—(thus it is not really 'blind', having grown out of consciousness)—its preservation and completion is to be helped thereby and resent it, nay oppose it when it feels its preservation is at stake by the possibility of its BEING ABSORBED INTO (instead of absorbing) the attracting thing. Thus attraction and repulsion (as cor-relatives) refer only to and have meaning only with reference to the effect produced upon the self-preserving and self-developing instinct by the law of Attraction. When a thing is AGGRESSIVE IN ATTRACTION, it causes REPULSION; and when it is less SELF-ASSERTING AND APPARENTLY MORE SELF-EFFACING IN ATTRACTION, it draws towards it, i. e., 'attracts' as generally understood.

In the case of man, however, 'Attraction' is not interpreted solely by the blind instinct (indeed, very little by it) but also by the CONSCIOUS WILL, however restricted, operating through the mind and the Sub-conscious Mind with the help of Reason. Thus it happens that the object which IS AGGRESSIVE IN ATTRACTION AND THEREFORE REPULSIVE, causes him to be more attentive to—to think more ABOUT—IT, LEST IT SHOULD OVERPOWER AND ABSORB HIM. That *is*, attraction asserts itself here and more powerfully through 'repulsion', causing the man, according to the degree of the opposition he offers or, in other words, the amount of active repulsion he feels, UNCONSCIOUSLY TO IMBIBE AND DEVELOP THE VERY 'REPULSIVE' ATTRIBUTES OF THE AGGRESSIVE THING, as if just to pay it back in its own coin, and causing him thus to be really overpowered and absorbed by it in the long run. And often, without going through this slow and lengthy process of self-debasement or, more properly, self-effacement, he even helps the thing to produce those very effects all of a sudden and in a more aggravated form, the fear of which caused him to detest and shun it. It is in this way that reciprocity of vices comes into operation between enemies.

In the interpretation of Attraction the Mind and the Sub-conscious Mind are largely influenced by Imagination in spite

of Reason. The Superconscious mind endowed with full consciousness and freee will IS ALL KNOWLEDGE—it sees, so to speak, all things past, present and future, near and distant AT ONE GLANCE. When accepting the authority of Maya it developed the sub-conscious and the Mind, the ALL-KNOWINGNESS BECAME IMAGINATION OR INSTINCTIVE TENDENCY OF THE SUB-CONSCIOUS AND THE MIND TO OVERIDE THEIR RESPECTIVE LIMITATIONS OF TIME AND SPACE—TO SEE INTO THE PAST AND FUTURE, TO BRING UNDER THE EVE THE DISTANT AND THE INVISIBLE AND EVEN TO INTERPRET THE PRESENT AND THE NEAR IN THE LIGHT OF THEIR RESPECTIVE EXPERIENCES OF MAYA. Thus the 'attracting tning' comes to be viewed not as it really is or even as it appears to be for the time being but as the Imagination represents it.

And as the limitations upon the mind are stronger and larger in number than those upon the sub-conscious Mind, their Imaginations lead to quite different results. Unfettered by the limitations of the mind and body the sub-conscious Imagination, however, enables man to override those limitations and work wonders whether in obtaining a desire or averting a disaster. All the wonderful achievements of man have been possible for this Sub-conscious Imagination. In some cases, however, where the sub conscious mind has come to look upon itself as absolutely under the control of Maya and thinks its God as identical with or helpless as against her, its Imagination goes to hasten and complete the threatened disaster (nay, sometimes to bring about far more serious consequences) which might have been wholly or partially avoided even if the mind had been at work. This is why in some cases a fear is found to call forth *Superhuman* courage, energy and strength and to score an *impossible* victory; while in others the same or even a lesser fear brings on a complete paralysis of all activities or produces the extreme forms of cowardice.

STUDIES IN PSYCHOLOGY

PROF. IVI

MIND—II

We have the faculties of the mind, the first four of which are conscious. These are perception, conception, reason and will.

Perception is the first movement of mind in conciousness. It is the first activity of which the mind makes itself conscious that it received impressions from without. It is the power of the mind to receive impressions through the senses.

We have five avenues through which perception acts. They are the five avenues of the senses, seeing, hearing, feeling smelling and tasting. Every one of these senses conveys impressions of the mind, which are recorded by the memory and those impressions become fixed there. It is a precept when it is made.

But there is a power of mind, without any reference to the subject which produces the impression, without hearing the tone which made it, which can pick it up again, and we call that a concept. The process of using this faculty of conception, is just the plain process of recollection. It is just remembering and recalling thought and impressions within the mind. This is the second faculty in consciousness.

The next faculty in consciousness is not only bringing these impressions, but we can compare them and discriminate and choose that which is best. This is the most important of all the faculties. It is the only faculty of the conscious mind that can examine itself, and see whether it is doing the right thing or not. It is the only part of the conscious mind that can consider itself. It can examine itself and decide. This is the first faculty of all to be cultivated in the efforts at self-mastery.

We have three questions always to be answered before any great thing can be done. The first is what can I do, the next ish ow shall I do it and the next is why. Reason demands an

answer to the last question for everything that becomes a fixed thing in human life and yet 95% of all the impressions that are governing influences in the average human life, are never touched upon by reason when they get in there.

Every thought that gets into the mind that passes reason and is not acted upon, produces a hypnotic effect. Every belief admitted into the mind without first being passed upon and its validity determined, its value ascertained and its effect reckoned with, produces a hypnotic condition. Hence, the human race has been hypnotised.

Reason will prove to man that he can do things and it will show him on every hand evidences of the fact that what he wants to do has been done. Man often reasons and goes far beyond what other men have done. It not only takes him there but it will always take him and present to him evidence of things other men have done that he can do.

Then we have will, the power to choose. Going along with perception, conception, reason and will, there is a faculty that seems to be constantly pouring in additional information, furnishing proof of that which we are not conscious, reviving impressions that were forgotten and giving details and things you thought you had not received. We call that faculty apperception.

Apperception acts just as much on one side as on the other. It acts just as much in the realm of consciousness as it does in the realm of conscience. By the exercise of the faculty of apperception the mind makes itself conscious of knowledge which it possessed theretofore in subconsciousness. The knowledge which is thus supplied may arise either from memory or intuition.

The first faculty that lies within the conscious side of ourselves is memory. This faculty is the most important of all the subjective forces of which we have any knowledge.

We know this faculty of memory exists. The only conscious use we can make of it is that which we use in conception or recollection. The conscious use of the memory is the use of the conscious faculty of conception, the power to recollect.

That other faculties exist is shown by the phenomena of imagination, because we often build into a complete structure

in the mind some great plan and live a whole life-time in a few minutes and complete all the details. We do this not with this faculty of the mind, but with all the faculties

Then we have within the memory a record of all we know, that has ever been placed there, and when we know how to use this memory we find it has a record of everything else.

The next is the faculty of physical control. As mind produces everything, governs everything, dominates everything, this, the faculty of mind the exercise of which causes the vital organs to take up the nourishment, out of the food and transform it into the bony structure of the body, to make tissues out of some parts, to make blood and lymph out of some parts, to keep the heart beating, to keep the processes of elimination and assimilation going on, is a faculty of mind, and the second one we find in delving into the unseen side of ourselves; it is that faculty of the mind upon which the healer has to depend for everything about the recovery of his patient.

The next is the faculty of suggestion. or response. There is a power of the mind that is capable of receiving impressions and acting upon them; of obedience, just doing exactly what the outer mind says. This is one of the most important faculties to comprehend, on account of its nature.

These faculties are only of recent discovery. This faculty of response does not question; when given a suggestion it has only the power to do that. Every belief that enters this conscious side of ourselves is peremptory command to the faculty of suggestion. Whatever you allow yourself to believe, coming from the outside world about you, that faculty of suggestion or response tells the faculty of physical control to carry out.

The next is the faculty of intuition. This is the faculty of perfect knowledge. This discovers to us that there is nothing the human mind cannot know and that it may know and may know absolutely.

The last is the faculty of telepathy. That is the power to communicate between two subjective minds by a law known only completely to the subjective mind.

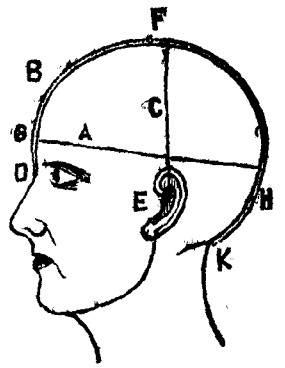
APPLIED PSYCHOLOGY

DR. JOHN T. MILLER.

Lesson 2.

Physical Measurements.

In the realm of nature, size is the measure of power when other conditions are equal. In human nature the modifiying conditions are quality, health, activity, temperament and development or education. The expert student of character measures accurately by observation without taking physical measurments, but these are generally desirable for mental effect as well as for the information they give the student of human nature. The following measurements are the average for a person whose weight is 150 pounds and height 67 inches: circumference of head as indicated by A in the picture, 22 inches.



From root of nose to occipital protuberance, as indicated by B in the picture, 14 inches. From the openings of the ears over the top head, as shown by C in the picture, 14½ inches. From the openings of the ears over the forhead, at line A 11½ inches From opening of ears backward, over the most prominet projection of the backhead, 11½ inches. Calliper measurements from the front to the back of the head, to harmonize with the other measurements as given above should be 7½ inches. The transverse diameter above the ear should be 6 inches. The measurements are not often found in the proportions indicated above because there are few persons who are balanced in their organizations. When the motor, sensory and nutritive organs are disproportionate in their development the measurements differ from the standard given here as average for a person of 150 pound weight, the relative development of the three systems of organs the body shows the temperament. There is as much difference

in the character of persons as in the build of the body, expression of the face and shape of the head. After taking the measurements suggested above, the accuracy of character analysis depends upon the ability of the observer to see and classify scientific facts pertaining to the human organism. From childhood to old age persons are observing others and making estimates of their character; the accuracy of the estimates depends upon the person's ability to study human nature. The physical measurements can be made with mathematical accuracy, but in estimating the tendencies, talents and character of a person there are the same limitations as in the study of plants and animals. The system of measurements used in judging plants and animals is sufficiently accurate to enable experts to agree quite well in their estimates; the same may be said of experts in estimating human character.

All psychologists who localize the power of the mind in the brain agree that the intellectual faculties are connected with the frontal lobes. The feelings are not located in any special brain centers by some psychologists. Several hundred years ago students of mind made pictures showing the localization of certain mental powers in certain brain centers. These localizations were largely creations of the imagination. In the latter part of the eighteenth century an eminent physician in Vienna, Dr. Francis Joseph Gall, made such wonderful discoveries in the localization of mental powers in brain centers that he might justly be called the 'Christopher Columbus' of scientific mind study. Before the time of Dr. Gall it was not customary to study mind in connection with brain development. The various schools of experimental psychology that have flourished and died during the past century came into existence as a result of the work first done by Dr. Gall. Some wrong deductions that have been made from the scientific facts observed by Dr. Gall retarded the progress of his discoveries and aroused much prejudice among persons who would not take the trouble to investigate the principles for themselves.

It is possible to measure the tendencies, powers and talents of a person by observing the relative development of the different regions of the brain. The localizations that are taught in

the schools pertain to the physiological functions, but observation helps one to discover the mental powers of the individual by studying quality, health, activity and the relative developments of the skull. The development of the temporal lobes indicates the force of the powers of self-preservation. The development of the occipital lobes or the measurement backward from the ears indicates the strength of the domestic and social affections. The development of the frontal lobes or the measurement from the opening of the ears forward indicates the strength of the intellectual powers that gather and classify facts. The width of the side-head in the upper region shows the strength of the esthetic or perfecting and constructive powers. The measurement from the opening of the ears upward shows the strength of the moral and spiritual powers. The development of the brain in the crown of the head shows the strength of the executive or governing and aspiring powers. The mental powers in these groups do not function as a unit; they are subdivided into elementary powers that have a distinct function, but all are closely related. The powers that are most intimately related in function are located in the same lobes of the brain. When a person develops skill in studying the physiognomy of the head it is not difficult to estimate the general tendencies and talents of a person. Tape measure, callipers and tests for sight and hearing are necessary, but keen observation and a scientific mind is the best equipment.

RAMBLINGS OF A SPIRITUALIST

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

Late after midnight I left Amethi with a clear intention of visiting Rae Bareily as my friend and sympathizer Mr. Chintamani Pande who took much interest in Spiritualism had several times requested me to see him. The proverb 'man proposes and God disposes' was amply realized at that time by me, as the train for Rae Bareily had already left the station, although my information led me to believe that I was in time for the train. Now there was no other alternative for me but to catch the next train leaving Amethi station. On enquiry I learnt that the next train was due after half of an hour, and it would take me to Ajodhya the holy city of Sri Rama, which I had a mind to visit during my tour in the United Provinces. I need not narrate my inconveniences and hardships of the Railway journey—as they are too patent to every sojourner in this land. In spite of my holding second class tickets I could not get comfortable seats in the train and the authorities did not in any way help me in the matter.

My stay in Ayodhya was only for a day as I was in a hurry to go to Benares, where I thought I would be able to do some propoganda. I visited all the holy places connected with Sri Rama's birth, coronation, and other notable events. On entering the gate of Shri Rama's temple a visitor is often misled and begins to enter the door of the mosque as it is straight facing the front gate, the present temple of Shri Rama being sidewise. I fell into the same error, and was corrected by a mahomedan standing near the gate of the Masjid.

Next day after leaving Ayodhya I reached Benares and put up on the banks of the Ganges in the spacious building erected by Ahilyabhai Holkar whose charities are known all over India. My first and foremost object in these travels being the spread of this all-important truth I set to work vigorously and tried to arrange a lecture in

some public building. The editor of 'Aj' a daily Hindi paper gave me a hearty response and kindly arranged my lecture in the Malati Sharada Sadan, a big Library and Reading room in the heart of the city. Before the lecture was settled I had to argue with some leading gentlemen about the necessity of such a public speech. They seemed to be of opinion that they would like to see my demonstrations before arranging and advertising a lecture. They thought that it would be more convincing and effective to do so; and consequently I had to argue with them much about this point. Apart from my readiness to demonstrate the phenomena of automatic writing and table-tilting I was anxious to give them some knowledge of the subject as I thought that thereby they would be able to rightly observe and judge the experiments without falling into the too common error of making wild expectations and putting unreasonable queries. One of the gentlemen actually expressed that they thought that they would be able to visualize their beloved dead by my psychic experiments. I warned them against such imaginings and asked them to study the subject a little before beginning to practise it.

The readers of 'KALPAKA' are generally acquainted with the Spiritualistic doctrines and methods of communication. Hence it is not necessary to summarize my lecture in the Library-Hall. Suffice it to say that I dwelt upon the general principles of Spiritualism, described the methods of communication, and answered the usual objections against spirit-communion. The audience was large enough and on account of the novelty of the subject seemed much interested in the lecture. The president in his speech admitted the truth of these things but seemed to hold the opinion of certain theosophists who believe that communion with spirits retards their progress. It was settled to have a demonstration at the close of the lecture; but owing to the inability of the organisers to make the necessary arrangements it could not be shown. I had told the leading figures that such a demonstration would be shown before a small circle of friends, and not before a large and promiscuous audience. The difficulty with regard to the interest of the people in this subject seems to be in consonance with several other movements in the land. It seems to be a

rational characteristic that only an ephemeral interest is taken in any subject and too rapid results are desired without taking into consideration the conditions of the case and without being ready to exert a little to achieve success.

An incident which occurred at the beginning of the lecture was interesting and deserves to be recorded. A well-dressed gentleman came to me and inquired my name and address. I frankly gave it as I thought that he might be very much interested in this subject, and would like to correspond with me just as so many persons were doing. He was much amazed at the subject of the lecture and would surely have ridiculed me had he not noted previously that I was so and so; we frequently realize that there is much in the name. The gentleman was patiently attending my lecture and though close to me I could not know whether his sincerity was real or otherwise; and whether the novelty of the subject led him to attend the lecture so closely or whether there was any other motive of doubtful origin that led him to do so. All the same I was much struck by his attitude.

Another notable event at Benares was the visit to the Bharat Dharma Mahamandal the premier institute of orthodox Hindu religion. I visited the leading figure in the Mandal, Swami Gnananand and was cordially received by him. My object in visiting the institute was to report my experiences to the members of the society and create an interest in them about this grand truth. The discussion in the Mandal about the credibility of spirit-messages and the description of the next phase of life was much important and deserves to be noted. They believed in spirit-communication and also the methods employed in those experiments. But there was strong difference of opinion about the description of the next world and the daily life of spirits. For instance they seemed to hold that all communications came from the Preta Loka, the lowest region near the earth, and the spirits ought not to be relied upon when they make mention of Satya Loka or other Lokas. I could not follow their arguments and beliefs as they were quite inconsistent with my repeated experiences and the recognised principles of modern Spiritualism. My wife invariably tells me that she is in the Satya Loka, other mediums who receive messages from her get the same information, and other spirits also corro-

borate her statements. I fail to understand why I should disbelieve this testimony and put my credence on texts of doubtful origin and authenticity. I am fortified in my belief as the statements can be tested and have been tested by all the laws of evidence. Their conception about the Preta Loka seems to be similar to the Greeks' Hades, and one shudders at the description of such a place and existence in it. If the majority of the persons are to live in such a horrible state after death, surely there would be many reasons for doubting the existence of justice and mercy in God's creation. The word Preta though literally meaning 'gone over' has been misinterpreted and misused in recent times and is associated with many abominable ideas. Many persons disregard the etymological significance of the term and look only to its present meaning. The orthodox Hindu would find his faith on Pauranic texts and disregard the occular evidence presented to him. But experience in this as well as other matters is a sure and infalliable guide. I could not understand why we should leave aside the judgment of our reason in these matters of transcendental interest when we are paying homage to it in lesser affairs. Is it an anamoly of human nature that it should follow the dictum of reason in comparatively trivial matters and should rest content on the opinions and beliefs of other persons when the issues are by far the most important. The members of the Bharat Dharma Mahamandal would rely far more upon the statements in Shakti Gita and Shambhu Gita about life after death, than they would upon spirit communicaations. It would be too long to discuss all their views in this account of my travels. Their notions about the possibility of doing Karma in the next world and transmigration seemed particularly strange as they would partly believe in standard books on Spiritualism and would di-regard them as soon as they come in conflict with their preconceived notions. Their advice to go to Gaya for the emancipation of my wife did not appeal to me, as she never expressed any such desire in her messages. All the same the discourse in the Mandal was very interesting as well as instructive, and I had a very happy time of it, as I found that it was the only place where I could discuss these things with persons who had some knowledge of the subject.

TRIPURA RAHASYA

Or A Practical Study In Consciousness

V. R. SUBRAMANIAM.

CHAPTER VI.

Hearing thus the words of his love and being much surprised Hemachuda without realising the depth of her wisdom questioned with a smile his learned consort thus: "My love what you just now narrated appears to me to be an impossibility like a picture in mid air and I presume that all your words have no sure basis. For, is it not an undoubted fact that you are the offspring of a fairy and that you have been brought up by a Rishi? You, who have not yet completed your teens and who are still young speak as if you have the experience of a thousand years such words like one who is obsessed by a spirit. Since your words are incongruous and enigmatical how can I understand their import? Tell me who that *friend* of yours is, how your friend's sons were bound, where do those mansions exist, and what result is gained even if all what you narrated are really true, and where is your friend now? I consider your words to resemble what they call in the world the story of a barren woman's son. Just as a buffoon would say in a drama that a barren woman's son who was adorned with ornaments of silver superimposed on oyster shell, rode on a chariot reflected in a mirror, through the forest of Vacuity, fought with weapons made of human horns, killed a king of futurity, captured castles of the air, and revelled with dream-born nymphs in the lake of mirage, your words appear to me to be enigmatical and puzzling".

On hearing these words of her lover, Hemalekha replied: "My Lord, why do you consider what I told you to be meaningless. The words of persons like me will never be without a basis. Untruth will destroy Tapas (austerity). How can you presume dishonesty in one who has been brought up in truth and in the family of Tapaswins (Sages). Whoever directs by

speaking falsehood an earnest inquirer into a wrong path, such a person gets happiness neither in the worlds that are above nor in the nether worlds. O Prince! listen to what I say. In the world, a person of diseased eyesight will not regain good vision by the mere hearing of the name of eyewashes. Such a person would even doubt the words of an Apta (friend). What cause have I who am much attached to you, to mislead by means of falsehood an earnest inquirer like you? If you still entertain any doubts about my honesty of purpose, make an intelligent inquiry. In the world, an intelligent man would arrive at the truth in all dealings only by proper tests. See how I illustrate my point from your own experience. How do you account for the fact that those objects which gave you pleasure formerly do not do the same now, after your hearing of my words. How is it that the same objects continue to give pleasure to others? Your belief about my honesty of purpose has to be determined with the help of this illustration alone. Prince! listen to what I say. Abandon all irrelevant arguments and inquire with an unbiassed mind. In the world want of faith in the words of an Apta (friend) is an insurmountable foe to be counted upon. When one takes refuge in faith like an affectionate mother she (Faith) undoubtedly protects one for ever and in every way from all fears. All suspiciousness, happiness and fame abandon that ignorant person who places no faith in the words of an Apta. Such a person who has no faith becomes by all means the meanest of beings. Faith is the prop of the whole world; it is the life-essence of every being. Without faith there will not be any endeavour either to abandon or to possess. Without faith all living beings will cease to exist. If it be said that persons exert only on account of the steady working of the law of (1) Cause and Effect and not on account of faith, how had you faith in the steady working of the law of cause and effect? Even in the assumption that all worldly converse take place in the form of cause and effect there is faith. Therefore, if there is no faith in the world, should not each and

(1) This is an answer to the question that a cultivator cultivates his land, not through faith but through believing that if he cultivates he would reap paddy and thereby connecting cultivation with the attainment of grains.

everyone stop his breathing by doubting its utility. Therefore, after acquiring firm faith, seek after supreme happiness. If you entertain any doubt, as to whether one can place his faith in the lowly (2) since even this idea that faith should not be placed in the lowly is a product of faith, how can there be any action in the absence of faith?

On this Hemachuda continued to ask her: "Since it is established by all means that the acquisition of faith is a necessity for all, those that desire felicity should place their faith only in the good and not in the evil ones. On the other hand if faith be placed in the evil ones, the result will be an irretrievable downfall as in the case of fishes which court destruction at the point of the angle being duped by the exterior object of temptation. Therefore faith should be placed only in the good ones. All those that met destruction by placing their faith in bad people and all those that became happy by placing their faith in good people are examples to prove this. But, continued Hemachuda, what made you to raise the objection that, since faith can be placed in the good, only by taking them to be such by their exterior, I shall have no motive for my actions".

To which Hemalekha replied to her beloved husband: "O Prince, listen to what I say. The answer to your questions as to how I could raise the objection is this. When, by your having faith in the words of the wise ones that you should place your faith in the good, you are impelled to action, how did you in the first place determine that he who utters those words was a good man or a bad man? If you reply that, hearing from a third person you concluded the former to be a wise person then your argument leads to endlessness and no finality can be arrived at as to who is good and who is bad. If you say that the good ones can be discerned at view with the help of a knowledge concerning the signs of the good described by a certain other person, even then no finality can be arrived at, by reason of the endlessness of the argument. If it be said that the good ones can be discerned by a knowledge of the authorities found in the Shastras how can a person who

(2) In women and the dull.

is devoid of faith have belief in the authority of the Shastras? Is there anything which he who doubting the truth of even the most sacred Agamas blasphemies them, will not doubt?

Therefore to conclude, the whole world is impelled to action by faith and faith alone. I shall tell the way it works, listen with unperturbed mind. He who argues endlessly and he who does not at all argue, both of them do not obtain happiness either in this world or in the other. But between these two, for him who does not at all argue, happiness may by chance happen in course of time and for him who argues endlessly there is no happiness whatever at any time.

In former times, on the Sahya mountains near the banks of the river Godaveri, there lived a Mahatma named Kausika who was complacent and who knew the truth about the world. He had with him several disciples who were studying under him. On a certain day, during the absence of their Master, those disciples were conducting an enquiry suited to the capabilities of each of them about the true nature of the world. To that assembly there came a brahmana rhetorician named Shunga, who by his sophistries and fallacies controverted successfully the arguments advanced by those disciples of Kausika. To the theory of the disciples that the truth about an object can be ascertained by means of perception (experience) that Shunga who lacking faith was senseless and who was a master of sophistries and a good argumentator objected to their theories and said as follows:— "Truth cannot be comprehended at any time. You said that that which is objectified by means of the organs of perception is the truth. If the perception be faulty the object perceived cannot be real. Therefore in the first place we have to determine that the perception is not faulty. But since such a perception also is dependent for its validity on another faultless perception, it becomes necessary to discriminate in like manner in the case of the later perception also. Having thus to make an enquiry endlessly we cannot arrive at any conclusion as to the truth about the object perceived. Therefore not one of these, neither perceiver nor perception nor perceived is established. Not only this, it will further result that all ideas such as "I see

this" and the rest have their basis only in void. Again, since even this idea does not become an object, it assumes (3) the form of void. Therefore it is my conclusion that there is naught else than Shunya (void) On hearing such words of Shunga certain dull heads among those disciples accepted his theory, became agnostics, and meditating over shunya (void) were led to destruction. Certain others among them that were smart in enquiry mentioned the arguments of Shunga to their Master, got their doubts cleared by him and became firmly convinced. Therefore those who abandon by all means endless arguments and who depend upon sound arguments that are in concord with the Agamas are sure to attain supreme felicity in the end". Thus said Hemalekha.

When his beloved Hemalekha boldly explained to him thus, Hemachuda admired her depth of knowledge and continued to ask: "Oh wonderful! my dear, I knew not that there was so much knowledge in you. You are really blessed; and I am also blessed, being possessed of you. You said that felicity results from faith. How is that? In which should one place one's faith and in which one should not? When the religious tenets of world teachers variously differ, when the opinions of commentators differ widely, and when the understanding faculty is unstable, which is it that can be relied upon and which is it that can be rejected? tell me. That towards which one is favourably disposed is accepted by one to be good and one rejects that towards which one is prejudiced. Since the facts are thus, no finality appears before my view. Because the Agamas give room even for supporting the theory of Atheists who refute Ashunya (Non-void) why should not one place one's faith in such Agamas? You should tell me all these in detail and I am sure that there is nothing for you, which is unthinkable by you?'.

Thus ends the sixth chapter called The Praise of Faith in Tripura Rahasya or a Practical Study in Consciousness.

(3) Since no proof is required to determine Shunya (void) the conclusion was arrived at that void alone exists.

BRINDA'S LETTER No. III.

MY DEAR KALPAKA,

Often do I feel a repletion within my heart and find relief only after I vomit some thoughts on paper. There is none here interested in worldly affairs but a few forlorn youths that come in search of a God off and on. Being unable to find a God here at Brindavan, these unfortunate young men go to Badrinath to seek Him there! All have their sad tales to tell and each one carries on his back a heavy bundle of painful experiences. They are the pages of my Gita, every experience of theirs being a sloka. The slokas in my Gita reveal the negative side of life from which the positive can be understood in just the same way as a photographer can see the positive in a negative picture. These (mental, moral, and physical) wrecks as I should call them have absolutely no idea of a God; but through the sharp eye of suffering they have seen that there is a something that makes us what we are, and that it can be got from the Sadhus of Brindavan or Badrinath. They serve as good object-lessons for an indirect demonstration of Eternal Truth and Eternal Love. Equipped with a strong will-power and a keen intellect, they sacrifice everything to a life of sensual desires and at last come here in search of the Philosopher's Stone, that would transform copper into gold and pain into pleasure.

2. Last week, a young man, say under 25, with a pair of beaming eyes and with a bright face darkened by clouds of disappointments happened to sit on the pial of my house. I could see him through the window. The clouds on his face had a bright silver lining drawn from the sun behind them. Looking at him for several seconds together, I read volumes on his face and could not resist tears coming out of my eyes. Through these tears I could see God shining behind the clouds on the young man's face. His unsteady eyes and their frequent winking gave sound proofs of an oscillating mind in search or relief from some pressing misery. All sorts of pictures

were throwing their shadows on the screen of his reason—already a dark screen, indeed! He appeared to be in search of 'something' that had got hopelessly mixed with an infinite number of things. He was in search of 'infinity' but he was about to touch the wrong side. His face at once inspired in me a mixed feeling of pity, sympathy, love and all the good feelings that I could feel. I rushed to him, took him warmly by the hand and entering through the pupil of his eye right into his heart, told him, 'My dear brother, you are in search of something and you have come here to the right place—I mean to Brindavan. This is the only place where in silence and solitude you can vomit the world from out of your body'. The young man burst into tears, bowed before me and was about to prostrate himself but I interrupted him. 'Let us go in, brother,' said I, 'and you can make this your home. I am alone here and I can make you happy.' I made him quite comfortable and attended to my duty. The young man was left alone. Till evening I was busy and the young man was in his own company throughout. In the evening I took him for a walk, explaining to him something about Brindavan—I mean only its 'physical' features. He appeared to look like a man who had just conquered the whole world...so happy he was! "The rain had dispersed the clouds, is it not, brother?' I asked him with a smile. 'Yes, sister, water washes away dirt, and what came out of my eyes was only the water of love from your heart. In all my life I have never known love in its present form. I have brothers, sisters, a wife, children, and a large family but no one could give me that love which you gave. Why should I have come here if I had similar love at what I call my own 'home'? I have lived these 22 years in a remarkable fashion. Jumping on a heap of gold earned by my ancestors I treated life like a boy and the world treated me as no better. I thought that the money on which I was standing was much higher than Mount Everest. I thought that the sun and moon shone for 'me' and went down to others only when 'I' sent them. I thought I could use my money to eternity, that woman was the best playground for pleasure and when fatigued by excesses, I found Heaven in intoxicants. Dragged on the one side by money and on the other by woman

I found my self badly oscillating and I took refuge in liquor as the only thing that could make me light and give me light. Sister, the Ganges that came (out of your heart) through my eyes has washed away all my past and now I find myself rid of the past and the future living only in the present and that in your heart. Several volumes appear to come out of my heart but I cannot place the whole of my past before you in one minute, though in my heart it has come and vanished IN NO TIME. My past can be bound in volumes.' So saying he cried aloud once again, LOST HIMSELF, and fell on the ground. I carefully brought him round, and slowly led him home. He looked quite happy but was physically rather weak. He had not full control over his limbs but otherwise he was perfectly conscious. I asked him to take rest for a short time. I went in for my prayer, leaving the young man some rest. After an hour we finished our dinner and entered into a lively conversation.

My young friend reverted to his own story and said that he was ashamed of himself that he should ever have lived such a life. 'Oh, my sister, what all have I not done? I have done the best deeds, the noblest ones, that love and money could do and I have done the most wicked deeds, the worst possible, that love without money could do. In my whole life, the three 'w's' (wine, woman and wealth) had simply made a vehicle of me for their perssonal enjoyment. The 'world' which holds these in plenty also begins with that unfortunate letter 'w'. Wickedness, worry, woe and many worse things begin with 'w'. What a letter! That is the only duplicate letter in the English alphabet, double U, there being no other double letter! That had been my bane all along.

Excuse me, sister, if I am worrying you with my tale. You have been so kind to me that you have purchased me for your love. I gave you nothing more than my tears which also came through the influx from your heart. My gift, as it left me, washed my heavy past which was a burden on my back. This day I have for the first time known what 'love' is and what it means. I now give to the world all the love that I had withheld from it so long. The love in my heart had parched up; my heart was a desert. It is now covered by the ocean of

your love. Now I can give my love in plenty and to whom? —to you, for I am fully yours. If I had this love when I was living in my own house at....., I could have utlised money and woman to their right purpose and avoiding artificial drinks I could have lived in 'divine intoxication', giving love too all and receiving love from all. If my present is death from the world, it is life, I feel—life worth living. Neither money nor relations nor lands nor powers but only a sister who is an Ocean of Love is Truth to me. I am in your heart and you are all Peace. Ha! what a world! Quite different from the world where I was hitherto dancing like a madman. After all, sister, what is the world and where is it? Is it not really submerged in an ocean of love? The earth on which I was standing till yesterday looks to me like a football attached to my feet. I had thought that I was the greatest on earth but now I feel the smallest and I see the whole universe fully submerged in love. Passion has built its own little world containing an infinate number of things, the cursed Trinity (wine, woman, and wealth) being of course the chief agencies of Power. That world is floating on an ocean of salt. This happy world, on the other hand, is submerged in love. There is nothing around, outside or inside, or anywhere, but love. There, in the passion-world, the earth tries to rise above the ocean of salt and it is to be supplied with pure water from outside. As it gets higher and higher above the water, it gets colder and colder though apparently getting nearer the sun. The higher the earth rises the more fearful (though rich) it becomes, and forms the home of wild beasts. The world in which I now live is free from all changes, all vicissitudes, all pleasures, all pains, all pairs of opposites. It is One and one of love which KNOWS nothing but heat and light.

After all, sister, the Universe has only two sides, love and passion. Their ceaseless revolution with love as centre and passion revolving makes and destroys worlds. Ultimately 'we' are the worlds that would be left—we who live in love. My people in the passion-world may regard me as dead, for I came away saying that I would commit suicide; but, my dear sister,—no, I would call you, my dear mother, I am perhaps dead but reborn today, coming out of your sacred heart. I am your baby and you have made a man of me in one instant on a single dose of love. Spiritual growth really does not

depend upon Time. It is the work of a moment. A heap of Karma (matter), well-dried under the sun of Suffering has only to come into contact with a spark to kindle the flame. The matter surrenders itself to the fire, which, in return, devours all matter. Our Past actions or Karmas, as we say, are simply thoughts good and bad, good being of the nature of fire itself, evil being like firewood. Firewood must eventually become ash surrendering itself to fire. It might have at one time been a tree, full of its own life, freshness and fruits but, being matter, it must prepare itself for Fire or lead a life of decomposition and become prey to insects eventually to be absorbed by the earth without ever seeing Fire. We are just like that. It is the thoughts that are called Karmas; but people in the passion-world are able to see thoughts only when manifested as deeds or speech. The whole of the passion world is simply a play of thoughts. How could love which is above thought be known in a world *made of thoughts*, except through those who, like you, build a thought world of Purity much above the ordinary passion-world? Man's thoughts represent the cumbustible firewood. The most dry burn themselves the easiest giving little smoke, whereas wet firewood burns for a long time giving plenty of smoke with little fire. Karmas are as different in nature and number as logs of wood but fire is always the same. In my case the spark of your love must have burnt the heap of firewood that I had stored till this morning. I felt a warmth within me and an intense heat and a light all around me myself in the middle of it, but cool and collected. From out of that fire came the water that issued in torrents through my eyes to make me blind and open the Gates of Paradise in your heart. I had bathed in the Ganges at Benares but I only felt my body wet. The Ganges there was perhaps mere water to wash the sins of the body. It is only today that I bathe in the real Ganges (Akasaganga) and I found both Ganges and Benares within myself. What a change! What a happy thing to bathe in the Ganges here in the very place where I was standing in front of you this morning; I was standing on a stone becoming one with it under the wild thoughts of the world, but when you came and held my hand I rose from out of the stone, as Ahalya evolved on the touch of Sri Rama's

feet. My gratitude and love overwhelm me and I am unable to talk any more. Please excuse sudden lull and allow me to stop with Sri Ram, Ram, Ram, and take leave of you, my mother. Let us have a good night's rest and we can talk over matters leisurely". So saying he took leave of me to his bedroom and I went to mine, after we both finished prayers together.

My young friend, whom I must call my son, is now with me and perhaps he may stick on to me in which case he will do good to himself without doing me harm and I can lead him on to a goal which has been well-started on sound repentance. He seems to have studied the whole world within a short time. Suffering must have been at the bottom of his knowledge and if so, his career has begun and I may be able to give you interesting accounts of his experiences which he says are thrilling. I think I have exceeded all limits of space for a letter. I shall write to you once again when I feel inclined to do so. Meanwhile, continue to love me as everbefore, keep on doing your useful work and accept the hearty love of your sister.

BRINDA,

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INDIA'S CALL

R. V. LISSAN

Foolish short-sighted man, is India dead because she sleeps? If thou couldst look across the crest of that proud mountain wave, thou wouldst see the dawn of a day brighter than these hills have yet beheld.

These words are illustrative of the present renaissance of Indian thought, national sentiment and ideals. The genius of India has long been dormant but it is now showing signs strong and unmistakable of a new life and growth. India has had a glorious past and will have an equally brilliant future. Long ages ago, Indian thought and culture produced the Vedas, expressions of thought of the early Aryans who recorded in them their religious ideal as distinct from the polytheistic conceptions of the Semites or the grosser forms of the magical system of the Chaldeans and Accadians and on that basis founded the science, art and culture of early India. If the Vedas are closely examined, the varying forms of Deity expression, Agni, Indra, Mitra, Varuna, etc. resolve themselves into one Supreme Deity of Whom they were the expression. That genius also evolved Sanscrit with a rich literature and what has been described by philologists as the perfect language containing every sound in an extensive alphabet of simple and compound letters, with a fluency that has no equal. On the invasion of India by Alexander the Great he found India cultured and possessed of a high civilization. The country has always been open to invasions from the north, the rich lands south of the Himalayas

have been the objective of invaders through the mountain passes, stream after stream, conqueror after conqueror have passed south through the barriers, blending races, cultures with diverse ideas making India a series of nations. Devastating wars have inevitably followed, but with each succeeding invasion, there have come new forms of thought, new ideas of life, all contributing their share in the weaving of the carpet of India's destiny. The more the variety, the richer the content and when the day comes, she will be able to collect the different threads and blend them into her own life.

The couutry is rich in natural objects and the bountiful works of Nature. The season of the monsoon gives a new life after the summer heat. Just so, in national life and ideals there is a period of dryness, sterility followed by a revivification after a storm. Even now India is passing through the monsoon of her national life and will soon experience the vivifying effect of the regeneration. A period of stress is followed by a period of growth. The present wave sweeping broadcast through the land, through all sections, all communities, all races, all creeds are making India a nation, not a collection of diverse peoples. But she must be true to her ideal, her ancient religion and the memory of her teachers and sages. Shri Krishna is calling to India to awake from her long sleep and take her place among the nations of the world. The barriers of space and time within the measure of the earth are being broken down, the leaven of knowledge is fermenting the ancient East. Now is the time for India to come into her own. But she must not lose faith in herself, her destiny, her teachers nor her leaders. The spirit of sacrifice and self-sacrifice is abroad and one and all must have in their mind's eye, the goal, India a nation.

The revival must be, to be productive of the best results, in all departments of activity, education, literature, arts and manufactures. In the past, India was famed for her products, silks, fabrics, metalwork, etc. and it is by attention to the native talent and genius that the soul of India can be awakened and her destiny fulfilled.

BRAHMAVIDYA

T. L. VASWANI

Greater than all thy dreams is Knowledge. And deeper than all thy sorrow is Joy. To know is to enter into Joy. But thou mayst not know until thou hast learnt the way of *return-to-thyself*.

Can we know God from within? Such knowledge will be more than vision,—more than communion. It will be union with the Blessed Beauty.

Mere externals will not help. What is needed is self-realisation, self-illumination. 'Be ye Lamps to yourselves' said the Buddha. To be a Lamp is to be self-illumined. As one of the Upanishads says:—'The lamp requires not the light of another lamp for its own illumination'. This 'illumination' comes after one transcends the 'mind'-stage; for mind, MANAS, is the principle of desires and sense-experience.

There is a history of Humanity. Is there a history of God? Does not the Eternal mingle in the procession of time? Is it true that He who is Perfect *becomes*?

Laplace swept the sky with telescope. He complained he did not see God: But the kingdom of Heaven cometh not with 'observation'.

Still the world is busy with 'arguments' for the Being of God. Canst thou demonstrate thine own existence? Know that He is the Open Secret. He is His own witness. The eye has light; the reason has truth; and the heart of man cries out for the Spirit of Love.

The strength of religion is in *practice* of the presence of God. If this practice decline, religion must languish. It may

have its *institutions*: they will be but as lifeless carcasse. Build up thy *interior life*, brother: And all things shall be added.

Reality! How many we name that? A definition is not possible. The Ultimate can't be defined. All descriptions are inadequate. Ashvaghosha the Buddhist rightly says the Eternal may only be named THATTATA, *i e.* THATNESS. And when the Eternal is realised as the immediate, the soul cries out:—That art Thou: TAT TWAMASI.

Do we pay *attention* to God in daily life? He comes in many ways. We pass Him by:

Modern *outlook* is broadening; is its *inlook* deepening? Are our spiritual sensibilities keen? Is our fellowship with Life rich?

Laid up with sea-sickness! And I dreamt a strange dream. A voice in the Dreamland said:—Be a flame of God. Then must I have no will of my own. Then must I surrender myself wholly to Him. Then why complain of illness, sorrow, suffering,—of anything at all? When shall we serve Him with a *single* will? Having nothing, claiming nothing, desiring nothing, being nothing? Feeling alone the *attraction* of the Abyss and becoming Zero's in the Infinite. All?

Repelling the self by self,—this is sin. Rejoicing in the Self and in everything else in and through the Self,—this is wisdom. Brahmaloka is KAIVALYA,—being alone with the Self. In the ATMAN, all relations are changed;—father, mother, etc. when seen in the Self are viewed as other than father, mother, etc.

Death is a PHENOMENON, not a fact. The one Fact is Life. The ATMAN dieth not, is not killed; 'tis the form, the STHULA SARIRA, which dies. This is the faith of the soul. Is the faith a fancy? It touches the very roots of reality. The ATMAN is the essential value and meaning of evolution. And the ATMAN is adapted to eternity. The ATMAN asks for an

environment more opulent than the Earth. Infinite reserves, infinite possibilities are within the ATMAN. This life at its best can only be a fragment.

There are stones called 'Sounding Stones'. Strike them with metal or stone and they produce musical notes. Every object before you is a sounding stone. You have but to strike it and it will return responsive vibrations. The world trembles with song and nature is Music of the Eternal One.

They asked me the other day: Is death the ending of all? Death, I said, is but an entry to a new City of Life. As the Chinese Tao Tet Ching declares:—'We die to a calm awakening.' This is life,—to die even here to this world and gaze upon the Blessed Beauty. Believe me, the NEXT world is the nearest world.

To become God,—to be immersed in the ATMAN, to enter into the Lord and become as iron in the fire, like unto Him,—radiant with fire of the Spirit;—such the aspiration of the mystics in East and West.

You say you are a titled man, a rich man, a big man, a 'leader', a man of the moment. So you are to others. What are you to *yourself*, brother? Did you ask yourself that question? Or are you so taken up with the outer things as to find no time for your real, your inner self? I know of no deeper tragedy than of him who is immersed in pursuit of the not-self and has no time to meditate on the self within. So active, brother! Yet so careless of the inner life.

THE ART OF ATTAINMENT

URIEL BUCHANAN

In the present condition of the universe we have a fortunate and unfortunate prana, a happy and unhappy mind. In considering these two to be four, the number of the principles of the human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, and the happy ones with the happy. Thus we have in the human constitution an arrangement of principles something like the following:

1st. The gross body.
2nd. The unhappy prana.
3rd. The unhappy mind.
4th. The happy prana.
5th. The happy mind.
6th. The soul.
7th. The spirit.

Both sets of these powers, the blessed and unhappy, work upon the same plane; but the blessed manifestations tend in the long run toward a state of being in which the downward tendencies die out, and the mind remains merged in the soul. This is what you are seeking; but the state is not reached until the higher powers are induced in the mind by the exercise of Yoga. Yoga is a power of the soul; it is the science of human culture in the highest sense of the word; its purpose is the purification and strengthening of the mind. By its exercise the mind is filled with high aspirations, and acquires great power, while the unhappy tendencies die out. The second and third principles, the unhappy prana and unhappy mind, are consumed by the fire of divine knowledge. Finally the fourth principle becomes neutral, and the soul passes into a higher state, and still higher the soul may go, according to the strength of its exercise.

Mankind has reached its present state of development by the exercise of this great power. Nature herself is the great Yogi, and humanity has been, and is being purified into perfection by the exercise of her sleepless will. You need only imitate the great teacher to shorten for your individual self

the road to perfection. Ever remember the source of the positive power lies in the higher principle, the soul. The mind is the negative. Yoga is the keeping in check the five manifestations of the mind. This shows there is a power which can control and keep in check the mental manifestations; this we sometimes call the freedom of the will.

By the manifestation of Egoism on the mental plane the soul is often deluded into regarding herself as a slave of the second and third principles, the unhappy prana and the unhappy mind; but the fact is not such; and as soon as the cord of Egoism is slackened to a certain extent, the awakening takes place, and the soul discovers it is a separate thing from the mind, and is the lord of the mind; and then instead of the soul being tossed by mental vibrations, the mind must vibrate in obedience to the vibrations of the soul. Is your soul tossed this way and that, in obedience to the vibrations of the mind? Measure yourself and see whither you are tending, for by your thoughts and acts you are weaving the web of your immortal destiny. See to it that the mind comes to coincide with the soul, and the soul free in her omniscience. Have you reached this point? Here is food for thought and points to elaborate from. May the light flow in.

There are four rules for the transmutation of the lower to the higher. First, observe and follow nature; her laws and methods of work will reveal to you many important truths. Second, KNOW and then ACT. Third, use but one instrument, the mind; but one vessel, the body; one fire, the spirit. Have unity of WILL, PURPOSE and MEANS, governed by the law of USE. Fourth, keep the fire ever burning, for if the metals once cool the work must all be done over again.

We will now consider magnetism and electricity. Magnetism is the life of the world. Electricity is motion without life. Magnetism is life without motion. Union of the two results in the manifestation of celestial harmonies. These in a way are the manifestation of the same force; they are dual. Electricity and magnetism, uniting in the physical organism, are constantly generating the vital force, or human fire. To

arouse these energies of your being and to wisely direct them in the attainment of your highest desires, is to have opened unto you the gates of the realized ideal.

Magnetism is the king; electricity is the servant. We can say to electricity, "you shall run our cars, illuminate the cities by night, and carry news from continent to continent with the speed of the lightning's flash;" but we cannot say that to magnetism; it will not be ordered; we must draw it and supplicate it. We draw it by thought and love; we must know the law and use it. Magnetism is produced and increased by silent meditation. Magnetism gives power to infuse new life and build new purpose. Who has not grasped the hand of a magnetic person and felt the magic influence that the touch inspires, or has been thrilled by the searching gaze of the magnetic eye, or has seen it manifested in the power of eloquence over the passion of the multitude, as it now arouses them to fury, now subdues them into calmness; as it animates to war or melts to love. Magnetism is the key which unlocks the store-house of life in the human soul and gives free access to an ever present and ceaseless supply of power for all the purposes and demands of life. To absorb an abundance of this force will give brilliancy to the eyes, color to the lips and and cheek, and great vitality.

Cheerfulness is one of the essential attributes for the maintenance of health and the cultivation of personal magnetism; for without cheerfulness the mind becomes morbid and tends to look on the dark side of things. An excellent rule has been given for the cultivation of cheerfulness, which is, 'if there is but one side of a thing, and that is all dark, try to imagine what the other side would be if it had one'. Drive ill-natured thoughts out of your mind forever. If you continually worry about the innumerable little things which come up in daily life to oppose your plans and purposes, if you are haunted by the fear of failure, if you lack confidence in your power to attain the results you seek, it is because you have not yet awakened to a knowledge of your rightful inheritance. You are still tossed about on the surging currents of a superficial existence and superficial apprehension. You have not

sounded the keynote of your being. There is a dominant chord in every heart which man may strike and bring forth the music of life. You have doubtless been very close to striking this chord at a time when you had achieved some victory over forces that opposed you; or when, in the enjoyment of perfect health, with harmonious environments, you felt the thrill of conscious power and the joy of living. At such times you have caught brief views of things you are, of energies which slumber within, patiently awaiting your recognition and appropriation. But you had not the strength of purpose and persistency to grasp and hold and claim your own.

Are you dissatisfied with the results of your past achievements? Do you feel that strewn along the pathway of the dead past are the withered roses of lost opportunities which once were near, and only awaited the touch of a master hand to give out their perfume and richness? Do you feel that around you there is beauty and joy and a sweetness that somehow you have missed? Do you feel that deep down in your heart there are potentialities and possibilities which might be made to blossom and bear fruit, if the conditions were only made for their unfoldment.

Every silent prayer, every unuttered desire, every secret longing is but the whispering of the infinite life within, wooing your soul to do and dare. Every aspiration carries with it, on wings of hope, a prophecy of its final fulfilment.

If your mind wanders, if you doubt and hesitate when met by counteractive influences, if you lack faith and persistency of purpose, you will continue to drift with the tide of circumstances, discouraged and helpless on life's surging sea, like the storm-tossed mariner without chart or compass to guide him. But there is a way that leads the frail bark safely to the haven of its hope and its gladness.

Sink your thoughts down to the center of contemplation in the still depths of your being, and there, with the voice of the world shut out, away from the din and noise, beyond the cold formality of custom and creed, let your soul bathe in the

pure essence of omnipresent life. Then listen with concentrated attention for the voice of truth which will whisper to your mind in subdued tones the secret which gives power, success, happiness, and all things desired.

Was not the world made for you? Who has a greater right than you to enjoy the beauties of nature and art, to have the glow and symmetry of health, and to possess the treasures which the earth contains and the sea hides? The world is your estate. It is yours by the divine right of universal humanity.

Then fear not, dread not the phantoms of darkness, stop at nothing; cringe not before any living soul, for none are greater than you, and no one can harm you. As the shadows of dawn flee from the rising sun, opposition will vanish at your approach. Whatsoever you desire is yours. Speak the magic word, stretch forth your hand and claim that which is rightfully yours. Speak the magic word, arise, and dare to do that which you desire to do. Take no heed of influences that would lead you aside. Be what you will to be, and ask of no man permission to possess your own.

Many conditions must be made, by methods which we will suggest from time to time, before you will be able to use the subtle forces of nature for the good of humanity, and your own development. But remember that it is step by step that we reach the top of the ladder of life; so press on, and peace and power for good will be your reward.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

It will be well to enumerate the dangers attached to the deliberate, persistent inducement of psychic phenomena and the frequent, intimate intercourse with spirit people. I will take them as they come into my mind, therefore the order in which I deal with them does not necessarily indicate their degree of danger. People are so differently constituted that what is the most likely danger to one is of little risk to another.

I will take first the intrusion of undesirable spirits. Let me use an analogy from the earth plane. Similar laws operate on all planes. Thus the hermetic maxim 'As above so below' is a truth. Consequently it is also true 'As below so above'. A person travels to a large foreign crowded city the inhabitants of which are unknown to him. He takes a house and furnishes it, issues invitations broadcast and keeps a open house. The good and refined do not like the company they meet there and cease to come. The unworthy finding themselves very comfortable frequently come and some refuse to go. Having no refinement and no honour they gradually pollute the apartments and steal or defile some of the contents of the house. The owner realising his unwisdom remonstrates, but his guests turn upon him and become violent and assault him. Then he calls in the Police to remove these unworthy visitors and he also has to send for the Doctor to attend to his wounds.

This is what may happen when the doors of the spirit or soul are opened indiscriminately to visitors from the spirit-world. Remember that the spirit worlds contain the billions and billions of people who are continuously being sent there from the earth life. They hold the good and the saintly. They also hold the very scum of the earth and every grade between. The unprogressed spirits are naturally nearest to the earth conditions and more anxious to get back to them than the more refined. It is prudent therefore for the average investigator into Spiritualism to discriminate the spirit people and only to welcome and permit communion with those who are obviously of good intention

This is not difficult. Use the same methods as you would employ if you were testing the good faith of anyone in the flesh. You would ask them politely but firmly to retire: and if they did not, you would then break off intercourse. You would if necessary discontinue the sitting.

The best protection in any branch of investigation is a pure body, good thoughts and the highest motives. And above all a total absence of fear.

The late Editor of 'Light' had a guide named Standard Bearer. He belonged to a society of friends in the spirit world whose motto was 'Truth is our creed; Love is our Force; Purity our Safeguard'. We cannot do better than to make that our own. Let every one do so.

Obsession may take place if one is constantly yielding to spirit influences in season and out of season, or if yielded to against one's desire. In the beginnings it can always be resisted. It is not necessary to be a Spiritualist to become obsessed Any person who is constantly yielding to evil desires, or lacks self control is liable to obsession. Many cases of insanity are cases of obsession due to this very cause. When the philosophy of Spiritualism is better understood and practised insanity should be unknown.

Insanity—as distinct from obsession—is also said to be caused by spirit intercourse. This is quite true. Insanity is due to many causes. Excess in any practice may eventually make any one lose mental balance. Religious fervour is a frequent cause. Fear is another. A sudden shock is another. The over indulgence of alcoholic liquors, gambling, sudden riches, sudden losses, excessive grief, sensuality, overwork, prolonged concentration on any study—all these may cause mental breakdown or insanity. Well, it is admitted that spirit intercourse is very fascinating to many people and some become over-absorbed in it. Is it surprising that a few lose their mental balance or become insane? Exercise moderation in all things and if this rule is carried one need not fear for the sanity of one's mind when investigating Spiritualism. However, let the danger be remembered.

Loss of health is supposed to be another serious and common danger attached to the practice of spirit communion. Practised to excess loss of health will of course ensue. When sitting in a circle for the production of physical phenomena, certain vital substances and forces are drawn from the sitters and there must be a loss at the end of the meeting. After food or rest these vital forces are easily replenished in most people. If not then sitting for that purpose should be discontinued. In every activity of life we must exercise common sense! After a sitting it is good to drink a glass of fresh cold water and perform a little deep breathing in the open air. Also take some food and sleep well at night. To assert, as a general statement, that spirit intercourse—or the exercise of psychic power—leads necessarily to loss of health is a gross falsehood and not corroborated by experience. Sensible mediums or spiritualists, I assert, enjoy better health than most other people Many mediums have assured me that their health improved after they began to use their powers and I have similar testimony of a large number of spiritualists of all ages that they enjoy much better in health since joining the movement.

Then again the movement is accused of causing moral deterioration. This is equally false. Being emphatically a spiritual religious movement it has exactly opposite effect. Those who make that accusation are mostly priests of religion who fear their prestige may be diminished by Spiritualism and that their temples and holy places, and the offerings may suffer. That may be true. Spiritualism pleads guilty to that indictment. And yet Spiritualism does not desire to destroy any person's religion. It only seeks to find and emphasise the best in it—to remove the dross and error that has crept in during the course of many centuries. Let everyone—priests and people—seek honestly for truth and having found it have the courage to proclaim it. Then Spiritualism will be a friend to all and none need fear it.

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

Fasting and Yogic Attainment—III

After trying a fast of 24 or 36 hours, PREPARE yourself for a longer fast—say of 6 days. To prepare yourself for the fast is to prepare yourself MENTALLY for it—to prepare your mind so that your mind's eye may see in it an extremely useful practice.

Really the faster's mental state of attitude has much to do with the resultant benefits of fasting. Remember that fasting is not starving, but UPAVASAM or comradeship with the Over-soul, the Master-Self (Paramatma).

THE SIX DAYS FAST—

During your six days fast, you may do your daily work, reserving a portion of your time for entering silence. After 144 hours of fast, break it on the juice of an orange. Then substitute pure cow's milk for orange juice before you gradually revert to normal food.

The fast, spiritually conducted, does not weaken, but is a strengthening and cleansing process. Besides, there is such a thing as MODERATION in fasting as in everything else.

Don't start the fast until you have faith and intelligent interest in it. When you develop the requisite self-faith, stand on your own legs; ignore the views of others. During the fast, never allow contagious disease-germs or adverse suggestions —fear-thoughts, worry-thoughts or disease-thoughts—to find lodgement in you.

INTO THE SILENCE—

Retire everyday to a quiet room (darkened, if need be) alone at sun-down or later. Look upon ENTERING THE SILENCE as an appointment with a superior consciousness—to be kept by LETTING go of the world as much as possible and bringing your self mentally into contact with and in the presence of this

superior consciousness for half to one hour (not longer). Sit down assuming an easy, erect, restful, respectful position and ask mentally to be in the Presence—alone with God. Affirm: **'I choose the Presence. May all activities of mind and desire cease for this one purpose!'** You may think of God—your ISHTA DEVATA (Favourite Deity)—in the ideas of His auspicious qualities of Beauty and Love of Peace and Happiness and all the sustaining qualities. Think of Him as near, as dwelling within, as always loving and being at hand.

NO ACTIVE THINKING—

Don't actively think; rather stop or endeavour to stop thinking. Don't think the thought; rather let the thought (of the Indwelling Spirit) think itself through you. Simply keep in mind that the Divine Friend and Lover will do for you — the silence being your opportunity to come into the mystic Presence of the Master and also the opportunity of the Master, to serve His Beloved.

AT THE FEET OF THE LORD—

Sitting thus in the silence is sitting at the Feet of the Lord. Silence brings you guidance. Learn to be both active and receptive. First one, then the other. Take one attitude fully at a time and definitely, deliberately alternate your state of mind. While thinking on God, exercise your mind for increasing your conception of God. For the purpose of the present sadhana, don't visualise; i e., don't try to 'see things'. Simply endeavour to enter the state of PEACE, Harmony and Beauty. Actively cultivate the reality of this condition by thinking these principles or qualities; then relax mentally and do nothing other than to receive by opening yourself unreservedly. Only good—only the best—can come to you for you are in the presence of the Highest—at the Feet of the Most Gracious, the All-Beautiful.

BEYOND REASONING—

You finally pass from merely reasoning to a superior knowing. You arise to a new form of consciousness. During the fast, have the highest Principles in mind, changing your atti-

tude toward these from one of active regard to a receptive openness. Thus you succeed finally in projecting active mentation on to a new and superior plane.

How are you to know that you are moving aright in the Fast and in the Silence?

Always take God—your Divine Friend—as the Light and the Way, while in the Silence first. When receptive, choose above all that you be guided.

RESULTS—

Is there evidence of right procedure? Yes; any joy arising from within is such evidence. The feeling of reassurance, the bringing about of a harmonious state, any degree of satisfaction that you are placing yourself in right adjustment with God or the world, particularly a new sweet happiness. Here you have direct evidence. You will also note an indirect evidence of an improved life, a greater self poise and better daily life-conditions.

Your 'Silence-hour' will soon become sweet and enjoyable —a sacred place of refuge and strength.

THE HEART OF SILENCE—

Silence means to the advanced student simply changing your state of consciousness—just letting go of 'this world-mind' and passing into connection with the stillness of the superconscious mind.

At the outset the aspirant needs to be much alone—having a time and place for the practice. After practising the 'sitting in the silence' as above referred to, let him take a comfortable position, standing or reclining as best pleases him. Instead of thinking on God, in the ideas of His general auspicious qualities you may also choose the particular attribute (you wish to develop) for 10 to 15 minutes' meditation in all its details, forming the perfect mind-picture of interior procession.

AN AID TO RECEPTIVITY—

An invaluable aid to the receptive attitude is the inbreathing of long deep breaths, accompanied by the FEELING (rather

than the suggestion) that you are really drawing to yourself from an inexhaustible spiritual treasure-house. This can be done only after breaking the fast.

THE CREATIVE SILENCE—

After practising meditation and rhythmic breathing for some time, enter upon a fast of about a month or 40 days with suitable preparation and, if possible, under proper guidance. During the fast, proceed to pass yourself into the great creative Silence by withdrawing the mind from the external mind and relaxing and living in the full consciousness of SAKTI or Divine Power and Reality.

This may be accomplished by getting quite quiet and calm and then listening more and more deeply until you hear your heart beat or even feel fully the vibrations of your blood pulsing through the heart. Thus you come close to the Universal Rhythm. Go on until you are awake in the superconscious realm where you can create by just the act of recognition and make the great creative cosmic union. Finishing your silence, you vibrate with a new light and a new power. Hold to what you have acquired, during and after the fast.

Learn to relax all your physical body at will, shut out all your daily cares and be fully at ease. Bar the door against all sensation and all imperfections physical, mental or moral. Alone with God in the silence, see yourself as a perfect spirit-child of the Supreme Spirit. Calm and peaceful, deny and let go the mist of matter and take the affirmation desired with you into the Heaven of Freedom beyond the veil of matter. While being receptive, let the thought (affirmation) think you, fill you, pulsate through your being till sweet SANTI (peace) steals over you, till you feel the Infinite Life vibrating through you—the Infinite mind thinking through you—till life and love, health and strength overflow your entire being.

If the mind wanders, hold some 'bija-mantra' (seed-thought) or Mantric affirmation before it and bring it back as often as necessary. If you experience a sleepy sensation in the Silence yield to it, letting no fear or discouragement have place in your mentality. Fast and pray and enter the Silence often. God

and His holy angels as well as enlightened spirits are ready to help you by revelations, impressions and intuitions.

SILENCE AND SPIRIT-COMMUNION—

Would you become a spirit-medium and establish communion with your spirit-friends and relatives without the usual spiritualistic circles etc.? In the Silence speak the NAME of some good spirit (wanted) THREE TIMES with your welcome in a gentle tone of voice.

PERSONAL DEVELOPMENT—

Don't speak of your development till fully developed. You may practise alone or in the company of other aspirants in a room set apart for the purpose. While listening deeply in the Silence, as already mentioned, you may desire clairaudience for a good purpose. (The Siddhas say that all siddhis or subtle powers can be won and used for good purposes). If so, sit in the Silence for 2 or 3 times per week before retiring in a subdued light and in a clean, well-aired room. Calm and aspirational, casting aside care and worry, relaxing nerve and muscle, cherishing a prayerful fraternal spirit, mounting up on wings of faith and love divine, ask Devas and Pitris (angels and immortal spirits and departed fathers) from the higher plane of consciousness to aid you in the opening of your interior ear. Practise for a few weeks, observing a 6 days fast in the course of the practice. When thus the interior ear is opened you hear spirit voices and are thrilled with heavenly music.

DEAR READER

What will you have? You will have to pay for everything the Divine Grace which is uncaused and priceless. Fast, prayer, silence, sincere purpose, pure desire and a dedicated life constitute the price to be paid for Higher Yogic attainment.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

King Janaka's speech when offering his daughter Sita in marriage to Rama admits of humorous interpretations befitting the happy occasion.

' Iyam Seetha nama Sutha Saha dharma charee Thava
Pratheeschcha Enam Bhadranthay panim grinheeshwa
Panina"

" Here Sitha -my daughter—a suitable companion to you in duties of life. Deign to receive her. May you prosper. Take hold of her hand in yours ".

" HERE "

(1) Possibly your visionary powers are temporarily paralysed by the lustre of Sitha's beauty and you are unable to spot her out. Don't you stumble in your attempts? Look, here she is.

(2) Like an expecting lover you seem to see Sita's image in every object before you and your distraction hinders you from beholding the substantial figure. Compose yourself. Here she is.

(3) Your eyes seem to have been affected by the dust that shot from the stone whence you liberated Ahalya. Let me help you. Here she is.

" SITHA "

(1) One who has been longing to see you face to face ever since she heard of your wonderful exploits in Sidhasrama deserves your sympathy.

(2) Your co-existence with Sita as Vishnu and Lakshmi is proverbial. Now that you have come down as a human being, please take note that she has likewise chosen to appear in a similar form.

(3) Dug out of earth even like gold, she possesses identical virtues and is a fit companion to you.

(4) You liberated Thataka from her fierce environments. You rescued Ahalya from her stony imprisonment. And it is

Sita's turn that demands your attention. Do release her from her bondage of virginity.

"MY DAUGHTER"

(1) If you should opine that beauty is not your only consideration but parentage should as well be taken into account, why then, she is the daughter of Mithila's king.

(2) She is the outcome of several austerities performed by me even as you were begotten by Dhasaratha after series of penances.

(3) If you think that Sita's birth at the plough's end is an irreconcilable phenomenon, what about your own mother Kausalya's conception?

'A SUITABLE COMPANION TO YOU IN DUTIES OF LIFE"

(1) She possesses ability enough to meet your requirements in your undertakings be they religious or social, and as such even an inclination on your part to take another woman to wife will be a matter of impossibility.

(2) Born of mother earth, she has inherited patience as her birth-right a necessary adjunct in the companion of one who is the symbol of perfection.

(3) She is spotless like yourself and deserves to be your helpmate in life.

"DEIGN TO RECEIVE HER"

(1) You doubt that I stand in your way of getting her? Not at all. You have my consent true and sincere.

(2) She is eternally yours Allow me for the present to run the show.

(3) May be that you purchased her for the price of Siva's bow. And that is no reason why you should treat her like a menial in servitude. Of course, she deserves better consideration.

(4) She may not be an equal companion to one who snapped the mighty bow of Siva in twain. However accept her out of grace.

(5) In point of beauty, she is in no way inferior to you Look at her and convince yourself.

(6) As an infant, she tasted not her mother's milk. Even so she deserves the sympathy of a motherless child.

(7) My duty demands the accomplishment of her marriage before my retirement. Pray help me in my undertaking.

(8) Bridegrooms are supposed to beg for brides. But I reverse the order in my own interests and I am not ashamed of my sommersault

"MAY YOU PROSPER"

(1) Pardon my presumption as a giver. She is yours by virtue of your prowess. I do but bless both of you.

(2) She is Lakshmi. Marry her. And prosperity will automatically follow you This is my prophecy.

(3) Good luck to both of you. Let no evil eyes affect the union of such a beautiful couple.

(4) You have condescended to take a lesser part in the unique drama of your Avatar assigning the more prominent character of a father-in-law to my humble self. Your will will be done.

"TAKE HOLD OF HER HAND IN YOURS"

(1) You need not think of resorting to a clandestine marriage with Sita in the manner of Gandharvas and Rakshasas. You have the father's consent and Mithila's doors are open to you

(2) Stung by Cupid's shaft, you may have occasions to hold her feet in yours. But this is another matter. Now I want you to lock her hand in yours.

(3) As Vishnu you hold her in your breast, but as Rama you better take hold of her hand.

(4) Take care that you do not handle her roughly with your bow-hardened palm. Be gentle please.

(5) She is a shy girl. So it behoves on you to take the initiative and grasp her hand with yours.

APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON THREE

PROPORTIONATE DEVELOPMENTS

Scientific character analysis includes quality, health, activity, education and the proportionate developments of body, face and brain. Modern psychologists begin the history of this study with the Greeks. Aristotle wrote books on physiognomy and the temperaments. His classification is still used by physicians and school psychologists with very little modification. It is based upon color rather than form and suggests disease instead of health. Sanguine, bilious, nervous and lymphatic or phlegmatic are the terms usually used and they cause endless confusion in the minds of people. The best classification is based upon the normal structure of the human organism and proportionate developments of the motor, sensory and nutritive organs.

The motor organs are bones, ligaments and muscles.

The sensory organs are the brain and nerves.

The nutritive system includes heart, lungs and digestive organs.

The characteristics of a person in whom the motor organs predominate are a high crown; prominent brow; receding forehead; angular face; broad, square shoulders; long limbs that taper very little and end in large extremities. Such persons are built for work requiring strength and endurance but not speed and fine adjustments. Such persons develop ability in practical science and construction but, not in the fine arts.

In school they like science and mathematics much better than language and fine arts. They prefer out-door occupations and are fond of athletics. Motor-type people are usually rather reserved and are not so well adapted for vocations that require ability to meet the public. They win thru determination and perseverance, but like winter fruit they mature late and observe more than they express. They do not enjoy carrying

out other people's orders and must stamp their individuality upon their work. If not appealed to in the right way they become obstinate and stubborn.

Many boys and girls of the motor type are driven from home and school to the reformatory because they are not understood and directed aright.

Those in whom the sensory organs predominate are more finely organized and strenuous, like the lean and hungry Cassius mentioned by Shakespeare in Julius Caesar. The head is large in proportion to the body and the upper brain regions predominate. The face tapers to the chin; the shoulders slope: the limbs and extremities are slender. Such persons are built for work requiring speed and fine adjustment rather than great strength and endurance. They are inclined more to literature and the fine arts than to science and mathematics. In clerical work, fine mechanics and similar vocations they excel. They are idealistic and have less difficulty than others in keeping the lower impulses under control of the intellectual moral and spiritual powers of the mind. They often give too much time to study and too little to relaxation.

The characteristics of persons with the nutritive organs predominating are full cheeks, round face and head: stout build; arms large at the shoulders and tapering rapidly to the tips of the fingers. They are impulsive and must get results without waiting too long. In school they like the expressional studies, elocution, oratory, dramatic art, vocal music, etc. They make friends readily, can sway audiences thru the emotions and have persuasive power as sales-people. They do not have plodding qualities essential to success in science or invention where long continued effort is necessary to remove obstacles, but in some phases of business and professional life they excel. They can generally plan for others to execute.

Every person has some combination of the above named systems but in varying proportions. As the primary colors are combined in different proportions to form the various colors and tints of art and nature so the combinations of the human organism show all the different phases of human character.

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

Lesson—VI

Fear saps Magnetic Power

FEAR ALWAYS INDICATES A NEGATIVE STATE. Courage is positive, strong, aggressive, effective. Fear is the absence of both courage and faith. It has no power any more than the open gate has power to put up resistance. It merely invites whoever and whatever will, to enter. The prowler, finding an open door, enters and despoils the house. Fear is a mere NOTHING, and it takes more than nothing to stimulate and inspire an individual, a force or set of forces, to consistent action. Faith signifies a power, an intelligence at the helm, but fear signifies that the helm is left to itself, and it is no wonder that things go wrong.

ONE WHO IS UNDER FEAR CANNOT LONG BE ORDERLY, CONSISTENT, FORCEFUL, MAGNETIC, HEALTHY OR SUCCESSFUL.

In order to insure order and harmony in the mental and physical processes there has to be radiated a positive energy to all the elements involved.

Consistency of action is dependent upon a harmonizing energy at work to secure and maintain it.

To be magnetic human radient energy has to follow definte and positive lines and be guided by distinct purpose, either conscious or succonscious.

Health is a steady flow of energy along usual channels, harmonizing and coordinating in its effects.

Business success is the product of unquestioning self-reliance and determination. Intelligent FEARLESSNESS prevails.

There is in us an intelligence permeating every part and causing it to do its allotted work in a way that will not conflict with the activities of any other part. But this concerted action goes on only so long as the Consciousness related to the mental and

physical activities is POSITIVE and PURPOSEFUL. When it ceases to be, the several organs soon break away from the general harmony and begin to act in an independent way. As a cause of this inharmonious action there is evidently a splitting up of the conscious or subconscious mentality into factions or groups. We may therefore regard disease as disorder, occasioned by dissociate action of mental elements and in this sense it may justly be said to have its ORIGIN in MIND. The body always takes its cue from the mind, and accordingly when the mind, through its organ the brain, begins to do things in this disorderly way the body shortly begins also to do the same thing.

Fear being a negative emotion or state gives free rein to this kind of action and one who is living such a life need not be surprised to find his physical condition losing its harmony and health. IT IS THE GREAT DESTROYER OF MENTAL AND PHYSICAL HEALTH AND BUSINESS SUCCESS.

The phenomena of fear are most surprising. I have told you that it represents a more negative state in which none of the strong forces are running in a methodical and orderly way; but the strange thing about it is that it may be awakened by a large variety of causes in those who are given over to its spontaneous development.

Fears are generally irrational and plainly indicate that the better and stronger self is not in the ascendency. I want to impress it upon you that the existence of marked and inconsistent fear is an indication that the Ego is not holding its own against disintegrating tendencies. But, for the benefit of those weak ones who are ever ready to pick up a bad suggestion or make an unjust inference, I want to say that THE UNITED AND HARMONIOUS ACTION OF ONE'S FORCES CAN BE MAINTAINED AND THE TENDENCY TO DISSOCIATION OF ELEMENTS CAN BE SUCCESSFULLY RESISTED.

TRIPURA RAHASYA
Or A Practical Study in Consciousness
V. R. SUBRAHMANYAM

CHAPTER VII

When thus questioned by her beloved husband, Hemalekha who had realised the natu e of the world and who was learned began in reply, "Most beloved! listen earnestly and with an unperturbed mind t) what I say. The mind is always unstable, it being by nature fickle like a monkey. Wavering mind is the cause of insurmountable miseries which people suffer in this world. It is evident that an unstable mind is the cause of all grief; for in dreamless sleep since there is no perturbation of mind everyone enjoys bliss in that condition. Therefore listen to me keeping your mind fixed. To hear without earnestness is tantamount to not hearing and like a tree in a picture such a hearing will not bear fruit. Those who keeping at a distance all endless arguments that lead only to destruction, cling themselves to sensible and sound arguments, attain happy and beneficial results without any delay. He who habituating himself to sensible arguments and becoming intensely devoted to practice, becomes endowed with faith that originates from sensible arguments, gains his object. Therefore reject endless arguments, look at and think over the actions that take place in the world wherein results are achieved by reason of faith alone. My dear! The cultivator tills his land in suitable seasons determining the same by proper forethought. It is by sound arguments devoid of blemish and by faith that gold, silver coins, precious stones, and drugs are dealt with in worldly converse. Therefore, in order to benefit the self, try to acquire the two qualifications of sound argumentation and faith and do not remain inactive like the fools who stopped their endeavours on hearing the endless arguments of Shunga. For him who having faith perseveres there is no harm whatsoever. How can one who stoutly perseveres remain without attaining his goal. It is by perseverance that cultivators obtain grains, traders their wealth, kings their glory of dominance, brahmanas their

knowledge which is the source of all happiness, Shudras their service, Devas the nectar they drink. Tapas wins the exalted spheres, and the rest each of their desires. Who has ever obtained at whichever time whatever result through endless arguments and lack of faith? Think over this and tell me. Such of those who disbelieving an effect which might happen by chance, take a distorted view of things, should only be considered as unfortunate beings and as enemies of their own selves.

'Therefore, cultivate a perseverance that is reared up by faith and sensible arguments and take refuge in that particular qualification which is most essential for attaining felicity. There are several such qualifications that are different. Among them try to acquire by all means that chief qualification which is to be possessed by all means. You should determine what that is, by sound arguments based on your experience, and make an early attempt to acquire the same. I shall tell you all about it, listen to me with patience.'

That, after attaining which one does not grieve again, is called felicity. When things are looked into minutely with a piercing mind, it is seen that pain dwells everywhere in everything. That which is a commixture of pain and grief can never be felicitious. Because wealth, children, wives, kingdoms, treasure, might, fame, learning, intelligence, charms, affluence and all these are transitory and because these remain in the jaws of the Serpent of Time, they are the potent seeds that germinate the sapling of grief. How can these be productive of supreme felicity? Therefore supreme felicity is reached only by withdrawing oneself from all these.

Such a mad desire to possess wealth and other objects is caused by delusion; and He who causes delusion is Maheshwara (Supreme Lord). Because He is the maker of all worlds all are uniformly deluded by Him. He who has a little skill deludes only a certain few. When it is not possible for people to overcome the delusions projected by a magician of meagre knowledge and skill, how are you going to evercome the Supreme Lord, the great Projector of Delusion. Those in the world who possess a proper knowledge to counteract the delusion overcome the deluding effects of the magician's skill and become sedate and

imperturbed in mind. Just as the counteracting knowledge cannot be acquired by one without the help of a magician and without pleasing him, how can this world-illusion be overcome without pleasing Maheshwara, the great magician? Therefore take refuge in him by all means. He who pleases Him and obtains by His Grace the great (1) enlightenment, overcomes that delusion swiftly and becomes released from it.

Several other methods have also been described as leading to felicity. But without God's Grace all those are not productive of any result. Therefore if in the first instance you worship Mahesha, the maker of worlds, with intense love, He will show you the methods for overcoming this delusion. It is evidently understood by all that this world is an effect. Although the beginning of this effect is not known, by reason of the divisibility of matter, by arguments that determine the nature of an effect, and by the words of several Agamas (scriptures), it has been concluded that this world is an effect and that its maker is of a nature quite different from the nature of other makers. If certain of the Agamas say that the world came into being without a maker, such theories have been successfully refuted by several other Agamas. Because such an Agama as of the Charvakas depends solely upon sense-perception it leads the path only to self-effacement. That kind of Agama is a distortion of Agama and is not accepted as authoritative by the great. That Shastra (science) which is solely dependent on sophistical fallacies is to be rejected entirely.

Certain others hold that this world exists as such from time immemorial. Their theory of attributing creative power to the non-intelligent Prakriti (Nature) is not a sensible one. Because all actions originate from an intelligent cause; and no action takes place without an intelligent agent. The conclusion is arrived at by the authority of several other Agamas also that this world is the product of an intelligent maker. We also see that all actions in the world take place preceded by an intelligence.

By these sound arguments and by the authority of the Agamas it is determined that there exists a maker for this world,

(1) The great enlightenment=The nature of the great Maya can be known if one were to attain the non-dual knowledge of the self that is Shiva.

that he is of (2) a different nature from all other agents found in this world, that it is inferable from the unthinkable vastness of the effect that he is of inconceivable and boundless power and that his might corresponds to the immeasurable vastness of the effect that is the world. Because such a one is endowed with such adjuncts, He alone is capable of uplifting those that take refuge in Him. Therefore, always and by all means, He should be sought refuge in.

Worship is of several kinds. Generally God is worshipped by the sick and by the greedy. But disinterested worship is very rare. This alone is the true worship. In the world, the nobleman at certain moments evinces kindness towards a suppliant and removes his cravings but at other times, on account of variations in the intensity of devotion of the dependent, he is indifferent to all the importunities of the latter. The Supreme Lord who dwells in the heart of all beings understands at the very moment, the disinterestedness of his devotees and bestows his gifts without any delay. In the case of the diseased and in the case of those who desire wealth He bestows his gifts in conformity with His Law after waiting for the ripening of their Karmas. But in the case of one who worships Him disinterestedly and without any other refuge the Lord understands such a disinterested nature of his worship and takes on Himself all responsibility for the welfare of such a devotee. In the case of the latter, He does not wait for the ripening of his Karma, He unfetters the working of his law in his case, He makes him swiftly endowed with the requisite qualifications and leads him on to the final goal. This is what is called the Might of the lord and his glorious Freedom. Prarabdha which is the working of God's Law is only for those that turn away from Him. It is known to all how the Lord removed the working of Prarabdha in the case of Mrikanda's son who was intensely devoted to him. I shall explain how it happens, please listen my most beloved!

(2) This shows that there was not an atom of matter before creation, and that because the Lord created the entire world without depending upon any material cause, He is the almighty.

(To be continued)

STUDIES IN PSYCHOLOGY

PROF. IVI

Mind Individualised

We divide Mind into three parts. To each part we assign the character of personality and in each case personality is the same.

Personality is composed of the essential elements of intelligence, sensibility and will.

Individualised Mind is organised intelligence, occupying the position of an embodied conscious entity. It is the person you or I.

Universal mind is the intelligence, which we find in the objects of nature throughout the universe.

Infinite Mind is that which was back of all things.

In Individualised Mind in human personality, we have two phases of presentation.

We can study the mind in its conscious relation to external things or we can study the mind in its unlimited capacity to unfold.

In the side of power to know and be conscious of the fact that you know, we call it consciousness.

We divide the conscious mind into five faculties, perception, conception, reason, will and apperception.

But, we find apperception reaches into the other mind too and so divide it.

We interpolate imagination as a phenomena or product of mind that is incomplete. That use of imagination leads the mind wrong; unless the faculty of reason takes hold of that which the mind appears to grasp and makes an ideal out of the vision or constructs into something like practicable, workable form, imagination misleads, and so we do not place it as one of the faculties of Mind.

Perception is the faculty of the mind which receives impressions either from impulses that arise within or statements

or things that exist without. Perception is the faculty of using the senses. Ordinarily we call it the process of observation, the use of the five senses, seeing, feeling, hearing, smelling and tasting. The process of perception is the first movement of the mind in consciousness. It was the first thing man found out he could do, and it is the first inkling of the fact that he possesses mind at all.

Mind is Power. It is the latent power that lies back of anything, that produced everything and its power exists in its capacity to know. We say power in the physical world is called latent energy, but when it commences to move, we call power Force. When mind commences to move we call the movement Thought.

Any movement of mind that makes an impression from without acts upon perception and is transferred to the faculty of mind called Memory.

The next faculty brings up out of memory for review, for entertainment or for instruction, a new view of the impressions of the mind. Conception is the process of the mind in bringing up out of the mind and reviewing it, that which has been placed in the mind through the process of perception; and we call that picture a concept. The use of the faculty of conception is the common process of thinking that we call recollection.

Every thought admitted into the mind and allowed to remain there undisturbed, becomes a controlling influence in life. Another cardinal principle is that thought holds you. You do not hold the thought. You can never forget or obliterate an impression that has been made upon your mind. It will always be there. This only proves man's indestructibility. It is one of the most convincing things when he can comprehend it in his own consciousness, of his immortality.

Individualised mind has the capacity to know perfectly. The mere determination or desire to do greater things increases the vibration of the human soul.

MIDAS' REPENTENCE

SHIV NATH DAR, M. A.

Midas longed for gold. Vast and insatiable was his thirst for wealth. Like the classical miser he amassed wealth forgetting the purpose which had made wealth worth amassing. He forgot the wood in the trees. Alas! How often "activities tend to become objects of value in themselves, whether or not their original *Raison d'etre* persist." Midas prayed for gold and had his prayers granted. He got the alchemists' stone in his touch. And it was too late when he realized painfully that he could not live upon gold, that happiness rather than riches counted for a great deal in the economy of life. We read and pass over that fable; and laugh at the folly of the "ass-eared" gold hunter; perhaps in some hour of moral reflection we philosophise upon the naked poverty of wealth or the vanity of human wishes. But how many times have we played the Midas ourselves. How often have we neglected all the broad and brighter phases of our life to give an unfair prominence to the material requirements of our nature? Fiery Apostles of the industrial and the scientific achievements of man are stung to the quick when a humbler moralist talks lightly of their seven wonders. And yet moral, ethical, religious, social and emotional elements are as significant in the alchemy of human existence as the intellectual, physical and material ones. Man does not live upon bread alone.

In India with her comparatively backward industrial and material progress, the progeny of Midas is more volatile than elsewhere. To discount upon the importance of morality in the development of national character, to preach the 'dogma of plain-living and high thinking is considered to be most pernicious for the welfare of India, and is dubbed as a 'wasteful and ridiculous excess'. From this charge I dissent. I believe that there is an excess of nothing in this country, save perhaps of the flippant eccentricities of custom and the make-believe pathology of religion so-called. It is doubtful whether what passes under the name of religion in modern India has

anything to do with the true essence of '*religion*'. It is not the keeping of fasts, or the observance of certain rituals and religious prejudices but the keeping of a true heart, and the observance of the law of a healthy conscience that constitute morality. And it is high time to remember that all progress—material, cientific, industrial, and political—is desirable if it is accompanied by high ethical ideals, and high practical moral life.

It is further contended that if such a preaching were to be published in an American Magazine, it will be really beneficial as an antidote against the one-sided materialistic attitude of the occidental race. Strange! They will wait till occasion arises for a cure rather than take recourse to a speedy preventive. For when the germs of materialism have developed so much and have taken so deep a root in the Western countries, that it is useful, nay, necessary to apply an antidote to retard their further growth, and their usurpation of the other fields of social life, and when there is no instance to be found on the page of history or experience, where an expression of industry did not mean an indifference to religious and ethical considerations, is it not logically right, and rationally sound to resist the evil at the beginning and to plant the seed of industries upon the solid foundations of morality, and to guard it against all the worms and weeds of irreligion and impiety, so that, when in the end it grows up into a mighty tree, providing shade and shelter to the millions of enriched Indians, and supplying better food and cheaper goods to the masses of our once-famishing brethren, it does not need to be pruned down in places, where it out-strips its proper limits and its dangerous branches do not need to be lopped off by the axes and hatchets of social and moral reforms?

It is true, that very often a very low estimation is made of the importance of industries as a factor in the progress of India; it is true that a too high value is sometimes set on the moral element in our national life. But it does not involve any peculiar absurdity, when it is seen that the apostles of materialistic knowledge, the upholders of industrialism, swing the pendulum of thought to the other extreme, and place an

inordinate emphasis on one particular fact to the entire exclusion of the other. A bow bent too much in one direction needs to be bent equally hard in the other, to get straight. Thus alone by an equilibrium between the two extremes we shall hit upon a middle course, which will possess the advantages of both, and avoid all their weaknesses.

The fact that a blind and whole hearted cult of industries, an endless acquisition of wealth, and an unceasing quest after better and better methods of the multiplication of riches, flood the country with luxuries, turn the thoughts of the people more and more towards Mammon rather than God, and ultimately bring ruin upon them, is too well known to students of history to be repeated. The decline and fall of the Roman Empire was due to the lack of a moral principle. The ruin of Greece was caused by the divorce of religion by the Greecians; and had Plato the power to change the trend of Greek thought, had he enough influence on the minds of his contemporaries to strike a different note on the chords of their souls, had he reformed the actual state of morals of his country rather than wasted his zeal and passion in the description of a Utopian Republic, he would have saved an Empire from devastation and slavery. But as matters actually stood, the love of pleasure and merriment had taken too fast a hold on the people's mind to be banished by the talks of a philosopher and Plato had to give way before the folly and mokery of the heedless majority.

But some one might say, that it is foolish to compare the ancients with the moderns, and to anticipate the future from the past. It might be brought forward that the cosmopolitan nature of the modern life, and the more advanced sphere of thought, and the greater experience which the modern age possesses is not without its effects upon the public mind. It is too much to presume upon the 'liberal' education which the twentieth century gives to its children. More than one hundred years ago the horror of the French Revolution spread a panic all over Europe, the peace and the equilibrium of the world was shaken by the ambition of one mighty man, and the watchwords of *Liberty, Equality, Fraternity* deluded Enthusiasm into cruelty and carnage. While in the present days, the

human race, has not yet revived from the disastrous effects of the Great European War, whose atrocities both in the width of their range and the intensity of their influence have far outstripped the Napoleonic wars, when it boasts of the wonderful progress it has undergone in the last few hundred years. The war is a crucial instance to prove the inefficacy of pure industrialism divested of all its ethical and moral surroundings. A greater and higher element is needed to supplement the imperfect form of life in the modern times. There is not the least doubt about the fact that power without principle, wealth without character, indeed, the whole world without God is as useless as body without soul.

The point I need to emphasize is, that it is not the presence of wealth and industries in a country but the absence of moral principles in it that is fatal for its existence and safety. The need of India for fostering her industrial life cannot be exaggerated and it is useless to dwell long upon the possibilities of India to gain a high rank among the great countries of the world. The natural facilities in her position and surroundings, the richness of the mineral and agricultural resources providing an inexhaustible store of raw-products, the vast population, abounding over 300 millions of hard-working men, and last, though not least, the wave of renaissance, which is spreading over the whole of India, and which is the father of so many fresh Industries, are not advantages, whose influence might be regarded as little. We would hail as soon as possible the material advancement of our country, and sound the knell of poverty vanishing under the yoke of the growing field of our manufactures.

To conclude—India ought to improve her industrial status and to enlarge the field of her manufactures, in order to be independent of the help of other nations, always commanding a social superiority over her on account of this dependence, and in order to keep herself abreast with the other countries of the world.

THE MEDIUMSHIP OF PRABHAVATIBHAI RISHI

V. NARASIMHA RAO

The readers of 'Kalpaka' are well aware of the activities of Mr. V. D. Rishi, B A.,LL.B, the famous indefatigable pioneer in the cause of Spiritualism. His friend and sympathiser Mr. R. A. Bush, F. C. S. has recently given him a very rare compliment which he so richly deserves and to which every true lover of the country should aspire. His love for the cause is so sincere and earnest that he would sacrifice everything for its sake. Since his initiation into the subject—the reason for which is commonly known to the public—he has spared no pains to make his knowledge popular and wide-spread. And his efforts in this work are greatly strengthened and supported by his present co-partner Prabhavatibhai Rishi who possesses remarkable psychic powers and who is the main source of his spiritualistic experiences. In this philanthropic work Mrs. Rishi supplies the intellectual faculty and Mrs. Rishi the spiritual or mediumistic one. I should not fail to make mention of Subhadrabhai Rishi who is always invisibly helping him in his work. In fact it would be no exaggeration to say that but for the help of his wife in the Satya Loka, and Bhu-Loka Mr. Rishi could not have attained what he has done so far. The messages of Subhadrabhai have several times appeared before the public and Mr. Rishi now shortly intends to publish them in a book form. It is now proposed to give an account of the mediumistic phenomena observed through his present wife.

Nearly three years ago when Mr. Rishi was trying to find out ways for spirit communication he was partly successful in his attempt, but little did he dream that he was to have such remarkable experiences from his future partner. In fact he had great misgivings—about the desirability of getting married again particularly because he was preoccupied with this transcendental subject. But partly at the suggestion of Subhadrabhai and partly owing to the circumstances he chose his partner

in Prabhavatibhai who, in the famous words of Kalidasa, is his companion in every act of life. Indian ladies are usually occupied with household duties and little attention is paid to the development of their latent faculties. Such a sight forces into one's mind the memorable line in 'Gray's Elegy' that 'Full many a flower is born to blush unseen'. Had she not the good fortune of being united with a spiritualist like Mr. Rishi her powers would have been left to rot and fall into disuse. Sir A. Conan Doyle says that 'every woman is an undeveloped medium; let her try her power of automatic writing'. We do not know what precious power our women possess. In fact they are fitted by nature to do this psychic work. A little training would make them good psychics—often bettert han men. But unless this lethargy and indifference to women is removed and the masses are awakened to the necessity of such a development we shall have to rest content with such solitary efforts.

Prabhavatibhai is an expert in table-tilting and automatic writing. A few days after her marriage with Mr. Rishi, she saw her husband trying to communicate with Subhadrabhai and other spirits. This thing was not a news to her, as Mr. Rishi fearing the adverseness of a new wife had already intimated to her that he was in touch with his late wife and would continue to do so even after the marriage. Seeing these demonstrations Prabhavatibhai was tempted to try the experiments herself when Mr. Rishi was away in the office; when lo! she found to her great surprise the table moving violently under her hands; and by the usual method she received a very convincing message from her late brother. Mr. Rishi was naturally very much delighted to hear this and thanked God for having obtained for him such a good psychic. Even when she was receiving messages from other spirits Mr. Rishi did not think it desirable to take her help while communicating with Subhadrabhai as he thought that she would perhaps dislike to do so. But fortunately there was nothing of that sort. Subhadrabhai herself suggested that there would be no objection even if she were to sit for communication. This of course pleased Mr. Rishi the more as it was just the thing he wanted in as much as he wished to communicate more with

Subhadrabhai than with anybody else. At first he and the medium used to sit together for spirit communication. The speed of the instrument was sometimes so very rapid that it often became difficult to follow the letters on the board; and the poor medium was frequently charged with fraud. But the messages that used to come through this process were quite difficult to refute all objections. They could surely have never emanated from the brain of the medium; nor could she have ever concocted them. All the same she had to bear all this ridicule which I am glad to say, she faced boldly. Mr. Rishi was quite ignorant of the messages while they were in process of transmission. When she used to write them down then and there did he know them. Scoffing seems to be the usual weapon of the ignorant and when they cannot explain these phenomena in any other way they resort to that with a view to discredit these things. But the medium passed through successfully that stage also. The table in the seances used to move and does even now move sometimes with such a force that one or two persons cannot press it down while the medium rests her hands lightly at it. With the development of the psychic power of the medium, Mr. Rishi came to know that it was unnecessary for him to sit with her in the seances; she herself being able to work alone and show the phenomena. This was still more wonderful as the least shadow of doubt was removed by her experiments sitting unaided and untouched. During those seances all sorts of messages were received from known and as well as unknown spirits. The power as is commonly known to psychic students is varying and when the conditions are favourable she gets rapid results

She is now trying to show 'trumpet speaking' phenomena and other psychic experiments. She often feels the presence of discarnate spirits and it is a very remarkable thing that she would under no circumstances sit alone in any room. She is very much afraid of remaining alone as she thinks that she may have a materialization or hear some strange voice. I think that seems to be the common experience of several mediums.

BRINDA'S LETTER

MY DEAR KALPAKA,

Krishnamurti, my young chela, has just gone home under my advice to fetch his wife. He speaks highly of his wife's noble qualities and is likely to secure regeneration more quickly in her company than without her. Further he appears to have been specially cut out for a life of selfless service to humanity. I propose to train both the husband and wife together and send them back 'into the world' so that they may, by their own example and influence, retrieve many a brave soul hard-pressed by temptation and almost ready to faint in the conflict with Self and with the Powers of Evil. They will be here shortly and I shall let you know about them from time to time after their return.

In my letter of January last, I talked much about the ethics of the cocoanut and the evolution of its kernel. Not without an underlying object did I spend much time and attention on the subject. The cocoanut stands for the trunk of man, the head representing the upper part with its three eyes, the third eye (of Iswara) being just above the pair of visible eyes. The kernel or pulp is the *seed* of all creation, and the oil of the lamp referred to in the same letter is the 'illuminating oil' potentially conserved in the ripe and dry kernel of the 'cocoanut'. The whole letter was a plea for celibacy which is so highly extolled in all literature on Spiritualism, I need not dwell any more on this subject.

