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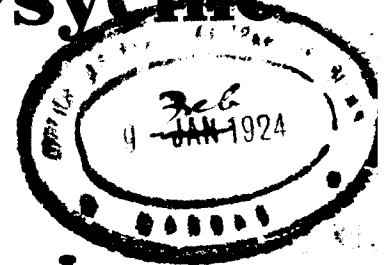
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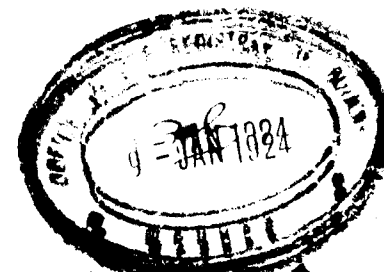
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CONTENTS

BUILDING THE BEAUTIFUL	...	Prof. T. L. Vaswani
THE CALL OF THE OCCULT	...	A. P. Mukerji
THE SIDDEHAS AND SPIRIT-COMMUNION	...	P. S. Acharya
THE LAW OF SUGGESTION (A Serial)	...	Victor du Bois
NARASIMHA AVATAR AND MODERN LIFE	...	T. V. Krishnaswami Rao
TRIPURA RAHASYA or A Practical Study in Consciousness (A Serial)	...	V. R. Subrahmanyam
TELEPATHY (A Serial)	...	J. C. F. Grumbine
FLASH	...	B. Narasimham
BUTTONISM (A Serial)	...	Prof. R. E. Button
STUDIES IN PSYCHOLOGY (A Serial)	...	Prof. Ivi
PSYCHO-THERAPEUTICS	...	Dr. Sheldon Leavitt
NOTES OF THE MONTH	...	...

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BUILDING THE BEAUTIFUL

PROF. T. L. VASWANI

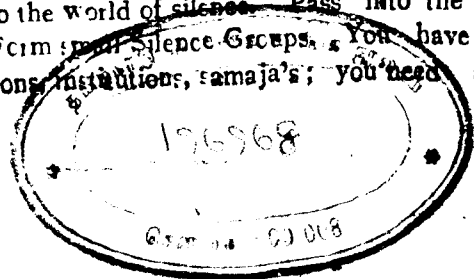
The Beautiful is the Great. This city, you say, is a 'great' city. The city is growing in commerce, industry, the externals of civilization! Is it becoming more and more beautiful? Has it parks and museums and shrines of art and culture and temples of faith and singers and seers of the beautiful? If not, the city is not really great.

So a Nation's true greatness should be measured in terms not of its commerce but its appreciation of those "Imponderables", those Inner Values, one of which is Beauty. The glory of Greece was its vision of the Beautiful. That Vision and the Christ-Ideal have fought against the materialism and baptised barbarism of the West. Beauty has been the inspiration of Europe's art and literature and worship. Mrs. Browning revealed the inspiration of her poetry when in answer to a tender inquiry from her husband she said:—with her head on his cheek and a smile on her lips:—'Beautiful! One of the conditions a Nation needs for self-realisation is—Beauty.

Are we losing beauty? In the measure we are, we are losing freedom too. How may we, how many a nation, build Beauty? With the power of higher vibrations. Things have their vibrations. Places have their vibrations. And I believe every man has his vibrations; every man sounds a note of his own,—a note expressive of his character. So many send out notes of discord and hate; only a few of truth and love, and

you are purified by their presence and words. In the measure a Nation in different spheres of its life sounds vibrations of the Ideal may it become beautiful, become great. The *science* of a nation,—is it used for selfish ends? Then it becomes, as the World-War showed, a terrible power of *destruction*. Does it sound vibrations of the good? Is it inspired by the Ideal? Then it becomes a *building* power of civilization. The *politics* of a nation,—do they move on a moral plane or are they opportunist, aggressive? A nation that does not subordinate its politics to moral laws may be 'efficient'; it is not beautiful; and 'efficiency' is not greatness. 'Efficient' nations must be cured of their disorders,—grab and greed. That there is something in us besides muscle and mind-energy, that something which the Scriptures call the *Atman* the soul,—is the faith modern civilization lacks. Therefore is modern life with all its paraphernalia of progress a poor, shrunken thing. Progress? Efficiency? Big motor cars? Fast trains? Luxuries? Mills, manufactures, machinery? But where, we ask in agony, where is the Soul? The world needs not an 'efficient' but a *beautiful* Civilization. And a Civilization is beautiful in the measure it reflects the soul. If Ancient India was a great Nation, it is because its economics, its politics, its education, its social life, its art and worship, its culture and civilization reflected the inner beauty of India's soul. Ancient India had not the paraphernalia of modern civilization. It was a simpler civilization she evolved. But she was great then as she is fallen to day. Her civilization was simple but rich in treasures of the soul. A nation need not have the elaborate things of an external civilization to be happy or 'great'.

May I suggest one method to Young men,—to those who would catch the Higher Vibrations I speak of, and grow in the beauty of the inner life? That method is the practice of Silence. Most of us live in a world of noises, excitements, sensations. Most of us mistake motion for advance, and bustle for progress. Let us enter, even if it be a few minutes every day, into the world of silence. Pass into the silence of the soul. Form *Silence Groups*. You have many leagues, associations, institutions, *samaj*'s; you need a *santi samaj*,



League of Silence. At these 'silence groups' meet for a few minutes every night: sit at the feet of the Lord and in quiet think of some beautiful saying or act of any one of the world's great ones, prophets, sages, seers, poets; think of a sloka of the Upanishads, a text of the Gita, a passage from Emerson or Browning or Plato; and when you sit in the 'silence group', drive out all *fear* from your heart; say to yourself:—'I am a child of God, a son of Eternity'. You will catch the Higher vibrations; the Wisdom of the spirit will speak to you in silence.

Here is the story of a musician who played upon his instrument at a bridge; note after note did the musician sound with such art that the vibrations struck against the bridge and broke it. You, too may break the many obstacles to India's progress, if you will cast out fear, and have faith in yourselves, and sound note after note of the great Ideal. Stand up in the dignity of your manhood,—I say to young men, declare the divinity in you; fill the Land with mighty vibrations of Truth and Love. And you,—*you* will make India *beautiful and great*.

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THE CALL OF THE OCCULT-II

A. P. MUKHERJI.

As we said in our last paper on this subject, the western races are slowly awakening to the realities of the Occult. This applies to the most advanced intellects amongst them, e. g., Sir Oliver Lodge, Sir A. Conan Doyle, Edison, etc. etc. These gentlemen are probably Yogis re-incarnated in European bodies as Europeans are more likely to listen to one of their own race and colour rather than to a native of India. We might say, *en passant*, that all racial feelings, such as patriotism and race distinction, or communistic feelings, are at bottom a hallucination of ignorant brains. How does Mahatma Gandhi know that he was not a European in his past lives and may be re-born as such? Mrs. Annie Besant confesses herself to have been an Indian in her past life. Re-incarnation being based upon the strongest impulses inherent in us, the human soul is subject to re-incarnate in various forms and bodies. Surely then, all such feelings are narrow and unphilosophical, and are at the root of most national revolutions. The Kaiser in his memoirs displays all the tendencies of perverted mediumistic development. We believe it. The first lesson which humanity will have to master in its study of the Occult is that all race distinctions are fraught with evil being based upon a short-sighted view of the cycles of birth and death. We do not for a moment insinuate that a civilized and cultured man should go and consort with a Hottentot or a Central African Negro. We are in favour of everyone seeking their own attractions, but we must realize that all humanity are one and the last man cannot be left out.