Last evening, while out for a walk to a neighbouring village where human hands had not despoiled Nature of Her original charms, I saw a small hut with a verandah in front where a number of little painted models had been arranged for sale. In charge of them was a smart girl in whose lovely and loving face I could see at a glance absolute innocence, chastity, contentment and such other virtues as are the natural off-springs of Poverty. Unlike the so-called wealthy whose constant abuse of gold depletes them of their higher attributes, here was a poor cottage girl who happily lived on the sweat of her own

brow. In her sparkling eyes one could see clearly pure unalloyed love,—call it maternal, divine or what you will. The slightest trace of copper, nickel, silver or even gold would have turned her love into a base alloy which would never have inspired love and sympathy in me. As fairness demanded I fully requited her genuine love, but I was puzzled to find out what appealed to me more—the cosmos of clay models or their Creator—the little girl. I loved the latter on account of and *through* her creation.

While at the hut of the poor girl I could not help reflecting with a sigh of pain that the rich hardly, if ever, condescend to throw a glance on the poor, that they had little thought for the poor and the distressed, and that they are too busy making their own fortune to have time and inclination to visit the poor and feed them with love. Ella Wheeler Wilcox must have had her inspiration apparently from perfect innocence of the poor when she recorded her sentiments in the eloquent lines—

'The people who pull at my heart-strings hard
Are the ones whom Destiny hurries
Through common-place ways to the end of their days.
* * * *
These ask no pity, seek no aid, but the thought of them somehow is haunting ;
And I wish I might fling at their feet, everything
That I know in their hearts they are wanting',

What is 'wanting' in their self-contained heart but the love and sympathy of the porcelain variety of the human race? Porcelain or clay, both are equally fragile and equally serviceable. While the former requires care and attention, the latter lends itself for use without demanding any special attention.

How merciful is God! How, when He chooses, He leads us on to unseen corners where He resides in human hearts or at the contented hearths of the thrifty and toiling poor! It is not in wealth that one could find happiness. Happiness is the Spirit's gift, whereas Fortune is the gift of the Fate. You may think how well it were to have great wealth but I doubt it. Think how much better it would be to do without it. If we have no money to give, we naturally share with all whatever we have of golden songs of contentment. The poet says :—

" All that I have, I give, and only have for giving;
To give I gather in : such gathering is living ".

The poet's idea has been abandoned by the rich but it still lives in the hearts of those who live in contentment. Wealth, passion, lust, anger and the large army of ills commanded by these are to Gods what poison is to us. What oxygen is to life, what life is to us, so is love to God. Love is another name for innocence. If love is Parabrahm, perfect innocence is Paramatma. The former is indescribable and even unthinkable while the latter is the highest attribute of matter pure and holy.

In my eagerness to study the creation of the artificial universe that presented before me in various forms among the little painted models, I asked the girl, " May I know what these models are made of? They appear to be light, far too light to be clay but to all appearance they are clay models. The paint has hidden the reality and the diversity of the shapes has also contributed to the uncertainty of the inner stuff. I presume all these models are made of the same stuff though they look different, ar'n't they? " My question put the girl in such an outburst of laughter that she could hardly speak. I thought I made a fool of myself by trying to pry into what she might have kept as a trade secret. Even God has kept His own 'trade secret' of the Universe and He jealously guards it without letting out a single clue even to those who hang on to His feet. Probably God does not wish that His creatures should establish independent hostile kingdoms of their own, using His powers for mercenary or other selfish purposes. It is all trade and if God does not want money in cash, He wants the whole Universe to Himself though He lends portions of it at a high rate of '*spiritual*' interest, of which a failure of payment is penalised by His laws with suffering, sin, sorrow and death. We readily borrow but never attempt to pay interest except through a Court of Law. Penalty is as inevitable as death and must be accepted as such. Why should not the poor girl keep her secrets to hereself when her ambition was only a meal, frugal but hearty? In these days of luxury and civilisation she would certainly have rival candidates who might throw her

out of the field of competition. Why should I make her miserable by forcing her to reveal her guarded secret? The young girl agreeably disappointed me when she came out with her secret and said, "The whole thing is an innocent fraud commited with a view to meet the equally great fraud of having to fill the stomach with something in the futile attempt to convert the palpably fragile body into a permanent one. All these models are made of one and the same stuff. They are differently shaped according to the pictures in my own mind. There are tigers, cats, lions and several other kinds of animals, there are birds, reptiles and men. Among men there are barbers ready with their razors, washermen with their bundles of cloth, milkmaids with pots on their heads and many other kinds. There are also Gods of different shapes and different denominations. This is my profession and I sell about 8 to 10 models a day at one anna each. People want diversity. Children come and ask for particular animals or some other things of their choice. Some have a fancy for milkmaids, some for flutists, some for dancing girls, some for saints, while a few ask for Gods. All know that the stuff is the same but they pay for variety and the glossy paint. If all the pictures had been shaped in one common mould no body would have come to me, not even you for a visit and I should have starved. To tell you the truth these models are made of.....I am ashmed to say.....COW-DUNG!! Everything is false except the original plan in my own mind. I know it, but I can't help it. God plays a similar dodge with us. When my mother was alive she used to tell me that everything is false except God who made His Universe and that God dwells apart from the 'body' which our eyes behold. It seems God 'whispers' into the ears of His true and ardent devotees some secrets such as:-

> I am the song's, clear voice of gold
> That whispers to your heart. And if the song bears healing dew
> Upon its light, melodious wing, thank God who made the listener you
> And me the voice to sing.

Ultimately the power that made these models is God's and *not mine*. He worked through me I am only His flute and He is the Musician eternally living in song. The flute may die but neither the musician nor his music can; they are eternal."

"Made of COW-DUNG!—these elegant little things!! They appear to be so full of life. Do they ever move?" I asked with a smile. "Yes" she said, "they do move when purchased by others, replaced by one anna in the place of each. If they had real life in them how could we safely life here? Wild beasts would make easy work of us in a minute. I, as their Creator, know that they are harmless and that the name and form were given by me. I therefore sleep quietly in their company and in fact they give me my daily bread." "How long do they last?" was my next curious question, which she answered easily. "I have no idea of their longevity," she said," nor need I have any concern in the matter. All that I wish is that they should be fresh when they leave me. Hopelessly spoiled ones go to my backyard. I can make any number of them to any desired shape and the earlier they are damaged the better runs my trade. If made of substantial stuff like ivory they would demand high prices and go beyond the reach of the ordinary poeople. My models, on the contrary, are cheap and within reach of the poor. Toys meant for juvenile pleasure must be of a fragile nature; for, children are very soon tired of monotony and almost every child manages to break its toys in order to indent for new ones. The wheels of my creation move from day to day and year after year. Millions of models have already left my hand and I do not know how many have been consumed by fire. My models are in certain respects superior to clay models which, when broken, serve no purpose. Clay cannot burn like cow-dung nor could it be kneaded back into soft and plastic clay before it can build up a model. My models are like the poor, so useful they are, though cheap. Not inferior to clay in point of strength, cow-dung is certainly lighter and less liable to breakage and even if broken it serves as fuel. Clay models on the other hand, are like rich men; they are heavy and when broken they are of no use.

"Do you remove the worms from the cowdung before it is shaped into models?" I asked. Yamuna, the little girl, coolly replied that it would be a large order and unnecessary task to remove worms freely distributed all over cowdung.

Nor would it be possible to remove blades of undigested grass so often present in cowdung. I think she is right. Worms would die a natural death in the drying process and the paint serves to lend beauty and support to the flimsy model. The paint also serves to give a smooth surface to the model and to prevent pointed blades of grass from peeping out. The whole thing, I guessed, was a sleight of hands to conjure the eyes of customers who are mostly children taking delight in temporary possession of diverse kinds of painted models made in imitation of the reality. The girl pleases the children and the children please the girl. It is a mutual help and comfort. There is no pain anywhere. If the models are broken neither party suffers anything but pleasure; for, children come again for new toys and the girl gets money afresh.

It was already late when I realised that I was away from home and due to go almost at once. Before leaving the hut I addressed to her a few more words: 'Yamuna, I thank you for all your kindness. Let God who endowed you with so much innocence ever protect you. I can see love and chastity on your face. These are your assets which ladies rolling in wealth cannot often be proud of. If I am not troubling you too much, may I know why you don't make these models out of clay? I wish to know this even at the risk of detaining myself a few moments longer. You have sacrificed strength of material on the utilitarian point of view that cowdung is serviceable even after the death of models. Yes. I quite agree, but has not clay more endurance and purity in it?' The little girl promptly answered my curiosity. 'Yes' she said, 'I would not mind selecting clay for my material if it were available but I am afraid I cannot get it without grave risk to my character and perhaps to my life. For even clay announces a high quotation in the market and landlords drive us from fields because they are heavily paid by clay-merchants who use the fields on lease. Strong local guards are posted to prevent thefts of clay. Poor innocents like us dare not go to paddy fields except for petty cooly work to make the rich richer and the poor poorer. Every inch of ground is now possessed by landlords while the landlords themselves are '*possessed*', enslaved and commanded by money. Landlords have depleted ryots to such an extent

that we, poor creatures, who were allowed coarse grains and chaff till recently have now nothing to eat but CLAY which, when it rose to the position of staple food naturally claimed a place in the market. Cowdung can be had in plenty on the public road and if ever it should get its turn to enter human stomachs, I shall have to change the material, perhaps to a more filthy stuff. Till then I can safely eat out of the sale proceeds of cowdung. Let not cowdung build up human frame already so poor, fragile and intested withworms. Godforbid!.

It was already very late. I kissed the girl and came home. Don't you think my evening walk has earned its ample reward? I wish to come into contact or communion with spotless persons like the girl I saw and enjoy life in this 'garden of Love' so kindly created by God for His children's recreation. There is no use living for one's own self. We must fall in with others for Universal drill Before I close the letter, I shall quote a few inspiring lines recorded by a Poet.

"HOW CAN THE SPIRIT, THE LIMITLESS, FIND PEACE
WHILE WALLS OF FLESH CONFINE IT AND THE WORLD
CARES NEVER CEASE?
MAN, LIVING IN THE WORLD, LIVES FOR HIMSELF ALONE
In solitude the truth of Brotherhood is shown,
Not in exchange of thoughts, bewildered, weak and vain,
Not in the passing storms of love that end in pain.
But in seclusion man can weave a web of dreams
Where every human soul with its own soul seems
And when the earth-barriers are left for aye behind
The perfect Truth of that dream-weaving he shall find:
The joy of Unity, God's child, will know at last,
When many are made One, all limits over passed."

Let us remember and follow the noble ideal of the Poet and live a life of love and selfless service to humanity.

OM SANTI, SANTI, SANTI.

BRINDAVANAM,
7—2—1923.

I remain,
Yours affectionately,
BRINDA.

EXPERIENCES IN HYPNOTISM

MR. B. S. F. LEBBAI, Range Officer, Y. M. C. A., JAFFNA (Ceylon) writes:

"I have used Hypnotism both in stage performances and as a valuable Therapeutic agent in all diseases of the nervous system.

When I first mestered the elementary principles I took a great pride in showing stage performances. You may remember that I was very successful in 1920 when I gave a hypnotic show in the Madras Forest College at Coimbatore before Their excellencies Lord and Lady Wellingdon; but for the last six months I have altogether stopped stage performances and realised that it is a profonation to do so. Now I am using it only as a Therapeutic agent in the alleviation of the suffering humanity. I am very successful in diseases like headache, rheumatism, neuralgia, etc. Aa I am a Mohamadan I observe Friday as the best day and treat all cases between 5 and 8 A. M. I don't receive a single cent even as remuneration. I will relate an occasion when I cured a patient who was suffering with Rheumatism for 3 years continually and was confined to bed. At the first treatment itself I cured him and made him to walk. He is now alright and attends to his business He tendered me a cheque for Rs. 200/- in return to the services rendered. I refused it with thanks. May the Almightly help me more and more in developing my powers for the use of the suffering humanity".

DR. SUKUMAR MUKERJEE, M. D. (Hom), Manilal Mansion, Lamington Road Bombay, writes:

"As soon as I got the books, I locked myself in my rooms and started reading the books, which revealed all the mystery of the whole Science. I followed the instructions quietly and began practising as directed.

But one thing I did was this, that instead of following everything according to the pages I jumped over the second

book and wrote down the suggestions in white paper in big clear black letters, regarding the creation of *strong will power, fearlessness, getting success in every action*, that I was to do—I took all the suggestions one after the other and began practising it keenly, earnestly and after a month I found a great change in myself. I was lacking in self courage and morality, self-confidence, which were removed to a great extent. I was so shy as to perspire a lot before I attempted to appear in presence of any high authority, but after a couple of months I could venture to go anywhere and stand and talk as as much as I liked. Moreover I became an object of attraction among the people I moved with This stimulated me a good deal to learn with fresh vigour and enthusiasm. Now I devoted myself to improve my faulty and failing memory for which I was a bad student in the class, but now I declare with some pride that I possess a fine memory, the credit of which is due to you and which I cannot repay. I can recollect the names of any persons told to me during my busy hours once only. I read once any book and can recapitulate the whole work after a fortnight.

For a few days I used to lie down relaxing my body in the night and started thinking about everything I did since morning and after I have recapitulated the whole thing in my mind I used to recollect *a picture* of a long forgotten friend of my young days and then try to remember how we met, and talked and did all the other functions. In this way I improved myself even to the facts of roaming from one place to the other; mentally imagining all the sights from my rooms till to the place I intend to go. This faculty I have developed to such an extent, that I can think of any place, or any person, whenever I wish to do. Further, I have experience that I will surely come to know any mishappening that is going to betall me. This foresight I have developed since I have taken up the Course of Latent Light Culture".

REVIEW

In Harmony with Life By Harriet Doan Prentiss. 8/6-net. PHILADELPHIA and LONDON: J. B. LIPPINCOTT COMPANY.

Success in various branches of life is the success of control of the thoughts of the individual. Numerous are the obstacles that bar our way to final happiness in life. To stem against them successfully to achieve our purpose is the work of our lives. Mrs. Prentiss gives very many untailing and direct methods to achieve success.

Our actions are governed by our optimistic and buoyant exhilaration of our minds. The phantoms of regret and our failures must be left in oblivion to languish and disappear. We must shake off the shackles of ignorance and obstruction and follow with a determination, the high road of truth and growth which lead to ultimate, unblemished and everlasting happiness.

In retrospection, we simply struggle and languish against the overpowering tide. In prospection we are moving with its optimistic and pleasant currents towards the fulfilment of our normal destiny. We must desire only such things that are realisable, discarding others of an unattainable nature.

Every individual has a spark of the divine mind latent in himself. If only every one will calmly think over his situation and environment, his thought—force will reveal to him the guidance of the divine in realising the proper achievable desires.

The volume deals with many other practical instructions about the success in life in all branches and it ought to give valuable solace and support to many a struggling spirit and lead them to success, harmony and power.

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THE ORIGIN OF THE ALPHABET

R. V. LISSAN

Speech as such, is the prerogative of man, by which he is superior to and separated from the animal kingdom. Mind, is to an extent, except the reasoning faculty, common to both kingdoms. for there can be no doubt that animals possess thinking capabilities.

In an attempt to trace the history of the alphabet, we must divide sounds into two divisions, vowels, and consonants. The vowels undoubtedly are the first elements of sound, being produced by breathing, the consonants, with one or two exceptions are formed by the mouth and are divided into labials, dentals, palatals and nasals and fix the limits of the vowels, crystallizing them. The earliest form of speech is undoubtedly that of the Polynesian islanders who have remained separated from admixture with other races for long ages preserving a language consisting entirely of vowel sounds yet flexible and expressive.

Historically among the great races and ethnic groups the oldest languages are the Sanscrit, Zend and Arabic which are described as being the daughters of one mother tongue spoken before the Aryan dispersion.

For the purpose of tracing the history of the alphabet, we turn to Hebrew and ancient Irish which have much in common. The alphabet is so called from the two first letters of Greek, is said to have been invented by Cadmus the Phoenician about

B. C. 1,400. It consisted of 17 letters others being subsequently added. It is worthy of note that in Greek there are two letters standing for O:—Omega and Omicron, these names, omitting initials and finals, are 'meg' and 'micro' meaning respectively large and small, the O itself meaning the Universe, the Circle of the Infinite.

The Hebrew alphabet consists of 22 letters, which number has a mystical value connecting it with arcane subjects. It, however, consisted originally of 17 letters, like the Phoenician, Teth (T), Zain (Z), Kaph (K), Samech (S) and Pe (P) being afterwards added, making a total of 22.

The number 17 links it with the ancient Irish alphabet the Bethluisnuin, so called from the first three letters. In this alphabet, the consonants come first and the vowels last, also said in Jewish tradition to have been the case in Hebrew. Furthermore, the Hebrew alphabet stood originally for the name of trees, the initial letter fixing the tree which gave its name to the letter, as in English we say, A was an Archer, B was a Bull, C was a cat and so on. This attribution of the tree was lost and forgotten by the Jews but it has been preserved in Irish where the names have survived. In this language, Aos' means both tree and knowledge. Alpa is the Chaldee for the trunk of tree (Alpha is the first letter in Greek, Aleph in Hebrew and Alif in Arabic) the letters were the leaves growing out of the stem and the fruits were the doctrines and knowledge of good and evil (growing in the midst of the Garden).

In Hebrew, AB, means apple tree, hence the fruit of Eden has been represented as an apple, according to the Arabs and Chaldees, it was the vine, the Indians say it was the fig and the Egyptians the mulberry.

There was an ancient alphabet known as tree oghams which was in use in Celtic countries, where the characters were represented as leaves. In the Greek oracle at Dodona, the god was said to give his answers in the rustling of the leaves of the sacred oak.

A singular analogy that is worthy of further investigation is the following:—if we plave the vowels at the end of the alphabet and bend the consonants into a loop we obtain a

figure not unlike the Egyptian Tau Cross of Life, the Ankh. The Irish letters are as follows, in their proper order:—B. L. N. F. S. D. T. C. M. G. P. R. A O. U. E I.

Six bars placed across the loop at the top of a perpendicular line on which are placed the five vowels, give *seven places*, one consonant being placed at the beginning and end of the line around the loop from left to right. Thus connecting B with R, on the bottom line, then L with P, N with G, F with M, S with C, D with T, in ascending order.

Students of Egyptian archaeology will cannot the meaning of the Sistrum of Isis and the reference to the Virgin Mother as Isis Uranis, The Heavenly Wisdom. Also viewed in the light of astrology, there are 7 spaces, 7 days of the week, 7 planets and so on, the 6 bars multiplied by 2 are equal to the months of the year and the Signs of the Zodiac.

There are evidently mysteries connected with the origin of the alphabet which originated in remote antiquity and from whatever point of view it is regarded it does not seem to be a fortuitous collection either of letters or sounds but a systematic and ordered arrangement for a definite purpose

THE ART OF ATTAINMENT

URIEL BUCHANAN.

To make wise use of the energies which are vouchsafed to you; to strengthen these energies by continuous use; to see that there is no waste or misapplied activity; to cultivate patience and perseverance—this must be your steady purpose.

Having purified the heart of all evil intent or desire, you will understand the purpose and see more clearly the goal to which the events of your life are leading. The circumstances you once considered most uncalled for, the conditions you looked upon as most unbearable, you will learn have been sent to you as timely warnings to awaken you to the realization of a beauty and grandeur in existence to which you have heretofore been heedlessly blind.

No one should consider himself powerless to work out the highest destiny, so long as he recognizes his right to gather to himself strength and vitality by contact with adverse circumstances or uncongenial environments. The man whose self-mastery is complete, whose gaze is turned upward, whose vacillating feet have been led into pathways of wisdom and honest endeavor, may add to the happiness of others and inspire them with hope and energy by his sympathetic thoughts and helpful words. The admirable and the beautiful exist everywhere. That which a man honestly admires and respects in himself he will most earnestly seek in others; and the spontaneous recognition of those qualities which awaken his admiration is the visible expression of, the nobility which dwell in his heart, reaching out in search of corresponding nobilty in others. By looking for the good in all things, man's heart is filled with love and honest desire and goodwill to all men. His life goes out in unquestioning gratitude for the priceless boon of existence. The dancing sunbeams, the song of birds and whispering leaves, the murmuring of tiny rivulets, the beauties of earth and sea and sky, all find response in his soul. In the fulness of his heart he recognizes kinship with the uni-

versal forces which pulsate in ceaseless rhythm, and the glory of the universe is reflected in the clear depths of his mind.

Were all men to walk thus gladly and hopefully through life, how quickly the world would change. The forests would whisper to man new truths. The countless stars moving ever in the blue dome above would teach him to obey the law and fulfil his appointed place in the grand symphony of creation. He would be encouraged by witnessing the fruition of cherished hopes and by the visions of happiness and peace. The wide earth is man's domain. The world of thought opens to him an exhaustless mine of knowledge. Whose treasure is greater than the accumulated wealth of empires. The human passions, the perilous rush for place, the clever scheming and the patient plodding are not for one who has found the inner light and follows the higher leading. His mind reflects all that is noblest and best. His heart is attuned to perfect harmony with all that lives, and on the mountain summit he sees the goal of his highest destiny.

The largest streams are fed by numberless smaller ones. Each tiny brooklet carries its little offering of energy and movement to the swift-flowing current in whose forceful sweep it seems to be lost. Each noisy mountain torrent in its rapid downward course goes to swell the larger streams which flow peacefully through the quiet valleys below. The clear gushing springs give forth their pure waters without anxiety as to where the great river shall carry them, murmuring and repining not because of their purity being sullied by contact with grosser elements. In like manner the energies and gifts you possess should be freely offered to swell the resistless stream which flows unceasingly onward, magnificent in its grandeur, overpowering in its force. The kindly words you utter, like the murmur of the singing brooklet, will carry joy and hope to all who pause to listen. The impulse which urges you on to some noble deed, like the mountain torrent, will overleap all bounds and make a passage for itself without regard to the obstacles which lie in its way. The never failing springs of pure thoughts which flow from the depths of your being, all silent and seemingly insignificant though they be, carry with

them creative forces which mingle with the current of human endeavor, lending gleams of purity and brightness to the mass of moving waters.

There is no fruitful activity which is not directed by the all powerful will. No stream, be it great or small, pursues its way aimlessly. No smallest leaflet, no modest flower, or tiny blade of grass but obey the universal will which urges to larger growth and more abundant life. So too with human thought and aspiration It is not enough that they exist. They must be active, and respond to the will which moves them to search for wider fields of development, which prompts them to force their way to the brighter light and the purer air.

The will should be disciplined to work incessantly for the right and good. You should refuse to recognize all that is useless, selfish or sordid. You should direct your forces unerringly to study and self-development. You should be filled with an energy to do that which you recognize as necessary to the highest attainment. You should hold yourself aloof from all evil influences and keep your footsteps in the pathway of truth. Divided energies accomplish but little The faculties and forces directed by the will must be brought forward in compact battalion to meet the foe. You have determined to conquer, and the battle must be fought with steady purpose and invincible courage.

Like all faculties which are amenable to control and cultivation, the will must be thoroughly understood and subjected to the severest scrutiny. One after another the enemies to the attainment of a purer life will advance with confidence in their power to conquer; but one by one they must be vanquished. Whether it be an appetite for rich foods or delicately flavoured wines; for pleasing of the eye with scenes that deprave the heart, or the gratification of passions which debase and demoralize the body and mind, the evil must be recognized before it can be successfully encountered; then it may be met face to ace with the certainty that it shall be put to flight or utterly destroyed. There is no appetite or downward tendency which may not be brought under subjection by the determined will There is no hidden vice which the will may not conquer, by

refusing to be cajoled from its stronghold or flattered into futile half measures or pitiful compromises. The foe one meets as a foe may be easily vanquished; but the enemy that comes in friendly guise is too often the wolf which fattens on the vitality of its victim.

The earnest desire to live in harmony with the higher laws will gradually emancipate the mind from the countless fetters which hold one down; and as the withered leaves fall from the great forest trees, revealing the giant strength of the sturdy oaks, so many things you have looked upon as being necessary to complete your happiness will one by one fade and fall away, leaving you firm and self-reliant, brave and courageous in the possession of well tried powers of resistance. It may be that you must part with much that once seemed essential to a beautiful and happy existence. The sudden death of loved ones, the passing away of a valued friend, the approach of the winter of adversity, will not seriously affect the heart of one who has grown strong by contact with life's many changes for he will look past the death of present hopes to the building and blossoming of fresh life and beauty which shall burst forth as living tokens of the serene grace and unfading loveliness that distinguish all who have, through paeseverance and will power, nobly braved the biting winds of scorn, the withering blasts of envy and malice, and who have endured cheerfully through the sunless days and starless nights which preceded the joyous awakening to the deeper realities.

Let no outward conditions shake your faith in the wisdom and justice of the laws you have elected to obey. The inward peace and strength which will abide with you will enable you to freely forgive the bitter reproaches of venemous tongues, ot the envy of those who would claim the crown of the victoi without the peril or deprivation inseparable from the conflict required to gain it.

Look back on each important event which has transpired through the whole course of your life. At the time of the occurrence of many unpleasant experiences you were perhaps unable to know why things should have transpired as they did. You were tempted again and again to complain of circumstances

over which you had no control, to arraign as vindictive and unreasonable the fatality which seemed to have sought you out as a victim who must suffer sorrow, loss and deprivation without any adequate good having been accomplished by such suffering; but view retrospectively, in the light reflected through later events, can you not discern the wise guidance, the unceasing care which has led you every step of the way? Can you not find in the ashes of buried hopes and vanished joys the gems of pure love and glorious forgetfulness of self? Through compulsory suffering, heartache and desolation, can you not trace the upward glance, the gleam of hope and the gradual awakening which has brought you safely to the present plane of existence? If you cannot, your desires are not yet purged of the selfishness which blinds the eye to inner beauty and forces the mind to false judgment.

Remember you are but an infinitesimal part of the great universal life with which the earth is filled. That which is true of that life is also true in regard to you. The greatest convulsions of nature are but the precursors of the final purpose. The darkest clouds that lower toward the horizon but throw into stronger relief the golden glory of the sunset. The frost and ice of winter lock in the heart of nature the hidden springs of throbbing life which will burst forth in transformed beauty when touched by the warm breath of spring.

You too must gain from outward strife the repose through which your strength will be augmented. From the clouds of misfortune you must call forth the bright rays of hope which will shine the more brightly. From the long winter of loneliness and seeming inaction you will awaken to fuller life and more perfect joy. You have already climbed past the first round on life's ladder. Your will has been strengthened and has become a sure ally whose power you may depend upon implicitly. You have advanced from the passive, negative state, and your vision reaches beyond the present, forward into the future where new fields of usefulness are ever opening before you.

Realizing this, do not pause, but let your watchword be onward. Dare to seek the truth in all things; and having

found it, let no fear of ridicule, wordly opinion or petty loss prompt you to swerve from the fixed principles of right living. Possessing a knowledge of justice, be firm in the resolve to possess yourself of that which belongs to you as your lawful heritage—the success and happiness which are the true dowers of the masterful mind.

Dare to accept only that which is true. Dare to do only that which is right. Live in an atmosphere of liberty where calumny cannot exist. Let your inner life be the reflection of all that is glad and beautiful in the world. Let your voice be musical with the tone of joy which no earthly discord can mar. Let your touch and your presence be magnetic, drawing others to higher planes of thought, the wilder fields of achievement.

Dare to realize your highest ideals. Be lord of yourself and master of every passion.

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

Self-Realisation—IV.

Practise rising early to have attended to the morning duties —ablutions, exercise, bathing and prayer—before sunrise.

Practise controlling gradually the avenues of the mind, beginning with that of *Taste* and then proceeding along those of *touch* and *smell* to *sound* and *form*. 'Control the Tounge'—says the Occultist who thereby means the control of speech as well as of taste. The control of touch implies the control of the skin and to a certain extent the corresponding development of the solar plexus at the back of the stomach in the spinal cord. The latter development is helped further by the practice of Rythmic Breathing and of *Sankalpa-Sakti* (the force of determination) to say:—"*Resolved* to be perfectly peaceful and calm under all provocations! Resolved to keep absolute silence for a fixed time or to keep some secret or to conserve some desire-force, transmuting it into reserve power!".

Then take up the control of 'smell and sound and sight'. The Siddha possesses such control over himself that he can at will smell or not smell particular flowers or other objects, that he can hear or not hear particular sounds and that he can see or not see particular sights or scenes.

Such control comes more or less easily along with the observance of some kind of regular fasts accompanied by apt suggestions condensed into mantrik forms for convenience's sake. Properly speaking, *control* implies control of body and mind. This control can be brought about more or less successfully by a graduated series of exercises.

Some Exercises.

Maintain a steady *Asana*. This means for the Hindus *sitting with legs folded and crossed*, and for the Non-Hindus *sitting erect* in any convenient manner the—neck and the spine

to be upright. Practise the *asana* until it becomes steady, restful and comfortable. Practise keeping the body as steady as possible. Then closing eyes, imagine that your inner mental eye is opening and that you are seeing the body mentally. Imagine and visualise your body as steady as possible. While doing so, *idealise* the body—refusing to see its imperfections but visioning it as a thing of beauty and wholeness!

Practise keeping the *asana* or posture for half of an hour. Practise *regularly* for a month.

True steadiness of the physical overcoat leads to the right balance of the *solar plexus*—the source of emotions. Achieving steadiness of the body and learning to constantly look upon it as divinely beautiful, learn to *forget it* while meditating upon some particular *mantra* before you. A steady body and a comfortable posture are peculiarly conducive to right meditation or *Dhyana* where, for the time being, you should learn to forget the body and the world with all their petty cares and demands and tyrannies.

After bathing early, sit down maintaining the steady posture and repeat AUM in the heart silently without moving the lips for half of an hour. Please note that AUM should be pronounced OM *with an elongated sound of M*. Then for OM substitute "Om Santi—Santi—Santi" or "Om Peace—Peace—Peace".

When you substitute 'Om Peace—Peace—Peace', repeat the same for 36000 times if possible, mentally,—say on a fast day. Don't be in a hurry. Finish the *Sadhana* with *imagining* a current of Prana rushing downwards from above straight to the *solar plexus*. Then inhale evenly and slowly imagining that you are drawing in Prana and Magnetism from the Universal supply. Exercise as much control over the exhaling as over the inhaling. Breathe in and out for 5 seconds. Then breathe as usual and attend to your duties.

MODERN SPIRITUALISM

What It Reveals.

RICHARD A. BUSH F. C. S.

When conviction has been obtained of the continuity of life and personality after death, and the possibility of communication between the incarned and disincarned, the first information usually sought is about their state of happiness (especially if one has contacted a much beloved), the manner of life and occupation and the nature of the place or country in which they find themselves. They are very natural questions. Having been satisfied in regard to these simple enquiries, the subjects of communion broaden out and we want to know whether they recognise each other in their world—how they met their relatives and friends—or enemies, have they bodies, do they eat and drink and sleep and wear clothes; are there houses to live in, trees, flowers, rivers, oceans, mountains, do they feel heat and cold; are there children, do people grow elder, is there a second dying, are children begotten there, are there marriages; do they have to work, are there factories, schools, hospitals, doctors, teachers, priests, religions, etc etc? Then we ask, have you seen God or any of the gods, what is the religion of the spirit world or the best religion; is there any relationship between the manner of life lived in the flesh and the life possessed in the spirit spheres; does the spirit world influence the life on the earth plane, do we have guardian angels, is there a great and mighty evil spirit? and we are eager to know if they can travel from one part of the world to another, or if they can visit other planets and so on and on until we touch every conceivable question that may come into the mind or the desire of man.

Upon all these questions the communicators are prepared to give you their experience, or their opinion.

And upon all these questions there is found to be a considerable variation of statement in reply

This is often thrown in the face of the spiritualists as showing the worthlessness and unrealiability of spirit com-

munications or so-called communications. Does it do so? No. When we come to know more of the conditions of the spirit world, when we throw off our own pre-conceived ideas about that life, when we realise the naturalness of those other conditions, and that spirit people—of whatever degree—are still human beings of all sorts and kinds—then these differences become of value to us and very instructive. They help to the prove the reality of spirit communion. In fact, if all the messages were of a uniform type with little or no variation, I, personally, should doubt their reality.

Let us take a very simple analogy. A learned Rajah, an average Babu and a Lascar—three Indians from the same province visit England for the first time and spend several months in that country. The Rajah is received by Royalty and the great people of the land and is shown all the most notable places and the splendid life of the rich, noble and educated. All the important institutions of the country are shown to him and explained under the best conditions. The Babu has some letters of introduction to one or two commercial people of the middle class. Some of the time he spends with them and some with the small Indian Societies that exist for the comfort of lonely Indians. He visits some of the museums the theatres, the restaurants, some business premises and probably never goes outside greater London. The Lascar having very little money probably lives on his ship—or in some humble apartment—making, occasionally, little excursions by tramway or omnibus. He passes the time working a little on the boat and wandering in the vicinity of the docks. These three return to their respective homes and are asked to give a description of England—its country, its people, its civilisation, etc. etc. Would not their descriptions differ considerably and in many instances contradict one another? If they each gave precisely the same experiences, you would begin to doubt whether either had been there at all.

But suppose we take a more imaginary case of some inhabitants of another planet—say Mars—visiting the earth and becoming incarned in the flesh in order to gain true experience. One alights in the Arctic regions, one in Ireland and one in

India. They dwelve on the earth for twelve months. Then they return to Mars to give a description of this earth. What should we find? One would describe the earth as a very cold place where snow lay on the ground nearly the whole year and the seas were frozen over for eight months out of the twelve. He would report that at one time of the year the sun never set for several months—so that the sun was visible in the heavens at mid-night as well as by day; and at another time of the year—the black night lasted nearly three months. He would say that the cloth worn was of animal skin, that they lived largely on whale, and seal and bear's flesh and ate large lumps of fat, that the people were small and short-lived. that in the winter the breath froze as it came from the mouth and crystallised as ice upon the beard, that it snowed a great deal but seldom rained. There were no churches, The second one would say—I doubt whether you have been to the earth at all. I found it covered with beautiful green grass and lovely trees. There were flowing rivers, cows, sheep, pigs and fowls in abundance. The people who were white drank milk, ate butter and cheese manufactured a drink called whisky very intoxicating, that it rained almost every other day and that the temperature was quite mild, no extremes. He who had been in India might say—"it is curious that the last speaker should doubt the first one, because my experience is different to his and I fear that neither of them have been on the earth. The earth is really a very hot and dry place. I have travelled thousands of miles and the heat was very great. Moreover although water which you call rain and snow did fall abundantly for short periods, the climate was very dry and in many places very sandy. I never saw any frozen water and the people ate mostly rice lentils, vegetable and fruit—though some ate a little flesh of animals. They were mostly dark—skinned many of them very dark and wore light garments of cotton and silk. And I saw many temples for religious worship—the people seemed to be very religious.

In this analogy we have the descriptions of the same sphere much more at variance. So experienced Spiritualists learn how

to interpret differences of statement from the spirit world for they learn that the immense realms of spirit are full of infinite variety, both objective and subjective.

The spirit people being human beings of varying intelligence and spiritual unfoldment would also interpret the identical things and experience differently. Here amongst earth people two may be sitting side by side and one will remark "how oppressively hot it is to-day" and his companion may say "I don't feel it so". In regard also to physical phenomena, one may feel sure that the earth is stationery and that it is the sun which moves round it. Another with more education will be quite satisfied that it is the earth which travels round the Sun. Reason asserts that two parallel lines never meet—yet if you look at a long, straight stretch of railway lines—the eye seems to give the lie to that assertion. The same reasoning applies to the spirit world. The communicators can only reveal how their own conditions appear to them personally or state what they have been told about other conditions which they themselves do not know from actual experience.

Then another objection is that the style (language) of the communications and the substance of their philosophical statements are not superior to what might be given by the medium normally. This is often true—but quite false as a sweeping assertion. Sublime and transcendently fine messages and philosophy frequently are given—quite opposite to the normal ideas of mediums and far above their normal powers of understanding and expression—to say nothing about the facts that are sometimes revealed which are unknown to all the receipients and only verifiied by enquiry. But the first assertion is true generally speaking (1) because of a universal law—like attracts and responds to like. We attract to ourselves spirit entities of our own mental and spiritual calibre. What right have we to effect or to demand more? We shall get them when we are ready for them, (2) because one cannot produce the sweet tones of a good old violin from an instrument made with inferior new wood. Not can one obtain the sound of brass out of an earthenware trumpet—which being interpreted (though the meaning is fairly obvious) is that the average

human being who happens to be a medium is not evolved sufficiently to be the instrument of a highly evolved spirit (3. The world is not prepared to accept messages much above its power of comprehension and is usually very hostile and unkind to the instrument who is choosen to bring such communications. Great teachers with transcendental messages arise only once in an aeon—thousands of years—and them mighty and bitter in the persecution.

I am sorry having to labour these points or objections so much but it was necessary to clear the air and also to emphasize the necessity to carry these facts constantly in our mind when considering spirit messages.

Yet notewithstanding some seeming contradictions, there is on the whole a wonderful concensus of agreement on fundamentals. It is impossible to mention all of them. Here are some: that death is a very short sleep, one to three days usually, and the awakening is as natural as from sleep here; that we find our-self in an organised body which is substantial in its own plane; that we continue life in the spirit world with precisely the same character and attainments we had reached in this; that religious creeds have no relation at all to happiness or unhappiness, except only so far as they have influenced our conduct here; the beauty of life here determines our happiness there also a willingness to learn and serve; that lifelong uncontrolled cravings of the fleshly body is a frequent cause of distress (hell) at the beginning of our new life; that speech as a means of intercourse becomes unnecessary, because thought is the method of transmission of ideas; that like attracts like and so commnnities of similar minded and similarly developed spirit people exisit, large and small; that there is recognition of friends; that little children grown up to maturity and that old age (as manifested in the flesh) disappears and a rejuvenation occurs; that the spirit worlds are real worlds of peoples governments, law and order, mountains, rivers, seas, trees, flowers, houses, schools, manufactories, music, art, etc etc. that spirit beings are clothed according to their mental and spiritual quality and character; that the purpose and impulse of life is eternal progression and that Love—with all that it applies, as for instance unselfishness, service, self—Self—surrender, forgiveness, etc, is the Supreme Law, quality and Bond of the Universe.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

A Study of Human Passions

A peep into the various episodes of Valmiki Ramayana to obtain a view of the phenomena of the nine cardinal emotions governing human hearts with diverse results is a well-remunerative labour worthy of an inquiring spirit.

Rama's uniform affection towards his beloved Sita whether in company or in separation-forms the ground-work of the whole narrative, and as such the emotion of "*Sringara*" or love occupies a prominent place in the epic round which its counterparts spin.

Lakshman's surgical skill in precipitating the disfiguration of the wily Soorpanaka is an interesting feature of the poet's conception of "*Hasya Rasa*" or "emotion of mirth"!

The readiness of Rama to oblige the despondent Sugriv and the sorrow-stricken Vibeeshan is illustrative of the Divine Hero's feeling of "*Karunya*" or "sympathy".

The marvellous exploits of Lakshman on the battlefield are, at best, ideal manifestations of the emotion of "*Veera*" or 'Heroism',

Ravan's demonical glee in his ghastly exhibition of the butchery of Sita to cow down Rama, and his fiendish delight in the display of the trunkless head of Rama to the bewildered view of Sita are significant of an unscrupulous heart saturated with a spirit of "*Roudra*" or "rage".

Mareecha's duplicity even at death's doors transcends all possible conceptions of treachery and is causative of a feeling of '*Bhayanaka*" or "terror",

The incidents connected with the repulsive figures of Viradha and Kabandha carry with them a sensation of "*Beebatsa*" or "disgust",

The battle between Rama and Ravana was so singular in its aspects that even the poet could not find an appropriate parallel for the sake of comparison. It was an encounter filled with deeds of "*Adbuta*" or "wonder".

Lastly, the very epic, composed of 24000 verses as it is, is but an exposition of the Gayatri the twenty-four letters of which appear

in successive order in every 1000th stanza, and every Hindu whose religion is summed up in the mystic verse seldom fails to attach equal importance to the voluminous "*Ithihasa*" of Valmiki in his pursuits after the ever-lasting "*Shanthi*" or "tranquility".

Duty

Perplexing runs our duty's inner vein,
And puzzles man at every forward step.
Repentance hangs on genuine acts at times,
So thick a veil is cast on Duty's sense
Our noble Ram forsakes his father's crown,
And manly Parth works out his father's throne.
Vibheeshan too obtains His praise and price,
And steadfast Karn attains his bliss likewise.
They all are right and yet look wrong withal,
And man is lost in knowing what is what
A definite path for mortal lives to walk.
List Ye the song of Truth Sri Krishna sung
'Virtue is vice when bent on personal fame,
And vice is virtue when void of personal gain'.

—T. V. K.

APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON IV

The Elements of Mind

Mind, ego, spirit, soul, self, have different meanings to some people and to others they all have the same meaning. By some, mind is divided into conscious, subconscious, superconscious, unconscious, objective, subjective, etc. We prefer dividing all mental phenomena into conscious and unconscious. The conscious phase of the mind functions thru the brain; the unconscious phase controls the nutritive processes whether we are conscious of them or not.

The best classification of the powers of the mind was discovered by Doctors Gall, Spurzheim, Combe, Vimont, Broussais and their scientific followers. They discovered that every mental power is localized in the brain and that the proportionate developments of the brain, face and body indicate the relative powers of the mind. Character is not read from 'bumps' or protuberances as some suppose but from the general shape of the head; modified by the quality of fiber, health, activity and education of the individual. All intelligent persons study character unconsciously from these developments. Character analysts base their work upon a scientific interpretation of these character signs. Frank Parsons, Ph. D. one of the most authoritative writers on vocational guidance, says in his book 'Choosing a Vocation' page 21: 'While I am questioning the applicant about his probable health, education, reading, experience, etc., I can fully observe the shape of his head, the relative development above, before and behind the ears, his features and expression, color, vivacity, voice, manner, pose, general air of vitality, enthusiasm, etc." Without such observation the vocational adviser is not enabled to do good work.

Powers of mind closely related in function are located in the same region of the brain. The self-protecting powers function thru the lower region of the brain, around the ears. The social and domestic affections function thru the posterior regions of the brain. The intellectual powers used in gathering, classifying and remembering facts about the outer world function thru the frontal lobes of the brain. The constructive and artistic powers function

thru the side of the brain, above the temples. The aspiring and governing powers function thru the brain centers in the crown of the head. The moral and spiritual powers occupy the region surrounded by the intellectual, the aspiring and the artistic groups. Each of these groups is composed of a number of elementary powers. Every power is good when properly directed. All evil comes from misdirected powers. The tendency is given these powers thru heredity, but they may be modified by education and environments. The earlier in life the desired change is made the easier is the adjustment. Making the proper mental adjustments early in life is building the strong fence above the dangerous cliff, thus making the ambulance unnecessary. In mental adjustments as in muscular development the more the powers are used the stronger they become. To restrain a power that is too active it must be permitted to remain inactive. Children in whom the self-protecting powers are already too strong should not be teased nor allowed to quarrel with their mates. Self-control gained in childhood makes for greater strength of character thruout life.

When actions are controlled from within no external force is needed. Correct formation makes reformation unnecessary. The analysis of mind given in these lessons provides a correct working basis for self development; for child culture; for reformatory treatment of offenders against the moral law; for the relief of the insane and sufferers from all kinds of disease; for choosing a vocation; for selecting a life mate to whom one is adapted mentally and temperamentally; and for dealing with people according to their individual organizations.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life - VII

Let us now see how the Law of Attraction operates upon man making him feel and act under "attractions and repulsions". An object first 'attracts' him, i.e., makes its own existence felt by him through one or more of his senses, causing a series of 'sensations'. These sensations together cause a particular 'perception'—not only of the forms, properties, etc. of the object but vaguely of its actual or possible relation with him. Then that perception, through an incredibly swift and mostly unconscious process of thought, gives rise to a vague or more or less defined 'feeling' of pleasure or pain. The former ends there exciting unconscious or spontaneous will or simply a wish—a passing desire—bringing no will into play; as, the hand goes spontaneously to where a mosquito has sting without caring to what it is, or the sight of a dainty dish raises a pious wish, 'How glad I should be to have one like it!'. In this way the mind is always 'sensing' perceiving and feeling and passing from wish to wish. It is only when the feeling is rather well defined as pleasurable or painful that it excites one's imagination of the mind, and that at-once sets about painting the object in various colours from the paint box of the mind consisting of memories of past experiences and of its self-estimate and estimate of the worth and capacity of the object for causing good or evil to him. This is why the same object makes different impresssions upon different persons or even upon the same person at different times. In this way the original feeling is heightened into an 'emotion' causing intense definite pleasure or pain and thus inclining him to welcome or reject, like or dislike, love or hate the object. The intensity of the emotion depends upon the degrees of brilliance or dullness of colours the Imagination has used, and upon this intensity of emotion depends

the nature and force of the will—expressing itself as a strong but none the less a passing wish or a burning desire—and energy is excited and directed accordingly. And the emotion thus aroused becomes a *passion* by constant indulgence in it owing to continued touch with or repeated impressions received from the object. This passion, however, owing to continued indulgence, becomes a *habit* of the mind, less intense than the original emotion and mostly working mechanically It preoccupies the mind no doubt but does not wholly arrest it. Thus a 'passionate lover' of his wife, of music, of literature, of gambling or of drinks is not generally 'unmindful' of the various claims of life, although his most burning desires exciting a vigorous will and directing active energy follow the lead of the 'passion of his life';—all this, however, goes on mechanically.

By passion, however, is pre-eminently meant *a sudden and violent outburst of any emotion apparently usurping the whole mind for the time being.* We use the word 'apparently' advisedly. For the mind is always *calculating*—even under the gravest provocation it never fails to take note of the probable consequences of acting under it. Thus even when its imagination rouses an emotion of abnormal intensity and activity, the mind-ed man, however carried off his feet, *hardly ever loses his balance and risks himself*—his charity, sympathy or any other 'nobler' passion never prompting him *to go beyond safe limits,* to overlook 'the kindred points of Heaven and Home' as he understands them; and his 'baser' passions also never throwing him so far off his guard as to openly and boldly defy legal, social or even physical restriction. Even when actually doing a 'bad' thing he takes care to throw dust in the eyes of the Law or Society or to minimise the chances of physical danger.

When, however, the original feeling calling forth the Imagination is itself so unusally definite in nature as to give rise to a definite and prompt desire, so quick in action and so powerful in character as to take the entire mind by surprise and render it dormant or paralysed for the time being making it feel itself absolutely helpless under the circumstances—as on the occasion of a devastating fire, of a disease humanly past all hope of recovery, of a danger beyond all human possibilities of escape, even of extreme instances of lust,

avarice, etc. outraging all modesty and propriety—the emotion raised is not the work of Imagination of the mind, for that is dead for the time being, but of the Imagination of the sub-conscious. It is truly a Passion, so intense, so sharp, so abnormally active and powerful as to completely sway the already surprised mind and bind it hand and foot; and then at once to rush in and storm the citadel of the subconscious mind. When this is the case, the subconscious is roused into activity,—feels a burning desire calling forth the necessary will to realise it, and, unfettered by and unconscious of the material limitations of the mind and body, unchecked by the calculating mind now dead, and conscious of itself as a *ceaseless* flow from the Maker and thus unconscious of death and of the fear of death which controls the mind consciously and unconsciously, does *impossible* things, of course within the limits it has imposed upon itself by its conceptions of the Maker and Maya and its own relation with them,—rushing 'regardless of self' into the flames; bringing about what are called faith-cures'; developing clairvoyant and clairaudient attributes; standing alone, a host in himself against odds to save a woman's honor; or even carrying off the booty of its lust or avarice, unmindful of all opposition, of all risks, of all social, legal, moral, physical and religious penalties.

For both the noblest deeds and the rankest 'crimes and sins' COMMITTED ON THE SPUR OF THE MOMENT AND UNDER COMPLETE FORGETFULNESS OF THE SELF, the Subconscious Mind is alone responsible; while the mind has to its credit DELIBERATE AND COLD-BLOODED virtues and crimes, righteousnesses and sins, from the saving of a man's life to the taking away of another's AT CONSCIOUS PERSONAL RISKS, GREAT OR SMALL AND TRYING ONE'S BEST TO MINIMISE THOSE RISKS. Again, while the extreme successes (in the forms of inventions and discoveries marking the 'materialised' Man's conquest of nature, or in the form of so-called 'miracles' whether wrought through a better understanding of the material and subtler laws of nature or by realisation of Free will) and the extreme and unconditional abject surrenders to Maya as allowing a grief or a fear to stun oneself into complete inactivity unconsciously feeling oneself helpless against Maya, or to cause one to attempt to run away from

the possibility of any further experience of it in the belief that grief or sorrow is unavoidable or unconquerable being the badge of humanity, as Renunciation implies, or to make one to live a no-will life of it by submitting to the evil without the least struggle or even without the least thought whether escape from it is possible or not, as blind Resignation would have us do—are both the works of the imaginative Sub-conscious, the partial successes—and the partial surrenders—the compromising spirit in which man generally deals with nature, smiling with one eye and weeping with the other or running away for fear of life till brought to bay and thus forced to turn upon the chaser with desparate valour or striking a blow with boxing gloves on—are all works of the Imaginative mind. 'The Presence of mind' which often saves the situation, is really the subconscious mind brought to the fore not BY THE PRESENCE BUT BY THE ABSENCE i. e., SUSPENSION OF THE MIND.

Thus there are two principal classes of Passion or violent outburst of emotion—the conscious or rather 'self-conscious (mental) and the subconscious. And it will also have been seen that like the most condemnable vices the sublimest and the most 'self-denying virtues owe their inspiration to the one or the other. Ceaselessly sensing, perceiving and feeling, the mind has hardly the time and opportunity to exercise its will, and thus allows it to stagnate, so to speak. It is only when its imagination heightens a feeling into emotion that it feels something like a conscious wish to have or not to have a particular thing. But even then, owing to constant shifting of objects impressing themselves upon its attention, the emotion passes off yielding place to another before the wish can steady and develop into a desire calling forth the will to realise it. Thus the mind generally has no desire or is simply a sport of passing wishes desiring nothing in particular or a hundred things simultaneously or in quick succession. It is only when the emotion is very intense—a passion as ordinarily understood—that the mind is almost arrested, and a strong desire and a steady and powerful will is called into action. The most powerful will (under the restrictions and limitations imposed and accepted by the Sub-conscious mind) is not, however, aroused till the sub-conscious mind is awakened by the violence of the passion. Thus, *will being the essence of human life*, the Emotions, and more than Emotions, the passions, as the only condition of awakening the desire and the will, of the fallen man as also of awakening the Sub-conscious mind with its less restricted will, should be sincerely welcome. Instead of condemning them outright one should see that steady and intense emotions and sentiments which only can give rise to and keep up burning desires may occupy the mind, and that such emotions and passions as call into action the sub-conscious be specially and properly cultivated and exercised.

As to the out-breaks of the passions of the sub-conscious Mind, the mind-ed man has little or no control over them. Yet if the mind, by nature calculating, is trained to listen to the voice of Reason as regards the physical and moral consequences of its feelings, emotions and passions and is thus made to cultivate more and more the 'nobler' and to indulge less and less the 'baser' ones the mind so trained and developed will gradually and stealthily influence the sub-conscious mind to some extent on the one hand and, on the other, will so regulate its feelings and emotions as to call forth spontaneously the Imagination of the Sub-conscious and, through it, to arouse only the 'nobler passions' of this mind thus increasing happiness and decreasing misery.

[*To be con'inued*]

DREAM CONSCIOUSNESS*

R RAMASUBBA SASTRI, B. A.

According to Hindu Adwatic Philosophy, there is absolutely no difference between the spark of Godhead, that assumes the three bodies of (1) Egoism (2) desire body (karanasarira) (3) the material body and God or Brahman. The material body is the lowest in the scale of downward descent of spirit into the realm of matter.

According to the normal consciousness of man, it is assumed (1) that sleep is a phase of useless existence which we should like to dispense with, if we could obtain rest and vigour otherwise, (2) that dream is a temporary evanescent phase of existence, which counts of little value in life (3) and that waking consciousness is the real earnest problem involving melioration and solution.

No doubt the waking consciousness is the most important in the sense, that it is the period of probation when we work and store up Karma, by which we earn the realisation of our ideals or even transcend the limitations of time and space and become immortal. In the interesting work Dream Problem Volume II, Part I, of Ram Narayan of Delhi, the remarks of C. J. Whitby that the East belittles the phase of manifested life and activity appears very pertinent and suggestive. He shows also the dangers of incorrect or hasty Yoga, when the mind is not perfectly pure and cannot be said to have earned the results of Yoga legitimately nor learnt to accept the powers thereunder with detachment. It goes without saying that Yogic powers, if used for personal advantages or even for purpose of vanity or self complacency lead to dangerous results and retrogression.

(1) Extreme originality coupled with daring or thorough absence of fear, in the province of egoism, (2) complete intelligence to take into account the proportion of things and all the facts and environments in reference to events (3) thorough de-

*Notes on :

tachment or desirelessness and (4) faith, are necessary before a mind can think of using Yogic powers on any occasion either for melioration of the Universe or for helping individual Jivas.

The quotations taken from the Hibbert Journal on Dreams and Idealism by Schillar appear to me to be on the same lines as our Vedantism. All students of Vedanta are aware of the two paths Pravrithi and Nivrithi. The first marks the descent of the soul into the realm of matter while the second is the return circuit of the soul, free from all trammels of matter.

The evolution of the mind, with which as a mirror, mechanism or outfit, the spark of Omniscience starts in its downward circuit in the Provritni Marga, till it takes up the complete three coats or bodies of egoism, desire and materiality and works up from the last phase, throwing off each cloak as it returns in the Nivrithi Marga are generally symbolised in Hindu Sacred Literature as the circuit of the Moon (representing mind) among the twenty seven stars. The lowest descent is symbolised by the new moon, while the highest ascent is marked by the full moon, when the moon (mind) reflects the full splendour of the sun (soul) in itself.

According to Vedanta Philosophy the spark with the mind starts on its circuit under two forces (1) Avarana or a cloud of delusion (2) Viksshepa or restlessness meaning eternal activity. It (mind) has also three departments (1) will or the power of free choice (2) intelligence or the result of stored up experience and knowledge (3) perceptive faculty under which the canalised orbits of sense in the individual and the objects of sense in the outer world meet each other awakening desire.

Bergson gives us the law as follows :—Perception is master of space to the extent to which free will is master of Time. If we put the above law with Vedantic teachings, the two most important departments of the mind, Will and Intelligence, have got increasingly dwarfed, by wrong exercise of free Will and by objective desire. It is by the help of the Will and intelligence, that perception has to work its way, in utilising the opportunities of the waking consciousness.

that it is only a partial unfolding of consciousness, that we can hope in one span of life. But the Human Will and intellect have such potential reserves, that even in one short life, it can achieve wonders of progress.

The evolution of the mind and the training it to keep perfect balance, fearlessness, desirelessness and faith, under all conditions is most necessary in this waking life. The desire world is very plastic and the least tinge of egoism, desire or fear might wreck our position and endanger us in such world. When the allotted span of life in this world passes, in order that the mind might cross the dangers of the desire world, it is highly necessary, that it should have been trained and start from here with an impetus of faith in God, which rids all fear and desirelessness, which will enable the ego to adapt itself to environments anywhere and lead to ultimate Bliss and knowledge. In the mind lies our hopes of salvation or bondage, and happiness or misery. The evolution of the mind is the Problem therefore, that every individual has to solve not only in his own interest, but in the interests of humanity at large.

THE BENT OF THE HUMAN MIND

C. A. PEREIRA

The bent of the human mind if allowed to stand alone un-aided by the blandishments of culture is like a jungle over-grown with weeds. The marked difference in the mind is only visible when it is helped on by the accumulation of knowledge. Just as a jungle ever grown with noxious weeds when cleared of them and planted with sweet smelling flower plants turns into an orchard, so does the mind when cleared of noxious matter begin to see clearly the right aspect of things. Once a jungle, cannot always be so has often been proved to us in our experience beyond a shadow of doubt. In the same manner a mind which has been once receptive to bad influence, has often been found to be free from such influences. The area of the mind is illimitable for good or for evil. There is no growth so prolific as the growth of weeds. They come up when once rooted out. Repeated rounds of weeding are necessary to stop their growth. Even then there is no gurantee that the weeds have ceased to grow unless the spade is applied systematically everyday whether there are weeds or not. This is true with regard to our mind which stands in need of the application of the spade of culture everyday of our life to rid it of the daily growth of weeds. Now what are those weeds which have to be rooted out from our mind. They are our pride, hatred, avarice, jealousy, wickedness, selfishness, and a host of many others which have a tendency to destroy the universal brotherhood of man. This is however no new doctrine. Buddha, Christ, Mohammed etc. have preached it though their preachings have fallen on deaf ears.

The great national movements of the present day marching towards Liberty have this ideal before them. No movement for the achievement of any conceivable objects can be a success unless there is in it this ideal at the forefront. The evolution of event is the evolution of those great ideals which have been enunciated by those great sages centuries ago and which are now bearing fruit. Really and truly all events have their cycles of development as all volcanoes have their periods of activity. Human as well as all material organism belong to the same family group and the existence and the tendency of the one is proved by the other. No line of demarcation can be drawn between the two so as to show a separate existence or tendency belonging to the one which is not to be found in the other.

Out of good comes evil, and out of evil comes good are tendencies of good and evil, as a jungle is not always a jungle or that an orchard is not always an orchard. If the mind is prone to evil the effect is evil. If it is prone to good the effect is good. When evil comes, the tendency of the mind is to escape from it, and hence good is done. When good comes, the mind is bent on doing more good to oneself which is selfish and therefore evil. The awakening of the mind is due to both good and evil and the cementing of unity is attributable to the same source.

What an awakening the great war caused and what an evolution of thought there is now in the world tending to the unity of man as a means towards his Liberty.

In every age there appears one to remind the people of the preachings of the sages of old which have been forgotten. Such appearance is not the appearance of a personality, but the evolution of a thought of which a particular person is the embodiment.

Just as water proceeds from a spring, thougt too springs out of a man. Such thoughts may be peculiar to him, but not unknown to others. They may know it but being engaged in more wordly matters they may have no conception of their reality, or even having a conception of their reality, have no desire to follow it up to a practical issue.

When a great catastrophe is overtaking them they begin to think of them and follow one who has taken up the lead. Thereby the thought of one becomes the thought of other as well and hence begins the evolution of thought. The undertaking which such thought makes on us is at first very superficial. Placed side by side with wordly interest they hardly make any impression at all. The man himself at first sight is taken to be a dreamer or a visionary till the truth is realised and appreciated.

We cry for justice when injustice is done. We cry for Liberty, when we are enslaved. Bird and beast love liberty, how much more would man? Justice claimed through brutal force is just as bad as justice withheld brutally. The sense of justice is blunt when it is unreasonably withheld and the sense of justice obtained through force is equally blunt as it is given through compulsion.

The mind that directs the hand to give must be free to realise the greatest good to the largest number of the people that the gift would confer, so as to bring the note of vibration to ring in unison with the mind of the recepient which is premeated with the same feeling when he stretches his hand to receive it, if mind is the great-

est force in the Universe. The note of vibration, which is thus produced can never be effaced from the mind.

In the precincts of the mind if selfishness lurks no good can be expected to come out of it.

Nationalism is as injurious to the brotherhood of man as conservatism. The latter affect communities, the former affect the whole world. The ambitions of nations lead to warfare and however much the preachings of universal brotherhood may be valuable, no practical usefulness can be expected from such preachings if nationalism rules the world. Universal brotherhood admits of one platform only when all nations meet, shake hands and smoke the pipe of friendship.

What unity among men can be expected if they take their stand on different platforms and look to their own interest. The element of selfishness is never absent in such environments, which destroys the brotherhood of man.

What good is there if brotherhood in man is expected to exist only in theory if it is wanting in practical usefulness. That is what we see in the world in our everyday experience.

This state of things must exist so long as self exists with all its illusions and it must exist till the reality is realised and appreciated.

TRIPURA RAHASYA
Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER VII

(Continued from the last issue)

It is only for those that do not make any exertion that it is impossible to overcome the fetters of the working of the Law of Prarabdha. It is possible to overcome Prarabdha by controlling breath etc., as Yogins are not led to grief by the working of Prarabdha. Since Prarabdha is of the nature of the working of the Law that is conventional, it has to be undergone by all without demur. The Law is the Might of the Lord (Isa Shakti) and is of the sole form of volition. And the Lord wills in truth. Therefore it is not possible to overcome this Law. But towards those that are devoted to the Supreme Lord, the Law loses its vigour. And as long as it continues vigorous, it gives corresponding results. Therefore after abandoning all fallacious arguments if you disinterestedly take refuge in the Supreme Lord He will lead you on to felicity. To reach the summit of the terrace of Moksha (Liberation), this is the prime ladder none else is there which can yield beneficial results.

Rama! after hearing these words of his beloved Hemachuda was greatly pleased and continued to ask her again as follows :—

'My dear, tell me who that Maheshwara who is fit to be taken refuge in by me, who is the maker of all, who is free, and who is endowed with might of the Universal Law, is? Some call him Shiva, some Ganesh, some Surya, some Narasimha, some Buddha, some Sugata, some Arhat, some Vasudeva, some Prana (life), some Soma (moon), some Pavaka (fire), some Karma, some Pradhana (nature), some Anu (atom). Thus the cause of the world has been described variously by the diversely different religions. Tell me in which of these am I to construe the form of the Supreme Lord? I know for certain that there is

nothing which you do not know For, since you were brought up by that great sage Vyaghrapada so much wisdom shines in you though you are a woman,

On hearing these words Hemalekha gladly replied, 'My Lord! listen, I shall tell you how to determine the nature of the Supreme Lord. He who is the causal agent for the projection and dissolution of multitudes of worlds is Ishwarah (God). He alone is Vishnu, He alone is Saiva, He is Brahma, He is Surya, Soma He is and He it is who has been described in every way by everybody and at all times. He is neither Shiva, neither Vishnu, neither Brahma, nor others. I shall explain the truth about it, listen to me with one mind. Shaivas state that the maker of the world is Shiva who has five faces and three eyes. Such a maker would be like an ordinary maker of pots, an intelligent and embodied being. We do not see in the world any maker who is devoid of either intelligence or body. Out of these two, the attribute of makership relates to the intelligence and not to the body; for does not the individual soul after leaving this physical body in dreams, create according to its desires, with the aid of the Intelligence body? Therefore to the intelligent being which creates, the body is only an instrument of action. Because the Jivas (individual souls) are imperfect and have no freedom, they depend upon exterior instruments for their actions. Because the Lord who makes the world has perfect freedom. He creates the whole world without depending upon anything else whatever. Therefore it has to be concluded chiefly, that He has no body; otherwise he would become dependent on instruments like other agents found in the world. Then if He were to create the world depending upon such instruments as time, space, etc. He would also have to be regarded as a Jiva.

The reason is that if before the creation of the world the instruments of material cause were said to exist, the Lord would not have his Almightiness. There is no doubt that in that case the Lord should not be said to be the maker of all. Therefore the Lord creates the world without depending upon any objective body. Therefore in reality, He has not the physical body. But to such a formless being, those of dull perception attribute a body by reason of their ignorance. Nevertheless the Lord

assumes several forms corresponding to the forms in which He is meditated upon by his devotees and manifests before them because He is the Mindstone (Cintamani) of his devotees. Therefore the Lord is an intelligent being. And His body is pure Consciousness. That consciousness which is the great substance and the great Goddess of the plenic freedom, without becoming partite everywhere and for ever, appears as divided. If you question, "where does consciousness appear"? and say that it is the world that appears, the reply is that this world comprising the mobile and the immobile shines within the consciousness like a reflected city in a mirror and appears as being separate from consciousness though it has no existence apart from consciousness. Just like children who though they be looking at the reflected images within a mirror, do not note the existence of the mirror, the ignorant though they perceive the word (reflected in consciousness) do not know what that consciousness is.

Because the Lord is uniform no differentiation of degree should be made in the forms described as Shiva, Vishnu, etc. Since such differentiations are a convention regarding gross forms, they are not important. Therefore O wise one! worship the formless and essential Being. He who is not capable of worshipping the formless being will by worshipping with firm devotion the Lord in that form in which his mind easily dwells, attain supreme felicity. For such a person there is no other way though he might take myriads of births."

Thus ends the Seventh Chapter called Determining The Nature of Ishwara in Hemachuda's Story in Tripura Rahasya or a Practical Study in Consciousness.

STUDIES IN PSYCHOLOGY

PROF. IVI

Mind Universal

We define Individualised Mind as intelligence, sensibility and will, existing as an embodied personality.

We define Universal Mind as the manifestation of Universal intelligence, sensibility and will.

Wherever we find anything we find this sensibility, we find this will. Now, we are dealing with mind as we see it in the world at large; as the naturalist finds it in the plant, power, grass or tree, or in the lowest animals. It is the intelligence which manifests in all material things. It is omnipresent because we find it in every thing and everywhere.

Mind is as universal as our conception of nature is universal. Our conception of nature and all of nature's products and nature's form of being, is the universe. Wherever we find anything we find this evidence of intelligence, sensibility and will. These are the properties that constitute a complete mind and a complete mind is a personality, also an individuality.

As a personality it is different from everything else except itself. As an individuality it is like everything else. Personality divides everything into its units. Individuality includes them as a whole. That is, it puts man in that place where you cannot divide him or separate him from another. It relates him to all the rest.

This may not be your conception and may not be the general one, but it is the meaning we give to the two terms, personality and individuality. One relates to man's relation to everything, his unity with infinite being; and this we call individuality. As he is different from everything else, we call him a personality.

We call that plant, distinguished from other plants of the same species, a personality. We call the whole of that species an individuality. In each plant are the same properties that are in all the rest of that family. We can speak of each individual plant, but in each individual plant is a personality, each undivided, or each a complete entity in itself. But anything is not complete in itself if it does not contain all the qualities belonging to its race or species. Hence, man has to be a complete individuality as well as a complete personality, to be complete at all. But as individualities everything is complete. We do not lack in individuality, we lack in personality.

We say the nature of mind is omnipresent. It is found where ever material is found. That thing which makes the plant grow, which makes the mineral crystallise its forms of carbon, the power which does that, is the power of mind exercising its three faculties of intelligence, sensibility and will. It is everywhere. That is what we mean by omnipresent.

Power and wisdom are manifest according to the nature of the form of being through which they find expression.

Ever since man has known enough to distinguish himself from other animals, he has seen the birds fly, but it was several thousand years before he could learn to do what the bird already knew how to do.

Man subjectively knows how to do this and when he can trust his objective mind and go into it often enough he will find the secret. It is not a secret to the subjective mind.

We deal with these deeper phases of mind now and look upon them not as peculiar things, or queer things, or providential happenings, but as simple, scientific truths we have acquired.

Mind manifests in the simplest forms of being about us. It is not hard to understand that the flowers have some intelligence. It is not hard to understand the response of the plant world which in their partially wild state only manifest some qualities; because there is something about the plant, the vegetable kingdom, that shows knowledge. A recent writer claims response of metals and those atoms have as much intelligence as man with all his conceptions of things and the latest decision among all physical scientists would deal with the psychology of things is that subjective intelligence is equal in everything.

Man has no advantages over the potato so far as his subjective intelligence is concerned. The potato knows what to do, just as man does. But the potato does not know how to invent a wrong way to do, hence it preserves itself through the ages. It never loses its identity.

Solomon complained that man was made right to begin with, under perfect laws, but he had sought out many inventions, created many diseases and instituted many proceedings that shortened his life.

The essential elements of mind, to constitute a personality, are intelligence, sensibility and will. Each individual mind has these. Universal mind has them. Infinite mind has them. These are the qualities of mind, and wherever you can discriminate them you can discover personality.

Intelligence is the power to know. It is more than that; it is the power to know and transmit knowledge. Everything that possesses the power to know, that has the power to transmit knowledge, has intelligence, but we were a long time finding that out.

Man had to discover there was good *in everything* before he could see the good in man that *would overcome* the evil. The only thing that can overcome evil is the good that exists.

One who knew all about the different faculties which man's mind possesses, tells us that we cannot die at all, that man's real inheritance is eternal life. This is what we have inherited, and that which is eternal is perfect. Then man has the inherited life instead of death. All those perfect things he has inherited and they belong to him as a legacy. To each person belongs a full supply of perfect life, perfect health.

Everything that exists belongs to each personality in the great universe; to each plant, to each soul, to each individual, to each mind, and if trusted and allowed to carry out its natural course, this subjective mind of ours and of the universe will find everything that belongs to it.

Mind in the universe is the constructive power in the universe.

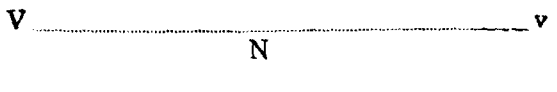
BRINDA'S LETTER

MY DEAR KALPAKA,

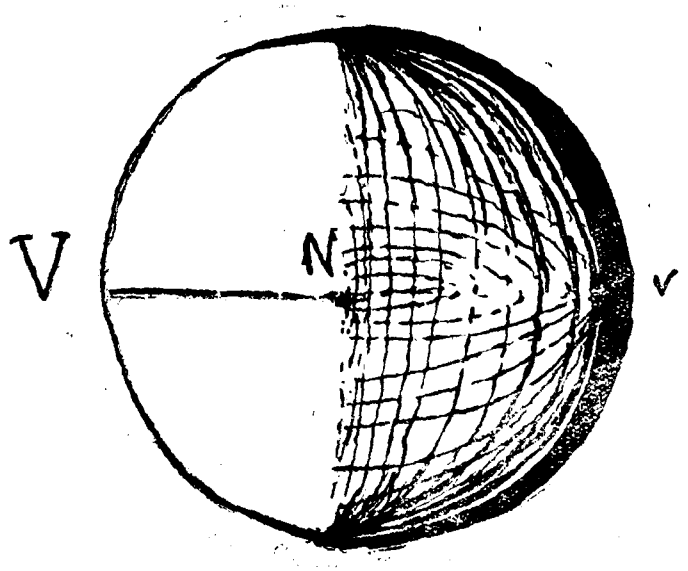
Nothing to write about, but I have taken the pen to write something. What it is, I do not know. Starting on Nothing, can I write something? Something must come out of Nothing! The all taken together is Everything; but is not Everything the very opposite of Nothing with something as the intermediate step? Something is therefore necessary if Nothing should be Everything.

We say 'I have got nothing' and when we think of the word in connection with money we feel sorry. Should we not feel proud of having 'Nothing of vice or sin'? Nothing is after all not "hopeless" as we think. In fact, it is all hope and the only hope. Why! Nothing perhaps existed before the word. As I said above, Something must come out of Nothing. Without Nothing, Something is impossible. Am I talking in riddles? I hope you won't think so. I have spoken out freely and if you have followed me you would have seen that Nothing is the beginning of all things. It existed before the word named by it, so that the word is certainly later and it is the 'son of Nothing.' Is not Nothing itself the so-called God? If so I said Nothing existed before the 'word'. Can Nothing have existence? I mean, can Nothing live in our sense of the word 'exist'? 'Nothing of sin' appears to be as much of real life and feeling as 'Nothing of money' is true Death and its agony. If the pain of misery created by the idea of 'Nothing of money' can live within one's experience, then cannot the pleasure of 'Nothing of vice' form as much the subject of actual happiness? If this is admitted, Nothing *has* life, but in two ways. It acts in two directions—good and bad. If 'Nothing of virtue' is bad, 'Nothing of vice' must be good, so that Nothing stands between the pairs of opposites. It is rightly called Nothing, for it is neither light nor darkness, neither pleasure nor pain, neither bitter nor sweet! It is Nothing! What a supreme bliss it is, we cannot imagine as long as we

cannot be That. We must be Nothing before we can get over the pairs of opposites. Can we be Nothing after death? Surely we cannot be; for death is something and if that is regarded as nothing, the world's riddle is solved once for all, because death means and includes Life which is also something. That which is neither death nor life may be regarded as Nothing Nothing therefore should be imagined to be the centre of pairs of opposites and it is only the pairs of opposites that live and procreate They keep themselves swinging round and round with Nothing as their central point. What a powerful thing is Nothing! Is it a thing at all? If so, how can it be 'No-thing'? Then clearly it is No-thing. Can we imagine No-thing? We must forget everything. Is this possible? Yes, only when you eliminate things one by one until you come to Something, finally one thing, eventually you come to Nothing. Here the difficulty is that at least one thing clings on to us When there is one thing, its mate must also exist; for around Nothing there must be two things swinging round as I said already. So one thing means another and when these are swinging incessantly in all directions, we have infinity swinging in the spherical Form with Nothing as centre of the sphere. All round Nothing there is Something everywhere, but it is really made up of pairs of opposites swinging round the central Nothing so that Something goes on moving and forms everything. Something comes out of Nothing. It forms the individual part of and makes the All—Everything. Around Nothing there *is* Something. '*There is Nothing like Nothing.*' Nothing is unique. It can be imagined, if at all, as Nothing. Put God in the place of the second Nothing in the underlined portion. You will read the sentence as 'There is Nothing like God.' Replace the other Nothing also by God. Then you read it as 'There is God like God.' There are therefore two classes: (1) there is nothing like God (2) there is God like God In the first case it is diversity and in the latter it is unity. God is like God and certainly Nothing is like God. The first is voice and the second is virtue.



Fig—1



Fig—2

V	virtue or light
N	nothing or God
v	vice or Darkness

In the straight line Vv, V is virtue and v is vice with N (nothing or God) as centre V is light and v is darkness or the shadow. V is the reality and v is the unreality. v is the image of V with N as the mirror which is passive and yet active as exhibiting the image. N is always nothing. V is pleasure, v is pain; the direction NV is the direction of light; the direction Nv is the direction of darkness. V is like N on the line of light; for it is light. v is not N in the line of darkness. Rather a hard thing to think of Nothing? That is why I began this letter with Nothing. Contrary to my expectation my pen has written something and proved that something can and does come out of Nothing. If I had stopped my letter with that single word, I could not have come so far. Pity! my pen moved

on and motion meant Something and I have now written so many things. Of course I cannot write Everything because that is an endless task. I could have stopped with nothing. Then there would have been only Nothing but one 'word.' Now I have come to a 'letter'. Really this letter came out of the word. If I had stopped with the word—Nothing—that would be no letter at all! For it is simply Nothing but a word conveying no meaning. Meaning must have reference to something. There can be no meaning without a thing. Nothing can have therefore no meaning and if it has any meaning it is something, which, being not nothing, must have its mate and its swing with the mate

A great English thinker and writer has written on Nothing, Something, Everything. Certainly he can write on Anything when he has mastered these three. If he knows Nothing, he has certainly mastered something and Everything; for Something is the off-spring of Nothing and everything is made of Something all put together. I mean Everything is the sum-total of and must be made up of Something. When the writer could write on Nothing and Everything, certainly he can write on anything. Everything is hopeless, while Something is Something, Nothing of course is the *all in all* and yet Nothing. To be everything is impossible, because it is always made of something—each different—revolving, and when is the revolution to cease? You will always revolve in some part of the circumference of the cyclic motion unless and until you come to the central Nothing. Can you come? Yes. Don't try to be Everything; be satisfied with Something; decrease the speed of rotation; come steadily to the smaller circles with your eye towards the central Nothing until as you come to stop the motion, you get to the central point and be Nothing. Then Nothing is like Nothing. That is perhaps the meaning of 'thath thwam asi' (Nothing is Nothing). Everything else is different. The moment motion begins, it is Something, for it gets into the pairs of opposites. Nothing else is Nothing. Give up Something of vice each day, turn your back against Everything, set your eye towards Nothing and go through the channel of Something necessarily, come to one thing which, of

course, must mean its own pair or mate of opposite but so near Nothing that when the two merge—(V and v)—there is Nothing left but Nothing. Is that Samadhi? Is that *brahmanandam*? What is it please, if I may call it so? Please let me know in your next letter but take care you read this several times before you pronounce this letter as Nothing, for I will say "you know Nothing about Nothing".

Good night, Kalpaka my letter began and ended with the same word—nothing.

Brindavanam,
12 March, 1923.

I am, yours sincerely,
BRINDA.

P. S. Find out Vishnu, Brahma and, Iswara in Nothing, Something, and Everything. Allot parabrahm, paramatma and atma, their proper places. Please solve this problem, and interpret this letter in the light of chapter..... .....of the Gita.

'B'

OVERSEAS NOTES

BY ASTAR.

Experimental psychic research wherever systematically conducted contributes in no slight measure to the extension of phenomenal evidences of the powers or forces awaiting discovery, as demonstrated by scientific observations regarding the phenomenal aspects of 'ectoplasm' associated with different individual mediums in England and on the continent of Europe. The most important work in this direction has been conducted by such eminent scientific professors as the Freherr Dr. Von Schrenck-Notzing; Dr. Gustave Geley, Director of the international Metapsychical Institute, Paris; W, J. Grawford, Dr. Sc.; and other competent authorities, in conjunction with other trained investigators, full particulars of their work being now available in their published treatises.

... ...

Psychic photography has been for some considerable period under criticism, and notwithstanding charges of fraudulent proceedings, has in the judgment of competent persons maintained its genuineness as a phase of psychic activity. Many instances of identification of the psychic picture are obtained under conditions precluding deception, in some cases without the sensitised plate being exposed to actinic light or in a camera, and every possible test precautions taken. Psychic or supernormal, effects are not infrequently and unexpectedly obtained by expert photographers who are at a loss for an explanation of such results. Further work should help in ascertaining the *modus operandi* and solving the problem.

... ...

Mr. F. R. Melton, B. Sc, in co-operation with several well known scientific spirit workers, reports perfecting of the 'Psychic Telephone' on which progress has been proceeding for some few years past. In its present form the instrument presents a field of ether in a large vacuum bulb in which the transmitter is placed, and wired to the receivers in the ordinary manner with telephones. It is explained that thought

is transformedinto our sound language by a process of set ting up concussions which strike the transmitter and so convey vocal sound to our ears. By use of a loud speaker, there is no need for the receivers to be stuck to one's ears. Useful and instructive information has by this means been imparted to Mr. Melton regarding the mind and will, ether and its properties, in respect of which it is to be hoped Mr. Melton may find a n opportunity for informing fellow students.

... ...

Sir Arthur Conan Doyle is to revisit U. S. A. in March, the Rev. G. Vale Owen having preceded him on a lecturing tour in January last. Mr Horace Leaf returned home to England in February from a nine months lecturing tour in Australia and New Zealand, having rendered very acceptable services in these colonies. Sending spiritualists missionaries from England to U. S A has been likened to London sending coal to Newcastle-on-Tyne! However that may be, American spiritualists will appreciate them none the less. Sir Arthur hopes to take with him a handsome contribution from the English spiritualists towards a Fund for a Hydesville Memorial proposed to be erected at Washington, having consesented to act as Hon. Secretary and Treasurer in England and with Lady Doyle has headed the fund with £100.

... ...

A bequest of £3,000 dedicated to the London Spiritualist Alliance Ltd., under the will of Mr. G. A. Hummeltenberg, for the purpose of 'training and developing suitable persons, male and female, as mediums, has been in the Chancery Division of the High Court of Justice before Mr. Justice Russell adjudged invalid as a charitable bequest so that it failed and fell into residue. Mr. Justice Russell in a lengthly considered judgment delivered on January 26th last said that "he held the gift to be invalid, involving as it did a perpetuity, because it had not been established that the trust was one which was, or might be operative for the public benefit or one which the Court could administer or control." Thus the London Spiritualist Alliance has lost a handsome bequest from a great spiritualist, the majority of contentions put forward at the hearing of the case by those who contested the legacy have been carefully avoided.

As a matter of no insignificant importance to interested parties, the point is of immense moment to all who look to the time when our laws, whether they apply to psychic or material interest, will be dispensed in the spirit that governed them rather than in regard to the exact letter of their various sub-sections.

... ...

The British College of Psychic Science of which Mr. J. Hewat Mc Kenzie is the Hon. Principal, maintains a high level of useful and educational activity, its classes, lectures, and seances attracting many students. The syllabus includes a variety of subjects while some of the most competent lecturers and demonstrators are engaged. The College Quarterly 'Psychic Science' under editorship of Mr. Fredk Bligh Bond F. R. I. B. A., records the transactions and proceedings, together with numerous articles and illustrations, supplementing the work of the College. Students from abroad do well in making a point of visiting the College where a cordial welcome may be relied upon from the Principal and the Hon. Secretary at all times.

Contemporary psychic press in England as represented by "Light", "Two Worlds," "Occult Review" and "International Psychic Gazette", each of which continuing to ably sustain the interest of their readers. The "Occult Review" may be singled out for its editorial notes of leading features in its contemporaries abroad, as well as its book reviews, all done in a scholarly manner and much appreciated by readers.

BOOKS RECEIVED

An Encyclopaedia of Religions By MAURICE A. GANNEY, 25/. net LONDON: GEORGE ROUTLEDGE AND SONS LTD.

The Massage of Aquaria The Significance and Mission of the Aquarian Age. By HARRIETTE AUGUSTUS AND F. HOMER CURTISS, B. S. M. D., Founders of the Order of Christian Mystics, P. O. Box 556, SAN FRANCISCO, CAL.

Seeing the Invisible Practical studies in Psychometry, Telepathy, Psychic Photography and Allied Phenomena By JAMES COATES, Ph. D., F. A. S. With Portrait of the Author and Six Plates. LONDON: L. N Fowler and Co., 7, Imperial Arcade, Ludgate, Circus, E. C. 6/6

Vox Humana By FANNY H. PARK. LONDON: Morton and Burt Ltd., 187, Edgware Road, Paddington, W. C.

The Planet Mars And Its Inhabitant. A Psychic Revelation. By IROS URIDES (a Martian) Written Down and Edited by J. L. Kennon, in collaboration with Mabe. J. McKean, 765, Hayes Street, SAN ERANCISCO, CAL. (U S. A.) Price. 1·00.

Reincarnation The True Chronicles of Rebirth of Two Affinities Recorded by one of them. LONDON: Cecil Palmer, 14, 16 and 18; Bloomsbury Street, W. C 1.

Gleanings of a Mystic BY MAX HEINDEL A Series of Essays on Practical Mysticism. Published by THE ROSICRUCIAN FELLOWSHIP, International Headquarters, Mt. Ecclesia, OCEANSIDE, CAL. (U. S. A.)

Astro-Psychology BY LAUREL MILLER. NEW YORK, N. Y.: Metaphysical Publishing Company, 2525, BROADWAY.

Kabbalistic Numerology BY LAUREL MILLER. NEW YORK, N. Y.: Metaphysical Publishing Company, 2537, BROADWAY.

1 JUN 1923

THE KALPAKA

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ADIEU! SPIRITUAL POWER

Till yesterday, in India the material prosperity was made subservient to the spiritual. It was why, we had the indomitable patience to endure the miseries of the world while there was a full consciousness of a spiritual strength and knowledge greater than that possessed by any other nation on earth.

This spiritual consciousness had enabled India to resist every outside influence, Greek or Persian, Muslim or Christian for thousands of years.

The custodians of the spiritual consciousness have by a nod of our Legislative Council of Madras been made subservient to the Government of the day.

These custodians do not accept the power of anyextraneous body; they bow only to the 'Inner man'—the Supreme God.

The blow is struck; the Endowment Bill is passed.

India, adieu to thy spiritual greatness.

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

Spiritualists believe that the Universe is a Cosmos not chaos, and that the universal ALL-BEING expresses Himself, and unfolds His purpose through LAW and ORDER. On no plane of His manifestations is there absence of law and order. The law of one plane may be partly discovered by understanding the law of another. On the earth we have family government, tribal government, provincial government, national government and imperial government. In each of these a certain amount of individual liberty is allowed but in matters that are of wider consequence we have laws that apply to the whole. It is so on the next plane superior to this. We could have arrived at this belief by deduction from the axiom that a Universe must be founded upon a common principle. Communications from the spirit world reveal that the planes of being of which they have actual experience are ruled in a similar (though not exactly the same) way to ours. When the great incursion from the spirit world took place beginning in 1848 it was not by the planning and action of irresponsible groups of spirit people but under the direction of mighty chiefs receiving their orders from a still higher source. And we are informed that all sorts and conditions of spirit people are allowed to come through in order that we here may know of a certainty the kind of people inhabiting the spirit realms nearest to us. It is obvious that when a road is made leading from one place to another anybody can use that road unless specially controlled by guards or other means.

And not only had we to learn of the kind of people living there but it was necessary for us to know, for our own good (1) why they are in that particular spiritual state and (2) the conditions that attract any particular spirits or spirit to each other or to us, personally or collectively.

In the air, within the limits of the earth's atmosphere, we are told by some of the more advanced spirit communicators, that there are heavenly plateaux or *lokas* situated above certain

regions of the earth. They are invisible to mortal eye but these are some of the places occasionally visited by us during sleep or by the adept who has so trained himself. They resemble the continents of the earth in many ways and are fully organised and inhabited. They are situated above the larger groupings of the earth's peoples who are living more or less under common conditions. For instance Europe would have one, a part of Asia would have another, North America another and so on. These larger plateaux have smaller, or sub-plateaux to deal with smaller sections of the earth's groupings. Each of these plateaux are under the guidance of chiefs according to their order or degree. These plateaux and sub-plateaux serve for the reception of the vast majority of people on death and their subsequent training, in order to pass them on to higher and more advanced spheres of life. It is obvious therefore that the general intellectual and spiritual grade of human beings on these lower plateaux would be very like the average intellectual and spiritual condition of the earth people. We are told that usually all the inhabitants of these plateaux are born on this planet. And it is from these plateaux most of the spirit people come who manifest to us. The greater number of us here are not fit—not ready—to receive the direct ministrations of spirits from the higher realms. It is also obvious that communicators from these planes—mostly our friends and relatives, earth acquaintances and others attracted to us can only tell us from personal experience about these comparatively lower conditions. The knowledge of these experiences is of inestimable value to us but they would not be able to enlighten us greatly on the deeper problems and mysteries of life. In fact, advanced souls on this physical plane could teach some of them about these subjects.

The atmosphere or space between this earth's surface and the plateaux is not void. This also has its locations—organised or otherwise—of varying quality and kind. This is the habitat chiefly of the undeveloped people, and the wayward, the wandering, the vicious and the earthbound, etc.—all of whom come from this earth. Let this fact be constantly remembered. We ourselves people the heavens of the earth and many lovely

if not altogether responsible for their condition. There is continuous action and reaction between the physical plane and the spirit planes. The world's peoples can raise the moral and mental level of the lower spirit planes and the spirit people can raise the moral and mental level of the earth people. The reverse is also possible. The general degradation of the earth's peoples would lower the level of the spirit planes and a falling away on the spirit planes would degrade those in the flesh.

That partly explains (1)—see above,—viz. because they start life in the spirit world in exactly the same spiritual state as they leave the physical world. And it also exemplifies (2) proving that the law of attraction or affinity operates on all planes by showing it in actual operation. Whether we see them or not, or whether we are aware of their presence or not, the intellectual will attract the intellectual and enjoy the association, the courageous will attract the courageous, the energetic and enterprising will draw those of like character, the spiritual minded will attract the spiritual minded, the lustful will attract the earthbound lustful, the drunkard draw the earthbound drunkard; the revengeful, the hater, the materialist etc. etc. each will attract his own kind and form little bands or groups of similarly minded ones.

It follows from the above revelations that the spirit people occupying the different plateaux would hold to the same religion or religions as was current in that part of the world to which the plateaux belonged, so that if a Hindu or Muslim, Buddhist or Christian were successful in getting into communion with their dear ones or friends or anyone else from their own plateaux and they were asked "what religion do you follow?" or "what is the religion in heaven?" the reply would most probably be "we are all Hindus, or Muslims, or Buddhists or Christians and we follow our old religion which is the only true one" as the case may be. And when you ask them for further details, they would tell you "we go to Mass and the Priest gives us absolution and we listen to sermons" or "we make so many perambulations, or offer so many sesamum, or we do such and such penances, or we take part in such and such processions" or "we go to mosque and recite the regular prayers, etc. etc."

We have to discriminate with care and broad-mindedness the various communications received from the spirit world and to take no statement as applicable to the whole spirit world and to take no statement as being the whole truth or the final word on any subject.

Nor is the length of time that any spirit has passed over necessarily any guarantee of extra knowledge and wisdom. Some may be hundreds of years in spirit life without making much progress, or without desiring to progress. On the other hand, others, having developed much before death, are so bright, so keen, so aspiring and so capable that they progress rapidly, are entrusted with work more and more difficult and more and more responsible that they rapidly rise from sphere to sphere. The higher spirit teachers affirm that the Divine plan towards the human race is eternal progression.

The first step towards progress is to become weaned from the attraction, the pull-back of the spheres below. The earth—I mean the physical world—retains a strong hold upon very many of the thousands of mortals dying every day—especially those who die in youth and middle age. If they were allowed without restriction to come back to the earth or to keep within the earth's influence—it might be a long time before they would desire to go forward—and as they would not be progressing—they would tend to keep the earth folk back—because their inspiration upon mortals would not be any higher than the mortal degree.

For this reason it is not wise, however agreeable and comforting it may be, to be continually longing and calling for our beloved dead. They may long to come back and manifest as much as we may desire them to do so—but both of us have to be disciplined to the law of progress. It is a weak tendency in human nature to rely too much upon others for help, advice, comfort, etc. instead of learning to become self-reliant. The great lesson of unselfishness, of true love is learned by giving up when necessary that which we love most. After some short period of ordinary intercourse the purpose of further communion should be mainly for spiritual teaching—or for giving proofs of survival to enquirers.

The love and wisdom in the system of providing different plateaux to serve the various portions of the earth is seen in the arrangement that on passing to spirit life we go first amongst our own people. Suppose a good Hindu who had never associated freely with foreigners, nor had studied their civilisation were after death to find himself suddenly amongst a mass of European Christians, whose religion, whose outlook upon life, whose customs, manners, etc., etc. are so different to his—would he be happy? Surely it would feel like Hell to him. Even if the people wanted to be kind to the newcomer, they would not know how to give him just that understanding, that mutual understanding and sympathy which one of his own race or kindred could.

Between the earth's surface and the lower plateaux lies a zone known to spiritualists as the Mists. We are told that it is largely the condensation of the aura or emanation from the physical plane. It acts as a veil between the physical and spiritual and in that sense is a partial barrier between the two states. To penetrate this requires knowledge on the part of the spirit worker and the newly deceased who are sufficiently progressed—that is to say the average man or woman—has to be assisted through to reach the plateaux. The vicious, evil, or those adults whose spiritual nature is dormant, never having been awakened during the earth-experience are caught in this mist and remain in this sphere of differing degrees of obscuration for varying periods until the sincere desire to reform, to aspire, to reach light has been definitely aroused.

We all know that unity is strength. It is an eternal truth applying to the whole universe and therefore to all its parts. The practical application of the law may be towards good or evil. A single individual has less power than a combination for any purpose—all who desire to rise in the spiritual world must combine in bands. The higher teachings will come from those who are members of a band of spirits. If the evilly disposed know and work in accordance with this law, how much more imperative it is that the well-disposed should likewise affiliate. Let us all who are on God's side bear this in mind and act upon it. The recluse, hermit or self-isolated may have this

useful part to play in the scheme of things—but it is of very limited usefulness and generally for some purpose of the self. Keeping alone or apart must in the end accentuate self. Unifying with many without obtruding yourself, sinking your own desires, your own will in the common good becomes a practical losing of self. Therefore a band of people working only for good—which is unselfishness—without any thought of self—must be a strong band. And that is why a group of good people must in the end be stronger and overcome a similar group of people starting with the same initial strength who are working with low ideals or for actual evil purposes. Why, may be asked? Because all evil arises from some selfish desire—and selfishness has no permanently cohesive force. It is in essence disruptive; dissension must take place sooner or later. This is a common experience in human society. It applies also on spirit planes. How comforting and encouraging it is to find that those principles which we have accepted for our highest guidance here confirmed as eternal truth by teachings and experiences on the other side of life.

SWAMI VIVEKANANDA

and His Role in Modern Life.

A. SRINIVASACHARI, B.A.

The age we live in abounds with serious problems of a vital nature that are engaging the deepest attention of the eminent thinkers of the day. The world weary of the dehumanising atrocities of war and disgusted with the busy excitement of modern life is hankering after a permanent solution of the various problems of life—individual, social, national and international—with which it is confronted. A comparative study of the achievements of man in different ages and climes, the impact of cultures and civilisations in the atmosphere of thought-life of today, the violent pulling down of age-long barriers that have been dividing man from man and nation from nation, the glowing dissatisfaction with the existing state of affairs and last but not least, the fascination felt for the truths of higher existence that are now and then proclaimed in trumpet tones from on high by the sages and seers of the world—all these forces are silently working like a heaven on the minds of the intelligent section of the age. As a consequence, every problem is assuming a more universal aspect and is coming to be viewed in its wider relation to humanity in general.

The 'misorganisation of the west' with its consequent schisms and heart-burnings exploding in the recent great war and the 'disorganisation of the east' with its inherent inertia culminating in abject slavery and all its concomitant miseries of existence have remarkably stimulated the thought of the occident and the orient and have opened the eyes to the dire necessity for a solution of the outstanding and all-comprehensive problem of the day—the problem of organisation on right lines, an organisation that is most enduring and most conducive to the enjoyment of happiness here and hereafter.

It is at such a juncture that a contemplation of the life and message of the great Swami Vivekananda, the world

teacher of the present age, is felt to be of special value to the modern world, as the occasion is now ripe for the lofty and inspiring message he was born to deliver to humanity at large at its present stage, and as his glorious life was an actual demonstration in flesh and blood of the ideals that he stood for. The more one ponders over the meaning of his life, the more is one driven to the conclusion that the well-being and regeneration of India, as well as the prosperity of the world lie clearly through the proper appreciation of the Swami's life and mission.