India is now taking to Western Occultism i. e., Indians whose brains are full of European thought find it easier to follow the tenets of Theosophy, Christian Science, New Thought, Hypnotism, Mesmerism, etc. They find the study of these subjects by Eastern methods much too severe and exacting. They cannot find the time for it nor have their brains and wills the necessary strength and perseverance to cope with the

task. We consider Theosophy as a great boon to humanity in general and we have every regard for Christian Scientists, New Thoughtists, etc. etc. It may be that we do not always agree with their methods of training but on the whole they are following sound principles of Occultism. They are leading their own races to a proper understanding of a great subject and a day may come when their present limited interest in Occultism might develop and expand into the super-conscious phase of Occultism. Indians have lost a great deal of their old spirit, they have had to yield to the pressure of material necessity to the neglect of the spirit and they are being carried away by the oncoming waves of materialism. Spiritual thought, however, runs in our blood, and the present day easy methods of psychic development are welcomed as fulfilling a 'much-felt' need! We are more or less unconscious of the fact that this 'Psychic Thought' radiated from India—the parent-source of all spiritual lore, the only soil favouring the highest type of philosophic thought—and that we would be gainers by making a comparative study of the subject from the Eastern as well as western points of view. Of course, this would take up more time but the development so attained would be much more thorough and fruitful of good results. We are not emphasizing this point out of any special patriotic feeling but our reason for making this statement goes deeper. Occultism is bound to flourish and embrace more and more of humanity in its fold, it remains to be seen what part India with its vaunted spiritual knowledge is going to play in the unfoldment of a new race consciousness. One of the sad signs of our spiritual apathy is shown by the fact that there are barely half-a dozen spiritual or psychic magazines being published by struggling Indian editors; we see more European contributors in the *Kalpaka* than Indians—why? Is Indian Spiritual thought so poor in reality? There is no encouragement, no financial oil flowing in this direction, no co-operation, no genuine feeling to keep the flame of the Spirit burning bright in this land. We are in a most messy state spiritually. Our University Graduates, D. Sc's, M. Sc's etc. are all wanting in spiritual knowledge. As long as they get a decent billet they do not worry about anything else.

The call of the Occult is truly from the West rather than the East, and we have to respond to that call or remain in ignorance of what was once a hereditary gift. Occultism has now to be practised in our homes during leisure moments but if we are in earnest we can gain something thereby. Occultism is going to be the salvation of humanity because with right spiritual illumination a broader international policy would be a sure *fait accompli*, race distinctions will become less and less acute, and more happiness and peace will be the resultant good. We welcome this call, whether from the East or the West, as we see in it the germs of future peace, prosperity and good will between man and man. India should contribute her quota; if she has not already become a moral bankrupt, and Occultism, spiritualism, Philosophy and Yoga should all join hands on the path to Spiritual Salvation.



THE WAY OF MYSTIC WISDOM

P. S. ACHARYA.

THE SIDDHAS AND SPIRIT COMMUNION

'Action in inaction and inaction is action' in an ideal spoken of in the Gita. This is the rule of life with the Siddha. When you are busy with your hands and brains (i. e. with the conscious mind) practise keeping your heart (the subconscious mind) calm and peaceful. Let there be action (karma) with body and mind; but inaction in thy heart.....says the Siddha. This is 'inaction in action'

Side by side with this, practice 'action in inaction'. Practise retiring into silence being alone in the heart of a forest or in the privacy of your home. In the heart of silence I am 'alone' with myself and Thyself and a host of Spirits and Devas—says the Siddha. Relax yourself—physically and mentally—care-free, worry-free. Retire into the luxury of true rest—first feeling the body like a heavy overcoat, then ignoring it altogether, (in the siddha-language, becoming 'body-less' or *videha*). This is becoming 'inactive'. Rest, absolute rest is *inaction*—this making the mind a blank, a calm waveless lake, as it were. Then 'listen—listen—and yet listen calmly without strain.' This 'listening' with the inner ear is 'action' in inaction. In the heart of the forests—in the heart of silence—the siddha listens and hears. Hears now voices—spirit voices, spirit music, especially in the presence of siddha-psychics and mediums in tune with spirit vibrations. With the calm of the Himalayas in his heart, the siddha works and serves—seeing 'inaction in action'. In the heart of silence, in harmony with Nature he listens and hears—seeing 'action in inaction'.

The Beautiful Adventure

This physical body of ours—the 'food-formed sheath'—as the Vedantin styles it—is but the flesh garment of the inner *sookshma sarira* (made up of subtler matter) which at death separates from its outer covering and passes on to subtler planes

of life or spirit spheres which are material and tangible to spirit senses. There is no death—exclaims the Siddha. Nature knows it not. Change there is, but death is naught. Death so-called is but the final severance of the spirit body from its heavy overcoat. The siddha can prolong his years on earth by practising *Kaya Siddhi*. But the spiritualistic siddhas never care for what has been called 'physical immortality'.

The siddha is a citizen of more than one world—he is indeed a citizen of the Universe. To him 'death' is but a beautiful adventure. He can voluntarily put on and off his physical coat and lay it aside once for all when he has no more need for it. In the seclusion of his forest-home, he has often left his physical coat and stepped into spirit worlds where he has travelled much to help and heal, to learn and teach. To him death has no sting and the unseen worlds no fear.

Mantras for Meditation

Some of the siddhas meditate on the following Mantras :—

'May the inner etheric sheath shine through the physical !'

'May the spirit body reflect the spirit within and reflect itself through the physical !'

The spirit is a live spark of the Great Fire (Agni) called God. This spirit is the real man—the inner ruler immortal. The spirit body is made spotless and beautiful by pure beautiful thoughts. The spiritually minded siddha can so refine the physical body and the spirit ruler within—that it ceases to be gross and becomes more or less identical with the subtler spirit body which can pass intact to spirit life. This is sometimes spoken of as 'entering the high heavens with the sheath on'.

Another mantra for meditation is

'May I become clairaudient and hear spirit music and spirit messages and become clairvoyant and see spirit faces and spirit scenery !'

This meditation accompanies the special *sadhanas* for spirit clairvoyance and clair-audience. Practising these, attend death-beds and watch and note the experiences.

The siddha who feels his life-work done on earth prays thus every night while retiring and every morning while rising :—

"May I pass from night to day, from death to life, from vision into light, from service here to service hereafter!"

Spirit life is at once a life of rest and of service—of both Bhoga and Yoga (happiness and aspirations)—truly a life of 'action in inaction and inaction in action'. The siddha makes his earth-life a reflection of the after-life and can truly make a heaven of hell.

The Seven Spheres.

The 'sapta-lokas' or seven spheres referred to in the Hindu Sacred Books are about and around us, in the form of concentric rings. The first sphere is nearest the earth and indeed blends with it, though varying, in vibration. This is the *Bhuvar-loka* of the Hindus. Other *lokas* are circles of finer matter, gradually rising in vibratory action and girdling our physical world. All these worlds are real and tangible even as this our own solid-seeming Loka.

Though the Hindu Books speak of seven lokas, the Occultists know there are countless spirit spheres or 'degrees in spirit Life'.

An advancing or evolving spirit rises above its environment. This involves a change in its conditions or spheres. Knowing this, the siddha develops himself spiritually with a view to fitting himself for the citizenship in the higher Lokas.

Side by side with spiritual self-development, the siddha-spiritualists form themselves into 'circles of five' with a view to communing with spirit citizens of the other worlds.

Siddha Trances

The siddhas go into samadhi, partial and complete, either by themselves or with the help of spirit-guides and gurus. The spirit teachers or friends can cause the siddha-medium's body to be vacated for temporary possession by themselves. Thus, revelations can be had from other worlds than ours. During semi-samadhi the siddha can see and hear spirit friends and communicate their wishes and teachings to others. During complete or partial samadhi, spirit guides and friends manipulate the siddha's hands and write or dictate messages or simply suggest them. Sometimes, the siddha allows *sakti* to be taken from himself, by spirits for material and other manifestations. The direct voice phenomena also are not unknown to the siddhas.

THE KALPAKA

Spiritual Wealth

The siddha prefers the wealth of *Tapas* to the material wealth. 'Tapas' comes from the root *Tap*, to burn. By controlling and regulating thoughts and desires and transmuting them into flaming peace and power, the siddha treasures up the spiritual riches that will be his for ages.

Those who build character here acquire riches hereafter—riches that accompany the owner beyond the grave. Service—real service—makes you wealthy in spirit life as well as charity especially of thought.

The siddha sends healing thoughts to the sick, thoughts of peace to the world-weary, thoughts of prosperity to the poor, thoughts of love and good will to all the worlds of being. He lives spiritually and helps others to live spiritually. Finding peace, power and prosperity, he finds joy in serving others and helping them to enrich themselves with the true spiritual gold of love that passeth value and perisheth not.



94 Feb 1928

THE LAW OF SUGGESTION

VICTOR DU BOIS

"They'll take suggestion as a cat laps milk"

Tempest, III, 1, 288.

"Let it not be supposed that the terms 'suggest' and 'suggestion' are, in their psychological relation, of recent, or even modern, application; for, so applied, they are old....."

Among the earlier modern philosophers, and in this precise application they were, of course, familiar words, as is shown among five hundred others, by the writings of Hermolaus Barbarus, the elder Scaliger, Melancthon, Simonius, Campanella, to say nothing of the Schoolmen. They were no strangers to Hobbes and Locke. Its action is hidden, and for that reason it is very little understood by the vast majority of people.

"Suggestion is the action of an idea in bringing another idea to mind, either through force of association, or by virtue of the natural connection of the ideas."

In the mind of the layman, Suggestion is usually associated with either Hypnotism or Suggestive Therapeutics. Hypnotism has nothing to do with the daily work of one carrying on a legitimate business, (showmen, physicians, metaphysicians and psychological experimenters excepted), and Suggestive Therapeutics is a subject by itself. It is a most potent force in the healing of humanity; and if any of my readers have had experience with the Law of Suggestion along the line of Therapeutics, just apply the same law to yourself and your business. If a suggestion of health can be given to another, a suggestion of willingness and desire to comply with your business proposition can also be given and received. It is a great mistake for one-sided persons to limit such a universal force to the treatment of disease, as its potency is co-extensive with life itself. The most valuable lessons that we may learn are the result of germinal seeds of thoughts dropped into our minds by

others; consciously or unconsciously given, and usually unconsciously received. This is a great universal law.

Suggestion is incessantly employed in medicine, education, business and politics; and those who understand its laws and can use them are most successful in dealing with their fellow-men.

The modern business of advertising might well be called "Suggestion". It is such a subtle force that no business man dreams of conducting his business without the use of the most suggestive advertising that he or his agents can devise. In almost every

sphere of life and in nearly all of its relations, Suggestion may be a controlling force.

The subject is legitimate and open to investigation. It can be used to promote untold good, and for the attainment of success in every line of business.

I will deal briefly with nine phases of Suggestion:

1. Mental Suggestion.
2. Ocular Suggestion.
 - (a) Action.
 - (b) Attitude
3. Verbal Suggestion.
 - (a) Persuasion.
 - (b) Coercion.
4. Suggestion by comparison.
 - (a) Similarity.
 - (b) Contrast.
5. Written and Printed Suggestion.
6. Direct Suggestion.
7. Indirect Suggestion.
8. Negative Suggestion.
9. Auto or Self-Suggestion.



HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

Narasimha Avatar and Modern Science

The fourth Avatar or manifestation of God described in the Hindu Puranas seemed to possess an intrinsic merit of its own when viewed in the light of modern science.

The penance of the self-disciplined Hiranyakasip was so great that he procured from the hands of the Almighty immunity from death under conditions of his own dictation. Neither within the four walls of an enclosure nor in any open space, neither in broad daylight nor during nights, neither on the floor nor in the air, neither by any human being nor at the hands of any brute creation, neither with weapons nor by means of limbs, could the hero endowed with such a divine blessing be made to surrender his soul.

Pride of power and immunity from mortality began to operate adversely on his intellect; and the transition from a grateful devotee to a blood thirsty monster was but the work of a moment, for ere long Hiranyakasip turned out to be a veritable demon profoundly rich in iniquities perpetrated against all laws both God-given and man-made.

But little did he realise that the One above who gave him the precious gift of immortality equally possessed the power of wrenching the same from him without violating at the same time any of the terms of the contract. Little also did he foresee that his own offspring the beardless boy Prahlada would prove a passive rebel refusing to extend to his parent the divine homage which all the three worlds were paying without murmur.

All paternal feelings flew away from his breast when his own ideas of self were ruthlessly challenged by a fragile youth who boldly maintained that he was decidedly a mortal in spite of all the credentials that he might possess to justify his claims.

'Off with the infidel to the torture-room!', commanded Hiranyakasip in a paroxysm of rage addressing his servants

who lost no time in obeying the commands of the terror of the three worlds.

Vain thoughts and vainer injunctions! Fire could not burn the youth's person. Water would not suffocate him to death. The lowermost edge of the steepest crag proved to be a bed of the softest down notwithstanding the merciless precipitation from the top. The elephant refused to crush the determinate boy. Even the mother's unwilling poison-cup proved to be one filled with nectar itself.

Yes! The unseen hand of Providence was always conspicuous behind the scenes saving the faithful devotee at each dangerous step and at the same time allowing in the fulness of His mercy even the unbelieving monster opportunities for repentance. But Hiranyakasip heeded them not.

'Speak, Prahlad!', exclaimed the desperate father when all the instruments of his satanic ingenuity failed to perform their hideous functions, "wherein is God greater than myself."

'Why, the very history of your life, dear father' responded the youth with a simple, "is an open book for you to clear your doubts. To be brief, He is Omnipresent and you are not".

Omnipresent, you say! can you tell me where he is now? interrogated the former rather in a sarcastic style.

'Of course, yes', replied the youngster without a second thought, 'He is here, there and everywhere'.

'Is He', cried Hiranyakasip in a threatening tone, 'in this stone pillar? Answer me directly'. And he struck it at the same time with his foot and he thundered forth "If He be within let Him come out". And lo! in an instant the magnificent column was rent in twain and God Narasimha rushed forth from it equipping himself with a man's trunk and a lion's head and tore the monster to pieces.