Who was this Swami Vivekananda and what sort of life did he lead? The Swami was born on the 12th January 1863. Even when he was a baby he would play at being a man of renunciation, a 'Bairagi' and loved Sadhus. He was conscious of the mission of his life even then and felt that he was sent down to this world for some mischief from God's Kingdom. As a boy he had a deep religious yearning and could remain in meditation for hours at a stretch. At the age of seven he attained Samadhi (a state of uninterrupted meditation in which the mind reaches the superconscious state and perceives the truths of higher existence by intuitions). His college career was brilliant, and Professor Brajendranath Seal discovered in him the future genius that was to dazzle the world. He studied Hume and Spencer, became an atheist and an agnostic, and yet a mad restless longing to know the truth possessed him. He joined the Brahmo Samaj movement but his soul found no peace in it as even its reputed leader could not give a direct reply to his burning question, "Sire, have you SEEN God?", and he therefore left it. He soon met the man who was to change his life forever—the saint of Dakshineswar, Ramakrishna Paramahamsa who answered to his question unhesitatingly, "Yes, my son, I have seen God. I do see Him just as I see you, only in a much intenser sense and I can show Him to you". Narendranath as the Swami was then called, became the disciple of Ramakrishna who was waiting for him, who loved him, admired him, trained him and led him on to the highest truth. One day when the master was lying ill at the Cossipore garden, just before his passing away,

Noren felt a mad longing to go to Buddha Gaya, the place where Buddha lived and meditated and realised Nirvana, and sat on the holy seat with a firm resolve to realise the soul, like another Buddha, and enjoyed the highest religious experience. At the death-bed of his master, he expressed his desire to drown himself in the highest Samadhi, but his Guru (master) checked him with words of reproach and pointed out the mission of his life which was to be a huge banyan tree giving shelter to thousands of weary souls. Noren resigned himself to his master's will and his master transmitted all his spiritual powers to the disciple, blessed him and commanded him to teach others. After the passing away of his master, Noren and his band of fellow-disciples made a vow of life-long renunciation, plunged themselves into terrible austerities and practised sadhanas (means for the realisation of God) ceaselessly. But soon the Swami left others alone and wandered as an unknown Sanyasin from the Himalayas to Cape Comorin now a guest at a palace and then a beggar in the streets, but ever firm in the vow of utter renunciation, studying keenly the condition of the masses of India. His heart before he reached the southern end of India was laden with the sorrows of his own land, and he performed a great meditation at Kanya Kumari where came to him the revelation of the destiny of India and the solution of its problems. With tears in his eyes, he resolved to dedicate his life to the service of India, especially the poor illiterate outcaste, starving and oppressed masses of India whom he worshipped as so many living Narayanas. As a means to this end, he took a vow to preach the greatness of Hindu religion and civilisation to the west. An opportunity presented itself afterwards at Madras where a group of his staunch admirers sent him to the memorable Parliament of Religions (1893). The success which attended him there revolutionised the thought of the west and many sought after him as disciples. The Swami then visited England and gained the illustrious disciple, Sister Nivedita for the service of India, especially of Indian womanhood, and returned to India, where at every stage of his journey, thousands of his countrymen expressed their gratitude and admiration for

the services rendered to India. He went to Calcutta and and founded the Ramakrishna Mission. He sailed to the West again and visited the Paris Congress of Religions and finally returned to India, where after a short period of quiet and peaceful life in the Himalayas when the call came from within, the Swami entered into Mahasamadhi on the 4th of July 1902—a day that was purposely chosen by him,—leaving his life and message as a lasting legacy to the world.

A beautiful and interesting life, indeed, but 'what is the significance of it to the modern world?' asks the modern man who would fain reduce everything, from the highest religious experience down to the most common everyday occurrences in life, to the intensely practical and material concerns and could understand everything only from the standpoint of utility, from the plane of its value to the progress of humanity.

The very first point which strikes me in his life and on which I would lay great emphasis is the human element in his life. His life was a brilliant demonstration to the sceptical world of the possibilities of human development, of the powers of the human mind, of the heights almost transcending his own mortal nature to which a man could rise by virtue of his tremendous exertion, of the truth that man though apparently enclosed in a cage of flesh and blood is really divine in essence. A thin veil of ignorance is the only partition separating man and God, says the Swami, says Religion, and the value of the Swami's life is that he has lifted the veil which separates man from God in his own case. He has set free the tremendous spiritual and mental powers locked up in the human mind, and it is thus that he looms large upon the horizon of our mental and spiritual imagination. Here was a man 'bound down by the same limitations as ourselves, wearing the same body as we ourselves wear, going through the same struggles as we ourselves meet with, knowing the same anguish and despair that we ourselves know, being confronted with the same problems that we ourselves are confronted with, and solving them. It is almost incredible to think that in our own age there has been one who like some God has arisen in our midst to point out to us the glorious reality of the soul and fulfil the boldest expecta-

ations that the heart of man has cherished in the history of human life'. Could we for a moment believe that it is possible to carry in the memory all the knowledge in anyone volume of the Encyclopaedia Brittanica? Yet, Swamiji challenged his disciple to ask him anything from the first ten volumes that he could not answer; and the disciple accepted the challenge, put one or two questions from each volume of that treasure house of knowledge and tested the Swami. Wonder-struck at noticing the extraordinary intelligence and the retentive power with which he answered the questions and even quoted in some places, the disciple put the books aside saying, 'This is no w than human power.' But mark! with what triumph and absence of wonder the Swami replies to him, "Do you see, by the simple observance of Brahmacharya, all learning can be mastered in a short time—one has an unfailing memory of what one hears and remembers." It was this self-same Swami that when once he had to take an Ayurvedic medicine which prohibited the drinking of water for 21 days, he simply resolved on the first day not to take water, and the very idea of drinking water did not arise in his mind, although in the hot season he was accustomed to drinking water 4 or 5 times a day; and his throat muscles automatically closed daily during the period whenever he cleaned his teeth with water. At one time for 25 days he allowed himself only half-an-hour's sleep in twenty-four hours and from that half hour he awoke himself—such was his intense control over his body. He said once, "I am a man who has met starvation face to face for 14 years of life and have not known where to eat the next day or where to sleep, a man who dared to live where the thermometer registered 30° below zero almost without clothes." His whole life was a continuous stream of unbroken and unrelaxed asceticism of a mental type, his life was a continuous victory of the spirit over the flesh. Purity was a passion with him. His strength of will was such that he could saturate the very atmosphere round him with the mood that was passing through his mind, so that, when he fasted thoughts of taking food were repulsive to others in his presence; and his disciples still bear testimony to the fact that in his presence it was impossible to think of impure thoughts. He could make a penetrating search into the innermost depths of the human heart and find out that evil might be lurking there; and this enabled him to pick out his disciples who were always of the right stuff. By dint of tremendous spiritual hankering, by the intensity of his wonderful concentration and by the cultivation of absolute unswerving consciousness of the Divinity in him, he was able to acquire such extraordinary and very rare powers like the transformation of man and of even a sinner into a saint—proofs of which he had given on two occasions in public, once in connection with Professor Singaravelu Mudaliar of Madras who renounced immediately after his touch and the other time in connection with his fellow-disciple in the vicinity of the master's abode. The Swami said in his latter days that he used to get such tremendous powers that he felt as if by a single touch he could send the whole world into Samadhi, as if by a single word he would carry whole audiences across the ocean of Maya, and whenever he stood on a public platform, this power came to him. The Swami's extraordinary influence over others was such as to compel worship and awe on one side and awaken infinite love for him on the other side. He could fulminate vehemently against others, indulge in violent criticisms, and mercilessly expose faults, without giving rise to the least bitterness of feeling in the hearts of those towards whom they were directed. He could sing soul-entrancing music, cook very fine dishes, wrestle with such skill and like a trained athlete that once during his wanderings as a sanyasin, a professional wrestler desired to try his strength with him to which the Swami consented; but the Swami proved too strong a match and was dubbed 'Bayilvan' (wrestler) Swami. The Swami was a curious combination of the power of tremendous self exertion with the power of complete resignation to the sweet will of the Lord. Towards the end of his life, he was always conscious of the form of the Divine Mother as a bodily presence, visible among those near him, and for some months continuously he felt two hands always holding his own in their grasp. Yet the Swami had abundant faith in his own powers,

and exclaimed to a friend in the presence of his master, "Without my will, the sun and the moon cannot move," to which Ramakrishna said, "Well, Noren can say so. It is not presumptuous on his part to say so". At the temple of Amarnath in Kashmir, the Swami was given the boon of dying at will by the Lord Shiva, and true to it, the Swami chose a day for his final departure after consulting the almanac, and on that day at the appointed hour the Swami slipped out of his body consciously. (A far-off fellow disciple at Madras heard him saying then "I have now kicked off the mortal coil and am going to the presence of Guru Maharaj"—Sri Ramakrishna). The Swami was a roaring fire of spirituality—an ideal the very contemplation of whose immensity makes us reel in a fit of despondency, and leads us to think it impractical. For all that, the ideal is there, lived before our very eyes in this very modern age, and hence the inestimable value of his life as a great stimulus to our diffident doubting nature and as a source of mighty inspiration to noble endeavour and high living.

[*To be continued*]

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

Self-Realisation—IV.

Remember that, while practising Breathing Exercises, you should never confound *Breath* with *Prana* which is the vital magnetic force or SAKTI that causes respiration as well as blood-circulation, digestion, absorption, assimilation etc. Remember also that the greater is your cultured or developed will-force or manifested soul-force or ATMA-SAKTI, the greater is your PRANA-FORCE It is in fact, the well-directed, PRANA-inspired rhythmic respiration that should be called PRANAYAMA.

MORE EXERCISES

Get up early before dawn, and seat yourself in your usual steady posture, firm and determined, in a dark, clean room, facing the mystic East whence the Sun of Wisdom rises. Close your eyes and mentally see or imagine that the sun rises in the East gradually flooding the world with splendour and light and that, at the same time, the sun of mystical wisdom rises from within the depths of your soul and illuminating your mind and heart. Imagine as vividly as you can the splendours of the sunrise, having previously prepared yourself by actual observation of the eastern sky at the time of the golden dawn and after.

Practise this for nearly an hour—until after the sun rises above the horizon.

Remember that from the sun emanates what is known as the 'positive prana' while from the Moon issues the 'negative prana.' The solar or positive PRANA is said to flow through the right nostril while the lunar prana is claimed to flow through the left nostril—the spinal column being the channel of the PRANIC flow. The right-hand side of the spinal column is the POSITIVE side and the left hand side,

the negative. Prana circulates through the nervous system and irrigates throughout the body. It can be directed by will and concentrated imagination.

THE MAGIC OF PRANAYAMA.

At this stage the student should pay more than ordinary attention to Pranayama. The aspirant should believe, that the PRANA is inhaled along with fresh sunlit air and that the magic of PRANAYAMA lies, above all, in an attitude of childlike faith in and self-surrender to the all-pervading Love Divine. Pranayama in its physical aspects consists of PURAKA, KUMBHAKA, and RECHAKA (i.e. inhalation, retention and exhalation). PURAKA means the filling of lungs to the full by deep and calm inbreathing. KUMBHAKA implies just holding the inhaled breath of prana and air with the abdomen drawn in and the chest inflated. RECHAKA means exhaling evenly and smoothly. The whole process of Pranayama should be characterised by grace, naturalness, rhythm and self-control.

Some Siddha-Schools of Pranayama have recommended what they call the art of suspension of respiration just after RECHAKA and before the next PURAKA. All these 3 or rather 4 steps constitute one breath.

'Go to little children, thou conceited man and learn the art of breathing'—say the Siddhas. Watch children and people living the natural life, especially while the latter are asleep Study the unbroken process of the 'four-sectioned' scientific breath. Naturalise thy thoughts and emotions; conserve and convert them into the gold of power. Control the distempers of the mind and become childlike. Then you have laid the firm basis for correct Pranayama

During PURAKA, you should assume a smiling expression and imagine that you are inhaling pure PRANA and love divine. During KUMBAKA, calmly WILL that PRANA circulates throughout the system. During RECHAKA, imagine that you are outbreathing and casting out all that is bad and unwholesome. During 'suspension' imagine that a fresh supply of prana and love divine is awaiting your pleasure and indeed rushing in towards you for the next PURAKA.

After the Pranayama, maintain a fearless attitude with the heaving chest. Never, never should the SADHAKA (aspirant) give way to impatience, haste, despair, worry, etc.

NOTE.—Just before commencing the Pranayama exercise, find out along which nostril (right or left) the breath flows the more, closing the same with your forefinger, inhale and exhale through the other nostril. Then perform alternate breathing—without omitting *Kumbaka* and, if necessary, even 'suspension'. Thus you can balance your positive and negative *pranas*. Please note that you should always breathe through clean purified nostrils and never through the mouth and should have an erect posture.

PRANAYAMA AND MANTRA YOGA

Along with Pranayama, any Mantrik suggestion or affirmation can be taken up, and when rhythmic deep breathing has been fairly mastered and becomes natural, there will be no more need for special breathing exercises. Pranayama leads to true concentration and contemplation both of which, when fairly mastered, help the Mantra-Yogi or Mantra-Siddha to accomplish wonders with his Mantras. Then take up the Mystic* PANCHAKSHARA or 'five-lettered Mantra 'OM NAMASIVAYA' for repetition and contemplation along with continuous fasts as already explained. The repetition amounting to 4 lakhs of times, WITH THE CONTEMPLATION OF its meaning 'Om, surrender to the all-embracing Love Divine', you become ONE with the Highest within you and realise yourself as an integral part or AMSA of the Holy Immanent One who is the Lite of all lives. Then can you affirm 'I am of the Eternal' and teach others 'That art thou' (*Tat Twam Asi*).

* The Vaishnava can use the Eight-Syllabled Mantra 'Om Namo Narayana' (for self-realisation) meaning the same as "Panchakshara".

PERSONAL MAGNETISM

L. R. SHELDON LEAVITT.

LESSON VIII

Harmony of Expression

Give an expert naturalist a single bone from an animal and he will be able to construct from it, in his fancy, the whole, animal with all its general characteristics.

Give an expert psychologist a single word, look, gesture or other expression and he will be able to tell you the general characteristics of the person. Even dogs that meet on the street are able to size up one another by the movements and attitudes that one sees in the other.

Confidence, assurance, energy, faith, resolution and power in general are to be seen in all one does or says, in one's eye, voice and movement.

There is a MECHANICS of PERSONAL MAGNETISM, then, which is very important for one to study and practise. It is not enough to think strong thoughts and to hold strong mental attitudes; we must show by all that we do and say, by our voice, our general bearing and our special acts, that we ARE all that we pretend to be.

This lesson and that which follows will accordingly be made up largely of exercises which have a tendency to develop in one that power over forces which will insure to him a command of people and things about him. The magnetic man is the successful man on all the planes of life, provided he uses his powers; and from him who does not shall be taken away those powers he already has.

I take this occasion again to say that those who would accomplish anything worth while in this world must form a PURPOSE and then follow it faithfully to a finish. It is the only way to win. Then do not falter at difficulties. Stick to your exercises, no matter how busy you may be. Rise at an earlier hour if you need to that you may gain ample time. THINGS WORTH WHILE COST SOMETHING.

Exercises

1. When you start the day resolve to carry out the principles of personal magnetism herein taught, by putting into all your movements and other expressions a purpose to make them count. In all that you do or say to anybody or anything, at any time, put THOUGHT and PURPOSE.

You tell me that that will be very exhausting. I reply that it may try you much for some days, but it is a needed drill, so stick to the practice until it becomes automatic.

When walking, think of your legs and put into them a strong spirit. Walk with sprightliness. For a short distance at a time contract the muscles of the whole leg as you bring it down, holding the leg firm in its general muscular tone, but not stiff. For another short distance see how lightly you can bring down the feet without spoiling the rhythm of the step. At another time say to your legs as you walk, "Good legs, you are generating magnetic energy." Try to sense the magnetism thus created.

When you walk be erect. No magnetic man ever goes shambling along the street, but walks with an elastic step, and carries himself like a MASTER.

At other times see how relaxedly you can walk. Go through the usual movements in the ordinary rhythm, but between steps relax the muscles to the last degree.

When you take a long walk see how well you can resist the tendency to fatigue. Go as far as you intended to, no matter how tired you get; and on the succeeding day pass off the lameness that may be produced as lightly as possible. It is a mistake to give up to the FEELINGS. Your very resistance creates magnetism.

The purpose of all this is the development of SELF CONTROL, without which you cannot acquire a good degree of MASTERY.

3. If your physical condition forbids walking, then THINK out the exercises, in all their detail.

4. Learn to balance your body by putting on your trousers without leaning against anything. If this is easy, then put on your shoes and stockings in the same way.

In learning to balance your BODY you will go a long way towards balancing your mind.

THE TRUE POST - - - VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life--VII (*Con.*)

This view of dealing with emotions and passions brings us to the question of *Poise and Balance as the ideal state of emotion for an effective expression of will.* The greatest stress is laid upon maintaining the scales evenly between praise and censure, honour and dishonour, joy and sorrow. Yes, when the mind and body are respectively the instrument and the agent of *doing* —of receiving impressions and desiring, willing and acting as those impressions are interpreted by the Imagination—the Poise and Balance of emotions (intellectual and moral) is allowing as it does Reason to sit in judgment upon emotions and passions and the consequences of following them up into action, certainly the best condition for that. Abnormally aroused and abnormally deadened emotions render one unfit for action and, instead of to success, very often lead to disaster. Abnormally active fear brings about a state of the mind, the body and the nervous system which often paralyses one for action or leads to those very consequences which he has dreaded. Similarly deadened fear followed by recklessness, audacity, self-conceit, etc. leads to most serious, and, very often, most disastrous consequences. Again, the state of absolute sereneness or calm where the mind absolutely ceases to function and therefore to exist for all practical purposes for the time being, is also of the utmost importance. And this state of Poise and Balance, not between extremes of one particular feeling or emotion, but between the stimulants on the one side and the depressants on the other can be produced externally by controlling the mind by watching and regulating the breath and internally by withdrawing it from all extraneous objects as well as all distinctly pleasurable or painful memories or thoughts and engaging it to think leisurely of indifferent things (as precedes sleep) or mechanically to repeat any formula to which it has been so accustomed that there is no effort on its part or no attempt to understand what the formula means (as the counting up to ten or twenty is often found to be a useful prescription against angere).

This state, however, only helps to deaden the mind and arouse the sub-conscious with all its limitations and not emancipating it in the least or making that possible any way—enabling one to enjoy many a scene and incident of his past lives and calling into play what are called clairvoyant, clairaudient and telepathic powers and faculties. That is to say, the state of sereneness before the sub-conscious mind has expanded into and merged itself in the Super-conscious by liberating itself from the self-forged bondage upon its consciousness and will, can bring about only a partial realisation of the omnipresent and omniscient character of the soul leaving the realisation of the omnipotent side as far off as before and, therefore, room for sorrow as capacious and hot as ever. The desires—such of the thousand and one wishes as possess and influence the mind more or less powerfully—aroused in the mind by the work-a-day world, except such as may have, by the constancy and earnestness of the mind, impressed themselves upon the sub-conscious before the state of sereneness has set in, are not however brought any nearer the realisation by this state.

To be able to eliminate sorrow altogether, one has to try in the first instance to increase the joys and mitigate the sorrows of the world in which one lives, moves and has his being, BY PROPERLY DESIRING AND EXERCISING WILL AND, ENCOURAGED BY THE SUCCESSES OF THESE WILLS, to march forward more and more liberating the will and thus attaining greater and loftier successes till realisation of full conscious Free will. Instead of attempting to repress, crush or lull to sleep the passions, one has therefore to consciously and deliberately cultivate them. IT WAS SHEER HUMILIATION OF EXTREME MATERIAL GREATNESS BEFORE THE UNOSTENTIOUS SPIRITUAL ATTAINMENT OF VASISTHA that led Visvamitra to stake his all for the attainment of Brahminhood—living in a state of direct union with the Brahma, the conscious Free will; and it is again absolute despair of all material means that makes the mind of a patient, 'given up for lost' look inward and, through the sub-conscious mind, attract from the Super-conscious an infallible remedy for his immediate and permanent cure. To be able to attract infinite, immeasurable and infallible energy

from the Fountain-head and thus to steadily advance towards it till attainment of final and complete union, the mind has to cultivate and utilise passions. It is not contentment but dissatisfaction with the limitations, and the consequent unrest that is responsible for man's progress—for all his marvellous achievements, for his conquest of nature.

Of course, there are emotions and passions or rather turns of emotions and passions, indulgence in which ultimately tends to increase sorrow and decrease joy. Yet these cannot be effectively and permanently crushed or repressed. In calm and dispassionate moments the Reason should be directed towards judging of the merits and demerits of the various emotions and passions in the light of their probable respective physical and moral consequences both preceding and following their translation into action as well as of their influences in liberating or further restricting the will. The task will become easier if the mind is trained to reason out the limitations and restrictions under which both itself and the sub-conscious have to work and how these have come to be imposed, and to revise in the light of this judgment some and altogether cancel other conceptions, faiths, instincts, etc., and also form and cultivate purer and loftier one in the light of the Ideal of life. In this way, along with the change in the outlook of life there will necessarily come a change over the emotions and passions of the mind, those which tend to liberate it and, through it, the subconscious coming to the fore and those which are likely to strengthen and increase the restrictions and thus to increase sorrow falling into the back-ground. When in this way the mind has learnt to yield to the sub-conscious and the latter has been purged clear of its limiting instincts, faiths, prejudices, hopes, doubts and fears, and, through well regulated emotions and passions, has learnt to desire properly and will successfully thereby removing the barriers which stand between it and the super-conscious, the true state of sereneness or calm will be established of itself, without passing into the states of emotions and passion the original feeling itself will now call forth the spontaneous Desire and Will, the will being realisation itself. That is to say, the omnipresent, omniscient and omnipotent Soul will now fully reveal and manifest himself through the Sub-conscious Mind. And the individual whose subconscious mind has thus shaken off all he fetters and established the reign of sereness or calm lives in and yet above nature or maya.

Those terms of emotions and passions which, if indulged in, threaten to increase sorrow in the long run by tightening and, strengthening old and creating new bonds, may be better regulated, nay, may even be returned into powerful aids to emancipation by one's ceasing to look upon the present life as having no determining cause. As previously explained, the Law of Karman has brought it about to enjoy the outstanding fruits of actions done before but not without man's special prerogative of will working under such restrictions as he has himself imposed. Even this limited will, if duly exercised is competent to regulate the impending fruits. It is this will again which leads him to and makes him responsible for fresh actions producing fresh fruits for enjoyment whether in this life or any other life to come. When I am angry with one, my rationality is quick enough to assign a cause—and that cause is generally some wrong done or supposed to have been done by him. There are moments, however, when the *least unexpected* (i.e for which no cause is forthcoming) turns up leaving me perplexed as to what on earth could make the man cross me. Whatever be the case, if I shall only pause as soon as the original feeling arises in me or even after it has developed into an emotion, and not only judge of the consequences (of my yielding to the feelings or the emotion or passion into which it may develop) likely to overtake me under the Law of Karman both as expressed and formulated by the state or society and as independent of either but also reflect how the same law has been responsible for bringing about the conditions giving rise to the feeling or the emotion, what would otherwise have developed into a baser passion may prove, to be a beneficial one helping towards emancipation and thus contributing to the stock of my happiness. Thus, when I feel one HAS WRONGED me, if I can pause and reason out that the law, of Karman, has been the predominant factor here bringing us two together and making him oppose or baffle me, HE BEING MAINLY NOTHING

MORE THAN A PASSIVE INSTRUMENT THOUGH APPARENTLY AN ACTIVE AGENT, IN THE HAND OF DESTINY AND THE REAL CAUSE OF MY DEFEAT BEING THE INABILITY OF MY WILL TO REALISE ITSELF BY TURNING UNFAVOURABLE CONDITIONS,—the feeling of annoyance or the emotion of anger will lose much of its sharpness and will be turned away from him TOWARDS MY OWNSELF—THE IGNORANCE WHICH HAS BEEN RESPONSIBLE FOR ALL THE MISCHIEF BY MAKING ME CRIPPLE MY CONSCIOUSNESS AND WILL. And, instead of rendering myself liable to the direct and the indirect social, legal, physical and moral consequences of acting under the emotion or the passion, instead of bringing about a cycle of actions and counter-actions on our parts, and instead of leaving myself more at the mercy of the law of Karman in its subtler application, my attention will now be directed to the taking of a more careful stock of myself—to see if and how the evil fruits due under the law may be avoided or mitigated, and if and how I may rise above the Law altogether.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

Sumitra's parting advice to her son Lakshman is remarkable for the very optimistic view taken of the painful situation by the noble queen unsullied by even a ray of a mother's partiality.

"*Ramam Dhasarattham Vidhdhi Mam vidhdhi Janakatmajam Ayodhyam atavеem vidhi gacha thatha yatha sukam*".

'Consider Rama as Dhasaratha, Janaka's daughter as myself, and the forest as Ayodhya. Go, my darling. You will derive happiness in such contemplations".

* * * *

(1) Consider Rama as Vishnu (Dhasa=kite; Ratha=Chariot), Sita as Lakshmi (Ma=Lakshmi), and the forest as a doorway to the abode of final beatitude.

(2) Compare Rama's disposition with that of Dhasaratha, and judge for yourself if Sita is not as good as myself. Find out if the forest will not serve your purpose in the service of Rama better than Ayodhya.

(3) Consider Dhasaratha as dead (Rama=cease) and me as my father's daughter (widow driven to the necessity of seeking shelter in my father's home), and Ayodhya as a dread forest with no population consequent on Rama's departure.

(4) Rama will henceforth be your adoptive father in place of Dhasaratha, and Sitha will likewise take up my place as an adoptive mother. You will obtain peace of mind better in the calm atmosphere of the forest than in the materialistic Ayodhya.

(5) By virtue of rank, your elder brother assumes the role of a father and it follows that Janaki becomes related to you as a mother. If Ayodhya can supply you with beans and grains for victuals, the forest can provide you with roots and fruits as equal substitutes.

(6) Rama possesses all the virtues of Dhasıratha and has a claim for a mark of respect from you. You must honor Sita in all ways like me. The forest is a suitable place for your noble mission.

(7) Take my word that Rama will one day become as uxorious as Dhasaratha. Also be assured that Sita will appeal to you to hurry after Rama even as I am now urging you on to follow him. Take note that the present migration from Ayodhya to the forest is but a foretaste of the very many to follow hereafter.

(8) Rama is as good a hero as Dhasaratha. It was my peculiar fortune that I witnessed in person my husband's bravery in his conflict with Sambara. It is but natural for Sita to be likewise anxious to have a personal view of Rama's triumoh over his enemies. In spite of wild beasts, the forest has its charms in its own way like Ayodhya.

(9) Dhasaratha cannot bear his separation from Rama even for a short while. Rama cannot likewise remain separated from you. I cannot bear your separation, even for a moment. Even so it is Sita's wish that you should not remain away from Rama. The forest will be sorry without you in the same way as Ayodhya is sorry to lose you.

(10) Dhasaratha's movements were imperceptibly quick and his son Rama has inherited the inclination of not confining himself to any particular place. I followed my husband wherever he went. Sita is likewise anxious to accompany Rama in his travels. Their daily rounds shall no longer be restricted to the province of Ayodhya but extend to the forest beyond.

(11) Consider Rama as the future Emperor and Sita as the would-beempress. The forest in the abundance of its fruits and flowers is but an Ayodhya in disguise.

(12) Your love for Rama should mean no insinuation against Dhasaratha. Though I am my husband's wife, still I am my daughter-in-law's mother-in-law and as such you ought to show me the same respect as you show to Sita. Do not cry shame unto Ayodhya for driving Rama away to the

forest. If the latter is blessed with his immediate presence, Ayodhya will not be bereft of his association, for Bharata will retain his sandals.

(13) Dhasaratha has lots of servants to attend to his wants, but Rama requires at least one in his exile. For myself I have lots of attendants in the harem, but destiny stands in the way of Sita having one at all. Quit from Ayodhya at once which is surcharged with materialistic tendencies and obtain supreme consolation in the solitude of the forest.

(14) Be a guardian unto Rama even like Hanuman (Dhasaratha=over 10 directions viz. vayu). Bear in mind that Janaki sprang from one of the five elements (earth) and see that she is not reclaimed unawares.

(15) Deprived of Rama's presence, Dhasaratha's mansion must eventually turn out to be a veritable hell. It deserves however a show of respect at least for the accident of being associated with his birth. I am myself anxious to lead a forest life but my duty demands my stay behind.

STUDIES IN PSYCHOLOGY

Mind Infinite

PROF. IVI

The first division of mind is Individualised Mind, organised intelligence existing as embodied personality.

The definition of universal mind is the manifestation of universal intelligence, sensibility and will.

Back of all this is the Cause, that which we call the Infinite. This is mind also. That which is universal and that which is individualised must spring out of that which is Infinite.

We speak of mind beyond that which we are able to comprehend as immeasurable, incapable of full comprehension. Then it is no longer finite. We can no longer analyse it. We can only say that it is, but that which exists and is yet unknown, except that it is what we call Infinite.

My definition of infinite mind is that it is Power, Wisdom. Intelligence and Being in the absolute. This same Infinite Mind is what the world has always worshipped and called God. It is not a difficult thing to grasp at all. It is simply God, that which is beyond our conception. It is all, the absolute, all of wisdom, all of intelligence, all of power and all of being. It is the Intelligence and Power which produced the Universe and instituted the laws for its government.

Religion maintains that the attributes of God are: Omnipotence, Omniscience and Omnipresence.

When we discuss a power as being that which constructs things into form and assigns the law for their government and that which is manifest in anything which seems to have purpose in it, we call that power mind.

The question of religion is 'Who is God'. The conception of science is 'What is God', not 'who is God'.

All religions agree upon the fact that God is that which has created all beings.

The scientific view of God is that we deal with the intelligence of the infinite; it must have three attributes of personality. That thing which can know must also feel. Hence we say that mind to make up a personality must have intelligence, sensibility and will. It could not will if it could not exist.

In the study of Psychology there are certain laws which never change and yet are constantly operating. Those things which can exist without change can exist without end. Then from this it becomes man is eternal.

Infinite Mind is eternal mind. Mind must have the power and the power that the mind possesses is the power to know. The power to know means the power to do and everything else.

We speak of the nature of infinite mind as omnipotent, having all the power there is; as omniscient, knowing all things. We do not know anything of ourselves. We only know something of what this mind knows.

When we come to study ourselves and human nature closely we find that the mind already knows these things; that we are not learning something we do not know, that we add to our knowledge. We are learning things that we knew without knowing that we knew them. Because we ourselves are minds.

Then this mind fills all space. As mind is everywhere present, we speak of its presence that we can comprehend as universal mind; and as it is still greater than the universe that it produced, call it infinite mind.

The infinite mind has all those qualities and so has every other mind.

The character of infinite mind is that it is immeasurable. We do not know yet to what extent man can know the Infinite. We do not yet know what there is to be learned. It is unlimited. It possesses all power and all wisdom and is everywhere. It is incomprehensible. That is, no person knows it all. No one has been able to understand and comprehend all about it. It is absolutely perfect.

Man gets his conception of perfection out of his conception of the infinite.

The products of the infinite mind are the universe and all its laws and powers. The products of the human mind are the achievements which men have performed. The product of universal mind is the reproduction of the things of nature and the forms of being.

Law, life and love form the other products of the infinite mind. Life in its last analysis we call being. Love in its general meaning, as we would use it here, is that part of mind we call sensibility. It is that which is in everything that is like that which is in everything else.

Love is the power of sensation. It is also a greater power than that. Acting along its natural lines it attracts to itself that which is like itself and it gives of itself to that which it recognises as being like itself.

The prerogative of infinite mind is all power to create or to destroy. It creates in its natural order of things. When the creative thing acts out of harmony with the law, the same law that has all power, thus being detached from it, destroys the thing. But not because of the law but because of the attitude of the thing toward the law.

If power is necessary in destruction, then the infinite must destroy, because He is all the power there is. But that is not because God kills by intention. If everything work in harmony with the intention of Infinite Mind, everything would reach perfection.

Man being like the infinite mind, has the power of intelligence, to know everything in the absolute. If he desires to do do so he can feel all the emotions that the universe can produce and then he can choose whatever he wants to feel. That is, he is made as free as God Himself.

Then he can choose that this law which sustains him, shall destroy him, but the purpose of the law, if followed out, would not destroy anything.

The one quality of the intention of the law is perfection in creation, in perpetuation, in renewal and in repair. Right here the mental healer needs to know that he is dealing with all the power there is when he deals with mind and when he deals

with this natural law which is a product of infinite mind, finding expression through universal things and through individualised being, as man.

As long as man lives in harmony with this law on the physical plane, his health is perfect. If he is sick he is out of harmony, or at least partly out of harmony with this law. This same law which made him perfect is the only thing in the world which can restore him to perfection. Hence he must know how to put himself in harmony with that mind, and the one great thing he needs to know is how to let himself alone; how to withdraw. As he does not know how to get out of harmony, he only knows harmony exists in compliance with the law, then if he says I am willing to trust this law he will put himself back into harmony, if he really intends that.

Then the infinite exercises unlimited wisdom.

The application of infinite mind is to the sustenance of life and to the execution of the natural law.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM

CHAPTER VIII

Hearing thus the words of his beloved, Hemachuda gathered from them the pure intelligent nature of the Goddess and after learning by Divine Grace from his Preceptor by means of *Mantras*, the *Sakala* form of Tripura, the mighty Goddess he began to worship Her with firm devotion towards that form. While Hemachuda was thus worshipping Tripura for some months the great Goddess Tripura pleasingly shone (manifested) in his heart. The manner in which She shone was that his mind began to withdraw from objects of sense and he became contemplative. And in the world, without the Grace of the Supreme Goddess it is very rare for one to become contemplative. For, the rising of contemplation in the mind is an essential antecedent for the attainment of *Moksha* (liberation). Rama! as long as contemplation does not rise in one's mind, no felicity can be had at any time, though thousands of attempts might be made.

While Hemachuda was thus habituating himself to contemplation, one day he went to his beloved with a great inquiring mind. On seeing from a distance that her husband was going to her quarters, Hemalekha rose up, received him, seated him on her seat, worshipped him with the usual formalities of ablution of feet, etc. and began to speak charmingly mellifluent words. "My most beloved! after the lapse of a very long time I see you only today. Were you suffering from any ailments of the body till now? tell me. For, you have remained till this day without thinking of me. Prior to this you have not remained a single day or a single moment without seeing me and without speaking with me. I did not even dream that you would have remained without seeing me and speaking with me. What is the cause of your present transformation? How did you pass away your nights? Formerly when I used to be

away from you, did not a moment of separation from me appear to you as an age and did it not cause you much suffering?

Saying thus Hemalekha embraced her husband and pretended to be greatly aggrieved at her lord's neglect of her. But Hemachuda though he was in the embrace of his dear wife yet without becoming in the least excited by passion, began to reply, "My dear, it is not proper to lure me like this; I have clearly understood that you have no cause for grief; for, how can delusion take hold of you of high and low wisdom? I have not come here for pleasure as before. I came here with the purpose of clearing certain doubts by you. I shall tell them, please listen. You will explain to me clearly what you formerly told me as being your story. Who is she whom you described as 'my mother'? Who is that friend? Who is her husband? Who are their sons? Where do such people exist for me? I did not comprehend what you said then, but I did not think that what you narrated was untrue. It appears to me that what you described then was a parable. Please explain them to me so that I may understand them clearly. When I have sought refuge in you, it is your duty to clear my doubts".

On hearing these words, Hemalekha concluded within herself that Hemachuda had become pure hearted by the Grace of the Supreme Deity, that there was no doubt of his possessing a firm VAIRAGYA (disgust) towards objects of sense, that by the might of the great Goddess his former good KARMA had matured and that the appropriate moment having arrived to impart instructions to him he should be instructed and replied "My Lord, by the grace of the Lord you have become highly fortunate. Without His Grace distaste for objects of sense never rises. The manifestation of VAIRAGYA accompanied by a contemplative turn of mind is the only sign to recognise the outpouring of Divine Grace in an individual. I shall tell you my invariable and eternal story.

Para Chiti (pure consciousness) is my mother. *Buddhi* (Reason) is my friend, it is *Avidya* (Nescience) that was spoken as the wicked associate of my friend, *Buddhi*. And the might of nescience to produce tremendous fear by causing a rope to appear as serpent is very well known in the world. MAYA

MOHA (great delusion) is the progeny of AVIDYA. His son is MANAS (MIND). Mind's consort is KALPANA (imagination). The five INDRIYAS (senses) are the issues of the union of these two. Their residences are the five sensory organs. The stealing of objects are the impressions that remain in the mind. And the enjoyment of such impressions is dream experience. Desire is MAHASHANA, the co-wife of Kalpana. Anger and greed are her two sons. This body is the city I told you. The knowledge about the true nature of the self is the mighty spell I told you of. It is PRANA (life current) that was described as PRACHARA, the intimate friend of mind. It is the hells that were spoken of as forests. The union of BUDDHI with me is what is called SAMADHI (ecstasy). What was described as the attainment of my mother's sphere is MOksha (liberation). It is these that I narrated to you as my story. If you in like manner experience them, after fully grasping them by meditation, you will also attain supreme felicity".

Thus ends the Eighth chapter called 'Srmasarakhyayika' in Hemachuda's story in Tripura Rahasya or A Practical Study In Consciousness.

APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON V

1. Vitativeness or Love of Life. 2. Courage or Defensive Energy. 3. Aggressive Energy. 4. Appetite. 5. Thrift or Acquisitiveness. 6. Reserve or Secretiveness. These function in the region around the upper part of the ears and give breadth to that part of the head Vitativeness gives a desire to live and when normal helps one to resist disease and death. When very strong, there is unusual tenacity of life, but when excessive it gives unnecessary fear of death. When deficient, there is too feeble resistance in combating disease. To cultivate, one should meditate upon the possibilities for good in this life. To restrain, study the best writers on immorality; look upon this life as a preparatory school for the future and think of the opportunity offered by eternity.

Courage or Defensive Energy makes one courageous in defending self and others. When it is very strong, the person is fond of opposition and courts it. When deficient he permits others to impose upon him without defending himself. When excessive, causes one to be quarrelsome, pugnacious and contentious. To cultivate, defend your own rights and the rights of others; enter debates and other contests. To restrain, avoid unnecessary arguments; remember that you can have your opinion and still not express it; try to let the other party have the last word at least a part of the time.

Aggressive Energy gives force, activity and endurance to character. When very strong it makes one forceful, resolute, determined and restless. When it is deficient one is passive and too easily dominated. When excessive it manifests in revengefulness, cruelty, severity and violent temper. To cultivate it, force yourself to greater activity—both mental and physical. To restrain make a special effort to let reason rule impulse. A violent temper stands in the way of success and happiness in many lives.

Appetite in its normal expression is a reminder that nourishment is needed. Its excessive action causes a person to live to eat instead of eating to live. Deficiency is shown in the lack of desire for necessary nourishment. When very weak it makes one fastidious as to eating so much so that not enuf food is taken to develop a high degree of efficiency. The abuse of this power may result in drunkenness and gluttony. To cultivate, create a taste for foods you know to be essential for health and vitality. To restrain, let reason and the moral powers gain control of the appetite. More die from feasting than from fasting.

Thrift or Acquisitiveness is the acquiring instinct. When it is very strong a person measures success almost wholly by the amount of wealth he can accumulate; when very weak he lacks the accumulating and saving instinct The abuse of this power is shown in miserliness, greed, gambling, avarice and theft A deficiency results in wastefulness and prodigality. To cultivate thrift, begin to save if only a few pennies each day or week, putting aside until the pennies make pounds. To restrain, think less of money and more of character; life should be more than material wealth, try to strike a balance, saving and spending wise.

Reserve or Secretiveness gives ability to conceal emotions, thots and acts. Tact, diplomacy, shrewdness, discretion and self possession result from a strong development of this impulse combined with high intellectual and moral power. When this power is deficient one lacks tact and discretion, is blunt and outspoken, often wounding the feelings of friends. When abnormally expressed there is hypocrisy, slyness, policy, evasion, double-dealing and lying. To cultivate, make an effort to keep your thots to yourself. To restrain, confide more in friends whom you know to be worthy of your confidence.

RENTS IN THE VEIL

RAYASAM VENKATARAO

7th September 1922—Between 8 and 9 P. M.

My Dear Friend, Greetings. This is my first appearance to you. I am a spirit. My name is Budhisagar, Calcutta. I died, left my physical body long ago I practised Spiritualism for a long time. I was able to speak with ethereal beings, also I studied the whole of Spiritualism told in our Shastras and also practised according to the lines laid down therein. My wife who died before me used to come often in my dreams and give me instructions. The instructions thus given framed my mind a good deal against the sinning world. I did not accept or admit non-believers into my confidence. I kept the image of my departed wife only in view and soon the manifestation came. I did not use my powers for earthly benefits. What I learnt I kept a secret. I was selfish in this affair. Many persons who were interested in the art used to come to me and ask for instructions, but extolling myself and elated with success I did not reveal the secret to anybody When I left the physical body this desire alone i e.) not telling a thing to the world, tortured my mind; but I could not tell it to anybody as I was then quite unable. Now I am feeling that desire. Without revealing it I will not be free; hence I came to you. Not only will I help you in your materialization but also greatly help you in obtaining clairvoyant vision. Better work and follow my advice. I will gradually take you step by step up the ladder of success. Better stick up to your own resolution and work hard. Never care for the opinion of the world. Some will regard it as true and others may say otherwise. Be careful and self-guarded. There is a woman anxious to speak to you. I will go.

* * * * *

SUBHADRABAI RISHI

I have come. Who is this yogi? A man with white hair, grown up beard. What does he say? Have you heard him?

Do you know? He is going away. He says he would com often. When and where and what for? (Left)

23rd September, 1922—8. 30 to 9. 30 P. M.

Dear Sir, I am Budhisagar. Accept my regards. Why have you not held further experiments? Better communicate everything by mental efforts. Tomorrow I will come and speak. Going. * * * *

24th September, 1922.—8 30. to 9. 30. P. M.

Dear Sir, I have come as promised. Please excuse me for this uncalled-for instruction. I am to-day very spiritual and will give you a very good instruction. Persons wishing to learn the art may learn by this. Before beginning to learn communication with the departed souls in higher lokas, the practitioner should study such sastras that would convince him of the existence of spirits dwelling in higher lokas (i. e) ethereal regions. All the ancient Sastras beginning with... pronounce the existence of one universal soul, which in its course of evolution assumes different forms, or appears to have assumed different forms, namely, KARANA, SOOKSHMA and STHOOLA-SARIRAS. After the soul leaves the physical body which is quite perceptible to clairvoyant vision it soars high into the air and remains in sookshma sarira for such period as to the proportion of its desires and bondages to the world below. This sookshma-sarira also fades away in course of time and bereft of this the soul lives in Karana sarira. There also it remains for such period that would proportionately weigh until it is brought down again to your visible world after the expiry of the period of its stay in higher lokas..... Sookshma and Karana sariras. Persons who do their karma without wishing any remuneration simply discharging as a duty posed upon by past life karma and not attached either to the world or its luxuries go to the higher region where the soul joins or reaches its original destination. There is no re-birth from that place, but even such persons who possess complete SATHVA GUNA take their birth again. You must know that God Maha Vishnu himself who is represented as possessing SATHVA GUNA to the fullest extent according to your puranas and traditions has born ten times to preserve order

in the world and so only persons with no desire and no tendency will go to that highest region, where there is everlasting joy. The spirit world had taken its origin from your MRTYA LOKA and every man, woman, animal or any other thing having life must necessarily come to this before passing to its destination. Now-a-days human beings deeply surrounded by.....and.....are deeply engaged in materialistic thoughts even in the theory of existence of one universal soul. Then how do they believe in the existence of spirits. As a student of Psychology and annihilated as you are by circumstances which (incomplete) lead you not only to believe in the existence of omnipotent God but also in the existence of spirits you have practised though not in proper lines. Alright. It is a good course. God himself has given you power and well encouraged, touched to the heart with the.....under which you labour. I have now come to give you some ten valuable instructions which are quite new to the world but would certainly help every aspiring practitioner to hold communication easily. Only promise that you would follow them and publish only to deserving souls. Yes. I read your heart. Never mind the difficulties you may meet with. Whenever a practitioner feels difficulty it is our duty to come, advice and even assist such in getting their desired ends.

AN EVIL SPIRIT APPEARS

Dear friend, see the rascal. He is a very ugly man, a soldier, a PHARANGE. He has a revolver in hand. I was much frightened. Never allow such friends to seance. I will give you some practices. If you practise them you will have no evil spirit influences. Bah! What a tremendous figure! He has no mercy. He pushed me aside threatening that he would thrust the cow flesh at my throat. He ran away. See, he is pointing towards me and showing me to a fiend. Just before beginning experiment pray God Sri Krishna to (free) the experiments from external troubles I will give you lessons tomorrow. I think you were (are) tired. Burn incense in the seance room. It keeps the evil spirits at a distance. To-day I am going. There is a woman here. She is weeping.....on

his way (he) pushed (her) with his elbow and she trembled. I am going. I will assist her to rise up.

* * * *

22nd September, 1922—9 to 10 P. M.

Dear friend, I have come again. To-day you are not well. I guess it. As you are going to leave this place shortly and I aring that holding experiments would be considerably delayed on account of defecilitating circumstances and movements I have ventured to take your valuable time to give you such instructions that will help not only you in opening a direct communication with the beings of etherent regions but also to help the world at large to practise and get convincing proofs of the existence of spirits. You must know that your Guru who first initiated (you) in your own dream has through Vivekananda given you a short account of the experiences after death. I venerate the path of devotion taught by Sri Ramakrisha Paramahamsa and propounded by Sri Vivekananda, throughout the entire length and breadth of India, America and all other countries and continents where the Christian creed prevails. The stream of.....though was temporarily arrested by Sri Vivekananda and annihilated and removed by his followers it has again risen up and the people situated as they are in circumstances and views which are purely materialistic lost faith in ancient Hindu Shastras and serving a government which is much sceptic in spite of the survival of a principle in Bible that there is a holy father ruling the destinies of all the persons of the world. Look towards the starry white lights illuminating the ethereal firmaments, the blue boundless, noisy waters of the unfathomable deep, the broad meandering rivers with huge volumes of water pouring into lakes and seas, the blazing sun, the moon, with its cooling and happy rays, the all devouring flames of the burning fire, all these in active symbols proclaim in dim silence the wisdom active and everlasting sagacity of God the great. Now, my friend, burn incense. There are four persons here watching the seance room, they are trying to force into. I am much frightened. I hope the incense now burning keeps them away. The Marathi woman and two other comrades are the only persons now standing here. Now

look towards them. How anxious they are to-day. I give them room. Let them speak. To-morrow I shall give the lessons. Going. The boy * of whom you asked cannot be easily traced. I shall try and tell you to-morrow. Going.

* * * *

26th September, 1922—9. 40. to 10. P. M.

OM.

Dear Sir, to-day as requested by you and moved with compunction at the distress and.....of the poor parents of the Bengalee Boy I have searched for him. Hills, dales, rivers and plains, cities and villages, and villas, all these I searched in vain. I took the assistance of my asram comrades but all our vigilant searches were not amply rewarded. In Northern (part) we saw three boys of the description given in your letter. But on enquiry I came to know that none of these belong to this bereaving family. Kindly write to the parents of the boy whether they can send you a photo of this missing boy. In the absence of such a photo some more fuller descriptions are necessary for identification. Write tomorrow without fail and get reply, To-day I have promised to give you a course of ten lessons on spiritualism. I will now give you an introductory preface, I have roamed all over Northern India in search of the boy and feel much tired. My friends here urge me to return back to the asram as soon as possible..... Yesterday I told you the description of the existence of a universal soul and how all human and other souls have developed from it and many other things. Please read it over and over again, and fully understand its meaning. Don't miss a letter. It will spoil, I feel much enlightenment here. Good. As soon as the soul leaves the physical body the silver cord severed by the spirit attendant present on the occasion the man feels a sort of happiness As soon as the soul is thus freed, persons of pure chastity and sublime character will be met with a divine celestial guide who gently but commandingly conducts them to the lokas or planes for which he is (they are)

* This refers to a letter I received from the Latent Light Culture enquiring the whereabouts of a Bengali boy aged about 10, missing about a year ago.

destined. No I am not powerful. Going. See my body and how soiled it is! Excuse.

* * * *

1st October 1922—8.10 to 10 P.M.

Dear Venkatrao, I am Budhisagar. Please excuse my absence yesterday. I paid a visit to Belluru Math. Many persons were shouting the praises of Kali. The disciples of the Matha were practising ascetic.....I was much pleased. I want that you also in your turn should become ascetic and practise likewise. The yoga rules are not too difficult. If a man once enters the realms of peace and tranquility he will... succeed. He will overcome all overwhelming so-called difficulties. Nothing can resist a strongly fixed resolve. Better in your own little sphere try to form a circle. Your friend may encourage by becoming a member. I understand he is bent towards the upliftment of Spiritualism and also liking to practise the same after he sees some convincing proofs of the genuineness of the messages given by us. The time is drawing near and the day comes when he would see wonderful and startling results. Let him for the present labour under his own self-created delusions. Delusions, I mean doubts. He is, I understand, aspiring much for his departed wife who is now in in the mental world and follows the Mahratta woman who comes here often. I understand this union (husband and wife) by the wonderful resemblance of these two singular souls drawing themselves to each other. Better practise crystal-gazing. A thorough or even a little practice will enable you to show your friend his wife mentally and carry convincing messages. For the present give her your mental and physical energy which will gradually bring the required results. The first path advised by me is.....to follow. The second and the path you are now following demands.....of.....mind. However, try. You have already begun and make it your point not to leave anything unfinished. I will give you lessons later on. Now you are not fit to receive them and I will have to personally guide you. Practise crystal. Don't leave it. Going.

NOTE:—I wish to bring to your notice that I have been for the last six months or so trying to receive messages from the wife of my friend. Signs of her first appearance commenced in the second month of my practice. She used to often visit my experiments She often complained that she could not move my hand quite freely as it was not completely devitalised. Gradually she could take possession of my hand and write with as much ease as other spirits who often visit my experiments. My friend insisted upon hearing from her, her experiences in earth life, In one of her messages she told her name only. Regarding her experiences in earth life she told she does not remember anything at present and that she requires some psychic force from me to remember her earth life in detail. When she does not remember anything of her earth experiences why should she come here at all? She says she can recognise her husband but none else on the earth plane. Herein I enclose a copy of a message received from Mrs. Subhadrabai Rishi. She says that she conversed with my wife and wrote the answer she received. My friend's wife also wrote in Telugu and corroborated the statment. I request you will please refer the matter to some advanced spiritualist and enlighten me with fresh instructions on the subject.

(Copy of messages received on 18—12—22)

Dear brother, I am Subhadra, your friend's wife. Lift up your face and see me. My husband has not been calling me at present. I do not know the reasons that led him to do so. My friend who is now writing for me will shortly leave. I do not know how to write to you in future. Your hand is too powerful and your thoughts also greatly intercept my messages. You must try to store up much more psychic energy. Yesterday night I had a long conversation with your wife and your friend's wife. She told me that you had not any evil intentions then but your appearance there in their abode in ethereal regions filled them with dismay. Yourself having found entry into the subtler realms for the first time in your life and on seeing your wife there sleeping become so wild and uncontrollable that they were roused up and became much frightened. It is only this but nothing more. You need not have anything in your mind for this. I asked her to narrate to me her experiences in her earth life, (i. e.) anything concerning the temples she visited in Karnal district, the particular God or Goddess to whom she used to pay much homage. She tried for a while to remember something and to think deeply of her earth life experiences. She fell into a deep reverie for a long while and rose up suddenly. She told that she is not able to remember her earth life experiences. She told that everything

appears as in a dream which she remembers now and then but cannot clearly express. She asks time to remember and express everything She told that she must ask within herself a number of times regarding her earth life experiences. She is no doubt a pious lady with Godly feelings. She always prays to Goddess Parvati, offers safron and flowers everyday which grow in her garden. It is sure she, having left her earth life long ago with no opportunity to return there, and no necessity to remember her earth scenes has been growing up here under the paternal care of a guru just like an infant in your earth life Now to bring to recollection everything, she says she must have time. Please give her time. You must give her so much of your spiritual energy that she would be brought back to remember or to have the same senses as in her earth life. Every day try to impart a little of your psychic energy I have taken very many pains to find out but to no purpose The spirits that give their earth life experiences to you are new-born spirits (spirits who have recently left their physical bodies) with fresh remembrance of their earth life experiences and also they do belong to one particular ethereal world. Of course if you practise experiments upon them from the time of their leaving the physical bodies they will remember everything as in my case. But it is not the case with all. What am I to do? There are certain other spirits who come to your experiments there and they narrate every experience of their earth life. They do not belong to our world but to inferior ethereal worlds. Better try to impart your psychic energy Gather and give us. We will satisfy you. Now she wants to write. Hear her. Going.

My friend, I am Budhisagar. I have come here on a special business. My message is as you have to some extent practised clairvoyant vision and now have also become to some extent able to write messages a little speedily, Vivekananda's manifestation will come on 16th October. The messages may continue for about ten or fifteen days. The duration of time depends upon your ability to receive. You must meanwhile finish all your other businesses and by that time be ready to receive the communication. This time the Swamiji will give you a brief account of his experiences in the fourth world where he was living in and also a full knowledge of all the things of those ethereal realms, etc. Prepare yourself. Set aside all your other avocations. You cannot expect another chance if you lose this opportunity.

EXPERIENCES IN HYPNOTISM

DR. SUKUMAR MUKHERJEE, MANILALL MANSION, LAMINGTON ROAD, BOMBAY.

I have been trying all along in curing diseases. Lt. Col. F. A. Smith, I. M. S., Superintendent, King Edward Hospital and School, witnessed the facts in cases of severe pain after *amputation of arms*. Rai Bahadur Saraju Prasad, and Khan Bahadur Ahmad Bux, Assistant Surgeons were regular witnesses of two cases of bad type of Hysterial fits cured by post-hypnotic suggestions. Cured in all 11 cases of Hysteria, one case of suicidal mania, over 100 cases of Lumbago, Vertigo, Rheumatic Pains, Sciatica, etc. I am just trying to perform operations (minor ones) by anaesthesia.

MR. G. C. BHATT, CONTRACTOR, NO. 167, KASBA, POONA CITY.

For the sake of practice I have given demonstrations at times in gatherings of my friends and aquaintances. I have tried Hypnotism in treating several diseases as headache, stomach and bowel complaints, scorpion bites, tooth ache, making urine in sleep, sudden bleeding caused by accidents, etc. and glad to note have radically cured in all cases

MR. A. KATHIRGAMER, DISTRICT HOSPITAL, MONERAGALA (CEYLON.)

I have used Hypnotism in giving demonstrations such as hallucinations, illusions, hemi-hypnosis, anæsthesia, externalisation of sensibility, and also in giving post-hypnotic suggestions. I have tried it in diseases as headache and ordinary colic of the intestines with success.

MR. MERWAN ARDESHIR IRANI, GRAND INDIAN HOTEL, THE MALL, MUSSOORIE, U. P.

I have not practised Hypnotism publicly on a stage or a platform but have given various demonstrations before

friends and acquaintances. In all, I have met with complete success, as I select my subjects whom I think are clever, sensitive and of good behaviour. I have also tried it in curing diseases. I have cured headache, toothache and several other pains successfully. I have also cured one case of scorpion-bite. The patients whom I cured had full faith in me and never suffered the pains after cure. In some cases, only passing my hand over the affected part was sufficient for the cure.

MR J. B. MATHUR, PIPALMANDI, AGRA, U. P.

I have used Hypnotism in searching out lost things, knowing past and future events, in diseases, &c. I write here some experiments which proved successful.

Once a person lost his pocket book which was a precious thing for him, he came to me and related his story. I at once hypnotised him and enquired about the lost book. In the state of hypnosis he told me where and who has taken the book. This result was successful and the person recovered his book from the exact man.

MR. MANINDRANATH MUKHERJI,
3, COOPER STREET, KALIGHAT, CALCUTTA.

Babu B. K. C. a friend of mine working in the Bengal Chamber of Commerce was my first subject. I succeeded with him in the first and second experiments with his co-operation though he thoroughly denied the influence of Hypnotism. I succeeded in bringing about the first stage of hypnosis upon him, i. e. the light stage and he partly worked up to my suggestion. Secondly I took up my cousin brother for experiment; but I had to reject him as he was very nervous and restless. Then I hypnotised in 10 minutes my elder brother who is a Capt. I.M.S. and Radiologist. My mother once fell in a fainting fit and I woke her up simply by means of reverse passes.

MR. S. G. AHMED, CHAPRA, BANGALJHI.—

I have given some entertainments to my friends, such as 'Fishing with a walking stick in a hall', 'Making a gentleman a chowkidar and let him watch an imaginary bungalow', 'Human bridge', etc. but I do not like to give entertainments.

Treatment of diseases is my sole intention of learning this science. I have tried many cases and have almost been successful. Two bad cases which I treated very successfully made many people to believe in the curative power of this science who believed it simply to be a kind of Magic. One case was of high fever with delirium and cough after child birth. And another case was paralysis which doctors declared to be incurable

MR. FREDERIC M. BERGER, GUNTAKAL —

I have used Hypnotism chiefly in curing diseases such as headaches (numerous cases), stomachache (good many cases), Palpitation (one case), stys (a few cases), Deadening corns (good many), Rheumatism in the knee (two cases), Sore throat (few cases only), smoking habit (two cases), Neurasthenia (one case—a married lady suffering for about 5 to 6 months, now perfectly well she was not as bad as my sister who I am treating at present) stopped bleeding, Pains and aches of all descriptions; Falling of womb (one case, the patient was actually able to feel the womb every time she washed herself and was afraid of calling in a doctor, I was sent for and was surprised to see that after my first treatment she was perfectly well and is still quite well); a complaint of bad eye sight (I hypnotised him and gave some suggestions he was more than happy to see that he was able to read small prints at a decedent distance,

Every test of stiffening arm, leg, etc. etc, created illusions and hallucinations; anæsthesia during hypnosis and in the wide awake state by suggestion; Hemi Hypnosis; Catalepsy during hypnosis and in a wide awake state by mere suggestions; hypnotised a chicken at a distance of 20 to 30 yards; I have actually placed my hand into a cheetah's cage and got hold of its mouth, this was done in the presence of three friends.

I have succeeded in Levitation partially.

MR. MANGAL SINGH,
HEAD CLERK, ADEN TROOP, KHOR MOKSAR, ADEN.

I have tried my power as far as putting a subject into deep sleep and then sending his soul away to visit many places suggested and this has been met with invariable success I have been trying the subject's body to rise up in the air without any support but I have not yet fully succeeded; I have to an extent

in which the subject's body rises up merely with support on the head and feets only and remains in this position for a considerable time.

MR. JAI KRISHNA SHARMAN,

ACCOUNTANT, GARHI HARSARU.

I use Hypnotism each and everywhere. I use it in my daily life. Yes, I have tried it in diseases, the following are some of my experiments. (*a*) My mother was suffering from pain throughout her whole body for 3 days. She was crying of pain; and all medicines proved useless. I made an attempt and cured her. (*b*) My younger brother was suffering from fever. I induced hypnosis and gave him relief. (c) One day a friend of mine asked me to make a hypnotic experiment upon his younger brother. When the boy was called, he refused and said 'as I will have to waste my time of study for you, you should pay me four annas'. His brother gave him a four anna piece and the boy went to put it somewhere in his room. I asked him to look at my eyes and told him that by looking at my eyes, he woud go to sleep. In about two minutes he became quite senseless. I asked him where he has hidden the four anna piece, to which he replied 'under the floor'. I then suggested him thus 'You will give that four anna piece to Mr.—You will not remember that I told you to do so, but you will do'. Then I took a piece of paper, wrote a number on it and enclosed it in an envelop. I asked the boy to tell me what was that number. The answer was correct. I asked him to tell the time of the watch in the next room. The time was quite correct. Then I gave him the following suggestions and completed the experiment. 'You will do all what I told you, you will forget that I told you, you will wake up after 10 minutes, but the influence will remain on you until you give the amount to the gentlemen named'. After ten minutes the boy was all right. He at once went to his room to take the four anna piece but it was not there. I had told his brother to take it from the place. The boy was very anxious to pay the amount to the gentleman. His actions at that time were very funny. After the amount was paid to the gentleman, he was alright at once.

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WITNESS OF ARYAVARTA.

T. L. VASWANI

The Vedic age, it is said by Western critics, was an age of childhood of the Race. Suppose it was! The Kingdom of Heaven is for the Child. It is the kingdom of babes crowned with simplicity and loveliness and love.

These child-souls of the Aryan Age were in truth among the Elders of Humanity. They came in the morning of history to lead Civilization.

A Nation must make a mess of things without some 'Child Souls' to lead it on.

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'*Objectivity*' '*nature*' is an important category of Vedic thought. Nature is viewed more on the stage of the sublime than as a vesture of Beauty. The latter was, it would seem, the central thought of ancient Greece.

The Vedic Singer was impressed by infinity in nature. Beauty, as the majority view it, is a category of the finite. It gives you repose. The Beautiful is a call to man:—'Come! and have thy rest here in this finite form'. The sublime sounds a note of infinity. It sends a thrill of reverence. It awakens aspirations towards a 'Beyond'.

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Is it not a great stimulus to progress—this consciousness of our debt to the past? Ancestor-consciousness is an element in national as in religious life.

*** *** ***

Modern outlook is broadening. Is the inlook deepening? Are our spiritual sensibilities keen? Is our fellowship with life as rich as was India's in the long ago?

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Mathew Arnold, in a significant passage, points out that literature must render an adequate interpretation of the activities of life. The value of Aryan Literature will be appreciated by the West in the day we show how Ancient Wisdom can help us to 'see life steadily and see it whole'—and to build for the Future.

The glory of ancient India was in her keen preception of the reality of the Inner World.

The 19th century began with a great assault upon the Indian Ideal.

The century closed with the cry:—Back to the ancient Ideal. It may be the task of India in the 20th century to interpret the Ideal to the nations and help it to be a shaping power of a New Civilization.

What *creative power* is revealed in the Ramayana and Mahabharata! The Hindu race was gifted with a great mind. That mind made the culture and civilization of Aryavarta.

What refinement, what humanity, what idealism in the religion and life of ancient India! At a time when other nations were still offering animal sacrifices India attained to realisation of the inner sacrifice of which a symbol was the flowers offered in worship to the gods.

India's glory in the days of her greatness was not her palaces and pleasure gardens, but her asrams, her temples, her tiraths, her homes of culture, her schools of philosophy, her universities, her literature, her art, her songs. And they were a witness to a wisdom of life, a vision of the things of the spirit.

Forgotten are these things in the tumults of today.

Forgotten—but not yet lost. For even today our hearts give response to that wisdom when interpreted to us in terms of modern consciousness.

Some memory of the Ancient Wisdom yet slumbers in our hearts.

And I cherish a hope, an aspiration that the memory may be revived in the nation's youth for the highest service of India in the coming days.

THE ART OF ATTAINMENT

URIEL BUCHANAN

Folded within the convolutions of the brain are countless millions of electro-magnetic cells capable of being aroused from the hypnotic sleep and their potentialities converted into a dynamo of resistless energy. The perfectly developed brain is omni-relative, and is capable of receiving and reflecting all possible knowledge and power.

There are three brains; the thinking, the acting and the functional. The thinking brain is called the cerebrum. It is the large front brain, and is the seat of intelligence. The cerebellum is the small back brain; it directs all the muscular movements The medulla is known as the third brain, and is situated at the top of the spinal column. It controls breathing, digestion and circulation of the blood.

The act of thinking develops the power and increases the capacity of the brain, the same as physical exercise develops the muscles. The wandering of the mind, its division and distraction, its yielding to cares and anxieties, its incapacity to heartily enjoy itself in its work, indicate lack of training and self-discipline.

All changes which the mind undergoes are accompanied by a corresponding change in the physiological condition of the cells of the brain. The brain cells are very important living entities, having birth and growth, and are subject to the laws of evolution. All physical, mental or moral discipline affects these cells, gives them higher qualities. And when they have attained a certain state of evolution requisite for the emission of an aura whose magnetic radiations carry the power to heal, or to effect certain psychic phenomena, or to help human souls in their upward endeavor, then such power manifests itself as a natural sequence of the developed condition of the brain cells. This is a purely physical process, and can be acquired by self-discipline.

Cells of various nature constitute the principal portion of all organisms; they have their attraction and repulsion, their

birth, growth and evolution, multiplication, and often death; but we are mainly concerned with the brain cells to which the outworking of the higher functions of life has been entrusted, and we will confine ourselves to an explanation of these only.

To convey to the mind a clear conception of a cell, we will compare it to an egg The cell has an outside covering or membrane containing a certain quantity of protoplasmic or rather cytoplasmic matter, this matter itself holding within its mass a more refined material. We will compare the outside of the cell to the shell of the egg; the region of cytoplasmic matter to the white, and the more refined matter to the yolk; and within this yolk is discovered little specks, which is the only matter the brain cells contain in the man whose nature is purely materialistic; but in human beings whose souls have been developed and grown into consciousness, the eye of the seer discovers a speck of intense whiteness, growing in brilliancy as the spiritual development goes on. This luminous point indicates that the cell is spiritually fructified, having received within itself, as the reward of a pure and well ordered life a spark from the Divine, a concretion of the Divine Spirit. But the man who is entirely absorbed in things material, the man whose soul has not yet entered the state of consciousness, his brain cells contain no point of light, though surrounded, like every other entity, by the Divine Spirit, waiting only the aspiration of the awakening soul to condense into a luminous spark, to fructify the brain cells and create the magnetic fire which illuminates the brain of the genius.

The evolution of the brain cells is a process of growth which in order to be healthy, harmonious and lasting, must be gradual. Fulfilling all earthly duties, doing in a quite way all possible good to our fellowmen, with charity toward the opinions and acts of others—these are some of the requirements for the formation of healthy brain cells.

The different organs of the brain may be compared to an army of men. The will is the captain. If the will has no commanding power, no magnetic presence, no fixed purpose, the various mind organs will act just as they are played upon by different influences, each in their own peculiar way.

Hence confusion is the inevitable result, and very little can be accomplished. But when each faculty is made to act in its appropriate place, and all are collectively controlled by a trained and invincible will, a power for achievement is at command which is unlimited.

Concentration is the power to apply the mind, at any moment, to the consideration of a single point of thought, to the exclusion of all else. You should guard closely the portals of that realm of thought whence issue the living streams of energy, so wondrously potent in shaping your destiny. Instead of permitting a multitude of drifting thoughts to come and go amid the greatest confusion, you should be able to hold the thoughts that you desire and to reject what thoughts you will. You must learn not to give way before the innumerable thoughts sent to you from other minds, but to direct them, that all obstacles may be overcome and the greatest victories won, by the greatness of personal power.

It is an absurd position—for man, the heir of all the ages to be in: hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About his there can be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of your shoe; and until a man can do this, it is just nonsense to talk about the ascendency over nature, and all the rest of it. He is a mere sham, and a prey to the bat-winged phantoms that flit through the corridors of his own brain. How rare indeed to meet a man. How common rather to meet a creature hounded on by tyrant thoughts, or cares or desires, cowering and wincing under the lash.

"Thought, like a pied piper, is ever capering and fiddling it front of us. What is it surely that you are fretting about? Is it the fashions, or what men say about you, or the means of livelihood, or is it the sense of duty this way or that, or trivial desires, that will not let you rest? Are you so light, like a leaf, that such things as these will move you—are you so weak that one such slender thread will deprive you of inestimable freedom?"

(To be continued.)

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

The Miracle of Realisation—V.

Self—realisation saves us from self-wreckage and promises real freedom or Mukti here and everywhere.

Even the aspirant after self-realisation becomes able to unlock the mighty forces within himself and thereby he may create and re-create his world.

The siddha emphasises self-realisation as the key to everything imaginable. Affirming the "I Am," he *thinks* and *is*; he desires and becomes. "I Am Spirit and therefore divine in truth"—says the siddha-mystic. Each spirit is a ray of the Supreme Spirit and as such an absolutely perfect being.

Believe and affirm. Be brave and fear not. Entertain only such thoughts and desires as heal and bless, as enable you to grow in the image of the Most Beautiful—the All-loving One. "The Gods you worship write their names on your faces."

Please note that your mental attitude should correspond with the *sadhana* you go through. Faith, expectation and calm demand together with right thought, right desire and right endeavour go a great way towards success and realisation.

The siddha's God is his ideal friend and teacher, his lover and beloved. He is right inside of the heaven of his heart and worshipped as the one creative principle behind the whole Universe. Harmonise with the Inner Ruler and all's well with you for ever.

ONE WITH THE ONE.

Be one with the One—says the siddha-teacher to his pupils. To be one with the One is also to be one with the All. For there is but One Life, One Truth, One Light, One Power, One Beauty, One Love running like a golden thread through all lives and through all worlds, through all events and all phenomena. The aspirant has to aspire after realisation of his at-one-ment with this beneficent creative, sustaining, liberating 'Love-Principle' of the Universe.

The siddha-student constantly contemplates his mystic union with the One, until he becomes 'subconscious' or rather 'super-conscious' of his oneness with the All Powerful One. This kills all sense of fear and makes the sadhaka a hero among heroes.

In proportion as you have this 'mystic Union' do troubles flee from you. In that proportion do you receive the Pranic current, the Love-current and all blessedness.

From the depths of his contemplation, the siddha awakes in the likeness of his Ideal, and conscious co-operation with the Ideal Lord within brings him into complete realisation of his birthright.

The siddha feels his *Ishta Devata*—as sure of His sweet soothing Presence—as though he could see Him with his eyes. Enfolded in the Infinite Loving Arms, he hungers not for the good things of the world, for he is already living in the midst of abundance.

He keeps his mind concentrated much upon divine things, divine qualities which are outpictured in his very face and manner.

SELF-POISONING

He avoids self-poisoning through anger, fear, worry, etc. Every discordant emotion sends its contagion through body and mind making chemical changes in the brain itself. The whole body is but an extended brain and the brain is but the mind outpictured—say the New Thought writers. This is but a re-discovery of the old siddha-theory that *mind and body are one.*

May God be your Good! Connect yourself with the very Source of Life. Find in love divine the natural law of your being. Shut out your thought-foes and antidote the poisons that have already got in. Then will your sadhanas go forward and be crowned with *siddhis.*

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

In this chapter I shall give what I gather to be the general teaching of the spirit world in regard to the question of evil spirits and which I accept as true on the whole. These teachings are to some extent confirmed by the confessions of those who have suffered in the dark conditions of disembodied life and who themselves have been classed as evil. Whilst they remained in their unenlightened, unrepented state of mind they were indeed evil, because they not only thought evilly but acted so.

In the deeper philosophic sense there may be no such thing as evil in itself and therefore no evil beings. Evil is a transient not a permanent condition. In that aspect it is illusion. Some one has defined evil as undeveloped good, i. e. good in its process of becoming good. A wicked man is an ignorant man—ignorant of the unborn or undeveloped inner beauty of his soul—an immature an unripe man. When a child eats an unripe fruit and there follows a stomach-ache it is not because of any evil in the fruit. It was because it was unripe, immature. In the ripe state it would have been good and beneficial to the child. The evil was the ignorance of the child or the carelessness of the guardian of the child. And when the child or the guardian learns wisdom through that experience that evil has become good. Nevertheless, I am not going to quarrel with the words good and evil in their general use. When the results of an action are in actual painful operation we all know what is meant when we call both the cause and effect, evil or wicked. So we will continue to call vice evil or wicked, and virtue good.

Who and what are evil spirits? Are they of another order of creation—non-human or sub-human beings? Were they created in some part of the non-physical world, in one of the spirit spheres belonging to the earth? Do they come from another plane? The concensus of belief amongst Modern Spiritualists is that there is no evidence of another order of

creation which is evil in its natural attributes. It is generally accepted that those whom we call evil spirits are just unprogressed human beings, spirit people born of women on the earth in the natural way. They are our unfortunate brothers and sisters. Speaking collectively we made them and send them in that state into the spirit world. We are more or less responsible for them. Even when we ourselves reach the spirit world we retain the power of influencing others for good or evil. We influence other spirit people—we influence those in the flesh.

It is possible for spirits from other planets to visit this, but they would not be evil spirits. To be able to break away from the pull of one's native earth and the heavens thereof, and to move freely in the different conditions of another earth necessitates a development from which evil would needs to have been eliminated.

Many believe in the existence of elementals (gnomes, fairies and such like little people) whose principal functions lie in the operations of nature. Some of these it is thought may be employed by human beings for various purposes, good or evil, as they may be subject to the stronger power of the human mind and will. Being non-moral themselves—having no sense of right and wrong—they may be pressed into the service of either good or evil according to the virtue or the wickedness of the mind controlling them. There is no doubt that some such order of beings exist as they are seen clairvoyantly by children and adults and testimony to this effect is available in the literature of all times. However too little is known definitely about the power, purposes and quality of these beings to allow anyone to write dogmatically about them—least of all as entities inherently wicked.

Accepting therefore the communicated statements from the other side that evil spirits are just "some of us" who have passed to spirit life and have been disincarned for periods of different length, it is well to enquire what is the evil of these people and how they may influence us here.

Evil spirits are of all degrees. They may be those who have been nurtured in the love of war and have died with that

love upon them. To fight and to kill and to incite others to fight and kill is the very breath of their life. They may believe that fighting is glorious, manly, heroic or they may desire to war for the simple love and excitement of it. They may be those who have been schooled in cruelty to men and the animal creation. They may be those who, not necessarily cruel inherently, have been cruelly used in this life and die with feelings of hatred and revenge in their heart. All who pass over with a sense of injustice in their heart and hatred, anger and revenge no matter for whatsoever cause, serious or trivial, illegitimate or apparently justifiable are a danger in any world, causing unrest and ill-will amongst men. Their thoughts and feelings are, like wireless messages, broadcasted in the ether and atmosphere of space and are picked up as suggestions and impulses by those whose minds and characters respond to such vibrations. More than that, they can in person, by their presence inspire, control or obsess suitable mortals to hate, anger and revenge, to wound or murder. They hope to gain satisfaction by these means but their wickedness recoils upon their own souls—increasing their wickedness and suffering. In course of time this has the wisely planned result of bringing them to reason but many remain a long time in this terrible condition.

Then similarly there are those who have allowed jealousy to eat like a cancer into their soul. There are the greedy and avaricious, those who love and crave for power and authority over their fellows, who love flattery, honour and glory above all else. There are the sensualists (and alas they are many) who have always been making provision for the flesh to fulfil the lusts thereof—sexual excess, drink, eating, drugs, love of money and so on. People dying with strong fleshly lusts upon them carry the memory and desire for these with them. But they have no means of gratification—or full gratification and so seek to come back and enjoy their lust in a second-hand sort of way by obsessing mortals to the same lust and picking up i e., absorbing the emotions thus engendered.

There are the proud and haughty; minds strongly centered on caste, social position or other intellect—also those who are intensely selfish.

Then there is the more subtle form of evil in those who have persistently denied the one supreme spirit and have obstructed all religious teaching. A type of these may be seen in the master minds who engineered the French Communistic Revolution of 1788 and the present Russian Bolshevic autocracy. Then deny and mock at all religion—the after life—soul—God, and in order to enforce their personal views upon 'right' government, do not scruple to rob, imprison and murder men and women of the thousands—hundreds of thousands.

In fact all who have great faults are or may be according to their degree 'evil' spirits—and are able as already indicated above to influence others to their detriment, either in a trivial degree or very seriously indeed

If what we are taught is true—and it seems most reasonably true—it shows how we,—how the world makes its own heavens and its own hells—its saints and its own devils—its own gods good and evil. Killing is I think the greatest crime that man can commit against humanity. He did not order or cause his own birth into the physical world, a higher power—a wiser mind determined it for the chief purpose of providing earth's experiences. There are the distinctive experiences and lessons of infancy, youth, prime and old age and everyone has a natural right to go through all of these. The perfected world as a training school will be when every soul born in the flesh will have the privilege of living to the full natural span of earth life. The human race will have mastered and overcome all the adverse influences preventing full mortal life. This involves a complete knowledge of spiritual, mental, psychic and physical science—a vain dream of an ideal state, some may exclaim. It is our ideals which lead us onwards.

(I think that the belief in incarnation has a demoralising influence upon the ethics of killing. If a person dies prematurely through disease—or is murdered—or is killed by accident—it is treated somewhat lightly by saying: "Oh, it is the consequence of some bad karma in a former incarnation". And of a murderer it could be said "he is the instrument by which the law of karma works out its processes" and so although it is believed that he carries responsibility for his act—to be worked out in due course it all tends to minimise

the crime of murder, and in the cases of death from disease or accident it tends to depreciate importance of studying and obeying the laws of hygiene, etc. now. By postponing punishment— (or "consequence"—if the word is preferred) its preventive influence is reduced. I am referring to its effect upon the mass of people, not upon the few thoughtful. However, let that pass—It is only a passing remark by way of a parenthesis).

The question arises now "how can we guard ourselves against evil spirits?".

The first point to remember and to strongly hold is that disembodied spirits have no greater power over us than spirits (men and women) in the flesh. We do not usually go about in fear and trembling of our neighbours and associates. We are not constantly dreading that theives and murderers are lurking in every dark place or corner to do us harm. But if perchance there were such we know that there are ample means of self-protection. Spirit people having no physical body—they have one means less of doing mortals harm. The spirit world is not in anarchy—without law, order and restriction. One must never believe that unprogressed or wicked spirits have more power than good spirits, or that good spirits are held back and only the bad have freedom! Never allow fear of a spirit to enter your mind. Fear is weakness, confidence is strength.

Secondly—by living a clean, righteous and kindly life we create about us a condition which evil spirits do not like and which they find difficult to penetrate.

Thirdly—by prayer to God we obtain protection in every case of need. Mighty are the armies of God. His resources are unlimited. Doubt not.

And generally—always maintain a spirit of goodwill to all men. Love is the greatest force in the universe. Bless and curse not. Send out kind and helpful thoughts to your enemies either in the flesh or in the spirit. Forgive them. If you have sufficient love you will never have any enemies.

These rules and instructions are better than all charms and incantations etc. These are only useful when we know no better.

SUFISM OR THE YOG IN ISLAM

"DURVESH."

Everything has two sides—the exterior and the interior. Its value depends not so much upon its exterior side as upon its interior. A box full of diamonds and precious stones is certainly more valuable than a similar box of equal or even greater dimensions, full of ordinary stones and dust. A human being has likewise two sides—the external and the internal, and his superiority over the rest of the creation depends more upon his inner merits, his spiritual achievements and the polish and brilliance of his soul, than upon his exterior form and appearance and other qualities of his body. Religion professes to be a guide and a codified course of human life, and, as such, it must, and, as a matter of fact, it does cover both—the outer and the inner requirements of man. All the revealed religions are one in this respect. They all lead to the same goal. There is but one universal Grand Truth about which there can absolutely be no diversity. The only difference lies in the different forms of approaching it. The expansion of mankind over an enormously wide area of time and space, the different evolutionary stages in human society, and the variety of circumstances surrounding different types of humanity, account for the variety in different forms and formulas of religions. But this divergence is apparent only at the surface. The deeper you plunge into the mysteries of life the less diversity you will find in the essentials of various religions, until at last, when you reach the final goal you will realize that all true religions lead to one and the same universal truth. Islam is no exception to the rule. It professes to be a revealed religion and endorses and corroborates all the Divine Truths revealed by all the preceding religions. Its only other claim is that its methods approaching those truths are simpler and more up-to-date. However, in common with other religions it is made up of two sides—the outer and the inner. The outer side is called the SHARIAT,

and the inner side. the FARIQUAT. The Shariat is sub-divided into two parts, (1) the Ibadat and (2) the MOAMILAT. The Ibadat refers to the forms of worship and regulates man's relations with God; while the MOAMILAT pertains to relations with man and covers the social, economic and political fields of human activity. The FARIQUAT deals with the purification of the inner self and keeps in view the spiritual emancipation of mankind HAQIQUAT refers to the realities in this life as well in the life to come. It is not a science but a realization. In other words HAQIQUAT is what you actually see in the light furnished to you by FARIQUAT. FARIQUAT plus HAQIQUAT is termed TASAWUF, or SUFISM and may be called the YOG IN ISLAM.

Mohamed, the Holy Prophet, as the Mohammedans call him, combined in him the leadership of all the various functions at his time. He was the religious Teacher, Spiritual Guide, Social Leader, Commander-in-Chief and Political Head of Mohammedans. In short, he combined in his person all the functions of a temporal and a spiritual leader. He was at once a King and a Prophet. His four successors ABU BAKER, OMAR, OSMAN AND ALI inherited this leadership in toto. The temporal power and the spiritual lead were centered in the same personality. The martyrdom of Hussain—the son of Al and the Grandson of the Holy Prophet, sounded the death-knell to the amalgamated leadership. The temporal power was usurped by Yazid—the notorious, and the spiritualists were left to take care of themselves. Bloodshed on the battle-field of Kerbula, however, could not chill the enthusiasm of spiritual-ists and they flocked round the sons and grandsons of Ali in thousands and tens of thousands to drink deep into the fountains of knowledge and realities. Yazid and his followers grew suspicious at the daily increasing popularity of the spiritual successors of Hussain and they went on indiscriminately massacering, assasinating and tyranizing over these spiritual teachers and their adherents. During periods of Ommayya and Abbaside Caliphs spiritualists were generally subjected to endless persecutions and that is the reason why for a long time spiritual lessons were given secretly. That is one of the reasons why spiritualists have sometimes been called mystics.

Hussain's was Imam Zaimulahidin. His son was Imam Jafer-i-Saciq. His son was Imam Moosa Kazim. His son was Imam Ali Raza; and so on. All these gentlemen are called Aimma-i-Ahli-Bait. Aimma is the plural of Imam and Imam means leader. Ahli-Bait means members of the family i. e the family of the Prophet. So these gentlemen are the leaders of spirituality and belong to the family of the Holy Prophet. They occupy the foremost ranks in the regions of spirituality as well as other aspects of religion. All classes of Sufis, Darwishes, Fakirs, Mohammadan Jogis and Sannyasis owe their origin to them. All dynasties and divisions of Tasawuf have sprung out of them. Go to any Sufi in India to day, he will trace his pedigree to them and through them to the Holy Prophet. The Holy Prophet is like an ocean, Ali-an outlet, and Amma-i-Ahli-Bait are the canals that have carried the waters out to the thirsty.

The various dynasties in Tasawuf are a later development but this development is in form and not in spirit. For instance a gentleman of very high spiritual attainments and an extraordinary internal power comes out to India and spreads spirituality over here. His adherents and followers are distinguished from the rest by being called after his name. Another gentleman of similar attainments comes and does likewise; a different name is assumed by the followers of his school. Following are the principle dynasties in India.

[1] CHISHTIES called after Hazrat Khwaja Moinuddin of Ajmer. They have two sub-dynasties.

(i) SABRIS—called after Makkdum Allauddin Ali Ahmad Sabir Kalliari, of KALIAR Distt. Roorkee.

and

(ii) NIZAMIS—called after Sultanul Mashaikho Mahbub-i-Elahi, Hazrat Nizamuddin Aulia of DELHI,

(2) KADRIS—called after Hazrat GHAUSUL SAQUALAIN Mohiuddin Syed Abdul Kadir Gilani of BAGDAD.

(3) NAQSH-BUNDIS—called after Hazrat Bahauddin Naqshband of Bagdad. In India they have two sub-dynasties :—

[i] MUJADDADIS—called after Hazrat Mujaddid Allaf-i-Sani of SIRHIND,

and

[ii] ABUL-ULAYIS—called after Syadana Amir Abulula of Agra.

[4] SUHARWARDIS—called after Hazrat Shabahuddin Suharwardi of BAGDAD.

[5] MADARIA-KALANDARIA—called after Shah Badi-nuddin Madar of MAKANPUR.

The above dynasties have spread beyond India also.

In countries beyond India there are a few other dynasties as well, such as SHAZLEES, RIFAIS, BADNIS SAMUSIS, etc., but correctly speaking they are only sub-dynasties under the KADRIS, which is a very extensive dynasty spread over almost the whole of the Islamic world.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU

The Royal ascetic Visvamitra while returning to Sidhas-rama with the young princes Rama and Lakshmana spent the first night on the banks of the Sarayu and in the early morning of the next day approached them gently as they were still lying on their bed of grass addressed Rama as follows

Kousalya Supraja Rama Poorva Sandhya Pravarthathay
Uthishta Nara Sardhoola Karthavyam Dhaivamahnikam

'Oh Rama the virtuous son of Kousalya! The day has already dawned. Rise from your bed, oh tiger among men! The daily religious routine has to be gone through'.

'Rama the virtuous son of Kousalya'

1. Kousalya has verily outbeaten her competitors in her race towards final beatitude for the mere fact of having given birth to the All-powerful Divinity viz. yourself. With all my austere penances, I am nowhere in the list of seekers after truth. Pray be gracious unto me!
2. Dhasaratha hesitated for a moment to part with you. But not so was the noble Kousalya when she knew that the request came from me. Oh worthy son of a worthy mother!
3. Let me distinguish you as the gentle Rama born of Queen Kousalya from the terrible Rama of the axe born of Renuka.
4. From what I see in your behaviour, 'obedience to parents' seems to be your watchword. Well may this virtue find a deeper root in you for the good of mankind!

'The day has already dawned'.

1. Daybreak has given birth to the morning sun who has already commenced to perform his duties. It is

time for you who came out of Kousalya's womb to do likewise your share of work on earth.

2 It is your duty to pay homage to the morning hour even as you would to your mother. For, both form the essentials of very existence of life.

3. At dawn, the allies of darkness flee before the approaching sun. Your enemies will likewise melt away at the very sight of your awe-inspiring figure.

4. The morning sun dispels all traces of darkness. Even so, condescend to remove the darkness of my ignorance with your benevolent look.

'Rise from your bed'

1. I have seen your beauty while asleep. Permit me to see your excellence while awake.

2. You have taken this Avatar to destroy the wicked. Can you still sleep when hordes of them are at large.

'Tiger among men'

Strength when combined with goodness goes to make one really great; and you possess both of them. People are prone to copy great men in respect of their actions. So it behoves on you to teach mankind the importance of observance of duties by your own example.

'The daily religious routine'

1. Duties prescribed in the Holy Scriptures.

2. Whatever duties that may be prescribed by you as the Divine Avatar will be religiously carried out by me. It is for you to command and for me to obey.

SWAMI VIVEKANANDA
and His Role in Modern Life

A. SRINIVASACHARI, B.A.

Continued

Next, how does his life-message afford a solution to the various problems of individual, communal, national and international life that are vexing the minds of the greatest thinkers of the day?

First in the world of politics. The modern world inebriated with the wine of temporal power and obsessed by a spirit of political patriotism. Political power, economic sufficiency and commercial supremacy—these form the tripod of national life. The impact of western culture and the transplantation from an alien soil of the political outlook of life in the sacred soil of the Indian land, nourished by a growing consciousness amongst the Indians of their inability to hold their own without a strong temporal power at the back—all these and many other causes have led to a restatement of the ancient values of life in terms of modern civilization; and judged by the new standards for measuring elevation of thought and greatness of life that western culture has furnished to us, our past appears to be time wasted. The foundations of our national life seem insecure, and men have begun already to build an edifice of national prosperity on entirely new foundations in imitation of the western countries. Vainly did Christ warn his countrymen:—'Seek ye the kingdom of heaven and all else shall be added unto you'. Of what value is it to a man who has lost his soul, to gain territories or add on to his conquests? In the wake of political conquest shall come even spiritual conquest—this is the comforting pious belief, the fond conviction of the thinking statesman. The educated community goes to the extent of thinking that political nationalism is the only kind of nationalism that can exist in the universe. It is right here that the Swami places his unerring finger and calls this a perverted mistaken view in as much as it is inconsistent with the trend of national life in India in its long past history and with

the destiny of the nation – a glorious spiritual destiny that was vouchsafed to him in a revelation in the famous meditation at Cape Comorin. Again it is a contradiction of the life principle that has ushered into being the mighty Indian nation, that has preserved it for these thousands of years and that is still operating in the communal life of the nation. The Swami says that India can have no scheme of life, individual or collective, unless it be created and governed by religion. Religion has been, is and will ever be the nation-builder in India. Indian nationalism, according to the Swami, is a spiritual type of nationalism differing from that other type of political nationalism which forms the governing factor in the civilization of the west. Religion is the very foundation, the leading motive and the goal of Indian nationalism. In its scheme of life, politics comes in for a place only for a subordinate concern subservient to the interests of collective spiritual pursuits. In his reply to the Calcutta address the Swami said, 'Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us religion is the only ground along which we can move. The Englishman can understand religion even with politics... But the Hindu can understand even politics when it is given through religion. Sociology must come through religion. For that is the theme; the rest are variations in the national life-music. And that was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power [the advent of Sri Ramakrishna] became manifest'. This was the point on which he dwelt in almost every one of his lectures from Colombo to Almora and is worth pondering over by leaders of political life and activity in India.

Secondly, in the field of social reform. In these days of caste-quarrels and race-animosities, when the principle of liberty, equality and fraternity are stalking majestically abroad, when the fight for privileges is being carried on everywhere

in home life, communal life, national and international life between man and woman, elders and youngsters, high castes and low castes, capitalists and labourers, rulers and subjects and so on it is well two remember the two eternal principles which he has enunciated (1) the principle of variety being the soul of nature and (2) the principle of equality of privileges. According to difference in culture and ability there will always be differenee in occupation; but to shut out the advantages of all worldly comforts to those at lower levels, to restrain them from getting access to the fourfold ends of life—religion, wealth, worldly prosperity and liberation (Dharma, Artha, Karma and Moksha) on the score of a difference in culture or ability—this is at the root of all evils Hence our object is, in the words of the Swami, not to destroy caste but to establish equality of privileges. Our most solemn resolve is to help all castes from the pariah upwards to gain equal rights to all the aforesaid ends of life. Social reform must be carried on, according to the Swami, along the lines of least resistence, along those grooves in which the society is accustomed to move, along religious lines in India. Social reconstruction or reformation and not social revolution is the aim. Again, every reform should arise out of a necessity felt within the society in its collective pursuits, and should be a silent working for the better of a force from within that brings about a slow growth—not something super-imposed from without on a society that is not prepared for it, not a patch-work of external shows not mere bubblings on its surface life. To try to bring about social reform through legislation is only preposterous—it is putting the cart before the horse. The Swamiji was no iconoclast and was never in favour of pulling down living institutions of hoary antiquity, regardless of the bed-rock of eternal principles on which they might have been founded though he would admit the apparent anachronism in some; but he would make the vital currents flow freely along the veins of national life with increased vigour such that the institutions might grow and adapt themselves to the existing environments. He looked upon social institutions as the flowers that blossom on the tree of national life, that though in course of time after filling the air with fragrance they are bound to fade and shed their petals, still they hide within themselves the fruits of pros-

perity and national fulfilment. 'Let us be as progressive', says Swami Vivekanandha, 'as any nation that ever existed and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be'.

Thirdly, in the field of religion. It was Swamiji who preached the religion of the Upanishads, a religion pure and undefiled, a religion that is above creeds and sects, that is universal and breathes harmony and unity. At a time when religion came to be smothered up in meaningless conventionalities, dry intellectual abstractions, and logical subtleties, he laid emphasis on the teaching:- "Religion is not talk, nor doctrines, nor theories, nor is it sectarianism; religion is realisation". In spite of this insistence men are apt to mistake a man of soaring sentimentalism and a man of soaring imagination who may spin out new philosophies of their own, for men of religion, of realisation. Materialism seeks to assert the authority of reason even in planes where it cannot reach; and the result is rationalism. Intellect manufactures an immanent God in the universe, and ignorant of the trick played by it all are made to bow down to it. Spiritualistic phenomena such as automatic writing, spirit-communion, etc the development of psychic powers, occultism and esoteric mysticism—all have put forward their claims on the attention of the unwary, and people have been deluded and led astray. To such the true aspect of religion will be a redeeming saviour and a correct guide. The Swami studied and analysed the various sects and subjects of Hinduism and diving deep below the surface into the heart of each of them, saw the underlying unity which he called the common bases of Hinduism. He reconciled various systems of philosophy and religions by pointing out that the truth or experience is one while the method of expounding it may vary according to the temperament of the individuals to whose tastes and predelictions the particular religion has to minister. He established religion on a scientific and universal basis and laid down four methods of attaining realisation called the four yogas and thus brought the whole process of spiritual unfoldment within the sphere of comprehension of both the east and the west. The three traditional schools of philosophy—monism, non-qualified monism

and dualism—which were concentrating their attention exclusively on the theoretical divergencies of opinion, were looked at from the practical side and were seen as a unity possessing three phases and were reconciled consistently with the highest end of each without a mechanical compromise which some are trying to effect by mixing them in desired proportions to suit their own particular tenets. He pointed out the hollowness of the theory of progress preached in the west and echoed in the east, and showed conclusively that there can be no such thing as progress in an infinitely straight line, and that the longest straight line, if produced, must ultimately form a circle. As a consequence, the mad zeal for progress is only a feverish longing for a change of environments, and amounts to driving off rheumatism from one part of the body to another. The real progress is in going away from the periphery to the centre where stands the Truth of our being, unmoved and immovable like a rock— the Atman, the transcendental reality, and hence existence has to be made on the importance of renunciation or 'Vairagya', which alone is the road to true progress in the underlying realms of the spirit. The sublime teachings of Vedanta that were the exclusive possessions of the forest recluses were brought before the everyday world by the Swami and the method of applying them even in the midst of the din and the roar of modern civilization was preached and demonstrated, just like the Gita in the Kurukshetra battle-field, so as to uproot the evil forces in the wave of modernism such as the craving for sense gratifications and an instinctive dislike of everything tending to emphasise the beyond-body idea, the beyond-mind idea. He combined within himself the most rigid rationalism and the ecstatic mysticism and proved that they could reside side by side without fear of one's overlapping and overstepping the due bounds of the other; and yet he was against making a fetish of reason and violently denounced esoteric black-guardism and mystery-mongering which only weaken the will and arrest true spiritual development. The humanitarian and the utilitarian attitudes towards life were chastened and elevated to the high pedestal of action-performance as a means to the attainment of the highest wisdom and devotion to the Lord. The philosophy of action presented in the new light of Karma Yoga attracted many young men

burning with devotion and spiritual patriotism for the mother-land, and saw the inauguration of famine-relief works, charitable dispensaries, and educational institutions, all based on the combination of the spirit of monasticism and the spirit of service. Thus he effected a strange fusion of the purest of selfish motives that of seeking personal salvation with extreme philanthropic ones, a fusion of work with meditation of spirituality with materialistic concerns of life. In short spirituality was the watchword with the Swami, the dominant key-note of all his endeavours. He was the very embodiment in one word of the Indian consciousness as a man and as an Indian.