Can it be said that in the death of the death-proof demon, the Divine action was tantamount to a negation of principles? Verily not! He killed him neither in the shade of a roof nor in an open space but on the door-step of the Assembly-hall. He put him to death neither in the day nor in the night but in the twilight of the evening. The lap of the Man-lion served Hira-

yakasip as a pillow to rest his head upon before he gave up his ghost and as such it could neither be taken for a spot on the floor nor be mistaken for anything above ground. The figure itself was a huge enigma as it was neither wholly of a man nor of a beast. The nails employed in pulling open his abdomen were no weapons, nor could they be mistaken for any group of limbs possessing, as they were, no independent functions of their own.

Apart from the conclusive moral value of the narrative bearing out the great truth that "man proposes and God disposes" there yet seems to be another aspect of the matter quite refreshing in the wake of modern science. Hiranyakasip was certain that God would not and could not assume the form of a man or of a beast unless He had foresworn Himself. As he started, repeating within himself, "No, He cannot be within either as a man or as an animal", he was actually creating a being of his own imagination and to that effect he seemed to apply the negative end of his gigantic mental battery to the stone pillar. At the same time when Prahlada was reiterating within himself, "Yes He is positively within this column, may be in the shape of a human being in or in the form of an animal", the steel-hearted lad was experimenting on the identical stone-pillar but with a positive end of a similar battery evolved out of his heart. The shock sustained by the inert stone that served hitherto as a fuse between two opposing forces of a tremendous magnitude was so great that it was blown up in an instant accompanied with a magnificent light of an all-absorbing nature figuratively known as Narasimha or Man-lion.



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XIV

On hearing in this manner the words of the sage, and after inquiring with his auspicious reason, Mahasena understood without loss of time the real nature of the dream-like world and gaining courage freed of all sorrows continued to ask the sage's son "O Son, of Sage! Enlightened One! You are a knower of the high and the low. I consider that there is nothing which is not known to you. I pray you to answer my queries with kindness. You said that everything is the result of Bhavana (imagination). How is that? Though I imagined again and again, I do not perceive outside a corresponding effect. Whereas you were able to create a world within the hill by the perfection of your imagination. And further, both time and space appeared differently at the same time and at the same place. How was it? Which of these is (1) real and which unreal? tell me". In reply to this, the son of the sage began, "It is willing (samkalpa) (2) that is described as imagination (Bhavana). That imagination is of two types as Sidha (perfect) and Asiddha (imperfect). Perfect imagination is that which is not distorted (3) by Vikalpas (heterogenous ideas). And an undistorted willing results from (4) concentrated meditation. Because this world which was

(1) Though both are stated as being similar to dreams, Mahasena continues to question, imbued with a sense of reality in the waking world.

(2) Samkalpa = a wave of thought in the form of 'this is so'.

(3) The absence of distortion of the former idea by the rise of an antagonistic thought as 'this is not so' in the midst of a flow of imagination as 'this is so' is alone what is stated as perfection of imagination (Bhavanasiddhi).

(4) Uniform imagination occurs by holding a thing to be real. As long as one's mental creation continues to be distorted by the Vikalpa of a sense of unreality about one's own creation caused by a sense of reality in the external world, one's Bhavana (imagination) will not attain perfection. How to ward off such Vikalpas is thus: One should meditate with concentration. If one were to remain with a steady and firm mind towards a projected idea, then an imagination devoid of Vikalpas will happen.

created by the perfected (5) imagination of the four-headed Brahma, and was experienced through a series of several births to be absolutely real, it appears now as real. But since you have no such idea of reality similar to your sense of reality in the world created by Brahma, in the world projected by your own imagination and since your imagination becomes distorted by your Vikalpas as "this is not real because it is my mental creation", your imagination remains without attaining Siddhi (perfection).

The perfection of imagination exists variously in the world, by birth, by magnetic jems, likewise by drugs, by Yoga, by Tapas, by perfected Mantras and by Divine grace. Brahma has perfected imagination by birth, Yakshas and Rakshas by jems, Devas by drugs, Yogins by Yoga, Tapaswins by Tapas, Mantrikas by Mantra, and Vishwakarma and others by Divine boons, have perfected imagination.

How to attain such a perfect imagination is as follows. By remaining oblivious of the idea which rises as "I imagine this" at the commencement of willing (to project an idea), that imagination becomes perfect and subsists as long as the former idea is not recollected. If it be practised in this manner for a long time, that which was imagined will endure as long as the former idea is not remembered.

Thus, it is only when such a firm, undistorted (6) and uniform imagination which automatically continues undisturbed (except when intentionally desired) is established, that such an imagination becomes perfected and bestows magnificent results. But because your imagination becomes distorted by Vikalpas, it does not attain perfection. If you earnestly desire to create swiftly train up your Bhavana by constant practice.

(5) A perfected imagination of the form of an undistorted willing (e. g. the world) is known to all. To a person who meditates on this (world) as 'this is not real with an undistorted flow of imagination, the world becomes as such to him.

(6) This means that when an undistorted and uniform imagination becomes established by constant practice. And firm meditation has to be practised as long as Vikalpas cease to rise spontaneously in one's mind.

Hear me, O Prince! I shall tell you how time and space appear in two forms. Because you lack experience of the world, this appears to you as wonderful. I shall explain this clearly. Listen to me. To be imagined diversely is alone the nature of the objects of the world. One and the same sunlight is imagined differently in two ways as darkness by owls and as illumination by the rest. Water impedes breathing in the case of men and cattle, but for fishes and similar creatures there is no obstacle for their breathing within water. Fire burns men, but still in a certain place fire glows in the midst of water. Similarly all objects of the world have a dual nature. These are with regard to things comprehensible by the senses. Even with regard to things that are beyond the senses, this dual nature exists. There are thousands of such things which combine in themselves two such contrary natures.

I shall explain how this happens. Eagerly attend to what I say. • All that are seen partake of the nature of the eyes only and apart from the nature of the eyes, there is no perceived object in the 'outside'. Just as one whose eyes are diseased on account of excessive bile in the system, sees yellow outside, and just as a person having Timira (an eye disease) in his eyes sees one thing as double, people see the world diversely corresponding to the diseased condition of their eyes. As an illustration, in the middle of the eastern seas there is an island called Karantaka wherein people always see all objects as blood-red. In like manner the inhabitants on the island called Ramanaka see every object topsy-turvy. And again in other islands, people see things diversely according to the nature and build of their eyes. In these countries, if anybody were to see things contrary to their nature, they remedy the defects in their eyes by suitable medicines and see things again as they did before. Therefore in the world, so long as objects are perceived by the eyes, like unto the yellowness that is seen by bilious eyes, the objects partake of the nature of the eyes only.

In the same manner, (7) smell and the rest also partake of respectively the nature of the olfactory and other sensory

(7) Thus, after determining by the illustration of an yellow external appearance for eyes affected by excessive bile, that there exists

organs. Again, in like manner, the objects of the mind are of the nature of the mind only. Everything in the world is so. Even the sequence and co-ordination of space, time, and action have only the nature of the eyes. Therefore there is nothing in the 'outside'.

Listen, O King! that which appears generally in the world as 'outside', is like a wall for a picture the foremost of the entire world. In determining with regard to that 'outside', the (8) abutment in relation to which it is the outside, it cannot be said as 'outside the body', taking (9) the body as the boundary or abutment when speaking of the outside. For, since the body also appears as existing within the 'outside', how can it be regarded as the abutment? For example, when it is said outside the hill, the hill cannot be said to exist within the outside indicated by that term. Just as pots which shine (appear) in the outside, the body also shines in the outside. And it will be incongruous to say as (10) 'outside of perception'. For, things that are outside of either lamp-light or sunlight cannot shine.

Therefore it is to be concluded that the illuminated (objects) remain only within the illuminator. The illuminator no object in the 'outside', it is further concluded by the unthinkable-ness of anything in the outside that nothing whatever exists in the outside.

(8) Abutment=boundary, limit. In speaking of 'outside of a house' the house is the abutment in relation to the outside. That which is beyond it is the outside.

(9) If it be questioned whether in stating that there is nothing outside, the body can be treated as the abutment just as it is said that since pots, etc, exist beyond the body they are outside of it, the reply is that it (the body) cannot be regarded thus, for, the body is also an object found in the 'outside'.

(10) This means, whether the self which illuminates all objects from pots, etc. inclusive of the body, can be regarded as the abutment (for the outside). That which exists outside (beyond) of sun's light that illuminates, is darkness. Because objects that remain within darkness will not shine, it cannot be said that the sun's light is the abutment and that objects exist beyond it, i. e., in darkness. Therefore it follows that the illuminated objects exist only within the sphere of illumination.

is not the body and the rest. Because like the hill and other similar objects the body (11) also is illuminated and that which is by all means the illuminated cannot be the (12) illuminator. If the illuminator itself be the illuminated, there can be no finality about the illuminator. Because one and the same thing cannot simultaneously have the nature of Bhasya (the illuminated) and of Bhasaka (the illuminator), the illuminator is of the sole form of pure illuminator. And herein, the form of illumination (Bharupa) which is plenic and homogeneous (ekhara) is that very thing, i.e., the illuminator. Since time and space are pervaded by that illuminator of the form of luminosity and since these shine within it it is plenic. The illuminated have no existence apart (13) from

(11) If it be objected that what harm is there if the illuminated are regarded as the illuminator and if it be considered that the body singly is the knower and the known, the reply is, the manifestation of the same thing as subject and object is not agreeable to reason.

(12) If it be objected that how the illuminator can be said to be uniform when it is finitised by time, while it illuminates objects, the reply is that since herein the subject remains in the sole form of predicate (function) and since there is no distinction of doer and deed as in worldly converse it has been stated that the illuminator is of the sole form of illumination. If the illuminated were to remain outside of illumination, how can those illuminated manifest? They cannot.

(13) *Herein this is the essential idea.* If the illuminated were to exist outside of the form of illumination, the manifestation of the former cannot occur. Illumination is not a quality of the illuminated like blueness, etc. If it be asked, whether, like the sun's light which reveals pots, etc., there is any connecting link of a third thing to unite both the illuminated and the illuminator the reply is that there is none. If there is, of what nature is that connective? Is it of the nature of the illuminated? Or of the illuminator? Or of both? Or of neither? If the first, it would require a fresh connective to illuminate it, and this will lead to endlessness. If the second, it is not reasonable to claim connection with oneself. Dual nature is contradictory and cannot exist. It is neither the absence of these two natures, for it is fallacious. And the denial of the two natures is Anirvachaniya doctrine. But even Anirvachaniyavadins regard the world as being similar to reflections within a mirror *vide* the first verse in Dakshinamoorthi Stotra by Shankara.

the illuminator. Because a thing devoid of the (14) form of light will not shine, the illuminated is of the sole homogeneous form of illumination. Therefore, as all things whether existing outside or inside, remain only within (15) the form of illumination, the Self which is the illuminator cannot be regarded as the abutment in relation to the 'outside' (mentioned above) in the same manner as the hill cannot be considered as the abutment with regard to its peak which is inseparable from the hill.

That form of illumination which in this way engulfs the whole world, shines freely always within itself and everywhere. This alone is what is described as Parachiti (supreme consciousness), Tripura and Parameswari (Supreme Goddess). It is this which men of Vedic lore call Brahman, which eminent Vaishnavas call Vishnu, which great Shaivas call Shiva, and which devoted Shaktis call Shakti. Whatever is described other than this form, those are trivial (16).

(14) Because, if the illuminated were to exist beyond the form of illumination (that is in the darkness that is outside of light) it will not shine (manifest).

(15) Because, in this manner, no abutment as 'outside of such a thing' is reachable with regard to the 'outside' that is the prop-wall for the entire world, an 'outside', is not capable of being established. And because illuminated objects such as time, space, etc. cannot be established, just as there can be no pictures in the absence of a wall, the illuminator alone which is of the form of light assumes the diverse forms as time, space, etc. just as through ignorance, a rope alone appears in the forms of a serpent, of a current of water, and of a cleft in the earth.

(16) Because the forms such as 'skyblue, violet' which are attributed as essential to the God-head by Vaishnavas and others are finitised by time, space, etc. these forms are of little worth.

(To be continued)



TELEPATHY:

A Function and Power of Thought

J. C. F. GRUMBINE

Any function, faculty, sense or power of the soul which is not known to science may be termed occult. This does not imply that it is unknowable or that it is unthinkable, but that it is at present, so far as science or experimental knowledge is concerned, outside of the field of hypothetical or known causality. In fact, action or force, which is as yet is traceable to known sentient cause is regarded as occult. The word by derivation means hidden, concealed, dark, recondite. All supernormal operations of the ego, which are also super-sentient, are occult because the usual scientific method of explaining the normal phenomena of the mind cannot apply to them. Psychology cannot even admit them as evidence until they are proved to be facts. When once the facts are admitted, then while it is still a difficult matter to classify them, these same facts become a matter of profound investigation. Their source of action, the law of their nature and the cause of their existence may not be known, but science endeavours to bring them within the sphere of its inductive method. Unless this is or can be done, science will remain agnostic concerning them.

Nature and human nature are full of mysteries despite the wonderful and seemingly inexhaustible revealments of science. These very mysteries keep science busy; and in the end who can say whether she will not so uncover the so-called occult, even make what now appears supernormal or supernatural the simplest of all simple facts,—as to cause the word occult to become obsolete? In science there can be nothing hidden. The word supernormal simply means that which is above the normal and not that which is unknowable. The word occult includes many very illusive phenomena,—phenomena which though recognised by scientists as facts, yet seem to baffle all explanation. Certain metaphysical phenomena called psychical, with which Spiritualism deals, will some day cease to

be mysteries because other human powers or sources of knowledge not now recognized by modern psychology will become operative, and these powers or sources of knowledge will enable man to verify facts from pseudo-facts in the outlying fields of psychical research. As Baron Reichenbach, through the aid of somnambules distinguished the delicate auras of mineral crystals not visible to the naked eyes, so by the exercise of these new but as yet unemployed powers of the soul, science will demonstrate what now resembles a fairy tale, so incredible is the fact itself. If supernormal facts can thus be substantiated, the inductive process of science will be given a range of comprehensiveness not hitherto recognized by the modern or ancient schools.