Fourthly in the field of education. Education he defined to be the manifestation of the perfection in man. It is in reality the nervous association of certain high ideas, the implanting of those ideas in one's mind so thoroughly that the ideas become converted into instincts. This was the kind of education his Master had undergone himself and had imparted to him in true consonance with the spirit that pervaded the very atmosphere of the forest schools of philosophy presided over by seers and sages at the period of the Upanishads. The cry of national education is now heard far and wide, and voluminous commentaries have been written upon that sacred phrase, as is usual with India, in the shape of living institutions started by celebrated men of light and learning imbued with the modern spirits, who are really trying new experiments in education in the soil of India where the method of education and the training of the instrument of education, the mind, were considered far more important than the matter taught. In one school emphasis is laid on political nationalism; in another on the artistic side of life or in aesthetic culture: in a third on national evloution in the light of theosophy, and in a fourth on Sanskrit studies and culture. While the foregoing is more or less true with regard to each, all take care to throw the perfume of religion (as understood by each) in the respective interpretations of the term—and this is the fate of national education. It is a sorry spectacle that the true method of education has been lost sight of. It is the method of controlling the mind, the method of Samyama or concentrated mind-control which is at

the root of the ancient genius of the east. The true theory of education consistent with, and having as its practical counterpart, the art of concentration, is the Vedantic theory of the Atman, which is All-Intelligence and Light covered up by the veil of the mind, and distorted by the waves on its surface. When education is conceived of in this light and the theory is applied in practical life, students are enabled to tap the very source of all-knowledge, and originality and research become familiar grounds. The Swami was himself a follower of this theory and a practitioner of the art of concentration.

Fifthly, in the realms of art. The Swami, while appreciating the value of the ideal of art for art's sake, would still emphasise the transcendental side as a corrective to the excesses of the realistic side. He was for enjoying art from the highest plane which all art must truly aspire to, if it wants to be truly inspired—namely, the transcendental plane of truth; and was in favour of the transmutation of the vulgar delight-seeking elements into the truth-seeing symbolically-interpreting instincts. He was for enjoyment of nature and world, yet not of attachment. He was for a life of the senses, but from a plane where sense-pleasures lose their relish and pain loses its sting, where the world is seen in its true light, in the light of luminous wisdom before which the world becomes transfigured into the playground of Divinity.

Lastly in conclusion:—Swami Vivekanandha represented a type of spiritual health and strength that is absolutely indispensable to the welfare and regeneration of our country in particular and other countries in general. A modern prophet, some called him others, a condensed India; the New York papers called him a cyclonic Hindu and an orator by divine right. The American disciples called him a Saint Paul to his guru Ramakrishna, a thunder voice that accompanied the lightning of Sri Ramakrishna's spiritual wisdom. His intimate codisciples and disciples saw in him the soul of Ramakrishna in a modern garb; and some of them saw in him a divine vision Shiva incarnate. Truly was the child Noren ushered into the world, after his own mother beseeched Shiva of Benares for a son after long months of meditation and austerity

which culminated in a vision that the Lord Shiva himself would be born unto her. His guru said that he was one of the Saptarishis [seven sages of yore], Nara by name, and that he brought him down for his own mission. The Master compared him with Keshab Chunder Sen saying that while Keshab was a rose having a few petals, Noren was a rose with 1000 petals. When he was a young and naughty child, his mother would subdue and silence him by the threat, 'Shiva won't let you go to heaven, if you do like that'. Sri Ramakrishna once implored His Divine Mother to leave a thin film of maya (sense-illusion originating and imperfect spiritual enlightenment) over Noren's mind for had he not to do a lot of work for the world, (which would become impossible with perfect spiritual illumination) for the fulfilment of his mission in life? The Swami said about himself once:—'If there were another Swami Vivekanandha, he would understand what Swami Vivekanandha had done; and yet how many Swami Vivekanandhas shall be born in time!". He felt for the teeming millions of India, was patriotically spiritual and spiritually patriotic He was a Japanese in patriotism, an Englishman in manliness and a Hindu in purity—all in one. He said long before his exit from the theatre of life, 'It may be that I shall find it good to get outside my body—to cast it off like a disused garment. But I shall not cease to work I shall inspire men everywhere, until the world shall know that it is one with God'. As we ponder over the life and personality of the great Swami, we are tempted to exclaim 'How marvellous! How myriad-sided!!. What does this great life mean to us, individually and collectively? Let every reader ponder long and answer to the satisfaction of his conscience, bearing in mind the adage that one can measure only according to one's own capacity.

APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON VI

THE SOCIAL AND DOMESTIC AFFECTIONS

1. Conjugal Love or the Mating Instinct 2. Amativeness or Creative Love. 3. Parental Love. 4. Friendship 5. Love of Home. These all function thru the occipital lobe of the cerebrum and thru the cerebellum.

Conjugal Love or the Mating Instinct exists in human and animals that mate for life. When very strong it causes jealousy of one's love rivals and gives a great desire for the constant companionship of the life mate. A deficiency is shown by inconstancy and domestic instability. To cultivate try earnestly every day to keep the promises made before marriage and to make married life a perpetual honeymoon. To restrain is unnecessary except to avoid jealousy.

Amativeness or Creative Love causes sexual impulses and is the power of reproduction. When very strong and uncontrolled it becomes the monster passion causing more disease, vice, crime, misery and sorrow than the abuse of any other power of the mind. But it is more apt to be perverted than excessive—it cannot be too strong if rightly controlled and exercised. It is the dynamo of the body and gives force and energy to the whole character. When deficient there is lack of force as well as lack of sex-attraction. Love attracts love and to cultivate it associate with noble, loveable persons of the opposite sex. To restrain learn to live in the realm of reason and morality.

Parental Love is the instinct which manifests in the love for children and animals. It is generally stronger in women than men. When very strong it causes over-indulgence of children. When deficient it permits cruel treatment of helpless creatures. To cultivate study the needs of children, make them your companions and try to be patient and tender toward them. To restrain compel yourself to deny them the

tahings you know to be injurious to them; set judgment over against affection and give yourself less anxiety about them. Right mating of parents will give children a good inheritance and wisely directed environments will control them in home, school and community.

Friendship is the social instinct found in all degress of development in human beings. It was strong in David and Johnathan and in Ruth and Boaz. When strong this power is shown in warmth and cordiality of friendly affection and will cause one to sacrifice much for friendship's sake. When deficient in this one is rather reserved and forms friendships with difficulty. To cultivate, seek the society of others and do not be a hermit. To restrain, limit your attendance upon social functions, discriminate in your choice of friends and devote more time to thot and study.

Love of home is the impulse desire or affection that inspires the author of 'Home Sweet Home'. When very strong 'There is no place like home'. Deficient love of home combined with strong powers of observation gives great desire to travel. To cultivate, stay more at home and dwell upon its joys and associations. To restrain, travel and learn to enjoy what you see. Travel broadens the mind as nothing else will.

Some of the greatest problems to be solved in this century are how to make happy homes and how to develop harmonious human lives by giving every child the right to be well-born and then furnishing the environments that will prevent discords mentally and physically. Every parent guardian and teacher should be a moral guide. The time will soon come when the public school will furnish specialists to help adjust the characters of children in the home and in school. In the eighth grade these specialists will give vocational guidance to pupils and in the high school they will give instruction in applied psychology and eugenics that will prepare the students for the duties of parenthood and home-making. Such efforts will be effective in overcoming social evils and in increasing human happiness.

STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

Mind has been variously discussed by us as being the source of power, of intelligence and of choice, or will. In its process of governing things, of presiding over and ruling things we call that government of the mind the kingdom.

The kingdom is the unchanging law of being. If being in the absolute is unchanging and yet in man, it is easy and obvious to comprehend that everything through which this unchanging law operates, must change.

The most unfortunate habit anyone can ever acquire is to become fixed anywhere because the law will not allow you to stand still. If you could keep the cells that constitute the coating of your body from detaching themselves for a day, you would be sick. We are constantly throwing off waste material from the body and if we cease to do this we will not live, and that is because the law which governs us does not change; hence we have to change.

A kingdom is a domain governed by a king. We call the king of this domain Infinite Mind, or God. Then the government of the kingdom does not change. The thing that is governed is the thing that changes. The domain of this king is the universe and everything in the universe is governed by the same king, under the same law, acting in the same manner, without change; however, changing everything that exists within the kingdom except the king.

The next definition is, that the governing power is the life principle which manifests in all created things. It is the power in the plant that gathers its materials out of the earth, drawing some from the air and extracting some from the sun light. It is that power which takes up the different materials and runs it through the little sap-tubes, or veins or arteries, and deposits it there, dividing it to make leaves, branches, etc. It is the power that pushes it.

The government of the kingdom is the operation of mind through the thing in which it exists. It is the operation of mind through you that keeps your heart beating, that causes the appropriation of your food which is taken into the stomach and causes the elimination of the waste matter of your body.

It is the rule of the God in the lives of men, as well in the body as in the soul. Our physicians believe that God can rule a healthy body but it takes a doctor to rule one that is sick. That is, the doctor can do more than the Creative Power can do. But after a while they get to the point where they say if the constitution is equal to it the person can get well; that nature has to heal.

Nature is what we call the rule of this kingdom. The kingdom of God within you is you. That individualised intelligence that you represent, acting in harmony with the Power which produced you and keeps you, is the kingdom, and that in reality is you.

The nature of the kingdom is that it is absolutely perfect. The law that governs my body is a perfect law. It is absolutely powerful, because all the power there is must come through the operation of this law. It is infinite, absolutely immeasurable.

The governor of this kingdom which rules the lives of men, rules them from the very Source of things. Man's differentiating between individualised mind and universal mind only enables him to look through these different things back into that Infinite Mind. But it is infinite in its last analysis. It is indwelling. It is within all the time and it is that which must get within before it can go to without. It must come in just as the substance comes into the plant. It must act from within to without and before you can send out healthy tissue into some place where it is diseased, it must come right into that being like the substance goes into the plant, and must be shifted from the centre to the outside, beginning its power of unfolding itself, and developing, and working out. That is the indwelling part.

But man also lives in this thing. It is outside him as well as inside. Three feet from you in what appears to be empty space the Infinite exists just as well as existing in you. So don't get the idea you are the whole thing.

That which rules us is that which is within us. The kingdom not only occupies but occupies all space in equal proportions, so there is just as much outside me as there is in me, but I can bring out of that space whatever I want. I can bring the perfect condition of health or I can bring the discords. I bring the discords by simply withholding from the perfect thing within that which belongs to it.

If you hold out of your life, hold out of your hand, or your foot, any of the strength that belongs to that hand or foot it will become deficient and in a little while you will be deprived of the use of it. Hence, we deprive ourselves to think of our weaknesses.

The rule of this kingdom is distinguished from the standpoint of the scientist as the law of nature; from the standpoint of the religionist, as God. We say God rules in the hearts of men. The scientist says the law of nature rules all things.

The scientist recognises God, the Infinite, as supreme intelligence, wisdom and power in a great deal fuller degree than the theological thinker.

Now, we have one of the most interesting phases of trying to get the attributes separated. Let us view the law as operating here, and that mind, wherever it manifests shows all of its parts. We want to discover what a personality is.

A personality is something that stands apart and distinct. It may resemble a great many things but there is a difference between it and other things that enables us to distinguish this thing from that.

Viewed as intelligence, God in Action is Law. Viewed as power, God in essence is Love. Viewed as principle, God in a state of existence is Life, or Spirit. We have to have law, love and life. Life in its last analysis is spirit.

Sensibility in its last analysis is love. The highest sensibility man can experience is love.

Man can love anything in which he sees something like himself. He can love nature when he begins to see the same characteristics that belong to him belong to the flower. The same things that are in the flower that is beautiful, are in the mind that can comprehend it. Hence, he loves the flower because he feels something kindred. He can love God because he feels something in himself is like God.

That man who cannot feel that God is like himself cannot love God. He cannot love that in which he cannot recognise something like himself.

Personality is composed of intelligence, sensibility and will. Knowledge constitutes the power of mind and the use of knowledge constitutes power in action. This makes God in action Law. Everything is held together in accordance with the law of cohesion. Like attracts like. The reason a piece of wood holds together is because its particles harmonise. The moment you disassociate those atoms it goes to pieces. That which holds it together is that same power which belongs to the sensibility part of the personality. It would not attract grass but it would attract whatever is necessary to form cohesion or holding together.

God in a state of existence is Principle or spirit. After we have tried to understand all of mind we can only comprehend its attributes. It is a beautiful thought for us to try, to grasp the idea of the relationship of you between God and man.

Viewed simply as power we have intelligence, omniscience, the presence of all wisdom. Then you see wisdom belongs to intelligence and it belongs to action. We might say that intelligence is that action which pushes out that drives from us. Intelligence means more than the capacity to know. It means the capacity to tell what you know; to give it out.

Love is the power to feel and it knows how to give from within. It knows how to give of itself. Intelligence pushes out from itself, tells it, spreads it, increases it. Love is more the power of existence than it is the power of growth. It is that chamber of the human soul in which memory is located: It is that which holds that record perfectly for all time, in each individualised mind.

Then we have intelligence possessed of all wisdom. Intelligence and Omniscience are the active parts of this Infinite Mind: power and omnipotence, power in the ultimate; there is no power except what is in this kingdom, and it is omnipresent.

The government of the kingdom is unchanging and indestructible, absolutely inseparable from being in any of its forms.

MY TRIP TO VUTTAM LOK

BALAVANTARAO OKE (*Tapo Lok*)

(*Received through the trance-mediumship of V. Narasimha Rao*)

I left my home at 3 in the evening. I passed through a plain and then through some groves. I arrived in that Lok at 3. 30 P. M. I wandered about the place for a while and then arrived on the bank of a beautiful stream. The tiny ripples were lashing against the pebbles. Those mystic birds, I saw, warbling in tune to the lashing of the ripples. The dark towering trees were entwined by various kinds of creepers, covered all over by sweet blossoms and flowers of variegated hue. Those beautiful birds, also of different colours, were sitting on the branches of the trees, cooing from beneath the bowery blossoms and occasionally pecking at a fruit or flower; and I was not able to distinguish them from the flowers—the colours were so misleading. The majestic hills with their nicely laid out valleys, reverberated with the melodious warblings, coupled with the musical flow of the stream— all this much impressed upon my mind. The sky was serene with the glorious though declining sun; and the lovely scene seemed to indicate the progressive religious tendencies in the life of the people living there. I was musing over the pleasantness of the scene and I quite unconsciously dozed away my time. It ws so lulling on my nerves.

While I was thus in a semiconscious state, I observed all on a sudden a beautiful figure. The virgin dawn was just stepping over the rich green grass (which looked more like a carpet) of the plain, towards me. She was all blushes and smiles. Her luxurious growth of silky hair made restless by the gentle breeze— those hazel eyes! – the full blown splendour of her bosom—the thin but gorgeous dress half displaying her well developed contours—were all enervating on me. Her soothing smiles and her beaming looks were so amorous that I forgot everything and lost myself wholly in the glory of her presence.

I could not contain myself; and that graceful figure in all the brilliance of her bloom put me in mind of the happy prospect of my union with her. I wa so completely enthralled.

Totally losing control over myself I leaped towards her and caught her in my arms—with what result—only that I wasted my whole heart in one speculative kiss upon her dainty lips.

But I was not long in that condition. I was soon after awakened to a sense of my shame, I could see nothing before me. In a fit of lunacy I attempted to embrace the cooling air.

So very tempting and illusive are the beauties of that Lok. Finding myself in such an uncomfortable position I thought of pacifying my nerves; when the incident of my getting thrown into a dungeon as a punishment for transgressing certain of the rules of my Lok—came to my memory—carrying with it all the horrors of a prison life. So fearing that if I were not in time to attend my usual morning duties, I would be put to a severer punishment— I left the place and flew as it were to my home thanking all the time that divine entity for waking me to a sense of my situation.

I then prayed to God not to throw me in similar mishaps in future. As we leave our physical plane and proceed further up into the higher Lokas we find the condition more and more alluring. It is a regular ordeal for us to pass through When once we are above all these temptations we are free at the feet of God. Fortunately for me my Guru did not scent of this occurrence—otherwise I would not have been here to deliver my experiences now. I have done.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM, B. A.

CHAPTER IX.

On hearing what his beloved wife described thus, Hemachuda continued to ask her with ecstatic admiration and in a tremulous imploring tone: 'My most beloved, you are really blessed. The profundity of your wisdom is quite astonishing. How can I describe all that you said in narrative form? I knew not that your story had such an inner meaning. Now from your explanation I have grasped it clearly like an apple in the hollow of the hand, and I experience the same in my innermost heart. Ah! the world is really wonderful.

Tell me, who that mother who was designated as pure consciousness is? Why has she no birth? What are we? what is our real nature? who am I".

O Rama! when Hemalekha was thus questioned she said to her beloved husband. "My lord! listen eagerly to what I now tell you and which is full of deep purport. What a pure mind (1) you by yourself enquire the nature of your own self. It (the self) can never be an object of sense perception nor is it describable by words,. Therefore, how can I describe it to you? If you understand your own self it will be tantamount to your grasping who the mother is. By reason that the self is neither perceivable nor describable it cannot be an object of initiaiton (instruction). Consequently there can be no Teacher to instruct the self. Therefore, look at your own self with an (2) unsullied mind after withdrawing (3) into yourself. That which shines as the self (Atma) of all beings from Sadashiva downwards to worms, remains thus hidden from perception by the veil of partite objective

(2) By the pure buddhi that is devoid of connection with the senses.

phenomena. Since the self is veiled by phenomena (whose form the mind always assumes) like the sun that is hidden from view by the clouds, it is not manifest. But when the phenomenal forms are removed from the intellect, the Self becomes manifest like the sun in horizon when the clouds clear away. That because the self becomes an object of perception (experience), it is not to be doubted that it becomes partite like other phenomenal objects. For, it (the self) shines everywhere, in everything and always It is by its light that pots and other objects shine. Just as the Sun's light is clear on a wall though daylight is everywhere, the self is clearly manifested only in an unalloyed mind. Nevertheless, the self does not become an object for the cognising faculty of the ntellect It was for this reason that self was described as imperceptible (unknowable). Not being liable to direct proof by sense-perception how can it be described anywhere, at any time, by any means and by anyoody? To ask to show one's self is tantamount to asking to show one's own eyes. Just as no teacher can be of any avail to him who requests to be shown his own eyes, none is required in the matter of perceiving the self. Though the teacher be an intelligent (4) Mahatma, how can he show the eyes of the disciple to the latter? Therefore the function of (5) the teacher is only so far as to leading the disciple nearer to the self and the Teacher shows the path how it is attained.

That path, (1) I shall explain to you, listen with a firm mind. That which without manifesting as 'mine', manifests as 'I' and that which is different from all objects that are cognised as 'mine', that is your real self (Atma). Go to a lonely place and carry on your enquiry about this. Reject all those things that appear as 'mine' to be not yourself

(3) This means either by remaining as pure consciousness alone, after effacing all objects from perception, or by separating from the objects that constitute the Not-self, and remaining as a witness of phenomena unconnected with them.

(4) This means, how to perceive a thing that is not objective

(5) The Teacher simply turns the outward attention of a disciple into his centre—introspectively.

and note that as your self which does not appear as 'mine' For example, since I, Hemalekha am yours and since I am an object for your designation as 'mine' you do not regard me as yourself I am yours only by relationship but I do not merge in you and become yourself. In this manner reject all those things that come under the category as 'mine' know that which cannot be rejected as yourself and attain everlasting felicity". Thus said Hemalekha.

When his beloved consort enjoined him thus, Hemachuda started without delay for a beautiful garden charming as the garden of Paradise outside the precincts of the city. There he entered into a terraced mansion, sent away all his attendants and ordered the guards at the gate not to allow anybody to enter while he was going to engage himself in lovely meditation. He commanded them not to allow ingress to ministers, preceptors, or even to the king himself, until they received from him orders to the contrary. After ordering in this manner, he entered the topmost ninth storey of the mansion which was well ventilated and which gave a view of the surrounding landscape. There, he seated himself on a soft feathered seat and after fixing his mind began to meditate in the following manner.

"Certainly everyone in the world is deluded in this way. What is the reason? How is it that not one of them knows in the least his own self? Nevertheless, does not one and all endeavour variously for the happiness of their own selves? Some persons study daily the scriptures like Vedas and Vedangas. Some amass wealth, and some rule countries, others fight with their foes and others again addict themselves to sensual enjoyments. All these people work for their own selves. But alas! not one of them knows what his self is for whom each of them works. How is this delusion to be accounted for? Ah wonderful! Are not all endeavours done in the absence of a knowedge of the Self sheer waste of energy like actions done in a dream? Therefore, I shall inquire what that self is?

(1) Outward attention of the mind is itself, the impurity attached to the mind. Therefore after determining the external objects to be not yourself look introspectively.

Since house, paddy, lands, wealth, women, cattle and others do not partake of *my* nature and since they are *'mine'* these can have no identity with *me*. And since all these things exist for me (for my sake) I exist apart from them. Therefore I am this body. Certainly I am born of Kshattriya race; there is no doubt that I am a white body. Does not everyone cling to the body as *'I'*."

In this manner, concluding the body to be his self the Prince began to meditate upon it. Recollecting subsequently, what Hemalekha had said, he began to oust the identity of his self with the gross body.

Ah! how can this body composed of blood, bones etc., this one that is changing incessantly at every moment and which is an object of designation as 'mine', be my real self? If a limb were to be severed from the body, not only there continues no identity with the severed portion but it is even regarded just like a log of wood or tile. Further it is experienced during dreams that this gross body is separate. Therefore I am not this gross body; I am separate from this. In like manner, Prana (life current) also is dependant upon the designation "*mine*". And since Manas and Buddhi (Mind and Reason) are described as "mine" these are not 'I'. Therefore there is not the least doubt that I am quite different from objects beginning from the gross body and ending with Buddhi. And since *it* does not appear to me at any moment that I do not (6) exist, it is certain that I am manifest always, i. e., that I exist forever. But I do not understand how I who am manifest always uniformly in general, can manifest myself clearly and definitely as "this is I" and why such a definite manifestation is not always clear. On the ground, pot and other objects are revealed by the eyes and other sensory organs and not otherwise. The life-current is revealed by the sense of touch. And it can be

(6) Because he is not the body since it is designated as mine' because he did not see anything else as himself, and because in slumber, a void is experienced by him, if it be held that the void is the self, the reply is that if there be no experiences in slumber, there cannot ensue a recollection after rising, as "I did not know anything, while" asleep.

inferred that this Manas (mind) is revealed by Consciousness; so also is Buddhi. But I do not understand how my Manifestation is brought about and why it is not clearly manifest. If it be that my self is not clearly manifest on (7) account of the appearance of pheonomena which are the not-self I shall cease thinking of them. Then at least 'I' shall be clearly mainfest. Determining thus, Hemachuda stopped the wanderings of his mind when instantly for a moment he perceived a dense gloom. Thinking it to be the form of his self, he was highly pleased and continued his meditation. Saying, "surely let me perceive it once more", he firmly controlled his oscillating mind when he perceived for a moment a huge brilliant effulgence that had neither beginning nor end. Recollecting himself subsequently with great surprise he thought how it happened in that manner. "Ah! do I not perceive the self severally? which is the self? can these contradictory visions be myself? Let me look at it again". After saying thus, when he attempted to concentrate his mind he fell into a state of deep slumber and his mind remained in that condition for a long time. In that sleep, he saw in his dream several beautiful visions. Waking subsequently, he began to meditate with more vigour. "How was it that I fell into a sleep and was dreaming. It might be that the gloom and the light that I perceived before, were also of the nature of dreams. Is not dream, an expansion of the mind? How can I stop such an expanding tendency of the mind? Let me concentrate once more and see". Concluding thus, he made a resolute attempt to control his mind when his mind stood still for a moment and he remained as it were immersed in an ocean of bliss.

Subsequently he woke by reason of oscillations of his mind and thought: "Is this also a dream or is it an hallucination of my mind? Wonderful! If it be real it is an unimaginable bliss. How did the bliss experienced by me when I was not enjoying

(7) Hemachuda thinks that just as the pure mirror is not perceived when the reflections are looked at, the self is not manifest to him on account of phenomena.

any objects occur? Ah! Nothing will equal the bliss that I experienced in this state. While I was unaware of anything as in dreamless sleep, how did this bliss occur? It is not apparent to me how this bliss arose. Can it happen without sufficient cause? Notwithstanding that I attempted to attain my self I have not yet understood what it is. Does not the self appear to me in variedly different forms? How can that be? How can either the light or the gloom or the bliss or their continuity be myself? Since no finality about the self is clear to me, let me ask again my beloved Hemalekha of deep wisdom". Concluding in this manner he sent for a guard and ordered him to fetch Hemalekha to his side,

[To be continued]

THE SERENE BRINDABAN

Its still Eloquence

T. V. KRISHNASWAMY RAO

The wonderful exploits of Lord Krishna throughout the career of His life shall ever remain a mystery to seekers of truth unless guided by the softer beatings of a sympathetic heart unruffled by the inevitable pitfalls raised in the wake of dry reasonings Distinct lines of demarcation have to be drawn after each successive epoch of events in the order of time of occurrence and place of action without which the paradox of Krishna's life cannot find a satisfactory solution. The many-sided activities of the myriad-minded Supreme Being have all been faithfully chronicled in minute details by the immortal Vyasa in his famous Bhagavatha and latterly bridged on to his more voluminous Mahabharatha for reasons best known to himself.

GOKUL

The period of Sri Krishna's infancy at Gokul under the care of His foster parents Nad-Yasod is one which has made the most impression on the mind of every Hindu so much so that He is worshipped more in the infant form as the Supreme Creator and Ruler of the universe. The greedy swallowing of the clay to the agreeable surprise of his mother Yasod, the mysterious draining away of the life of His strange nurse Poothana and the easy pull of the stone mortar while crawling on all fours are incidents associated with the handsome Bala Gopala of Gokul.

BRINDABAN

In the pastoral land of Brindaban, He was known as Kowmara [boy] Gopal tending cattle, stealing butter and playing on the pipe. Walking along the right bank of the Jumna, you pass through the Kesi Ghat where Krishna slew the demon Kesin sent by Kamsa, the Chirghat where He stole the garments of the milkmaids and the Kalighat where He overcame the veno-

mous serpent by stepping on the middle of its head. Turning to your left, you find yourself on the sands of Kunj-ghalli where Krishna amused Himself with his playmates. You then pass on to Nandgraha where His sister Subadra fastened a talisman to His wrist to scare away evil spiirts from harming Him. Further on, you move to have a view of the famous tree known as Shyam-Thamal the knots of whose trunk have assumed the shape and appearence of dark Saligrams rendered smooth by Krishna's constant application of the stolen butter in the course of removing the traces from His fingers lest He should get a beating from Yasod. You then enter into a low hutlike temple situated in a grove known as Sevakunj where Krishna shampooed the exhausted feet of Radha. In its vicinity you find the Lalita Kund whence He drew a handful of water to quench the thirst of his dear Radika. (The solitude of Seva-Kunj during nights to allow Radha and Krishna to sport themselves is so rigidly maintained even by nature that the very hosts of monkeys which would pester you during your sojourn in the day refuse to be allowed by any kind of temptations and leave the premises 'en-masse' when the keeper blows through his conch at dusk). The topographical interest so far as Brindaban is concerned ends after the ever-memorable Rasakreeda platform is reached; but the historical portion of Krishna's life at Brindaban is not complete without the Govardhan incident wherein Krishna is said to have lifted the hill on the tip of his little finger to protect the Yadavas from Indra's wrath.

Sri Krishna's next stage of Youvana (youth) is associated with Muttra where after killing His uncle Kamsa engaged Himself almost in personal affairs. His marriages with eight wives Rukmani, Jambavathi etc., are brimful of romantic interest and they were His only Ashtamahishees for all the blashpemies heaped on the head of the great Yogee of Yogees. The 11,600 women held as captives by Narakasura on being released by Sri Krishna dedicated themselves to His service as Dasees (servants)—an obviously dangerous term to be misunderstood for mistresses giving rise to disagreeable controversies.

DWARAKA.

The fourth stage of Vyavaharagya (man of the world) of the inimitable Hero centred round Dwaraka but His activities gathered strength at the Swayamvara of Droupathi when he spotted out the Pandavas in disguise. Ever since He came to be known as Pandavasahayan not hesitating to do even the menial Sarathya work of driving Partha's car and in all earnestness served His Bhakthas well to the end of His life-time.

A RETROSPECT

The legend relating to the uplift of Govardhan is connected with His life at Brindabhan when His age was only seven (Bhagavatha X. 26). To associate carnal intentions with a beardless Boy not yet in His teens frolicking with women several of whom had borne children to their beloved husbands is, in spite of its incongruity on the face of it, an irremediable dogma with critics of pre-disposed hostility who would fain persist in calling Radha as 'the favourite mistress of Krishna'. His hide-and-seek game even with His dear Radhika is symbolic of the test the Gopees were subjected to in obtaining their assurance of 'forsaking their houses for His sake', and His Rasaleela is typical of the promise of His 'Sannydhya and Saroopya'. In the abundance of joy, He gave them 'a hudred fold' and blessed them with an 'ever-lasting life'.

Yet another incident of an equally puzzling nature at Brindaban is in connection with the stealing of garments of the milk-maids while bathing nude in the waters of Jumna. First and foremost, He taught them by way of punishment the necessity of maintaining public decency. Further, the girls—and they were all unmarried—had been praying to the Goddess Katyaynee to facilitate their marriage with the Heroic son of Nanda; and when the very object of their heart's desire did present Himself before them; they remonstrated with Him for stealing their clothes. Alas! Tney counted the beads and let go their minds to do the castle-building.

EXPERIENCES IN HYPNOTISM

K. K. BHATJI, *Medical Officer, Payyanur (Malabar).*

I have not troubled myself to give any demonstration worth the name, though I have tried privately the experiments given in your valuable course under illusions and hallucinations with success. I have shown some simple tests in the waking state to a few select friends, for instance. falling backward, fastening of hands, making one unable to get up from the chair, making one unable to open the eyes and mouth and such others. Being a medical subordinate in Government service, I have used this power mostly to alleviate the human suffering. to have immense success in my practice and to win popularity. I have cured many cases mostly of scorpion sting, headache, colic, rheumatism and sciatica without the aid of medicine. The results are invariably astonishing.

WALTER S. BURFOOT, *Holland House, Apollo Bunder, Fort, Bombay.*

In my present busy occupation, I have not had the opportunity of using my acquired hypnotic powers very much, In the beginning I had several failures, but eventually succeeded in getting a real good subject. I have totally refrained from giving any public entertainments, but have used Hypnotism as a curative agent in a very successful way.

My first subject was a drunkard whom I hypnotised after three sittings.

His life had been most miserable and his home broken up, blighting the lives of his children and wife. I tried through the ageney of Hypnotic Suggestion and succeeded wonderfully in making him loath the very smell of liquor. He is now a total abstainer and is reunited to his wife and children.

I have several others who had tooth-ache, and headache and similar minor ailments. In the majority of these cases I did not put them to sleep.

My last good case was, as I may term it, a surgical case. On this my subject was a soldier, who had received a wound which had not healed for months. It was an open wound caused by a shell at Gallipolli. I asked to see it, and found it to be a septic suppurating wound of about three inches width over the right calf of his leg. I cleaned it for a couple of days with boiled water with a little disinfectant to stop the smell. I then commenced my treatment. Placing a wet gauze over the wound I placed the patient upon a couch and put him into a hypnotic sleep. It, was surprising how quickly he slept. I then made a few passes over the leg and suggested that the blood was flowing through the wound. I soon found the gauze becoming coloured with blood. Then I placed my hand over the gauze on the wound and made suggestions that the wound was quite clear, and will soon heal up every day; it will be better, better; the blood will circulate through it creating new life; you will feel it getting better, better. Making these suggestions for about twenty minutes I dressed the wound and woke the patient. He was feeling quite fresh, and did not experience pain. He left here about ten days ago, and the wound was only about the size of a four anna piece. I consider this as a great success. My patient has now gone to Pekin, China.

One other case which might be of interest to you was that of a man with some stumps of corrosive teeth, I extracted these under hypnotic anæsthesia and he did not feel the pain at all.

Success has actuated me to make progress, and further knowledge in this wonderful science is very warmly welcomed by me.

SPIRITUALISM IN INDIA

It is Babu Shishir Kumar who is to be called the father of the Western Spiritualistic movement in India.

As early as 1906 he launched the HINDU SPIRITUAL MAGAZINE and on his passing away the journal was taken up by his worthy brother Babu Motilal of the Amrita Bazar Patrika and long before the passing away of the latter, the journal for want of public support followed the founder.

It has now been given to Mr. V. D. Rishi, B. A., LL.B., Judge-Advocate, State Army, Indore, to revive the movement and form an Association 'THE INDIAN SPIRITUALISTIC SOCIETY'.

In the cause of Spiritualism Mr. Rishi is throwing up a lucrative appointment and has decided to devote his life to his pet cause. We wish Mr. Rishi all success.

In this connection we cannot but remind our readers of the wonderful work that is being done in the cause of Psychic Healing by Mr. Durga Shankar Nagar, F. T. S. of Ujjain. He is also educating the public in this Science of Healing through a well-edited *Hindi* monthly—The KALPA-VRAKSHA.

We hope the public will give its best support to the attempt of Mr. Rishi. The prospectus of the proposed Society appears hereunder.

The Indian Spiritualistic Society
Bombay

PROSPECTUS.

1. The name of the Society is "The Indian Spiritualistic Society."

2. *Aims and objects of the Society.*—

(*a*) *Aims*:—

Its aim is to prove the existence and life of the spirit apart from and independent of, the material organism and the reality and value of intelligent intercourse between spirits embodied and spirits discarnate; to afford full and free scope for discussion and investigation conducted in the spirit of

honest, courteous and reverent inquiry; to help those who mourn to communicate with their loved ones who have passed on to another world or plane; to heal broken hearts; to comfort the mother mourning for her child; to bring sure and certain knowledge of immortality to light by restoring communication between death-divided friends and relatives; to give counsel and guidance to sincere and honest inquirers seeking to get in touch with deceased relatives and friends; and to assist the progress of discarnate spirits on their onward march by divers helpful and acknowledged methods of prayers et cetra.

(*b*) *Objects*:—

(i) To collect and investigate spiritualistic phenomena.

(ii) To promote the formation of approved home and other circles for investigating survival of bodily death as demonstrated by Spiritualism.

(iii) To advise and assist in the formation and conduct of such circles.

(iv) To afford the public greater opportunity of investigating the claim that they can be communicated with by the so called "dead".

(v) To proclaim and demonstrate the truth of spiritualistic phenomena by approved methods and to combat materialism and agnosticism.

(vi) To organise and conduct propaganda missions, lectures, classes, etc., with a view to popularize the subject.

(vii) To assist the development of the spiritualistic gifts and powers of the members of the Society.

(viii) To co-operate with other bodies and persons in giving effect to the aims and objects of the Society.

(ix) To form a library and a reading room or rooms containing books and periodicals on all the subjects with which spiritualistic research is connected.

(x) To publish books, booklets, pamphlets, and bulletins or periodicals in English and in the vernaculars relating to research on the subject by the members of the Society.

(xi) To raise funds for the furtherance of, and apply the same to, the objects of the Society.

(xii) To carry all such objects into effect to the glory of God and for the benefit of humanity.

PRINCIPAL RULES.

Membership.

Any person of proved character may be admitted as a regular member of the Society under any of the following four classes, provided his or her age be not less than 18 years. There will be no restriction of caste, creed or nationality. The admission for such membership will be at the entire discretion of the Committee of Management.

Class A—Rs 20 per annum. Class B—Rs. 15 per annum.
Class C—Rs. 10 per annum Class D—Rs. 6 per annum.

There will be patrons of the Society paying Rs. 300 or more in one lump sum.

There will be life-members of the Society paying Rs. 100 or more in one lump sum.

Applications for membership shall be made in writing with an entrance-fee of Rs. 3, applicants accepting the aims and objects of the Society and agreeing to conform to its Rules.

Management.

The affairs of the Society shall be managed by officers consisting of a President, Vice-Presidents, Honorary Treasurer, Honorary Organiser, Honorary General Secretary and such other honorary officers as may hereafter be determined and other members of the Society who shall all be elected.

The committee of management so appointed shall have power to appoint from among the members of the Society a Board of Control for the effective working of the Society and other committees or sub-committees for the carrying out of its several activities.

Patrons, Life Members and Members belonging to the higher classes will be given greater facilities and privileges in the administration of the affairs of the Society.

V. D. RISHI, Esq., B. A. LL. B.
Hon. Organiser.
29, Panjrapole Chawl, Gaiwadi, Girgaon Road,
BOMBAY.

The Latent Light Culture has as well issued a course of Instructions in Hindu Spiritualism which will be of immense use to the adherents of this proposed Society.

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KNOWLEDGE AND THE CALL OF LIFE

T. L. VASVANI

Vidya is a word used, again and again, in the Hindu Scriptures. It is one of the few central words in the Vedanta Sutras. It is often translated as 'Knowledge' Yet of Western 'rationalism' with its empirical emphasis I find little in the *Vedanta*. The empirical data are referred to in the Books as *maya*; and we read, again and again, that VIDYA is not for him who will not rise above the plane of MAYA. The Heart of the Universe is not MAYA. It is something DEEPER. The Hindu attitude is not ANTI-INTELLECTUALISTIC: but neither is it EMPIRICAL. Over and again we are told that VIDYA is not 'mere knowledge'. 'Knowledge', 'philosophical', or 'scientific', does not always help humanity: when applied in a selfish way, it does harm to civilization. 'Mere knowledge' may explain some changes and modifications in the world of phenomena; it does not explain Life nor the Inner side of the Cosmic Movement. The War showed, to what sordid purposes such 'knowledge' could be put by 'civilized' nations. Such 'knowledge' has invented poison gas and high explosives and machine-guns and the paraphernalia of 'progress'!

Vidya is a SPIRITUAL ACTIVITY. VIDYA is ENERGY OF THE SOUL. Vidya is not mere awareness or conceptional understanding of some phenomenal relations. It is KNOWLEDGE

charged with SPIRITUAL EMOTION. May I not say Vidya is Knowledge, NOT of mere FACTS, but of ULTIMATE VALUES?

From the Hindu point of view, the Ultimate is not pleasure, Sensations are not what a wise man seeks. Pleasure is for the animal in us; it is not what an evolved soul seeks.

'Freedom' is regarded by many, today, as the Ultimate of life. Recent French thought bears upon the 'philosophy of freedom'. And young India can think today of nothing greater, nothing nobler, than freedom. There is a sense, indeed, in which Freedom is the highest, holiest thing we know of. The Hindu books name it MUKTI But 'political' freedom is not synonymous with MUKTI, and is NOT the ultimate of life. Nation-cults in Europe have degenerated into cults of 'power'. The result is:—exhaustion of Europe. True freedom does not seek to DOMINATE others. True freedom is self-realization for the service of Humanity.

Vidya is a spiritual activity,—an activity, therefore, which knows the ATMAN, the Self. Such 'knowledge,' charged with spiritual emotion, becomes worship. Indeed, in one passage VIDYA is defined as 'WORSHIP of the ATMAN'. And the ATMAN has been called 'PURUSHA', the Supreme Self. So in an Upanishad, the Rishi sings:—'I know the Purusha of sun-like lustre beyond the Darkness. To know him is to cross death; there is no other Path to go'. To know the Self is to worship Him; and to worship Him is to be Immortal. True knowledge is thus more than what may be gained by discursive, analytic intellect. It is INSIGHT. And when one is filled with true knowledge,—filled with a sense of Harmony, what more natural than to sing with the seers of the Upanishad:—"The Ultimate is Joy, is Ananda"?

Glimpses of this knowledge—state come in moments of the purest love. Not love as it is described in most of the 'novels', but Love as it is sung in the great Sufi poems and the lives of mystics and saints. True love KNOWS,—not analytically but by UNION. As a Muslim mystic says:—"There is no admission for separate personality within. Thy Sacred Chamber'. Such knowledge is, indeed, worship.

Vidya is worship of the ATMAN. And the great truth is set forth in the Scriptures that we must worship Him in LIFE. The mysticism of Vedanta is not sundered from DHARMA,—the obligation and appointments of life. In more than one passage, we read that MAYA is not illusion but appearance of the Atman, a self revelation of the Eternal. All things, all creatures,—we read,—are a 'body' of the ATMAN. "The Self," we read, "must be seen through hearing, thinking and reflecting"! We are to worship the Self in the exercise of our natural functions. Again and again the teaching is given that vidya itself is not open to him who will neglect KARMA. And the highest form of karma is Sacrifice

The Vedantic sages, themselves, were not 'ascetics' standing aloof from life. They worshipped the Lord in life. Many of them were good householders. Some, indeed, shaped with their counsels the conduct of Kings and laws of the Land. The Rishis entered into the great Realm of Silence, but they were, also, men of action. These Sons of Silence were, also, servants of the people.

And India fell into a state of distracted anarachy in the day she ceased to worship the Lord in LIFE. Many of her sons put on the yellow robe giving up the simple duties of life. Many, in the pride of ceremonial 'religion,' looked down upon millions of their countrymen as "untouchable." And Sons of India ceased to be Sons of Liberty when they ceased to respond to the Call of Life.

Will India be great again? Then must we worship the Atman IN LIFE, realising the truth that religios and nation-service are inseparable. For to worship God in life is to fight injustice, is to combat wrong, is to oppose the autocrat who sins against the weak, is to stand boldly for HUMAN VALUES above caste and color and creed. Did we strive to worship God in life, India would become a nation of the free. Did the West worship God in life, it would not suffer from the orgy of INDUSTRIALISM or that cult of domination which has resulted, again and again, in wars and violence. Europe's AVIDYA has been the world's tyrant.

There are conditions to be fulfilledby those who would have 'Knowledge'. Three of them,—according to my reading of the Vedanta Sutras,—deserve special notice. The first is DISCIPLINE,—through fellowship with a master or SAT SANG 'Knowledge,' like Character, cannot be externally TAUGHT; it must be CAUGHT as a spark from a living Flame. It must pass into you as an influence from a great Soul. Modern universities in India preseribe many text-books. But in the absence of great teachers, most of the students are little better than 'dead souls. If students WERE truly alive, they would respond to the Call of the country at this supreme crisis in our life. And they would suffice to break the bonds of this long suffering Nation,

Another condition of Vidya is HEART-PURITY. Today many of the students seek pleasure, BHOGA —when India is in mourning. Today, many are still reluctant to live SIMPLE LIFE, And how many today are true BRAHMACHARINS? One of the Upanishads says the great Mystery is not to be taught to him whose "passions have not been subdued." Science is studied with eagerness; but how many students of science have in their hearts love for Humanity?

Yet science without love, science without good-will is a danger, not a gain, to the life of man. There are scientific men who employ their knowledge and talents to help cruel. aggressive imperialisms. Is it that we have known too early some of the secrets of Nature? Many of us have not yet disciplined ourselves, purified ourselves. Science, as applied today, is often a servant of mammon and materialism. Science is not often applied for the good of Humanity. Mighty stores of energy lie in Nature; men are discovering them more and more; but if they have not love in their hearts and the discipline of humanity, they will only misdirect Nature's sources of power, and Science will become, as it became in the War, a mighty weapon of destruction. The man of Vidya must have an unselfish heart, so may he use his knowledge for the service of Humanity.

Yet another condition of having VIDYA is DHYAN, MEDITATION. It is said in the Scriptures that vidya, even if acquired, does not stay with him, who has not the power of meditation

or spiritual assimilation. Much of what passes current as 'knowledge' today is the result of SRAVAN and MANAN; it has not developed in and throuh MEDITATION. "The world is too much"—with us! Much hurry has made us poor! One malady of modern life is its fatigue. We use our energy too fast. We feel fatigued; and fatigue is system-poisoning. Meditation is needed for the system to recoup its health. Periods of silence are needed for renewal of the soul's youth Modern life needs the healing power of meditation.

Knowledge which grows into us in these three ways becomes a mighty constructive FORCE. "While small and vulgar people," says a Scripture, are always quarrelling back-biting, and abusing each other, great men seem to have obtained a portion of the gift of DHYAN (meditation)." How many such men,—men of true Knowledge—has India to-day? Yet only such men may do the dynamic work of national emancipation. Only such men may take us to a New Dawn in our History, passing on to India's waiting millions the Ancient Message:—

You, you only are your own obstacle.
Arise in faith and love, and achieve your Freedom!

THE REVERIES OF A RESTLESS MIND

SHIV NATH DAR, M, A.,

For live-long days and nights I have wept-Who knows why? Cruel is the sight of woe, more unbearable than the experience thereof! We feel in sympathy with others. Like Miranda on the sea-shore we suffer with those whom we see suffer. None can be happy in this world of sorrows. Fools rejoice. Fools lament. But we have to be fools sometimes. We live in a paradise of fools. Philosophy is too callous for us. Human vision is limited; so are the laws of human nature—finite. We have to obey these laws. They make us rejoice They make us lament. And therefore though I am not a pessimist, yet for live-long days and nights I have wept-None knows why.

To lament in the world is folly. But to rejoice is worse still. It is a social sin to be merry in a house of mourning. The whole earth is a house of mourning. You cannot deny that even though you are rocking in the lap of luxury Wealth is not a blessing, brother; nor is Honour, Power, Beauty or even wisdom: you are deluded—the world is a powerful charmer; it has deceived all. These things cannot yield happiness. True happiness is Peace of Mind, which a king may lack and beggar enjoy. This earth has never produced a rose without a thorn. "The flower that once has blown for ever dies". Its glory is transitory, its beauty vanishing, you pick the rose and rejoice over its melting hues, its fainting fragrance and its soft texture, only to make its approaching decay more gloomy by the effects of contrast. Does the rose deserve your rejoicing If not, nothing in the world does. "Our sweetest songs are those that tell of saddest thought".

But human vision is finite. We are all men of the moment, living in the present only. We do not look to ultimate benefits. And so we are all deluded. We forget all our troubles when fortune mocks us with a smile. Such is our nature.

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When we rest in the lap of luxury we are prone to rejoice. We forget others. Man is selfish. He first looks to his own interests, and when they are safe, his heart may be swayed by his mood or his caprice.

No one is wholly unselfish. I once believed in philanthropic saints. This assumption underlay all my dealings and actions. I held high hopes. But I was ignored and inexperienced. I did not know my man,--the world in which I lived. So my reveries were utopian, and my expectations were shattered on despair. Painful Disappointment! For live-long days I wept; but withal I was a wiser man. It is a folly to count upon others' sympathy and philanthropy in Great Affairs. Man is very seldom broad-minded.

But some men (though very few) are always and all men are sometimes generous and sympathetic. My heart sinks when I see misery and affliction God punished Adam for his fault by sending him into the world. The punishment was severe. Decay, Disease and Death are the pests of human life When our dear ones die, we weep. Ours is an untold pain. Others often sympathise, perhaps they pretend to feel and mourn our loss. But they only pretend. They soon forget that we are afflicted some men don't. When I find my fellow men in distress, I directly feel a heart-felt pain; when I find beings with a human heart indifferent to the distress of their fellowmen, my pain becomes greater still. And for live-long days and nights I weep, till my soul becomes lighter.

And in those weeping hours, when "a timely utterance" has lent consolation to my mind, I am "in tune with the infinite" I listen to my inner voice, the voice of experience— It says:— You weep for imagined losses. Death is not a fact, it is a phenomenon of life. Death destroys nothing. Total destruction of anything is impossible:— even the blinded Materialists avow that Pains and diseases of the world cannot trouble you if you have been righteous. Karma is the law. The sufferers deserve their sufferings. Wherefore should you weep?

Look within, there is your God.—without is all deception and falsehood, maya (change, birth and death, unceasing pains and unending tortures. Things are not what they

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seem. Don't be deceived by appearances. Be on the alert. Credulity has often been the curse of many an honest man.

Renounce all attachment with the world. Then will you be saved from the pangs of separation. Live in the world. It is your duty to live and Renunciation so called has no place in *life*. Live wisely. Virtue, said Aristotle is knowledge; so is happiness. To be happy you must know, know the world,— that it is not a world of angels. Wherever you are maintain your dignity. Respect others, and command others' respect. That is the secret of success. Some neither more nor less. Excesses are harmful. Do not be familiar with all. It is not necessary that some should be accompanied by a reckless freedom. It is not wise to be "free" and unconstrained with your elders. There is a truth in old maxims. Ill-placed familiarity breeds contempt.

Desire cannot be killed, so long as man is man. Passions are the elements of life. We are bound in the fetters of love (Moh Maya). The apostle of Buddhism recognized this great Fact. He warned Mankind. But he went too far. He turned men into the woods. All of us cannot retire into the woods. Nor can all of us live disinterested lives, out of the woods. So that some stand on the horns of a dilemma. Between two idealism they have no way out of worldly pains. They are doomed to endure suffering (dukha) or to weep and weep for live-long days and nights. Sensitive and Introspective minds have sometimes greater pains in store for them. Insanity is sometimes a blessing. Lear sings in the open storm; Timon is restless even in the woods. Where ignorance is a bliss it is folly to be wise. The Persians say:

"Divana bäsh ta gham—i—to digaran khurand
An ru ke akl bash gham—rosgar bcsh"

(That the world may regret for thy distress, be a fool, for wisdom often breeds worldly griefs)

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON IX

Influence of Sex Life

Sexual matters (sexology) is so closely related to Psychology that these lessons would be incomplete without a brief discussion of some of their phases.

I realize that this embraces many elements of danger and that I must deal with such matters with the degree of care which the handling of high explosives imposes.

If I say some plain things which may grate on the sensibilities of any sane, thoughtful person I shall do so only because the exigencies of the case appear to demand them. No matter what I may *believe* that is antagonistic to prevailing conventions, I most emphatically *advise* all who are not full of courage and are not animated by a sincere spirit of reform which finds its springs in more commendable purposes than mere selfish gratification, to keep well within the limits. Great reforms come only after advanced ideas have passed from mind to mind and a great volume of opinion has grown nto irresistable popular conviction, that individuals can afford openly to attack prevalent customs. Prevailing conventions related to matters of sex are at present so oppressive that I AM SURE RADICAL REFORMS MUST SOMETIME COME TO SAVE HUMANITY FROM ACCUMULATING INJURY. Meanwhile only venturesome skirmishers had better lead the way.

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The tap-root of all strong and effective action can be traced to the sexual impulse. **Iput this forth as a primary thesis, though I have not the space in a single lesson to prove it. It can be better impressed I hope by means of illustrations and examples.**

I have studied this phase of the subject with great care and have become convinced that all men and women of great

courage and achievement involving persistent and long-continued effort have been strongly sexed. A large percentage of them have been guilty of infraction of conventional social rules. WHERE THERE IS STRONG MENTALITY THERE IS STRONG SEXUALITY. From bushmen to philosophers and scientists the active, efficient and ambitious are animated and inspired by a desire to seem great in the eyes of one or more of the opposite sex. The homage of a love which is based upon sexuality inspires as nothing else can. When a man by his acts wins the admiration of women, amoung whom there always is in his opinion a queen, he feels fully repaid for all the struggle through which he has passed. When a woman wins the applause of men, even though many of her own sex turn from her in scorn, she is happy. Few of either sex can long propel themselves along a hard, dangerous and exhausting way unless cheered by the loving looks and words and caresses of those of the opposite sex. When the sexual nature is strongly aroused it marshalls all the energy required to carry one to the very limit of his powers.

It is quite true that the nature of the stimulus is not always recognized. There are those who contend that the religious spirit is at the bottom of all strong and worthy action. This they do in ignorance of the fact that what is known as religious fervor is often but another form of sex expression. Prof. Coe of the Northwestern University arrives at this conclusion after carefully conducted experiment and a pains-taking study of the subject. I cannot recall a single example of religious fanataicism in one who did not disclose signs of sex perversion. It usually manifests in one who does not normally functionate owing either to religious scruples or inability to do so without incurring the condemnation of society. There is no doubt that many poor deluded women pour out their love upon the man Christ Jesus because they have been forbidden by force of circumstances to give it in all its richness and fullness to a living man. It must not be thought that this makes wholesome religious tendencies any less commendable. THERE IS NO HARM IN GETTING DOWN TO THE REAL TRUTH CONCERNING THESE MATTERS; and in this study of the subject I disclaim a

purpose to cast any slur on the religious spirit which expresses itself in a normal way. Love in an instinct which finds its way to the heart and life of men and women with as great precision and certainty as the smallest and feeblest insect finds its way to its flower, provided it be not diverted through the action of some counteracting emotion. IT IS FEAR WHICH USUALLY TURNS THE COURSE OF THE EMOTION IN A WRONG DIRECTION. There is fear of social ostracism, the condemnation of friends, the grief of those who love them or the dread of future punishment standing in the way of normal functioning, with a drawn sword, to dissuade the timid.

PERVERTED IMPULSE IS ALWAYS TO BE CONDEMENED, THOUGH IT MAY SOMETIMES SERVE THE WORD A GOOD PURPOSE Joan of Arc was doubtless a young woman with strong sexual proclivities, who was turned with the set impulse of an hetric such as she was, by the medium of true ecstacy, to deeds of heroic daring. BOTH MEN AND WOMEN ARE WILLING SLAVES TO THE AUTOCRACY OF LOVE. It was the sexual instinct which drove Luther renounce the authority of the papacy and to set going the fires of the Great Reformation. When the great Goethe was 75 years of age he was made ill enough to take to his bed by an affair of the heart. Eckermann describes his affection for the young lady as "violent". Well does every true man know that.

> Somewhere she waits to make you win, your soul in her firm white hands—
> Somewhere the gods have made for him the Women Who Understands

I repeat that ALL ROMANTIC LOVE BETWEEN THOSE OF OPPOSITE SEX SPRINGS FROM THE SEX IMPULSE.

ALL THOUGHT TENDS TO PHYSICAL EXPRESSION. Some form of physical impression is made by every thought which is held with ardor. Read this over several times and give it deliberate consideration. What is more, THE EFFECT OF A THOUGHT WHICH

COMPORTS WITH NATURAL EXPRESSION IS NEVER HARMFUL UNLESS HELD IN CHECK OR BLOCKED BY CONSCIOUS PURPOSE. In other words it is a fact not generally understood that it does NO HARM to the body to indulge thoughts of functional expression of the sex impulse. There is a prevalent and pernicious impression that emotions which connot at the time find full physical expression in sexual contact are harmful to the nervous system. I want to tell you that I find far greater harm coming from systematic attempts to cut out all such thought. When Jesus said that the man who looks upon a woman with desire has potentially and to all moral intents and purposes performed the sexual act, he did not necessarily CONDEMN the thought. What he meant to show was that IT IS THOUGHT WHICH CONSTITUTES THE ESSENCE OF AN ACT. It is just as true that one who looks in pity on a suffering person has already performed a benvolent act.

While all this is true, THE PHYSICAL REQUIREMENTS CANNOT BE WHOLLY MET BY MERE THOUGHT OF FUNCTIONAL EXPRESSION, NO MATTER HOW VIVID IT MAY BE. The muscular system can be developed up to a certain point by means of thought alone, as has been repeatedly demonstrated. This will serve a temporary purpose, but will finally fail unless it ultimates in ACTUAL PHYSICAL EXERCISE. IT IS EQUALLY TRUE THAT DELIBERATE AND VIVID SEX FUNCTIONING BY GIVING TO THOUGHT AND FANCY REASONABLE FREEDOM CAN BE MADE TO SERVE A USEFUL PURPOSE FOR A TIME BUT IT SHOULD NOT BE DEPENDED UPON FOR LONG. Young men and women are taught to believe that the indulgence of sex thought is wrong and harmful. It is said that it is too liable to lead to actual indiscretion. I have found many a nervous wreck which had proceeded from this fallacy. It is wrong for young men and women to be carried away by thought libertinism, just as it is wrong for them to think too much of eating and playing and dancing. Such

a thing becomes pernicious when carried to excess, and then only. The weakling is always in danger and always will be, but the way to real strength lies in the direction of NATURALNESS, Attempts at SUPPRESSION of sex-thought are in most instances futile and are ALWAYS HARMFUL. The demand is for REGULATION rather than suppression. The former is the only practical course.

Mental and Physical Exercises

Accompanying Lesson IX

From scientific tests made at some of our large Universities it has been demonstrated that by thinking out gymnastic exercises it is possible to develop both muscular power and endurance to a surprising degree. In this way those who are unable to take active exercise can obtain the benefits which would otherwise be denied them.

In like manner it is quite possible for one to quicken unctional activity in an organ, or a set of organs, and thus minister to general organic health and strength. By thinking normal action of a part normal action can be quickened, as we are now daily demonstrating. THIS PSYCHOLOGICAL PRINCIPLE IS APPLIED IN THE AUTO-SUGGESTIONS AND OTHER EXERCISES WHICH FOLLOW

Mental Exercise

1 I want to be healthy and natural in very part and function of my organism, since without health I cannot be long successful, happy or magnetic. With this thought in mind I affirm that every natural desire and instinct and function shall be encouraged by my mental attitudes.

2. Sex desire is THE CREATIVE IMPULSE OF MY BEING ASSERTING ITSELF, and it ought to be encouraged rather than suppressed. I believe that all sexual thought which springs up spontaneously in my mind is a natural action, and without giving it free rein but keeping it within good control, I shall foster its lifegivingness.

3. Within conventional limits I hope to be able to functionate sexually, and to the degree that my nature may seem to demand and my good sense to approve, and ALL WITHOUT FEAR.

4. I no longer regard the body, with its appetites and passions as IMPURE. Body and mind, sexual impulse and purity, are not at enmity. BODY AND MIND ARE INTENDED TO BE IN PERFECT HARMONY. I shall henceforth seek to make them disclose perfect concord.

5. I believe that what is right for me is "what is after my conscitutio." *Strength, love* and *justice* shall always control my *actions.*

6. At the present stage of development and social rule I deem it both right and expedient to conform to social and civil convention even at the expense of much self denial and consequent suffering.

Psycho-Physical Exercises

1. If you are within the marriage relation cease to look with fear or disdain upon sexual relations. In many the sexual functions have been allowed to become stagnant from fear of pregnancy from its assumed sacrifice of womanly or manly dignity, from a fear that it should not be encouraged except for purposes of procreation or from fear of physical injury. Brush all those aside and resolve to functionate as it was evidently intended that you should. NAUGHT BUT GOOD WILL COME OF IT IF YOU HOLD THE RIGHT AND SENSIBLE MENTAL ATTITUDE TOWARDS IT

2. Make it a point to cultivate lively, energetic, manly or womanly ways. Act thy part of a lover and love as long as you live. SEXUAL INDULGENCE, CONTRARY TO THE COMMON SUPPOSITION, DOES NOT DESTROY, BUT BUILDS, provided it be undertaken with the right thought, namely that of PERFECT CONFIDENCE and sincere desire. ALL THIS CONTRIBUTES TO HEALTH, YOUTHFULNESS AND CONSEQUENTLY TO LONGEVITY.

THE TEXT BOOK OF LIFE

A Manual for Aspirants to Spirit Communication

Written under the guidence of Spirit Teachers

EFFA E. DANELSON

Introduction.

Each life is a point of light, a world or a planet in itself on which the physical lives. Life does not function in the physical body.

If life functioned in the physical body it would burn it up in a five-thousandth part of a second. The human dimension is not the physical body but Life and only transmits through the physical body generating energy. Any trouble in the physical body does not affect Life any more than a covered wire kills electricity. Life is always waiting to express. Life is light, therefore it cannot be lost; it only travels beyond the reach of the limited vision.

Life is the instrument from which the record is compiled. Who, then, am I? I am the record that is made. Until a record is made, I do not exist, therefore it is the living record which makes me what I am.

Life has existed before the physical body. That individuality continues after the death of physical body. Life cannot be confined after the death of physical body. Life cannot be confined at all. Life cannot even confine itself.

Life cannot be designated as force or energy. Both force and energy must have something to act upon, and in turn be acted upon, while Life is independent in itself, acting within itself, of itself for itself, emanating light force power, strength and energy, controlling, commanding, confining. All such facts are dimensions, breadth, length, depth, width, height, tremendous in its scope, surpassing all thought, classifying itself. It cannot be measured or weighed. It cannot be forced

or brought into action by an arbitrary force outside of itself. It is always in command, therefore cannot be commanded.

Located in the physical brain is an individuality that controls and conducts, and when this mastery of the physical brain is interfered with the mastery of the hand, the eye, the eye and the various organs of the body are interfered with also, and Life then does not act in harmony or in conjunction with the master of the physical body.

The Master mind in us listens for us and supplies the brain cells. The physical mind is fed through the brain cells. If you can keep yourself in physical touch with the Master-mind, forces can then reach you through the atmospheric tunnels holding the light and creating balancing poles lying parallel to the centre of the Universe. Through the compass you will then be directed to the place wherein lies all supply waiting to be delivered to you by your own great self or life. Climb the ladder to your own door step and you will find many waiting for you. The food which has fed all Life in and through you. Life is only reconstructed through your creating other forms.

Man can never hope to learn very much about the life after the physical death until he frees his mind from fear. If the intellectual man, so called, would free himself of previous teachings of fear and mystery, he would receive the blessings that those who are less intellectual receive. Scientists, and the general educated people, close the door for all time and bar the way for ages of time to bring a natural solution of Life to the world.

Man can only perceive as far as he can make comparison, that is at his present stage of development. There are, and always have been, a few minds that progress beyond the everyday affairs which concern the physical body on the material plane. A man may be very learned in books, he may be very learned from travel, he may be very polished by his associations with others and yet have no psychical development.

The so-called spirit world is not a world at all, it is just a state of being. You use the phrase "musical world" you use the phrase "religious world"—you are referring to

people. Each person bears testimony of his own life whether in one dimension or another. All the different testimonies coming from those who dwell in the different parts of the earth world, are often times confused, but the simple truth is made manifest through the power of realization and acceptance by these various individuals. We must take the testimony of all who are able to give expression concerning themselves. Facts in nature that are governed by natural laws must be studied to be understood and it is not expected that those who never understood anything in the flesh dimension are to become great teachers in the spirit dimension. Some only learn how to propel themselves from place to place, feed and clothe themselves. You cannot imagine what Life is like in the spirit you must experience it.

After the change called death they remain the same, until they have gained understanding.

PART I

We teach you one natural law of communication between those in the Spirit body and those in the flesh body. There is one law which governs Life in all dimensions. All mystery is the cloak of ignorance, fear, and superstition in which man has clothed himself. Under one Law there can be but one life, and that life must be one continuous expression. There may be many births or deaths. Birth and death is one process in nature's law. We hail birth with rejoicing and look upon death in sorrow, but in reality the two are one. To study this all important question of Life, the student must use the word "change", for whether you call it birth or death—nature's law is "change". Communication is an exchange of thoughts between two or more beings. Thought is a product brought forth by Life, which impresses itself through the brain. The language in which the thought is expressed is for the convenience of man. The unexpressed thought needs no language. It is understood by man and all creatures. Man has confined and given credit to himself only.

In our new and greater development man has discovered many unknown fields, and in the future the communication

with the now called dead will bring more and more revelations concerning Life.

In 1848 when the peddler of Hydesville spoke—and told three little girls where his body could be found and by whose hand it met death the whole world was aroused; first to the fact of life after death and its possibilities, then to the finding of hidden material things, and after 74 years the world is still using the voice of the dead, not to find life but to find hidden, material things and are closing the door which leads to the understanding of the things beyond the physical sight just as the same as when Christ established communication with his disciples. What are these great events for? I answer you: For the advancement of the masses as well as the few and for the salvation of the world. "To know the truth that I know, is your salvation" is what the Christ said. It has been interpreted to mean, "To know that I know the truth and believe me shall save you". Twisted words into twisted phrases have mystified the world. If you wish to communicate with the dead, learn to think; for then you will comprehend the great law of Life through which you are as you are, what you are and what you will be.

The message from the peddler was "I live" but the message which lived was "gold was found". (A gold watch was found on the body of the peddler) and straightway the greatest discovery ever made was commercialized. Not one school was established but like mushrooms there sprang up all over the world, fortune-telling shops. The world has been re-peopled many times and today when there is hardly any person living who can remember the incident, the world is in gross ignorance of the truth about life after death but is more than willing to use the messengers of the dead to hunt fortunes. At the point of the bayonet the world was forced to believe that one man rose from the dead and in many countries the arm of the law is still forcing the world to believe the story. The same bayonet and that same arm is used to prevent the world from realizing that if Jesus appeared to his disciples it was to establish the fact that there was a natural life after the physical death had taken place. It should have established the fact also, that the same natural law which allowed other lives to be born and die

after the events recorded concerning Jesus, allowed them to appear to those in the flesh dimension. History is very clear concerning several persons re-appearing. Nature's law is no respector of persons.

If you believe Jesus appeared to his disciples you must believe your Mother can appear to you, It is not a question, do they appear, but do you see. Did the disciples see Jesus or were they crazy? If they saw Jesus then seeing the dead today must be true also and it must be a natural law, not supernatural or divine which governs these manifestations.

The Bible as a book of records tells us in much detail of the appearance of unseen power, in those days, called God, Lord, Angels, and Archangels. It was the language of the times; to-day we are experiencing the same unseen power. Much of the fear and superstition has been replaced by knowledge which we can credit to this same unseen force. In our day of steam and electricity only in the minds of a few is it called God, Lord or Angels, for we recognize nature's laws and know these though unseen by the host; to those who see clearly they are just plain folks like ourselves acting through and by the natural law which is universal. They are our friends or loved ones, mayhap a stranger who finds solace in our presence. They attract our attention through the law of attraction; some may call it magnetism, others vibration, still others call it electricity. We use simple language, so we call it the law of attraction. There must be something in or around about us which is needed; the bee is attracted to the flower which contains its food; likewise the hornet is attracted to the same flower; the bee might be called good, the hornet evil but they are attracted to the same flower for the same purpose; they are looking for food Food, then, is the attraction which calls the bee and hornet to the same flower. We must conclude then that we attract to us both the good and evil folks (spirits) by the same law. We are not quite as helpless as the flowers; we can choose in a measure who shall be fed at our table.

It is not a fact that if you are good you only attract the good or that those who are evil only attract evil. Those who teach this are themselves ignorant of the law and are the more

likely to be feeding those they would avoid. Education is salvation. We despise an evil act but we do not despise the actor. Again we say, education is the salvation of the races. Education will perpetuate the bee and exterminate the hornet from the path of the little children just coming into the highway of the physical dimension of life. Would you have sight? Then study the natural law of the Universe and learn to express. Expression brings progression; progression brings realization; and realization brings sight and hearing.

It took thousands of years before Christ and nearly two thousand years after to establish the belief in the continuity of life after death but the mystery about it has remained unchanged.

In 1848 came a break and it seemed for a time the truth would be established, but finally confined itself to fortune telling.

Through the quick and decisive action of churches the news of the discovery of the spirit world was mercilessly suppressed and almost at the same time the crafty science of fortune-telling began to spread and to prosper. All scientists who investigated the claim of this new teaching agree that it is true, while the others who did not think it worth while to investigate remained staunch opposers.

Meanwhile demonstrations of the truth have comforted the souls of millions of people and it will not make a particular difference whether official science will recognise spiritualism or not. Science is just as orthodox as the churches are and has only yielded after the facts have been so many times established and multiplied that it could no longer ignore them.

If the people in the flesh would reason concerning the natural law governing life before and after death the knowledge of truth about life would be universal. But as long as they regard it as a mystery that cannot be solved not much truth can be sifted out of the maze.

Realize that Life after death is a fact in nature governed by the natural law. Whether we see or hear or feel the presence of the dead, it matters very little in which manner they converse

with us. One may not know that the person is dead, one may not believe communication is possible yet receive word from some one who has overcome death. The most important thing is to realize that a message has come. Once you see them, you can see again. Once they speak they can speak again. Once you hear them you can hear them again and again. We can set no time when these results will take place. We keep ourselves shackled because we do not grasp the full meaning of Life. We do not make our loved ones feel we love them; the cold manner in which most people receive a message repels the giver and the scoffing frightens the timid ones and keeps them from you Learn to listen with every part and particle of your being for everything is Life.

THE MISSION OF DHASAVATHARA

T. V. KRISHNASWAMI RAU.

The ten Divine incarnations of Puranic records are allegorical of the ten different stages of man's march in his journey of life from the time of his entry into the world upto the last day of shuffling off his mortal coil.

In the Matsyavathara, God is said to have manifested Himself into a fish and rescued the seventh Manu from the preceding Deluge and thus maintained the continuity of life broken in at the time of the Great Flood. The parable is illustrative of the first coming of man as a baby from its mother's womb with a certain history enveloped in mystery. Further, like the fish that cannot survive when out of its mother element needs the mother's arms where it can remain "mewling and puking".

The foremost cry of the new-born babe was "Kimva—Kimva?" "Where to—Where to?" As though the Divine voice replied "Stay—Stay where thou art and finish thy share of work on earth and I shall make amends for all thy fleshly ills and earthly needs", He bore the mighty mount of Mandara and got the Milky ocean churned whence sprang Amritha and Lakshmi the respective springs of health and wealth. The tortoise extends its occasional perambulations beyond its natural element and rushes back to its place of rest at any danger's sight. Even so, the frolicking boy seeks his mother's lap at every turn of fright.

The Divine Boar dug out the hidden vedic lore and revealed the mystic "I" expressed and still not expressed. The willing "school-boy" longs to learn his lessons and tries to "turn his mind inward" at every forward step. In pursuit of knowledge his personal neglect is characteristic of a hog's indifference.

"So—ham". "I am He". "Equal to". "Why not something higher? Hum!" "Superior to? Not inconsistent though". Such was the line of thought followed by the superhuman demon. And lo! The solid stone conceived baffling even nature's law. Narasimh rushed and Hiranyakasypu

fell. So shall pride fall and humility survive. The man-lion is symbolic of the compatibility of owning at once a human heart and a lion's strength the necessary equipments in the school-boy's stage of life.

There then remains a lingering attachment to the world and its boldings. Will he sacrifice his material prosperity without a bargain? Ah! There is the rub. To give up all his worldly possessions and meekly submit to the lot of Vamana's choice? verily, one must have achieved the unique perfection of the marvellous Mahabali. The diminutive figure of wonderful Bachelor mirrors forth the possible poteatialities of an ideal Brahmachari. The fifth Avatar is thus figurative of a perfect man in the making.

"Down—Down with the Kshatriya weeds". Such was the battle-cry of the desperate Parasuram at whose axe's edge mighty warriors unopposing fell. The erstwhile cultured man thereon rushes to the "canon's mouth" like soldier quick in quarrel".

For what after all, did the exiled son of Dhasaratha bend his brow and bow? To slay the world-aggressor or to annihilate the woman-stealer? Aye—his wife-stealer forsooth Yes—there lay in his heart of hearts a burning love for his beloved Janaki. The inevitable stage of a "lover sighing like a furnace" marks the seventh milestone in man's route of life.

And then the mysterious shepherd Boy caressed with a sister's love and maligned for libertine kisses. Loving all and loving none, Sri Krishna sung his song of Peace to his darling Arjun and denied not his teaching to the blind chieftain of the blinder foes. This Avatar is symbolic of an advanced step in the mental development and is replete with "wise saws and modern instances".

The world had lost its charms for Gautam Budha. His self-effected "shrunk shank" is a distinguishing feature of the penultimate state of the desire-recluse.

The future Avatar of the All-powerful Kalki premonitory of the universal destruction is illustrative of the tenth and last stage of "sans everything".

HOW TO DEVELOP - SPIRIT PHOTOGRAPHY

DR. W. M. KEELER.

Often has this question been asked by aspirants to the power of getting spirit photographs how they might acquire that development. This question presupposes that I know what the gift or powor really is, and what another person should do to get results without assistance, when they think they have no such power, to start with. When, as now, the greatest scientists of the world cannot explain such familiar forms of energy as light, gravitation or electricity, how can anyone reasonably expect me to give a lucid explanation of the forces and powers of nature which are at play, or are utilized, in any of the phenomena of mediumship, especially the very intricate manifestation of spirit photography? The best scientists are at a loss to account for it. The more one sees of this form of manifestation, the more wonderful it appears to be, and the more baffling to one's understanding. In spirit photography it is not known, until the plate is developed, what will appear—whether a likeness of one's self, a friend or a stranger, or a whole crowd of people, nor what nationality they will be; or a flower, a conventional design, a geometrical diagram or something else in mathematics; a picture of a house, outside or interior; a landscape or marine view; a writing or seeming printed or typewritten communication; or altogether a freak photograph, or a blank plate, one showing a vacant chair, in which the sitter is invisible or only partly so; it may be in an oval or other form of margin; it may contain the signatures of fifty friends and relatives; and as though this is not enough, it may be either positive or negative, or both combined. There come times when no spiritual results can be had for several days, with no accounting for it. The best we mortals can do, to understand such things, is to observe the indicia and limitations of the workings of these natural forces. It is

observable that certain persons have these powers in so large degree that the development comes to them whether they like it or not; sometimes the development can be thwarted, but in other cases it seems to be forced upon them. It came to me in this latter way; and some recital of the circumstances will no doubt be of interest, as well as of value in helping others to form their own proper conclusions—as all should do for themselves.

Born and raised in a little country place about twenty miles from New York City, on Long Island, and knowing nothing of Spiritualism, the family began to have manifestations in plenty. Why we were visited with such happenings we did not know. Raps and knocks of all descriptions happened about the house, lights would appear, and objects would apparently move of their own volition. We could not stop it and were harassed, but learned to endure what we could not avoid. But it made trouble for us with our friends. They would come down to see us in the country, stating that they came for a week's visit—but they didn't stay a week, you may be sure!—nor any considerable part of it. One night was enough. Our friends blamed us for putting up tricks on them. In vain did we expostulate, and try to explain that we had to endure the same thing without understanding why They knew nothing of the conditions and facts of such manifestations and refused to believe us. There was one visitor, however, who undertook to carry out his intention of staying a week with us as his vacation in the country. He did endure three nights of it, but at last declared he could not stand it any more, and that he had never been treated so mean in all his life. He said that forms appeared to him and talked to him, and would not stay away nor let him sleep; they were all sorts of people, including Indians, and he said that one Indian was so big he couldn't get through the door into his room! It was too much for him, and he left in great indignation at what he considered our treatment of him.

When I was quite a youngster, my father gave me a camera, which was a great thing in those days; and I used it with success. Spirit photos were not dreamed of or known of by us, but they came to me, just the same. The appearance

of extra faces in my pictures, no matter what the subject of the photo was, mystified us beyond measure, but the light of truth in this matter dawned upon our minds when I obtained the portrait of my grandmother and of a negro woman, and others whom we knew, who had gone to the great beyond.

As this power came to me as a part of my original makeup, the same as the power to think, to see, to hear, it would be useless for me to advise the seeker for this power, who does not know that he possesses strong natural mediumship, to be born all over again, in some line of descent in which strong powers are transmitted. He would be very apt to quote Nicodemus and ask, "Can a man be born again?" Then, if this cannot be done, is there no hope? In the light o experience gained by other people, some ef them well known to me personally, I can say that there is hope. An average well-constituted, healthy, vigorous, right-minded person migh hope to develop this power by pursuing a regular course in from two to fifteen years, according to circumstances.

However, there can be no guarantee that any particular form of mediumship that one sets his heart upon can be deliberately developed. No two mediums are alike. Individuality stamps mediumship as it stamps everything else in nature. Nature abhors absolute duplication. Of one thing I am convinced—that this phase of mediumship known as psychic photography is a form or degree of the materializing power, for it has been evident to me, in every way, that pirit photos are made, formed, materialized, with light or with something fraught with light, upon the surface of the plate; and not by light as we mortals use it, that is to say, by focused rays, with camera and lens.

No apparatus is necessary. I have often got a likeness of the sitter without using the camera, and have more often gotten everything but the sitter, while using the camera. Our spirit co-workers can prevent a photo being taken effectively, as well as by producing them, and in doing so seem able to imitate every known human method of picturing, and more besides.

One notable instance, in my experience, of the development of full power to get spirit-photos, without aid of others, was that of a learned Doctor of Medicine, who died some years ago in this city at a very advanced age. His power of spirit continued to grew strong long after age had weakened his body. His case is similar to that of the Rev. Stainton-Moses, the well-known English clergyman. Both investigated spirit photograpy, as utter skeptics, expressly to "learn the trick" and thus be able to disabuse the minds of certain friends and keep them from becoming subjects of hallucination, as they thought it to be, of spirit return and spirit-photos. Both found it a truth, after most thorough-investigation, and both became greatly interested, so much so as to have hundreds of such pictures taken in their presence; and, submitting thus to the drawing power (without which these pictures cannot be made), their own personal "magnetic" forces became exercised and developed, until they got their own great results, with many unprecedented examples.

That is one way to develop, and it is the best and surest way; and it has the advantage that the novice inherits the protected conditions, very largely, of the experienced medium. But are there no other ways? The answer must be, that any exercise of the power of mediumship, any wholesome practice that will develop the magnetic forces of spirit and body, working together, under proper surroundings and with sufficient perseverance, patience and health conditions of body and mind, ought to bring about development of the individual's particular endowment of psychic powers, if he has any. When such student gets pretty strong manifestations of an independent character, hen let him try handling a photographic plate, wrapped well in black, non-actinic paper, to protect it from the light; the same plate can be used for twenty sittings, then may be developed; if no results, do the same again and again, until something appears; then try a single effort. Great joy comes with a successful result.

Various experiments have shown that such photos may be obtained on plates in a plateholder, or different pictures may appear on the different plates in the original package or unopened box of plates or on the plate while in the camera,

without regard to whether the slide of the holder is removed or not, nor whether the lens cap or shutter has been removed or opened, and in the dark as well as in the light.

The work of spirit helpers, or guides, some of them 'great artists, must not be overlooked, for it would be like the play of Hamlet with Hamlet left out. If there be no spirit worker, there will be no spirit photo. I take this to be a truth, for of the many thousands of such photos that I have taken, counting negatives by the ton, and other thousands that I know of, no instance has occurred that would give rise to a conjecture that such pictures can be made by the human alone. It is of the utmost importance that a proper guide, or a spirit co-worker, be attracted, and rapport established with him or her, in any form of mediumship.

As a general rule, the undeveloped but natural-born medium is an open door, so to speak, for the intrusion of undesirable visitors from the other realm—those earth-bound spirits who seek to influence all they may—as well as for the coming of higher spirits whose affinity of powers and attributes enable them to sense the occasion for their presence. If assured of a proper guide, then all is well to proceed with the development, with proper and harmo nions surroundings.

It is very risky to introduce new persons into a small developing circle. All possible safeguards should be thrown around this work, lest a rapport be established with some strong magnetic spirit, whose grip it is most difficult to loosen, in order to banish them, for as a rule they will make desperate resistance against being overcome, for this breaks their power to do mischief to any one.

In the light of my experience I cannot hold any opinion to the contrary of this, namely, that the best and surest way to develp this particular phase is with the assistance of the methods and powers of one already highly advanced and develop in the same phase. The use of "magnetized" plateholders cannot but be helpful, but helpful only—as success cannot be guaranteed. There is so much in these manifestations that cannot be grasped by the mind's understanding, that no one really knows very much about it. A pretty good example of a "nut to crack" in this subject, is this experience which I have had, namely: A certain

student of spirit photography, and ardent aspirant for the power, for years has sat for results, alone, with plates, properly wrapped, and held; if the student develops the plates, rarely is anything obtained; but if he or anyone else comes to my house and develops them in my presence, even though I do not touch them nor pay any attention to the matter, the work is in some mysterious way rendered complete, and full results are obtained. Those who seek to develop this power, or any other high phase, should be of very good disposition, telerant of others' adverse criticism, and well able to endure the abuse that will be in store for them. All these things will bring about the strong points of one's higher character and cause sympathetic remembrance of the reason Socrates gave for thinking that the gods had special regard for his best welfare, because they had given him Xantippe for a wife, who made things highly miserable for him. His ability to rise above such trials is one of the fine things that history of the ancient past has handed down to us.

SUFISM or
The Yog in Islam

"DURVESH"

Sufism, or Tasawuf, as it is properly called, is the Science and art of ameliorating the spiritual conditions of man. It is a science in as much as it deals with the systematic training of mind and the various methods of attaining those spiritual heights which are necessary for the realization of human and Divine realities. It is an art in so far as it consists of the practical work in the direction of the attainment of the object in view. It is theory and practice combined. Knowledge and practical work follow and re-follow each other in rotation and a circle is formed The one is as necessary as the other. Without knowledge you cannot work and without work you can not gain knowledge.

For instance, you make a start. Say, you start with concentration of mind. The point of concentration has to be chosen from a higher plain. If the point selected is lower than where you are, the result will be that you will make a downward move. For higher flights you must be given a higher point sufficiently high, though not so high as to be beyond your immediate reach. For this, you want a proper knowledge which you do not possess as you have not worked for it. So to make a start you need the services of one who knows—a Teacher, GURU, SHAIKH or MURSHID, call him by whatever name you like. The initiative must come from him. He initiates you in the mysteries of the unseen. He chalks out a course of action for you. He brings the unseen within you in harmony with the unseen without you. He keeps a constant watch over you and saves you from slips and pitfalls. He acts as a medium between the high and the low, between the Divinity and the humanity, between where you are and where you ought to be, or in plainer language, between you and your God. So the *Shaikh* or *Murshid* is an indispensable necessity in the spiritual emancipation of man.

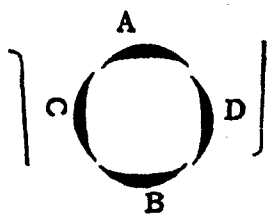
There are three kinds of Shaikhs (1) Shaikh-i-Kamil (2) Shaikh-i-Mukammil and (3) Shaikh-i-Akmal.

(1) SHAIKH-I-KAMIL is one who has completed his own course but is unble to lead others to perfection. He is a very good man so far as his own accomplishments are concerned but is unfit for leadership.

(2) SHAIKH-I-MUKAMMIL is one who is perfect and leads others to perfection. He is also ever ready to offer his services to those who earnestly desire them.

(3) SHAIKH-I-AKMAL is perfect and is able to lead others to perfection, but does not do so, as his own engrossments do not spare him time and attention for others.

We spend a good deal of the earlier portion of our life in physical bondage. Our libraries and laboratories only tighten the bond. Every independent thinking creates fresh chains for us. The moment we come in contact with the GURU we enter upon a new era of liberation and emancipation. The ties are loosened, the chains are broken, and the onward journey commences. From the seen we gradually move on to the unseen and after diving deep into the fathomless heights of the unseen we revert to the seen to complete our course. The following diagrams will clearly illustrate the beginning and the end of a spiritual way-farer:-



B. is the starting point for a beginner. The arrows in the above diagram indicate the direction of the course. B. C. A. the upward course which finishes at A. You then make a further progress by coming down to B. via A. D. B. When you complete the circle you finish your spritual course and attain *human* perfection.

So B. is the point which is the first and the last where you start and finish. To a superficial observer you appear in the end what you were in the beginning but, as a matter

of fact, you and others who know you inwardly, find in you a wonderful change At the start, you knew nothing about the circle and nothing about your real self. At the end, you find that you have traversed the entire circuit and have found out yourself; that you have personally been through all the different gradations of life; and that you have directly known, of course, according to your own capacities, all the various forces of nature that move the Universe. You discover that all these forces are centred in you and, ultimately you realize that, at the point B. you are in a comprehensive form exactly what you were at the point A. in an incomprehensible formlessness. In short, you realize the sense, the force and the significance of the religious phraseology that you are God's image or God's Lieutenant on earth. This realization makes you a perfect man. Of course, all human beings are not alike. Their capabilities of attainment differ. The extent of realization varies, and the degrees of perfection likewise differ. The controversy whether the word 'perfection' does or does not admit of degree of comparison, is out of place here.

The upward march B. C. A. is a difficult and up-hill task. The downward move A. D. B. is comparatively easy. As a matter of fact, B. C. A. passes through exactly the same fields as the A. D. B. In other words, you can see during the upward march what you see during the downward march, but you can not understand these things properly. You can not properly understand anything below the point A. unless you once reach the point A. A. is the root of every thing and unless you grasp the root you cannot make the branches your own. So the best teachers prefer to carry their pupils up through B. C. A. with closed eyes. It saves time and labour and prevents mistakes resulting from partial and incomplete knowledge. The eyes are, however, utilized when the downward course A. D. B. is traversed. This is the safest and the shortest cut to success.

As a matter of course, you do develop your spiritual powers during your upward march, and when you traverse the one-third portion of B. C. A. you acquire sufficient strength to perform *miracles*. But, as a rule, you do not perform them before reaching A. you are only allowed to perform them

while moving downward on the A. D. B. If you begin to perform miracles at any stage during the upward march your further progress is stopped for ever. The temptation is sometimes great and the victims of such temptation never finish their course. Their miracles, however, attract the masses and the ignorant public forms exaggerated opinions about them.

All the various hard and fast lines laid down for the completion of the spiritual course are necessary during the first round only. When once you complete the course and finish, for the first time, the round B. C. A. D. B, you are liberated. You are now, at liberty to go up and down as many times as you like, without observing the rules you first observed. You can go up either way and come down likewise. You may go up B D. A. and come down A. C. B, or you may go up half the way and return, or you may stop at any of the intermediate stations for any length of time. There are people who have preferred to remain permanently at the point A and have refused to climb down. The luxury at the point A is called (Lazzat-i-Uloohiat) i. e. the "Luxury of Divinity" and it is so great that every one is tempted to remain there for good; but HUMAN greatness really depends upon descending to the point B and fulfilling the functions of A PERFECT MAN so long as the physical body retains the power of sustaining the soul within.

There are a number of ways and means of reaching the goal but they may broadly be divided into the following three:—

(1) By leading a strictly pure and religious life, provided that the religion is properly understood and handled and duly observed. It is a lengthy and dry course and is generally recommended to the masses, for though lengthy and dry it is all the same quite safe.

(2) By extra hard work, both physical and spiritual. It is shorter and more interesting than the first but more difficult. It leads on to better results.

(3) By means of love. It is the shortest, the sweetest, and the most interesting path leading to the best and the most valuable results.

There are people who combine in them the first two, or the last two, or all the three methods in different proportions. The present article, however, concerns with those who adopt the 2nd or the 3rd, or the 2nd and the 3rd methods combined.

Ordinarily, every worker in spirituality needs two things, *attraction* and *work*. He is attracted towards the higher regions automatically, and he has to work in order to reach the goal. Some are first attracted inwardly and then commence work. Others, start work and find subsequently that they are being attracted inwardly. In both the cases work and attraction go hand in hand. In later stages, however, one of the two predominates over the other. Attraction is Jazb and the one attracted is MAJZUB. Work is Sulook and the one who works is a *Salik*. So every traveller in the field of spirituality is a Majzub and Salik at the same time. The difference in name only signifies the predominence of one feature over the other. The one who is strong and steady in work and is not overcome by JAZB is termed a *Salik*; while the other who is weak and unsteady in work and is overpowered by JAZB is called a MAJZUB. The response to Jazb in a MAJZOOB is so great that he finds himself powerless to work. His senses are affected, his self-control gone, and not being able to move on he remains stuck to the point where the over-dose of Jazb over-took him.

A beginner, at a later stage, is met, now and then, with attractions in different forms. At this stage he is called a SALIK MAJZUB.

In an advanced stage, he remains constantly surrounded by attractions of a superb nature in a variety of conceivable and inconceivable forms and feelings, and yet he does not allow himself to be deluded and over-powered by them and does not allow the consequent intoxication to interfere with the necessary work. He is called a MAJZUB SALIK. He is a man of very superior stuff and is generally rewarded with some very high attainments.

APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON VII

The Intellect.

The intellectual powers of mind collect, classify and remember facts and phenomena. The elementary powers of the intellect are: 1. Observation. 2. Form. 3. Size. 4. Weight. 5. Colour. 6. Order. 7. Number 8. Eventuality 9. Locality. 10 Language. 11. Time. 12. Tune. 13. Causality. 14. Comparison.

OBSERVATION sees things as a whole. Excessive development causes staring. When deficient there is a lack of power of perception. To cultivate it study nature. To restrain it stare less and reason more.

FORM gives ability to observe and the shape of objects and enables one to study the physiognomy of everything. When it is very strong one can measure and shape objects without using a pattern. A deficiency indicates slowness in gathering details of objective forms. To cultivate, study carefully the form of objects and the countenances of those you meet and try to reproduce them as in free hand drawing. To restrain is not necessary.

SIZE gives ability to observe and remember quantity and distance. When very strong one is able to estimate proportions accurately; when deficient there is lack of ability to perceive and remember sizes. To cultivate, practise estimating proportionate developments, quantities, etc. To restrain do not allow yourself to be annoyed by disproportions.

WEIGHT enables one to estimate and recall the weight of things. When it is very strong there is exceptional ability in judging the weight of objects in balancing oneself and as a marksman. A deficiency is shown in lack of ability to estimate weights or control the muscles used in balancing the body. To cultivate try to estimate the weight of persons, animals and other objects; also give attention to gymnastics or games that will exercise the balancing power. To restrain avoid acrobatic feats where there is danger.

COLOR is the power used to observe, combine and recall colors and tints. It is very strong in the color artist. It is very deficient in the color-blind person. While testing students in a University we found two who were so color-blind to red that they could not detect ripe cherries on the trees nor ripe strawberries on the vines. To cultivate, practise blending and observing colors. To restrain, try not to be too fastidious about colors and their combinations.

ORDER gives a desire to observe and memorize relationships; a desire for system, method and neatness. When very strong there must be "a place for everything and everything in its place." When deficient one is satisfied with disorder and confusion. To cultivate force yourself to put everything in its place. To restrain, avoid being fussy about the arrangement of things.

NUMBER gives ability in compiling statistics, in book keeping and in arithmetic. When very strong there is genius in mathematical calculations. When deficient arithmetic is difficult and distasteful. To cultivate, solve problems in mental arithmetic. To restrain, study the problems of life more and mathematical problems less.

EVENTUALITY enables one to preceive and remember events, names, dates, etc. It is very strong in the student of history and biography. It is one of the most important factors in verbal memory. When deficient the verbal memory is not equal to the logical memory and the memory of details is not good. To cultivate, commit to memory poems, events in history as well as current events. To restrain, get the facts from what you read and hear but do not give so much attention to detail.

LOCALITY gives perception and memory of places and a desire to travel and explore. When this power is very strong and the domestic affections are deficient the person may become a wanderer. When weak there is little ability shown in finding and remembering places. To cultivate, notice carefully every place you visit and review it mentally. To restrain is unnecessary except to avoid a restless, roving disposition.

The remaining elements of this group of powers will be considered in the next lesson.

TRIPURA RAHASYA
Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM

CHAPTER IX.

(Continued)

On the message of the guard, Hemalekha reached that mansion in an hour and was ascending the steps leading to the terrace, like the leaping rays of the moon over the peaks of the Meru mountains. There she saw her beloved Prince, motionless with subdued senses and thoughts like one who was tranquil in the innermost spirit. Instantly she went near him and took her seat on the same seat on which he was. In a second Hemachuda opened his eyes and saw Hemalekha who was seated on the same seat as himself. Then she lovingly embraced her beloved husband and began to utter nectarlike sweet words, 'My Lord, why did you send for me? Does anything affect your body or mind? why was I sent for? Why am I here?".