The eye and ear for the vibrations of light and sound, the mind for perception and sensation, but these supernormal powers are for the deeper, etherial and more spiritual phenomena, which might here be named noumena, which point us to the hidden trail of Divinity as it spreads over the universal path-way of the inner, higher, diviner or spiritual life. Thus armed, science can prove each new step free of that cant which sometimes passes for knowledge. Demarkations between nescience and science will be clearly defined, while what in the popular and theological mind is designated natural and supernatural, will no longer appear eternal parallels. The exercise of one's supernormal powers will gradually strengthen the validity of the deductive method of reasoning, and the deductive and inductive methods will be accepted as arms of one and the same science or knowledge, of which modern inductive science is the right arm, taking hold of everything on the plane of the senses, while modern deductive science will be the left arm, taking hold of everything on the plane of the supernormal or super-sentient. Limited and one-sided indeed is either branch of science; for science, though regarded as empirical, has always been the religious method, and it is empirical only in so far as it theorizes and hypothesizes what cannot be proved by the scientific method here set forth. Since psychical researchers (the Psychical Research Society) have reasonably proved the facts of the supernormal life, it only remains for them or for any independent investigator to show that these facts are the effects of the operation

of supernatural powers which any one who knows how many exercises. The religious life will not then seem an anomaly or a mystery to men of science have always regarded it. It will be more than either a credulity or a superstition. The mystical will not hang in the air as a something which has no place in the category of facts. Nor will the mythological and symbolical be cast aside in our progressive age as atavistic relics of a primitive ignorance which has no meaning in the larger human order of civilization.

The word spiritual must here be defined. It does not mean less but more than material. It means what matter by derivation implies: the mother of form, from mer, tan, or M, symbol of water, the source of life, all matter issuing, as the ancients taught, from H₂O (water), which is the mother principle of organic, physical life. Spirit cannot be defined by any of its forms, nor can it be known by any of its expressions or manifestations. These are appearances or phenomena, and as such form conditions and create functions for the spirit's operations. But as Paul, the Christian apologist wrote, spirit must be realized by spirit; that is, evidences which are only spiritual enable one to demonstrate and become conscious of spirit.

The ego, functioning on the sentient or sensuous or on the super-sentient plane, becomes aware of itself as such. The exercise of powers will not do this alone, although it may help. Pragmatism as exploited by the new school of psychology, which teaches that action is the measure of the life or divinity of the spirit, does not disprove what is here taught. For realization is the spirit's highest action, which for the lack of a more spiritual word must mean the very opposite of action as experimentally or inductively conceived. In this sense realization and consciousness pretty nearly mean one and the same, if by consciousness is meant not mind or a collection of thoughts and experiences, nor the mere self consciousness, but the state of the spirit which all experiences of the life of the spirit imply or reveal. Broadly put, the spirit is to matter what the ego is to its form of manifestation. How spirit evolves matter into organic forms is not here a subject of discussion, but that the one is the cause and the other the sequential effect is what deductive science can and

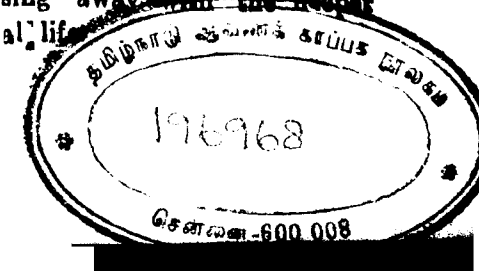
will demonstrate. In truth, inductive and deductive science is so permeated with intuitive, mathematical propositions that the one can hardly be separated from the other. In the end, when both are allowed the widest latitude, their distinctive differences will dissolve and both will be what each should be—the oracle of truth. It is here declared that the deductive method of science will soon prove that the occult is no longer outside the sphere of science, but is only awaiting the searchlight of its bolder genius.

The recent admissions of the old school of psychologists that the supernatural facts of life cannot longer be denied, has made it easier for the more advanced students of psychical research to speculate on the spiritual hypothesis. It would be rash to say that these supernatural facts are accepted by all scientists as evidences of the action of the spirit. The presumption, however, is that no other hypothesis can or does adequately explain them. The spiritual hypothesis is entertained while the facts are accepted. Facts are so stubborn that they force acceptance long before any rational theory is advanced to cover or explain them.

One of the new theories growing out of the study of these facts is one touching the origin of thought which also lies at the basis of the science of telepathy. The theory is not new in the sense that it is a recent discovery, but rather it is new in its deep but novel application to facts.

Thought was once regarded as a secretion of the brain, the result of the impact of sensation. The mind even the ego, was regarded as the result of this natural creative process. No one thought that there was anything divine or spiritual in the process. It originated, said the materialist, as the perfume of the rose, light from the sun, atmosphere or vapour from the sea and the land. There was nothing a priori or causal in its creation. Its involution and evolution, synchronous and simultaneous with the existence of the life or gem, were only natural and not spiritual products. Thus materialists apotheosized matter as the beginning and end of creation. All this is now passing away with the deeper understanding of the supernatural life.

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The deductive theory explains that thought, while correlated with the brain and its activities, and matter the object of sensation, has its source in what is called for lack of a better name, the subliminal mind, —that portion of the mind which is immaterial, which is not the result of the sensational or objective life at all; and this leads to the ideal—or spiritual origin of thought and mind. There is a spiritual as well as a physical basis for thought. The correspondence is so apparent that objective and subjective life must mean more than it once meant under a materialistic system. Thought is both objective (sensual) and subjective (super-sensual or idealistic), normal (a sense perception) and super normal (a divine) idea. The one is the manifestation or form of the other. Both centre in and become a fact of the self consciousness. And in the field of the mind, both sentient and super-sentient, thought is expressed. The correspondence between the normal and the supernormal will be made an exhaustive study when psychologists realize, not only that it exists, but also that its existence furnishes the mystic link between the hitherto unexplainable facts of Spiritualism. For when thought can be traced from spirit to matter, from the ego to the brain, from the centre where Divinity, self-creative and self-existent, expresses and manifests all that is less than itself and apparently contradictory to itself, to the circumference, where forms are made up to vehicle the spirit, ego and Divinity, what a marvellous sphere of vision will open up! The spiritual hypothesis will revolutionize the canons of the old psychology.

Action there is in and of consciousness, but not the same kind of action; and here is where the word action has been very misleading. The action of matter is not the same kind or degree of action as that of the mind, nor is the action of the mind the same kind or degree as that of consciousness; and this means, that what is the passivity of the one or the activity of the other, differ as the silence from action; and more than this, what are the phenomena of the one are not the phenomena of the other, although both are the product of the same power. This is the point at issue. Vibrations differ in this respect of motion. Such is the law that phenomena occur which apparently contradict each other. Here

is where 'The System of Philosophy Concerning Divinity' clearly defines the relation of spirit to matter in this important report. For unless the exact correspondence is understood between vibrations and the functions known which produce them, psychology will at best remain empirical.

Telepathy deals with thought; therefore the important question about thought is, how does it originate? If it can be shown that thought is not a secretion of the brain, but has its origin in the soul, that it is not a product of the senses but of the spirit in expression, then it will not be asking too much to consider thought as an immaterial or spiritual substance which can be employed independently of the brain by the soul through the control and use of its supernormal powers or functions. This must follow. There is no middle ground. If all experiences as all modes of action of the brain depend on thought, and thought itself is immaterial in its origin, then to use thought as the soul now uses it, only more freely—that is, more independently, without contact with normal sense or faculty—is simply to take advantage of nature. Electricity is in the universe—but how to use it? A wire and battery solved the problem. Thought, like electricity, is in need of a sensitive wire and more sensitized brain through which it can run from pole to pole, but this wire must not be a gross, normal one. Ether waves are good conductors, and no doubt play an important part in the transmission of thought by telepathy. But mind can be made to synchronize with mind, in spheres of thought, so as to produce the very phenomena required. This phase of the subject will be considered under its proper head.