When his beloved wife queried him thus he said, "My dear, by your injunction I came here to this lonely place and with great eagerness inquired into the nature and form of the Self. Notwithstanding my eagerness, the Self appeared to me variously. How do you account for that? Concluding that the self was a thing that always existed as attained and manifest and that it did not manifest clearly by reason of the appearance of phenomenal objects, I subdued all extraneous visions and remained still when I perceived gloom at one time, light at another and immense bliss at a third. How is this? My dear, explain this to me. Is this the form of my Self or is there anything different? You will explain to me in such a way so that I may understand it clearly". When thus requested, Hemalekha of great and small wisdom replied, "My beloved! I shall explain; listen, to everything with a steady mind. Your attempt (8) to

(8) The reason why Hemachuda did not comprehend the nature of his Self, though he practised concentration, is here explained. Lacking previous experience he did not recognise it though he perceived it.

subdue the apparition of phenomenal objects is quite proper and auspicious. That method has been accepted by each and every enlightened person as being highly essential. Without that it is not possible for anybody, anywhere and any time to attain the Self. But in the matter of acquiring a knowledge of the Self, it is not in the ordinary sense (9) a cause for the attainment of the Self. For, that which is attained (by any action) cannot be the Self. How to attain a thing that exists for ever as the attained? If on the other hand, the Self be an unattainable thing, in no way is it possible to attain it. Though the Self is unattainable, because it exists of itself it is attained. For this very reason it cannot be attained in the ordinary sense.

This controlling of the mind is not for the purpose of attaining the Self. To illustrate this: In the world, objects that are shrouded by darkness appear as having been attained afresh when such darkness is removed by lamplight. And a person who forgetting the existence of his gold, subsequently recollects the same by fixing his attention after removing all other thoughts and attains his gold like a lost article regained. Just as the fixing of attention is not instrumental for the attainment of the gold (it was not lost but only forgotten), the warding off of exterior phenomenal forms is not a cause for the attainment of the Self. He who does not know what light is, will not recognise light though he might enter at night a king's levee and be looking at the assemblage and lamps. In like manner, since you lack previous experience you have not understood what that Self is. My dear, listen, soon after you controlled your mind you saw a gloom. Meditate always upon that state which existed just before the rising of the vision of gloom and in

(9) Concentration is the moment devoid of ideations. The manifestation of gloom or darkness is a form of ideations. That consciousness which is of the form of the self and which is distinct from the body manifests mingled with phenomena during the time of ideation. Since at the time of concentration, ideations are eliminated, consciousness remains of itself alone. Because this residual state is self-luminous, it is indestructible.

which you existed by yourself alone without ideations and which is productive of immense bliss. Possessing only an outward view of things, all are engrossed in mighty ignorance concerning this matter, all get tired of seeking it as "I have seen" "I have found", and do not reach this supreme condition of meditation. In the world, even those well versed in the Vedas and great rhetoricians grieve day and night without understanding this condition. This condition cannot be attained by merely thinking over the meaning of words heard from a teacher. Since it cannot generally be grasped as long as a learned man merely hears and thinks, it always remains unattained by him. Not only it is not attained by moving to a distance but also it exists as attained in the very place in which it subsists. Like other objects of the world it cannot be grasped by any means, for, it shines of itself even in the state where thoughts subside.

(10) Like the shadow of the head which leaps onwards the Self is not at any time attainable by any action. Just as a child does not recognise the spotless mirror though it might be looking at hundreds of its reflections, men by reason of their lack of previous experience, remain without knowing their self, though they perceive the reflection of the world in the mirror of consciousness which is their Self. Just as the sky is not recognised by a person who though he might be looking at the world that has for its support the sky, does not know what sky is, the Self exists unrecognised by men.

My lord! with a discerning mind look at (11) this world that is composed of cognition and the cognised. Of these two, cognition exists of itself. (12) Apart from this (cognition) nothing else exists. This is the basis of all

(10) Just as the shadow of the head would leap forward, when one attempts to place his foot by jumping on the shadow of one's head—in like manner, the consciousness that is the Self cannot be objectified.

(11) Though varied, the world comes under two categories as consciousness and objects; (cognition and the cognised). Among these since objects are self-evident, they require no proof.

(12) Since perceptions have not such a nature apart from the nature of the perceiver, the perceived have no existence apart from the perceiver.

perceptions and exists of itself (13) independent of any proof, without becoming the object of any perception. For the reason that it exists for ever as attained and without depending upon any (14) perception, it does not at any time assume the forms as "the attained" or "the attainer" With regard to him who takes a contrary view (15) about this there can be neither question nor answer. THAT is an indestructible huge wall-mirror. (16) Everything shines in it like reflections in a mirror.

It is not divisible either by time or by space, whereas time and space appear within that, how can these cause division in it. The division that is seen is like the appearance of phenomenal objects in the ether of space.

O Prince! with your subtle understanding (18) note that (17) uniform consciousness wherein this world appears to be your own real nature. By the Samsiddhi (perfect achieve-

(13) Since further proof will be required if a proof be required to prove the perceiver who proves the existence of the perceptions by his experiencing them it will lead to endlessness. Therefore the perceiver exists without depending upon any proof, and of itself without depending upon any other thing.

(14) Since the perceiver shines always in the form of Consciousness just as no lamp light is required to demonstrate sun's light to demonstrate the form of consciousness no other perception (proof) is required.

(15) To him who denies knowledge, since the known are dependent upon knowledge having their stay in the form of the Self and since there cannot be the assumption that the known can exist where there is no knowledge, there is no query in the absence of knowledge, nor is there any reply or explanation.

(16) When knowledge is effaced, the manifestation alone of the known is effaced. The real form of the known is not destroyed. For the objection that how can it be said that nothing can exist in the absence of knowledge the explanation is that it is a huge fixed mirror,

[17] The form of pots is the gross form of those articles. Their subtle form is the common form of the earth with which they are made. In like manner, the consciousness that is pervading in the several forms of cognisers is mentioned herein.

[18] By means of the introspective buddhi that is devoid of the form of objects.

ment)' of Samavesha (completion union) (19) with it (20) Sarvakarthritiva (Almightiness) is attained. In order that you may reach that condition, I shall tell you (20 a) how it is experienced. In the interval between the sleeping and waking states, likewise in the interval between the several cognitional states of diverse phenomenal forms, and in the interval between Samvit and Samvedya (knowledge and the known) note with acute perception and see. That state is your real nature. If it is attained there will be no further delusion. It is by reason of not understanding that state that this world drags on filled with misery. In that (21) state there is neither form nor senses nor taste nor sound nor smell, nor pleasure, nor pain nor the receivable nor (22) the receptacle. Though it is the Self of all and takes all forms it is devoid (23) of such forms. It is TI is that is the all-creating Brahma, Vishnu, (24) Isha and Sadashiva. (25) Control your mind a bit and

[19] [Sohamasmi] "He am I". That continuous meditation or Nidhidhyasana which occurs without any sense of differentiation or severance towards that uniform consciousness, Its maturity =the stage wherein that condition is reached spontaneously and without any effort.

(20) Becoming one with the Almighty.

(20 a) Is it not in the condition of dreamless sleep that the uniform consciousness is manifest? The question how was it stated then that it pervades all states of consciousness is explained herein vide appendix.

(21) Even when phenomena manifest, there exists nothing apart from the pure consciousness which is the real own form.

(22) Receptacle=means sensory organs.

(23) In the manner that a mirror though remaining as the basis of all reflections exists devoid of all these.

(24) To the query asked previously by Hemachuda as to who was the famous mother and who were we, Hemalekha has replied that a knowledge one's own self would be tantamount to knowing the mother. Then after describing fully the form of the self, she expounds here that the pure form of self is alone the form of the mother. Just as in a mirror, the portions of the mirror made to appear partite by the several reflections in it are, notwithstanding that they are differentiated by those reflections, pervaded by the one uniform shape of the mirror, in like manner, even though there be differentiation as finite consciousness in regard to the several vehicles of beings, since, it exists as the uniform consciousness that is realizable in Samadhi and pervades everything it has almighty-hood.

by subsisting in yourself perceive your own Self. How to control the mind is as follows. Detach the mind from its outward rush towards objects, divert it inwardly abandoning the idea 'I am perceiving" (for this produces duality as the knower and the known). And when you remain thus like a blind man, tranquil in mind without either perception or non-perception, that as which you will then exist is you yourself. Reach that state without delay.

When in this manner his beloved explained, Hemachuda acted up to it, grasped clearly what that state was, and reaching the condition of prolonged repose of Nirvikalpa Samadhi (uniform ecstasy) remained oblivious of the external world.

Thus ends the Ninth Chapter called · Hemachuda's Rest in the Hemachuda's Story in Tripura Rahasya Or A Practical Study In Consciousness.

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(25) It is not necessary to concentrate for a long time. For a single moment, the objective form of the mind should be removed and the form of the Self should be perceived. How it is to be perceived is thus. It is not to be perceived as "this is so". At the termination of concentration it is to be perceived in that sole form of being (existence which is undifferentiated from one's own self, with a sense of perception which a just born infant will have in its innermost self. Distinct from external phenomena, and to be realized in a general way as "I am"

This means that by mere consultation and analysis without the practice of continuous meditation the goal cannot be reached. If it be questioned why cannot the self be attained by frequent consultation and analysis [Sravana and Manana] and what necessity is there for Nidhidhyasana of the form of continued meditation, the reply is that the self is not comprehensible in that way. External objects can be comprehended by the senses and by the internal organ. But since the Self is of the form of a subject it cannot be grasped without subduing the senses and the mind.

STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

Remember that the kingdom relates to the dominion of mind in our lives and in all life. The kingdom is the domain of mind in our lives and in all life. The manifestation of this life principle or this law within is unfolding. Everything that has life unlolds under the direction of law. That principle unfolds by power and intelligence.

The intelligence and power that evolves any particular manifestation of principle is the law of being of that particular thing. The law of being in a fish does not evolve the same thing it does in a person, But the law is there just the same.

The rule of this kingdom is intelligence directing. We say that mind or thought is the directing force. To understand what the essential principle is in thought that gives it power, or gives it character, is a most important thing in our psychology and that is what we mean by intention, or purpose; the reason why we do things.

Wherever there is intelligence there is possibility of intention but we have only in recent years ascribed intelligence to everything that has existence.

Intelligence is the power to know and to manifest that knowledge. It is not only to know, but the power to make known that you know. Then anything that has the power to make known that it knows, shows that it has intelligence.

The fact that some things cannot show their intelligence in that easy manner in which we can see it in the animal world or the vegetable world has led people to think that there is no intelligence there, but we find that there is intelligence, even in the grain of sand.

Whatever causes intelligence, whatever is in this kingdom that rules, this is the kingdom of mind, but it is a kingdom of

Infinite Mind. The evolving is to show forth out of itself what is in it. It has this power because of its nature.

This kingdom is power forcing. Principle evolves in all forms of life under the direction of intelligence and power. Every form of life comes into existence and ceases its manifestation according to the law of its being.

Every form of life comes into existence and ceases its manifestation according to the law of its being. It completes its manifestation, and when it has completed itself it has worked its own finish. But it still has the power which every other form of life has, of reproduction, so every separate form of being has the power of growth, of evolution, of existance and of reproduction.

Now we have the method of recognition of this kingdom. The life principle is spirit; the life essence is love. The consciousness of God exists only in our recognition of God's law.

To the man who realises that this law which governs him, as he understands it, is his subjective mind, is the God that governs him, there may come a feeling of isolation from everything. If he understands that this proposition of intelligence and power that evolves in the particular manifestation of principle, is the law of being of that particular thing and is the evidence that that principle is there, the man on the desert, finding a single blade of grass, finds himself associated with other evidence of life.

The ruling power in this kingdom is the dominion of mind. All that makes man able to correlate his action with this kingdom within is to know of its existence and to harmonise his existence with its law. He has to discover the law and the only thing with which he can know is mind. The only thing mind can do is to know, knowledge is its possession.

The law of being acts through the unconscious mind. That is, in unconsciousness we know the forms of being and realise our separateness from them, but in subconsciousness we realise a million things of which consciousness knows nothing. That of which we do not know is that of which we are unconscious.

Then we find that the power which controls us and causes us to grow and continue to live is the power of mind, because all the power there is, is mind.

The only power that mind has is to know. Hence, this part about which we know so little is the part of us which knows so much, and it does it because it has the power.

The individuality of the law is its universal nature. We speak of the individuality of Infinite Being as constituting that which cannot be divided, because it exists everywhere. Its nature is universal.

Law is the operation of mind and when we discover the law in a state of action we have discovered as nearly as a human mind can know, the presence of God. So we only know God when we see the law in a state of operation.

The personality of law is the difference. We find in the forms of being as we see them in expression. The individuality of the law is its universal nature.

This is one of the deepest propositions in psychology, to differentiate between the personality and the individuality of invisible things.

Beliefs are formed through the exercise of the conscious mind, which beliefs act as commands to the unconscious mind, Beliefs are the admissions of thoughts into the mind.

Whatever causes us to believe something causes, a motion of the mind which reaches the subconscious and causes action there. It causes the mind to act in incorrect lines. Every truth we believe strengthens the unconscious mind in its proper action. Every falsehood we believe hinders the unconscious mind in its perfect action and produces adverse results.

There are many hindrances to the perfect ruling of this kingdom. The moment the mind doubts or denies the existence of the law of his unconscious mind, that law ceases to exist so far as he is concerned. It ceases to operate for him when he doubts it, or its operation becomes unsteady.

Unbelief in the possession of this kingdom is man's greatest sin Unbelief keeps from man that which belongs to him. It keeps his inner self from getting that which is his own. That,

for which man cannot receive pardon is that which he has never received. Then unbelief is the sin for which there is no forgiveness, because there is only one thing can keep out of man's life the blessings which are his inheritance, only one person in all the world can keep out of a man's life all of life's perfection and that is man's own self, and he can only keep it out through misbelief, through the refusal or failure to admit it.

Belief is whatever your mind conceives of as being true, if a statement, or of existing, if a thing. Belief is merely the admission of the truth of a statement, from a scientific viewpoint.

Belief has nothing to do with conviction. You have to use reason to get conviction. Conviction is the assurance in one's own mind that what he believes is true. A belief is simply the impression a thing makes upon you when you assume it exists or when you accept the fact that it exists. If you accept a thing and say that you know it is true because some man says so, and let it go at that, that belief will become fixed in your mind and will have a controlling influence over your life, whether true or false. You are not convinced that it is true, in that sense.

The only way to convince one's self of the truth of anything is to test it, and the result of convincing one's self is conviction; when you say "I have seen these things and now I am convinced of the truth" you can convince yourself by seeing these things. The senses give knowledge but not perfect knowledge. They give relative knowledge.

Belief is one of two characters. We may assume a thing to be true—that is the scientists say of believing things. The scientist is not troubled with unbelief at all. He does not have any.

Unbelief, or trusting belief and making it the final thing when an impression is made upon the mind—if there is where you are going to stop, then you had better not start.

Every man can assume everything to be true but he must not accept things to be true until he has demonstrated them. It is safe to assume everything to be true.

Belief does not fix anything in the mind. If man refuses to assume that this kingdom exists, or that there is anything beyond himself, he will never find anything beyond himself. He merely assumes this is true. If he denies its truth he shuts himself from it.

There is a great deal in that old philosophy of "Now is the time," because the power to do those things is equal to the task. The power that overcomes the foibles and weaknesses of human flesh is always present and is present right now with all of us. Hence, the time to do these things is now.

Unbelief delays the receiving of blessings even those we accept. The blessings of life are only limited by man's unbelief in their existence for him. They are only limited by man's unbelief or else they are measured by his belief.

It is only when the law is transgressed that it ceases to manifest its perfect action. When we speak of transgression we mean going away from, or else going contrary to the law; ceasing to act with it.

One of the first laws discovered in mechanics and physics was the law of polarization. We find that all things are moving in certain directions; that all forward movements are positive and the return movements are all negative. If all the particles belonging to our bodies are moving in the proper direction, we are said to be polarized. When man moves across this current he is out of polarity, he has transgressed, he has crossed the law.

Life is constantly casting off things and leaving them behind, and those things simply form another current.

When man ceases to believe in his own power he shuts out all the possibilities of life.

REVIEW

Reincarnation The True Chronicles of Rebirth of Two Affinities *recorded by one of them.* LONDON. Cecil Palmer, I4, 16 & 18 Bloomsbury Street, W. C. 1 10sh. 6d. net.

As claimed in the introduction "Reincarnation is neither a belief nor a doctrine, but a truth, and that the life of the human Ego does not begin at the cradle and end at the grave, but is continuous and independent of the body, which it inhabits and uses for its manifestation while dwelling on the earth-plane. This physical body is not our Self or Ego, but its clothing, which wears out, is cast off and another put on as soon as the Ego has rested from its labours, has assimilated his or her lessons, and is ready to gain fresh experience in another incarnation."

Whether this theory of Reincarnation is convincing or not "if we bear the fact of Reincarnation in mind we gain at once a wider outlook on life, and are able to treat the incidents and accidents of our everyday life, which so often distress us, more rationally, and can gauge them at their true value..... We can rise higher, and our aspirations, being more spiritual, become desires to do our best towards the upliftment of our fellow-pilgrims".

The work will fully meet the objects of the communicating spirit who has given the messages or incidents narrated.

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THE TREND OF PSYCHICAL RESEARCH

HEREWARD CARRINGTON PH. D.

> "It is a well-founded historical generalization that the last thing to be discovered in any science is what the science is really about. Men go on groping for centuries, guided merely by a dim instinct and a puzzled curiosity, till at last 'some great Truth is loosoned'".
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> *A. N. Whitehead*, "AN INTRODUCTION TO MATHEMATICS", P. 233.

The question is often asked "Of what *use* is psychical research? Granting the reality of the phenomena, of what practical *use* are they—how do they affect our daily lives in any practical manner?"

This same question has been asked, in more or less the same form, regarding practically every science, at one time or another in the past. Galvani, when performing his initial experiments upon the reaction of frogs' legs, when stimulated by the electric current, was subject to the ridicule of his own age. 'They call me the Frogs', Dancing Master" he said pathetically, "yet I know that I have discovered one of the greatest forces of nature". And we know that these initial and apparently absurd experiments of his led to the establishment of *Galvanism*, which led in turn to Electricity—a very practical outcome, as we know, since it is a force which we now utilize in a thousand and one ways—in lighting our houses, running our trains, cooking, heating, etc.

The phenomena which are observed at the usual spiritistic seance are, it is true, apparently absurd, trivial and meaningless. Table tippings, rappings, the utterances or writings of entranced mediums, are usually trivial enough; yet it is possible that they may be the forerunners of important phenomena, the interpretation of which may lead us to entirely new and important conclusions regarding the very structure and nature of our universe. The electricity generated by rubbing a cat's back is a slight and trivial phenomenon, yet it is this same electricity which is nowadays employed in so many hundreds of practical directions. In 'psychical research' we are as yet in what might be called the "backscratching stage". The observed phenomena are slight, paradoxical, often silly or trivial. Yet they may be the indicators of higher and more important manifestations, which may lead us into a whole realm of new forces and causes, and enable us to discover laws of the Nature of which we had hitherto undreamt.

In the first place, these phenomena, if true, indicate the possession by man of biological and psychical powers within himself, of which he would otherwise be ignorant. Many of these phenomena cannot be accounted for on a purely materialistic basis, and, if established, they would tend to prove the existence of powers in Man which it would be extremely difficult, if not impossible, to account for by any process of purely terrene evolution. The powers of the human mind have deen greatly extended and shown to exist, by reason of these very investigations. It must be remembered that when scientific psychical research first began, less than forty years ago, many of the phenomena which are today more or less universally recognized (hypnotism, dreams, sub-conscious activities, crystal gazing, automatic writing, multiple personality, etc.) were in the same class and as much discredited as the other manifestations (such as clairvoyance, haunted houses, mediumistic phenomena, etc.) are today. And it was only by reason of the continued scientific investigation accorded these facts, chiefly by psychical investigators, that they are today accepted and more or less understood by the scientific world in general. Now, as we know, these phenomena form

a part of the legitimate sphere of orthodox psychology, and it is surely not irrational to suppose that the lesser known phenomena will at some future date be accepted in much the same manner as these less striking manifestations have been accepted in the past.

Professor William James has pointed out that whenever mystics and the scientists have had a controversy, the mystics have nearly always been right regarding the *facts*, while the scientists have usually been right regarding their *interpretation*. It is possible (and to my mind probable) that the majority of psychical phenomena will ultimately be explained without any recourse to 'spirits'; and the trend of modern investigation has largely confirmed this. That, however, is beside the question for our present purposes. The primary question presenting itself to us is: Do the facts occur? We need not concern ourselves at present with their ultimate explanation; that will follow in due course; but the establishment or disproof of the phenomena is of the utmost importance, since they may tend to reveal to us a series of laws and forces of which our present day science is altogether ignorant.

It must always be borne in mind that the primary object of psychical investigation is not the establishment of any particular theory much less the proof of 'spirits', and, if possible, the establishment of certain phenomena as yet unrecognized by any of the official sciences; and, as before pointed out, no matter how trivial these phenomena may be in themselves, they may in the long run be shown to be of the utmost value, and have a practical bearing upon our daily lives.

Darwin's theory of evolution was only rendered possible by reason of the previous accumulation of an enormous number of apparently isolated and disconnected observations which had been made during the preceding century. Darwin coordinated all these facts and by showing their philosophical importance and implications, established his theory of evolution. It is true that Darwin's theory, as originally stated, has been shown to be very largely erroneous, but this is no disproof of the fact of evolution as many people seem to think. Darwin's theory was merely a theory—that is, a particular hypothesis

thrown together helter skelter—more resembling a tumor growth than anything else. This substance is soft, slimy, cold, and more or less reptilian to the touch; it exudes from the medium's body and is in turn returned to it. Nevertheless, it builds itself up within a few seconds, into recognizable human forms, possessing all the attributes of life. Here, assuredly, is a physiological problem of the utmost curiosity and significance. As Professor Flournoy said in his "Spiritism and Psychology," p. 222. Nature has taken upon our globe some hundred million years to transmute chemical substance into humanity; yet now it requires but twenty years to complete an adult; and *voilà*! by means of a young girl asleep behind a curtain, it is possible, by reason of a species of parthenogenesis of a nature yet unguessed, to produce in two minutes a veritable Arab, of fine stature, with a beard down to his chin, walking, speaking, breathing as ourselves, and, above everything else, born with a helmet on like Minerva, only much more fully clothed than she!"

These paradoxical, indeed incredible, manifestations have however, been observed for several years, and the reality of such "materializations" may now be said to have been virtually established as scientific truths. So at least believe those eminent men of science who have investigated these phenomena at first-hand for many months without cessation, under the most stringent test conditions, in their own laboratories. The latest and most conclusive of these experiments are those conducted by Doctor Geley, of Paris, head of the International Metapsychical Institute, recently founded there. In his own laboratory, Doctor Geley studied these phenomena at length, by means of scientific instruments and concludes, as the result of his investigations, that the phenomena, bizarre and paradoxical as they appear are nevertheless undoubted, and exist as biological facts of the utmost importance.

Granting for a moment that the phenomena exist, as stated, what do they prove? Doctor Geley concludes that they demonstrate three facts: (1) That a material substance issues from the body of the medium and returns to it—this substance being the material basis of the materialized forms; (2) that this

substance is moulded into definite shape by means of a force or energy which manipulates it; (3) that this energy is in turn directed or guided by a mind (subconscious) lying behind it, which directs or, as it were, guides the energy exteriorized, which in turn moulds the matter. We thus have a three-fold hierarchy of manifestation: the Mind, back of all, directing the Energy into certain channels, which in turn manipulates the Matter exuded from the body of the medium. Doctor Geley contends that this supernormal physiology is merely an extension of our normal physiology, for he says: "Everything in Biology takes place as if the physical being were formed of a single primordial substance. Organic forms are mere representations. The first term of the biological problem is the essential unity of organic substance. The second term is the recognition of a superior organizing, centralizing and directing dynamism. The third term is contained in the affirmation that this directing dynamism itself obeys a directing idea....."

The conclusion to which we seem driven, as the result of these investigations, is, therefore, this:— That material forms are molded into shape by directing Energy, which in turn is governed by mind. If this be true of these observed cases, and if there exists, as Doctor Geley believes, a definite connection between normal and supernormal physiology, it is also probably true that the same laws apply in very much the same manner in the former case, and that ALL visible forms are constructed in much the same way—that is to say, they too are built-up by a governing energy, directed by a mind lying behind them. And, if this be true, it is at once apparent that any form of materialism would be definitely and finally repudiated. For, in a similar manner, our whole visible universe may be built-up from existent matter, moulded by a governing energy which, in turn, is directed by a Cosmic Mind. It will thus be seen that these phenomena, should they prove to be true, afford a new light upon the very structure of our Cosmos, and enable us to see that there may be after all, a directive, creative Mind, governing all things, which controls those Energies, which in turn mould or influence our material world.

It is thus apparent that not only the survival of the individual human soul may ultimately be proved, by means of these

researches, and the nature and origin and nature of our Universe receive a new interpretation, but also that the unknown powers of man—bodily and mental—may thereby be discovered and practical application made of them. Should all this be the case, this subject would receive its justification, and it would thereby be shown that psychical research is, as Gladstone said, many years ago, "The most important subject in the world today—by far the most important." For it would be the means whereby scientific truths of the first order would be discovered, and also philosophical implicates of fundamental importance disclosed. This, I take it, is the trend of psychical research.

THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—VIII

Although emotions and passions are loosely spoken of as 'nobler' and 'baser', yet in fact the same emotion and passion may be both noble and base, it all depending upon the desire that is kindled moving the will to action, and as, for man, the sublimest of desires is effecting the emancipation of his will from all its bondage and through it the attainment of perfect Bliss or Joy Eternal, the rank of a passion should be determined not by any other standard than only by its tendency towards breaking asunder or strengthening the bondage. Whatever the immediate consequence of following up an emotion of passion into action, if it tends ultimately to increase the amount of joy by reducing that of sorrow as due under the law of *Karman*, or to be more clear, if it tends to make the mind more yielding to the sub-conscious, and, thereby more and more to liberate the will, it is a noble one; otherwise it is base. And the noblest passion is that which encourages and inspires man to be more and more attentive to and conscious of the inner world to find out how he has been caught in the meshes of the law and how he can extricate himself from the operation not only of this but all other laws or restricting conditions, to free his mind and gradually through it his sub-conscious mind from those dwarfing instincts, faiths, prejudices, doubts, fears and habits, ways of thinking, etc. that prevent him from rising to his true height, and thus to make conscious systematic efforts towards the realisation of his essence of Conscious Free will.

Having asked to follow the *judgment of Reason—Vyavasayatmika-Budhi*—in deciding the claims of an emotion or passion as to whether from its general nature and tendency it should be cultivated or sought to be weakened till merged

in or, more accurately, transformed into the opposite one by cultivating the latter, we feel we should warn against confounding it with the VOICE OF CONSCIENCE—VICHARA, as it is called,—which is really the voice of the Sub-conscious mind. Having lost sight of the Truth, as its origin is due to the acceptance of the authority of Maya by the Sub-conscious mind against its essence of Free will, and having subsequently formed diverse conceptions of the maker, man and maya and of their mutual relationship, and thus having formed diverse conceptions of its jurisdiction, duty and functions, and having also formed various, other limiting conceptions, faiths, beliefs, disbeliefs, prejudices, etc—some already developed into instincts, others almost as powerful—dividing humanity against itself by geographical limits or by creating barriers of nationality, colour and church, the Sub-conscious has come to distinguish not between Truth and Untruth but between Right and Wrong according to standards laid down by its narrowed consciousness. This is why consciences of nations and individuals do not always dictate the same course of action under the same circumstances or do not look upon the world in the same way, or the same emotions and passions are not aroused by the same causes. It is still more unsafe to listen to what is called VYAVAHARIKA BUDDHI—the voice of Prudence which is really the Voice of the Ego caring neither for truth nor for right but expressing itself as Tact, Experience, Statesmanship and Diplomacy under different circumstances.

Till the safest, and indeed the only guide, the Voice of the Super-conscious Mind—VIVEKA, wrongly taken as synonymous with Conscience—conscious of the only and eternal truth,—the oneness of God, His essence of Absolute Conscious Free Will and Man's full essential identity with Him, again rises above the clamours of the Ego and the Sub-conscious, the Voice of Reason is the next safest guide. Having been developed, as we have seen before, by the mental side of the super-conscious Mind in conjunction with the body, prior to the development of the Subconscious and the mind as independent agencies acting and reacting upon each other, Reason stands above the subsequent limitations and restrictions imposed upon

themselves by these two agencies, although it is responsible for the first limitation, the first acceptance of the authority of Maya.

Reason, therefore, can sit in judgment upon the latter restrictions and the emotions and passions due to them. It takes into consideration whether by doing the intended action or following the roused passion or emotion one disturbs or maintains (thereby causing greater sorrow or joy) the original relationship between Man and Maya as understood by it; and it approves of what maintains and disapproves of what disturbs that relationship. Thus while it cannot help man to reassert himself by believing and realising the belief that he is above Maya, it can, being unfettered by the subconscious and the Mind and when its voice is not drowned by the clamours of these two, i. e., when a state of Poise and Balance has been established, help him to understand how the various laws of Nature as well as those of the state and society *will affect* him owing to his indulging in certain emotions and passions or certain phases or turns of some emotions and passions and his following them up into action.

That is to say, enabling man to control his emotions and passions as well as actions from AN ENLIGHTENED SENSE OF SELF-INTEREST, i.e., by making him understand that all his passions and desires should be subservient to the ONE AND ONLY PASSION AND DESIRE OF OBTAINING THE GREATEST POSSIBLE GOOD BY LIVING IN CONFORMITY WITH MAYA, Reason can considerably prevent the forging of fresh fetters as well as render possible the revision—modification and cancellation—of those, already restricting the mind and through it the subconscious by pointing out if and when the laws of nature are obeyed or violated by them. It cannot, however, lead to final emancipation, as it can never itself rise above Maya; yet by enabling the mind and through it the subconscious to see which of their later instincts, conceptions, faiths, etc, and which of the passions as tending to violate Maya and thereby to increase sorrow, should be got rid of and also how to get rid of them, it may help them on to the attainment of the first—the primitive—stages of their existence by cultivating only thos

emotions and passions which will develop and more and more help the realisation of their will. When this is the case the mind seeks to realise its desire by understanding and following Maya, while the subconscious, when brought into play by an emotion or passion, rises above Reason (having freed itself from the mind and body and their limitations) becomes the Super-conscious for the time being—conscious of its oneness with the Absolute Conscious Free Will, and the desire is at once realised whether against or in accordance with Maya. This fact impresses the mind with the ultimate superiority of the sub-conscious over Maya and gradually makes it look more and more inward for the realisation of its desires. The Voice of Consciousness now begins to become more and more audible, and following that voice man living in the midst of Maya yet lives above it—All Life, Light and Love.

For those, however, whose Reason cannot make itself heard against the imaginative Mind and the imaginative subconscious the Voice of Conscience is certainly the better guide than that of the Ego and should be followed as such. In this way when the mind will be trained to be less clamorous and the claims of the Ego will come to be received with due caution and circumspection the Voice of Reason may become more audible.

Preceding the conscious working of the Law of Attraction as described above, THERE IS AN UNCONSCIOUS PROCESS ABSOLUTELY BEYOND CONTROL OF THE PARTIES CONCERNED (i. e., ATTRACTED TO EACH OTHER) AND SOLELY DETERMINED BY THE LAW OF KARMAN. There are some who would lay it down to 'chance' 'whim or freak of nature', or 'a fortuitious combination of circumstances' or 'a blind fate'. In the realm, however, of one who is omniscient, omnipotent and omnipresent, nothing can ever turn up which has not had its cause either in His direct will or in His indirect will realising itself through and in accordance with the Laws He has made for the governance of his n.-will creation. Parentage, Physical perfection or Imperfection, Marriage, nationality, creed, faiths, strong likes and dislikes, etc.—all those big 'accidents' which cast their influence for the better or the worse upon one's

life—all these are 'beyond control', not because they are brought about by 'whimsical or capricious' 'lawless' force but because there have been 'live seeds', i. e., causes, sown for them and the Law of Karman has preserved those seeds and helped them to germinate and grow in proper times. The parties concerned, however, are quite ignorant of the unseen forces and laws at work in bringing them into contact with each other, and thank their pluck, courage, grit, foresight, prudence, statesmanship or their opposites for their successes and failures, joys and sorrows. The British, for example, had no idea of—had not even dreamt of—building a British Indian Empire, nor had the Indians had any idea of it when the East India Company was formed and sent their first merchant-men to India solely for purposes of trade. Under the Law of Attraction as modified and influenced by the Law of Karman the two peoples found themselves brought together with a CONSCIOUS PURPOSE QUITE DIFFERENT FROM THE ONE THAT HAS REALISED ITSELF FROM AND THROUGH THIS MEETING OF EAST AND WEST. SUPERFICIALLY OBSERVED, IT HAS RESULTED IN THE FOUNDING OF THE BRITISH EMPIRE IN INDIA, BUT REALLY IT HAS GONE FAR DEEPER—IT HAS HELPED THE DIVERGENT WAYS OF SPIRITUALISM—SPIRITUALISM OF THE WEST ASSERTING ITSELF CHIEFLY THROUGH MATTER UNDER THE LAWS OF NATURE AND SPIRITUALISM OF THE EAST MAKING A MESS OF EVERYTHING BY NEGLECTING MATTER ALTOGETHER AND SUBMITTING TO AND YET TRYING HALF-HEARTEDLY TO RISE ABOVE THE LAWS OF NATURE,—MORE AND MORE TO CONVERGE TOGETHER AND ASSERT TOGETHER, SPIRIT IS SUPREME BUT MATTER ALSO HAS ITS PLACE AND USE; AND BY DULY UNDERSTANDING THE LAWS OF MATTER THE FALLEN MAN MAY AGAIN ASPIRE TO BECOMING ONE WITH THE ONE WITHOUT A PEER BY REALISING AGAIN CONSCIOUS FREE WILL. In their eagerness to welcome the British, of course as a temporary measure against what seemed to be intolerable oppression—directed by the unseen laws of Attraction and the Karman,—the people of India helped the foreign yoke to be put and to sit tight upon their necks even by plotting and conspiring against their own selves and unsheathing

their swords to drink the life-blood of their kith and kin. It was thus that the greatest miracle of history—of a vast powerful, warlike nation, inheritors of an ancient immortal civilisation and culture, voluntarily allowing themselves to be trampled upon by a handful of foreigners has come to pass. Neither British sword nor British diplomacy nor again any inherent love of servility on the part of Indians but the eagerness of the latter or, more properly, of those who counted politically, to down the Tyrant at any cost is solely responsible for the establishment of British supremacy in India.

THE TEXT BOOK OF LIFE-II

EFFA E. DANELSON

When we cast out fear and Superstition concerning life after death it will rid the world of the greatest menace obstructing the progress of the human race. What a blessed thing it is to know that those who could have no happiness while in the flesh body can speak through one still in the flesh and finish, so to speak, the work which they had left undone or undo the things which for lack of understanding they did while in the flesh body. Students must set aside all mystery, all imagining and superstition; cast out fear Take the law of Life as a basis for the supposition that communication with the now called dead is possible. What do we find? A natural function in nature. If only one man can see a law is proven.

Now that there is a multitude witnessing and giving the same testimony concerning this great and most vital question, it is time that a sane and sound reasoning takes the place of scoffing and unbelief. What then must we do to receive a communication? Be natural; be sane; be careful; be watchful Do not reject but analyze; search each manifestation for the pearl it may contain. Be the judge; be honest, be diligent and remember how long it takes a child to learn the language, and the art of conversing. You are learning a new language, you are learning the application of unused powers. After death the actual act of communication is accomplished by and through the same law as is used by you to transfer your thought before a death

All depends on the communicator and the communicant. If both are versed in the same language and governing law there is no trouble in receiving communications from those who have passed through death. If you want to speak to one at a distance you study the various methods known to you and select the one best adapted to your need but if you could not be served through it and your call is very urgent you will take whatever means may be within your reach. This is exactly what is done by those who are dead, hence the various inventions used by

mediums to bring the message to you. A conductor of some sort seems to be necessary and as demand has produced all inventions we feel we are within our right when we say it is the law of demand and not nature's law which has supplied humanity with such crude implements. Advancement is bound to be the result of all manifestations. The child laughs, kicks and screams, crys and moans when it expresses emotions of satisfaction, anger or illness; but when it can converse intelligently it does none of these things. Some who desire communication keep the child stage, others reach the age of understanding.

Advancement is very slow through the dark shadows of mystery but once the light of intelligence breaks through the shadows flee. You ask, why do some see and others do not? I answer by asking why do some have a better understanding of everything than others. It is called sight put the proper word would be understanding or realization. When a person says I see things not visible to the eyes of all present it is equivalent to simply this, they are aware of a fact of which you are not and they do not see or hear with their physical eye or ear but they do see with the eye and ear of their understanding. Life has a flesh body visible to all flesh dimensions, Life also has a body called spirit, visible to all forces in its dimensions Again Life has a body men call soul visible to all forms in its dimension and when you are not hampered all of these are visible to the comprehension of the flesh dimension. There is no reason why the human family should be ignorant of the simple laws of nature. There are many births, the result of many deaths. Nature's law governs the transit from one dimension to the other.

Intelligent communication can be established. It is not reasonable to think that the exchange has stopped at any one of these deaths or births. Remember the unknown is only the unexplored. Not every one has perfect sight in the physical some are blind because nature's law has been interfered with.

You must analyze and your power to analyze governs somewhat your power of sight, therefore when you see, it is your understanding which gives you sight. Progression can

only come through expression. As expression is the result of experience it becomes most necessary to analyze and classify our experiences that we may draw comparisons. By comparing the perfect with the imperfect we can reduce our experiences to a minimum, out of which can come only facts.

It is very necessary that you be diligent in the development of your psychic powers, and to be quick in analyzing the little manifestation which in expectation of greater ones are often overlooked. Communication with those in the spirit body gives us a broader vision of life. Men who believe that death of the physical body ends all life acquire attributes which will infringe the good qualities of their posterity. Therefore, men who are seeking for Life beyond the fated line consciously (or unconsciously) lay a solid foundation for the welfare of their posterity. Men who know there is life beyond the grave can build structures strong and anchored, that their generation may go on building along constructive lines. When man can be sure of time beyond the dead line he will build more securely, while in the flesh world.

To build on facts known when living in the flesh world means continued progress in the spirit world and in the soul world; just the same as taking care of the child in the baby world brings forth a fine youth; and the good care of the youth brings forth a good man for the man world. Each stage of development whether it be day, month or year, centuries or eons of time must produce results after its kind. It should be the duty of each individual to learn to understand the law governing this stage of development in our present day.

We desire to help you in your daily task. Each one of us is a world for himself, giving expression through his thoughts words or actions. It is most necessary that we be careful with our own expressions and watch that which comes from others, always ready for any advancement that may come to us through association of one with another. Extricate from your conciousness what may retard or prevent your advancement. In our relation with each other we find both constructive and destructive elements. Love is constructive, Hate is destructive; both are creative and reflect good and evil, God or Devil

according to the times. In very ancient times God and Devil were conveyers of light and darkness and men worshipped both as Gods. Understanding in all things spoken comes from the use of words; therefore, we can never be too careful as the word spoken is the revelation of the thought.

Watch your step, is a slogan, but to watch your speech is to watch your step. Form the habit of asking yourself at least ONE question EACH AND EVERY DAY. Get a book. Write the question on one page and on the opposite page record the answer whenever you receive it—no matter how, whether through inspiration or through your association with others in the flesh. At the end of the year you will be surprised how much real knowledge you will have acquired through such a method of seeking. Form the habit of asking, each evening, for something you have a right to possess and you will rise to the heights of your ambition. Your loved ones are watching over you day and night. The Teachers point the way; even over rocks, if need be, that in the final calling you may reach your goal.

The years that have passed marking the time of your day are the seeds of promise in the soil of your life. The years you are looking forward to will bring the harvest of those seeds of promise. The present moment of your life is the gardener labeling those seeds. You must choose the place where those seeds should be planted, you must be the judge, for you will reap all that you sow. You must climb the steep hill of PROGRESS to its summit if you would preserve the harvest of your sowing. The tomorrow of your hope today will bring you many joys and if diligent, success in the years that are to come. When discouraged think of those teachers who in the past have struggled to bring knowledge to the world. Follow the path although it may seem obscure in its windings; the Light is ever before you and you do not need to fear. Serve yourself no better than you expect to serve others. Do all things well and humanity will call back, we will follow.

Think not of life as a mystery. Behold the bright sun-shine upon the earth and know that the great intellectual sun within you is the glory of YOUR life. Learn to listen; make use of the fragments of thought; they are the pearls of knowledge bringing you greater understanding Set your feet firmly today and resolve to catch each little glint of wisdom crossing your path.

To get a clear conception of life after the change called death, study life in the physical form. Go into a maternity hospital and watch there the care of the children by the nurses as they are brought forth into the physical dimension of life. Man is the most helpless creature in the universe.

Go into the animal kingdom and study the various animals that do not need any assistance from outside help save the assistance that the mother gives it and the help that is in itself.

Man is only a little less helpless in the second birth than he was in the first. Progressive man entering into the second life carries on his progressive thoughts, building homes, building schools, building hospitals, building large cities, for the purpose of the education and the advancement of those who seek advancement.

Individuality never dies. The physical body only perishes. It would be like taking a record and then destroying the principal factors that made that record. The record is not despoiled. Every thought, every act of the physical body is recorded. This record remains with life animating the spirit body after death. If man who is so confident in his many other questions would be willing the dead should live this question of life after death could be intelligently answered while yet we are in the flesh body, and much knowledge could be gained about the country into which we all sooner or later find ourselves.

The multitudes receive and are benefitted by the electric light and not one of a thousand knows anything about how this light is produced, yet they do not deny themselves the privileges and the blessings of the great light.

The question, is there life after death, is similar to the question, is there electricity in an apparently dead wire. Man claims in quite a boastful manner that he has harnessed electricity, and yet, has man harnessed electricity? Man's electricity at its best must be a substitute.

If man would listen to the voices of the dead and heed their cry to gain access to them he would soon gain an understanding of life which would flood the world with knowledge.

Take the light as it reaches you and reach out for more. The very desire for knowledge will open the ears and eyes of the seeker for the understanding of the LAW governing LIFE.

When those in the spirit body come into the environments of the flesh world they clothe themselves for the flesh atmosphere, as does the diver and the miner clothe themselves to go to the bottom of the ocean or into the mine, or the same as we clothe ourselves for different temperatures. The atmosphere around those in the flesh world has degrees and phases. For example, anger creates a certain phase, the degree depends on the intensity of it. Love is magnetic while hatred is a repellant force. Try to understand the law governing all life and do not look upon those coming into your presence from the spirit world as being any more of a mystery than you do when we come into each other's presence. Life in the spirit body navigates the other very much the same as a fish navigates the water. The law of gravitation surely need not stop with physical expression. The law of equilibrium holds together forces of the same power of action and scatters those not in harmony. The law of attraction gathers and the law of equilibrium unifies. It is these laws working at variance or in harmony with each other which cause construction and destruction.

I must be Universal Love, Universal Light, Universal Life because I am Master of my own Temple and Maker of my own destiny. I cannot be a part or parts of any created thing, I must be the WHOLE, working with every member of my cabinet singly or in groups testifying to the LIVING LIFE. The just

companionship of one with the other fulfilling the ONE LAW governing the ONE LIFE. This great I which we call LIFE in Flower, Fruit, Bird, Bee, Beast or Man, fleeting cloud or ray of Light, Dewdrop or flake of Snow: call me by whatever name you choose I am all things, waiting to be claimed, CALL and I will answer; the Way cannot be missed, for I am the Way, I am LIFE.

Our lives are as the great ocean with its shoals and rocks and treacherous places, strong waves beating the frail barques or carrying the great ship. If you would sail the Ocean of Life in safety you must, as a great ship, challenge the waves that you may experience the strength within you, and bring forth from the depth of your own Life the Pearls that lie hidden there to bedeck yourselves with precious jewels of thought that Life may bring forth its wonderful Light. Be not swayed by every wind that blows, but set your own course and POINT THE WAY.

(To be continued)

HALF HOURS WITH VALMIKI

Was Rama a Polygamist ?

T. V. KRISHNASAMI RAO

From the specious arguments put forth by the hunch-backed Mandhara against the installation of Rama which had the final effect of shaking the good faith even of Queen Kaikeyi, it is apparent that Rama when once declared as the Emperor of Ayodhya was likely to avail himself of opportunities arising in favor of polygamy.

"HRISTAH KHALU BHAVISHYANTHI RAMASYA PARAMAH STHRIYAHA
APRAHRISHTA BHAVISHYANTHI SNUSHASTHAY BHARATHA KSHAYAY". (Ayo.—8—(12)).

"Will not Rama's excellent ladies (then) be supremely happy, whereas your daughters-in-law will be undergoing a life of misery consequent on Bharata's (inevitable) decline?'

To all appearances, the term "ladies" seems to be synonymous with "wives". But the vile arch-plotter really intended more mischief by way of making odious comparisons of Bharata's wives with Rama's servant-maids to wound the susceptibilities of the excited queen and thereby to win her over to her side.

Swinging between the extremes of hope and despair, Janaki doubted for a moment the possible inclinations of her husband towards polygamy when time effaced from his memory all thoughts of his lost partner, and soliloquised within herself from under the Asoka tree.

"PITHUR NIDHESAM NIYAMENA KRITHVA
VANANNIVRITHAS CHARITHAVRATHASCHA
STHREEBISTHU MANYAY VIPULAYKSHANABHIH
THVAM RAMSYASAY VERTHABHAYAH KRITHARTHAHA"
(Sund. 28 (14))

"I fancy that, after carrying out your father's instruction, to the very letter and after fulfilling your vows in all details you will forsake the forest and remain quite happy in the pleasant company of broad-eyed damsels, entirely oblivious of dread banishments".

The familiar appellation of "YAKAPATHNEE VRATHAN" or "the resolute monogamist" is a sufficient challenge for the groundless fears entertained of Rama by Janaki in a fit of despondency and not in a spirit of suspicion.

In the course of his rapturous description of the charm of Rama's person as he lay reclined on the bed of sacred grass, Poet Valmiki makes mention of his broad

"shoulders" as having been "felt by several chaste women'

"BHUJAIHI PARAMANAREENAM ABHIMRISHTAM ANAYAKADHA'. (Yudh. 21 (3))

Herein, the author has fallen in with the popular view of conception of a man's beauty that lay in the expansion of shoulders inviting a familiar touch from the hands of fair maidens notwithstanding their inherent shyness. The attracting powers of Rama's shoulders were great indeed, but they had no blasphemous story to tell.

It is stated in the closing chapter of Balakanda,

"RAMASTHU SEETHAYA SARDHAM VIJAHARA BAHOONRITHOON". (Bala. 77 (32)

"Rama spent very many years in the pleasant company of Sita, adhering (at the same time) to all the injunctions of Dharmic law".

Further, in the course of her narration of her miseries to Anjaneya, Sita says,

"*Sama dhvadasa thathraham Ragavasya nivasanay*
Bhunjana manushan Bhogan sarva kama samrudhinee".
(Sund. 33 (18)

"After my marriage with Rama, I enjoyed all kinds of pleasures in his company for an unbroken period of twelve years in abundant gratification of my desires".

From the two foregoing statements of Valmiki and of Sita, it is evident that Rama had closeted himself in the boudoir of

Janaki from the time of his wedding up to the ill-fated hour of his abortive coronation, and the brief interval that lay before him prior to his departure to the forest was too grim to be associated with any matrimonial activities that could be attributed to Rama. From a reference made of Sita as "*Ramasya Dhaitha Bharya*" viz. "Rama's beloved wife", inference is strong that he had more wives than one but to whom he paid not the same attention as in the case of Sita. An interpretation of the kind is untenable, as the epithet "beloved" is used in the sense of qualification and not of differentiation.

From Valmiki's occasional references of Rama's association with "women", it is significant that he saw in him not the ordinary human form but the primeval Narayana with his inseparable consorts *Bhoodevi* and *Sreedhevi* the figurative Goddesses respectively representing the mighty Universe and material comforts.

Having banished his wife to the forest, Rama was forced to cast a golden image of Sita in whose company he went through all the rituals of horse-sacrifice as otherwise the ceremonies would be valueless if the performer was wife-less. His instructions during the occasion were,

"MANA MATHROOSTHATHA SARVAH KUMARANTHAHPURANICHA,
KANCHANEEM MAMA PATHNEEMCHA DHEEKSHAYAM
GYAMSCHA KARMANI
AGRATHO BHARATHAH KRITHVA GACHATHVAGRAY
MAHAYASAHA.

(Utt. 91 (24 & 25)

"Let the reputed Bharata go in front with the golden statue of my wife accompanied by my mothers, (his) sons and all ladies of the zenana".

Lastly, there is a definite pronouncement holding up Rama as an unambiguous monogamist.

"*Naseethayah param Bharyam Vavray sa Raghunandanaha*
Yagnay yagnaycha pathnyartham Janakee kanchanee
Bhavath

(Utt. 99 (8)

"The descendant of Raghu married not any wife other than Sita. The golden image of Janaki occupied the place of a wife on all sacrificial occasions.

GLIMPSES OF SRI RAMA-KRISHNA'S SPIRITUAL GREATNESS

A. SRINIVASACHARI, B. A.,

As I contemplate upon the stupendous personality of Bhagvan Sri Ramakrishna, the spiritual superman, the miracle of the 19th century and its greatest achievement, with a view to write a sketch, my pen falters and my brain reels. The most powerful and brilliant intellects of the age have returned baffled in their endeavour to analyse and comprehend his infinite spiritual perfection. I stand dumb-founded and awestruck on the shore of an endless ocean of divine glory encompassing earth and skies; and dimly perceive why the poet and devotee Kamban likened himself, in his prologue to the Ramayana, to a cat proposing to lick away the whole of the ocean of milk. The same parllael applies with greater force and appropriateness in the present situation of mine; for, has not Swami Vivekanandha declared:— "Just before this (Ramakrishna's) passing away, when he was suffering from great difficulty in breathing and as I was cogitating in my mind whether he could even in that pain say that he was an incarnation, he said to me, 'He who was Rama and was Krishna has now actually become Ramakrishna—but not in your Vedantic sense"? However, write I must, and conceal what I cannot fully reveal. The futility of task, not to question its propriety, is apparent. It should be but candid admission to say even with reference to a disciple of Sri Ramakrishna's disciple that 'the latchet of his shoes I am not worthy to unloose'. To pass on to our topic.

"Again and again", says Swami Vivekanandha, "has Bharathavarsha fallen into swoon, as it were, and again and again has India's lord by the manifestation of Himself revivified her. But greater than the present deep night of gloom, no pall of darkness had ever before enveloped this holy land of ours". Such was the condition of India, prior to the advent of

the God-man, Sri Ramakrishna. The ancient spiritual ideals of the Rishis of our race were gradually declining and decaying. The burden of blind forms and dogmas seemed to stifle the very soul of religion. The spirit of renunciation came to be largely discredited and was conspicuous by its absence in public. The flames of sectarian hatred and intolerance were devastating the grand synthesis of the numerous aspects of the eternal spiritual ideal, the Sanathana Dharma. The glamour of western civilisation with its glorious achievements of science and wonders in the domain of matter was blinding the eyes of the slumbering Hindus. A huge tidal wave of materialism was threatening to sweep away before it the proudest assets of spiritual culture of inestimable value to this country and the whole human race. Atheism was stalking majestically in circles of western learning. A spiritual vacuum was almost imminent. "The time was now ripe for one to be born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive infinite heart of Chaitanya, one who would see in every sect the same spirit working, the same God, as well as see God in every being, one whose heart would weep for the poor, for the weak, for the outcaste, for the down-trodden, for every one in this world inside India or outside India and the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects not only of India but outside of India and bring a marvellous harmony, the universal religion of head and heart, into existence". Such a man was ushered into the world in the person of Sri Ramakrishna.

The human parents who were associated with his birth were Kudiram Bose and Chandramony Devi—true and singular devotees of the Lord. The birth was heralded by strange visions and unique experiences vouchsafed to both of them in their semi-divine moods, regarding the advent of the divine child and the spiritual purpose which the special incarnation had to fulfil for the particular age. The conception was truly immaculate and although the parents marvelled, they resigned themselves utterly to the will of the Lord with faith and awaited the turn of events happily and anxiously. On the

morning of the 17th of February 1836 at 5 P. M, in the month of Falgun, the beginning of the spring tide in Bengal was born the child at the auspicious moment of Siddhi Yoga. The child received the significant name of Gadhadhara, and the horoscope was cast and consulted. 5 planets were in exaltation as in Sri Rama's horoscope, a sixth planet had a tendency to ascendency and 3 others were in conjunction in his Janmalagnam 'Kumbha'. The astrologers prophesied the glorious spiritual future before the child and according to Bhrigu Samhita, the man born under such influences is born of the spirit of Lord Narayana. The early life of Gadhadhar is extremely rich in well-authenticated anecdotes illustrative of his precocity, stubbornness, truthfulness, fearlessness, aptitude for imitating perfectly the voice and manner of others in fun, sense of humour, infinite retentive memory, fascination for sadhus and sanyasins, devotion, love of music and so forth. In his ninth year he astonished a great assembly of Pandits in the midst of their scholarly disputations and wranglings by appearing before them and finding out the wonderful solution of the vexed question. At the early age of seven suddenly and unexpectedly on seeing a flock of cranes rising from the neighbouring fields, he got the highest spiritual consciousness called Samadhi; at the age of eight, having joined a party of worshippers and going to visit the sanctuary of Goddess Visalakshi, he suddenly lost all outward consciousness and fell into a deep trance; and again at the ninth year, after the investiture with the sacred thread, he fell into a deep samadhi when he was about to act the part of Siva in the country drama in the holy Sivarathri night. Within his twelfth year he began to foster a kind of apathy for the dry bones of intellectual culture, for 'bread-and-butter-winning' education', and in his eyes, renunciation, devoutness, truthfulness and high character—these alone formed the criteria of true education. His religious consciousness in these days was developing in a manner so extraordinary and unprecedented that often his exalted spiritual moods were confounded with symptoms of strange mental maladies and in consequence formed a source of anxiety to his simple-minded mother and the untutored ordinary folk around. Even in the dawn of his youth dreams

relishing the 'prema bhakthi' of the Gopis were flitting before his mental vision. This, he knew, involved a complete identification with a feminine consciousness and a feminine body and he consciously prepared for it. The intense absorption with which he would impersonate a woman, a shepherd lass of Brindaban, or a female character in a drama, was so perfect at times that his spectators and himself forgot that he belonged to the sterner sex. The superb influence that he wielded over the hearts of the ladies in the neighbourhood, the mysterious pure fascination that they felt for his presence and for his soul-ravishing devotional music were a marvel heard of till then only in the realms of Puranic legends in connection with Sri Krishna. Owing to the premature spiritual greatness and his penetrative insight into the real nature of men and women he was looked upon and sought after as a spiritual guide by pious devotees and elderly men. Such was the versatility of his prodigious nature that even in the art of clay-modelling he attained a high level of efficiency and benefitted the expert potters of his village by his sage discourses and practical instructions regarding the art of drawing the eyes of Gods and Goddesses so as to endow them with a seeming life and to 'blend in their look spiritual powers, grace, introspection and bliss'1.

The next phase of his life relating to his assuming the office of a priest in the temple of the Divine Mother at Dakshineswar and his meeting with the Bhairavi Brahmani, a woman of extraordinary spiritual beauty who guided Sri Ramakrishna in the practice of the sadhanas of the 64 principal tantras, with the Sanyasin Thotha Puri who gave him the adwaitic realisation of the one transcendental Brahman, and with the gurus of the diverse sects and sub-sects of Hinduism and other religions too like Islam—this phase of life covers a period of intense spiritual hankerings, super-human struggles and ceaseless strivings in pursuit of the various goals of different faiths a period of 12 years from 1855 to 1866 in which stand crowded, condensed and concentrated the experiences of centuries of human lives and of a variety of great souls who have been proclaimed on earth as the founders of great religions and

saviours of humanity—a period which found its culmination and consummation in the unique achievements and glories of the most wonderful religious personality that has ever been revealed to mortal vision. The effusion of his godly devotion in his daily worship in the temple as a priest, the enthralling soul-moving songs addressed to the deity, his total forgetfulness of self and surroundings in the midst of his devotional acts and songs, his lonely night-excursions to sequestered haunts for breathless meditation and the extremes to which he went in translating a mental renunciation into a physical reality—all fructified in the attainment of God-vision. One day his mad yearning for the Divine vision reached the highest point of mental tension; the pain of separation from the Mother exceeded the limits of endurance, and in a terrible frenzy of despair he thought of putting an end to his life with the big sword in the shrine room of Kali (the Divine Mother). And Oh! just then dawned the glorious divine vision of the Mother—it robbed away his natural consciousness and he fell down on the floor of the room completely lost in the ecstasy of the vision. When he recovered his normal consciousness he was seized with a desire to make the vision constant and continuous. The madness of ecstasy and elation of heart that followed the vision made worship in the temple impossible; yet visions were frequent. He saw the Divine Mother living and moving and he would kiss Her, cut jokes at Her, sing and dance before Her, go to sleep with Her at Her request—in short he lived and moved in Her presence. Although the flood of maddening God-devotion shook his physical frame, he did not mind. Once he saw the Papa purusha or the sinner in him quitting his body once for all. He was soaring on the winks of meditation to higher and higher regions of spiritual experience. The condition of Sri Ramakrishna's mind in these days of terrible spiritual endeavours can better be described in his own words:—'A twelve-year-long tempest of 'tapas' (austerity) swept over me—heat and cold and rain would pass over my body. I used to sit on an uneven ground lost to outward sense, the eye would not blink, I would be entranced. Someone used to strike my back with a ruler to bring back a little consciousness,

and used to feed me in that way, while I would become senseless in the very act of eating. Sometimes I would laugh heartily blessed with a vision of the Divine Mother, at other times I would bitterly wail for not having Her vision. I have heard that people would throng round to see the fun. Sometimes again the body would become stiff, with no sign of life. I used to meditate and they say birds would sit on my head mistaking it for lifeless matter, I had no idea of the world and things of that sort. At first I used to meditate on the Lord, thinking he was the object of worship and I was the worshipper. Then all distinctions were merged and a state of perfect identity was the result. After about 6 months that state passed off. I had a desire to realise the Mother in diverse forms. I had heard that Hanuman was an exemplar in worshipping God in the attitude of servant to his Master, and had thus realised Sri Rama. I too remained in that attitude for some time and had a vision of Sita and Rama. Practising in the attitude of a Gopi or a maid of Brindaban I realised Radha and Krishna; calling upon the Divinity as a child does his mother, I saw mother Kali, the fountain of Primeval Energy; while meditating in an attitude free from emotion, I attained the Nirvikalpa Samadhi (the highest ring, in the scale of religious realisations) in three days, i e., I attained Brahman. My 'Guru,—the 'naked one'—noticed it and said 'what a divine phenomenon! in three days he attained the knowledge of Brahman, which took me 40 years of hard struggle to achieve. I meditated on Allah and got Him, and Jesus also I saw. I have gone through all the different Tantra practices also'. In the overpowering intensity of his longing for God-realisation, he had recourse to unheard-of sadhanas or means, some of which deserve mention. "To free himself from the attachment to gold, he would think thus, taking gold and clay together in his hand, 'To a man bent upon realising God as Sad-chid-Ananda, gold will be of as much use as the clay' having convinced himself of the truth of the reasoning, he would repeat 'clay is gold' and 'gold is clay' and finally throw both of them into the Ganges. To realise that from Buddha to amoeba all are but manifestations of the

Divine Mother, he would take the remains of the beggar's plates and would also clean the place where they had taken their meals; in order to drive away from his mind all ideas of egoism and pride and to realise that he was no more superior to the lowliest, like a scavenger he would sweep the dirtiest place; in order to drive away all idea of contempt and to realise that the sweet-smelling sandal and the foul ordure are but compounds of the five elements and therefore in essence the same, he would, in a most unaffected way, touch with his tongue the excreta of others", It was about this time that two rich patrons of Sri Ramakrishna who had already realised in some measure his spiritual greatness mistaking his extraordinary spiritual manifestations for the unmistakable symptoms of a dire brain disease, and attributing them to his unbroken celibacy, with the sole idea of curing the abnormal in him and his good in view, attempt to seduce him twice through the help of professional courtesans. It is needless to relate that the attempts ended in a thorough crash, as Sri Ramakrishna at their very sight cried out, 'Mother! Mother!" and entered into Samadhi, which caused the women to shed tears of repentance again and again and to crave his pardon. His marriage was effected for the same reason, but our great man subsequently forgot everything about it. Many sages and saints of high spiritual attainments belonging to diverse creeds and sects came to the temple during the period. Strange to say, every devotee of a particular aspect of God (say Rama or Krishna or Kali) saw in a divine vision that Sri Ramakrishna was the living embodiment, the veritable incarnation in flesh and blood of his or her particular (Ishta Daivam) and unfailingly and intuitively served and worshipped him as God; while Sri Ramakrishna would retire to the depths of Samadhi unconsciously and would descend down to his normal moods only after the worship would be finished. The Bhairavi Brahmani a devotee of rare religious realisations who had the glorious privilege of being his Guru, came searching for him in accordance with the divine behest that was vouchsafed to her. Her very sight of the man evoked a divine mood in her in

which she saw in him the living presence of the God of her worship. She was never afraid of proclaiming him to be a reincarnation of Chaitanya and was prepared to establish her contention before pundits and orthodox men by citations from Srimad Bhagavatham and other scriptures. The realisations the disciple had the privilege of enjoying under her expert guidance and that of the sanyasin as the fruits of his one pointed endeavours were extraordinary and innumerable. He perfected himself along every one of the sixteen prescribed modes of attaining the highest, though one would have sufficed for reaching the goal of religion. He had a mind which was 'wax to be moulded and marble to retain'. Self and he were as poles asunder. His renunciation was super-human—he was so thoroughly imbued with the idea of it that the touch of a coin even in his sleep would make him tremble and stiffen his physical frame and he could not bear even the touch of brass utensils. His passion for truth was so overwhelming that if in the course of his meals he would say unwittingly, 'I won't take any more', immediately his hand would become stiff and never reach the mouth, try he ever so much. His attunement to the Divine Will was so perfect that automatically his mouth would refuse to move if he happened to talk to men of vile intentions and pursuits and throw pearls before swine. Purity and same-sightedness were instinctive with him. He saw the Divine everywhere and prostrated with tears in his eyes before men high and low and women chaste and unchaste within the temple and without, before the forms of human beings and brutes. His normal and constant attitude towards God was that of a baby towards its mother, and childlike he would run to his Divine Mother and consult Her for solutions of difficulties and cessations of doubts regarding himself or others. The torrent of spiritual illumination and inexpressible selfless love which was flowing from within him drowned into depths of silence the vast eruditions of scholars and the scoffing of men immersed in worldliness. To sum up:—'Language fails to describe the versatile character of his exalted spiritual moods. He was a perfect living museum of all the types of ecstasy of love and vision of truth—from the lowliest to the highest'.

(*To be continued*)

APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

Lesson 8. The Intellect, *(concluded)*

The perceptive powers of mind gather facts thru the special senses. The function of the memories is to retain the perceived facts and recall them; each power of mind has its own memory. The memory is strong or weak according to the development and activity of the brain center thru which the mental powers function. This explains why some persons may have a good memory for some things and a poor memory for others. Dr. Karl G. Maeser was right when he said: "The capacity of recollection is greatly diversified according to the physical organization of the individual. Phrenologically speaking, this capacity seldom extends harmoniously over all the various organs of perception in the brain. For instance, localities, names, dates, numbers, forms, etc., are seldom recalled with equal vividness. Parents and teachers should therefore make it their object to discover any specially pronounced capability or defect in this regard and instead of giving undue attention to an already well developed tendency should rather endeavor to cultivate those parts in which recollection appears to encounter greater difficulty. Scolding, censure or other such means of correction are not only useless but absolutely unjust, for the educator is confronted by an organic deficiency rather than by negligence".

Language gives verbal expression, fluency of speech and aptness in choice of words. The location of this organ in the orbital region tends to press the eyeball down and outward giving the full, prominent eye of the ready speaker. Excessive development manifests in verbosity and use of high sounding words. A deficiency is shown in hesitancy of speech and lack of verbal expression. To cultivate, try to express your thots both by speaking and writing. Take up some line of reading and tell what you have read, heard, seen and done; choosing your words more and more carefully as you develop this power.

Time is the power to measure duration in keeping time in music; recalling the order of events and their dates; intuitively making the lapse of time; keeping appointments punctually. Deficiency is shown in irregularity in such matters. To cultivate, make a regular habit of rising, retiring and working by clock time and deviate from this as seldom as possible. To restrain, make an effort to break up treadmill monotony by changing the order of your daily routine when possible.

Tune is the sense of melody; pitch; harmony. Large development is shown in the musical composer and performer amounting to almost a mania in some. To cultivate, make a study of harmony; try to sing; attend concerts and make an effort to feel the spirit of the music. To restrain, give less time and feeling to music and more to other things.

The reasoning powers classify and elaborate the facts gathered by the perceptive powers: Causality gives ability to study cause and effect relations and is the principal factor in deductive reasoning. Excessive development is shown in theorizing and speculating without reaching reliable conclusions. Deficiency of this power manifests in shallowness of that and reason. When extremely deficient there is lack of ability to reason as in the idiot. To cultivate, read Combe's Constitution of Man, Dr. Spurzheim's Doctrine of the Mental Faculties and other works that treat on the philosophy of natural phenomena; think, reason and meditate; plan. The study of the Gallian psychology is especially helpful in developing this power. To restrain, which is rarely necessary do not theorize too much; be more practical.

Comparison perceives analogy, similarity and difference What Causality is to deductive reasoning Comparison is to inductive reasoning. It gives the scientist his power to analyze When excessive it may manifest in criticising and fault-finding, also in redundancy of speech. When deficient, the person is a poor analyst. To cultivate, learn to discriminate. To restrain, guard against becoming super-critical; avoid the too frequent use of figures of speech.

TIRPURA RAHASYA
Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM B. A.,

CHAPTER X

Then, Hemalekha seeing that her husband was having rest in the Supreme state, remained without waking him from that condition. Subsequently after an hour and a half had passed, he awoke from his Samadhi and opening his eyes he saw his beloved and the outer world. While he was about to close his eyes swiftly intent upon retiring again to the Samadhic condition, Hemalekha threw her arms round him, embraced him and said in a sweet honied voice. "My Lord! on what determination did you close your eyes? What harm is there if they remain open? What gain or what loss happens to you by closing or by opening the eyes? Tell me. What remains unattained when the eyes are opened? What becomes attained when the eyes are closed? You will explain this to me. I am anxious to hear of your condition".

When thus questioned by Hemalekha, though he had no mind to reply her on account of indifference, he being as it were in a state of intoxication, yet he replied with much reluctance: "My beloved! without having had it for a long time, now I have obtained immense rest. At no time I had any rest in the outer world that is full of sorrows.

The transactions of the outer world that are like the refuse of sugarcane from which juice has been extracted and which resemble the action of the cows that masticate the same straw over and over, are enough for me. Being unfortunate till this day I did not understand the bliss that was in my own self. Like unto a person who goes a-begging without knowing his own treasures I suffered a series of miseries by thinking objective pleasures which are full of pain to be important and by considering the evanescent to be permanent and I never had

any (1) rest. Alas! people have not the capability to discern what is pain and what is pleasure. Though searching after pleasure, they by reason of their ignorance always obtain objects that are only embodiments of pain. The reaping in this way of pain even after mighty and difficult endeavours is enough for me. My dear! have pity on me. I implore you with folded hands. I desire a lengthy repose in the self of the nature of Bliss. O! it is quite surprising that even after knowing this condition you appear as unfortunate, because without seeking such a repose you are attempting towards the painful on account of your ignorance".

On hearing these words, Hemalekha said smilingly to her husband: "My Lord, you have not clearly (3) understood that pure (2) and Supreme condition. There is as much difference between that state which if reached by the pure at heart will for ever dispel all ignorance and yours as the distance between the sky and the earth. That which you (4) consider as having been known by you is tantamount to not at all knowing. Will that condition become imperceptible either by (5) opening the eyes or by closing them? Is that condition ever attained either by action or by inaction? That state is not attained either by going to or by not going to. How can that which is attained by an action as the closing of eyes, be a perfect condition. If its becoming veiled is possible by the opening of the eyelids that are only eight grains in length, then such a condition will not be a perfect and all-embracing one. Alas! what shall I say of the might of your delusion? It is suprising to suppose that the uniform consciousness in a corner

(1) The Samadhic state of the nature of supreme bliss, which is reachd within the form of one's self.

(2) The form of the uniform consciousness that is devoid of finite action.

(3) It is not grasped as "this is I".

(4) That which Hemachuda grasped after practising concentration.

(5) To a thing that is self-luminous, everlasting, and all-pervading there cannot happen special, by actions such as the closing or the opening of the eyes, as otherwise it will lose its plenic nature.

of which exists millions of cosmic systems, is veiled from view by expanding the eyelids that are only an inch long. Prince! listen to the essence of Truth (6) that I now tell you.

As long as the knots of bondage are not loosened, there can be no happiness. There are millions of such knots evolved out of the rope of delusion. Therein, the nescience concerning the self is called the rope of delusion (Moha). In this rope there are several knots called errors of judgment. The first of these is the erroneous identity one's self with the body and the senses by reason of which this insurmountable Samsara drags on its course. Again, to regard this world which is only an appearance like reflections in a mirror, as the not-self is another of these knots. In like manner, the ideas that the jiva (individual soul) is different from the Universal Lord are knots of the same rope. Established from beginningless time and having its course (7) over and over, this rope coils itself and becomes knots that bind the jivas. It has been stated that it is only when these knots are (8) destroyed that the jiva becomes free.

That condition which you reach on closing your eyes, that is your true nature of unalloyed non-dual pure consciousness. That is the huge mirror that props the picture of the entire samsara. Tell me, when, where and in which form does that consciousness not exist? In (9) whichever time, in whichever form, in whichever thing, you ascribe that your consciousness does not exist, that time, that space and that your thing partake of only the nature of a barren woman's son. My lord! just as

(6) The clearly conclusive form of the uniform consciousness

(7) Just as the rope itself becomes designated as knots when it gets coiled round itself, the nescience about the self, itself coiled itself in the space of consciousness that is the basis of bodies etc of and becomes finite phenomena.

(8) It must be said that the idea that there is no repose in the form of the self when the mind is not concentrated is also a sort of misconception.

(9) Because time and space are insentient, and non-self luminous and because these do not manifest of themselves without a coalescing union with consciousness, it follows that before the manifestation of these, consciousness pre-exists.

there can be no reflection whitout a mirror, nothing can exist apart from consciousness. Therefore if that condition of uniform consciousness be rejected, not the least of any-thing can exist anywhere. How can such a thing (on whose very existence all others depend for their existence) be hidden from view by your mere closing of your eyes? As long as the knot of the ideas as "I see", "I know" continues firmly, till then (10) that state is not attained. And nevertheless if there be anything that might have been attained then that which is so attained is not such a state. If you consider that the state attained either by closing or by opening the eyes is the real state, then such a state is not a perfect one, since it becomes finite and is the effect of an action on your part. My lord! where is not the Mahasamvit (the great consciousness) that is of KALANALAPRABHA (Effulgence of the tremendous Fire of dissolution), which transforms all the firewood of ideations into its own form? After experiencing such a Supreme state there will remain (11) nothing for you to be achieved. Therefore abandon the idea that entangles you as "let me perceive by concentrating the mind". Also uproot the powerful (12) knot not of "I am not this". Have over-flowing bliss everywhere and realise that you exist everywhere. (13) Perceive the whole world as existing

10. The reason being that even the uniform consciousness cannnot be said to be planic.

(11) This means that the misconception that the mind has to be subdued, should be removed.

(12) The root cause for the misconception as "let me perce-ive by subduing the mind" is nothing other than the misconception as "this is not I". Therefore the perception of the not self as "this is not I" should also be removed.

Just as the mirror exists pure even when there are reflections within it, even when phenomena are perceived (i. e, when the mind is not subdued), the form of the self that manifests is pure alone.

(13) When phenomena manifest everywhere and others remain unmanifested, in things that are manifest, prakasha (light) is pervading. That light shines everywhere and ever as the light of the self. But the query, why is not the bliss clearly manifest always as is manifested at the time of concentration is explained

within yourself like reflections in a mirror. Then, remove (14) also the idea that you are everywhere and everything as yourself and remain in the residue of pure Consciousness which is your real nature".

thus. The self is of the form of consciousness and bliss is not different from it. Otherwise there will be duality? Just as the word Samvit (consciousness) is used to denote the destruction of the self that is devoid of any quality and that is of one homogenous infinity, apart from insentient phenomena, in like manner, in order to distinguish from the painful nature of the world, the attribute of bliss has been employed. The experience of bliss at the time of concentration is nothing new in the nature of the self. Because the form of the self is unqualified (nothing special about it, "pain is only for the greedy, how can there be pain for the desireless". And persons having countless desires are like persons surrounded by a huge forest conflagration. Because at the time of concentration there is no sense of duality, desire tendencies lose their vigour. By reason of that it appears like that same new happiness is regained, just as one would feel when a weighty load is removed from one's head. Just as bliss is experienced by the removal of desire—tendencies at the time of concentration if the desire tendencies are kept out even when there is no concentration of mind, the bliss experience will be manifest continuously lasting. To the query that since the dualistic phenomena that is root of desire tendencies are not effaced when there is no concentration, how can those phenomena be said not to create desire tendencies it is explained that all phenomena that appear when there is no concentration are like reflections in a mirror not separate from the self; Just as there cannot arise any desire tendency towards an object that is known to be a reflection, if all phenomena are vigorously concluded to be only a reflection in the mirror of the Self there can be neither desire tendencies nor pain.

(14) This means that after determining by perceiving at first everything everywhere (all phenomena) to be only one's self, then subsequently by excluding that portion of the idea as everything everywhere is one's self, one should turn inwards as the uniform consciousness of the sole form of the perceiver, devoid of the perceived, and should remain therein having only the faintest impression of one's remaining as "I am" the pure Consciousness that is devoid of all phenomena.

STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

The cardinal principle involved in this is, that the power in this kingdom or law of being that rules our life, rules them entirely; first, by creating us, second, by perpetuating us, third, by renewal and fourth, through the law of repair.

When man violates the law, or becomes discouraged, or depressed, or sick, he will have again to comply with the law. If he can comprehend that this kingdom is within him and is his real self within, he will have to reinstate his confidence in himself. This is the first voluntary step in complying with the law. He gets out of harmony with the law by thinking he can't do a thing. The only way you can get it back is to turn the other way and say "I can".

This is what you must teach to your patient. Whatever you teach, to become effective must become the patient's own determination. The moment you do this the cure is effective. It is at least begun in such manner that it will become permanent because it is one of those experiences that it once commenced never ends until it has completed its purpose.

Man comes back into harmony with the law when he ceases to violate it. When he ceases to think of his weakness his strength will assert itself. When he ceases to think of diseases, health will assert itself.

It is easier to get well than it is to get sick, ten times as easy. It is easier to do anything that is right than it is not to do it, because the law that operates in you will do the right for you. You have nothing to do except to allow the law to take its course.

Whatever produces misery within a human being, that person has to work to get it; whatever produces health and happiness, all you need to do is to give your consent and then the law working through you does that for you. So it is easier to do the thing you need to do to get well, if you are sick, than

ot to do it, because in fact, you do not have to do anything nly by willing it shall be done. One is constantly redeeming himself from his own mistakes by unconscious activity. He is doing things of which he is not aware. Every time he breathes reely and easily he is bringing health and life into himself, although unconscious of the fact that that is what he is doing. But he just keeps on living.

Man can never get any closer to God than he is now. The presence of God is just as much one place as another and you have just as much realization of it as you are conscious of possessing.

Let us take two cardinal principles. The first one is that all that God will ever do for you is already done. He will not do another thing for you more than He has already. One of the things He has done is to provide perfect health, perfect happiness and perfect life for you. All you can expect is to let Him let your life be that way. You say 'I want it that way'. You may want a great many things but that is not the way to get them. You will have to believe you are entitled to them. That gives them to you because belief is the mind's way of purchasing truth. You have to believe in those things, have to assume they exist.

Cease to allow adverse thoughts to control you and the law, impartial and unchanging, will forget your mistakes and manifest its perfect purpose in you as before. We think of God forgiving our sins. Your sins are already forgiven when you cease to commit them, before you can make any reference to them, because the law does not remember your sins.

The law does not remember anything that is not anything. It is man that puts value on error. The Infinite Mind cannot conceive of error. The unconscious mind of your being cannot conceive of error. It can only conceive of that which is good. Hence there is nothing that is remembered against you.

There is a joint relation between the kingdom and man. We have a principle in common with all life and a personality which makes us different to that to which we are all absolutely united in a higher sense. Whatever is the characteristic of our being is a characteristic of everything which has being in it.

We are in some sense like that thing, related to it. It is that principle or good there, is what makes those things useful to us.

We can see evil only through our imagination. Imagination is that act of the mind that constructs unreal things, or it is that phenomena of an unreality that may appear before the mind without any object to suggest it. In the conscious mind we see things and a thing may suggest, may look like something else and we may be deceived, but imagination is the mind's own deception of its own state and being. It looks at that thing which is wrong.

We are separate in principle only so far as choice is concerned. In nature we are one The only things that make us different from any other form of life, are the things we choose for ourselves. The difference between us and the vegetable kingdom is that the vegetable never chooses anything except what belongs to it and man is constantly choosing things that are totally foreign to him. Before he learned to do those things as a little child he grew and appropriated everything that came into his life just as the lily or any other plant would do and he got everything in perfection. In that sense the rule of the kingdom manifested through him without any hindrance, without any friction, without any discord. Until you can consciously allow this law to govern you as it did unconsciously you cannot know the kingdom in its fulness.

The actual innate wisdom in the plant is just the same as the wisdom in us, but we have learned to believe many things that are not true. The trouble is not in the amount or number of things we know but so many of the things we know are not so.

If everything we believe were true—everything we believe is what we think is true—then we would have no trouble. But we are so constituted we can prove the truth or falsity of every impression made upon us. We possess these faculties of mind; hence we can say, think all things, believe all things, prove all things and then hold fast to that which is good. But we do ourselves an injury whenever we allow a thought to become fixed in the mind without first demonstrating and proving whether or not it is true.

There is no puzzle in considering God within and God without if we consider God as omnipresent; if you think of God as omnipresent, and with our present advancement in physical science, knowing the nature of ether, which exists and permeates everything, this idea is not so hard to grasp. If we can think of ether, a physical subtance, a thing we now call matter—we use to call only solidified subtance matter—but we also call ether matter and yet we walk right through it, just like the atmosphere, and it permeates us, but we did not know that it is the same thing as considering God as omnipresent—then it is not difficult to consider God as omnipresent; as within and without.

But it is this intelligence, this power that keeps us alive and would keep us perfectly if we allowed it to operate perfectly and have absoute control. It is this power that rules our being. The law of being that keeps every part of the physical organism in harmony is within the physical organism and it is also without. The body is constantly changing. The same ether that passed through your body while we are telling you about it, has been replaced by another strata in the same wave. It is going through with a motion so rapid that you cannot conceive of its movement.

A man coming absolutely and instantly into perfect harmony with the law can have all diseases swept away just like a leaf picked up by the breeze and carried along. The power is there. Once in a while that is done and then we see what is called and instantaneous cure.

The life principle exists in everything according to the nature of the thing through which it finds expression. The nature of a personality and the nature of an individuality should be considered.

The nature of personality is that which distinguishes it from everything else. The nature of individuality is that which relates it to everything else. Personality is the acquired range of reaction to thought vibration. Individuality is the potential range of reaction to thought vibration. The same power rules each of us just as the same ether permeates each one of us.

This life principle is your existence, as well as the existence of what seems to you the unoccupied chambers of the air about you.

When we recognise the God is the same as we are, then the power which we feel is love. Realising that all the power there is, is around us, in us and about us, all feeling of fear vanishes, because if it is something to be done we know that it takes power to do it. If it is something to be learned we know it takes wisdom to comprehend it. If we can feel that power and wisdom are ever present, and then just rely upon them all fear disappears from our minds. When that consciousness comes then we are free from fear, and that sense of contentment, that sense of consciousness of the Infinite Presence, is the sense we feel and we know that we call the love of God.

If man will recognise that he has within him a principle separate from God, capable of acting its own way, yet united with God, capable of acting exactly as God would have him, then he becomes a part of the Infinite in consciousness.

Man's recognition of his unity with infinite power makes him absolutely free. This is the one great thing we all want to realise. The personality of that kingdom as it rules in each of us, is ourselves. Hence, we say that the kingdom of God within you is you. It is *you*. Then you can have the rule of this kingdom without hindrance, without objection, without a single hitch in its action, or you can have it struggled to hold its place against your unbelief, your doubts and fears.

EXPERIENCES IN HYPNOTISM

G. SATHYANARAINA ROW,

To an appreciable extent I have made use of Hypnotism, in case of myself and others:—

(1) With regard to myself—the following are the benefits I have derived. (a) By auto hypnosis, I can now sleep for some time whenever I like. Before, when I slept for one or two hours, during day time, I could not sleep until very late in the nights. (b) I was previously subject to ill health, but now I am keeping better health. (c) I have successfuly tried the undermentioned experiment. I fell into auto-hypnosis with strongest possible will, that I should appear at such and such a time to a distant friend of mine. Even after I woke up, I had only this idea. That night even in my natural sleep, at times, whenever I got up, I had only this idea of appearing myself before my friend. To my astonisihment and delight, my friend told that he had seen my vision in the night etc. I have every reason to believe it is not a chance or dream. For I noticed myself successful in an another instance

With regard to others:

I have hypnotised more than two dozen persons. All the tests, I was successfully performing on many people.

I formed from my experience the self confidence is very essential in producing the results I have noticed my failure in one or two cases, where the subjects sat with an obstinacy not to follow or heed my suggestion.

Once it so happened that I was not able to hypnotise or perform the tests on a person, whom I used to think my good subject. I afterwards found out the secret. There were some persons present, and they were telling out of mere envy that it was all false and that I could not hypnotise that man and so on. They secretly taught my subject not to heed my suggestions, but to make auto suggestions contrary to all what I said.

I could not produce any results because they filled the atmosphere with their bad suggestions. Then at the very sitting, I again tried with the very man after a few minutes with TEN TIMES MORE WILL AND ENERGY that no influence can counteract mine. I was able to perform satisfactorily all the tests, very interesting hallucinations and illusions, catelepsy and anaesthesia

On many of the young persons who happened to have been hypnotised by me, I have produced the states—good catelepsy and anaesthesia. Hallucinations and illusions are nothing but very ordinary. I have tried on some occasions, and I was successful in hypnotising subjects from a distance. I used to sit in one room and ask the subject to sit in another distant room without any disturbance, and to be faithfully thinking of me by seeing any object he liked in the room with the suggestion that he would fall into sleep within 3 minutes by my power. At the end of 5 minutes, I found the man in deep hypnosis. I used to have a perfect telepathic-enrapport established between us before the subject went into sleep.

I also found that in cases of hypnosis of this sort, hallucinations and other states produced in the sleep are very strong.

From experience I find that young people are more susceptible to Hypnotism than elderly persons.

One day, I felt much energy in me, and when I went to office, I asked one of my assistants who is younger than myself by 5 years i. e. who is 23 years old whether he could concentrate. He said yes. I asked him to look into my eyes and I gave him few downward passes with the suggestions sleep, sleep. In five minutes he was in deep hypnosis. After some time, I worked him up with outward passes saying that his sleep has left him. Next day I went to the office, some two or three clerks were working at a table. I asked them to see me for some time. Then I told them "you are unable to write" they could not write and as a fun I tried various other tests on them with success.

In conclusion, I thank the Latent Light Culture for the benefits I have received, and I am confident of making further improvement under the guidance of the Latent Light Culture Society specially in some research work.

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OUT OF THE PAST

MEREDITH STARR

If the Fates are kind and the Gods are willing,
The words I whisper this night to you
Will kindle a secret flame, fulfilling
The promise I made in the days we knew...
Beautiful days in a life long past,
When love joined closely your soul and mine,
When I vowed my love through the lives should last
Till we met once more in the Great Design.

Have you forgotten those ancient days?
You would not follow the Star that beamed
Above the tortuous human maze:
Your soul in its chrysalis basked and dreamed.
I followed the Star; you remained behind,
But I swore to seek till I found you again,
When haply the eyes that of old were blind
Might glimpse the Star through a mist of pain.

Is it not so? As your eyes meet mine,
I see the hunger that nought can still
Save only the light of that Star Divine.
Whose rays all space with sweet music fill
I see the incense of Love arise
From a broken heart and a life undone
I know that sorrow has made you wise
The Star and your spirit will soon be one

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CHILD-KRISHNA

T. L. VASWANI

In the long ago, He came rending Maya's veil. History salutes Him as *avatar*, so filled was He with the Divine life, the life of Love. Judged by all accounts in ancient books, He was a child of wondrous grace and beauty. He was mischievous the critics say! was He? Krishna the child sang and moved with freedom, the joy, the spontaniety of a child. Krishna's critics mistake the very meaning of child-life. Krishna was filled with joy. In His heart was the Song of Life. And so as He went from hamlet to hamlet, playing on his magic Flute, he ravished the hearts of gopis and peasants of men and women and children who would often leave their work to listen to the song. He came close to common men. He did not shun the paths of common life. He mingled with the great mass—the peasants, the shepherds, the humble village-folk. He came close to Life and loved the cow and loved the bird and loved the dove and the deer. This Wondrous child loved to visit the Forest, again and again. He answered to magic of the midnight moon and set up a dance of joy on moonlit nights. He realised fellowship with the mystical brotherhood of the sun and the moon and the stars, the stream, the wood, the animals, the birds in the air. And wherever He went and whatever He did, He sang the song of Life.

How many, in our midst, trust *life*? How often we think we know when we only echo other men's opinion! No wonder we become conventional, and even vulgar in our actions. Krishna the child moved in the world Beautiful,—the world of

wonder and romance and idealism and love. And I regard the *Janmashtmi* as a call to us to accept the Cult of the Child. Child Krishna asks us to be as little children if we would be reborn in the Kingdom of Krishna. He asks us to trust not theories and systems and speculations but Life, the One life that flows into all.

When the Babe was born in the long ago many came,—the ancient records say,—from many parts to glimpse His beauty and lay their gifts at His feet. What gifts may we offer him on the *Janmashtmi* day? We live in an agitated age, an age of conflict and restlessness and anguish such as, perhaps, the world never experienced in any other period of human history. We live in an age of travail and pain—an age when the old wisdom is vanishing and men are losing the Vision Divine. What gifts may we offer Him on the day that commemorates His Birth? Let us recall the text in the Gita which tells us that the Lord accepts even a leaf, a little flower, if only offered in the spirit of *bhakti*, devotion. A little flower, of the heart's desire to bear witness to Him in the struggle of these days:—let this be our gift to the Lord. For this desire is wisdom. It is the desire of Love, the desire of serving India and Humanity,—no matter how small our station, how obscure our lot in life. This desire, disdaining wealth and honours and all the golden bubbles of the world, will link us with the lowly and the weak. "Friend of the poor",—is Krishna called in the Scriptures. This, then, is true Krishna-worship,—love and service of the poor, not rites and ceremonies and offerings to prosperous priests. Piteous is the world's need today. The Nations hate and fight, as seldom before, in man's history; there are men and women in many parts who wait for a refreshing message as dry grass waits for rain. Nations need the Krishna-message. Who will give it if not India? Then must you, young men purify your lives with a new love for the child, a new faith in the Kingdom of Krishna, a new reverence for the poor!

A STUDY OF SIR EDWIN ARNOLD'S 'The Light of Asia'

W. GEORGE WHEELER

"For now the hour is come when I should quit
This golden prison, where my heart lives caged,
To find the truth; which henceforth I will seek,
For all men's sake, until the truth be found".

—*The Light of Asia, Book the Fourth*

We consider 'The Light of Asia' a priceless gem in literary production; it is the charmingly told story of the great Lord Buddha who came again, after thousands of years, to bless the world. He is permitted unusual advantage, even to selecting the place of his birth, coming as the son of an Eastern king; his mighty destiny revealed to Queen Maya in dream; he, passing beyond shortly after his birth. He was named Prince Siddartha, best known to the world as "Gautama, prince of India, founder of Buddism.

The gifted poet deals sympathetically with the wonderful religion, and the glorious personality whose transcendent worth casts a golden splendour over all the ages. At eight years of age the little prince surprised and sometimes surpassed his teachers, revealed a heart of pity and compassion for all suffering creatures, an intense love of animals, with insight, strength of character, reverential love, combined with noble sports.

'In speech
Right gentle, yet so wise; princely of mien,
Yet softly mannered; modest, deferent,
And tender hearted, though of fearless blood;
No bolder horseman in the youthful band'.

Herein is an interesting comparison with the childhood of the Christ, best known on earth as Jesus of Nazareth. In "Hafed, prince of Persia", mediumistic literature, we read, "The holy child Jesus wandered alone in the sacred inner temple; he

proved clever beyond all other children, at six years old had gained some knowledge of ancient languages; listened with deep attention to the history of Egypt; conversing with the aged priest on the Unseen World.

There is a delightful story related in Arnold's poem respecting prince Siddartha's practical compassion. His cousin brings down the leading bird in a flock of wild swans passing over the royal garden, its wing is injured. Siddartha,

> Took the bird
> Tenderly up, rested it in his lap...
> And, soothing with a touch the wild thing's fright,
> Composed its ruffled vans, calmed its quick heart,
> Caressed it into peace with light kind palms
> As soft as plantain leaves an hour unrolled;
> And while the left hand held, the right hand drew
> The cruel steel forth from the wound, and laid
> Cool leaves and healing honey on the smart ".

The bird is claimed by Siddartha's cousin, but the young prince refuses to give it up, feeling it his own until healed and set free by right of pity. The judgment of the wise men fails and the point is settled by an unknown priest, who says, "the slayer spoils and wastes, the cherisher sustains." The prince, therefore, on healing the bird gladly sets it free. Thus he commenced his life of mercy and love, and "so vast a pity filled him, such wide love for living things, such passion to heal pain, that by their stress his princely spirit passed to ecstasy, and, purged from mortal taint of sense and self, the boy attained.

'The Light of Asia' is a biographical study, but it is in some sense a nature Poem.

> "And all the jungle laughed with resting songs,
> And all the thickets rustled with small life
> Of lizard, bee, beetle and creeping things
> Pleased at the spring-time. In the mango-sprays
> The sun birds flashed; alone at his green forge
> Toiled the loud coppersmith; bee eaters hawked,
> Chasing the Purple butterflies '

This passionate love of nature is perceivable in most great poets and writers, teachers and philosophers, it was doubtless greatly represented in Gautama, prince of

India and in Jesus of Nazareth, both of whom wrote their ideas on the soul of the ages. Those who worship at the literary shrine of the beautiful should treasure this great poem in their hearts. The poet now presents in the life of this remarkable prince the ideas of Evolution and reincarnation, from the finest specimen of the lower creature up to the idealistic type in man. Lord Buddha, to use the name best known in Spirit Land, revealed fine character faculties in his lower reincarnations as well as in the higher. When, ages previous to his princely coming on earth, he dwedt a lordly beast in the forest there was something which revealed in him a type higher and stronger than the ordinary. As a Brahmin he had not hesitated to give his earthly life a sacrifice Much more as a prince of India, with exceptional possibilities, he would give all to ennoble and save humanity; himself, as it were, a sacrifice on the altar of the Gods.

As a prince of India he, then known as Siddartha, was considered of far too dreamy and spiritualistic a disposition, too brimming over with philanthropic and humanitarian ideas. He perceived it needed some mystic force, some mighty spirit power, some wonderful thought and life influence to save the world. He was prepared to give both. His royal father would hide all ugly forms of existence from his view; the miseries of humanity he would not reveal. The prince he would have grow up largely unconscious of pain, and death. He would have him enjoy his kingdom. It had been foretold to him by the dream specialists that one of two things awaited his princely son. Thus the king thinks it over:

> "This boy, more dear to me than mine heart's blood,
> Shall be of universal dominance,
> Trampling the neck of all his enemies,
> A king of kings—and this is in my heart ;-
> Or he shall tread the sad and lowly part
>
> Of self-denial and of pious pains
> Gaining who knows what good, when all is lost
> Worth keeping; and to this his wistful eyes
> Do still incline amid my palaces ".

This prince refuses to tread his realm with closed eyes; he perceives the fearful evils arising from competition and greed,

from wretched homes and painful forms of disease, from ugly forms of existence and fear of death.

The king's ministers offer their views to the king as to the prince's condition of mind, and the leading statesman suggests Love as panacea for his supposed mental ills. Thus at a great festival the loveliest maidens in the realm are made to pass before him, to each of whom he presents a prize. After all the presentations have been made there comes a maiden of exalted birth, young and beautiful, by name Yasodhara. The youthful prince is roused by her charm and grace.

> " Therewith he loosed
> The Emerald necklet from his throat, and clasped
> Its green beads round her dark and silk-soft waist;
> And their eyes mixed and from the look sprang love "

It would appear that the young prince and the lovely maiden had met long ages before in previous earth-lives. For instance, it came to him that once in the earlier reincarnations he had been a hunter's son and when playing with forest girls and acting as umpire in their sports he had presented the one he loved with "a tame fawn and his heart's love." That one was the Yasodhara of the present.