Now, as to the origin of thought and its consequent nature, this much can be said. The impulsion from within the soul which leads to certain definite experiences is certainly an inspiration, mathematically ordered and arranged for each life in the sphere of its expression. How else is growth or unfoldment possible? This law or order of life makes progress more than a name. Even evolution is seen in a clearer light. Whatever history may show, it does not deny that the human race is led forward, under some such system of order as is here premised. The evidences are not always clear nor conclusive, because the cause of the superficial changes

and the profound movements of the collective or mystic soul of the universe are not known, but when the life of the world is considered, then the programme of development will not appear either a coincidence or a chance. The human race, as Pythagoras and even the oldest Vedic philosophers of India maintained, is led, and this leading is by a system as inexorable as fate. It proves its Divinity in the evolvement of life, and like a flower, it unfolds in a rational, sequential order. This has often been remarked. Never has this fact been more apparent. From this impulsive beginning, the soul emerges into the light of day. Its activity follows the law of cause and effect. Life began to feel. This feeling became the basis of its creative and generative life—the seed of a vast and enormous psychic development. What but an inspiration guides and shapes man's destiny from birth to death, from one incarnation to another, impelling him at first to use his senses, after the development of them, and afterward to think?

A simple metaphysical allegory will illuminate these abstract statements. It was an allegory as popular in India and Persia as in Palestine and Egypt. It became the basis of Jewish mysticism as traditionally set forth in the Jewish Caballa. A god very much as a bird saw his image reflected in a clear surface; it might have been the air, or water, or its own consciousness. But the story goes that it fell in love with its own image. The confusion that followed explains the deepest problems of science and religion, known as ontology and eschatology—the beginning and end of things. Not being able to distinguish between the reality and the reflection, it chose the reflection, and so matter originated. Moses expressed the same truth in the reputed revelation of the Lord, who declared himself to be 'I am that I am'. If now, with the variety of phenomena called psychical, with which the Psychical Research Society deals, this allegory were applied to life, would not the law of reflection help one to understand the greater law of correspondence? The form in matter and mind is the reflection of what is within matter and mind. Who is the one reflected? Any one who is looking out upon the expression or manifestation of life and is influenced or hypnotised by the reflection. Thus thought, like these ephemeral, incarnate spirit forms of Spiritualism, are but vortices of unreality, but such unreality as seem reality because of the hypnosis. Thus the senses deceive one as to the origin of thought itself.

FLASH - The Fourth

B. NARASIMHAM.

1. What think you of space? Do you not create space in your mind? You call it imagination and define it strangely. You see objects in your imaginary space and whence is the light that enables your vision therein?
2. What think you of time? Do you not enjoy the freshness and proximity of events in Eternity? Do you not experience an age of time in a few minutes of dream?
3. Space and time are the conceptions of mind. So an age is rendered into a minute and a minute into an age.
4. That is your creation and those creatures are your creation that you imagine.
5. And you and all that you see around you are the creation of a greater mind and that is all the difference.
6. Your imagined creation is subject to the laws of your mind and the Universe is subject to the laws of the greater mind.
7. As real is this external Universe we are in, so real is the Universe that is created by us in our minds.
8. The difference is only of duration.
9. Therefore know that the truer or better existence is the mental and not the physical existence.
10. So your happiness or misery is more caused by thought than by outside condition.
11. If you are interested in the physical condition your happiness or misery is in proportion to the interest you display in that condition.
12. So you become a slave to the material. You degrade from Freedom to Bondage.
13. You then search for Freedom and Happiness in Bondage. How can you find in it its very opposite?
14. For Bondage is loss or absence of Freedom.

15. Are you free if you have all that you need? Suppose that you are not troubled by ambitions yet you are not free for you are subject to Hunger, Thirst and Passion and Death and Birth. These constitute the prime factors of Bondage.

16. Real freedom is attained by him who has no hunger, no thirst, no passion, no sleep and no death's drag.

17. This man has known religion and lived in it and leaves the world to be in it for ever.

18. Others have not known religion. Some may be indifferent about it. Some may be learning what it is. Some may be quarreling over it. Some may vaguely imagine it. Some may have had a stray-peep at it. But there is not one now who has known it. So no one is living in it.



DUTTONISM

PROF. R. E. DUTTON.

[Duttonism is the name given to a very peculiar force discovered within the nature of man, and experience in the psychological system of Profr. R. E. Dutton, who is naturally endowed with certain powers that are simply a wonder to mankind].

In this complete class course of lessons which I have prepared to teach my science, I make a special study and explanation of my powers, serving as a basis for the fundamental principles of the Science and Art called Duttonism. The peculiar forces of Hypnotism discovered by the man, Mesmer, took the name of Mesmerism of old.

Long since Mesmer has passed to Spirit life, his Spirit appears to me and communicates upon these all-vital questions, day by day, and brings me direct from the Heavens beyond messages for the higher development of every man.

It is the purpose of this Class Course of lessons, to teach these facts and develop these peculiar, yet natural, forces in the student, which means health, Spirit communion, Magnetic and Will Power and every manly element for life's enjoyment.

Since Mesmer passed to Spirit Life, he has a THOUSAND TIMES multiplied and unfolded the powers of his being.

Now through a certain natural law, things having likeness and fitness for the welfare of each other being in Spirit life, will be brought by the attraction of this law together, just as the loadstone in the north attracts the steel-head of the compass.

Man and wife are in Spirit united under the same law. Even mortals of this plane, who have cultivated Personal Magnetism attract their Spirit-companion from the other side. And there is NEVER a mistake in this LAW OF GOD, in making these an all-blessed and eternal, happy union.

This same free bondage of Inspired life, I myself, though but a mortal, am highly sensitive of, controlled by this true law of God every moment of my life.

By this infallible law, Mesmer, in Spirit Life, is attracted to me for the unfoldment of this law, and I act as his medium in teaching it to the world; of course there are many more spirits aiding me, even those Sages and seers of Bible times.

These bands of Guardian Angels have developed my physical organization, so chemically composed and different from the ordinary human being, that my being is strengthened with powers, the same in every respect as that of the Medium and Healer, Jesus Christ. The blending of the Spirit Magnetism of Mesmer and host of angel friends with the Psychic force of my Psychique and natural Magnetic Healing and Hypnotic powers, and this new order of things placed in its present Scientific Basis, I can only give the name of Duttonism.

This power, in the light I present it, is doing such vast good for humanity that it is causing a profound sensation among educated people all over the world.

Its elements of Hypnotism fascinate and charm, while its elements of healing re-construct the old frame, dissolve pain and soothe the mind; its spiritual elements rob the grave of its dead, and bring back the sorrowing mother's child, and releases the insane mind of its horror of death and the grave. In every respect my science gives the spiritual food that Christians have so long been pondering in the dark over with nothing but a hope.

I demonstrate the truth of our being, power and here-after in my science, from the earliest down to the history of the prime advancement among gifted Psychics of modern times.

My science is the path of the final, rapid, progressive road that soon leads to the second coming of Christ. I feel that I have overcome ignorance and annihilated the ignorant trash that puts stumbling blocks in our path. I call this the final way up to things that leaves upon waters of smooth sailing, and now I shall expect the student to get right down to study and master the following lessons, without a whim or complaint for his personal powers will act as a magnet in attracting to his aid the Spirit Bands and Guardian Angels, and this study will become most inspiring to him.