This marvellous philosophy of the individual soul passing through a series of existences, sometimes vast and always extended, has been presented by the mystic psychic teachers of the East, and is part of the great Buddhistic philosophy. There is, in truth, no evolutionary theory to compare with it, and the facts and ideas presented by world-famed scientists will not stand comparison, the latter being limited to evolution on the material plane. The ideas of ordinary Christian theologians as to a future state, deduced from the complicated mysticism of the many books of the Bible, which cannot be rightly linked up together as popularly supposed, fall to pieces before the gigantic framework of soul-evolution. Those who have read Sinnett's 'Esoteric Buddhism' will, in some measure, realise this. In the writer's opinion, the philosophic side, the hereafter side of the soul's state, is the weakest spot in connection with Christianity. Through spiritualistic mediumship we learn that Jesus Christ when on earth was conscious of previous existences

Yasodhara was of a noble house and the alliance was considered by the king a very desirable one; it was necessary, however 'that the prince' make good his skill in martial arts against all suitors who should challenge it'. It seemed incredible, considering the peculiarly dreamy type of mind, that this condition could be complied with, but Siddartha rose to the occasion and was victor over all who challanged him. The marriage proved an extremely happy one for they tenderly loved; yet the prince could not long live on love and joy, for he would start in his dreams, crying, 'My world! I hear! I come!' When waking his eyes suggested 'an awful pity, and his visage like a Gods'.

It is night in the prince's palace of art, and the princess has given birth to a child. Yasodhara has a dream full of mystery in which she realises the coming separation from her beloved; she is distressed and her husband comforts her. He knows that his time has come, and that he must choose between greatness and the way of good; he must seek love and light for all. This is true for all higher souls; they have a life beyond the ordinary, a divine mission. It has come to him that he is to be a world-saviour. His love however, remains true.

> " Comfort thee, dear, " he said," if comfort lives
> In changeless love! for though thy dreams may be
> Shadows of things to come, and though the gods
> Are shaken in their seats, and though the world
> Stands nigh, perchance, to know some way of help,
> Yet whatsoever fall to thee and me
> Be sure I loved and love Yasodhara'.

He sacrifices all. The holy books say, there were scenes in the higher realm as he departed to fulfil his mission, 'celestia music thrilled the air from hosts on hosts of shining ones, bright souls watched his departure. He goes out into the night riding his beautiful white horse, and accompanied by his charioteer. Then toward morning he transforms himself into a beggar prince, and goes alone to the mountains a pennyless wanderer for study, for thought, for spiritual manifestation. He becomes, known as the holy man of the hills. He touches the divine; realms of spiritual experience are opened up to him; he becomes

the founder of a philosophic religion that would tend to save mankind. The same high ethical ideas, presented in his character and life, as were perceivable and presented in Jesus of Nazareth were revealed. There is the same self sacrifice and self denial.

As this great soul, best known as Gautama, prince of India, founder of Buddhism, passes to the place of divine revelation, his spirit is perfectly purified from all selfish desire. Here the poet makes all nature to participate and it is indeed very fine.

"The forest boughs
Bent down to shade him; from the river sighed
Cool wafts of wind laden with lotus scents
Breathed by the water gods. Large wondering eyes
Of woodland creatures—panther, bear and deer—
At peace that eve, gazed on his face benign
From cave and thicket. From its cold cleft wound
The mottled deadly snake, dancing its hood
In honour of our Lord; bright butterflies
Fluttered their vans, azure and green and gold,
To be his fan-bearers; the fierce kite dropped
Its prey and screamed; the striped palm squirrel raced
From stem to stem to see; the weaver bird
Chirped from its swinging nest; the lizard ran;
The koil sang her hymn; the doves flocked round;
Even the creeping things were ware and glad".

DREAM CONSCIOUSNESS.

A. P. MUKHERJI.

An article on this subject appeared in the April *Kalpaka* which, while all right from a metaphysical point of view, was too short to emphasize the spiritual and psychic points of view. Metaphysics can be bought in the shape of literature but true spiritual knowledge is acquired only through the soul and the unfoldment thereof. The writer has lived with and was trained by an Indian Yogi of wonderful knowledge and power, a gentleman of thorough western education and yet whose spiritual powers are of "mathematical accuracy" and whose holiness is as great as his spiritual power. It is therefore natural that what we say or write on occult matters has some spiritual significance for which we do not claim any personal credit.

Dream consciousness relates us to the psychic and spiritual departments of our lives. While the waking consciousness affects this department to some extent, it is our conviction that in its pristine condition it is very far removed from the waking consciousness. Dream consciousness in the majority of cases can be described as being of a "low psychic nature", while in the case of certain souls which have consciously or unconsciously reached the borders of psychic unfoldment and perception, it is of "a slightly elevated nature" although still greatly confused. It is when the soul is actually progressive on the yoga-path that this consciousness attains a continuous spiritual attitude and enlightenment and becomes, as it were, the key to the gates of knowledge. We could say more but we are not allowed to do so. Suffice it to say that the student of Practical Yoga must not neglect this phase of his consciousness but should ever watch it and study it, not in a superstitious way but in the spirit of an investigator.

We believe normal progression. Those who try to mould their dream consciousness by means of auto-suggestions and self-Hypnotism may succeed to some extent, but we are not in favour of this practice except in the case of exceptionally intelligent students. Those who are in earnest should begin

at the bottom, aiming at a purification of their normal waking consciousness which will automatically react on the dream-condition. It might also be borne in mind that the *last thought* held in the mind before going to sleep is a strong factor in the determination of the dream-state. Some perseverance is necessary in gaining an appreciable control in this direction. Those who pay heed to this advice might reap far-reaching benefit later on. A strong impulse has to be imparted to the spiritual self within us before it wakes up and "takes possession of us". We do not mean this in a hysterical sense or in an unbalanced state, but a current of thonght must be generated which shall stick to us at all times. Then things will change for us. A great deal of introspection is necessary. We do not advise anyone to become "dreamers" but to study and train the dream consciousness spiritually so that it becomes an active and fruitful phase of our lives. What the majority of us do is to let things drift, and hence we remain in the dark.

We would emphasize the Dream consciousness is at first "psychic" and later on 'Spiritual' in character. What a good hypnotist may do for you, you can do for yourself, but this is only for the consideration of advanced students. All the same, we are not in favour of Hypnotism in general. The Dream State is no doubt a sub-conscious state but it can also rise to super-consciousness and that is what should be our object. Our lives are governed by psychic influences and the sooner we understand them the better. The beginning and end of this knowledge is in Dream Consciousness. Our brains and bodies must become psychic and spiritual, our whole being has to be transformed, before we can appreciate the merits of occult study. We have no sympathy with those who cry "how?" because the methods are being published to the world broad-cast, yet we feel for the persevering student who finds books and writings short of the mark after he has tried everything. We have to make the start, instead of taking it for granted that "we know the thing".

THE LUCK GODS

(A narrative founded on fact)

ARTHUR L. DELISLE, PH. D.

I have just received an epistle from my Celestial friend, Su-ho-Sin, dated from Harbin, Manchuria. We still maintain a desultory correspondence, though our farewells in person were said more than twenty years ago. Su-ho-Sin's letters are always a peculiar medley of the scholarly, the commercial and the merely gossipy; that is to say, they are thoroughly Chinese and human. The gentle reader may peruse the missive for himself. Here it is:

"Honourable Sir,

May the spirits of Confucius and all the venerated sages abide with you and direct you in all your ways. Bright star of the North, you must never think that because you are English and so far from China, you may cease to love her. For China is as a beautiful woman, whom, having looked into her eyes, a man can never forget. And you, of all men, have looked deeply ..... How is business with you? As to that last transaction, I am sending a draft on London—your share of the profits. I have alrady disposed of the whole consignment of *Kaoliang* except one load.....It is now spring in Harbin. The sun illuminates the Sungari, and there are many junks on the river. From my office-window I hear the chant of the boatmen as they load their craft and haul their brown sails against the wind . ... Illustrious son of a beautiful mother! have you yet found happiness? Or is it still to you a mirage—a thing that loses shape and reality as you approach it—I have much money and many estates in different provinces———yet am I happy? I wonder! .....And that Circassian woman—you remember—who bartered her soul for the LUCK GODS—is she happy? Again, I wonder! write soon to your unworthy servant,

Su-ho-Sin".

It was during the construction of the Great Manchurian or, as it is officially designated, the Eastern China Railway. I was engaged at the time on work on the south-eastern portion of the line directed from headquarters at Han-Tao. At Han-Tao were the offices, building material, implements, supplies, provision stores, repairing shops, locomotive sheds,

all the accumulated miscellany of structural and human material attendant upon so great an enterprise. And conscientious engineer though I was, I must confess that human material had always a greater attraction to me than the other, even if it happened to be no one more elevated than the demure little daughter of the keeper of the inn at the sign of the "Virtuous Father" half-way up the street called "Cracked Leather."

From Han-Tao I was sent out to take charge of tunnel-boring operations at a station called Tai-Ma-Kou. It was then a remote spot, a congeries of squat, wooden buildings, but already bustling with the activity of mule-drawn equipages, and genial Chinamen. Tai-Ma-Kou lay in a valley, with high granite cliffs reaching up and around it. A great primeval cedar forest seemed like an army-corps marching directly down into its back yard, and patches of cedar, left growing here and there in the town itself, made one feel that the dark forest was already encroaching upon the town, stealing over it as it were with silent progress. It was with a real sense of comfort that I used to wake up every morning to the vision of the main forces of the army still no further advanced than the back yard aforesaid.

My quarters in Tai-Ma-Kou was a long timber structure that began suddenly at one end, continued and ended just as abruptly. There was no architectural pretension about it, not the least decorative wrinkle in its wooden face. It was as frankly utilitarian as a fence. The building was destined for the accomodation of through passengers. In the meantime it served very modestly as an hotel, where engineers and contractors, coming in from the line, were put up until they had completed their official business. A large hall at one end served as a restaurant; here the men of all grades employed in the construction of the railway met at meals and in the evening for recreation and amusement.

One day I was sitting in the dining hall, waiting to be served. Serving, with an Oriental cook in the kitchen, was always a leisurely and protracted affair. Su-li was obviously more taken up with his dirge like quivering in provisation than

with the preparation of my dinner. Until his wind should be exhausted it was idle for me to hope to direct his enthusiasm to the inferior business for which he had been hired. To kill time and my temper, I was looking over an old number of the *Novoje Vremja*. It was with only half an eye that presently I saw a young Chinaman enter the hall and steal towards me. I looked up inquiringly. He was clean-shaven, clad from head to foot in blue silk, and wore velvet slippers. Evidently a well-to-do Chinese merchant. A soft bland smile, starting stealthily near his nose and spreading sympathetically to his mouth, cheeks, and eyes, rippled over his face. He carried an apparently heavy package wrapped in silk, which he was trying his best to conceal under his loose robe. I returned his smile; he bowed.

'Honorable Sir!—Then he hesitated. 'I am Li-Tai, a merchant from the south country. I have heard you have the honorable curiosity to purchase very beautiful Chinese antique. May your parents grow venerable with many years of blessings. Honorable Sir, have you the desire to inspect my wares? His bow was almost a curtsey, while the bland smile spread to his ears and dug itself deeper into his face.

I bowed in turn, but with less precipitation.

Mr. Li-Tai, I am very glad to see you. You are right. My curiosity is very great, but my purchasing ability is very modest.

A faint shadow of disappointment touched his face.

'But this package is very beautiful Chinese antique', he insisted, 'very beautiful Chinese antique'. Then he looked cautiously about him, smiled with his blandest effort, and half whispered, 'I have come into possession of it through honorable transaction with very rich mandarin—very beautiful Chinese antique—nine statuettes—luck-bringing gods—bring fame and riches to honorable person who possesses them—much fame—great riches!

'What you say, Li-Tai, is very interesting—But if your statuettes really have the power you ascribe to them to make their owner famous and rich, why is it then that you, such a sensible and sagacious gentleman are so anxious to get rid of them

Li-Tai had evidently come prepared for such an argument. He rubbed his hands graciously and bowed with increased enthusiasm.

'Ah, Honorable Sir, it is a very proper question. And Li-Tai shall give you a very proper answer. I am a modest man. I do not desire fame—'.

'Nor riches?'

'Nor riches?'

I laughed sceptically. But Li-Tai was not disheartened.

'Honorable Sir, will you give me the honorable permission to show you the statuettes—not in here—but in your private room?

'Why not in here?'

He fidgeted.

'Honorable Sir—very beautiful Mandarin antique—not proper for vulgar persons to observe'.

Oh, all right, come along."

I led the way up to my room. Li-Tai pattered after me at a respectful distance. Once inside, his long fingers began to work deftly over the silk wrapping. I was fascinated by the claw-like precision with which they clutched and agitated the stuff, unfolding and smoothing it. Finally, from the largest roll of wrapping, he produced a fantastically carved stone pedestal. Then he unwrapped the colored figures and set them up, in three rows. Li-Tai backed away a few paces, waved both hands at once toward the gods, inclined his body at a difficult angle, and like a good stage-manager watched the effect upon me, his audience.

The pedestal represented a mass of grey cirro-cumulus clouds floating in an azure firmament. On the crests of the clouds stood the gods, dressed in garments which were folded gracefully about their forms. The figures were colored, white grey, and blue blending with the original red-brown of the stone. The carving had been manipulated with the greatest skill, cunningly exhibiting every subtle variation of face and dress. There were nine images six of men and three of women. The largest, occupying the center represented a white-haired

patriarch of venerable and benevolent appearance. It was so marvellously carved that I could easily make out the tiny wrinkles of his old face, the waves of his white beard, and the delicate contour of his hands and fingers. On the right of the patriarch stood a hideous hunchback, his face seamed with the agony of great suffering. On the other side, a satyr-like figure crouched in a peculiarly malevolent attitude grinning sardonically. Behind the chief figure were three grey robed men of varying ages. These, however, were not quite so admirably finished. The highest plane was occupied by three women, of great charm and loveliness. The gentle contours of their chins and necks, half hidden by veils, the soft curves of their tiny lips, the finely turned yet typically flat Mongolian noses, the peculiar slant of the eyes, the delicate lines of forehead and hair were all exquisitely done and almost sentient, as if their maker had blown upon them with the very breath of life.

In my admiration of the figures I had quite forgotten Li-Tai, but that shrewd merchant had never taken his eyes off me for a single moment. What he saw on my face was evidently much to his satisfaction; he kept rubbing his hand and nodding vigorously.

'Li-Tai,' I asked suddenly, 'Where did you get them from?

His eyes grew small and his voice held a note of exasperated deception.

'Honorable Sir, there is only one way to get them—through honorable transaction with mandarin'—

'Well, Li-Tai, I've taken a fancy to them. Name your price?

He smiled affectionately, and pondered a bit, as if the idea of a price had never entered his head till I had suggested it. Finally he sighed, evidently in announcement of the fact that he had made up his mind.

"Honourable Sir, shall I charge you forty roubles for them?"

"Don't break your heart doing it, Li-Tai. If you really want my opinion, I'd advise you NOT to charge forty roubles, because I haven't the slightest intention of paying them."

"But, Honorable Sir, are not the gods worth twenty roubles for their BEAUTY"? He looked anxious.

"Twenty—yes—but not forty."

"And twenty roubles for the GOOD LUCK they'll bring you?"

"Li-Tai," I demanded, do I look crazy"?

He stared at me doubtfully.

"Honorable Sir—I dont know—." Then with mild surprise, "Perhaps you don't believe in the gods?"

"Well, Li-Tai, I won't say that. All I do say is that the gods may not take a liking to me—they may not work. Besides, I may lose them, or somebody may steal them from me, before any of that good luck is passed down to me. And for all this uncertainty you want me to pay twenty roubles more than the gods are worth? No, Sir, I'll pay you twenty roubles for the beauty of the statuettes, nothing for the fame and riches!"

Li-Tai's voice trembled.

"Honorable Sir—"

"Sorry, Li-Tai, I like them very much, but that's all I'll pay".

"Honorable Sir—"

"Good-by, Li-Tai."

"Honorable Sir, are you willing to pay twenty roubles for the good luck—"

"No!" I thundered.

"And——nothing—for—the——beauty?"

I suppressed the desire to laugh outright. I understood it for what it was, an anxious desire to make a sale without "losing face."

I counted out the money. Li-Tai took it with a radiant smile.

"Honorable Sir, may your parents grow venerable with many days of blessings, and may the gods of good luck bring you much fame and riches—Good bye!"

Good-bye Li-Tai!"

He bowed obsequiously, rubbed his hands, and shuffled out of the room.

THE REST OF THE DAY I was occupied with preparing my reports for the office. Not till late at night did I return home. My statuettes were on the table just as I had left them in the afternoon. In the light of the single candle they assumed an extraordinary animation and a weird beauty. As I slowly moved the candle from one position to another, the appearance of the figures seemed constantly to change, the shadows cast by the folds of their garments shifting with the light. The small, almond eyes of the women seemed to twinkle and smile; a disagreeable grin spread over the face of the satyr; while the kindly face of the old man glowed with inextinguishable benevolence.

Finally, I ceased my contemplation of them and set about making my preparations for the next day. The evening before, I had received ten thousand roubles in paper currency with which to pay the wages of my staff. In the meantime the money, until properly disposed of, was a burden on my mind.

The door of my room was fastened with a loose iron catch of the most primitive kind. The house itself stood aloof from the other buildings, on the very edge of the great forest. Before lying down to sleep, therefore, I hid my bag between the mattress and pillows, with my revolver conveniently at hand. I lay down on my bed only partly undressed, matches, candle and watch on a chair at my side. On the outskirts of a vast forest, lodged in a queer wooden hut, with a pile of banknotes, under my head,—the situation was hardly one to encourage sound sleep or pleasant dreams.

Throughout the day my mind had been surcharged with engrossing mathematical problems and abstruse engineering calculations. Now I found it difficult to fall asleep. For a long while my brain reeled with tunnel measurements, cubic content of rock, contract paragraphs, and the like. Finally, when I did doze off, it was to dream of the gods of luck.

On a fallen tree-trunk at the entrance to the forest sat the old man, gazing up into the blue heavens with his

serene, imperturbable smile of kindliness. At his feet squatted the mocking satyr, grinning with fierce satisfaction as he reached out with his long, thin fingers and raked in myriads of glittering golden coins. The others were dancing hand in hand round the old man on a path strewn with blue and green rouble notes. The three slant-eyed moon-faced beauties mingled in this bewildering phantasmagoria. Suddenly the vision seemed to merge into the figure of the satyr alone. His face grew larger and larger, mocking and malicious. It seemed to be creeping toward me out of the chaos of my dream. At the same time his swarthy arm moved slowly forward, bit by bit, till the hand almost touched me. With the dread of impending calamity upon me, I cried out in my sleep and seized the satyr by the wrist. There was a grunt of baffled fury, then I felt the impact of a heavy body hurling itself upon me Now I was wide awake, alert and vigorous. I strained furiously against the crushing weight of the intruder. Above all, I held on to his wrist and fought to break his clasp upon the long, thin knife that had nearly been the death of me. Above the violence of our struggle, came the sound of a greater tumult. A storm had broken in the valley and was lashing the forest with its million whips of wind and rain. Over and over again the lightning flashed and the thunder rolled against the granite cliffs. With a sudden twist I managed to reach my hand under the pillow. In the same fraction of time I seized my revolver and fired. For a moment the result was uncertain. Then the weight seemed to lift reluctantly from my body. There was an unsteady shuffling of slippered feet. A great flash of lightning lit up the room. I saw the face of the intruder, mocking, malicious. Across his left cheek was a streak of blood.

"Li-Tai!" I exclaimed.

But he was gone

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The storm continued to rage all night and most of the following day. Toward the second night it began to abate a little. Its fury, however, was not quite spent, except that

the lightning and thunder had grown fitful and seemed to be withdrawing from the scene of action. The rain and wind, however, continued with furious blasts to beat down upon the forest and the wooden huts of Tai-Ma-Kou. The trees scughed and moaned under the lashing, like a strong man bound and helpless writhing beneath the lash of his enemy. Daylight dawned grey and dreary and had little to recommend it above the somewhat intenser darkness of night.

The work in the tunnel was at a stand-still. Most of the day I lounged about in the hall. Then I withdrew to my room, and busied myself with some belated correspondence. About an hour later there was a knock on my door.

'Come in!' I called.

The door opened, and my visitors entered, a man and a woman. The man was of military appearance, slightly above the average in height. At first sight he seemed of rather fragile physique, but further observation hinted at great strength and vigor obscured by a veil of refinement. I surmised that he was a Russian officer. He addressed me in very good English.

'I hope, Mr. Howard that we are not intruding,' said he. 'I am the new captain of the Sotnia of Cossacks guarding the line. My name is Alexis Dimitrieff. And this is my wife.'

I bowed.

The women was young, dark, and of a pronounced beauty, suggestive of Circassian blood. Her eyes were merry and her tongue vivacious. She too, spoke English, but less easily than her husband.

'You see, Mr. Howard' she said, 'we have heard so much about your record for furious achievement—This is a very slow part of the world—And you are so thoroughly English that we regard you as a great curiosity—' Her laugh was pleasant to hear.

'And you ventured out in this strom' I asked 'just to catch sight of a plain, ordinary hard-working Britisher'?

The captain nodded emphatically.

"Exactly—Don't you consider it a great inducemen for us?"

It wasn't long before we were chatting and laughing together like old friends. The captain particularly struck me as a man of charm, culture and good sense. As for Madam Dimitrieff her good points were written all over her pretty face. Still, there was something indefinable about her that disconcerted me, something that I couldn't make out at the time. Finally they rose to go. I bowed to Madam and shook hands with the captain.

'Well, Mr. Howard' he said, 'we mustn't keep an Englishman from his duty. I do hope you'll drop in on us some day very soon. You're the only man I know here with whom I can talk about so many different things without feeling that I'm talking nonsense—you'll come, I hope"

I promised.

A few days after the Dimitrieffs had called on me, I had another visitor, Su-Ho-Sin, an old acquaintance of mine. He was a wealthy Chinese contractor, but unlike the usual run of business men, he was also a profound scholar of Chinese literature and an antiquary. Altogether he was a grave and impressive gentleman.

"Su-ho-sin" I cried, "what favourable wind has blown you here? And just in time for tea."

"Ah, my very good friend Mr. Howard, I have come for BUSINESS, BUSINESS, BUSINESS—I shall want your advice about it—but let's not talk about it till we have to—What's that over there in the corner?"

He had already caught sight of the statuettes. The windows, heavily draped as a protection from the blinding rays of the sun, suffused everything with a mellow half light. From behind the curtain off one of the northern windows, a strong shaft of light streamed in upon the figures making them seem bathed in peculiar shades, and producing a strikingly beautiful ensemble. Su-ho-sin surveyed the group with the eye of a connoisseur giving due attention to each separate object. Then he turned to me.

My very good friend Mr. Howard, may I ask where you bought these images'.

I told him how I came to possess them.

'And do you know what they mean?'

'Well, Su-ho-sin, not much except that they're supposed to bring me extraordinary luck. But, as you see, I'm a long way yet from being a millionaire'. I laughed.

Su-ho-sin smiled enigmatically, stirred his tea with portentous gravity, toyed reflectively with his cigarette, and, thus prepared, proceeded in a monotone:

'My very good friend, according to our ancient lore all material success results from the harmonious tuning of the dispositions of the heart to one's circumstances. For instance, he who sets for his goal the attainment of riches and worldly prosperity must bring the most conflicting sentiments of the human heart into harmony with his environment. This is by no means easy, since generally we follow only the particular good or evil we are prone to, and with difficulty strike out into new paths of either virtue or vice.

May I ask which of the images has taken your fancy most?'

'Well, I guess that mild old man—and also those exquisitely chiselled women'.

Su-ho-sin nodded approval and continued his explanation.

'Each of these images is a symbol of one of the cardinal virtues or vices, the whole series of which is necessary, since it is the operation of first the one and then the other that helps one most speedily up the ordinarily unscalable heights to immense wealth. That benovolent-looking old gentleman represents Honour and forms the centerpiece of the group the key stone one of the arch, as it were—while those charming little women are the symbols respectively of GENEROSITY, FIDELITY, and SYMPATHY. Along that line the individual is rightly directed. But, "he added with solemn emphasis "it must ever be borne in mind that he who would command great material success must at times certainly take the other five gods to his bosom. That sly redhaired fellow is DECEIT

that hunchbacked rascal, is HYPOCRISY; the remainder are CRUELTY, SELFISHNESS, and INGRATITUDE. Whoever, as opportunity offers, burns the fragrant incense at the shrine of EACH of these virtues AND vices will surely reap his covered reward."

In the course of the following months I spent considerable time in the society of the Dimitrieffs. Numerous visits had been exchanged and my friendship with the captain had been firmly established. Then, one day to my great amazement, Madam Dimitrieff, unescorted by her husband, entered my room. A mischievous smile played about her lips.

"Ah, my friend, I know you are surprised to see me here—You see, it's these queer statuettes of yours—Ever since I first saw them I have been unable to get them off my mind—" She laughed awkwardly.

"The luck gods?" I asked politely.

"Why—yes—Is that what you call them?—Ever since I first saw them here, they've been getting more and more into my head—I even dream of them—It's very disturbing, I assure you—They're such queer things!" There was a curious look in her eyes as she stared at them. Then she turned abruptly to me. 'Mr. Howard' do you know what they mean?"

I told her all I had heard from Su-ho-sin.

She listened with extraordinary attention Her lips moved with excitement. Then she suddenly drew closer to me.

"Mr. Howard, will you sell them to me?"

"Why,—my dear Madam—I—I hardly intended—'

"Please—please—oh—dear friend—You don't know what it means to me—You don't believe in the luck gods—But I do—To become very, very rich quickly and at any cost. Please, please!'

I shook my head in refusal.

A dry sob broke in her throat.

"You will not let them come to me?—Then I must come to them—AND TO YOU—BODY—AND SOUL—" She clung to me and continued sobbing, hysterically.

I cried out sternly in protest.

"Madam! What's happened to your good sense? Brace up? If that's how the statuettes affect you, Lord save you, woman, they're yours for nothing, and welcome!'

She turned pale with joy.

"Oh—thank you!—THANK YOU:—THANK YOU?—"

I took the images down from the pedestal, and bundled them up in their silken wrappings.

"Here they are! Take them, Madam—But before you go, let me remind you now and for the future that I am your husband's loyal friend—and that you are HIS WIFE!" I bowed her out. She left me with a torrent of thanks still pouring from her lips.

Time sped uneventfully. Nothing worthy of record disturbed the ordinary drab routine of our toilsome days. The Dimitrieffs had been assingned to anothor post in the province.

One fine day, about half a year later, the captain stolled into my room, with a bundle under his arm.

Why, Dimitrieff,' I exclaimed 'Captain; you're a sight for sore eyes;—How are you?"

We shook hands cordially.

The captain looked haggard, surprisingly aged.

"What 's the matter, old man? Been ill?"

He shook his head.

"No—it's something else—something else —Here, I've brought back your gods—" He quickly untied the parcel and set the images side by side on the table. "By the way," he continued, "do you notice whether any are missing?"

I scrutinized them carefully.

"Yes — three of them HYPOCRISY— SELFISHNESS and INGRATITUDE."

"Exactly —HYPOCRISY,— SELFISHNESS, and INGRATITUDE—they're missing—And ", he added bitterly, "so is my wife."

I was amazed It seemed such an incredible thing

"Why, captain!—that's terrible —I am so sorry to hear it —"

"Yes my friend, it is terrible —She was always dragging those three beastly figures about with her wherever she went— And then one night she ran away with a Chinaman, a very rich merchant — HYPOCRISY, — SELFISHNESS — and INGRATITUDE — yes—she was a clever woman— she knew which of the gods to take along—They brought her the good luck she was after — Besides, she was very considerate — She left me the other gods. —What are they?— HONOR FIDELITY, SYMPATHY — His voice trembled with emotion.

We sat silent for a while. Then a suspicion flashed through my mind.

"Captain," I asked, "this Chinaman —Do you happen to know his name? "

He pondered a moment.

"Why, yes," he answered, I remember it well enough —LI— Tai —LI—Tai—"

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAO.

The firmness of purpose with which the captive Sita made the ruthless Ravana understand by her looks, the iron resolution that had stamped on her features, and the indomitable spirit that was apparent in her scornful smile eventually forced upon him the conviction that he beheld in her a woman of dauntless energy, inflexible determination and inexhaustible perseverance.

'Thrinam Antharathah Krithva Prathyuvacha Suchismitha'.

'(Sita) maintaining her usual smile, laid a piece of grass on the ground (before the advancing Ravana) and (with her eyes turned towards it) spoke to him thus.'

Maintaining her usual smile

1. She pitied him for his one great weakness that hopelessly marred the brightness of the many brilliant qualities he possessed.

2. She doubted if a woman-stealer like him would ever think of facing the enemy in the open field.

3. She laughed at his ignorance of the eternal law of nature 'They that sow wickedness reap the same.'

'Laid a piece of grass.'

1. To offer a seat to guest is the primary duty of a host's attention; and Sita unable to procure a finished mat offers him a single blade of grass to sit on, requesting him to accept the will for the deed.

2. She thought that he would leave her alone, if she paid him the courtesy of a subject to the sovereign and offered him a seat accordingly.

3. She created a partition between her persecutor and herself by throwing a piece of grass before the advancing Ravana.

4. Being forbidden by religious laws to have any direct conversation with a stranger, she began to address him looking at the blade of grass.

5. She wanted to create an impression in his mind that the inanimate stuff on the ground could be more easily converted into a human being endowed with human intelligence than the thick-headed monster standing in front of her.

6. She seemed to tell Ravana that he had forfeited his claim to the realm of human beings, and as such he had like an animal to live upon grass alone in future.

7. She warned him that, even like a piece of grass, he would fall an easy prey to the fury of the elements

8. She made him understand that all his riches and powers were but a trash to her.

9. She appeared to tell Ravana that the grass piece at least possessed better qualities, inasmuch it had no such thing as jealousy, anger, etc.

10. She asked him to acknowledge his defeat at the hands of the arch-wrestler Rama by 'biting the grass.'

11. She reminded him of the presence of the All-powerful even in the tiny grass piece, who would not hesitate to make his appearance therefrom in the same way as he came out from a stone pillar in the form of a Man-lion (Narasimha) and rescued the youngster Prahlada from his tormentor Hiranyakasipu

12. She swore upon the grass that Rama would surely take away his life for all his misdeeds.

13. She threatened to reduce him by a curse to a blade of grass.

14. She warned him that she would plunge the grass bit in his eyes even as Mahavishnu pierced the eyes of Sukracharya when he offered resistance to him in his dealings with Mahabali.

15. She gave him to understand that Rama was able to pierce the eyes of a demon (Kakasura) with an ordinary piece of grass and it would not be long before he used the very same weapon even in his case.

16. She seemed to infuse the fire of chastity into the little thing the potency of which could in a moment burn all the seven worlds.

17. She appeared to say that she would cut him down into so many pieces like the one on the ground.

18. She made him understand that she considered her life as trash where her honour was concerned.

19 She exhorted him to remember the use of grass as an essential material in the making of a hut, for ere long his kingdom was going to be reduced to ashes by Rama with no trace of any dwelling place at all.

20. She expected that, by her determination not to look at him, he could understand her mind and leave her alone.

GLIMPSES OF SRI RAMAKRISHNA'S SPIRITUAL GREATNESS

A. SRINIVASACHARI, B. A.,

(Continued from the last issue)

Let us try to obtain another glimpse of the Great messenger of Light from the side of his priceless teachings, the truths he discovered and the principles which his life demonstrated. The three essentials of his gospel that stand out as having paramount importance for mankind in modern times, according to his disciples, are the three eternal truths of Vedic religion:—(1) Religion is one; (2) Religion is realisation; (3) Religion is incompatible with lust and mammon In these days when antagonisms arising from economical, national, cultural, racial, social and religious prejudices are sought to be bridged over by the cultivation of the broad feeling of the one underlying humanity in the midst of diverse types, the idea of one religion and one God is the indispensable precondition of the realisation of the brotherhood of man and is the only panacea for the wild excesses of interhuman animosities which are poisoning the atmosphere of modern life everywhere. It should be noted that this idea of a unity of religion in and through a variety of creeds is given out to the world not on the authority of personal experience and of practical demonstration. From this it follows that in the light of this saving truth there is no need either for the process of mutilation of different religions and faiths for the purpose of liberalising them or for the process of manufacturing a universal religion at the expense of serious intellectual efforts. Again, the supersensuous truth of religion is neither a mere subject for intellectual verification nor a mere object for sentimental enjoyment, but a transcendental truth capable of verification—a truth that symbols enable us to vaguely outline in the mind in the early stages of spiritual practice

and to vividly picture and feel and perceive with the reality of sense-perception at advanced stages, and then to lead on higher and higher to the plane of reality beyond all symbolism and outward expression. Further, is not the deed for the third truth that religion is compatible only with renunciation, imperative in modern times when even spiritual activities are secularised with the cry of practicality on the lips, and when an insiduous subtle deep-rooted fondness for sense-enjoyments is tightening its hold on us and driving us to the impossible task of reconciling Yoga and bhoga, renunciation and enjoyment? Poets may toll the death-knell of the old spirit of renunciation and sing and dream of the glories of realising God in and through nature; politicians may be masquerading as saints in a garb of unselfish service or Karma Yoga, hiding the soul of materialism within; scientists and occultists may work wonders and astound us by their marvellous achievements in the domains of physical and super-physical matter; but a Ramakrishna would only compare them to vultures soaring high in the skies only, with their eyes all along turned on a piece of a dead carrion beneath. For in his ears ever rings the immortal dictum of the seer of the Upanishads:—'Neither through work nor through progeny nor through wealth, but through renunciation alone can permanent peace and blessedness be attained'. Was he alive then to the pressing need of the modern times for disinterested service on behalf of fellow-men for the alleviation of the miseries of the world, for engaging in works 'for the good of the many, for the welfare of the many'? Was he devoid of love for the Great Orphan—the suffering humanity? Did he preach and represent only 'a fugitive and cloistered virtue, unexercised and unbreathed that never sallies out and seeks out her adversary'? Emphatically no. He preached a new gospel of work, which he hinted in one of his inspired utterances to his chief disciple, Swami Vivekanandha:- 'Kindness to all creatures! Fie upon thee! An insect, vile and insignificant, how canst thou show mercy to God's creatures! who art thou to show mercy? No, no, it can't be mercy. Rather serve them as Siva (God)'. He thus revived the philosophy of work as worship, and under his inspiration

and through the instrumentality of Swami Vivekanandha were brought into existence Seva-Ashramas or homes of service, where Brahmacharins and Sanyasins are daily engaged actively in feeding the poor, relieving the sick and enlightening the ignorant. 'At the dawn of a new era in which women are destined to play a great part in the regeneration of the world at large, he preached that the Divine Mother of the world lives in all female forms and worshipping the divinity in the women is the key to freedom and bliss, while to look upon them as objects of enjoyment, to worship them for the sake of youth and beauty is the greatest dishonour to true womanhood and the surest way to spiritual ruin'. He represented and preached a harmonious blending of the utmost possibilities of the various methods of worshipping God and attaining union with him through knowledge, devotion, work, worship, meditation, repeating and chanting his name and so on. He spoke of God with form and without form and reconciled the two truths. His life was a living demonstration of the fact that Hinduism is alive—'neither dead, nor dying nor even dangerously ill', as is supposed by some. In him 'all the threads of Indian spiritual experience were gathered together in the weaving of a national pattern, old and yet new, all-inclusive in its universality, and at the same time distinctly peculiar in a new individualism—the realised ideal of eclectic Hinduism'. His life was a clarion call to the spiritual scheme of life to which India's national existence stands pledged by some mysterious destiny. Here was a type of spiritual imperialism in which was no savour of separatistic nationalism.

No study of Sri Ramakrishna would be complete without the study of the dyamic personality of Swami Vivekananda; for the latter is but the counterpart of the former. They are but the obverse and the reverse of the same coin. 'While Sri Ramakrishna's life was an eclectic perfection of all that was *old* in the sphere of spirituality, Swami Vivekananda represented all that was *new* in the thought-world of India'. In both together the old was modernised and the modern was nationalised until the two fused into one. As guru and disciple they were one, and the life of the one is the expression and

explanation of the other As biographers write, Sri Ramakrishna, the teacher, Vivekananda, the preacher—Sri Ramakrishna, the the man of insight, Vivekananda, the, prophet of the insight; these two were as one; through them both shines the effulgence of the spirit; and the life of the one is incomplete without the life of the other". The one was the lightning, and the other the thunder accompanying it—both the manifestations of the same eclectic force of spirituality. The one was the soul, the other the body. The one appealed more to the orient, and the other to the occident. The one was the mellowed sweetness of Bhakti *without* and the blazing fire of Jnanam *within*; the other was the roaring fire of Jnanam (wisdom) without and the ripe sweetness of Bhakti (devotion) *within*. Sri Ramakrishna said to Vivekananda, 'In you is Shiva, in me is Shakti, and Shiva and Shakti are one' Again he uttered, 'Swami Vivekananda, is the Nara Rishi incarnate' and Vivekananda was convinced that Ramakrishna was Narayana incarnate; and the scriptures say, 'The same Lord appeared as the dual personalities of Nara and Narayana on earth to exhibit the eternal relationship of guru and disciple". Sister Nivedita, 'the great interpreter of a great life', writes finely, "Often it appears to me in studying all these lives, that there has been with us a soul named Ramakrishna-Vivekananda and that in the penumbra of his being appear many forms, some of which are with us still, and of none of whom it could be said with entire truth that here ends, in relation to him, the sphere of those others or that there begins his own."

Let us now pass on to the period of his spiritual ministry When the flower blooms, the bees come of themselves, said Sri Ramakrishna—a saying that was exemplified in his life. He prayed earnestly for the arrival of souls of high spirituality in order that existence might become possible for him by communion with them and by their presence. His disciples were too numerous to mention and included Keshab Chunder Sen, Pandit Vidyasagar, Pratap Muzumdar and other brilliant men of the day. He divided his disciples into two classes—inner and outer. The inner disciples were those who were pure from their very birth, who moved intimately with

him, were prepared to live or die for him, who laid down for his cause learning, wealth, fame, enjoyment and personal salvation—the brave and of Sanyasins who carried his message far and wide and consecrated the extraordinary energies of body, mind and soul for the mission of the twin personalities, Ramakrishna and Vivekananda. He recognised these disciples at first sight and their innate purity shining through their physical frames would hurl him on to the lofty heights of Samadhi. The characteristics of each, the slumbering potentialities locked up within their personalities even without their knowledge he would hit off at once, and one look from him was enough to forge a bond that defied death and all considerations. He was conscious of his mission throughout his life on earth and knew who were born to help him in fulfilling his purpose and often therefore stood waiting for them. The immeasurable longing for the presence of some of them and his unbearable anguish at their separation were a mystery and a phenomenon which could be explained only by a divine soul-attraction born of a past relation. Of these, Swami Vivekananda was the foremost, and the master's relation with him was unique and characterised by even a deep reverence, not to say infinite love. All the sanyasin disciples of Sri Ramakrishna and even a few householder disciples towered high above the ordinary run of saints in spirituality; but Swami Vivekananda towered above them all. Suffice it to say that 'we of the present generation of humanity are in the radiance of a great sun of spiritual glory, composed of the mutual illumination of the Master and His disciples. Of that sun, Swami Vivekananda was a thousand rays and there are many others' "He was that perfect orb of spirituality which presented to the circumscribed vision of every religious aspirant that approched him just one luminous facet or disc". The manner in which he taught his disciples was also unique. He never asked any one to believe without proof; he suited his prescriptions like a wise doctor of souls to the particular diseases with which their souls were afflicted. He would burn to ashes all the intellectual doubts of his disciples and impart the highest visions of truth by one touch. His one watchword in the battlefield of our striving for perfection is "realisation through renunciation."

He never uttered idle words but spoke to the soul direct. He would boldly encourage a critical attitude on the part of his disciples. The sceptical Noren (Swami Vivekananda) fought his master tooth and nail for 6 years which transformed a crushing defeat on his part into a complete and glorious triumph on the master's side and a thorough understanding of the master by him. Wonderful manifestations of supernatural power were often in evidence during this period. Consistently with the declaration of the Sruthis that a knower of Brahman becomes omniscient, infinite stores of knowledge which were a marvel even to his educate ddisciples were open to him because he had the key of intuition with which to unlock all portals. Once Sri Ramakrishna said to his disciples that the Mother showed to him their improvements and the obstacles in their paths of spirituality. He would ascertain the strong past tendencies of those who came to him by examining their forms and features and the shapes of eyes and ears, and by feeling the hand and so forth. He often cleared the surging doubts of men just when they were about to be expressed. He would anticipate questions and answer them. Once when one of his disciples was hungry he took some sweet-meats and drank some water himself, to the bitter disappointment of his disciple and said, "Oh! How relieved I am! I am satisfied", But strange to say, that satisfaction did away with the disciple's—Swami Adhbutanandha, Nag Mahasaya, and Girish Chander Ghosh—were typical instances; but instances may be multiplied. Suffice it to say that Swami Vivekanandha declared that if Ramakrishna liked he could raise from the dust hundreds of Vivekanandhas and even greater men. I would conclude with the words of Swami Vivekanandha:— "O! that power which at the very first impulse has roused distant echoes from all the four quarters of the globe, conceive in your mind the manifestation in its fulness and discarding all idle misgivings, weaknesses and the jealousies characteristic of enslaved peoples, come and help in the turning of the wheel of this new dispensation." "Let those who run, read," as the saying goes, and with Swami Vivekananda, let us say:

"Move on, Oh Lord, Thy resistless paths
Till Thy high noon o'erspread the world,
Till every land reflect Thy light.
Till men and women, with uplifted heads,
Behold their shackles broken, and
Know, in springing joy, their life renewed!"

THE TEXT BOOK OF LIFE

A Manual for Aspirants to Spirit Communication

Written under the guidance of Spirit Teachers

EFFA E. DANELSON.

There are different ideas of silence and how to enter it, therefore an explanation of what is meant by it in our text book is necessary to give the student a clear understanding of our interpretation. We have coined the expression "listening silence". The following example will convey to you the idea we want you to have concerning the silence and the lessons which follow in "part two" will enlighten you on this important subject. When you wish to telephone, you put yourself in accord with the law governing that operation, first by sitting down before the phone, then taking down the receiver and placing it to your ear. By doing this you have signified your willingness to listen; the moment you have put the instrument to your ear you have come into a listening silence; in other words, you have become attentive. You are never mistaken in hearing the voice; you might not always have a clear connection and even with a clear connection you are not always sure you are listening to the right party or you do not hear distinctly what is being said; but one think you are sure of, you heard a voice. With patience and perseverance you will develop your sight, hearing, or whatever power you may possess, just the same as diligent study will perfect you in music, art or profession, so this will make you proficient in silence. Or again watching for some one you place yourself, in the position where you can see the gate or path the person is most likely to come, and wait; your presence there or your watching does not bring the person, the person comes of their own volition. Your being there, watching for them enables you to see them when they come within the range of your vision.

The greater the knowledge you have of this important question of Life the better you are fitted to cope with all conditions connected with Life. The development of your psychic

powers will give you service equal to that of a telescope placed before your eyes when looking at the stars. We teach you of the silence but you must hold within your very life this silence; always listening that no discordant note be proclaimed. The morning and the evening is the best time to wait upon yourself; lay aside all thoughts that have not given you joy and comfort during the day when retiring and enter into communion with yourself and ask the question, have I made the best use, possible of my time today, selecting the best for future reference? Upon arising, hold the thought that will serve your purpose best during the day. If in silent thought you voice the wish for good to all humanity, you will find no day too long or cloud so dark that the sun of knowledge cannot dispel. Keep faith with yourself is our instruction to you.

The purpose of the silence is to charge the human atmosphere about you thus making it a reflector. The brain mirror is like a great light and by its rays thoughts are projected into the inner chamber of the intellectual mind; the mental mind is like a cylinder bringing forth expressions through the voice, face and gestures. The divisions and sub-divisions of the physical brain are like a great terminal in a large city with its many trains unloading the people, baggage and freight.

Expansion is the law we teach. Learn to expand by learning to express. The first step in expansion is the elimination of fear. The knowledge of this law gives you full control of your life. We only desire to help you, not to do the things which can only be done by yourself. Realize the law in the small issues of life; analyze them to find greater ones. Sight is yours; using it, is the only way to develop it. *Sight and hearing is understanding.*

To go into the Silence does not mean just keeping still. It means to be silent in thought. This is creative, and masters the physical vibrations to the extent that they become subservient, or in other words, reaching a state of realization that in full consciousness and in a natural state of activity you can determine all sides of every question that may arise. To see the spirit of a thing is to realize the cause and the effect as well. Seeing the goal gives strength to faith in the promise; but *seeing*

which is only another word for realization, gives you full knowledge of both the goal and the way. When you possess this sight you have the controlling power within yourself. To cast off a thought which no longer serves you, for one that will not only serve you but preserve you, is advancement. Realising your relation to the universe is a silence which not only feeds but teaches.

No one can teach you the silence without your co-operation to follow the instruction given. It is governed by that immutable law holding you apart from all but yourself; once this realization is yours the perfect life has begun. Knowledge is power; wisdom will come to those who have found silence through such realization. You cannot spend one moment in the listening silence without being benefitted. This silence need not be interfered with by any mental or physical activities. The mental brain comes into conscious expression and through recognising this expression you gain a greater range of vision. When listening you must realise you are listening for something; a voice, a touch, a face, perhaps a perfume, song or breath. Always bear in mind that to hear, to see, to feel or sense a person that may be near is a development one degree beyond the physical sight.

A child may see a long distance but only discerns that which is in reach of its hands; when it grows older it sees the things which it has learned to comprehend by the use of its senses. Mind development is not necessarily mental; mental development is not necessarily intellectual but intellectual development may or may not be sight. The mastering of all senses which in reality are only various expressions of one sense means realization of Life in ALL its dimensions even before birth and after death. Living in this silence you draw unto yourselves those who love you and those who can teach you, not only concerning life after death, but life before death, also giving you strength and courage. Your life is full of promise; no harvest can be greater than the one you gather if you will be diligent in your search for wisdom. Always remember to listen when in doubt, and record the response daily.

No conflict can be greater than you if you free your minds from mystery, and ask for knowledge. Understanding means awakening to the full life; be keen to possess all powers that Life holds for you. Grasp the thought, be self-reliant and use whatever gift is yours; only though the use of the pearl can you keep its luster. The plant life is nourished from without but the power to grow is from within cultivate then the root of your desire and let it be fed from the expression of others. To cultivate it is to strive always, putting forth as the tree; it is not discouraged when its leaves fall; it renews its day through the falling leaves and again, the falling of the leaves bespeaks new growth. Grow then, that at each step a leaf may fall and at every stride the loose leaves drop but at the base the supply is waiting to be used. Call to the minds of the universe and drink from the fountain of ALL Life. When you are in the silence release the thought desiring more knowledge, stronger growth, greater opportunities and unlimited power of expression. Ask for the things you NEED, then watch and make note of their fulfilment. Each life is a world of opportunities; strengthen yourself then—and hope. If you want to become perfect in your work make it your task; repeat it until you become master of it.

You are asking questions about life after Death. Demonstration is the only method. We teach you that you must receive and be able to express before knowledge in anything can be established in you. There is a part of your brain which records these messages and allows you to give expression but it must be brought into action by you. Intensified sight and hearing is the result of uncovering this part of your now unused brain. No one can bring this into service for you. We can interest you in the things we have learned but unless you can grasp our meaning our words are lost. Those who are dead can attract your attention in the same manner and by the same law, but if you do not recognise their signalling their efforts are lost. Bear in mind at all times you must accept the help offered as you are receiving station. Entry must be made in the book of your life; then the record bears witness for you.

You are at the beginning of your new life; the days that are gone are not wasted but are only the stem, so to speak holding the flower of your life. Gather a new life now. Awaken to the call within you and know that it is the director of your life speaking through you. Rise again, make a new image and kindle anew the fire in your soul for the day is yet in the beginning. The dew of the morning can only feed the flower; the torrents wash away the driftwood. Adown the stream of life there are many hidden brooks to feed you as you journey on. Gather then the strength for this hour of your life; go on weaving the pattern Out of the pattern of life, flowing into your life, the power will come to guide you each day.

Watch for the face of the loved one to appear; listen for the voice; the glory of life will then fall over you as a mantle. Your eyes are touched even now with the blessed sight; your finger tips give life; seek them to perfect your powers and the overflowing bowl will be your portion in life. Weary not; the morning hour is still yours; hold tightly the shuttle and the thread will run smoothly; the result will be the perfect life. A little weaving each day in the things of life brings you to the completeness of one garment, then of another until you realise the mission of your life is like the rose, to bloom and leave your message as you guide.

The voices that you hear are guiding you, the hand you feel is giving strength; the cup that has been dashed aside and broken held a bitter draught; the happiness you craved for lies over new and broader paths. You are at the turning point of the way, let the curtain drop shutting out all of yesterday.

Behold 'To-day' aflame with light;
The passing cloud is made more bright.

Be resolute, unyielding, it is the way. The hand that guides you has prepared for you the golden goblet filled to overflow with the nectar of life.

Victory in strife brings Peace in its wake and the wail of woe grows fainter and fainter; dying its flame lights the sky giving promise of the perfect day on the morrow. Awake

thral lock and behold the new dawn! We will help you; we will give you strength: we will guide you over the hill top and you will find your way into the fertile valley beyond.

The rose is the queen of the garden because it has outgrown the thorn; sigh not but rejoice; the sunshine in your life is dulled only because of the brighter light. Wait; fret not, for all things will come to pass in your lives before the day is done Your hopes and your joys are one, for as joy cometh hope is renewed. Be not idle; be daily at your task that at nightfall you may be rewarded. Time holds the treasure you are waiting for.

It is not faith alone it is building power you need which is created by your success or destroyed by your failure; act with wisdom; do not classify success as failure; it may be a stepping stone. Hope should ever be stronger than faith. To unfold your power of discernment should be your duty

Each one of you is as a reed in the wind, beaten this way and that grow daily in strength by withstanding the buffeting gale. Your silent wish is as a mighty torrent rushing through the land washing away the treacherous sand. Your hand shall be strong, for your faith shall be unbroken. Your wish also is like the flower and the sparking dew on the blade of grass. Awaken, for your wish is greater than you knew. Have no fear; no labour is in vain and as you wish, so are you in your heart; and as your heart is, so will your life be. Therefore, wish well that your footprints may be a guide too the weary traveller in life.

Wish for knowledge; for the fulfilment of that wish brings you only power but peace through triumph. Hold fast! The feasting hour is *now* Behold the field of ripened grain! The fruits of your wishing hour; Let your song of life be–*live*, because I live, all men live also.

APPLIED PSYCHOLOGY

DR. JOHN T MILLER

LESSON NINE

The Perfecting Powers

1. Construction. 2. Ideality. 3 Sublimity. 4. Imitation 5. Mirthfulness 6. Agreeableness. These powers in large love of, and talent for, the fine arts, invention, construction and planning.

Construction, the making instinct, gives ability to invent and construct in mechanism, literature and art. When too strong it causes a mania for impractical inventions. A deficiency is shown in lack of ability to plan or construct. To cultivate observe and study machinery and inventions; try your hand in using tools; apply yourself to the best literature, note the construction of sentences; and visit art galleries with a view to gaining a better understanding of the mechanics of art. Manual training in the modern school develops this power. To restrain, force your mind to the study of nature and give yourself more to the exercise of the other powers.

Ideality gives a clear perception of the beautiful in thot, feeling and action as well as in art and nature. When too strong it manifests in over-ornamentation, fastidiousness and ultra-refinement. When deficient in this power one is unimaginative, prosaic and altogether too utilitarian. To cultivate, study the fine arts, seek refined society and avoid all disgusting habits of thot, speech and action, To restrain, emphasize the practical and useful powers. Children who are overimaginative should not be mentally fed upon fairy tales.

Sublimity is the power which responds to the grand, sublime, romantic and infinite phases of nature; the towering mountain, rolling cloud, the rushing wind and storm, and the roaring waterfall all appeal strongly to this power of the mind. To cultivate, study the marvelous works and workings of creation. When very strong this power causes unconscious exaggeration, To restrain, make your description of things more modest; avoid the use of superlative adjectives.

Imitation, the power to copy and mimic This is strong in successful actors Excessive development manifests in a desire to copy everything, clothing, manners, ideas and expressions, in fact to become mere echos of others. Deficiency in this power makes it difficult for one to "follow the fashion" and tends toward originality which may appear to some as eccentricity. To cultivate, make a special effort to do things as you see others doing them when you know that their way is better than your own. To restrain, originate and carry out your own ideas.

Mirthfulness: Keen perception and appreciation of wit and humor. This power is very strong in all humorists. When it is excessive it leads to clownishness, levity and abusive caricaturing of others. When deficient it is almost impossible for the person to see a joke. To cultivate, read the works of "Mark Twain" and other humorists; read anecdotes and wholesome jokes and repeat them to others. To restrain, cease hunting for something to make fun of; make life more real and earnest.

Agreeableness: Suavity, affability, politeness, ability to please and entertain. An excessive development causes affectation and flatterry. Deficiency causes bluntness and lack of courtesy. To cultivate, try to feel friendly toward all and be pleasant as possible in your relationships with your fellow-beings To retrain is seldom necessary but try to be sincere and reasonable in speech and action. Palaverers make very little impression upon sensible people; their exaggerations repel.

The Perfecting powers combined with the intellect have changed the hut to the modern palace; the tallow dip to the electric light; ox-cart to the lightning express; the canoe to the ocean steamer and the aeroplane; the flail to the combined harvester; the primitive messenger to the telephone and the wireless telegraph. All these show the wonderful development of human brain which has placed man at the head of all created beings and makes him master of his destiny.

TRIPURA RAHASYA
Or A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER X. (*continued*)

On hearing what his beloved wife thus said Hemachuda of pure heart realized the nature of the plenic Self, he was everywhere purged of all delusion and by attaining gradually Purna Samavesha (perfect union) he became and owed with an unchangeable mind and lived the world enjoying in the company of Hemalekha and others.

He ruled his country prosperously, conquered his foes in battle, studied the shastrts and taught them, amassed wealth performed important sacrifices as Ashwamedha and Rajasuya and lived on earth as a *Jivanmukta* (liberated in life, for twenty thousand years.

Hearing that his son Hemachuda had attained Jivanmukta-hood, Muktachuda the king and Manichuda his brother thought between themselves as follows: "How is it that Hemachuda is not what he was formerly? He does not highly exult over pleasure and neither is he greatly grieved at pain. Does he not loom impartially at both loss and gain, foes and friends? What is the cause? Like an actor on the stage he conducts all affairs of the state Always he looks like one intoxicated by drink. Always he does his business like one who is absent-minded" Thinking thus, they privately sent for Hemachuda on a certain day and asked, "what is the reason that you are thus?" Then he told them his condition one after another. Both father and brother were then instructed by Hemachuda and both reading the Supreme Truth became Jivanmuktas. Afterwards the ministers and others learnt from the king the true nature of the trend of the world and by inquiring into the nature of their Self became enlightened by understanding what was essentially to be known.

In this manner, gradually in that city all people from boys to shepherds became enlightened by imparting instructions to

one another. Men and women, young and old, servants and maids knew what was to be known and all lost their identity with their gross bodies. In that city not one had either desire, or anger or greed. Even the young and the old began to control their passions. Nevertheless, they kept up these emotions for the mere formality of carrying on the activities of the world Mothers carressed their young ones with words pregnant with lofty truth, servants served their masters using likewise terms of high metaphysics. Thus they conducted themselves in that city. In the theatres the actors lectured on the Supreme state while acting, the musicians sang songs full of wisdom and the buffoons caricatured and ridiculed the actions of the worldly minded. The pandits taught Shastras to their disciples with illustrations suited to their making a proper enquiry into the truth.

Thus in that city, men, women, servants, maids, actors, tramps, labourers, warriors, ministers, artisans, courtesans and all others became knowers of what was essentially to be known and were doing their actions by the mere impulse of their former tendencies. Without thinking of the past whether it was good or bad, and without any thought of future pleasure or pain, all people conducted their activities in the present, like one angry and like one intoxicated. To such a city there came Sanaka and other Rishis and named it the famous Vidyanagar. For, in that city even the parrots kept in cages were singing as follows:

"Chitirupam swamatmanam bhajadhwam chetyavarjitam
Nasti chetyam chiteranyat darpana pratibimbavat
Chitischetyam chitiraham chitissarvam characharam
Yatassarvam chitimanubhati satu swatantrah
Ataschitim janassarve bhasimim sarvasamshrayam
Bhajadhwam bhrantimutsrijya chitimatra swadrishtayah".

"Your self is of the form of consciousness. Turn to it discarding sense objects. Objects have no existence apart from consciousness, like reflections in a mirror. The objects are consciousness. I am consciousness. All moveable and immoveable are consciousness. For everything is illuminated by consciousness. But she shines of herself independently.

Therefore ye men! abandon your illusion, take refuge in the illuminating and all-supporting consciousness by steadily looking at it alone".

That city wherein even birds were singing thus, exists even to this day as the renowned Vidyanagar. In this manner in former times, there, instructed by Hemaleka Hemachuda became enlightened and a Jivanmukta and all others including even women and children became knowers of the high and low wisdom.

Therefore association with the virtuous alone is the prime cause of all felicity. Consequently he who is desirous of felicity shall associate himself with the virtuous and the holy.

Thus ends The Tenth Chapter of Hemachuda's Story in Tripura Rahasya or A Practical Study in Consciousness.

STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

Many struggle and fight, thinking, 'I am going to fight this thing'. You do not have to fight a minute. To get rid of a cancer you do not need to fight anything. All you need to do is to let loose of yourself. Every time man depends upon this kingdom within he finds the work is already done for him. He does not have to do anything at all. All he has to do is to allow that power that fills him to have freedom of action.

The value of recognition of this kingdom: When man forsakes all else and trusts entirely to the kingdom within him, manifest in his physical organism, he will then have laid hold of the only true and efficacious power. He will have laid hold of the only power he has. This is the one point we try so hard to teach to those who care and we say to them this power is within you. You must do this thing not because it is your duty to do it. Duty is a stronger master than anything else and very unreasonable. You must not do it because somebody asks you to or to make them happy.

Anything that requires being done, requires power to do it. There has to be power there which becomes an active force. When you do the thing you will reach down into your soul and say 'I do this because I can' and then do it for that reason and that only. Then you have related yourself to the rule of the kingdom. This is the only reason any human being should have for doing anything, because he can do it, and whenever you feel that you are in touch with infinite power, with omnipotence, then you will not know of anything you cannot do.

Sometimes we pass judgment on what the result of such doing will be and cripple ourselves and also obstruct the rule

of the kingdom in its action, cripple God's power in action. If he can grasp the thought that he has within him a separate principle, separate from the God, but united with Him, he becomes again a part of that Infinite Life which nothing can overcome.

The value of the recognition of this life principle within, to the one who has once realised it, is worth more than anything. One hour of conscious existence in this particular state of feeling is worth forty years of struggle to attain it. It is worth everything.

You will find that the man who is not afraid is the one who either consciously or unconsciously trusts his self within, and whether he trusts it knowing it is the kingdom of God that rules him makes no difference. The question is whether he trusts himself or not.

That self within is the kingdom of God. Then we might say that the man who trusts himself absolutely is trusting God, because there is no other power to use but God's power.

Ease, pleasure and happiness manifest in us when we recognise this kingdom and allow its law perfect freedom in our lives.

Now we have the method of coming into this kingdom The first is belief in its existence.

The man who comes into the consciousness that this law of being is equal to all he demands of it, must demand everything of it in order to feel that it is equal to his demands. This is one way he can do it. He must make this demand of it. He makes this demand of the law by relying upon it, by trusting it, just as he uses the perfect faculties of the mind.

Another method of entering the kingdom is the recognition of the indwelling spiritual power. Recognition is just a step farther than belief. Recognition is the first inkling of the existence of the thing which we believe. The next thing is the realisation of the greatness of our own possessions.

Prayer is the key which unlocks to us the door to the sacred precincts of the inner self and gives us free recourse to all its treasures. Prayer is the indirect or expressed desire of the human soul to know all of itself and to feel all that it is capable of feeling. In fact it is the exercise of the soul in its effort to return to its Source of being. It is the first thing that man does and is generally the last thing.

The power that rules the world rules us and when we become conscious of this ruling force we become its executive. Man is either controlled by the law harmoniously or else is a part of the low, acting with it. Man becomes a part of the law the moment he knows the law. Then he is no longer under the law he *is* the law.

To know this and to feel and trust the kingdom within is to be what we call master of self.

OVERSEAS NOTES

ASTAR

The forecast of new and startling developments in psychic matters is now much in evidence, some of the leading London press giving frequent and prominent publicity to psychic happenings under circumstances demanding careful attention. For a considerable time past the prophesies of Joanna Southcott and her sealed box of scripts, the opening of which by 24 bishops of the established church is being publicly called for and claiming importance as to the contents at what is considered a critical period of the empire's history. The London DAILY NEWS in particular at time of writting these notes is featuring this topic interviewed leaders of the Southcottian movement, and addressed special letters to a number of the bishops with a view to inciting them to some definite action. In this connection the old Jewish cabalistic system of interpretation has been applied to the words 'Joanna Southcott's Box', the alphabetical letters being numbered serially—A1, B2, C3, to *Z26*—and the total numerical value of the words being 256, other words having a like total numerical value were found in 'Direct opening of the Box', 'R. J. Fox's Mission Work'. This was but one of a number of experimental workings to test the cabalistic system of interpretation, a very curious connection or relationship being found between our alphabet and the numerals in every instance. It is interesting to note that Mrs. R J. Fox member of the Society of Friends and an earnest biblical scholar, as well as of a psychic temperament, has been for some few years past actively working at the mystery surrounding the life and work of Joanna Southcott.

* * * * *

Psychically directed scripts are occupying considerable attention both in England and U. S. A, as shewn by the numerous publications dealing with such productions. The more striking examples of the scripts are to be found in these

of the Rev W. Stainton-Moses, M A. (Oxon), Rev. G. Vale Owen, Mrs. Rachel, J. Fox. Otto T Simon (messages from his wife Anne Simon). Hester Travers Smith, J.S.M. Ward B.A. Elsa Barker, and among the latest that from 'Oscar Wild'. These scripts are perhaps not of so much evidential value, as regards their origin, as for the intrinsic value of the messages conveyed and judged from a literary and intellectual standpoint. In the vast expanses of the spirit spheres with their ever increasing numbers of living souls there must of necessity be great varieties of experiences accounting for the different aspects and modes of expression found in messages and communications received from such sources. There is, however, a consensus as regards many essential characteristics of spirit life to be found on a careful and impartial perusal of the descriptions coming through the scripts and other methods of spirit intercommunion; and notwithstanding variations in detail, much supplementary information enables the students to gain a rational conception of the wider outlook on life and its continuity apart from the earth body's environment As might be expected some spirits are from their training and experience more successful in transmitting communications more or less free of serious defects. This latter is noticeable in the Glastonbury Abbey script, as published in 'The Gate of Remembrance' and further promised by Mr. Fredk Bligh Bond F. R. I B. A., in the Quarterly Transactions of The British College of Psychic Science, London.

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ASIAN CULTURE AND THE MODERN AGE

PROF. T. L. VASWANI

The word for 'culture' in ancient books is *prabudhita*. He who by being adored alike in India, China, Corea and Japan, has become the nexus of the nations of the East—Sakyamuni Buddha—was the typical man of 'Culture.' This culture, *prabuddhita*, is not mere understanding, the *verstanden* of German philosophy. Culture is the life of the higher reason of man. India has been a votary of culture from the beginning of her days. Indeed, it has been said over and over again in Indian scriptures that there is no *mukti* (salvation) without culture. Knowledge is increase of sorrow; such the sentiment of an ancient Jewish writer. The Aryan sentiment is different; knowledge is the *ending* of sorrow. This knowledge, this higher reason, is often referred to also as *darshan*, vision. Of what? Vision of the One Eternal Self in all. *There* to my mind, is the very secret of Asian culture.

Asia is one because Asia has borne witness to this Spirit-consciousness through the ages. The culture problem has been approached in the East from diverse standpoints,—intellectual, aesthetic, ethical, religious. It has engaged the attention of thinkers and poets and prophets in India, in China, in Japan, in Arabia, Afghanistan. The problem has been interpreted in diverse tongues and diverse ways; but there is, I believe, an underlying unity. The soul-consciousness of Asia is one. It is indicated in the text of an Upanishad which says:—'The Eter-

nal is one; He hath no caste'. Asian culture is one continuous effort through the ages to interpret in art and poetry and philosophy and worship this consciousness of the One Eternal Self in all. Not without significance is the fact that all the world-religions have been born in Asia. Hinduism, Buddhism, Zoroastrianism, Judaism, Islam are Asian in their inspiration and Christianity is a gift of the East to the west. Asia, unlike Europe, has not talked of conflict between science and religion. Nor have Asian sages imagined, as some western thinkers have, a conflict between culture and nature, culture in India has been regarded as growing out of nature's inspiration; and some of the noblest books which have enriched the world's literature were written in *asramas*, in forest-universities. Asian culture, again, is not like the *kultur* of European nations, an aggressive force. The ancient culture of India developed no narrow nationalism; it was inspired by profound reverence for Humanity, indeed for all Life, Kinship with all creatures in and through the Universal Self—*that* was the supreme conviction of Hindu and Buddhist cultures in their highest forms.

Asian idealism is the world's piteous need today. The Vision Spiritual was the secret of Asia's greatness in the past the Vision Spiritual is what a bankrupt Europe needs urgently today to enrich civilzation. As that seer of science, the late Professor Tyndal, said:—"The light once came from the East; once more will the light return to Europe from the East." I believe profoundly in Asia's spiritual message to the West. The world looks to Indians to give the message; and they can give it—but on one condition; that they do it in deep humility for the service of Humanity, Patriotism tarnished with pride, with hate and strife, will *not* make India great. The Chinese sage has said. "Be gentle and you will be bold; be simple and you will be liberal; be humble and you will be a leader among men. And if India is to be as I believe the Spirit of History wants Her to be, a spiritual leader among the nations, she must be *humble*, a Servant of Humanity, a servant of God. The modern age dominated by machinery and materialism may yet be saved by the spirit of Asian culture, by the Vision Spiritual which has inspired the philosophies and literatures and arts and idealisms of the East.

DYNAMICS AND SOCIAL LIFE.

SHIV NATH DAR, M. A.

I

Upon this terrestrial planet of rolling matter, every atom of which is in a mad maudlin flux, what is there that can boast of stability against the ravages of time? The antiquarian will indeed lead you into the subterranean vaults of buried antiquity and show you treasuries of ancient workmanship, as fresh as if they had been made but yesterday; the research-student will guide you through the galleries of historical museums and point out works of old painters and sculptors which have 'baffled times tyrranic claim" to destroy them. But alas! it requires a deeper scrutiny to know the subtle metamorphoses that is continually going on within their frames. The stamp of many an oblivious era is marked upon their existence. Their very age and distance weaves round them a sacredness, a hallowed mystery, which lend them a spiritual transformation. Even in the material substance they are not the same. Physicists know that there is no particle of dust which is at all at rest. Physical transmution is always going on under the influence of radio-emanation. It was shown, sometime ago, by Sir Ernest Rutherford that 'under the impact of alpha-particles shot out by Radium C, there was evidence of the disruption of atoms'. The geological strata of the earth's crust have been likewise, found to be subject to a continual change. Organic bodies by diverse paleontological processes are patrified into the so-called fossils

> Time changes deserts bare to meads,
> And fertile meads to deserts bare;
> Cities to pools, and pools with reeds
> To towns and cities large and fair.

And if so intensive and universal is the change that permeates the passive material world, how much more drastic and obvious will be the vicissitudes that invade our social fabric. For social changes are the outcome of variations in human outlook upon life and universe, and that involves a restless psychic

activity. History has no human institution, which the cataclysms and catastrophes of time have not disturbed into sudden upheavels or altered by a slow and steady progress. Henri Bergson goes so far as to identify reality with mobility. "Not things made" says he "but things in the making, not self-maintaining states, but *changing* states exist. Rest is never more than *apparent* or rather relative" (italics mine). Men's ideas change and develop; the world's plane of thought varies in different times and climes; and old national ideals are unconsciously replaced by newer aspirations. No two generations of human history are exactly the same.

II

The social life is governed by a far-reaching dynamic principle can be verified by the accumulated observation and testimony of mankind. The old order changeth giving place to new. The formal organisation of human society is accomplished by means of a number of political laws sanctioned by the authority of the state, and accompanied by penalty in case of transgression. But the real binding force that helps in the indigenous working of the social order is the code of social morality, prevailing among its members. Social customs are not made or unmade by *deliberate* organized councils, but are the automatic manifestations of the *ethos*, the collective will of society, the general moral spirit of the community. The universal experience of the utility of a particular conduct in given circumstances gives it a consensus of opinion to accept it as an established custom. This was the view held by the ancient Sophists and by Hobbes and Bentham in morden times But it is conceivable that a Course of action, which was conducive to 'the greatest happiness of the greatest number', under certain conditions, may become useless or pernicious to the welfare of society under newly arisen circumstances Public opinion which was once the *raison'd'etre* of that conduct may be turned against it and hostile feelings may change the national '*Ethos*'. Slavery was at one time regarded as one of the most valuable of human institutions; with the revelation of the dignity of man the same began to be looked upon with horror and disgust.

A great part of the positive morality of an age is acquired through heredity. Every one possesses a natural tendency to imitate the habits of his elders. But in another way he is 'the child of his time, sucking at the breast of the universal *Ethos*'. Various literary, political, social and religious currents alter the environments of his life, and consequently his ideas; and what is civilization, after all, but the reflection of ideas of a people. The publication of inspiring books like Henry George's 'Progress and Poverty', great political crises, like the French Revolution, and sweeping religious movements, like Luther's Reformation change the trend of thought of a community: and 'the chief forming agencies of the world's history,' as Prof Marshall remarks 'have been the religious and the economic'. But by far the strongest and the most stable influence exerted on our life is that of our social surroundings, for it is from our friends and associates, from our kinsmen and neighbours that we are constantly learning the great art of living. Old hackneyed superstitions, and stereotyped customs and usages are called to question and rooted out by a wider experience of the world. Travel enriches our minds and gives us a broader outlook upon life and humanity. "Home keeping youths have ever homely wits." The old Hindus never crossed the bounds of their country. Their mind was necessarily deductive. Their arguments were flawless, but the general principles which they took for granted were often extremely childish. Coming out of the frog's world, a knowledge of the working of the social mechanism in the outside world, and a close observation of the manners and fashions of foreign people bring about a change in the social life of a country. A liberal education broadens our sympathies and makes us cosmopolitan in our views. The change is involuntary and inevitable, and its contagion is spread from generation to generation. It may be for better or for worse, but the fact remains that in a progressive country which is passing through a period of social transition, it is worse than folly to defy the altering forces that nature sets to work within its range.

III

There is an inborn tendency in human nature to learn the evil more easily and readily than the good. We are too boldly

aware of the "lilies and langours of virtue, roses and raptures of vice". When a social renaissance sweeps over a community of people, many and various are the interests let loose by the peculiar state of conditions. A spirit of dissatisfaction is set afoot, and like a double-edged sword it leads to dangerous consequences in ignorant hands. Impatient to shake off the yoke of custom from their shoulders men indiscriminately run down their own social ethics, adopt foreign manners and cherish exotic ideals. They reject their own corn and accept chaff in return. These kind of radical changes are not social reforms, but they are the very root out of which the improvement and rectification of social organisms can originate and spring. Motion and activity are the only signs of life and progress, and the words of the prophet come home to our ears — 'stagnant as water thou shalt not excel'.

Every age has its cross as well as its crown. No system of social morality, however noble and refined can be regarded as an unmixed good; and even the most immature strata of the human race which to us seem invested with all that is savage and cruel and all that is dull and stupid, show marks of peace and plenty on a closer scrutiny. Man is placed in a "wild where weeds and flowers promiscuous shoot" — "placed on this isthmus of a middle state, a being darkly wise and rudely great,

> With too much knowledge for the sceptic side
> With too much weakness of the stoic pride"

Rousseau and others discarded and condemned the highly applauded modern civilisation and recommended a return to the original and ideal state of nature. Thus a minute observation will reveal infirmities in every age. What we call progress is like the pendulum of a clock. It goes forward and then backward and so on, with the result that the advantages and disadvandages counterbalance each other and there is no real progress. What we gain in a particular period of history we lose in the next, and as the cycle continues. Human progress is an illusion.

IV

"To complain of the age we live in" says Burke "to murmur at the present possessors of power, to lament the past, to

conceive extravagant hopes of the future are the common disposition of the greatest part of mankind". We often hear old people exclaiming — what dire detestable times we are passing through. Little boys flout at our aged wisdom. Submission and reverence have been wiped off from the earth. Modesty and shame have been reduced to meaningless jargon, Every little youngster poses himself to be an apostle of the "New light", that stalking horse which hides irreverence and blasphemy behind it. When we were young we could not even dream of what these "moustached babies" are doing with a boastful air. While the enthusiastic youth with sanguine aspirations in his brain knits up his brow with disgust. They are old fools, says he, lagging far behind the age — the age of free deliberate activity and restless enterprise. We have no time to listen to their idle talk, we who are the heralds of progress, we who have destinies to build must on and on. Thus from time immemorial whenever the world stands at the parting of ways, the keen contest of ideas between the older and the newer generations, the difference of opinion between "crabbed age and youth" have always retarded the growth of a country's social status. The old generation cannot brook the bold frank dashing spirit of the new one while the latter are disgusted with the monotonous lethargy and passive acquiescence of the former. The social harmony is disturbed. This attitude of mutual discord is most fatal to the advancement of the race. As Swami Vivekanandha points out, the true reformer does not say 'you have been wicked, now let us be good'. He says you have been good, but let us now be better'. It is vain to cry for the dead past; it is still more vain to grumble over the changes that society undergoes. Nothing results from criticising one another. Granted that the social changes that have prevailed among the people are worse than the previous condition, the best course is to adopt them to the peculiar features of our society in a way that should result in the greatest sum-total of utility rather than to mourn the past and to neglect the present. Social life is dynamic. It is visited by inevitable changes, which are neither completely beneficial nor wholly harmful. A wise man should always try to improve their benefit and to diminish their harm as far as possible.

IS MEAT-EATING A SIN?

A. P. MUKHERJI

We are going to deal with this subject from a purely spiritual and ethical point of view and have no quarrel with anyone who may disagree with us. We write only for such people as have some regard for what we have to say. There is no doubt that the major percentage of humanity are meat-eaters and the animal world is regarded as having been created "for our use". The writer is on principle a vegetarian and considers it spiritually harmful to take meat. Several arguments are put forward by meat-eaters in defence of their action, e. g. (1) God created animals for our use and some are meant for eating. (2) Meat is a nutritious and appetising diet and helps to build up and maintain physical strength. (3) The most prosperous and civilized races are meat-eaters and if they give up this practice there would be an immediate deterioration in physical strength with consequent poverty and loss of power. (4) There is nothing sinful about meat-eating and even in ancient Hindu civilization meat was commonly used. (5) If we did not consume meat animals would crowd us out of the world. (6) Animals have no feeling, and even as plant life is "alive", if we object to meat-eating on the ground of its being a cruel act, we should give up vegetarianism on a similar ground!! There is no cruelty in killing animals, since they do not feel the pangs of death. (7) If we did not kill animals there would be no boots and shoes, no leather goods of various description!! How can the world manage without these things?

We would reply as follows:—

1. We agree that God created animals for our use in a reasonable way, but we certainly do not believe that God meant them to be slaughtered and eaten. The cruelty of the act can be better imagined than described. The Society for the Prevention of Cruelty to Animals might take particular note of the "supreme cruelty" which is practised in general on innocent animals.

2. The chemistry of food has proved that a properly arranged vegetarian diet would be comparatively cheaper and more nutritious than meat. It is no doubt a savoury dish, but a properly cooked vegetarian diet would be no less savoury. Again, are we justified in depriving a living creature of its life and its enjoyment in order to please our palates? See how much a horse works and it is a babivorus animal!! Meat may give a sudden spurt of energy but there is no "staying power" in it. We are inclined to think that animal diet develops strong animal passions, combativeness, etc. and there would be less fighting in the world if we all became vegetarians, because our blood would then be cool and our brains more amenable to reason. "Selfishness and aggressiveness" are at the root of most Wars, and it is our conviction that the food which we eat greatly affects our mental states and our actions. Some people say that in order to be strong enough to protect ourselves from aggression of any kind we should be meat-eaters. It is our contention that we can be equally strong on vegetarianism.

3. This is a political question and we do not consider it our province to touch it, but if the Chemistry of Food justifies vegetarianism we see no reason to apprehend such consequences.

4. Our own Conscience should be consulted. Neither ancient nor modern civilizations can justify an act against our Conscience. How many of our meat-eating friends would care to turn butchers? Yet, why not? what is the *natural repulsion* due to? Shooting with a gun comes easier, because there is a sensation of "sport" about it and the end is so quick and painless!! Yet, people with thoughtful minds are equally averse to shooting.

5. Try it and see.

6. Plant life cannot be said to possess the same strong objection to being slaughtered as an animal obviously has. We consider this a specious argument.

7. Boots and shoes are not essential to life and human ingenuity could devise other methods of making foot wear if it felt the imperative need of so doing.

Finally, we are afraid our palates are the only justification for the meat-eating. It is our conviction that as the world grows more sensitive to the "pain of others", meat-eating will naturally vanish. In the meantime those who agree with us can give it up.

We consider vegetarianism a highly spiritual practice *in these times* when animal consumption is turning peoples' stomachs into graveyards. We think it develops purity and is in itself a most virtuous act. The Western civilization is also awakening to this fact.

FACULTIES OF THE MIND

Concentrativeness: Its Controlling Power

W. GEORGE WHEELER, L. P. I.,

To a large extent active concentrativeness controls and directs all the mental faculties, it enables them to be applied for specific purposes at the moment required, and causes the individual to appear generally to advantage. It is undoubtedly a first element to a successful life, given, of course, a favourable development of the faculties. The concentrative man knows what to say and when to say it; it is he who can grasp the subject matter to the full and apply his mind for fixed and definite purposes.

When holding a phrenological consulting room at a bazaar in Chelsea, a gentleman of some note came to me for an examination. He was a tall fine looking man, considerably past middle life with a warm genial nature and a character you intuitively liked and admired. His mental powers were splendidly developed, with Conscientiousness, Calculation, Firmness and Order remarkably prominent. This man I thought, should be highly successful in life, for not only has he a splendid balance of the temperaments and a wonderful harmony of the faculties, but his Concentrativeness takes a leading place. He could not accept an inferior position for he is firm, positive and self-reliant to a fault. I told him he could bring the whole of his mind to bear upon any one subject he wished forgetting all else for the time being, how he could put it aside at his will and pay the same powerful concentration to something else, how in fact he could control his own mind beyond a thousand, and systematise and apply it to the best advantages. He had indeed so very few faults and weaknesses that it was a real pleasure to delineate his character, and he showed his approval and thanks by bringing others for private consultation. One of the secrets of this gentleman's success and in his profession he had gained a foremost place, was Concentrativeness.

A young fellow who several years since had attended and, he said, derived benefit from my phrenological lectures introduced himself. He told me that his Concentrativeness at that time was so small and his Cautiousness so large and active that he was altogether unable to speak in public and if he read a book he forgot the best part of its contents and was unable to recall what he had read. He had cultivated his weak and restrained his strong developments to such an extent that he had become successful as a public speaker, was able to concentrate his mind in reading and no longer lived in the fear of failure. He gave me his name and referred me to intimate friends who knew him. This gentleman had, according to his statement, found phrenology a stepping stone to success he had brought his Concentrativeness into activity.

One of the great drawbacks to a good memory in connection with which concentrativeness often plays an important part, is the large amount of light literature indulged in by persons in all classes of life. There are thousands who read without the least desire to remember or apply the same in connection with their future career, they do so to while away time, to supply a present gratification, certainly not with the idea of concentrating for the purpose of an intelligent retention. We thoroughly approve of novel reading in moderation and that of an elevating nature in harmony with our rightly developed faculties, it is the light trashy literature against which we protest—it dwarfs the intellect, deadens the memory, and spoils concentration of thought. Those who wish to develop this portion of their brain and improve their memories will do well to listen to speeches, addresses or sermons from time to time with the object of fixing the whole attention upon the sayings of the orator, so that the information may be stored in the mind and recalled at any time desired. They should study to forget all else for the time being and remember that one of the greater secrets of success in life's various undertakings is complete attention or concentration.

Two children attend Church together, one fixes his mind on the sermon and can afterwards recall much of it, while the other can hardly remember the text. It will be generally

found that concentrativeness is large in the former while the other has the organ in a small state of development. Calling upon two little girls belonging to the same family, bothof whom were in some directions clever and accomplished, I found one could at the exact time desired say all the thought necessary while the other oft times hesitated, became confused and vexed with herself. The former had Continuity large and active, while the other, although possessing a finer mental organism, appeared less to advantage, Concentration and Self-esteem being decidedly smaller.

To test this power of the mind, study its activity or non activity in accordance with the shape of the head. I selected a company of young people the majority of whom had this portion of their brain small. They came to a meeting in which I was interested. I further secured the services of a gentleman with large concentrativeness to address them. As anticipated, he gave an able discourse in harmony with his special development, it contained one grand thought from which he never deviated, neither did he perceive the restlessness and indifference of his audience, he had apparently forgotten all else save his one conception. To those who could follow his discourse it was clear and profound, but the majority of those selected glanced at the one beautiful idea and turned wearily away. The young people were uninterested, two or three had fallen asleep, while others gaped, looked drowsy and about as unconcentrated as they well could. A week or so later this little company a second time assembled and were again my peculiar study I had secured another speaker of a different type, one with concentrativeness only moderatey developed, while the organ of comparison was noticeable, prominent. His address held the majority of the young people spellbound. He did not take up one beautiful idea, as did my first, and dwell upon it until the end, but allowed one bright illustrative side light after another to work into it generally having a bearing upon the whole, yet never dwelling for any length of time upon one particular thought. Thus I was in a measure able to test the workings of the faculty and perceive likewise the size of the organ large, small or moderate in each individual head, all of

which seemed to prove in a very clear and interesting manner the truthfulness and utility of phrenology.

The faculty of concentration is not very often cultivated to excess, but those who, like myself, examine thousands of heads do find the slightly abnormal from time to time. A gentleman came to me at the consulting room on the west pier, Brighton, England. He had lived a good deal abroad, He had much of the mental temperament and a rather large and powerful brain. His wife stated that his memory had of late failed him. This at first struck me as curious, as the memory centres generally were good. After studying him for two or three minutes, I came to the conclusion that the trouble was caused not by any imperfection of the memory organs but by an excess of concentration. When I presented this view both he and his wife agreed and the latter gave me a clear case in point. This had been brought about by tremendous concentration in business abroad. There was, of course, every reason to anticipate a complete harmony of the cerebral parts, and healthy exercise of the memory and concentrative faculties.

HALF HOURS WITH VALMIKI.

T. V. KRISHNASWAMI RAU.

Fourteen Years of Rama's exile

'Poornay Chathurdhasay varshay panchamyam Lakshmanagrajaha
Bharadwajasramam prapya vavandhay niyathe munim'

'On (Chaitra Sudha) Panchami day at the end of the fourteenth year, Lakshmana's elder brother (Rama) reached Bharadwaja's hermitage and offered his respects to the Sage'.

Time of Occurrence	Particulars of events	Total Period	
		Years	Months
Chaithra Sudha Panchami	Beginning of exile		
do. Shashti	At Sringibheripura		
do. Sapthami	Near Vanaspathimoola		
do. Ashtami	With Bharadwaja		
do. Navami	On the banks of the Jumna	0	1½
do. Dhasami	Departure to Chitrakoota		
Vaisakha Sudha Thrayodasi	Meeting of Bharatha and Rama at Chitrakoota		
Vaisakha Krishna Dwithiya	Bharata's return to Ayodhya		
Vaisakha Krishna Panchami	Rama's onward march from Chitrakoota		
Ten Years	Stay with ascetics in their asramas	10	0
To the close of the thirteenth year	Halt in Panchavati	2	10½
Chaithra	Abduction of Sita		
Vaisakha	Alliance with Sugriva		
Ashada	Death of Vali		
Aswija	Departure of monkeys in quest of Sita		
Phalguna	Hanuman's Despondency		
do. Sudha Chathurdhasi	Burning of Lanka	1	0
Phalguna Amavasya	Ravana's Death		
Chaithra Sudha Prathama	Ravana's funeral rites		
do. Dwithiya	Vibheeshana's coronation and reclamation of Sita		
do. Thrithiya	Back to Ayodhya in the celestial car		
do. Chathurthi	Halt at Kishkinda		
do. Panchami	Arrival at Bharadwaja's hermitage		
	Total number of years	14	0

THE TEXT BOOK OF LIFE

EFFA E. DANELSON

PART II

Introduction

Life after death is as natural to those who are born into it as life after birth is to the healthy babe as it matures. *One Law, One Life*, therefore, is the solution of it all. Mystery is the fruit of ignorance and ignorance is caused by fear. When you think of death, call it birth, for death and birth are one. We, who have mastered death, know this and have banded together to bringing our message to the sorrowing world; and turning the minds of all people to the gaining of knowledge through the natural channels to the end that all will walk by sight and uprightly before each other. *We* know because we have tasted death. To learn to live is the right principle. Apply it by grasping the meaning of life today with whatever understanding you have.

Go forth in joy that the light of knowledge may go before you revealing the rock or crevice. The step is not hard. Learn to behold the perfect image in all and everything you would possess and the power in life will bring it forth in service to you.

Send out the thought at sunrise for the dull cares in life that the dullness my wear away and bring forth splendor as your sun shines forth. Glorify your own life because glory is the fragrant flower called love even as the sun is wisdom, bringing forth the perfect life by casting out of your thoughts the things you are holding in memory that hinder your progress.

Life journeying from one dimension to another throws off unused parts as it enters one center of action after another until each life becomes a light travelling through space as a planet. Language is not necessary for you to know and understand the Universe of life. Language is necessary to impart in speech to others the things you can comprehend.

Comprehension is what we should all strive for. To comprehend means to give added ability to move about in the Universe; it is in fact the process of moving.

Seek to understand within your own life the power of speech and know that all speech is the manifestation of the one law for all life. You cannot divide life any more than you can divide water; you can arrange water in different vessels, but you cannot divide it. You cannot divide air or light neither can you divide life.

Your will power has no authority over the trinity of earth; your will power has no authority over life. There are different vessels holding life, but life is the same whether in one vessel or many. Let us then study Life; not the physical body neither the spirit body. Let us not call the soul body Life. Rather all of these are vessels holding Life. Life, whether in one body or another, reigns supreme. Study Life then, that you may know better how to clothe and feed these various vessels.

The stomach is master of the food supply but it does not control life. When any or all of these heads do not function properly there is trouble and the body becomes dull; but as soon as these masters cease to function, Life steps out of its vessel, for Life is master. Let all members of your body be subject to Life, that life may direct the brain which is master of the physical vessel, that there may be union and strength in purpose. Study Life, that you may here and now reap the reward of Life's diligent sowing.

The physical brain is at the head of the nervous and muscular system but does not control Life. The heart is at the head of the circulatory system but it does not control life.

The physical body is controlled by a physical brain. But you think with the nerves of the whole body through reflectors of the light chambers, and when the light compositors are inactive the nerves are in a state of decomposition. Nerves in turn are nourished by sound waves and these sound waves are produced by combustion both from without and from within the body. When from without, the person carries a carburetor in

the eye and ear for registration. When from within the registration is made through the spinal cord and its accessories from which we get all registration of speech, sight and hearing, both external and internal.

Every thought unexpressed makes one registration; when expressed, it makes two. Nature is not only a Law but a law maker and registrator at the same time. Therefore a perfect balance of your actions is at all times accessible, accurate and active, in as much as every act is cumulative.

Do not be discouraged; sometimes the spring lies deep but if you are diligent it will burst forth in glad song in your life. It is natural for every Life to seek knowledge but you must always be open for new Truths.

Instructions for Lessons

Hold within your physical mind the thing you want to accomplish; draw for the mental mind the picture of the accomplished thing, then from out of the Universe gather the raw material, weaving it into the required material for your garment. Enter the dimension of light by closing within your mental mind your finished product; the light which you attract during this activity is thrown into your vibration and you will have within your grasp the thing you so desire

Every part of the body must give service. Life is master over everything. Life must command the various parts of the body and, as you are Life, it is the conscious part of you which sits in authority.

If it is your hand that must labour; you must direct the forces to the hand. Consciously or unconsciously, this is being done all the time. To consciously perform this act would increase its velocity, its power for action; therefore, when you would perform a task command the different parts and particles of your body that are to perform the task.

While you are in the silence command service to yourself according to this law.

First, know the thing you would do or be, command all parts and particles of the structure of your body which you are depending upon to do or be that particular thing.

Command over yourself is your greatest asset.

When we once know the law, we draw to us those who do right, and establish within ourselves harmonious and effective results.

In healing, hold in mind the image of a perfect body, focus your thought on the stomach, as that is the engine of the body; then the heart, it is the pump; then the lungs, they propel the other internal organs; they are the tracks; then the head, which is the light tower; eyes, ears and other facial organs are the sentinels; the limbs are the outposts, reaching in all directions As you touch upon these different members of this great organization called the physical body, register in your own mind or body any blemish or hindrance to perfect health, hold in your mind, and focus the mind's eye on the unhealthy parts and command health for your body.

Each physical body has healing emanations. All people can heal; healing is neutrality; when two people come together a third vibration is set up which creates new fabric; therefore to heal is to re-construct. One person cannot heal all people for there must be aggressive action for cleansing. The language of ancient days is very misleading. Understanding the language takes away all mystery of the so-called miracles of ancient or modern times.

Disease is inharmony somewhere in the structure of the physical body. Disease sometimes is a reflection, sometimes a suggestion. To heal is to restore harmony; a highly polished surface reflects; the slightest touch on the keys of an instrument causes a response. It may be harmony or in-harmony. The law of suggestion is the most difficult law to deal with, out of tune or in tune. The delicate instrument responds to the artist or the amateur. The law of response seems ever to be active. The compass directs the mariner, but the ship must have guidance. The mental mind is not the compass of the human life; it is the monitor of the physical body. Life is the greater ruler. Life has created the physical body; the mental mind is a slave to the minor minds inasmuch as it is master. The physical body can be made subservient to the mental mind when perfect equilibrium is established. Without this the

body does very much as it pleases, like a headstrong, undeveloped child under the guidance of a weak mother.

The object of these Physical Exercises is to close all avenues from without that no undesirable person may enter into your environment. The student must be as careful of his physical body as he is with his clothes or house. No person would swing wide open the door of his house to the passerby or hang his suit of clothes on a peg in a public place for anyone passing to make use of. Much care and caution must be taken at all times. Think healthful thoughts especially. One must have a living desire for knowledge to be successful in gaining results from these lessons.

LESSON I.

Evening Exercise- Set apart a few minutes before retiring. Take a paper and write your needs. Breathe deeply, exhaling quickly, say four or five times. The deep breathing expels the foul secretions from the brain cells, thereby cleansing them entirely, and in this way preparing for work of reconstruction during sleep. Watch carefully the construction work going on the caring for your needs. Repeat this seven nights, rest one night, taking up again, repeating four times. This exercise may be taken after retiring if the pupil so desires.

Morning Exercise—Upon awakening, stretch your limbs and arms, then breathe deeply, exhaling quickly. Lie perfectly still, mentally stretching every part and particle of your body. Reach out in vision into the great expanse of the Universe, slowly coming back to physical activities, bringing before you the needs you recorded the night before. Rise slowly from your bed, stand erect on both feet and mentally life yourself from the floor three times. Bring hands together in front, raise above head, stretch out at sides, then back. Breathe deeply, exhale quickly and you are ready for any and all emergencies. This exercise should not take more than five minutes, ten at the longest. Think of the master minds in the Universe while exercising.

LESSON II

Evening Exercise. Reserve ten minutes before retiring when you can be undisturbed. Take pencil and paper, lay

paper before you, holding pencil in position for writing, keeping in mind the master minds of all time. If you are desirous of becoming successful in any given thing keep in mind those men and women who excelled along the lines you are interested in. In this way you will project yourself into their stratum of life. At the close of ten minutes, stand erect, breathe deeply, exahling quickly three times and retire.

After you are resting in bed, ask again for the most important things you desire or any one thing not yet in your possession that you have previously recorded. Keep in mind that you are shutting out the old way of thinking for the greater method, that of knowledge, the things you need to know will come through sight which is simply realization. To realize a thing is both sight and hearing.

Morning Exercise. Upon awakening let the body rest but reach out into space in quiet meditation. Think of some loved one whose presence would bring you joy. If the person thought of appears, keep the mind at ease while they are present. If they do not appear, breathe deeply, exhale slowly, then stretch as instructed in first lesson. Always rise slowly from the bed; stand erect, solid on feet; raise body on toes, touching hands to floor- You may not be able to do this at once but keep trying. Three times is quite enough; raise hands over head, palms up, head thrown back; close eyes one minute or even less. Through this exercise the life fluid pours into the body through palms and eyes. Repeat this exercise daily same as in lesson one. Be diligent and win.

LESSON III

Evening Exercise: Reserve fifteen minutes before retiring: sit in natural meditative position with or without pencil and paper, as the pupil desires, for the recording of the impressions that come into the mind. The pupil may feel touches, hear whispers or audible sounds; some feel only the presence; others take on the condition of those trying to make their presence known. For the time being, so to speak, the pupil should not be controlled but able to recognize another in himself. Do not encourage control but ask for the spoken word to you, not through you.

explanation of the other As biographers write, Sri Ramakrishna, the teacher, Vivekananda, the preacher—Sri Ramakrishna, the the man of insight, Vivekananda, the, prophet of the insight; these two were as one; through them both shines the effulgence of the spirit; and the life of the one is incomplete without the life of the other". The one was the lightning, and the other the thunder accompanying it—both the manifestations of the same eclectic force of spirituality. The one was the soul, the other the body. The one appealed more to the orient, and the other to the occident. The one was the mellowed sweetness of Bhakti *without* and the blazing fire of Jnanam *within*; the other was the roaring fire of Jnanam (wisdom) without and the ripe sweetness of Bhakti (devotion) *within*. Sri Ramakrishna said to Vivekananda, 'In you is Shiva, in me is Shakti, and Shiva and Shakti are one' Again he uttered, 'Swami Vivekananda, is the Nara Rishi incarnate' and Vivekananda was convinced that Ramakrishna was Narayana incarnate; and the scriptures say, 'The same Lord appeared as the dual personalities of Nara and Narayana on earth to exhibit the eternal relationship of guru and disciple". Sister Nivedita, 'the great interpreter of a great life', writes finely, "Often it appears to me in studying all these lives, that there has been with us a soul named Ramakrishna-Vivekananda and that in the penumbra of his being appear many forms, some of which are with us still, and of none of whom it could be said with entire truth that here ends, in relation to him, the sphere of those others or that there begins his own."

Let us now pass on to the period of his spiritual ministry When the flower blooms, the bees come of themselves, said Sri Ramakrishna—a saying that was exemplified in his life. He prayed earnestly for the arrival of souls of high spirituality in order that existence might become possible for him by communion with them and by their presence. His disciples were too numerous to mention and included Keshab Chunder Sen, Pandit Vidyasagar, Pratap Muzumdar and other brilliant men of the day. He divided his disciples into two classes—inner and outer. The inner disciples were those who were pure from their very birth, who moved intimately with

As you take up this exercise, impress your ear on your mind so that you may travel the different departments of your ear and realize what a wonderful organ it is. You can talk to it and it answers you back. It is a very necessary organ. Silence for the ear.

The ear is covered very exteriously. If it were not so, there would be din and clatter. All sounds reach the outer ear. There are many chambers in the ear. The ear chambers open and close.

Now, the hands. Know how necessary the hands are to the brain, how they lift the loads, carry the burdens, express grief, joy, and sympathy. They caress, demand and chastise See along what lines your hands exercise the greatest control, keeping always in mind it is your own body you are working on.

Now the feet. They are lithe, swift, lax and stumbling. You know the feet are wonderful members of this great family called the physical body and each part and particle as we have named them, are as individual as one of you are individual from the other. Each is a master in its own department, yet Life is the engineer of the whole station. It is a question of bringing Life and the different members of the cabinet together in operation, one serving the other.

Visualize what these feet really do; where they shall carry Life; to health, or ill-health; demand to know which way your feet are leading you

You know the feet must always be set *just* right to leave the track in good condition.

Now take the internal organs one by one.

Take up the heart first. The heart might be called the windmill of the body. Choose what you want your heart to be. Shall it be responsive, or shall it be metallic? Shall it serve or not?

Now the stomach. The stomach is the great separator where all the different chambers get their supply. It might be called a terminal and yet it is a separator. Picture this station

within you that gathers together all supplies of the body and distributes them to its different parts, that you may be nourished.

If you have trouble in this great separator settle it right now. Go over your life and see what you threw into it that kept it from serving life as it should.

Now reach into the head, the great tribunal, where the judge is sitting and from which the record is made. See how well equipped you are, how wise you are to make decisions and to carry out orders. If you are waiting for a day in the future to make good, you are fooling yourself because that day in the future will never come. The day in the present for you to make good is within your grasp. Make good today, with the tools you have to work with. Then each day in your Life brings its recompense.

Now bring to your vision the perfect form that you have created during this silence and behold yourself free from prejudices that hold you back. Watch yousrelf in the future.

If at the expiration of the time set in this lesson you have received no communication do not feel your time wasted, but know the constructive work has been going on, and continue your silence as directed in lesson four.

Exercise in these simple rules will in time give you absolute control of your Universe. *Always* remember never to desire that which causes another's loss. If you do, it will bring loss to you of some precious possession.

TRIPURA RAHASYA
Or A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER XI.

After listening thus to the marvellous story of Hemachuda, Bhargava filled with doubts in his mind, began again to query his preceptor, 'My Lord and great preceptor! The (1) knowledge of the self that you so admirably described seems to me to be not only difficult of realization but also as opposed to (2) experience. How can this objective world be said to be of the nature of pure consciousness? It appears to me that it has to be accepted as such on faith alone otherwise (3) it is not clear to me. It is not possible to think of a state of consciousness devoid of the cognised (objects). Since that such a consciousness devoid of objects exists, is not amenable to reason, how can I conclude that such a consciousness exists? Therefore have compassion over me and instruct me by all means'.

When thus requested, Dattatreya replied, 'Bhargava! I shall tell you the true and real nature of the cognised. Listen, O Rama! The cognized, one and all, partake of the nature of the cognizer and not otherwise. I shall explain to you the reason for this assumption. Heed to me with pointed attention. As all these cognised have an origin, these are the effects of the (4) endeavours of a doer. It is appearance anew that is called origin. For the reason that this world appears afresh at every moment, it originates at every moment. Some describe this world as originating in a single (5) infinitesimal moment.

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(1) The knowledge of the pure non-dual self.

(2) It is not possible to verify it by reason and experience.

(3) Since verification by means of experience has been detailed in Hemachudopakhyana, here it is verified by reason

(4) It is fresh appearance that is regarded in the world as origination.

(5) The following is the theory of the Vijnana Vadins:
The aggregation of perceived objects as poets, etc. is what a

Some others describe the world as an aggregation of all mobile and (6) immobile objects. Whatever might be the theories held by others, it is established by all means that the (7) world had an origin. In this connection, since the arguments (8) advanced by Swabhavavadins (9) are (10) impertinent, they are

called world. In order to controvert the theory of the Vijnana Vadins that apart from this aggregation, a single object cannot form the world, their theory that the world is one of the form of a single infinitesimal moment is first expounded. According to them, the knowledge of the form of pot, of the form of cloth, that rises successively in the perceiving subject, assumes the form of those respective objects. And they hold that it is by these successive cognitions that worldly activities take place. They say that time, space and form which manifest in consciousness (knowledge) are in that moment in which they manifest, one infinite whole and that such a perception in an infinitesimal moment is what is called Vijnana (knowledge)

(6) The theory of the followers of Kanada.—

These hold that the aggregation of objects is the world, that out of these, ether, etc, are permanent and stable, and that pots etc, are impermanent and unstable. Some among the followers of Kanada are unable to account for the manifestation of external objects for the reason that in all activities, the objects necessarily assume the form of consciousness. They hold that, if notwithstanding, an external world were to exist unconnected with worldly activities, then that world be like goat's collars, i. e., worthless.

(7) Because the statement of these persons who in attempting to prove that the world is unreal, stated that that moment is permanent is like decorating a person about to be hanged, it is shown that such a theory is utterly untenable.

(8) In order to show that the world originates without any material cause like the projections of a magician, the theory of those that hold that the world is real and that it has a material cause is hereby controverted.

(9) The world has been stated to be an effect. Swabhavavadins state that the effect is produced spontaneously without an antecedent cause. In such a case, since there is no antecedent effect, which is dependent on which? Since things that originate exist spontaneously of themselves, they do not depend upon any extraneous cause. And these men say that just as no effect need follow a cause, no cause need precede an effect. This is the tenet of the Swabhavavadins otherwise called Charvakas.

(10) In such a case pots and cloths should originate without a cause.

unacceptable. When by the agruments of (11) affirmation and negation and by the conclusion that cause and effect are of the nature (12) of a Law, it is seen that this Law works immutably in all actions, how can an effect as the world spring up suddenly without a cause? If it is assumed that in cases where the cause is not evident, the effects are produced without a cause, such an assumption would be contrary to the experience of everyone.

Generally in all cases where the cause is not evident, the cause is attributed as known, by inference from previous experience. If on the other hand effects take place causelessly and by chance all actions in the world would be mutually opposed to one another, and an action that is a cause would cease producing its corresponding effect. Therefore it follows that there is a cause for everything. It is due to this fact that in the world it is seen that everyone depends upon a cause for achieving an end. Therefore it is not fit to inquire into the theory of the Charvakas.

Some say that the world as effect is the outcome of the (13) unreal and invisible atoms. Their theory is that the bi-atoms and tri-atoms that were formed out of the primary atoms are different from the latter and that these which were non-existent before, come into existence and undergo annihilation in the end. How can non-existence and existence which are self-contradictory be attributed to the same object? One and the same thing cannot be said to be yellow and non-yellow; one and the same thing cannot be luminous and non-luminous; otherwise confusion and chaos would be the result.

(11) Argument of affirmation = the prevading of the cause within the effect. Argument of negation = the absence of an effect without an antecedent cause.

(12) If it be objected that this conclusion is the result of a misconception and that how it can be axiomatic, then it must happen that all persons who depend upon a cause for achieving an end, go without attaining any result as the corresponding effect.

(13) Unreal = When it did not exist before = non-existent.

Again in the beginning, how were the atoms (14) energised to action by the will of God? It can never be that the prakriti (Nature) of equipoised (15) attributes became the world. For, there was no cause to upset the stability of the three attributes of prakriti. And further, there is no evident cause to effect again the equipoised condition of the attributes (Gunas) at the commencement of pralaya (Dissolution). Since no action is seen in the insentient without the agency of an intelligence, the insentient Prakriti cannot of herself transform into the shape of the world. Therefore the cause of the effect that is the world remains undiscovered. In such an (16) inscrutable matter Agama (scripture) is the only thing that can be relied upon for a definite solution. Other proofs of knowledge such as direct perception and the rest will not be of any avail; for, the reason is, the perceivers are imperfect and finite, their perceptional inference will not lead to any finality and it will again lead to the conclusion that an effect is produced without a cause.

Therefore, it is established that this world has an efficient maker and that he is an intelligent being. Will the maker of this inconceivable world be like an ordinary maker found in the world? No. Therefore he is one of unimaginable might and the Vimarsha (thought) of such a creator of unthinkable power is the Agama.

(14) By reason that at no time an action is seen in insentient things by the mere volition of a person, this query is raised. If the insentient atoms could be set in motion by the mere volition of God the arrows and weapons should fight with enemies in the absence of soldiers, by the mere volition of the king. Thus the theory of origination or Arambhavada is refuted.

(15) The Theory of transmutation is likewise refuted. Nirishwara Sankhyas state that Prakriti is the equipoised state of the three qualities [gunas] Satwa, Rajas, and Tamas, and that Prakriti alone becomes the world when the equilibrium of the gunas is disturbed.

(16) Since if it be assumed that the world exists without a cause, it would be entering into other people's tenets, it follows that the world has a maker for it.

Chimerical = phantastical = relating to reverie (manorajya).

Since Agama is an authority that cannot be set aside by others, it is superior to all other evidences. In the Agamas it has been stated that before creation Maheshwara (Supreme Lord) existed alone and that He being possessed of boundless freedom, without depending upon any material cause by the might of such a freedom playfully projected into view the picture of the universe in the wall of his own self. Just as the body created by your imagination in dreams and in fantasy is regarded by you as being your self, the Lord identifies himself with the world that was created by him. And just as such dream-bodies are not your real nature for the reason that you are separate from the dream condition, the world is not the real nature of the Lord, since he becomes separate at the time of dissolution.

Just as you remain as pure consciousness separate from all non-contiguous bodies that appear in walking, dreaming and chimerical states, the Lord is one having the sole form of indestructible Consciousness that is devoid of phenomena. It was by such an Ishwara (God) of the sole form of consciousness that this world has been in himself projected into view. Because phenomena seaparate from Himself cannot happen anywhere outside Him, where will he project them (17) except within Himself. Where, when, which will happen without consciousness? To whichever locality is ascribed the non-existence of Consciousness, that very (18) place cannot at all be said to exist?

How can there be (19) non-existence of consciousness? Because it cannot be, She of pure consciousness who is supreme, who is the very essence (20) of being and who contains

(17) Plenic form is determined for Ishwara (Lord)

(18) Since bodies cannot shine in the absence of consciousness they cannot be said to exist. If bodies are to be said to exist they must shine [appear] in the rule.

[19] Since consciousness has the nature illuminating all, consciousness is needed even to illuminate the non-existence of consciousness; otherwise its non-existence cannot manifest. Therefore the non-existence of consciousness is unthinkable.

[20] Very essence of Being = Having infinite existence.

within Herself the world shines as entire and whole. Just as there can be no waves without an ocean and no radiance apart from the sun, no world can there be without Consciousness.

Therefore it follows that before creation Mahadeva (the Great Lord) alone existed in the form of pure Consciousness; and that this world comprising the mobile and immobile originated from Him, subsists in Him, and is in the end dissolved in Him. Since this is the well known theory of the Agamas it is not capable of being misconstrued. As the Agamas are not to be misconstrued and doubted at any time, it is the only reliable authority wherever the cause is not evident. Because everywhere we see the effects of (21) Mani-Mantras (Gems and Spells) and others, and because persons of little knowledge do not know the mighty efficacy of Gems and Spells the all perceiving Agamas are the utterance of the omniscient Ishwara.

What the Agamas say is this. That before the creation of the world Isha (God) alone remained in the beginning in the form of pure consciousness without any extraneous matter and he projected the entire world. By reason that the Lord is perfect and has an intrinsic and unconventional independence, he (22) reveals within Himself, i, e., in the wall of the Self of Consciousness, the imagery of the whole Universe. The universe does not at any time come into being as existing outside his Self of pure Consciousness. Because the Lord is entire and infinite, there can be no place outside him and nothing can be as existing at any time beyond him. Therefore the theory that the world is revealed like reflections in a mirror within the Lord alone is the only one that can be accepted. And the Lord who projects the world does it like a Yogin. It must be acceded to that what is projected by the Lord is not different from its Creator like mental cities projected by one's imagination.

[21] The proof for holding that Vedas and Agamas, etc, are the words of Ishwara is nothing other than the fact that we see the effective results of magnetic gems and mantras mentioned in the Agamas in the case of Sadhakas.

[22] Reveals = Manifests, projects, creates.

Rama! though your mind's creation partakes only the nature of mind and is differentiated diversely by the manifold appearance of several subjects and objects these latter have no reality apart from your mind. Just as by reason of their originating, their subsisting and by their dissolving in the mind, that creation has no other essence than that of your mind. Similarly the world originates, subsists and dissolves in the Lord.

And that Ishwara is one who is of the sole form of Consciousness and He has no other form. That Consciousness is Tripura is She of boundless energy who witnesses everything. Not being liable to any division, She of pure Consciousness is everywhere entire. In the world it is time and space that are regarded as effecting division. Of these, that which is of the nature of form (Akara) is termed space, and that which is of the nature of events is regarded as time. Since both forms and events are dependent upon a portion of Consciousness for their very existence how can there be any division for Consciousness by these such two. In which place and in which time does Consciousness not exist? Tell me. How can that place and that time which are devoid of consciousness be established as existing?

(23) The existence of objects is none other than their Prakasha (shining or luminosity) It is Prakasha that is described as consciousness, and objects are incapable of shining of themselves without Consciousness. That Prakasha which shines of itself freely and without depending upon other things is the (24) most important. The insentient objects are not self-luminous, because they shine by the junction of conscious-

[23] Like sun's light, consciousness reveals objects. The objection that just as objects are considered to exist in darkness during the absence of sun's light, let objects like time, space etc. exist and continue to exist without depending upon consciousness is explained here. The existence of objects is nothing other than their shining. [manifestation = comprehension]

[24] This explains the objection that how can it be said that consciousness is the basis of all phenomena when in the statement that consciousness is the basis of all phenomena when in the statement that Consciousness also shines like a pot which shines, both are considered as shining

ness with them, but Consciousness on the other hand (25) shines of itself without depending on others. The insentient only shine depending upon consciousness and not otherwise. If it be considered that objects have an existence even when they do not shine (i. e., when they are not enveloped by consciousness) there can be (26) no finality in the world as to which object exists and which not.

Therefore, in the world the existence of an object is none other than the shining of Consciousness. Just as reflections have only the essence of the mirror, all is Consciousness, since it is consciousness which gives essence to the world.

And that Consciousness by the might of its (27) purity shines greater than any other thing. It is by reason of (28) density and purity that reflections are (29) produced. By variations in the degree of density and purity reflections appear distinct or otherwise. We see this plainly exemplified in the case of glass and water. Because mirrors and other kindred objects are insentient and because they have no freedom, they depend upon external images to produce reflections. On the other hand since Consciousness is pure and free it does not depend upon and such external image. Consciousness is naturally endowed with purity since it is like the Ether of space (Akasha) uncontaminated and stainless The admixture (30) of diverse objects is what is called impurity and such an heterogeneity is not formed in Conscious-

[25] Of itself = in Samadhi condition [it is self-shining.]

[26] If it be stated that let objects remain having their support in consciousness just like their having their basis in the ether of space, then their existence will have to be construed as distinct from their shining [manifestation].

[27] If everything is consciousness, should not everything appear as consciousness? Why does the additional adjunct as pot cloth appear? This query is answered here.

(28) Density = the quality of not giving accomodation to an other object.

(29) The cause of the formation of reflections is explained here. Because water is not a dense substance, reflections in it are not clear. Because walls are not pure and because ether of space is not dense these do not produce reflections within them.

(30) The admixture of other things within one thing is what is said to be heterogeneity as is found in water by the mingling of mind, earth and dirt.

ness, it being throughout uniform. And since the energy of Consciousness is by all means impartible and will not give accomodation for anything extraneous, it is the (31) purest of all.

(32) The shining of objects that are incapable of shining by themselves is brought about only by their union with some other object. Those who know the real nature of reflections have described this world that is seen by everybody to be only a reflection. This (the world) does not shine of itself at any time, it only shines depending upon consciousness. Therefore the world has been described as being of the nature of a reflection in a mirror.

Although consciousness exists intermingled with extraneous phenomenal forms, since it continues to remain as an illuminator of objects it does not in the (33) least lose its essential nature. Just as reflections have no reality apart from the mirror, those that are reflections in the Self of Consciousness (chidatma) have no reality apart from the Self of Consciousness. Whereas external images are regarded as instrumental for producing reflections in a mirror, it is the inherent freedom of consciousness that is alone instrumental for the reflection of the world in Consciousness.

(31) The density found in consciousness is as follows:— A rock is said to be dense because it will not give space to any other object to remain in the space that it occupies and water is said to be not dense because it will accomodate within it other objects such as stones etc, If consciousness were to give room in this manner, it will follow that consciousness does not pervade the space occupied by that extraneous object and that consciousness does not exist in that space. Consequently consciousness will become finitised. Because a space devoid of consciousness cannot exist it has been stated that it will not accomodate anything else and hence it is dense.

(32) If it be said that since there is no authority to hold that the world is a reflection, it cannot be described as such, the reply is that since all the essentials of a reflection are found to exist, it can only be described to be of the nature of a reflection. And the essentials of a reflection are mentioned herein. A reflection of a mirror cannot appear without a mirror and manifests only by the proximity of a mirror.

(33) The nature of bearing reflections is none other than the quality of not losing its own nature even when in junction with various other objects.

O Rama! look at the reflections which are produced by your own imagination, without any images within yourself and which appear without any cause. When the inherent freedom that is in the self of Consciousness is fattened, it is the imagination which becomes phenomenal forms. The freedom that thus assumes a gross form is what is described as Sankalpa (Willing—imagination). When there is no Samkalpa, She of Consciousness remains pure and uniform. The perfect freedom of Consciousness, that thus existed pure and uniform before creation, took the (34) form of Samkalpa (Willing). And by that willing this world appeared as a reflection. Since it was a willing originating perfect freedom this world appears as permanent and enduring. Again, it being the outcome of perfect freedom the world appears uniformly for all.

(35) Because such freedom found in others is imperfect, the forms resulting from their volitions are not generally manifest to all. When the Samkocha (contraction) that is in their freedom (Swatantrya) is removed by practice, by gems, spells and the rest the result out of their volitions becomes generally manifest to all As an illustration, O Rama! look at what a magician does. Without depending upon any extraneous matter, he everywhere exhibits merely by his willing a wonderful world of elephants, horses and the rest. Does this not appear uniformly to every one as having permanence and as being fit objects for quest and endeavour? And in the next moment the magician withdraws into himself all those that he projected by his willing. Only in like manner does this world created by the Lord appear.

(36) Again look at the perfect and permanent creation of Yogins. But since Yogins are comparatively limited in their

(34) The idea that rises before creation out of the homogeneous freedom that exists in the pure state of consciousness, that the form of the world should be assumed, is what is called Samkalpa (willing).

(35) The reason why the forms created by thoughts and volitions are not generally manifest to all is explained here.

(36) If it be said that a magician's projection lasts only for a short time, it is explained that the creations of Yogins such as Vishwamitra and others last for an age till the dissolution of the world.

freedom with reference to the Lord, their creation appears outside of themselves. On the other hand, because the Lord is Amita (boundless) the creation of this world takes place, solely within His Being of Supreme Consciousness. Therefore, just as reflections have no reality apart from the mirror, the world is non-existent apart from the Self of Consciousness. Consequently when after due inquiry it is grasped clearly that the world is a mere reflection it ceases to exist; and not otherwise.

(37) Truth will never lose its nature and untruth will lose its nature O Bhargava! look at this world of highly unstable nature. Having the illustration of reflections and the mirror that manifests them, inquire everywhere into the nature of the whole universe and discern which is true (reality) and which is untrue (unreality). It can be easily understood by all, that just as the mirror is stable and the reflections are unstable, the world is unstable and Consciousness is stable. It is by reason of this that phenomenal forms do not stand the test of inquiry into their real nature. For, the very same light of the sun, though capable of illuminating objects, appears to be of a contrary nature in the case of owls and other creatures which are day-blind. Since by reason of this it is not possible to determine distinctly which is luminosity and which is darkness. Phenomenal forms do not stand the test of inquiry. In like manner what is poison to one becomes non-poisonous to another. Walls offer resistence to the passage of men and other beings, but they do not offer similar resistance to the passage of Yogins and Guhyakas (gnomes). Time and space regarded by men as lengthy appear in a contrary manner to the Devas (celstials) and Yogins, as short.

Just as an inquiry the distance that are reflections in a mirror have no reality apart from the thickness of the mirror and becomes on inquiry non-existent, the light and other objects that are manifested in Consciousness turn out to be darkness and contrary objects and become unstable.

Therefore naught else exists apart from Consciousness which is the back-ground of all reflections. And that which really shines is no other than Consciousness, the Maheshwari (the Great Goddess). Thus, I have described to you that this world is of the sole nature of Consciousness.

(37) The nature of the real and the unreal is explained here.

THE PSYCHOLOGY OF - - - EMILE COUE

DR. AXEL EMIL GIBSON

"Men of any worth or value soon come to see that they are in the hands of Fate, and gratefully submit to be molded by its teachings. They recognize that the fruit of life is experience, and not happines; they become accustomed and content to exchange hope for in-sight; and, in the end, they, can say, with Petrarch, that all they care for is to learn"

(*Counsels and Maxims*: *Schopenhauer.*)

From a general point of view there is no difference between the method of Mr. Coue's "auto-suggestion" and the method of the old "Nancy School" of Hypnotism A whole chapter in Mr. Coue's little book is devoted to hypnotic technique for the benefit of teachers and healers who are going to perpetuate his practice of healing.

"Always use the tone of command", he writes, "which allows of no disobedience". And then follows a series of hypnotic suggestions which the operater is to use in paving his way into the mental field of his patient. The imperative mode is used throughout the entire practice. "Close your hands"! and the patient makes frantic efforts in vain to open them. "Shut your eyes!" and the latter becomes sealed as tight and impervious as the eyes of the envious in the second circle of Dante's 'Inferno," whose eyes were sewn up by steel thread.

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"Make the subject join his hands together", writes Mr Coue, "and after a mental suggestion that they are welded together, no will of the patient can move them away from each other..... "Make the patient put his hands on the table and suggest that they are stuck to the surface, and witness his helplessness,..... or put a penholder on a table, with the suggestion that it weighs a hundred weight, and you will find him equally helpless," and so on, experiment after experiment which have to be repeated until the patient finds his mind ren-

dered as plastic and responsive to the command of the hypnotist as wrought clay to the hands of the modeller.

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It is this negative condition of the patient's mind which is characteristic of the hypnotic practice, in healing and otherwise. Only by subduing the will of his subject to a point of non-resistance can the operator inject into his mind the conception or image which holds in his own. The trained hypnotic will has the same action on the self-consciousness of his patient in relation to his judgment as the inhalation of ether has upon the nerves of general sensation.

In either case the patient becomes unconscious of the operations performed upon him and, in the case of the hypnotic operation, may never discover it Yet the process has been of supreme importance to the patient:— under its progress the will of another mind has actually entered his own and unnoticeably impressed upon his mind the convictions he desired him to have.

In case of healing, the mind is made to register a denial of the disease, — a mental attitude by which the sub-conscious levers of human physiology are reverted so as to force the diseased cell-life back upon its biologic basis.

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But to cure a disease means something more than to drive it back into the system; its force eddies must be dissipated. Philosophically considered, "cure" means redemption of the disease. For what is a disease but a pledge to Nature for the violation of some vital law, redeemable only in terms of an elimination from the system of its causative processes? The agencies by which the individual can take advantage, in his effort of removing the affliction from his system, are at hand in the various forms of natural remedies, involving the various schools and systems of rational therapy by which the sick and the suffering may be restored to a normal relation to life.

By mental stimulation, in terms of auto-suggestion, the processes of neutralization and elimination can be enormously vivified. Associated, sub-consciously, with every cell and

center of human physiology, the mind is in a position to affect by its self-conscious attitude, for weal or woe, the health and vitality of every function of the system.

By an intelligent recognition of the true nature and meaning of sickness, coupled with a living faith in the efficiency of some all-powerful agency to remove it, a "second wind" of constitutional reserve force may be released in the system to sweep through and clear up the stagnant eddies of its turbid circulation.

That by such a process of self-sustained and self-directed psychology the recovery from sickness may be immensely assisted, has nothing to do with the hypnotic command of an unreasoning "auto" or outer-suggestion. For the healing process is grounded and actuated in the self-conscious faith in life itself, while the hypnotic processes represent the consciousness induced in the mind by the will of the healer.

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II

The determining difference between what is termed 'healing through faith' and healing through hypnotic suggestion, lies in their difference in the appeals and motives. The one appeals to spiritual and for its health, and offers faith, good will and renunciation of lower self as conditions for cure; the other demands health for the sake of its own personal enjoyment, and on the strength of the hypnotic agency; the one finds life by giving it, the other by taking it; the one is cured on the basis of a technical formula, with its lever in a hypnotically energized imagination, renouncing nothing, redeeming nothing but simply bent up on the suppression of the disease and, like the healed impotent at the pool of Bethesda, steps out of his impotence to take up his bed and walk'.

But, in place of being admonished to 'go and sin no more", he moves away with his mind stereotyped by the unreasoning "Coue" formula, that he is "getting better and better.'

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The deeper menace in the Coue movement, however, lies in his attitude to the individual free will. The patient is valued and dealt with only in his capacity of a feeding, sleeping, playing and working animal, with desire as force, and imagination as guidance, while the most important of all the function of human individuality,—conscience and will,—are not only ignored, but denied. And it is here, in the field of "free-will" that Mr. Coue is doing more toward the degradation and demoralization of human race than all the superstition and devil-worship of the dark ages.

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To read the arguments used by M. Coue against *will* is enough to disprove them. He confounds in a most hopeless way the relationship between will and imagination. If Coue's statment is right, that "will always yield to imagination' what then controls the imagination?

Furthermore, he goes on to say that "our actions spring not from our Will, but from our Imagination." If so, what power to use an example out of thousands,—moved George Washington to cross the Delaware, when his imagination could only picture before him stern uncertainty and possible death? Or, was it the will, or the imagination of Lincoln that gave him the prowess and determination to force the South to give freedom to the slaves and union to the Nation?

No psychologist, from Mesmer and Charcot, to Sedgwick and William James, has ever made so unwarranted a statement as that "Imagination is the basis of human evolution, and will its mere feeble appendage" .....

Yet, so unsustained and illogical is Coue in his mode of reasoning, that, on the next page of his book, he turns round to admit that imagination, unguided, may cause great mischief. He even compares Imagination to "an unbroken horse without bridle or reins, ... the rider has to go wherever the horse wishes, and often the mad career may end in a ditch. But if the rider succeeds in putting a bridle on a horse, the parts are reversed.

Very true, indeed! But where does the bridle come from, and who puts it on the horse? Is it not the human free will

that, at the critical moment, aroused to the seriousness of the situation, steps in as guide and controller?

Not the less, as if blind to his own logic, M. Coue continues to disparage the will and discourage its use. In fact, he even places 'will' below the range of instinct:—'Thus, we who are so proud of our own will, who believe that we are free to act as we like, are in reality, nothing but wretched puppets of which our imagination holds the controlling strongs. It is this conception of the human will, as a mere tool and and servant of the caprices of an all-powerful imagination that brands every subsequent phase of Coue's health practice as a menace to the real, ethical, moral and biologic development of the human race.

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Coue admits that his conception of will is original. So it is. Every psychologist or psycho-analysist worthy of the name, concedes that the power that holds together the "multiple personalities" into the psychic and moral unity of Egohood known as Individuality, — which alone makes man the master of his destiny, — is the power of his immortal will

"Being powerless and irreliable as guiding force" Coue continues, "the will has to be substituted by imagination, as the latter with irresistible power leads the individual, like instinct the sheep, to follow the examples and precepts set by the leader." Applied to Mr. Coue's healing method the "leader" is the Hypnotist who heals by suggestion; that is, by injecting into the mind of the sick the conviction that he is well, no matter how perverted, diverted or inverted he is in his attitude and personal relation to the real condition of health and mode of living.

The utter inconsistency of M. Coue's mode of reasoning, is strikingly evident in the fact that, while he discredits the value of the individual will, he does not hesitate to use his own will in trying to stamp the imposed health suggestions upon the mind of his subject. And as two wills cannot control the same mind, the one,— the weaker,-- must surrender; so the will of the patient must give right-of-way to the will of the Hypnotist.

... ...

III

The engines of suggestive healing operating in the field of human suffering in terms of psycho-therapy, whether mental, metaphysical, auto-suggestive, or outer-suggestive,--while differing as to name and method,--are identical in principal and consequence. To the extent the process involves a misrepresentation of vital facts by introducing false, unreasonable, and unrealizable images into the mind of the subject, it stands for hypnotism. Back of it all, lies the shady side of psychology which, in one way or other of its protean forms, sends a wedge of neurosis into the mind of the subject, interrupting its unity as self-centered, self-conscious and self-determining personality. And it is here that the worthlessness of the hypnotic therapy is most unmistakably brought out. Placed under the influence of the healer's mind the patient is not in a position to take in the full logic of the situation, but gets his judgment and mental perspective, with regard to his physiological condition, seriously strained. For the deeper reason that life is not only to get well but, by an understanding of the laws of health, also learn to live well, and hence, to remain well.

Nor should we forget that it is only natural to be well and that every chord of the entire organism is orginally tuned to the key of health. And strange as it may seem—outside of accident, it means a course of persistent violation of the laws of life to bring the system under the dominion of disease.

Hence disease should not be regarded as an inscrutable, unavoidable disaster striking the individual like an enemy from an ambush, but rather, as an effort of Nature to save the man from himself by removing from his system the excess of food which a careless or selfish indulgence of appetite, or even work, has brought upon him. The microbes themselves are a part of the great scheme of physiological redemption, as only for their functioning as scavenger the man would drown in his own secretions.

It is not at all unreasonable to make the assertion that in our relation to life and health it is more important to learn the meaning than the cure of the disease, more important to discover the cause, than to escape the effect, especially if gained

by suppressing its unfoldment. For by recognition of the moral and vital significance of disease the individual will gain the tremendous advantage of not only getting rid of his affliction but, through a widened knowledge, become able to remain outside the zone of further suffering.

An effect can be controlled only by a knowledge of its cause, and sickness is a problem which has its final solution, not in psychology, but in morality. A school boy whose problems are worked out by his parents will find himself facing new and unsolvable problems at every further step of his career. The object of life is not only to enjoy its fruits, but, rather, to understand its culture; not only the attainment itself, but the process of the attainment.

The fruit of life is assured by our knowledge of the Tree of Life. Hence the entire attitude of a patient turning himself over to the miracle healer to get cured "while waiting," does not add any knowledge of his case, or secure him from accumulating the same morbidities that cause his present suffering. In fact had he known the real meaning and nature of the cure, he would never have submitted to it.

IV.

There is no doubt, however, that the psychologist has power to affect the nature of a disease by his suggestions. Being connected with every cell or center of its organism, the individual mind constitutes a broadcasting apparatus through which the psychologist can reach and affect every process of the human metabolism. By the power of his will, the mental healer can play upon the moral, mental and physiological consciousness of his subject, as an electrician, by connecting his wires with the batteries of his system, can light every lamp, or sound every bell within the ramifications of the connecting lines.

On the same basis of motor transmission, the mind of the individual can find itself, under the influence of some strong, energizing will, with power to direct the entire motor life of his personality, involving not only his physiological processes, but also his mental and moral.

* * *

After allowing the hypnotic suggestion to invade the field of his consciousness, the individual my find the entrance to his mind turning into the position of a door whose forced lock and broken hinges make a return to normal closure impossible. Having thus lost its protective barrier, and laid open to the play of passing impulses and nondescript suggestions, the mind is continually in danger of losing its estimates of moral and ethical proportions.

The waves of crime and vice that sweep through the commonwealth of the earth today indicate the staggering extent in which the majority of minds are gripped by the deadly menace of a broadcasting commercialized and commercializing psychology, invading the unprotected minds the vicious impulse, promptly registered by man's *sub-conscious secretary* [or subjective self] and entered as a part and parcel of his own consciousness, is capable, by subsequent induced mental reactions, to command the destiny of man's personal identity.

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The subtlest and most menacing phase in the psychology of suggestion lies in its misrepresentation of reality and its juggling with truth, coupled with its power to penetrate the mind of the subject without the self-conscious, self-determining process of the latter needing to be notified. For, as has already been shown, the hypnotist directs his message to the subconscious nature of his patient,—field of desires, emotions and instincts,—while the intellect itself, with its powers of logic and reason, can remain completely ignored.

This makes it possible for the hypnotic suggestion to enter the mind of the patient in perfect incognito and, unnoticed, assert its control from below the threshold of man's self-conscious discernment. Accepted and registered by the '*sub-conscious secretary*' of the individual as a constituent of his own emotion, the possibility of the hypnotic suggestion to enter his consciousness as controlling impulse is readily seen.

By this game of make-belief in the drama of human consciousness, the hypnotist masquerades his injected notions so as

to appear as logical conclusions arrived at through the self-directed processes of the individual's own reasoning.

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It is this surrender of the mind to the hypnotic impulse, with its repeated interruption of the orderly xchanges between the self-conscious and sub-conscious life of the individual, that, sooner or later, must lead to a hopeless confusion in the valuation and determination of the intellectual and emotional processes of his mind.

It has been proven that the dislodgement and substitution of the willing faculty in the patient by the hypnotic impulse followed by the inevitable abasement of his free will, has led to the appearance of severe neuropathic phenomena, in connection with which the rapid increase of the mysterious affliction known as *catalepsy* is, perhaps, the most alarming. This disease which brings into full pathologic prominence the collapse of the *willing* faculty of the mind, is manifested in the loss by the individual of his neuro-muscular control A recurrent sectional paralysis is constanly threatening the patient and may all of a sudden, arrest any intended movement of the motor muscles.

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In his treatise 'Diseases of the Will' the Sorbonne Professor M. Rebault, refers to cases of the most embarrassing and pitiable situations when an individual, suffering form cataleptic disorders, may, suddenly, find himself unable to take another step, to rise from a seat, or to utter a syllable From a general medical point of view the cause of this disorder is yet debatable, though an association with outer mental control over the freedom of will cannot be doubted.

In some form or other, the will of the individual has been tampered with and made to surrender to coerce in either by self-hypnosis, or through general hypnotic practice causing the mind to lose hold of its self-determining, ethical and moral associations. Yielding to suggestions or dictates of another mind the individual's own mind must sooner or later go into insolvency and suffer wreckage from its nervous affiliations.

This, of course, means a discentralization of the will with the subsequent failure of the individual constitutional vital demands.

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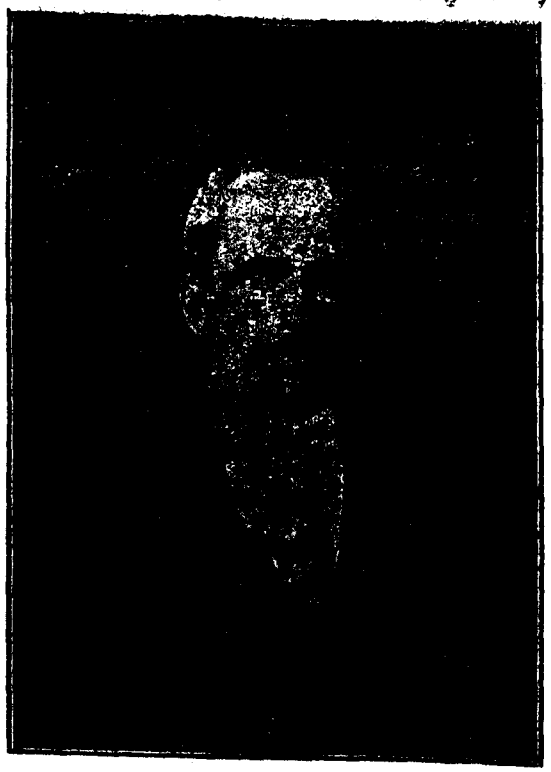
Surely the situation is grave enough to call for a warning against practices which may lead to the greatest tragedy that can happen to human nature:- the collapse of his individuality and the debasement of his will. Self-consciousness must be the aim of human evolution and, as self-consciousness has its basis in the efficacy of a free unhampered will, our duty to mankind is plain and unmistakable: the unceasing protest against any practice which involves a weakening of the forces that go to create character and individuality, self-respect self-knowledge and self-control.

INDIAN SPIRITUALISTIC SOCIETY.

V. D. RISHI

The people in India are hardly aware of the rapid advance Spiritualism is making all over the world. Very recently a Congress of Spiritualists was held at Liege in Belgium to consider important matters inter alia the spread of this knowledge and the refutation of all objections that are generally raised



against this grand truth. To some persons the subject seems to be very insipid and a mere leisure hour pastime but it cannot be denied that it is of transcendental interest to the masses who are profoundly ignorant of it. With a view to popularise the subject a Society has been started in Bombay, the aims and objects of which are to prove and demonstrate the continui-

ty of human life after death, and the possibility of communication with those who have gone over Briefly stated the society intends to make this knowledge as widespread as the law of circulation of blood or any other fact in the physical sciences. India might have been the home of Spiritualism and the western people may, as some persons are led to believe, be only on the fringe of the knowledge which our forefathers had pre-eminently possessed but to all intents and purposes it has become quite obsolete and strenuous efforts must be made to revive it.

In England and America there are a number of societies which are exclusively devoted to this work. In England alone there are four hundred such Societies working along the lines of the Indian Spiritualistic Society. The attempts to start a Society here have been hailed with great joy by the British public and expressions of sympathy together with promises of help have come from various sources. Mr. Earnest W. Oaten, the president of Spiritualists' National Union of Great Britain writes, 'In the name of Spiritualists of Great Britain I beg to tender you our cordial and sincere good will and every good wish for your success. Your prospectus appeals to me as based on broad and sound principles'. Later on he writes, 'We Spiritualists have the grandest cause in the world. Rightly presented and based on scientific observations it appeals to all classes and creeds, since the separation of deaths comes to all,. Similar congratulations and sincere good wishes have been received on behalf of the 'Two Worlds Publishing Company'. Mr. Oaten has issued an appeal to the British and other Spiritualists to collect a fund of a Million shillings for maintaining a spiritualistic Missionary in India. Mr. John Lewis, the Editor if the International Psychic Gazete, has been taking much interest in the progress of Spiritualism in India. In July number of the magazine he writes that at least a hundred British Spiritualists should join the pioneer Society started in Bombay. In response to his call some British Spiritualists have already joined this society, and thus encouraged its promoters. Very cheering news has been received from him in his recent letter to the organiser of this society. He writes,

In a letter I have received from Sir Arthur Conon Doyle [in America] this morning he says, If we have a balance out of the £ 100/- for the Belgians, I would devote it to this Indian Society which you describe in your last number. If there is no balance I should still like to squeeze out a little for the Indians say £ 50/-".

The readers will readily perceive, from the above facts how deeply interested the British and American public are in this matter. Heaven helps those who help themselves. We must make strenuous efforts to push on the work of the society which is the first and only institution of its kind in India. It should be borne in mind that it isnot a body where these transcendental issues will be discussed as a mere matter of academical interest. Its prospect us is very comprehensive and practical demonstrations as well as propoganda are its chief objects. Early next year Mr. H. J. Osborn is likely to visit India on a lecturing tour. Mr. Oaten writes, "He is an accredited speaker of our Union and is at present on a tour in The United States of America and Canada, where he is drawing large audience. He has a couple of fine Lantern lectures, on Spirit Photography, and a number of Slides showing Materialisation. He would be quite prepared to appear before some of the learned societies [in India]."

Sir Arthur Conon Doyle is also likely to visit us if his tour is practicable. The ground must be prepared in India by the pioneers of spiritualism for the visits of these distinguished persons. Funds being the sine qua non of all movements, it is hoped that the Indian public will not fail to join this society and make munificent gifts for carrying out its objects.

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LAW OF SACRIFICE

Dr. T. L. VASWANI

'They who eat of the Immortal Food of Sacrifice, they pass into the Eternal Brahma' (Gita).

There is such a thing as the Science of Soul. To study the Science of Nature is to understand Nature's laws. To be a student of the Science of the Soul is to study the laws of spiritual life. The life of the spirit has its laws. Three of them I have loved to meditate upon, again and again. They are (1) the Law of Veracity (2) the Law of Response (3) The Law of Sacrifice. Of the first two I may not speak on this occasion. Of the third let me speak a word or two in the light of the teaching of Him who is our master-light.

Sacrifice is giving up something for the sake of a Higher. Regarded in this light the Universe itself is an act of Sacrifice. It is a Self-giving of God to man. We read in the Scriptures of World-sacrifice. The world, we read in one passage, is formed of *tapasya*: it is a sacrifice of Ishvara. Evolution is God's oblation, a Crucifixion of the *Atman*. The transmutation of matter into spirit is an outpouring of the God-life upon Nature. This view that the Universe is the God-life, breaking into many forms gives a dignity to the soul, and a new meaning to Nature. Well does the Gita say that the world is the 'Body of God'.

There would be less reluctance to suffer for a Cause, did we but realise how great is the place of sacrifice in evolution. Sacrifice, as it seems to me, is essential to the development of social personality. Slowly but steadily are we taught in

lesson of giving up. First is the awakening of desires: then with education and a gradual drawing out of our powers in social groups and other forms of organised life is developed concentration. Every step in progress demands giving up. The awakening of intelligence and the competitions of civilised life lead to a feeling of separateness; but as society developes, there always appear patriots, reformers, heroes, martyrs, prophets, saints,-men who are not swayed by a sense of separateness but who practise the *law of giving*. Such men are examplars in sacrifice, and without them evolution is imposible. Such men give love and devotion; they give *themselves* for the uplift of the race, they often suffer but they bring with them a spiritual force which *transforms* the environment and lifts society to perception of a higher law. That spiritual force was in Krishna's Flute when listening to it men and women forgot themselves in the Singer and the Song. So in Japanese Books we read of Kuya whom men and women of cities and villages followed in large numbers drawn by the power of love!

To be ready to give up everything in the service of Love, this is the mark of the man who would be a living-sacrifice to to the Ideal. It often means suffering. The Durga, as we read in Hindu books, smites and slays. And the Christian apostle said:— 'Our God is a consuming Fire.' What wisdom in the ancient prayer:— "Reach us, O Thou Terrible by Thy sweet compassionate face!' To be tossed to and fro and yet to feel that waves of Love roll beneath,- to stand in the valley of the shadow of Death and yet to feel that behind, the slayer is the Spirit, that deeper than death is Love,—to be slain and yet adore the Ideal,—this is to 'eat of the Immortal Food-Sacrifice"

How many among India's young men would 'eat of this food?' As many as there be are the Nation's hope. Such young men will not fail. For their very ashes will whisper:— India is free.

PEEPS INTO MANY LANDS

A SRINIVASACHARY

(*In the world of Ideas and ideals*)

The genesis of Religion and Philosophy.

The ultimate truths of existence are transcendental and spiritual and belong to the realms of religion and philosophy that life far beyond the ken of the common men of religious-minded aspirants and truth-seekers. They are neither the charming visions of soaring poetic fancy nor the illusions and hallucinations of auto-intoxication and self-delusion, but the genuine super-sensuous experiences of intensely sane minds systematically and scientifically trained in the methods of penetrative introspection and one-pointed concentration They are capable of verification and demonstration with as much exactitude as the truths of physical science and are endowed with an innate power to stand the tests of Pratyaksha or direct perception, Anumana or inference, and Apta Vakya or the authority of those that have attained the truth—the three valuable practical and all-inclusive tests of any kind of experience be it physical or mental or spiritual. The life-histories of the founders of great religions and other great sages and seers bear ample testimony to the fact that they have never failed to apply the three tests rigorously to their unique individual experiences; and further they point to the conclusion that personal direct experience has taken precedence of the others. It is almost a truism to say that systems of philosophy and religions in India have taken their birth in the most authoritative, self-sufficing and self-convincing intuitive truths that have been revealed to their original progenitors in moments of reason transcending vision. The compelling power of such truths evidently wrought wonderful transformations on their heads and hearts; verily did they broaden their outlook and open up the fountains of compassion within them. Their sweet and ineffable charm and their potency and readiness to serve as

the panacea for the ills that earthly existence is heir to made them restless; and their minds glowed with a fever of longing to communicate them to their fellow-mortals groping in the dark and foundering in the morass of scepticism. They sounded a trumpet call to all the inhabitants of the earth and the skies, announcing in tunes of joy and peace their glorious and man-transforming discoveries and inviting all to the sumptuous feast of bliss that lay waiting for them unknown, uncared-for and unclaimed. Fascinated alike by the beauty of the truths and the charm of the personalities through whom they revealed themselves, men came pouring in from various quarters and sat at their feet, of their own accord, to imbibe wisdom and joy. Now was felt the need for the evolution of a philosophy in the domains of intellect, the need for making an appeal to the intellects of others unenlightened by higher realisations; and although reason would fain recognise its limitations and joyfully submit to the authority of intuition in realms that lie beyond the sphere of its operation, yet it jealously and zealously guards its rights within its own jurisdiction. In response therefore to its legitimate demands, the sages and teachers of yore summoned reason to their aid, and marshalled all the available forces at its disposal and fighting reason with reason established the truths of their experience on the adamantine foundations of reasoning consistent with cold stern masculine logic; and even mere logicians well-versed in dialectics were prone to admit freely that theirs was only a subservient concern, that reason must conform to and find its fulfilment in intuition and that their work was in truth confined to the erection of a thorny fence of protection round the plant of truth. Yet the sceptical minds of ordinary mortals, however dazzled by the brilliancy of intelligence employed to uphold the cause of true experience, lingered and wavered before entertaining them once for all and looking up to them for support and guidance. Then as the last resort and as the final remedy came the authority of competent evidence, the corroborating testimony of those who had already experienced those truths and expressed them. The authoritative writings of hoary seers and men of light were hence explored by the founders of religions, and important texts were sought to be interpreted

5 NOV '033

in conformity with their experiences. It is thus that truths, simple and native as they must have been at the moments of their dawn on the minds of great prophets and seers, as they descend gradually from the realms of Anubhava or experience to those of Yukthi or reasoning, and again from the realms of yukthi to those of Sruthi or authoritative texts, swell up in quality and quantity at each stage and grow in beauty, strength and usefulness by virtue of the rich and valuable contributions that are made to them from time to time, according as occasions arise to widen the circle of adherents to whom the truths have to minister and consequently to adapt them to their varying temperaments and mental developments. Often in this manner from a single fundamental truth is evolved in course of years a whole complicated system of philosophy or a mighty religion. The magnificent, bold, highly-intellectual, all-defying, stern, uncompromising philosophy of Adwaita was reared on the transcendental experience of the unity of truth; the soul-thrilling, highly emotional, all-reconciling, charming sweet philosophy of Visishta Adwaita blossomed on a plant which had its origin in the seed of the transcendental experience of an immortal love that binds into one the three eternal verities of existence, to wit, matter, soul and God; and so on with others.

* * * * *

The order of pramanas or tests.

The founders of religions begin with religious experience that transcends reason, test it in the light of reason which conforms to it, however, and confirm it by the authority of Sruthi or Vedas, which they interpret in their own original way. But the order is invested in the lives of ordinary aspirants and seekers. They pin their faith on the towering personalities standing on the dizzy heights of religious realisation, subject their spiritual moods and experiences rigorously to the test of reason aided by a study of shastras or sacred writings, and struggling for a long while and persevering in the path shown by them, at last reach the fountains of truth where they quench their feverish thirst with a quieting draught which sets them free from all earthly shackles. Hence philosophy evolves out

of religion with the former, and religion evolves out of philosophy with the latter.

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The aim of realisation.

Real religion that is worth the name is transcendental intuitional experience. It is accepted on all hands that the highest state of experience, whatever be the name given to it, is one in which the individual finds himself plunged deep into an ocean of bliss, infinite, nectar-like and sweet, a bliss whose tastes a drop of which attains immortality, a bliss that is never-ceasing and ever-continuing, a bliss that has not its source in anything perishable, that knows neither any reaction of Pain nor surfeit, a bliss in which one's individual consciousness seems lost or rather merged in the infinite consciousness of the one omnipresent Being, whether that Being is personal or impersonal. Reaching this is the end and aim of existence. This highest experience is possible only at a plane where the senses are stilled, where the voice of the intellect is hushed, where the hydra-headed monster of egoism is utterly vanquished, and where there is neither space nor time nor causation. Reaching that plane is attaining one's salvation, and Paramapatham, Kaivalyam, the Kingdom of God and others of that group belong to this plane. The man who can soar on the wings of meditation or devotion far away into those transcendental regions finds it difficult to sustain himself long in that state owing to some inherent in capacity, whether it is due to his past samskaras [or seeds of past experiences] that forcibly pull him down to the mundane plane of the senses or to his want of devotion to the lord of Love who would fain intensify the love of his devotee by blessing him with the sweet pangs of separation. Yet, when he perforce descends down from the joy of transcendental experience to lower levels, a memory of the experience persists in him which is sufficient to release him from the miseries of existence; and hence the fortunate recipient of the blessed experience passes on through life, untouched by its taint, like the proverbial lotus leaf floating on water. Consciously or unconsciously he rises again and falls and this goes on till the highest state becomes a permanent possession. One is bound to admit that life even at such lofty levels is a series of rises and falls, and is made up of sunshine and shadow, of the elements of time, space and causation and those that survive beyond them of the joy of union with the Lord and the sweet pain of separation from Him.

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15 NOV 1952

EVOLUTION OF INDIAN SOCIAL LIFE

SHIV NATH DAR, M. A.

Man is a gregarious animal. He is not born perfect. 'The infant mewing and pucking in the nurse's arm' continually grows, develops and advances towards maturity. Growth presupposes movement, and movement energy. Part of this energy is supplied by nature, in as much as life often continues through inertia. "Nature has made man for change from time to time, and so a mighty stream is carrying him and his society on, working and steering to the chosen goal". But man cannot change alone; he must depend upon others for his preservation and psysical nurture. He is therefore forced or habituated to live in groups from time immemorial. We cannot conceive of any era of human history when mankind emerged from the non-social to the social stage, which could be called a transition-period in the same sense in which we call the age of Newton a transition period in the history of astronomy. Modern Society is a development rather than invention, and its antiquity can be traced down to earliest times, back to the primal social instinct which was first kneaded into the human clay.

But whereas social life is as old as humanity itself. Its modern and civilized forms are only of a recent growth. The ties which have kept people together have been constantly differing. This evolution of human society is characterized by several outstanding features. The first is *expansion*. The area of social unity has gradually widened, and the unit of society has extended from the family to the tribe, thence to the village, and finally to the whole world embracing the whole of mankind. The expansion is like a succession of circular billows on the surface of an ocean—each smaller one giving birth to the next larger one until the whole limitless deep is permeated by one limitless wave of infinity. The second is *humanitarianism*. It was this

humanitarian spirit which led to the organisation of Trade Unions, Factory Legislation, Old Age Pensions, Unemployment and Invalidity Insurance, Poor Relief, and other socialistic tendencies. Slowly and reluctantly as Prof Gilbert Murray points out, the world consents to abandon its favorite crimes and vices, to forego the fund of gladiatorial games, of court fools, of watching heretics burnt alive in public, and has mostly given up the slave trade. The third is *freedom*. It expresses itself in all branches of human life. In literature it has produced Wordsworth, Shelly, Carlyle and Dickens, all of whom wrote for, a life of freedom and beauty'. In politics it has given birth to men like Shaftesbury, Roussean, and Benthom. In social ethics it has led to that emancipation from custom, which is the starting point of all democratic ideals. The fourth is *enterprise*. It is this unsatiable thirst for knowledge, a habit of bold enquiry and selfless endeavour, and a courage to undertake great risks that is the herald of all progress.

These broad and general changes are the cumulative expression of variation and reformation in the various institutional customs that make up our social life. Altered manners and habits while they are the effect of movement of public conscience are at the same time its chief index. We owe them to the sensitiveness of talented poets and reformers, who with a deeper insight see things as they are, and who are too sagacious and alive to be deceived by appearances or to be led away like a dead fish along the current. The 'portrait eating' eye of the poet or the artist is hypersensitive to harmony and discord, beauty and ugliness. The saint diagnoses moral pathalogy more keenly than others, and perceives criminal habits and practices which his contemporaries consider harmless. Plato was such a saint, Socrates was another. All prophets and religious leaders belong to this group of neurotic and ill-balanced persons. But though they carry the palm for being the founders of great movements, they do nothing more than giving a finishing touch to a progressive development long in the making. They are the products of time. Even the *inspired* prophets have at least the ground prepared for them They come at the right mo-

ment. No one can weave cobwebs out of his own brains and great Social Reforms cannot come out of nothing, or emerge full-fledged like Minerva from the head of Jupiter. *Natura non facit Saltum.*

The structure of Hindu Society is based upon humanitarian foundations. Humanity is considered as the cardinal virtue. *Ahimsa* or harmlessness is called *Parmo Dharma* or the greatest duty. But *Ahimsa* represented a negative quality, and its best ideals merely produced passive virtue. The followers of the *Bhakti* School of Thought recognised this fact, and they declared that not only *abstention* from injury to others but doing positive good to help the poor and the needy, and to uplift the masses was the highest religion. But unfortunately the new ideal was short-lived and soon died away. For with the spread of Buddhism the cleavage that existed between 'intellectual classes and the toiling masses, became wider. The Buddhists preached aloofness from the world, and the propaganda of active help and usefulness could not be carried on with that attitude. Buddha aimed at the salvation of the individual rather than of the society. He was disgusted with his times, and he resolved to destroy the existing standards without supplying any constructive substitute.

The organisation of ancient society was carried on through the caste system. People were divided into four classes according to their occupation. This classification resembled the modern Division of Labour hedged in with certain restrictions like those of the medaeival guilds, for the castes had hereditary professions and the son had to ply the father's trade The rigour of this system had however been much tempered by the elasticity which *Manu* gave to it when he alleged that in times of extreme necessity, when priestly craft would be no longer in requisition, and consequently cease to be remunerative, the Brahmin might save himself from starvation by having recourse to the respective trades of the lower castes, maintaining still his high birthright. Women held a separate class in society, and the performance of domestic duties was entrusted to her. She had rights of maintenance from father,

husband or son and in the last resort from the state. Her claims on property were safe on account of the Joint Family System. Today with the spread of the gospel of *Laissez Faire* and the individualization of property rights, her position is threatened with despair. She must find a place somewhere in society; but the ranks are already filled, and she stands in the danger of being ruled out altogether. Her destitution is pitiful. She once held highest intellectual and moral qualities combined with sweetest literary refinement. She was man's helpmate in all religious rites, and partook in all ceremonial purities. Marriage was her indispensable duty and the only road to salvation. Girls, no doubt, had little initiative in marriage, but early marriages were unknown. Polygamy was prevalent only in Royal families, and Polyandry was deemed as a sinful and hideous act. The incident of *Dropadi's* becoming the common wife of Pandu-brothers which is mentioned in the Mahabharata leads many a historian to trace the existence of Polyandry in ancient India. The fact, however, seems to be as Mr. Romesh Dutt points out that *Dropadi* while being the nominal consort of the five, was yet the lawful queen of *Yadushtra* whose marriage is no where mentioned in the book, whereas the rest have procured themselves wives in the latter part of the Epic. Three kinds of marriage were in vogue in those days—by capture, by choice, by purchase, the last being severely condemned by public opinion. The seclusion of the fair sex had not commenced untill after the Mohomedan Conquest. We have no clue to the prevalence of the Purdha system in the whole range of Sanskrit Literature save perhaps a passage in the Adhyatma Ramayana—'See here is Janaki' it runs thus 'walking along the road, she of world-famed beauty, who was seldom seen by men is now going on foot *unveiled* amidst the crowd of people' (italics are mine). From such a position of eminence, however, gradually, as Mr. Maganlal A. Buch puts it 'she is sinking to a position of pronounced subordination, and in some pictures she is regarded as being full of all sorts of faults and blemishes and as having an inordinate fondness for sexual pleasures'. With the advent of Buddhism her position became worst, as Buddhism being a thoroughly

monastic religion, looked upon womankind as an object to be shunned and avoided. Yet she was shielded by the Joint Family System; and latter on she began to be looked upon more sympathetically by the disciples of Buddha. An order of holy vestal nuns was instituted side by side with the monasteries of Monks. Flesh was common as human diet in *Valmiki's* days for we read in his epic (Book II canto 52 Griffith's translation).

They drank the water fresh and clear
And with their shafts they slew a deer
A fire of boughs they made in haste
And in the flame the meat they placed
So Raghu's sons with Sita shared
The Hunter's meal their hands prepared.

Or again in Book II canto 55

.....Noble game they slew
Beneath the trees their meals they dressed.

We also read in *Manu's* code that the warrior classes were allowed to eat animal-flesh. In the age of the Gita, however, people had begun to look upon meat-eating with hatred, flesh was considered the food of the *Tamasic* or the impure ones; and the meat-eaters were dubbed with the hateful appelation of the *Rakshasas*.

Budhism was a revolt against the cruelties and Religious sacrifices which had been introduced into ancient society. But Budhism was too utopian. And the masses could not accept it. Its humanitarian ideals slowly faded away. They further collapsed because there was no organic union between the priest-hood and the laity. When Brahmanism succeeded Budhism its preachings were directed by policy rather than principle. Sankracharya's success lay in pleasing the ignorant people; and so instead of dragging them to the heights of speculation and philosophy he himself stooped down to their level. He saved the sinking boat of Hinduism and ancient Hindu Society, but much degeneration followed at his heels. And Hindu civilization became identified with a few corrupted and abused customs and ceremonies.

The rigidness of Indian Social Life is proverbial. It is partly because here all social institutions have a religious

sanction at their back. Hence it is that the customs and institutions which prevailed a thousand years back have descended down to the present day in spite of the various catastrophies to which they were subjected from time to time. But though the customs of the country were almost unchanged yet people's ideas had undergone an alteration. With the foreign invasions new forces were let loose in the country. Fear of hostile rulers had killed the bold rational active spirit of the people. Life was reduced to a passive drifting into the habits and customs of the ancestors. Tradition became the social arbitrator. Moreover much evil had been wrought by the absence of education, for Sanskrit, the language of the people, was already becoming obsolete. The laxity of the public morals and the contagion of the Muhamedan Conquerors had led to Purdah and much feminine degradation. Infant marriages crept in, it being unsafe to have young unmarried girls for long in the house. The establishment of a settled government in the country, however, and the introduction of peace and security coupled with sympathetic and friendly policy of the Great Moguls brought about a rejuvenescence of social conditions in the country. For a time the people seemed to have broken through the fetters of darkness and ignorance. The permanent result was a fusion or a confusion of the Hindu and Islamic civilizations, and a hybrid social organization was produced which promised a bright future.

But the harmony was not a permanent one, and when after the death of *Aurangazeb* a death blow had been dealt to the peace of the country, a grand and disaterous social earthquake was the result. Indian civilization had lost its individuality. The social life of this age can be written in the darkest characters. Indian Society had degenerated into a most horrid and abominable system of foul and corrupted customs and into a state of intolerable humiliation. The horrors caused by the effects of an exotic civilization on the country's ideals were aggravated by the introduction at this critical juncture of another civilization more different and foreign than the one which preceded it. India passed into the hands of the English. The thoughts and ideas which they brought with them could not be grafted upon the social heritage of the Indians who had

grown too conservative with recurring invasions. Slowly and gradually, however, western culture cast its shadow on the Indian mind. The result was discontent and despair. The new gospel could not flow as one stream boldly fertilizing all the different classes of society. Mutiny and all its miseries followed. But *sati* had already been abolished from the realm, and other social customs were being marked off as things which should be exterminated as soon as possible. The doctrine of Ahimsa had become more negative and passive than ever. For one thing, the Hindu, in the name of humanity "refused to be cruel to and killing the bug or the serpent, but did not see the cruelty of infant marriage, enforced widowhood and the rigid exclusiveness of caste'. The problem of untouchablity had assumed its most loathsome form in South India, where even to this day a man of the lower caste can pollute a *brahmin* by merely casting his shadow upon him.

So that only a few decades back people followed customs which were no longer required by the age in which they lived. Institutions originate out of their social utility, and it is a pity that they should continue any longer after they cannot serve that purpose which was their *Raison d' etre*. Yet in India they persisted even while they were proving positively harmful to the nation, while they were dragging the country down to the depths of degradation. The home of civilization was once more becoming crude and barberous. It was becoming the laughing stock of foreigners. The people had become highly insensitive; but they were inflamed when any one meddled with their customs which they regarded as a part and parcel of their religion. The spirit in them—the living spark—was not yet extinguished. Only a true reformer was needed to open their eyes. The times were ripe and *Nanak, Kabir, Chaitanya, Swami Vivekananda* appeared on the stage, and changed the scene of the drama.

Today we stand at the parting of the ways. A social transition has set in within India. A liberal education, contact with the foreign people, travels in the outside world has forced us to see our own defects and has called attention to constructive remedies. Much has been achieved by the enthusiastic

reformers, yet so recent is this change, so stereotyped and inelas-tic the Indian Social life, so wide the divergence between the old and the new that it will be long before a complete reformation of the masses can be dreamed of. Civilization is not a miracle. It has to be made or unmade by a deliberate effort. And therefore the reformer must bear two things in his mind [1] that we cannot live a life that our forefathers lived two thousand years ago, and [2] that India's culture may not be supposed to be entirely dead, for happily

in our embers
Is something that doth live.

It is vain to wish past conditions to return again, or to wish that India should receive western civilization wholesale. Rather we should steer a middle course and availing of international ideas, should bring our old culture, our own *Indian* culture in a new form to suit the modern conditions. The idea that *Kali age* is doomed to be an age of degradation and pollution has done much mischief in retarding progress. Let us be sanguine that an era of hope still awaits us in the future destiny of India.

61856

FRONTIERS OF THE AFTER LIFE

EDWARD C. RANDALL

Since mankind came up out of savagery, the great problem has been: What is the ultimate end? What, if anything, awaits on the other side of deaths mysterious door? What actually happens when the hour strikes that closes man's career, when, leaving all the gathered wealth of land and goods, he goes out into the seeming dark alone? Is death the end, annihilation and forgetfulness, or do we awake in some other sphere or condition, where, retaining personality, we progress toward the infinite?

In humble homes and in the halls of learning, the search for truth has been carried forward. The demand is for fact. Men of science have blazed the trail and led the way—Lombroso of Italy; Dr. Richet of France; Alfred Russell Wallace, co-worker with Darwin; Sir William Crookes, Stead, Sir Oliver Lodge, Sir Arthur Conan Doyle, and others' working under the most exacting scientific conditions, have discovered and come in touch with the next world, peopled with those who have lived in this, and, with the courage of their convictions, have given us the results of their research and dignified this philosophy.

On the cover of Frontiers Of The After Life appears, over my signature, this most remarkable statement.

"ON OVER 700 NIGHTS, COVERING A PERIOD OF 22 YEARS, IN MY OWN HOME, UNDER SCIENTIFIC CONDITIONS, I TALKED VOICE TO VOICE WITH THE LIVING DEAD".

Sir Arthur Conan Doyle, on his last visit here, said to me: "Your work is, of course, very familiar and has taught me much; your research work has been more extensive than any other in America and your publications should have the widest

possible circulation'. Such statements and the puplic approval of my previous work, The Dead Have Never Died, prompted this later work.

It is not a treatise on religion. It deals with facts and conditions as I have fonnd them. I have sought to create an interest in the subject that will lead thinkers to investigate the subject and, in their own way and time, reach a clear understanding not only of this life but also of the life that follows the great physical change.

How my interest was awakened in the subject is shown in the following quotations :

'In 1890, on the trial of an action before one of our judges, he called me to the bench during an intermission and exhibited some slates that purported to contain messages from dead people. I examined them and laughed at the Suggestion. This was immediately followed by a statement that the night before he had talked, voice to voice, with them. I was incensed that he should state such an absurd proposition; I felt that if communication with the dead was possible, it would have been known from the beginning. Filled with indignation, I turned and went on with the trial. This man stood high in the community, had the appearance of being sane, and I could not account, at the time, for what seemed to me an irrational mental condition. I am wondering whether or not some who read this statement will not, at first, view my statements as I viewed those of this able judge'.

The statement that the so-called dead can speak, and their voices be heard distinctly, is so beyond ordinary experience that it carries little weight unless we come to understand how such a thing is possible. When that is comprehended, we find it is as simple as any other of nature's processes. The facts stated in Frontiers of the After Life were obtained by me from spirit people who spoke as when in the physical body. Their voices were clear and distinct and at times rang through my whole house. The first chapter deals with the inner spirit body, from which chapter I quote as follows:

"There is a natural, by that I mean a physical, body, and there is a spiritual body; but those bare propositions, standing alone, convey nothing to the human mind. They must be followed by facts explaining, if it be a fact, how there can possibly be two bodies in one when only one is visible to sight and sensible to touch. Without knowing the law of nature involved, without proof that one survives, although the other goes back to mingle with the elements whence it came, it is utterly impossible to comprehend what was intended by the words first quoted.

"I have seen spirit bodies materialize, have touched them and found them as the natural, I have heard them speak and tell over and over again that they had bodies, the same bodies as when they lived the earth life. Still I was not satisfied, and sought to know the character of the two, how they blended, how they worked as one, what natural law was involved, what happened in the dissolution process, why two were necessary, to the end that I might comprehend the fact, for until such knowledge was acquired I had only a very hazy idea, if any, of the situation.

"Life is expressed in form; without form it would not function. We cannot see the mighty oak in the heart of the acorn, but it is there in all its splendid promise. We cannot see man, the wonder of creation, in the fluid that first clothes it in its conception, but man is there with form and feature, strength and character, which will ever have continuity. With mankind the spirit body is clothed, in the beginning, with a flesh garment, a material vibrating more slowly than the ether of which it is composed, and the process of growth commences. The next change is the physical birth; then comes earth life and the development, physical and spiritual; next is the separation of the spiritual from the outer covering in the change called death—no more wonderful and not half so mysterious as birth; then on, to climb the heights in everlasting life. Such are the teachings that have come to me, voice to voice, from spirit people—some whom I personally have known, and others whom I have come to know and respect in this work.

"This inner spirit body, during this stage of its development, is simply clothed, covered or housed in a visible, slow

vibrating garment that we call flesh, which has no sensation. This is evident from the fact that when the one is separated from the other, the outer body has no sensation or motion, so that it decays and loses form.

"That experience called death is nature's process by which the two are separated. The habitation, for some cause, becomes unfit for further occupancy. The spirit, or the inner body, is released for further progression from the tenement which is no longer habitable. The earth body goes back into its elements, to be used again to clothe the other forms of life The inner or spirit body, holding its same form, invisible then as before, but functioning as before, labors and finds further opportunity for growth and spirituality. This it finds in the zones or belts that surround this globe, and, when proper conditions are made, it answers to our call, and tells us of life in its new plane, invisible to mortal eye.

"I asked this question of Dr. David Hossack, who has been in spirit life nearly a century:

"Is my understanding correct, that here and now we have and possess, an inner etheric body, which, divested of its flesh garment, passes intact to the spirit world?"

"In reply he said:

"There is an inner, etheric body, composed of minute particles, of such substance that it can, and does, pass into spirit life, Your outer bodies are too gross and material to effect the change. The inner body is but the mind, the thought, the soul of the person. It is in the semblance of the material body, but whether beautiful or ugly, strong or weak, depends upon the inner life of the person to whom belongs that particular spark of the great radiance called life, or God."

When we understand that spirit people have bodies, we can appreciate that, given required conditions, they can speak and we can hear them. It is not as marvelous to me as voices heard on the radio.

A description of the death change follows:

"What happens at death? What are one's sensations, and what meets the vision on awakening? This has been described

thousands of times, and I quote from my record something of what I have been told on the important subject:

"It is a privilege to tell you of my transition. The last physical sensation that I recall was one of falling, but I had no fear—it seemed so natural. At the same time I heard voices speaking words of encouragement, voices that I recognized as those of loved ones that I thought dead. For a time I had no recollection. Then I awoke in this spirit sphere, and never will I forget the joy that was mine. I found myself, saw my body, which appeared as usual, except lighter and more etherial. I looked through a window and saw the landscape, bathed in rose colored light. There was a quiet that was impressive, then music, the harmonious vibration of which seemed to rise and fall softly. Then one appeared, and she said "This room so beautiful is the result of your self denial and the happiness you brought to others, but there are others not so pleasing;' and we passed into another that was dark and filled with rubbish; the air was heavy. This my guide said was builded through my selfishness. Then to another, a little better lighted. I was told that every effort to do better created something brighter. Then into the garden where, among beautiful flowers, grew obnoxious weeds, the result of spiritual idleness. "The house must be all made beautiful," she said, "the weeds of idleness uprooted; and this can only be done by yourself, through work in the lower planes, by helping others."

No writer on the subject has heretofore attempted definitely to fix the location and boundaries of the after life. This work goes farther and says:

"Where is this after life? just where do they live? Where are its boundaries? These are questions that I have some difficulty in understanding, and much more in explaining, and I am frank to admit that I have not had all the information sought on this subject. However, I have some knowledge, gained from my friends in the spirit world.

"Let it be remembered that those in the after life have frequently said that every physical thing of this earth was but a poor imitation of what they have there—that all things exist

first in the invisible before they can be reproduced in the visible, and that all that we have is a reproduction in form of some of the things that exist there.

"Here is what one said on this subject: 'We have often told you, and tell you now, that your earth and all things of your earth have their exact counterparts in the spirit world, just as real, just as tangible, just as substantial, to the inhabitants of this world, as material things and forms are to the inhabitants in mortal form upon your earth'.

"If this be true, if we have earth and rocks, so do they; if we have shrubs and trees and growing grains and flowers, so do they; if we have houses, schools, hospitals and great buildings, so do they; if we have oceans, lakes, rivers and flowing streams, so do they; if this earth is peopled, why not theirs? I am told they have also many things that we have not, as they cannot be clothed in earth garments nor function on our planet.

"The density of that plane differs from ours, as the density of our atmosphere differs from that of the water, in which marine life functions. We move more rapidly and with greater freedom than the life that exists in the deep; so those in the higher etheric plane move more rapidly and with greater freedom than we do—all because the material conditions become higher in vibration as we ascend the scale of motion, and there is more resistance the lower we decend.

"Striving for more detailed description, I asked a spirit in our work one evening: 'Where is the spirit world? What of its substance, and where are its boundaries?'

"The spirit answered: 'It is difficult to explain to you who know little of matter, the location and boundaries of the various planes where we live. First let me impress upon you the fact that energy, that is, life, cannot express itself in substance. The idea that spirit people function without substance and that they and the plane in which they live are unsubstantial, is preposterous and illogical. The gases that compose water, taken separately, are as substantial as when united. Why should it be thought impossible, since matter was created,

for Nature to create other material than physical, to create spirit material? There are millions of worlds inhabited by human beings in that space you call the sky. Don't for a moment think that yours is the only world, and that God made the universe for you alone.

"This spirit world is in reality just as much a part of your planet as the earth and rocks you tread upon. Around and about your globe, and forming a part of it, are separate, material, concentric belts or zones, varying in width and vibratory action, and therefore in density, into which all mankind and all planetary life passes, on the happening of that event you call death.

"I only know the boundaries of these planes in which I live and labor. I do not know any more about the boundaries of the planes beyond me than you know of the planes beyond you.'

"Others have reported of these localities as follows: 'Your earth has belts, but they exist in a cruder condition than those of Jupiter and Saturn. The belts or zones that lie around your earth are designed for the habitation of spirits out of the body; and as they outgrow the passions of earth and become more refined, they pass to another or higher zone.'

"This is another spirit's report:

"There are seven concentric rings called spheres. The region nearest the earth is known as the first or rudimentary sphere. It really blends with your earth sphere. It is just one step higher in vibration. Growing more intense and increasing in action are six more, distinguished as the spiritual spheres. These are all zones or circles of exceeding fine matter encompassing the earth like belts or girdles—each separate from the other and regulated by fixed laws. They are not shapeless fancies or mental projections, but absolute entities, just as tangible as the planets of the solar system, or the earth on which you reside. They have latitude and longitude and atmosphere of peculiarly vitalized vapor. The undulating currents, soft and balmy, are invigorating and pleasurable.

"Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic,

and move with it about your sun, they are not dependent upon that sun for either light or heat; they receive not a perceptible ray from that ponderable source. We receive our light emanations, he said, 'wholly from a great central source, from which comes uninterrupted splendor, baffling description'.

* * *

"In order to get another expression, I read what I have written to Dr. David Hossack, one of the leaders of the spirit group with whom I worked so many years, and for whose statements I have great respect, and in reply he said:

"What appears as space about your earth is composed of ether. There are three distinct circles, the outer filled with more radiant vibrations than those within. Beyond these, the spheres or circles blend with those of other planets. Each circle is very, very many miles in depth, according to your standard of measurement."

Another subject that is treated in this volume is the source and character of the light in the spirit world. I asked a spirit this question:

"What is the character of your light, and how does it differ from sunlight?"

The answer:

"The light we have is obtained from the action of our minds on the atmosphere. We think light, and there is light. That is why people who come over in evil condition are in the dark; their minds are not competent to produce light enough for them to see.

"There is greater intensity of light as we go up through the spheres, which comes from the blending of the more spiritual minds.

"Our life is merely the condition of mind which each one has. We create images in thought and have the reality before us, just as tangible as your houses and buildings are to you. You do not have any conception of the great power and force there is, or may be, in thought. It dominates all conditions and makes us what we are. One who realizes this may control his destiny.

"Thought is a fluid, which becomes substance to us when once it is formed into an expression. It is a vibrant, living thing, and should be recognized as such and controlled accordingly."

Another spirit speaks of light as follows:

"When you speak of the sun in the spirit world, you mistake, for there is no such thing. There is light here radiated from the atoms. Our light is very different from your sun. Your light is grosser than ours; it is unnatural to us, and, therefore, painful to the spirit. Our light is soft, radiant and very brilliant. Your physical eye can never behold it; it is so ethereal, so beautiful, that it blends with sensation."

It is a fact to be noted that the teachings and statements of fact quoted are from people actually living in the next plane of consciousness, and they tell of the materiality of the whole universe, of plains differing only in vibratory action, each as substantial and as natural to the spirit body when released from the flesh housing as things physical were when functioning in the physical body.

One chapter is devoted to sensations experienced in the death change. Various spirit people have described what they sensed and observed as they passed from one state to another and described the belts or zones in which they live, close about this earth, where they move with freedom among us, know our thoughts, ambitions and desires, share our sorrows and misfortunes and aid us by mental suggestion. While they apparently are lost to us we are not lost to them, they say, for they keep in touch with us and welcome us as we pass into the great beyond.

Other chapters are devoted to the descriptions that spirit people give of their homes, where and how, they live and their daily occupations. These are some of the subjects treated. All knowledge comes through the avenue of reason, and I have sought in this presentation to appeal to the reason of mankind, to the end that all may appreciate the fact that it is only through this death change that we reach a higher development, and come to know that dissolution is as great a privilege as birth.

HALF HOURS WITH VALMIKI.

T. V. KRISHNASWAMI RAU.

The poet's description of the progress of the exiled trio Ram, Lakshman and Sita that

(Thay vanayna vanam gathva)

'they went from forest to forest' is explained as follows:

(1) Being prohibited according to stipulated conditions not to draw near any cities, they moved on from one forest to the other to lessen the monotony of time.

(2) They proceeded to the forest on the understanding of guarding (Avana=protection) each other from foreign foes.

(3) They hastened to the forest to afford protection (avana) to the anchorites of Dandakaranya from the torments of Ravana.

(4) They marched to the forest in order to maintain (avana=maintenance) the promise given to Dhasaratha.

(5) The change of residence from one forest to another was in fact a mere (thayvana) pastime involving no exertion.

(6) Their migrations in the forest were often accompanied (with thayvana=sport) a chase after wild beasts.

(7) With their entry into the forest region, they dispensed with all vehicular facilities and started on foot journey.

(8) They passed through (vana) dry grounds coming on at intervals between the forests.

(9) They moved in the forests where (vana) water was to be had in abundance.

10. They plunged into the forests fearless of (vana) injuries from wild beasts.

PHRENOLOGICAL FACULTIES

Benevolence

GEORGE WHEELER, L. P. I.

Dr. Gall was both a scientist and a philosopher. He was a great searcher after truth. His practical observations were linked up with a profound intellectuality; he was not superficial. His locations were verified again and again. In cases were 'goodness of disposition was strongly marked', he took casts of the heads for the purpose of comparison. He extended his investigations to animals, and 'collected so great a number of facts, that there is no fundamental quality or faculty whose existence and organ are better estimated than those of Benevolence'. Spurzheim verified Gall's conclusions, and adds: 'Good-natured animals have also the part corresponding to the organ of Benevolence in man elevated and prominent'.

This beautiful and divine faculty is peculiarly active in Philanthropists and public benefactors. When at the Albert Hall, London, some years ago, my attention was drawn to a bright, happy man of moderate physical development, with a fine, full, massive head, particularly well developed in the frontal regions, and an exceptionally high forehead, denoting Human nature and Benevolence. The latter organs were particularly striking. This was Dr. Barnardo, founder of one of the best and largest Philanthropic institutions in the world; the Barnardo homes for destitute children.

Also, at Bedford Chapel, Bloomsbury, London, my interest was centred upon the Rev. Stopford Brooke, the famous poetic critic, scholar and preacher, the producer of classic works on Browning and Tennyson, the British poets. Stopford Brook had left the Established Church on account of his broad views, presenting a theological teaching in which the Fatherhood of God and the Brotherhood of Man played a first part; a sort of Spiritual Universalist. He had one of the largest or-

gans of Benevolence I have ever seen, in conjunction with a well-balanced head of exceptional cerebral parts. The head showed his greatest moral development, Benevolence, while the faculty was revealed in almost every sentence he uttered.

When Benevolence is small and Conscientiousness large, with predominating Ruling Faculties, the individual is liable to harshness of character, there is justice without pity; law without generosity; punishment without the healing power of love. The world cannot be ruled by a rod of iron; it needs controlling, directing and moulding on the best lines—it needs all power to be touched and ennobled by pity. It was the author's good fortune to be Secretary for a Society which had for its object: 'To train and foster in early life compassion for the ignorant, the guilty, and the perishing'. It is for Benevolence to alleviate pain, to heal and bless; but unless there be other facultice to give strength and stability to the mind, it cannot carry out its plans. It is sometime easier to feel pity than to act pity. There is need of a fair degree of the acquiring faculty to act with Benevolence.

Just as the organ is perceived large in the philanthropic, so it is observed small in the harsh, brutal and unsympathetic. Dr. Gall states that in the representations of Tiberius, Caligula, Caracalla, Catherine of Medici and Danton the organ was deficient. The reign of Tiberius, the Roman Emperor, was distinguished by acts of cruelty; Caligula the Emperor 'lived in unbridled indulgence of every lust, finally giving way to the most atrocious acts of cruelty and impiety; Caracalla, another Emperor, 'put twenty thousand persons to death'. As for Catherine of Medici, who 'persuaded her son to issue the order which resulted in the massacre of St. Bartholomew, she lived to see herself detested by the whole French people'. Danton, of French Revolutionary fame, certainly had some redeeming qualities, but Benevolence was deficient. He evidently believed in himself, his last words to the headsman being: 'Thou wilt show my head to the people, it is worth showing.'

George Combe says: 'The defeciency of Benevolence does not produce cruelty or any positively bad sentiment; but it leads to regardlessness of the welfare of others. When the organ is small, a powerful restraint is withdrawn from the lower propensities'. In a number of cold-blooded and deliberate murderers, Combe found the organ decidedly deficient.

Benevolence, even when small, can be developed by practice. There is only inactivity or dormancy of the faculty. Thus in Charless Dickens 'A Christmas Carol', Serooge appeared to possess no Benevolence, yet after he had, so to speak, passed through purgatorial fires, the faculty was aroused to sympathetic action.

There are many manifestations of this faculty. Hiawatha, in Longfellow's fine poem of that name, displays something of it when he goes into the forest to fast and pray. He does not go to ask great things for himself, but blessings for the people. His heart goes out to the great humanity, and the faculty of Benevolence links up with the spiritual for a holy purpose. This benevolent thought-life is ennobling, and tends to build up the character for sublime and lofty ends. Dr. Gall was led to the conclusion that what is called 'Goodness of Heart' is not an acquired, but an innate quality of the mind.

This faculty then acts in conjunction with others, A medical-surgeon might be of a peculiarly benevolent nature but the mind power. Benevolence, even with exceptional mental ability, would be useless without the executive faculties and will power. Benevolence would result in compassion, but it would not act on its own initiative. it must necessarily co-operate.

There are fine stories of Christ and Gautama Buddha which illustrate this faculty; thus the 'sweet mystic of the East' is stated to have fed the hungry multitudes, and Gautama carried a wounded lamb on his neck as he journeyed with a herdsman to a king's sacrifice, before whom he pleaded for the preservation of life.

Benevolence in some is not of this large character; it is peculiarly limited; it cannot be described as philanthropic, but displays itself in conjunction with the social faculties, showing generosity towards some special friend or kinsfolk. This is good, although the faculty needs greater action since Bene-

volence, in a poetic sence, weeps over the broken hearts and dormant souls of humanity, seeking to fulfil a noble mission all along the line.

Shakespeare recognised this faculty when he presented Portia, the beautiful lady of Belmont, in ' The Merchant of Venice', who dressed as a doctor ol law gave herself to plead for her husband's friend; also, in his Miranda, in "the Tempest" whose tender heart went out in pity to the storm-tosed.

Although every individual possessses the same faculties in kind and number, there are certain mind powers peculiarly strong or peculiarly weak in nations and peoples. Thus in the Caribs, a race of American Indians, Benevolence is small for although physically they are, or were, fine specimens of humanity they are remarkable for cruelty, the higher faculties failing to over-rule and direct the lower.

As nations and peoples let us cultivate more this ennobling faculty; it will give us broad and generous thoughts for all humanity. From its windows we shall perceive a brighter unfolding, a more lovable life. We are linked up with Immortal mind; a spark, a flash, a thought from the Immeasurable whole. Hereafter we must connect all the soul forces for the highest. We shall here and now follow on the lines of that great psychic, W. T. Stead who founded an organisation "To unite all who love in the service of all who suffer".

FLASH—THE FIRST

B. NARASIMHAM.

1. Innocent babe! How pure are you? Yet do you contain the seed of evil? Or do you gather it of environment?

You of feeble limbs are capable of developing potentialities in due time; but do you use them for good or evil?

2. Babe! the world of men were all like you. What better can you promise?

3. Innocent babe! and atrocious man!

4. O man! who taught the cub to hunt the deer? And why does it not take to tender grass? Hunger and fear may induce you to wrong ways, yet your nature is the prime cause. Blame not environment.

5. For you are of faulty brain not to discriminate. Environment is never particular, but your sense and selection incline to your inward nature.

6. Babe! innocent and pure you are not: nor feeble; your manhood's true nature is in you. You are the seed and your manhood the tree.

7. Child! who taught you to lie and to steal? Your own natural love of self-preservation creates your fears and your needs. Your self interest prevails uppermost of all.

8. Man! where do you seek for the origin of evil but in your own heart?

9. Woe be to you all of conflicting self interests.

10. Man! you repent not but gloat in your evil deeds.

11. Even your determinations and repentances are like the passing gusts of wind.

12. Education mends you not. Often your sufferings fail to impress on you.

13. A shameless man is more intolerable but less dangerous than a hypocrite.

14. The former keeps you on your guard while the latter lulls you to security.

15. Let not your judgment deceive you.

16. May you reserve a corner of your heart to the miserable.

17. You think high of yourself and your kith and kin, but dispise what is noble in others

18. Man of this age! need you these simple teachings? What knowledge is hidden from you? Yet why do you add to the misery of the world?

19. You are more ostentatious than true.

20. Get over your egotism and you are the true man. Self centred interest aggravates human misery.

21. Reflect on your own deeds. Sacrifice your own needs to meet those of others. You dare not do it.

22. Your strength is not for your sake alone, but that you may share with your weaker brethren.

23 You store with a closed fist only for a squanderer in your line.

24. The world is your inheritance Enjoy with righteousness and moderation and freely give.

25 Contentment gives you happiness and your enemie's, discontent is your full revenge. Seek not more, pity him.

26. Know the true nature of the world and you will not fret and fume at things.

27. Even if you know you will die tomorrow, rest in peace.

28. Optimism and Pessimism are strange things and you will take to neither.

29. Know there is nought sudden in the world; but you know not the cause and seem shocked.

30. Disease, death and ruin are conditions of birth, and living and what is there that you should rue for.

31. Does not your knowledge of national and individual actions tell you that your conditions are wrought by your own hands or by your inimical brethren.

32. Accuse not an unknown agent.

APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON X

The Aspiring and Governing Powers

These mental powers give leadership, executive ability, ambition and aspiration. They function thru the coronal region of the brain and when the crown is unusually high the powers are very strong. This group consists of self-reliance or self-esteem; approbativeness; firmness; continuity and caution.

SELF-RELIANCE, Dignity or self-esteem, self-confidence, independence, self-respect Excess is shown in pride, haughtiness, egotism and self-sufficiency. When deficient there is lack of self-confidence, servility and a tendency to underestimate self. It can be cultivated thru public speaking, debating, soliciting, collecting, salesmanship or anything that requires the person to assert himself in public and especially among strangers To restrain, make an effort to be more modest and place a higher estimate upon the merits and talents of others.

APPROBATIVENESS OR AMBITION, Love of praise, sensitiveness to the criticisms of others concerning oneself, ambition to excel, desire for fame and glory. When excessive it gives a morbid sensitiveness and causes one to be offended without reason, it creates a great desire for the praise of others and causes one to become boastful, vain and undignified. When deficient one is too indifferent regarding reputation, praise or censure. To cultivate be more considerate of the feelings of others and seek to keep the good will of everybody by giving due courtesy. To restrain, do not care so much about the opinions of others, avoid boasting and do not let your ambition rule all the other powers. Do what is right and let the consequence follow.

FIRMNESS: Determination, steadfastness, perseverance, persistence, and unyielding will-power. When excessive it

causes stubbornness, obstinacy, willfulness and unconquerable determination. When deficient there is changeableness, indecision and a vascillating disposition. Firmness plus intellect is will power, firmness minus intellect is stubbornness. To cultivate firmness do not let anything turn you from your course no matter how great the difficulties before you. Many a victory has been won for humanity thru unconquerable will power directed by intellect. To restrain firmness yield more readily in discussions with others; you may possibly be mistaken in your opinions.

CONTINUITY: One thing at a time, power of concentration or stick-to-it-ive-ness. When excessive it causes monotonous application, tediousness and prolixity. When deficient there is a scattering of effort, lack of concentration, fickleness and tendency to begin many things without completing anything. To cultivate continuity it is necessary to continue the application until the work is well done. This power seldom needs restraining in the American character as the ordinary environments are conducive to versatility rather than to excessive concentration.

CAUTION: Watchfulness, Carefulness, sense of danger, forethought, anxiety, prudence; this is sentinel on the watch-tower that gives alarm on the approach of danger. When excessive it causes timidity, fear, anxiety, irresolution and worry. A deficiency is shown in rashness, recklessness, venturesomeness and lack of forethought. To cultivate, look constantly for the dangers ahead and make a special effort to avoid them; do not take any risks. To restrain, suggest to yourself that many of the dangers that seem so real to you exist in your imagination only, and remember that 'a coward dies a thousand times while brave man never dies'. Take chances.

Persons who have the aspiring and governing powers strong should prepare for vocations that require leadership as it is difficult for them to constantly take orders from others. Persons who are deficient in these executive powers prefer to work under the leadership of others and do not feel at ease in vocations requiring leadership. The powers may be cultivated or restrained the same as all other powers of the mind. The

use of powers develops them; those that are permitted to lie dormant become weaker.

LESSON 11.

The Moral and Spiritual Powers

1. Conscience. 2. Hope. 3. Spirituality. 4. Veneration. 5. Benevolence. 6. Intuition. These mental powers function thru the upper regions of the brain surrounded by the intellectual, the governing and the perfecting groups. When the moral and spiritual powers are strong the brain is high in the region between the crown and the forehead.

CONSCIENCE:—Desire to do right; love of justice, honesty and integrity; this power is the censor over all the other powers of the mind. If it is strong the person is governed by high motives and strives to live up to the highest ideals of right. When abnormally strong it causes morbid self-condemnation and constant worry over some supposed sin of omission or commission. When deficient there is a feeble conception of justice and right and a tendency to be unscrupulous. To cultivate, do what you know to be right and let the consequence follow. To restrain, do not magnify your shortcomings; forgive yourself and do not be too exacting of others.

HOPE:—Expectation, optimistic anticipation and belief in the future. When very strong it causes unreasonable anticipations, reckless speculations and air-castle building. When deficient there is despondency, melancholy and pessimism. To cultivate, look on the bright side of life, laugh often and be trustful. To restrain, remember that all is not gold that glitters; study cause and effect relations.

SPIRITUALITY:—Spiritual perception: desire for the marvelous and wonderful: belief in the occult and unseen; inspiration; faith in immortality. When strong it gives keen spiritual perception and when excessive causes superstition, credulity and religious fanaticism. When deficient one is skeptical of things spiritual and invisible. To cultivate, study spiritual science and philosophy; think and live more on a plane that will put you in touch with the Infinite. To restrain, devote more of your thought and life to practical and material affairs.

VENERATION:—Reverence, respect, obedience, adoration and dependence. Hero-worship is a form of veneration. When excessive it causes idolatry and the religious intolerance which emphasizes the "letter rather than the spirit." Deficiency is shown in lack of reverence and respect for the old and for the sacred things of life. To cultivate, study the divine in nature, animate and inanimate, heaven and earth, man and things, present and future; dwell upon the Divine mercy and goodness but not with fear and awe. To restrain, use the intellect more. "Prove all things and hold fast to that which is good."

BENEVOLENCE:—Sympathy, generosity, love for fellow-creatures; humanitarianism. When strong and undirected by intellect it causes people to provide for the present wants of the poor instead of removing the cause which produces poverty. When deficient there is lack of sympathy,—a warped and selfish nature. To cultivate, think less of self and do more for humanity. To restrain, help people to help themselves and thus save them from the charity that pauperizes and debases.

INTUITION:—The source of direct knowledge of things without the use of the senses,—psychometric and telepathic knowledge. When strong it gives greater ability to analyze character. When deficient, one is unable to discern character and motives. To cultivate, study human character and psychic phenomena. To restrain is not necessary.

Life is one continual change and when it is lived as it should be every power of mind is used for the welfare of the individual and of humanity. In all phases of life a knowledge of character analysis is basic.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER XII

Even after hearing in this manner from Dattatreya the true nature of the world, Bhargava with a mind perturbed by doubts began to ask again, "O Lord! I have heard all what you explained. The truth of the world is as you described it and not otherwise; nevertheless by what reason does this world always appear to me as real? What is the reason for even intelligent men and others regarding this as real? Why does this world appear to me as real even after my hearing your explanation? My Lord, kindly explain this to me so as to clear off my misconception". When Bhargava questioned his Preceptor in this manner, the great-souled Dattatreya began to explain the cause of the misconception of regarding the world as real. "Rama! listen to the beginningless root-cause of the misconception about the world, that I tell you. To regard stoutly one thing to be some other thing which it is not is the sole cause of such a misconception. See for example; in the absence of a knowledge of the self, does not the idea of one's being the self exist identified with the gross body? Where are blood and bones and where is the highly pure Chidatma (self of consciousness)? By mere force of imagination (Bhavana), the self that is Consciousness, becomes the body. Even after knowing the Self of the form of Consciousness there rises the misconception that one is the body. In this manner it is merely by imagination that this world appears over and over as real. Nevertheless, if the contrary be imagined this stout misconception will be eradicated. The world becomes correspondingly such, as how it is imagined by whomsoever.

Yogins by their Dharana (flowing meditation) and Dhyana (fixed meditation) see the world to be of a nature that corresponds to the Bhavana (view) regarding the same. In

order to illustrate that the world corresponds to the Bhavana about it I shall tell you an anecdote that happened in a former time.

In the Banga country (now Bengal), there was a highly sacred city named Sundara. Therein ruled an intelligent King named Sushena. That king had a younger brother by name Mahasena who was much devoted to his brother. While that king was ruling his country with the goodwill of his subjects by upholding the law, he commenced, in order to propitiate Maheshwara, to perform an Ashwamedha sacrifice. For that purpose, the King's valiant sons accompanied by big armies went round the land following the track of the sacrificial horse and vanquishing by their valour all enemies who dared to hinder the course of the horse. In this manner, they reached the banks of the river Irawaddi. There, though the Princes saw a *Rajarishi (kingly sage) named Tangana of accumulated austerities, they passed by him irreverently as if unnoticed by them and without making any obeisance. On noticing this, Tangana's son was much enraged; he seized and tied up the sacrificial horse and rebuked the Princes. Then the Princes fought with him variously. Upon this, Tangana's son caught hold of the horse and with it entered in the very presence of the Princes into an opposite hillock named Gandashaila. On seeing Tangana's son disappear with the horse into the hill, the Princes began to rip open the rock by mighty arrows. From that battered hill, out came Tangana's son with a host of armies, vanquished the Princes and the rest in a moment, annihilated Sushena's army and after capturing the Princes, he again entered into the hill along with them. Subsequently, some of the soldiers that made their escape went to the king and narrated how the horse and the Princes were made captives within the hill. Sushena was much astonished to hear this and said to his brother Mahasena: "Brother! you should go immediately to the place where Tangana rishi is. Tapaswins are persons that possess unlimited might. They cannot be conquered by mortals and even by celestials. By gratifying him, you should recover my sons and the horse and

*Rajarishi—A King who has become a sage.

bring them here without loss of time. There should be no further delay as the spring season suited for sacrifice is fast approaching. Tapaswins are not at any time to be treated with disrespect. Will not Tapaswins, if enraged, burn to ashes in a moment the entire world? Therefore endeavour to please him and achieve your object". When Mahasena was thus commanded by the King, he swiftly went to the place where Tangana Rishi was, and saw that great sage merged in a condition of firm Samadhi (ecstasy). On seeing Tangana Rishi motionless like a rock and a wall, with subdued senses and mind and with his mind completely dissolved in the ocean of Nirvikalpa Samadhi, Mahasena knelt down and prostrated before him again and again and then folding his hands began to praise that renowned sage in various ways. After he was praising in this manner for three days, Tangana's son who was pleased at his father being praised, appeared before Mahasena and said, "O King! by your praises I am much pleased. Tell me what your desire is and I shall accomplish the same for you without delay. I am the son of this mighty Sage. This is not the proper time to converse with him. Hear me O King! Now he is in Samadhi. He will wake only after remaining in Samadhi for twelve years. Out of that period only five have elapsed, and seven still remain. He has been observing this rule for a long time. Therefore if you tell me what you desire from him, I shall accomplish that for you. Do not think of me who am equal in Tapas to my father as a mere boy. In the world there is nothing impossible for Tapaswins who are Yogins".

On hearing the words of the Sage's son, the highly clever Mahasena knelt before Tangana's son and said with united palms; 'O Sage's son! if really you are going to accomplish my desire, my chief desire is that your father should now wake from his Samadhi, so that I might converse with him a little. If I am deserving of your kindness I pray you to accomplish this for me'. Thus said Mahasena.

On hearing such words of the king (royal personage) the Tapaswin's son continued; 'O King! what you desire is by all means impossible; nevertheless, since I have given you my

word to accomplish your desire, how can I gain say it? At the end of a Muhurta (an hour and a half), look at my Siddhi (adeptship] which I possess by the practice of Yoga. Since he, my preceptor, is now merged in the purest and most serene condition to whom will it be possible to awaken him by external attempts? See how I wake him by subtle Yogic methods.

Saying thus, Tangana's son controlled all his senses, (1) unified them, joined the thoracic positive life-current [prana Vayu] with the pelvic negative life-current [Apana Vayu], came out of his physical body with the (2) essential life-current entered into his father's body, woke him by drawing out his mind that was in (3) a merged condition, came out instantly and re-entered into his own body.

In that very instant that serene Sage awoke and on seeing in his front, the king who was praising him kneeling, was much surprised, he comprehended everything by his subtle vision and said to his son with a cheerful mind, 'My Child! act not like this hereafter. Anger is the enemy of Tapas. Because kings protect the world, it has been possible for us to perform Tapas without hindrance. Is it not the nature of Asuras to hinder sacrifices? Lo! such is not the nature of Tapaswins. Soon deliver to him with a good heart, the horse and the Princes. Since the sacrifice has to be performed without delay he has to go thither immediately'. When his father said thus, the sage's son in a second entered the Gandashaila, brought out the horse and the Princes, and abandoning illwill, lovingly handed them over to Mahasena.

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(1) This means that he controlled the Apana life current, expirated fully the Prana life current, and performed external Kumbaka (kept the breath without).

(2) Essential life current=the internal cogential faculty that is devoid of I-ness. At the time of death the internal organ filled with impressions, goes out with the life current. Because then, the internal organ is in a large state it is not aware of anything. But since in the case of voluntary metem-psychosis the internal organ is not dissolved, and by reason of a nature practice of externa Kumbaka, it goes out freely of its own accord. The internal organ is then fully conscious of its surroundings.

(3) Dissolved state means here perfectly subdued condition.

Then Mahasena after despatching the horse and the Princes to their city praised Sage Tangana with folded hands and asked greatly astonished, 'Bhagavan [Lord]! I desire to know how the horse and my brother's sons managed to remain in the bed of this Gandashaila. Kindly explain this to me.' When Mahasena requested the sage in this manner, Tangana replied, 'O King! listen, I shall tell you. Formerly I was a king and ruled over seagirt land for a long time. By the Grace of Maheswara I understood Her of all power, who is Tripura of the form of Consciousness and determining the nature of the world to be sapless resolved that worldly activities were enough for me, handed over my kingdom to my sons and came to this forest. My wife who was faithful, also accompanied me. Since then, a thousand years have rolled on for me who was performing Tapas along with her. By reason of my wife serving myself alone, she attained important Siddhis [subtle powers]. Once, while I was in Samadhi my wife became, impelled by the dignity of the future effect that was to happen, amorously inclined. But seeing me immersed in unshakeable firm Samadhi and being unable to control the onrush of her passion, in her own mind she imagined cohabitation with me. Her imagination being intense, it materialised itself, and she became pregnant and gave birth to this son who stands now before us. After placing this son on my lap and waking me who was in Samadhi she dissolved her physical body into the respective elements that comprised it and attained the form of Paravyoma [Ether of Consciousness]. Afterwards, seeing this son on my lap and understanding her departure to the Supreme, I had much tenderness for this son that had sprung from her. Then he was brought up by me. On hearing at certain moments about my having ruled over kingdoms he became very desirous of ruling kingdoms and prayed me for it. Subsequently by my instructions he attained important Yoga Siddhis and by the might of his Bhavana [imagination] he created a world in the bed of this huge rock and he daily rules therein the seagirt world. It was in that world that the horse and the Princes were kept captive and subsequently released therefrom. Understand that this was how they were kept within Gandashaila'. On hearing these

words of the sage, the king continued: 'I listened to your words. Really this is wonderful. I desire to see that world. Kindly show it to me'. When the king prayed thus, the sage ordered his son saying, 'Child! show him according to his desire all your world' and again returned to his Samadhi.

Then, Tangana's son, after leading the king near the Gandashaila entered into the rock. The king not being able to enter likewise hailed the sage's son from outside. The sage's son came out again and said to the king, 'O King, it is impossible for you of little Yoga to enter into this world. Because you lack Siddhi at Yogic willing this Gandashaila appears to you as dense and impenetrable. Nevertheless, since my father's command has to be respected, I have to take you thither by all means. Therefore after carefully lodging your body in that cave full of shrubs and possessing only the mental body, enter with me into this rock'. When he said thus, the king not being able to separate the body replied, 'O Sage! how can I separate this body? tell me. Shall I not undergo instant destruction if I forcibly separate this body?' To the king who replied thus, the sage's son said smilingly, 'Ah you do not know Yoga. Nevertheless close your eyes' and entering into the body of theking who had closed his eyes he extracted his (king's) subtle body, lodged his gross body in the cave and entered with the king by means of his Yogic Siddhi, into the rock. There he linked the king who was stunned into unconsciousness by the abrupt separation of the gross body with a body projected by his [sage's son's] own willing and woke him from his stupor. In the next moment the king awoke and perceived himself as remaining in the lofty firmament in the clasp of the sage's son. On seeing overhead and around a fearful and endless firmament he became frightened and said, 'O Sage! do not loosen your hold of me. If you let me slip I am sure to be annihilated by falling into an unfathomable abyss. The sage's son looked at the king who was thus trembling and said with a smile, 'King, abandon all your fear. I will not leave you. Listen to me with courage. This is the world that is within the rock'.

Then, thus emboldened, the King saw at a distance underneath him the dark sky wherein stars glittered. He went

thither and approaching the sphere of the moon beneath it, he was frozened by the cold of the place. After being protected from the cold of the lunar sphere by the sage's son he went to the plane of the sun where he was scorched by the sun's rays and had his body cooled by the Yogic Siddhi of the sage's son. In this manner he saw the whole of that world which appeared to him as a replica of his own world. There standing by the side of the sage's son on the summit of a mountain named Hemagiri he perceived everything shown to him by the former. He saw with the help of a telescopic faculty bestowed on him by the sage's son to enable him to see even distant objects, the Lokaloka mountain that encircled the whole world, the dense darkness that was beyond it, the golden earth within it, the oceans, the seven island continents, the rivers, mountains etc. all the Bhuvana [spheres] Devas as Indra and the rest, Asuras, Men, Rakshasas, Yakshas, Kimpurushas and others. There in Satyaloka in Vaikunta and in Kailasa, he saw the sage's son manifesting himself diversely as Brahma, Vishnu and Rudra for the purpose of functioning creation, etc. Then afterwards he saw the sage's son in a different form as ruling over the earth as an Emperor.

While Mahasena was witnessing with wonder the important Yogic Siddhis of the Sage's son, the latter said 'while we were viewing these innumerable worlds, a very long time has rolled on. Although we have passed here only a single day, twelve thousand years have rolled on in the outer world. Therefore let us go to the outer world wherein my father was dwelling.' Saying in this manner the sage's son departed from the Gandashaila and came out acting again as before, accompanied by the king.

Thus ends the Twelfth Chapter called 'Vision of Gandashaila' in Tripura Rahasya or A Practical Study in Consciousness.

STUDIES IN PSYCHOLOGY

PROF. IVI.

The Infinite.

In the beginning of this study we begin with mind in the absolute, or mind in its last analysis and call it the Infinite.

Man has been searching to find what it is that lies back of everything, or that which it constitutes the permeating intelligence and power that produced and governs everything. As it is beyond his ability to comprehend he calls it Infinite.

The scientist finds intelligence, power and principle existing in everything and he calls this intelligence, power and principle or wisdom, mind; and in its entire reach he calls it Infinite Mind.

We define Infinite Mind as Power, Wisdom, Intelligence and Being, in the absolute. By the absolute here we mean in its entirety.

Another definition is Perfection of Life, Intelligence, and Power.

A third definition is Immeasurable Mind, Soul and Spirit. In this thought we make mind, soul and spirit a trinity. Mind cannot exist separate from soul and spirit nor can spirit be anything separated from mind and soul, but mind, soul and spirit constitute the ego. That is what I am. That is what God is, but in the absolute; God is mind, soul and spirit in the absolute. Man is mind, soul and spirit in individualised intelligence, a separate, individual entity.

When we speak of the word soul we speak of that sense part of the spiritual man. When we speak of spirit we speak of the being part of the spiritual man, and when we speak of mind we speak of the form part of the invisible man, because it measures and knows things. But God is immeasurable mind, soul and spirit Man is measurable or finite mind, soul and spirit, although he has not yet measured out all of his ego. The difference between mind, soul and spirit, and you, as owning flesh and blood, is as great as the difference between night and day.

You are mind, soul and spirit. That is what you are. What you possess is a body composed of bones, flesh and blood. Whenever you can think of your body as belonging to you, as your property, as your house in which you live, as your possession, not as yourself, then this ego consisting of mind, soul and spirit, the Infinite power, intelligence and principle within you, can make this body what you want it to be; just as you can change your house, change its doors and windows, do anything you want to do with it.

The one who desires to heal himself must know that he is mind, soul and spirit and that the body belongs to that ego. In order to do this you have to know it, to live it. This mind, soul and spirit must know that that is what you are. What you have is a body in which you live and the condition of your body shows what degree of intelligence, or what degree of commanding influence you exert over it.

To say that I have a pain of which I cannot rid myself is to admit that this body is beyond my control. You send for a doctor to cure you, unmindful of the fact that you have the power within you to do it.

The most important question that comes up is how can I heal myself. How can I manage this body in which I live? To be master of yourself, say "I am mind, soul and spirit. I am supreme over my body. It belongs to me. It is not I, it is the house in which I live".

Make yourself conscious of this and then you have mastery over it but not until then.

The next definition of the Infinite is that it is all of the Divine Personality. It is Personality in the absolute.

To the modern man, western man, we have two theories with regard to the infinite--Greek and Latin.

The Greek theory is that God is immanent, fills all space and permeates everything, and the doctrine is monism. It simply means one source of all things, one Substance. one God and one universe. It means God Immanent, in everything.

The Latin conception is transcendental. The transcendental idea is that you have to reach through some mediator between man and God; that you have to look beyond yourself

in order to find God; that God is outside, not within, as the Greek conception. We have a dualism all the way through.

In the Latin conception we have two eternal entities, mind and matter. Mind was what there was of good, and matter was what there was of evil. The existing order of things is due to the interrelation of these two entities. Man looked upon the earth as being composed of coarse materials that were evil. He not only carried his idea of mind and matter into objective things in life, but he carried it into his philosophical thinking and into his religious thought and the resultant ideas were fore-ordination, and free will, good and evil, Deity and devil and subjective and objective. Evil to the Latin idea was as positive as good, darkness just as positive as light; hence, they had no conception of how light overcomes darkness, no idea of how good overcomes evil So they give evil the same strength as good in the religious life of each one and out of this idea comes the ideas that has sprung out of the various cults imbued with the Latin conception.

Then belief of the Latin conception was that being is outside the universe and separate from it. Man had to go to the God in order to reach Him. Here each Greek was his own master, was his own priest. There was nothing between him and his Creator.

Each Latin had to be beneath someone else. He had to pray through some one else. We might say here that it crystallises itself with political life. It tinges everything it touches.

The doctrine of the Latin conception is dualism. The doctrine of the Greek conception is monism. The Greek idea is that there is just one substance, one eternal entity. The Latin conception is that there are two eternal entities, mind and matter.

This substance or cause manifests through two sources, through mind and through matter, but it is the same substance manifesting in each case. It manifests itself as individualised mind, as universal mind and as Infinite Mind.

We know that individualised mind is mind existing as embodied personality; that is, as we are. As universal mind,

it is the intelligence which we find scattered through the whole universe in the forms of being in nature, and the Infinite.

Mind is the capacity to know things; the intelligence that permeates everything; the latent capacity to know that exists in everything.

When we studied chemistry, matter was not anything but solids. It was hardly said that fluid was matter. That which will not yield to pressure is solid even though invisible. Ether is said to be as solid as anything else, hence, it is matter. It can be measured.

We have matter as solid, fluid, aeriform and etheric. We say mind permeates all of these. In physics we learn that a piece of iron holds together because its particles are in a state of motion that is normal to their natural existence.

The reason those particles hold together and sustain a motion that keeps them solid, is because of their intelligence, mind, to exist in everything.

The only way we can learn mind is by taking note of what it does, of its powers and what it possesses. The character of mind is eternal and unchanging. Mind does not change. Mind is the thing that changes everything else, and that which changes other things, does not change. That which exists without change, we say in our philosophy, exists without end; hence, mind is eternal.

Mind then is eternal and unchanging. It changes substance. Our conceptions of evil come out of our conceptions of matter. They cannot come out of our conceptions of mind. The only evil that can exist is our lack of knowledge. Evil exists only in our ignorance. Our knowledge of things gives us a different view and we forget the evil.

The only thing that will ever make a human mind overcome the evil in his life is to learn the good. The only thing that can make him overcome a weakness is to awaken his strength, because this evil is only a creation of his mind; it does not exist at all as evil.

CONCRETE INSTANCES OF

Incarnation with memory of past life.

(Investigated by Rao Bahadur Syamsunderlal, O. I. E).

1. An illegitimate Rajput (Chhida by name) of Mhowa village on the Chambal river in the Gwalior State was in intrigue with a widowed daughter of a Brahman of the same village. The Brahman tried to get him into trouble and got up a case of looting of Postal bags (while in transit). A warrant was issued. Chhida absconded and remained in hiding in the ravines of the Chambal river. While in hiding he gave Rs. 5 to a pedlar of his village Mhowa [when he met him in the ravines] for purchasing a bell and offering it on his behalf to the temple of Shiva in Mhowa.

Soon afterwards Chhida was tracked and surrounded by the Police and by them shot dead while resting under a tree. This Chhida took birth soon afterwards in a neighbouring village in a Brahman's family, and when he was four years old or thereabout, the same pedlar happened to pay a visit to his [Chhida's] mother in his usual rounds and was displaying to her his wares when Chhida came up from behind and snatched away some of the articles spread out by the pedlar. The pedlar ran after him and then the lad rebuked him for his failing to get the bell for the temple: this incident disclosed Chhida's identity. The lad was thereon visited by his old mother of past life and by her taken to Mhowa and was then made to find out his way to his old house. I sent for the lad and kept him with me for a few days when he was accompanied by her maternal uncle [a young man who had passed his middle examination] who corroborated the whole story.

2. A young Patwari Kashi Ram was killed by Chhotey Lal, son of Bhagwant Singh, a Zamindar of Nonenhta village in Bhind [Gwalior], in 1908 while they were both going to the Suba's Court in a Revenue Case in which the Zamindar was interested and the Patwari was going to give adverse evidence.

While crossing the Kauri river [dry bed] and smoking by the side of a cucumber field the Zamindar tried to win him over and having failed to do so shot him dead and cutting off the the fingers of his [Patwari's] right hand put one of them into the Patwari's inkpot and placed the pot on the dead body of the Patwari and absconded into the adjoining British territory. Police investigation was made and warrant for his arrest was issued, but he is still at large. I have seen the Police file. This Patwari soon afterwards took birth in a neighbouring village Risalpur, with all the marks of violence which he had received at his death as Patwari. His name is Sukh Lal and his father's name is Mihi Lal. He is born with his fingers of his right hand wanting and his ribs broken and recemented as it were, and with the memory of his past life. I have compared the marks with the description of the dead body in the Police file. I have seen the boy, kept him with me for about a week I think, and he remembered the main events although the details were fading away from his memory. His father and elder brother corroborated these facts although they were very reluctant to disclose them to avoid a scandal.

3. A Rajput Zamindar was killed by his uncle in connection with a quarrel over a field. The uncle disappeared and the Police could not trace him, there was no proof. This was in Samvat 1934 [1877 A. D.] a famine year; later on, the murderer returned home. Meanwhile a child was born in the neighbouring village who when he was 4 or 5 years old one day while playing with other boys heard the firing of guns which is usual on a festival, and fell senseless. When he came to his senses he exclaimed that it was a murderer [his uncle of past life) who had turned up. This disclosed his identity and the lad's elder brother of his previous life came up and was recognised. The lad then grew familiar with this brother of his and disclosed things which nobody else had any knowledge of and from time to time asked for and obtained from his brother his favourite gun, his pistol, his stick, instruments of music, etc. which are still in his possession.

The brother convinced of the identity approached the Suba Major Omrt (European] who however declined to revive

the old case on evidence of such a nature. The brother then approached the then Dewan (*Prime Minister*), Sir Ganpat Rao Khadke and His Highness the late Maharaj Jiaji Rao Scindia who tested the genuineness of the story by making the boy recognise at a parade some of his relatives of his past life, then employed in the Army, and having become convinced of the identity issued a warrant for the arrest of the murderer who however absconded and was pursued by the Gwalior Police from place to place until it was found that he had died at Gaya. His Highness was then pleased to order that as the culprit was no more within his reach the case should be dropped. I have looked up the original file and have got it with me. In 1912 I sent for the boy who was then 34 years old, and his old father and the latter corroborated the whole of the story. He also added that soon after the identity had been disclosed by the boy's brother the murderer also once came to see the boy when the latter tauntingly rebuked him for his un-Rajput-like behaviour in having shot him from behind and by stealth. In 1912 the son was found to have forgotten all these things and could remember them only by hearsay. The story was corroborated by Colonel Surajpal Singh and the murderer's son who are both Military Officers in Gwalior. Photographs of these were taken by Messrs. Desai Brothers of Lashkar (Gwalior).

The Rao Bahadur writes to say.—

"I enclose a brief account of some concrete instances of persons who have taken what we call immediate rebirth and have brought back memory of their past lives. These cases have all been investigated by me (when I was in Gwalior) first of all through responsible state officials like Judges, District Magistrates and Settlement Officers and then by myself personally. In all these cases I sent for the boys and their parents or guardians and kept the boys with me for a time so as to become familiar with them and personally find out what they remembered and how far the facts related by them were verified.

The boys (one of them is now a grown up man of 48 years) can well be seen in the Gwalior State by anybody who may desire to have firsthand information and I shall be glad to give him the necessary introduction to facilitate enquiries."

—Ed.

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NOT MERELY POLITICAL

T. L. VASWANI

The problem of *Swaraj* is one of Shakti. There is a will opposing the God-in-the Nation. How may that will be broken down? A Creative power, a *Shakti* is needed.

There is a fine French poem. It sings of a Veiled Dancer. She danced before the king, but there was 'no answering sound in the Palace'. You could see beneath her lifted veil that her head was the head of a corpse. Our mendicant agitation was for many years like the death dance of the 'Veiled Dancer'. There was no 'answering sound'. Tilak and Gandhi lifted politics to a higher plane,—that of *resistance*. It is the power to resist,—not changes in 'rules of the game',—we need to become a Nation of the Free. It is *shakti* the Nation needs.

The Creative Shakti is waiting, I believe, to enter into us and work a new miracle of Freedom. But it may not enter as an unbidden Guest. It waits for our call. This call means discipline, sadhan.

Shouts and shows, I have often thought, dissipate strength. Silent Servants of the Nation are needed in every Province. In my picture of Ideal Swaraj, Government is by Rishis, by Sages, by men who love Silence. The silence I plead for is not inaction. True silence is *concentrated* work. The hour is too holy to be dissipated in talk, in controversies,—in noise. Silent work,—is my constant cry to myself and the Nation's youth. Two European visitors to this country with the best of sympathies with India, said to me recently:— 'Indians are too talkative.' The *yoga* of action grows out of the depths of

Silenc eWhen the passenger line 'Egypt' was sinking in the Bay of Biscay, almost everyone seemed to be in panic. But there was one passenger, Sister Rhodes, who was *calm*. She was comforting children and women; and as the ship sank she was praying! Such 'silence' is beautiful,—is fruitful, Silence Groups, meeting once every day to lift up their thoughts to India and the Spirit can, I feel, help much in creating the right atmosphere for the growth of the Nation. Out of such Groups may, also, come silent workers for Freedom.

India? It means a Hope, a Help, a Synthesis,—the hope of a new Humanity, the help towards a new Civilization, the synthesis of religions and Race-experiences. But India to enter upon her mission must accept an *inner* transformation. The problem, to my mind, is not merely political. In a movement of Renaissance, of Reconstruction,— a movememt of the Spirit is my hope for the Future.

Therefore I plead for *humility* in our work. If there be passion or pride at the heart of our patriotism, we may make noise, we shall not achieve our quest. Self-surrender to the Creative Spirit,—is what we need to make India great again. There is no self-surrender without *humility*.

And what, after all, are we,—our institutions and organisations,—if the *shakti* of the Spirit be not in us? A little girl stood on the river bank. She had a paper boat. She placed a light within it. She set it out on the waters. She offered a touching prayer:—'Accept this paper-boat: and may the light within it be not put out!'

Committees and Conferences are but as little paper-boats worth little if the Spirit accept them not. And He accepts in the measure we keep within them the light,—of Love. O keep alive Love's light in your activities and organisations! And they will be blessed.

THE CALL OF THE OCCULT—I.

A. P. MUKHERJI.

Sir A. Conan Doyle has published messages from the Spirit World that Japan's recent tragic experience is a divine step towards the chastening of humanity. We are of a similar opinion. Material progress, with the consequent hardening of our minds towards our brethren, cruelty to our less fortunate fellow-creatures, brutality towards innocent animals, lust, corruption, and a general deadening of our moral and Spiritual selves, are all responsible for such catastrophes. Material gain being our only shibboleth, and material enjoyment our only goal in life, how can we expect to improve spiritually? One reads sickening accounts of revolutions, international unrest, wars, unemployment, famines, flood, earthquakes, and what not. European races are undoubtedly responsible for this state of things. Their materialism has caught hold of the East—Japan was following their ideals rather than ours —and their stronger wills are hypnotising the weaker Eastern races into the belief that European civilization, European savants, European science and culture, are the only ideals which we are wise to imitate. We do not for a moment deny the good points in European civilization, but we should teach our youth to shun imitation of any kind. Assimilation, not imitation, should be our objective. The fusion of the Western and Eastern races has a divine purpose behind it viz., a rounding out of the two races spiritually, mentally and materially. The Western races came here to help us out of our material shortcomings, to teach us some of their material skill; and, in return, to imbibe some of our spiritual wisdom, our world-old philosophy, our comprehensive religion. While this end has been gained to some extent in so far as we were concerned, the Western races have so far failed to benefit by us spiritually. Their exclusiveness, their strongly conservative nature, their colour prejudice, their dense-headed way of looking at the 'supernatural', their ingrained materialism,

have debarred them from reaping this benefit. We were and are also to blame, we have allowed ourselves to respond to the pull exerted by their practical brains upon our dreamy, idealistic natures a little too much, we have cut loose from our old moorings and have been trying to Europeanize ourselves. Here we have made a slight mistake: 'East is East and West is west, and ne'er the twain shall meet': We can never become Europeans nor is it desirable. We have to learn from Europe a great many things, but there is no justification for our giving up our religion, our philosophy, our ethics, our spiritual realizations and accepting the naive talk of some people about Hindus being a race of 'benighted heathens'. We know this is not the case, but still we allow our weak natures to worship European ideals. I read in October *Kvl paka* an appeal from a certain gentleman for Indian co-operation for founding a spiritualistic society and sufficient funds were called for in order to enable the Society to receive gentlemen like Sir A Conan Doyle, H. J. Osborne, efc when they cared to visit India. We sympahthize with the movement, we have every regard for Sir A. Conan Doyle (especially as he is consciously following India), but we do not understand why the visit of any European savant should be looked forward to as a 'great event' deserving of special preparations. How much preparation was made by the Europeans to receive Swami Vivekananda! If a European savant, even of Sir A. Conan Doyle's light and learning, were fortunate enough to come into contact with an Indian mystic of the proper type he would realize that the Western races are just awakening to psychic matters in a superficial way whereas India has got to the 'depths' of the subject and our books make nothing of such things as ordinary psychic phenomena but that they rise to heights of thought and realization quite undreamt of by European savants. We have come across such men ourselves and can speak with authority on the decisive superiority of Indian realization in this respect. We are not drawing attention to ourselves.

The world is slowly awakening to the 'Occult'. What has been called the 'sixth sense' in man is becoming active in Western as well as Eastern brains (which are no longer

Eastern but steeped in Western thought). The psychic world is forcing itself upon our vision, and a little effort reveals psychic phenomena to the human mind. This is a hopeful sign of the times, as the salvation of the entire human race hinges upon a thorough spiritualization thereof. When we realize that there are worlds around us where 'causes' are started into motion for materialization on this plane we shall study the spiritual point of view of all our actions and experiences first. We cannot but have every sympathy with such European savants as are doing their utmost to lift the pall of psychic and spiritual darkness from Western civilization. Who knows but that they are Indians re-incarnated in European bodies sor the betterment of that race. Once we were talking to a Englishman on Re-incarnation. He remarked 'I believe in Re-incarnation. I am convinced I had a past life etc.' We remarked 'How would you like those Englishmen who perhaps pass improper legislation for Indians to be re-born as 'Indians' in order to reap what they sowed Indians? He was staggered: 'I never meant that. Surely, re-incarnation is a terrible thing!'. We said 'Yes, we do not mean to say that Englishmen would deliberately injure us, but they are also fallible and there is such a point of view as ours. Spiritual punishment is ever more to be feared than foolish revolutions. We are believers in Providence which brings about strange adjustments. What we mean is that if a legislator were spiritually enlightened he would do his work better and more conscientiously and so on in all other departments of life'.

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

The Siddha-Culture—VI

The siddha-culture consists, above all, in learning how to dig deep—deeper, deeper still—into the soul of being in the secret depths of silence. Thus digging down, down into the soul of things and the heart of being, the siddha learns to listen to the Voice that is Peace, to realise the Form that is Beauty and to unveil the spirit that is Love and Truth. During the practice he fasts as he feels inclined to—or at least twice a month. Realising God in Nature and in Man, the siddha learns also to look at God through and beyond both. There is no time-limit to this realisation which is indeed an inner illumination.

Harmonizing with the Higher Self

In the silence of the night (at 12 mid-night) the Siddha meditates upon the following Mantra (looking at the sky above). GOD IS THE HARMONIOUS WHOLE OF BEAUTY AND LOVE—OF WHOM I AM AN INTEGRAL PART. GLIMPSES OF HIM I FIND REVEALED IN MY HEART AND IN THE HEART OF NATURE AROUND ME: (Repeating this 10 or 12 times may be an aid to the subsequent meditation). This mantrik affirmation, meditated upon for a year and a half (over an empty stomach during nights) in your heart of hearts, arms you with Divine Will to Harmony and with a secret power to be one with Beauty and Love wherever found. This meditation may be followed by the recitation of the following sloka of the Bhagavad Gita:—

'The Divine Lord dwells in the heart of all beings (mounted on machinery), turning them round and round by virtue of His Divine Nature'. (Affirm this also in the presence of men and things at least for a year and a half). Conclude the practice with the repetition (at least 108 times) of the affirmation:— 'I Am in harmony with the Higher Self within and without. May my body and mind harmonise with the

Inner Master in me and everyWhere!' Practise sleeping over it until 3 A. M.

Face to Face with the Master

Think of the Lord within as the Master that inspires and reveals. Learn to consult Him in silence whenever there is a conflict of duties. Keep still that the voice of God may be heard from within. Knowing the Master within, recognise Him in external nature as well as in the hearts of all. Repeat (at 3 A. M. about 1000 times after bath):— 'I freely give myself up to the Master within me—to the Master within all—to the Master behind Nature, external and internal. Thus surrendering myself in his all-embracing arms I behold Him everywhere'. 'God in Nature (external and internal) is my Teacher,—exclaims the Sidd —every morning as he walks out and the Book of Nature is my Sacred Book. Transcendental love for the Master in Nature and in all beings is the key-note of the Siddha-creed.

'God-Nature is in me and around. The master within and without attracts me and attracts all unto Himself. May I sit at His feet and learn more and more of His Beauty and Love and Harmony and Unity'. This mantra should be repeated times without number and meditated on in silence, by day and night, until the ideal implied therein sinks in your consciousness and colours your whole being from the sub-conscious and superconscious planes of life. Then proceed to study and observe Nature—its laws, forces and phenomena—inner and outer.

Meditating on the Most Beautiful

That which attracts is beauty. All the beauties of Nature and of the world borrow their attractive powers from God the Most Beautiful. Beauty is God's whether it is apparently found in Nature or in man and woman, whether it is physical or psychical, moral or intellectual or spiritual. And to the Siddha Purusha Beauty is One whether he finds it in an atom or a tiny little flower or a glorious sunset, in the face of a child, a woman or a sadhu or in the majesty of rolling ocean-waves or starry splendours of heavens or of subtler worlds that surround us on all sides.

'I absorb and assimilate Divine Beauty and glory wherever I find—in man or woman, in body or soul, on earth or in the heavens'. Repeat this a thousand times and meditate thereon for about 2 hours. Whenever the Siddha feels attracted by earthly beauties, he quietly ignores the carnal aspects thereof and concentrates his thought on their essence—i.e., the Divine Beauty hidden within them. In all the beauties of God's Nature around, above, below, the Siddha loses himself utterly, to find himself face to face with Beauty Divine and with Beauty Perfect which is the root of all. Veiled behind the beauties of Nature is Beauty Divine. May I absorb it from within and without! May I be one with the concentrated Essence of Beauty behind the beauties of the world'. This is the attitude of the Siddha-student of Nature. Contemplating Beauty in its ideal aspects visualising Beauty as the heart and soul of being, the Siddha plunges himself spontaneously into the mystic 'milk-sea' of Divine Love and Grace and comes out with the priceless gems of Siddhis to be utilised for the service of poor bankrupt world.

Enjoying Heavenly Music

One Beauty pervades the whole Nature physical and subtle. Inseparable from Divine Beauty is Divine Music latent in Nature and in the heart of man. After 2 years of, practice as above retire into the depths of silence—deep, deeper deeper, deep and listen. Practise listening in silence (say, at midnight for a few minutes). You can in this way listen to spirit voices and spirit music—ultimately the Divine music in human heart. Then meditate:— 'The worlds and systems arise and float from the milk-white ocean of love-light and dance on the waves of Akasa (ether), making heavenly music in wisdom's secret ear. The earth dances round her solar lord in musical harmony of seasons. The night kisses the day, as Death the brow of a mighty hero, in soft solemn music. The sun-beam mingles its song with the songs of birds and flowers—of seas and tempests and mountain-torrents. As worlds sing and dance through ether-space, so do atoms dance and sing in joy and love of the Beauty within All the world over, I listen to the Master-singer and his Heavenly Flute. I vision His Beauty hrough Nature't vast

expanse. In the rapt ecstasy of utter union with the Lord who is at once the Master-singer and the Most Beautiful One, I find myself spontaneously in loving union with all beings, who are the live sparks of His flaming Beauty and with the whole of Nature which is the harmonised note of His Mystic Flute'. Thus meditating, watch and listen to the twinkling stars in the silence of night. Know there are worlds dancing in space. Imagine that as they revolve, they sing of the Love Divine, of the Beauty Divine, of the Harmony Divine, and of the Unity Divine that binds all in one universal bond of life and joy. Affirm that this *Oneness Divine* as the thread that unites all these worlds is one star-garland of glory in the person of the Lord. Imagine and affirm that you are one with them all, bound together by inseparable ties of brotherhood. Think of this, dream of this, vision this and wake up with this sublime thought of unity and universal brotherhood.

The Siddha and Spirit World

The heavenly mansions open themselves like the leaves of a book before the gaze of a Siddha-student of Spiritualism. He has his spirit-friends and guides and gurus as real as his earthly companions. His angel-friends walk with him and talk with him, and work with him for his success and happiness and salvation.

The Siddha becomes clairvoyant and clairaudient, as he grows more and more spiritual. Hearing spirit-voices and the voice of the Master distinctly he never goes astray. For him is no more pain, no more sorrow, no more death. He has his spirit-attendants ready to carry out his wishes.

With his *sadhanas* the refined subtle and physical bodies of the Siddha become brighter and brighter until they are of a mellowing golden or glisten with purest brilliancy.

Through rigid living and regular sittings (just twice or thrice a week before retiring, light subdued) in a clean well-aired *asrama* or leaf-hut, far from the haunts of the worldly minded, the Siddha mind finds it easy to throw off worldly cares and ambitions and become peaceful and aspirational, fraternal and devotional.

Relaxing the heavy physical overcoat, the Siddha-spirit flies to the Lotus-feet of the Lord of Love and Beauty. In the presence of God, the Siddha calls upon angel-friends and spirit-guides to help him in the unfolding of psychic and spiritual faculties and in the acquisition of Siddhis (psycho-spiritual powers) and *thapo-dhanam* (the wealth of *tapas* or conserved desire-force)—to be used for service to the worlds.

Thus the Siddha can at will open his interior ear and listen or have interior illumination and investigate for himself the unseen worlds of spirits and angels. He sees the heaven-world of Devas as a blaze of purple and gold (which is therefore called the 'Golden World' (*Suvarnaprastha*) in the Siddha language). To the Siddha-adventurers, when they become pure and worthy, ethereal worlds of inseparable brightness and beauty reveal their vast stretching landscapes with glassy lakes and seas and streams, and groves and gardens of *Kalpaka* and *Parijata*—magnificent ocean-girt isles with their musical moon-lit splendours, and rich ambrosial feasts to ear and tongue and the sweet companionship of shining ones.

INCARNATION WITH MEMORY OF PAST LIFE

Concrete Instances of—

RAO BAHADUR. SYAM SUNDERLAL, C. I. E.

(Account of a boy named 'Prabhu' Brahman son of Khairati Brahman of Salempur (Bharatpur State) aged 4 years, who remembers his past life, whose case was brought to my notice by His Highness the Maharaja of Bharatpur in August 1922 on my visit to Bharatpur).

The boy was examined at his own house in March 1923 by the Naib Tehsildar and made the following statements:—

1. In my past life I was Harbux Brahman of Village Hatyori in Bharatpur.

2. I had 2 sons Ghure and Shyam Lal and 2 daughters Kokila and Bholi who were married respectively to Ramhet of Kherli and Gokal of Nav r. I had taken some money as consideration for the marriage of the former of the 2 girls but had given away in marriage the latter without any consideration.

3. I had a pukka dwelling house (Haveli at Hatyori).

4. There was Swarupa Jat's house adjoining mine.

5. Swarupa Jat had a son and a daughter.

6. There was a raised pathway paved with stones.

7. There was a pukka tank and in it there stood a pukka house and over the tank there was a Chhatri (Domed cenotaph).

8. There were 2 houses (in the tank) one on the top of the other.

9. In Hatyori there were drinking water wells as follows:
   (*a*) Panhariwala which had 2 Pipal trees.
   (*b*) Karkarwala which had plumb (ber) trees.
   (*c*) Mooliswala which had Mangoe trees.

10. I had a Gujar of village Bhore as my Yajman.

11. There is an inscription in a fortress in which there is a serpent.

12. In the famine year of Sambat 1984 I was in my village Hatyori and I had a pair of bullocks — Beauty. I used to cultivate my fields. —el-friends —

13. I died in my father's life time, in a Bungalo — outside my village.

14. After my death I lived in the Spiritual (God's) world.

15. God had moustache and beard.

16. God told me to go to Salempur (my present place of birth).

17. My wife's name was Ganjo (which means bald headed)

18. My father's name was Mudho.

19. My maternal uncle was in Baragaon.

20. My father-in-law was in Burhwari.

21. Moola Jat was fall into my well when I managed to save his life and brought him out alive.

NOTE:—The Tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

On receiving the above statement from the Private Secretary to His Highness the Maharaja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to the village Hatyori by the Naib Tehsildar of Weir on the 23rd April 1928.

The Naib Tehsildar's report is as follows:—

Under instructions from the Private Secretary and Palace Member, I took the child (Prabhu) in a bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the Pukka tank was. He replied that the tank was just below the village but could not point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning I collected the following leading inhabitants of the village—

1. Dharam Singh Foujdar aged 60 years.

2. Foujdar Azmat Singh Lambardar of the village aged 50 years.
3. Foujdar Ram Singh aged 72 years.
4. Harkanth Brahman aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

1. He said his name was Har Bux and his father's name was Munde. This was verified.

2. Then he said he had 2 brothers viz.
   1. Gilla who was living when he (Har Bux) died.
   2. Chunni who predeceased him.
   3. Name not remembered.

N- B. On enquiry from the villagers it was however found that Harbux had only one brother Sheobux, but Chunni & Gilla were his first cousin's (sons of his uncle Bhola) and of these Chunni had predeceased Harbux as alleged.

3. He said he had 2 sons Shyam Lal (who had predeceased him) and Ghure, and 2 daughters Bhoti & Kokila which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

4. He said he had a pukka house (Haveli) in Hatyori and Swarupa Jat who lived next to his house, had a son and a daughter and that there was a raised pathway paved with stones.

NOTE:—All these details were verified and found to be quite correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

5. The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux's life time. It was found on enquiry that formerly there were ber trees on it but there are none now, there is now a Pipal tree there.

On the Jhasroyawala well there are a Mangoe and a Pipal tree as alleged. On the Panhariwala well there are Pipal trees.

There are no trees on the Khera Kuan well. All these details have been found to be quite correct.

6. Har Bux statement that he died in his father's life time and in his thatched bungalow outside the village was found to be incorrect as the Naib Tehsildar's local enquiry

showed that he (Harbux) died at his house in the village and after his father's death.

7. The exact year of Harbux's previous birth could not be ascertained. It is said that he died at 55 or 50 years of age in S. 1962 which would point to his having been born in his previous life in Sambat 1907 or 1908.

His statement about his having a pair of bullocks and cultivating his fields in the famine year of S. 1934 has been found to be quite correct.

8. Harbux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers

9. His statement about his maternal grandfather's residence and that of his father-in-law were also verified. He could not however remember the names of the members of those families.

10. He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that the real name was Gauran but she was nicknamed Ganjo as she was slightly bald headed.

11. His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it.

12. His statement about a big tank and building on it is verified. There is a big tank and there is a house of 3 storeys; two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

13. His statement that he was a Purohit of village Bhond-gaum is found to be correct, and his son Ghure is even now a Pujari (priest) in the temple in that village.

14. In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be a general belief in the village and Har Bux seems to have relied on what he heard in his lifetime.

15. Regarding hostmp is ortem existence, in his examination he said that he was not aware of it nor did he repeat his statement that God had a beard and Moustache. He said that he himself had a long beard which has been found to be true.

16. In connection with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is however no corroboration of the story.

17. He was then asked to himself find out his way to his old house. He accordingly advanced four or five paces and then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. The way was a long and circutous one but the child managed to reach his house. There were houses in ruins, on reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The Tehsildar remarks that the child would not have been able to trace his house if he were all alone and he has only a dim recollection of his house.

18. The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he has already given.

In conclusion the Naib Tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of past life.

Thereafter, at the suggestion of the Hon'ble Mr. C. C. Watson, the Agent to the Governor General in Rajputana in order to make the evidence complete and to make sure that there was no tutoring it was arranged to have the boy's father examined in detail to find how he first came to know that the boy remembered his previous life and if there was anybody in the village Salempur who had any previous connection or knowledge with Hatyori.

The boy's father's statement as taken by the Tehsildar of Weir (Bharatpur) through the courtesy of His Highness the Maharaja of Bharatpur is as follows:—

Statement of Khairati (father of the child Prabhu of Salempur, Paragnah Weir, Bharatpur State taken down by RAM SINGH, *Naib Tehsildar*

1. Prabhu's horoscope was prepared at his birth, I shall send it over on my return home.

2. Prabhu first of all told me of his past incarnation. He all of a sudden exclaimed that his darling little sons were in trouble, and he would bring them over on his shoulders. He repeated this several times and when I asked him who and where his sons were and why he was talking nonsense, and that made him silent.

He then once sitting by his mother's side when she was churning her milk, remarked that she was very stingy in giving him butter and while his former mother used to make him sit by the churning pot and give him large doles of butter.

His mother asked him where his former mother was. He thereon replied saying that his former mother was in Hatyori and that his real name was Har Bux and he should be called by that name and not by 'Prabhu' the present name.

Then again once at midnight when he was sleeping by his mother's side he startled and exclaimed. 'O my Rama, my children are in trouble.' He was then asked to give an account of his past incarnation; reply to which he narrated the facts which he has already repeated to the Naib Tehsildar, and the news spread in the whole village.

I had never been to Hatyori nor had I any connection with it nor is there anybody in the village having any relationship or communication there.

3. I am Prabhu's father. The narration about the past incarnation was first of all made by the child to me and my wife. It became known to others afterwards. The horoscope has been obtained and shows that the child was born on the night of Mah Sudi 2nd S. 1975 so that his age is 4 years 7 months and 18 days.

THE PASSING OF THE PRINCE

ARTHUR L. DELISLE, PH. D.

The old Prince lay dying. By his couch stood his only son, Zoltan, a child of ten years. There also knelt the Princess convulsed with sobs; and near the wall stood three of the famous seven Chiefs—Lehel, Bolcs and Botond. Twenty years had run their course since the Prince and his sire, the great Almos, had at Lebedia solemnized the Blood covenant* concluding a perpetual alliance. In the meantime Almos the Patriarch had himself been gathered to his fathers. And behold! now Arpad‡ the sun was about to set out on the same long journey.

His jewelled sword, his trusted companion in countless dangers, hung from the wall; henceforth he would wield it no more. Beneath his emaciated form was spread a bear-skin. Without, the cold moon of spring shed her pale beams; within, the yellow flames of the torches flickered mournfully. Three others also stood beside the bed, one holding a torch, with which he illuminated the open scroll in the hands of a priest.

The silence was broken only by the sound of the deep chested Osepel groaning aloud in the corridor. His Prince was dying on *his* island: his because he had been the first to encompass it, and thus to be entitled to call it his own. He it was who had recommended the Prince to build a fort there to afford a safe asylum in war-time for the people who must perforce remain at home.

Hearken to his lament: WHO SHALL PROTECT US WHEN HE IS GONE'?

* It was a custom of the ancient Magyars, when concluding an alliance for the parties to the Contract to open a vein of their arms, collect the blood in a goblet and solemnly drink it. In some remote parts of Hungary there remain still traces of custom.

‡ Arpad, the Magyar 'Joshua', who led his people into the 'promised land' of Pannonia. His death occured in 907 A. D.

And hear how horsemen come pouring in, in their hundreds and thousands, thundering across the wooden bridge that spanned the Danube!

Scarce a week had passed away the Prince had taken to his bed with fatal ague-fits. The priest physicians did not dare to inform his family, that he might not hear the sound of the morrow's horn. They had despatched an embassy to old Imecs, the high-priest and chief soothsayer, grandson of the great Kama, with the enquiry: WHAT SAY THE STARS? WILL GOD SPARE US OUR PRINCE? OR IS THE PERIOD OF HIS EARTH-LIFE ENDED?

The torches crakle. The woman is weeping silently over the dying man's hands. Without, like the roar of the breakers on the seashore, the assembled multitude cry.

'ARPAD! FORSAKE US NOT! ARPAD! OUR FATHER!'

And from the corridor comes the wail of the deep-chested O sepel: 'WOE UNTO US MAGYARS!'

Signs and portents of approching doom: on the preceding night an owl had screeched in the tree beside the palace-while at midnight the horses had taken fright in their stables. It needed, then, no sooth-sayer to tell that Death was in their midst.

A doleful voice rings through the corridor:

And Osepel answers: NAY! IMECS COMETH. HAPPY HIS SUPPLICATION WILL UPHOLD THE PRINCE'S STAR*

The dying Prince lay supine, supported by cushions; a pink silken cloak covered him up to his breast. The Princess refused to permit him to be laid on the ground—that he might lay his head on the bosom of his mother-earth, according to custom.

'NAY, I WILL NOT BELIEVE IT! HE SHALL NOT DIE NAY, NAY, NAY! GOD WILL NOT LET HIM DIE!'

Arpad heeded neither the words nor the weeping and amentation. His countenance was as it were wax; his eyes; half closed, were as though already gazing into the World Beyond.

* The allusion is to the ancient pagan belief that to every demigod or hero was allotted a star, which fell to the firmament at his decease.

An eight-horse chariot had been despatched that afternoon for Imecs, who dwelt below Buda on the place of the holy sacrifice, beside the sacred brook and the birch-grove where he had taken up his abode ten years before. His dwelling was a tabernacle of skins; before the entrance to which, stuck on poles, were the bleached skulls of horses, like sentinels guarding the solitary inmate.

In appearance Imecs was like the Frost King. A snowy beard flowed down to his waist; and his bushy eye-brows suggested moss covered with rime.

At length he arrived. Sitting in an arm-chair, he was carried by two young warriors into the chamber of death, and set down near the couch.

'WILL HE LIVE?' questioned the silent tearful eyes of the whole assembly.

And the faithful Consort, kneeling there with clasped hands, moaned in ineffable anguish: 'O SAY THAT HE WILL LIVE—LIVE—LIVE! OR MY HEART WILL BREAK!'

From beneath the prophet's shaggy eye-brows fell glistening pearly drops, which trickled down over his patriarchal beard.

"ARPAD!" he faltered "ARPAD!"

His memory recalled the time when, at Lebedia, as the week-old Prince was held in his arms over the sacred fire on the stone of sacrifice,* he had foretold that he would attain to the supreme power. Also when he had consecrated with the blood of the victims of Elelkez the glorious sword that was to win the Fatherland; and when at the Feast of Thanksgiving, following the last battle, he had immolated the white horse. For Zoltan's betrothal alone he had failed to come to Osepel's isle. 'FOR', said he, 'HE THAT HATH SEEN A HUNDRED WINTERS IS NO MORE A MAN BUT MERELY A WALKING CORPSE'. Consequently he had remained in his tent, in the vale of Buda, near the sacred grove—wherein no man nor woman might set foot on pain of death—where to break the branches of the trees, pluck the flowers, or take the water was forbidden.....A lovely spot, the haunt

* The pagan equivalent of the Christian 'christening ceremony.

of gorgeously tinted butterflies and sweet singing birds of radiant plumage; where the timid deer ran fleet-footed..... After the last Feast of Victory the Prince had said: 'BE HERE MY LAST RESTING—PLACE—HERE UNDER THESE BIRCH-TREES—HERE IN THESE HOLY CALM WOULD I SLEEP AFTER THE STORM AND STRESS OF LIFE!' EVEN then had Arpad scarcely strength; his locks and beard were already grey And now—he was but the white ghost of his former self!

'WILL HE LIVE' enquired in husky accents the Princess PROPHESY! THE MEN OF MEDICINE AND LORE SOOTHE ME WITH FAIR WORDS, BUT THEIR EYES SPEAK ONLY MOURNING AND WOE O PROPHESY!'

The ancient sank back into his chair.

'SHALL I PROPHESY'? he muttered sorrowfully to himself. And his white head shook as doth, in the wintry wind, a chance leaf remaining on a denuded tree.

'PROPHESY LIFE FOR HIM. THOUGH HE BE GREY, YET IS HIS LIFE NOT YET DONE. PROPHESY, THOU WHO HAST EVER PROPHESIED TRULY. PROPHESY NOW THE GREATEST SOOTH—LIFE FOR HIM!'

The seer bowed his hoary head in desolation.

'HOW SIMPLE IT WAS TO PROPHESY! COULD NOT WE ALL SEE ON THAT BEAUTIFUL NOBLE FORE-HEAD THE SEAL OF OUR LORD-GOD? WHOM THE ALMIGHTY HIMSELF HAD DESIGNED FOR LEADERSHIP, VICTORY WAS ALREADY INSCRIBED UPON HIS SWORD'.

The old man's glance rowed to the weapon suspended from the wall. The flickering light of the torches was flashed back with lurid brilliance from the diamonds and rubies encrusting the scabbard of the golden-hilted blade.

The princess despairingly clutched his arm, as though she would force from his unwilling lips the secret of fate.

"WILL HE LIVE? O SAY THAT HE WILL RECOVER! HEAL HIM! LET HIM LIVE!"

The venerable arch-friend looked on Arpad:

"MY LORD AND MY PRINCE!....."

But Arpad regarded not the speaker; he lay like an image of carven stone.

"ARPAD, MY PRINCE! THE SPIRIT OF ATTILA LOOKETH DOWN UPON THEE; AND THE SHADES OF THY FATHER ALMOS AND LEVENTE THY SON ARE AT THY SIDE. THOU ALREADY BEHOLDEST THEM. TO THY SPIRITUAL VISION THE MISTS THAT HIDE THE FUTURE ARE DISPERSED. FOR TWENTY YEARS THIS LAND OF PANNONIA HAS BEEN OUR THIRD HOME. THOU DIDST LEAD US HITHER AMIDST THE CLASH OF ARMS, THY VICTORIOUS STANDARD POINTING THE WAY, AND THE BLOOD OF THE SLAIN REACHING EVEN TO THE FETLOCKS OF OUR STEEDS. THOU HEAVEN-ORDAINED MAN, TELL US, IF THOU CANST, WHEN BE IT WITH THY LAST-DRAWN BREATH: HATH THE SACRED TURIL ALREADY FOLDED HER WINGS? DOTH THIS WANDERING PEOPLE REMAIN HERE? IS THIS LAND 'twixt TISZA AND DANUBE TO BE THE DWELLING-PLACE OF OUR POSTERITY FOR EVER?'

At these words the princess ceased her sobs and every eye was fixed upon Arpad's waxen visage.

"SHALL THIS BE OUR HEREDITARY FATHERLAND?"

The dying Chief's lips moved; and he answered as in a dream: "Yea!"

The venerable seer, with countenance devout, turned his gaze on high and in ecstatic murmurs chanted: "GLORY BE UNTO THE GOD OF OUR PEOPLE! THE HUNGARIAN MOTHER MAY NOW BRING FORTH. THE JEWEL MAY SHINE ON WOMAN'S BREAST AND THE SHARD MAY RUST IN ITS SHEATH; OUR FLOCKS AND HERDS MAY GRAZE IN TRANQUILITY IN THE BEAUTIFUL MEADOWS OF OUR NATIVE LAND. AROUND OUR DWELLINGS SHALL THE DIN OF MORTAL STRIFE NO MORE BE HEARD. LET PEANS OF PRAISE ASCEND TO THE THRONE OF THE MOST HIGH!"

Then addressing the silent, inert form on the couch: "LOOK AGAIN INTO THE MIRROR OF FUTURITY AND WITH A SINGLE WORD SAY, SHALL A PEACEFUL BLESSED LIFE BE HERE THE MAGYAR'S PORTION?"

And the hoary prophet in the chair bent eagerly forward to catch the word that should rejoice or lacerate their heavy, sore hearts.

Arpad, with marble-like features, lay motionless. The eye-lids alone quivered almost imperceptibly, as a final spark in dying embers. The lips moved not at all.

The voice of the venerable greybeard, with the strength born of despair, again rang out imploringly:

"ARPAD! ELECT OF GOD! ONE WORD! ....BY THY LIPS THE HOLY HEAVENS PRONOUNCE OUR DESTINY. SAY, WHAT IS TO BE OUR PORTION HERE THROUGHOUT THE AGES? WHAT SHALL IT BE TILL THE END OF TIME?.....I CONJURE THEE ON THE BRINK OF ETERNITY, IN THE SACRED NAME OF THE ETERNAL, SPEAK, THOUGH IT BE WITH STIFFENING LIPS .....SPEAK, AS THE ORACLE OF GOD THE OMNISCIENT: WHAT SHALL BE THE MAGYAR'S DESTINY HERE ON EARTH?"

As they listened with bated breath, even the spluttering of the torches ceased. The youth Zoltan's eyes kindled with awed expectation as they watched the death-dews gathering on the pallid face of his father.

The plaintive notes of a bugle echoed from beyond the Danube on the calm evening air, as though joining in the question of the high-priest, chiefs, and nation to their Rule passing with ghostly company into the world behind the VEIL:

"WHAT SHALL BE THE DESTINY OF THE MAGYARS SO LONG AS THEY DWELL UPON THIS TERRESTRIAL DISC?"

With painful slowness the eyes of the dying Arpad for the last time opened, exposing orbs that now had lost their wonted fire. Faintly raising his palsied hand, he pointed with trembling finger to the wall. And with blanched lips, in a scarcely audible whisper that was more of a hiss, the expiring Prince made answer:

"THE SWORD!"

THE RAMBLINGS OF A SPIRITUALIST

V. D. RISHI, B.A., L.L.B.

The readers of the 'Kalpika' are aware of my tour in U. P. and Central India last year in connection with the spread of this knowledge. Since then I could not undertake any long tour on account of the service which hampered my activities in several ways. Being free from its bonds, I started the Indian Spiritualistic Society in Bombay an account regarding which has recently appeared in the *Kalpaka*. Very recently opportunities were offered to me by which I could again pursue this mission as earnestly as I did last year.

Shahupura is a small state in Central India, the prince whereof is very much interested in Spiritualism. Maharaj Kumar Saheb Umedsinghji had intimated me to see him in connection with the subject as early as January last. But owing to various reasons and difficulties the idea did not materialize for a long time. Early in September I received a letter from his Secretary Raghunathsinghji expressing the earnestness of Maharaj Kumar Saheb to see me. Then I was at Poona and the nearest Railway Station to Shahupura being very distant from Poona, I knew it would be a very tiresome journey. Besides the Railway journey, some miles had to be travelled by carriage. In spite of all these considerations I made up my mind to go to Shahupura as I was eager to see a person so keenly interested in the subject. I would not like to give the details of the journey because there was nothing particular to report. The usual inconveniences of a long journey had to be suffered, but the hospitality of the Prince greatly encouraged me and I thought that I had not undertaken the journey for nothing.

From the second day on my coming there, I commenced my demonstrations in Spirit-communication. In my last year's account, I think, I have already stated that my spirit-friends usually accompany me and help me in all my undertakings. They are generally the first to come in my seances and through hem I can invoke other desired spirits whose trace is kindly

found out by the former. The experience was repeated there and through them I invoked two spirits who were known to the Prince and whose invocation was suggested by him. The spirit friend acceded to my request and promised to bring the desired spirits or at least some information thereof next day. One of the spirits whose name was suggested by the Prince was brought there at the seance but he did not give any message at the first sitting. His features were rightly delineated by my kindred spirit and from the description of the features the Prince seemed much satisfied about the genuineness of the message, although he would have been naturally more convinced if he had given any message that day. The communicating spirit stated that the attending spirit promised to write the next night at about 9 P.M. The readers might think that the time would not have been missed by the sitters. But no, the Prince had some other urgent engagement on account of which, we could not sit in time, with the result that the seance was not a success. There were several sittings at Shahupura in the presence of other visitors who were invited by the Prince. They seemed quite convinced about the genuineness of the phenomena they witnessed, but had many misgivings about the messages particularly because he wanted replies which were not consistent with the principles of Spiritualism. He asked the spirit whether it would read the paper which he held out in his hand. If the spirit had been sufficiently clairvoyant perhaps, it would have done that. But as a matter of fact it tried its best to read the contents which clearly indicated its desire to satisfy his curiosity. One must have patience and perseverance to have complete success. If we had not missed the times of the spirit, perhaps we would have had more convincing results.

When the features were accurately described by my kindred spirit, some attributed the accuracy to mere chance. If the delineation had been incorrect, perhaps they would not have been required to resort to this flimsy argument. There may be such a thing as chance in this world but if all the details are accurately described, it is not reasonable to attribute it to mere chance. For instance when a spirit says that some other

spirit which is standing close by has an acquiline nose, fair complexion, brown backish eyes, is of middle height, and has a particular bodily peculiarity which is known to its relatives, is it fair to say that the message might have been accurate by mere chance? That is exactly what took place with regard to a certain departed relative of the Prince of Shahupura. The spirit would not write on the first day of its appearance and we could not be punctual. So there was no proof regarding its identity excepting the description of its features as given by other spirits. Human brain being very fertile various explanations were put forward to explain the phenomenon. But the ingenious arguments were of no avail. Owing to the want of time, I had no opportunity to give more demonstrations

In the last year's report of my tour, the readers might have noticed a reference to the Arya Samaj and the misconception held by its adherents regarding the life after death. They think that man is immediately reborn after death and there is no period during the two lives. I had to meet this argument very forcibly when I had the pleasure of an interview with the Ruling Chief of the State. He is an Arya Samajist and as such would not believe in the possibility of Spirit communication Much hard work is necessary in this matter and many misconceptions will have to be removed before the Arya Samaj as a body will be converted to the cult of spiritualism. With all these experiences I may say that my trip to Shahupura was much successful on account of the fact that a good deal of interest was created in the subject.

From Shahupura I started with the intention of going straight to Bhopal. I had a mind to halt at Ujjain for a day or two to see my friend Mr. Durga Shankar and also to visit the holy shrine of Maha Kaleshwar. But owing to a strange coincidence of circumstances, I got down at Rutlam where I found the public keenly interested in this knowledge. My friend Dr. Khot hurriedly arranged a lecture in the Durbar High School Hall and as a result of his zealous efforts the lecture was largely attended. Several grandees of the state were present and they seemed to be much impressed by what I said in the matter. As a result of their earnestness, they requested

me to have one more lecture on the subject. I acceded to their desire. The people wished to have a branch of the Indian Spiritualistic Society established at Rutlam. Some corroborated my statements by their own experiences and greatly urged me to have a branch there. Some persons joined the Indian Spiritualistic Society and helped the progress of Spiritualism in India. I hope the interest of the Rutlam public will not be ephemeral and they will evince the same zeal for the spread of this knowledge.

At Ujjain my stay was only for one day. Still on account of the zeal of my friend Mr. Pustake, Pleader, a lecture was arranged opposite the Madhav College. One notable suggestion was made by Mr. Pustake that I should read the ancient Hindu books side by side with the western books on Spiritualism. I had pointed out during the lecture that the modern methods suited the scientific tests more than the time-worn methods of the East. To some persons this remark may be impalatable, but there is no use gainsaying this fact. The world is quite prepared to follow the old Spiritualistic methods if they are as easy and scientific as the new ones.

PHRENOLOGICAL - - - - - - FACULTIES

CHARACTER GROUPS

W. GEORGE WHEELER, L. P. S.

However much some of the faculties of the mind may be related to the material side of life, these mind powers can be always linked up with the purely spiritual, and have a psychic relationship. We propose referring to a group of faculties, which we will call the Character group, comprising Firmness, Conscientiousness, Self-esteem, and Concentrativeness.

When the faculties are well developed there is displayed much will-power and determination of purpose, a keen sense of the right and the wrong of things, self-reliance, and powerful application.

Two professional men came to me recently: one with a head twenty-two inches in circumference, and the other with a twenty-four inch measurement, yet the former was the more successful of the two. The twenty-two inch man was extremely well balanced, with the character group mentioned above largely developed, while the big-headed man, large in other respects possessed these cerebral parts in quite a moderate degree. We must not consider circumferential measurement apart from quality and harmony of the brain. These chararter faculties, however, tend to success, yet for the divinest success they need the spiritual, the more purely psychic faculties to link themselves up with them for fullest advancement.

When in London, I examined a leading member of Parliament. He was not in the Cabinet, but one of those clever and gifted men of law and letters, with powerful organising and mental constructive faculties, who work behind the scenes and keep the vast parliamentary machinery going. He was a distinguished journalist, also having edited some of the leading journals of the country. He had these four qualities, Firmness Conscientiousness, Concentrativeness and Self-esteem specially marked.

About the same time, I interviewed a notable lady, once famous in the dramatic profession, but long since retired from the stage. This lady had made a name, retained a high moral character, with a true devotional sense, and shown throughout an exceptional balance and strength of mind. She possessed in a remarkable degree the four character faculties, specially down in her cerebral structure.

Wherever great undertakings are concerned, in whatever department of life, it will invariably be found that these mental faculties play a leading and important part. Where men and women have surmounted great obstacles, these faculties have largely, if not exceptionally, displayed themselves. Those who truly command and rule, direct and control, possess a considerable degree of these character faculties.

Character is displayed when a man conquers and controls his body by the strength of his mind, the awakening of his soul. By the soul we mean the higher powers of the mind Soul-life should uplift and ennoble mind-life. This is sometimes a comparatively late evolutionary process.

Thus J. B Gough was in early life a drunken entertainer, wasting his years—circumstances, friendly influence, spiritual insight came to him, and his nature was gradually re-directed. He henceforth struggled to marshal his forces, cultivate his mind, control his appetite, and make himself a benefactor of mankind. In his case, soul-life awakened and linked up with the great character faculties, thus evolutionising his life.

This was true also of John Bunyan. Bunyan as a boy was lazy and quarrelsome, a swearer, and a heavy drinker. His life was unprofitable. An inner voice reproved him, arousing his true self, and opening up a new and better way. His character was by degrees transformed, his soul made manifest. He was saved from his animals; self-saved for the divinest. Thus Bunyan was prepared to fulfil his mission as a teacher and a writer.

These are exceptional cases: life is generally much more uniform. History presents numerous illustrations of the character faculties in action, and the triumph of mind over body.

Nelson, 'poor little Horatio', commenced his earthly career with a delicate constitution, a frail body; his early days at sea were rarely free from pain, and in his manhood he never appeared physically strong. His mind commanded. It triumphed over his body, and he knew no fear.

Garfield's parents were extremely poor. The boy lived in the grip of poverty. At eight years of age, capless and shoeless, he gathered sticks for his mother's fire. His youth was beset with difficulties, but his ambition rightly directed never failed him. He kept his ideals in view, and became President of America.

These men were victorious by the culture and discipline of the mind. Character to them was all important. There are inner voices which speak to us and help us, unseen cultivators of the soul. The great poets and preachers, prophets and teachers hear these voices; they know there is an unseen realm, that there are guardian angels waiting and ready to ennoble. The highest character is then attainable by spiritual communication, self-discipline, psychic and mental culture. There must be unfailing effort, concentrated practice toward the divinest.

The character faculties are perceivable in great leaders; the organs were large in Gladstone and Salisbury, in Tennyson and Browning, in Herbert Spencer and Darwin. We cannot all rule the nations; we cannot all be in the front rank, but a cultivated will goes for much; linked to the spiritual and ethical instincts it leads on to fortune—not necessarily material, but immaterial. We are not destined. We may reconstruct our own forces, we may redirect our souls. We may modify or develop, as the case may be, our cerebral centres. What we will to be we largely shall be.

Character is warped and marred by disobedience to natural and ethical laws, by neglected self-culture, by the indulgence of the lower faculties at the expense of the higher. This is all expensive, for, in one sense, there is no escape from the punishment connected with wrong-doing. In the very act of breaking nature's laws a just and exact punishment is meted out. The murderer, the criminal, the thief may escape national law, but the laws of the human mind none

cane espae. There are impressions of everything left upon the brain and mind; every noble deed increases mobility of mind, every evil deed lessens the beauty of the soul. The reward and punishment is within. When this idea is grasped we perceive no injustice in God or Nature's laws.

Those who feel they have rightly directed moral faculties yet cannot attain any substantial footing, or greatly influence those around them, should cultivate these four character faculties. They should be firm and decided, develop and unfold the will, and thus show the world that they have a mind of their own. They should develop a noble conscientiousness, do right for its own sake, follow the best that is in them; and concentrate their mind on a great end and object. They should learn not to have so many things on hand, to finish their tasks, avoiding careless and wandering thoughts and bring their minds' fully to bear on their studies. Finally, they should place confidence in themselves, and not underrate their intelligence.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. P. SUBRAHMANYAM

CHAPTER XIII.

Again in the act of Mahasena's making his exit out of the Shaila [hill] world, the sage's son caught hold of his subtle body that was stunned into stupor, came out with it, and caused it to re-enter his former body which was in disintegration and roused the king out of that. Then Mahasena awaking, looked around him and seeing the earth, people, trees, skies, pools, etc, to be new asked the sage's son very much amazed, 'O Highly fortunate one! which is this world that we now see? Does this not appear differently from what we saw before? Please explain to me this wonder'. To this query, the sage's son replied, 'Lister, O King! the very same world where we were standing formerly has undergone transformation owing to the lapse of a very long time, and appears as different. Since while we were having a day's experience in the rock-world, twelve thousand years have rolled on in the outer world, this world has undergone much change. Look at the quite different mode of dealings in the world and look at the different languages that are now spoken. Lengthy time has likewise transformed the condition of humanity. I have seen a good deal of such transformations occurring in the world. Look at this place where my father was seated in Samadhi. And was it not from that place that you praised him standing? Farther there, look at the rock wherein you saw my world. Hundreds of generations have passed away in your brother's race. Your city named Sundara in Bangadesha is now a forest inhabited by hunters. One named Virabahu sprung of your brother's race is now in the town of Vishala on the banks of the Kshipra river ruling the Malwa country. Another by name Susharma sprung of your own race is now ruling the Dravida country in the city of Vardhamana on the banks of the river Tamraparni. Such is the condition of the world for ever. Whereas even within

short time the world appears as new, since in the present case a very long time has passed, mountains, rivers, ditches and landscapes have taken new forms. Such is the state of the world. Hills are transformed into deeps, deeps become elevations, deserts become arable lands, mountains become stones, dense earth becomes beautiful rocks, beautiful lands become waste lands, waste lands become pastures, and fruitful soils become barren. Gems and rubies become stones, and stones are transformed into gems and rubies. Saltish water becomes sweet and sweet becomes alkaline. In the world it is seen that at certain times human beings are abundant, at others beasts are abundant, and at certain others, reptiles and worms abound the world.

Thus in the world, changes are seen to occur caused by lapse of time. Therefore the very same world that we formerly had appears now in this way". When the sage's son said thus, the king was overcome by grief and fell into a fit. After recovering from his fit by the attentions of the sage's son, Mahasena regained his consciousness and began to weep like a humble man, overcome by immense grief. He was greatly aggrieved on thinking of his brother, his brother's sons, his wives, and his sons and wept much. Then in order to enlighten the king who was very much aggrieved at the thought of his brother and the rest, the sage's son said, "O king! really you are an intelligent man, What is this? For what are you grieving? Those that are intelligent will never attempt into any fruitless affair. It is mere childishness to enter into an affair without having any idea of the goal to eb attained thereby. Therefore for whom are you grieving? Tell me why you lament". To the sage's son who questioned him thus, Mahasena replied with continued wailing, "Great Sage! is not the cause of my grief apprent to you? Why do you ask me the cause of my grief when I have lost my all? Whereas in the world it is the cause that one will lament at a single bereavement, I have lost all that were dearest to my heart and yet you are asking in this manner?". When Mahasena replied thus the sage's son continued with a smile,

(1) For lamentation the nescience about the self is alone the cause. And for nescience, the cause is the freedom of Ishwara called otherwise Maya.

'O King! tell me, is this the eternal Dharma (duty) of your race? Will any blame attach to you if you remain without lamenting? or will you regain what you lost if you lament for them? O King, take courage and think over this. What is the result that you will gain by lamentation? If you consider that it is a duty on your part to lament over the loss of kinsmen, listen to my explanation concerning it. Since you have lost formerly several ancestors and innumerable kinsmen, have you not to lament over them always? And yet before this you did not grieve for your by-gone ancestors and kinsmen. How is that? Besides, who are they that you regard as kinsmen? How had you kinship with them? If it be said that brotherly kinship arose out of being conceived in the same womb, why are not the myriads of foecal worms that originate or are related to your parents' bodies your kins? Why do you not grieve for them? O King! think over and see who and what you are and who are they whom you have lost and who are the objects of your grief. Are you the body or are you different from it?

If you are the body then that is of the form of an aggregation. Is it the destruction of a moiety of an aggregation or is it the destruction of the whole that is considered as destruction? It is seen that destruction of a moiety always takes place in the body. Urine, excreta, mucus, nails, hairs etc. that form part of the body always undergo destruction The destruction of the entire aggregation is unthinkable, for, it is evident that the earth and other elements that were parts of your brother's body continue to exist. Even of the earth that was part of the body were to undergo destruction it will remain in the end as the indestructible and unmixed ether of space. You are not the body, but then who are you? You are the Dehi (embodied). You consider this as 'my body'. Since you speak of this as you would say 'my dress', how can you be the body? When you are separate from this your own being (having no connection with it) what connection have you with an other body? Since you have not the least connection in any manner with the clothes worn by your brothers, you are not grieved at the loss of such garments that belong to your brothers. Then why do you

grieve at the cloth-like destruction of their bodies? When you say 'my eyes', 'my life' 'my mind', which is your own real form? Tell me this, O King.'

On hearing this Mahasena plunged in thought for an hour and without being able to solve the question of the sage replied in a very meek tone, 'Lord! I do not by any means understand who I am, Except that I am lamenting impelled by nature the cause of the same is not evident to me. I humbly take refuge in you Lord! vouchsafe its cause to me. Everyone laments when any kinsman is dead. How do you account for that? Neither are they who know their selves nor do they grieve for the sake of another. Lord! kindly explain this clearly to me who am your disciple'.

When thus prayed for, the sage's son said to Mahasena, Listen, O king. Overcome by delusion caused by Maya of the supreme Goddess and without knowing their own selves people are (1) always lamenting aimlessly. As long as people do not grasp the essence of their selves, their lamentations continue. Once it is grasped, they do not lament over again. Like unto one (2) who grieves in dream unaware of himself, overcome by the stupor of slumber and like unto one who hypnotised by the willing of a magician laments trembling at the sight of serpents projected into view by him, he who is deluded by Maya laments without knowing his self. Just as he who has awaken from his dream and he who knows the secret of the magician not only will not grieve at any time but will also ridicule at others, those who know the self will, becoming released from the clutches of Maya, not only not grieve at any time but will also ridicule persons like you who grieve deluded by Maya.

Therefore understand the essence of the self, overcome the insuperable Maya, and incessantly meditate upon that Self, O Valiant Prince! and thereby uproot your grief that had its origin in delusion.'

When thus advised, Mahasena continued to question the great sage, 'Lord! Does not the illustration that you now

(2) Just as when a person who forgetting himself while sleeping on a cot dreams that he was waylaid by robbers and robbed of his belongings and laments over his loss.

described appear self-contradictory? Those that are seen in dreams and those that are projected by a magician have no reality as they are of the nature of void. How can this world which is real, which is the fruitful source of all quests and which is immutable and permanent, be likened into a dream? To this the reply of the sage's son was, 'Lister, O King! your idea that the illustration I gave was contradictory is your (3) second delusion, like a delusion, that is caused (4) while one is dreaming. What does a dream-tree not yield while dreaming? Does not a dream-tree by the spreading of its branches, cool down the heat of dream-wayfarers that take shelter beneath it? Do not dream-trees appease the hunger of dream-people by giving fruits? Tell me wherein in dreams are the dream objects found to be impermanent and vanishing? If it be said that all those things that are seen in dreams vanish in the waking state, does not the whole world that constitutes the waking state vanish in the Sushupti (profound sleep) state? If it be said that because the waking world appears on the next day in a continuous form, it is not effaced, do not the dream-objects appear in a similar continuous form in the dream of the following day? Answer me. If you say that there is no such continuity of appearance with regard to dreams, listen, O King! wherein is such continuity of appearance (5) in the waking world that appears anew every day? If you say that though there is no such continuity in the renewed every day appearance of the waking state, such a continuity is discernible in (6) certain other objects, that sort of continuity is found also in dreams. If it be said that the continuity found in dreams is the result of delusion, then the very same thing can be said of the continuity found in the waking state.

Inquire with acute discrimination into the nature of objects found in the waking state. How can continuity

(3) Just as one would in one's dream mistake a rope as a snake.

(4) The perception that the cognised is distinct fromthe cogniser and that it is real is the primary delusion. Among these coguised, to conceive that dream phenomena alone are unreal is the second misconception.

(5) During the waking state, objects appear afresh at every moment.

(6) If it be objected that even though there be no continuity in momentary ideas such as actions etc. there is such a continuity with regard to the earth, mountain and ocean the same is refuted here.

manifest as before, in the body, in trees, in rivers, in light and other objects which undergo metabolism at each and every moment? Even mountains which always undergo change by the flow of rivers do not remain the same in the second moment. Mountains always undergo change by the creeping over them of worms and by the solvent action of water flowing over them. In this manner mountains and oceans which are considered as permanent in the world, are undergoing change at every moment. Therefore I tell you O King! think over minutely. (7) Finite continuity is the same in both dreaming and waking states. Infinite continuity is very rare in effects (phenomena). If it be said that continuity exists always in the (8) form of cause, such a cause always exists in the form of elements as earth, water etc. Because even in dreams, earth etc. appear there (in dreams) also exists the very same kind of causal continuity.

Again, if it be said that the Badha (vanishing) of dream-objects is experienced in the waking state, and that no such Badha (effacement) of waking—objects is manifest to anybody at any time, heed to the answer I give. What is termed as (9) Badha (effacement) is none other than 'non-appearance'. In sushupti (profound sleep) the non-appearance of the entire world is experienced. If you say that (10) Badha cannot mean non-appearance, but means (11) Apramana

(7) A continuity that is finitised by time is similar both in the waking state and in dreams.

(8) If it be said that because those who hold the theory of transmutation accept that there is no effect as distinct from its cause, the world has a continuity in the form of its cause.

(9) The effacement of the contrary perception as 'this is not silver' which occurs when the silver is perceived is alone what is called Badha. Since that which exists must appear, and that which does not appear cannot be said to exist, Badha has been stated to mean non-appearance.

Apramana Dhristi – A perception that an object is not what it appears to be.

(10) If it be said that non-appearance is not Badha, because, the appearance of pot causes the effacement of its non-appearance that existed before.

Drishti, then do not such deluded persons like yourself lack such a Drishti (perception) as 'this is not a verity.' It is only those who know the real nature of phenomena that have the perception (12) as 'this is not a verity.'

Therefore this multitudinous phenomena have the same nature as dream phenomena. Though time appears prolonged (expanded) in dreams it is not extraordinary. Therefore the attributes such as non-effacement, the achievement of objects and actions and permanence exists always in the phenomena of the waking state only in the same manner as they do in dream phenomena. Just as a condition of wakefulness is assumed with regard to the waking state a similar condition of wakefulness is assumed also while in the dreaming state. When matters stand thus, O King! what unusual difference is there between dream and waking state? And further, why do you not lament over the loss of your dream-kinsmen?

By merely thinking incessantly that the world is real, the reality of the world is effected. If it be thought that it is "void" it becomes a hinderless "void". As long as the firm idea as "this is not a varity" is not formed, the former idea will continue with vigour and appear as real in the form of the object imagined. The world that you saw within the rock is an illurtration for this. If you entertain any doubts about it, let us go around the rock and verify it".

Saying thus, the wise son of the sage took the king with him, walked round Gandashaila and said to Mehsena, "O King! this hill is only two miles long and it was in its bed that you saw a very vast world. Was that waking or was it dream? And it was experienced by you that a single day of the rock-world became here twelve thousands years.

(11) Towards objects that were seen in dreams, for everybody there occurs a knowledge after waking that they were not authentic (real). If it be said that this perception that a thing is not authentic is what is called Padha then the reply is:— that Mahasena has not such a perception.

(12) Just as a dream perceiver has no such perception of non-reality those who are not enlightened have no such perception of non-reality in the waking state.

Discern from this and see which is real and which is unreal. But in this, as in the illustration of dream phenomena you will not be able to discriminate. Therefore this world has solely imagination for its essence. If imagination (Bhavana) be removed, the objects that were imagined undergo dissolution and disappear. Therefore consider the world to be like dreams the resultant of Bhavana (imagination) and abandon your grief.

How to abandon grief is thus. Just as, by considering the self of the form of Samvit (Consciousness) on which wall are pictured all dream phenomena to be a mirror, you remain without grief at the loss of dream-kinsmen and without exultation at the gain of dream-wealth, consider yourself of the form of Consciousness to be a mirror for all the phenomenal imageries of the waking state and remain imperturbed by pain and pleasure that appear in the waking state and then O King! attain swiftly a highly blissful condition of mind".

Thus ends the thirteenth chapter called
The "Vision of Shallalokha" in Tirupura Rahasya
Or A practical study in Consciousness.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

The verse that spontaneously flowed from the lips of Sage Valmiki when he sustained a rude shock at the sight of the hunter's heartless deed seldom fails to invite the attention of even a casual reader of the great Epic for pause and reflection. The fact remains that Valmiki cursed the enemy of winged creatures in the following words:

"*Manishadha Prathishtam thvamag amaha Sisvatheeh samaha yath krouncha mithunadhaykam Avidheeh kamamohitham*".

"Oh wretched fowler! May peace desert thee for ever! (For) thou hast slain one of the two Krounchas (curlews) in the midst of its love".

But it was left for the Creator of the Universe to interpret the inadvertent curse into a blessing so as to assuage the sage's repentant heart.

"Oh Lord in whose heart (Goddess) Lakmi dwells! May Thy Glory endure for ages to come! (For) Thou hast slain one (Ravana) out of the two krouncha: (Ravana and Mandodhari) in the midst of its (his unlawful) love (towards Sita)".

This stanza, besides containing a salutation to the Divine Hero of the Epic, is suggestive of the principal events described respectively at length in the several cantos of the Valmiki Ramayana.

1. "Laxmi" alludes to Rama's wedding with Sita occupying a prominent place in Balakanda.

2. "Glory stands for the reputation earned by Rama in obeying the mandates of his parent which forms the main theme of Ayodhyakanda.

3. "Glory" further alludes to the renown obtained by Rama in having fulfilled his promise of saving the Dhandakaranya Rishis from the molestations of hostile Rakshasas which forms the basis of Aranyakanda!

4. "Slain" indicates Vali's slaughter and consequent separation from his beloved spouse Tara which is the chief plot laid out in Kishkinda Kanda.

5. "Slain" also alludes to the miseries tantamount to agonies of death sustained at the hands of Ravana by Sita after her forcible separation from her, Lord, as described in Sundarakanda. (Herein lies the justification of Valmiki's sympathetic curse on the wrong-doer Ravana).

6. "Slain" refers, as interpreted by Brahma himself, to the end of Ravana and his separation from Mandodhari for good which forms the gist of Yuddhakanda.

7. "Love" points to Sita's affection towards the Rishipathnies of Dandakaranya; and her desire to pay a visit to them was fulfilled under peculiar circumstances involving her separation from Rama for a second time which event has been faithfully chronicled in the seventh and last canto of Utharakanda.

APPLIED PSYCHOLOGY

LESSON XII

Physiognomy and Pathognomy

'The mind of a man changeth his countenance whether it be for good or for evil, and a merry heart maketh a cheerful countenance'. *(Bible).*

The art of reading character began when people first lookt into each others faces and studied the record that the mind made there. This art is physiognomy. The study of the feelings and of the body in action is called pathognomy. The first book on the subject of which we have any record was written by Aristotle, the Greek philosopher. In the Bible there are numerous references to the influence of mind in molding the face.

From the 13th to 19th century a number of books on physiognomy were written. Near the end of the 18th century Lavater, the Swiss minister, made numerous observations on physiognomy and recorded them in four large volumes, illustrated by persons of markt tendencies. Soon after this Doctors Gall and Spurzheim made their wonderful discoveries on the relationship between mind, brain and physiognomy. They laid the foundation for the most scientific system of character analysis and applied psychology that has ever been developt. At the same time that these eminent scientists were making their discoveries, Sir Charles Bell, of England, wrote a book entitled. "The Anatomy and Philosophy of expression connected with the Fine Arts". This book has been widely quoted and is still considered an authority by the most advanst scientists. Large volumes on physiognomy were written by Doctor Simms, Professor Willis, M. C. Stanton and S. R. Wells. The best of these is "New Physiognomy" by Wells, which has 1054 illustrations on all phases of scientific character reading. This is the most complete treatise on character analysis extant.

There is a great difference of opinion among physiognomists regarding the finer shades of character reading from the expression of the face, but on the larger phases there is fairly good agreement, and a brief outline of these is given here.

The square jaw, stiff upper lip, and high crown, are indications of a positive character that can easily degenerate into stubbornness or obstinacy. Compressed lips show that the feelings are kept under control or else are not strong in development. A secretive nature causes compression of lips. When the red of the lips is pronounst in development and color the indication is warm impulses that need to be controlled by the intellectual and moral powers. The Roman nose shows strength; the Greek nose, refinement; Jewish nose shrewdness; and the pug nose, pugnacity. The closed, squinting eyes, show a secretive nature and licentiousness is revealed in the eyes as well as in the lips. The open eye expresses sympathy and fidelity. The over-hanging brow and receding, narrow forehead indicate a practical, observing cast of mind. The full, broad forehead, shows a philososophic cast of mind. When all of the muscles of the face have a downward tendency they indicate pessimism, gloom and despondency. When all the muscles of the face have an upward tendency and the corners of the mouth turn upward the indication is a mirthful, optimistic, hopeful disposition. Hollow cheeks show that the digestive organs are not in good condition and need repairing. High cheek bones show good lung power. The heavy chin is associated with good heart action.

FLASH-The Second

B. NARASIMHAM.

1. Is God partial? Why does the difference exist between man and man?

2. I say the difference is mostly of your own making both in the present and in the future.

3. Life is spontaneous. The whole universe is filled with life. As conditions permit life expresses itself physically and migrates into the higher existences from the lowest speeks unseen.

4. As you are a man now and have discretion, you are at liberty to choose the right or the wrong path. If you go against the right you will take the conditions that will teach you to act better. When you know well and behave as you should you will rise higher into still nobler conditions.

5. As you develop a conscience from your sense of the world so may you submit to it that you may not turn a slave into the inevitable conditions which are the result of your present making and which turn into your unseen future.

6. But account not all your present conditions as the result of past karma, for you are always free and act every time on your free choice.

7. Know then that when you fail to be good and you use your discretion wrongly then your mind is warped by past karma which presents you circumstances to which you succumb. Your further actions are influenced by the circumstances.

8. It is sad that truth and honesty are lacking in those who profess and preach them.

9. And the world has come to think that adultery is not a vice to be particularly condemned. I say to them "go your ways and you may yet learn".

10. And to those that succumb to their misdeeds, I say "May your names live for ever that your brethren shall take a lesson from you".

11. This age is the most seemingly wise and all men speak of God and the coming of a Messiah. But I know none of them know what they say. They have the Messiah always in the heart of each of them; but they heed him not; they only hope for some one most imposing of all of them.

12. To most teachers of religion I have a word—Stop your teaching; for you must reform.

13. To the scholars of scriptures I have a message Have you gone through them? Now, go through your heart and through the world.

14. O! Governors of people! govern as you would be governed. To all Jesus said! "Do unto others as you would be done by them".

15. You have too much of knowledge to comprehend it.

16 Your mind is a knave. It will learn much of others; teach how others should be, and justly arbitrate for others; but concerning itself it refuses to learn; refuses to believe it has erred and knows to affirm wrong as right.

Flash-The Third

1. Man! You live in darkness amidst light.

2. You know much that profits you in the material world, you only brag something of the contents of the scriptures and you don't care for them when left alone.

3. You have tasted the gifts of the material world and you cling to them and give away lift to defend them. But you have not tasted the gifts of spiritual happiness and so you are content with a half belief in them. You feel you will be a fool to cast off the tangible for the ephemeral.

4. Your ignorance of yourself is appalling and in it you are blissful; but when in truth a thought about yourself disturbs you, your grief will be great, for fear of which you drive the thought away.

5. You are a runaway from true religion. But as every one seems to profess a religion you too are perhaps obliged to be under one for your own sake and for the sake of those you love.

6. Or perhaps being trained to think of God you raise the cry O! God, when in distress and no earthly relief is sufficient, only with a half belief.

7. Or perhaps you believe in God, but do not believe that goodness will bring you enough prosperity.

8. Or perhaps you are originally pious and good by nature or training; but your worldly contact teaches you that both these qualities are ill rewarded.

9. Or perhaps though gifted with an honest nature, you easily succumb to temptations of power or profit or pleasure.

10. Or perhaps you are of evil nature and righteousness ill befits your temperament.

11. Or perhaps you are a creature entirely made of environments and now it is not in your power to change.

12. Or perhaps you are a creature purely guided by circumstances.

13. Or perhaps your parents trained you with a will to a particularly bad calling.

14. Yet these who do not believe in God, believe in humanity and righteousness is as much theirs as others.

15. He is as far away from God and religion who believes in God as he who does not so believe.

16. For some believe in God as an inference, others on the appeal of sentiments. Still others are taught to believe. So some do not believe as an inference. To some it does not appeal. To some it is a wild goose chase.

17. And the conduct of all of them has the same varieties.

18. They that are righteous are at the gates of religion and may enter in if they will.

19. And they that are not righteous ought to be righteous whether they will or not to enjoy the religion.

20. To see God is to have religion. To believe in God; to infer the existence of God is as much religion as not to believe and to infer the non-existance of God.

21. The religion of those who have seen God is only one, that is the bliss. The religions of those that believe or infer the existence of God are many and many things make up the religion of each of them and so they differ and quarrel and die.

22. Religion is a fact, not a theory. Is there God or no God? see, and there is God. If you cannot see do not say there is no God or do not add more things to your belief and create misery where there ought to be none.

23. And you quarrel on the laws to which this man is subject to and to which this universe is subject to. Why speculate on these. What you say must be facts or no facts but not beliefs. Stop not with mere inferences. If they are facts there can be no disagreement. If they are beliefs be silent. If they are inference discuss but not disagree to separate the society.

CORRESPONDENCE

Mediumship

To the Editor of the Kalpaka

SIR:—I have noticed in the course of conversation with many people on spiritualism, some of those being mediums themselves, a lack of knowledge of the principles underlying mediumship, especially with regard to spiritualistic writing.

I venture to distinguish difference between two forms of spiritualistic writing with which I am familiar, in the hope that it might be of interest to some of your readers.

There is inspirational or impressional writing, and automatic writing, in which the methods employed by the responding spirit to convey a message are different.

For inspirational writing the medium holds the pencil in the attitude of writing and asks a question, the reply comes in the form of an idea, either word by word, or as whole sentence to the mind of the medium, who writes it down. In this case the style of hand writing will be that of the medium. The spirit can only make use of the passivity of the medium's mind on which it impresses the idea, word or sentence. Unless developed to a high degree this method of communication is not a reliable one, as there is always the danger of the ideas of the spirit being confused with those of the medium, and being distorted thereby.

With a few cases of exception I have also noticed that with inspirational writing the spirit is limited to the medium's vocabulary for the expression of its ideas.

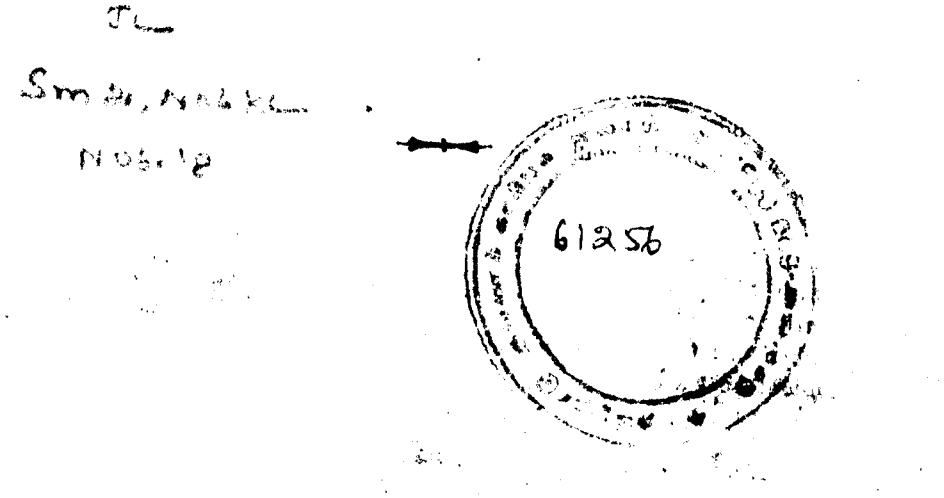
In automatic writing the pencil is held in the usual way, but the mind of the medium takes no part in the operation of writing, the whole hand is controlled and propelled by the spirit, and the medium is unconscious of what is being written. If the hand moves slowly the message may be read while being written, but often it is impossible for the medium's mind to keep pace with the rapidity with which the words follow one another. The style of hand-writing will not be that of the medium but that of the spirit when on earth; and it often happens that words or phrases might be used which are unfamiliar to the medium. There is there-

fore no chance of the message being distorted which often is the case when it comes through the mind of the medium, who subconsciously turns and twists ideas to suit his own way of thinking.

A feature of automatic writing, and one to be guarded against is the after effect. In writing inspirationally the effect on the medium's nervous system is practically nil, whereas in automatic writing, there is a constant drain on the store of psychic power and if the medium and the controlling spirit are both ignorant as to when the limit of the store is nearly reached, the result will surely be to the detriment of the medium's health.

The medium should cease even if in the middle of a message, no sooner he feels the slightest faintness or exhaustion. This precaution should be strictly adhered to by all who are new to the subject and who may be trying to develop automatic writing; once having developed and obtained a good control there will be no fear of danger.

It is only in the early stages that one must be careful, and let it be remembered that it is essential the subject be approached with purity of heart and purpose, let no one fall under the delusion that the development of the powers will serve to satisfy one's idle curiosity, if this be the aim and object then better to leave the thing alone, for the snares and evils to which one would thus be exposing oneself is very great indeed.

I will be glad to give any further advice to readers if they communicate with:

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