The student will have confidence as never before and ability to understand all things in a new light. He will have a finer and purer knowledge and worth in himself when he finishes these lessons.

LESSON 1.

Duttonism is that peculiar force in the nature of man, experienced by Profr. R. E. Dutton, personally, and his science and system of the force in relation to all occult science and the operation of this law, under which he personally experimented. It is that power which connects his hypnotic powers with Spirit beings, and is called in one branch of his study 'The Hypnotic Control of the Spirit'. This new psychical experience is from the Spirit similar to that from those hypnotic powers. The founder of the original Hypnotic Control, Mesmer, called it Mesmerism. The Spirit conjunction and new experience of this power, worked out by Profr. R. E. Dutton is called Duttonism.

LESSON 2.

Mesmerism is that power similar to Duttonism, only in the material condition and in the original state from whence sprang Modern Hypnotism and Magnetic Healing only that Mesmerism was yet more of a spiritual and psychic power and was much more used in the development of Clairvoyance than either Hypnotism or Magnetic Healing. Mesmerism is the original system of Healing, and Mesmer was, in earthly life, inspired and guided by Spirits who were disciples of Jesus Christ.



STUDIES IN PSYCHOLOGY

PROF. IVI.

The Infinite

Now, psychology intermingles with religion. Since man has known there is a cause for things he has looked to the highest cause and called it by some name that would make Deity of it, or to that One believed to do all things.

The name Jehovah is the outcome of the conference—religious—of the nations of the earth given to that Deity. It means that which was, which is and which always will be.

Long before the Jewish people existed, the idea of Jehovah existed. It is the name given to the Principle or Substance which always existed, exists now, and always will exist, without change.

The idea of an eternal existence was manifest long before man had any name for it and before he said anything about it. It is an idea inherent in human nature, that we live for ever.

We will find people who believe that individuality exists in consciousness entirely. To that person who believes that individuality and personality exist only in consciousness, there is no hereafter. For that reason they think that because anything ends, all things end; because anything changes, all things change. That person could not be influenced by any argument that might be of a Scriptural or religious nature, but you could by the mathematician's calculations show him that there are laws which do exist without change. Those things which exist without change, exist without end. That which knows the most about it would naturally be entitled to another existence. That which has the capacity to know, would have that capacity to exist longer because we find no mental power exists in anything except in the ability to know.

Whatever lies back of the material universe must be that which was before the universe existed, which is the cause of its present existence, and which will take care of it in the future.

We say that this Mind, this Jehovah or Infinite Mind, manifests in nature as God the Father; In Jesus Christ, in all the fulness belonging to the nature of man, God the Son. These are ideas that come through the Greek conception, not the Latin, because the Greek does not regard Jesus Christ as an intermediary between man and God at all, but only as one who informs man of his relation to God, making each person the same as Jesus himself. The Greek religion gives the full credit to Jesus Christ as knowing himself both as God and man; hence he stands a conscious Son of his father and would bring all other men into a consciousness of the Sonship which exists between them and God.

In the Latin conception which makes it necessary that you enter into an agreement to sustain and repeat certain formulas, you would be continually drifting between two forces, good and evil.

The Infinite is manifested in the souls of men, not yet in fulness, as God the Holy Spirit. It is that something in man that tells him when he is satisfied, or that tells him he is something more than mere flesh and blood.

Infinite Mind manifests in everything, according to the nature with which it is endowed. Then God, or Infinite Mind is all in all. It is not alone the advocates of the new thought, who claim that mind is all there is, but the very latest material scientists who discover these forces as they exist in nature, tell us that there is intelligence in the smallest atom, and remember that the smallest atom in the study of chemistry has been divided into one-hundred and sixty parts. They tell us that in that atom there is as much intelligence as there is in man. So that mind is there also; This mind is the God that is all and in all. It is the very substance of which everything else is composed.

It is manifested in personality through intelligence, sensibility and will. Intelligence is the power to know and to manifest that you know. It has the idea of telling something, in it. It is that something in everything that is able to manifest its consciousness, or its mind, its power, its quality. That is where we get personality.

Some will say 'Does God have a personality?' Certainly, because God is the sum total of intelligence. He is the sum total of all sensibility and the sum total of all will. God exists in this sense in the consciousness of His sensibility, and of His will.

I say that the person who believes that personality depends upon objective consciousness, has no comprehension of a future life. There is enlightenment in the Hindu conception. Suppose we merge back into the universal Spirit, we will not do so until man has gone through every phase of delightment and become of it to merge into this.

Until man has completed his personality, until every part of him has been perfected, he could not merge back into that thing which is absolutely perfect. Then before man can lose his identity he will have to reach perfection. Into what would he merge? A half-grown person get back into pure spirit? An unripe, unfinished being could find no place in it. What we learn in consciousness we learn to bring out of the subjective self into consciousness. You can rest assured of one thing life holds the opportunity to know all things. You are living and before you can ever merge back into that pure spirit you will have to become perfect; otherwise you will remain a fragment on the outside, an incomplete, half-finished thing.

So we can see that philosophy, science and everything else demands that full development of all the powers that exists within a human being.

We say that matter cannot be entirely lost; but from the fact that matter has to be refined and worked over and over in order to get it in its purity, we have become imbued with that same idea in our religion, that we have to be refined and so the idea of reincarnation comes; that we have to live many earth lives before we can reach Nirvana, or perfection. But man reaches this only as he becomes good. But he can never merge into the good until he comprehends all of it, because his character is what he knows. His personality is that.

We differ from God as a personality in that God knows all things, feels all things and rules all things. He is all of

intelligence, all of sensibility and all of will. Just as much as you lack in that, just that much your personality differs from the personality of God.

Personality is that acquired group of traits which enable us to distinguish between that which is 'I' and that which is not 'I'.

The principle in man is individualised being. The result of man's conscious recognition of his relation to God puts him in the relation of a son; of an offspring and having all of the attributes and qualities of his parentage.

Jesus Christ stands as a deified relationship which might be assigned to all men having the same consciousness. Jesus only predicted absolute freedom to the human race, in response to their knowledge of the truth. He only offered freedom to the one who would know the truth and know it all.

The expressions of the infinite are designated in this way; we have these relations of which, you will get a glimpse now and then, and you can study it. Viewed as intelligence and power it rests on law, because law is that which operates through things that which governs, that which rules. Regarded as power and principle it rests upon life; that is the conscious existence of things. Viewed as the intelligence and principle it rests upon love. Viewed as intelligence, power and principle it rests upon beings, and being in its last analysis is God. Viewed as law, life and love, Infinite Being, we have God. Viewed as intelligence and principle, we have life. Man had to discover these things separately in order to know how to combine them. We have to understand these things as they stand apart. Intelligence and power are not the same, and yet intelligence has power. Intelligence and law are not the same, because it takes intelligence and power combined to make law. It takes intelligence and principle combined to make love, the sensibility of the unseen personality.

It takes all of the different combinations to make being. Here we have built law out of intelligence and power; we have built love out of intelligence and principle; and now out of law, love and life we build good, or God, Being, and the Infinite Being is God.

If there is such a thing as merging back into pure spirit, all of those who do that will have to attain to perfect knowledge, and those who do not will have to grow and grow until they do. There is no place for the human soul that is not perfect, in the perfect sea of spirit, perfect life. There is no place where God is not.

It is the natural craving of the human soul to know.

We may not know the infinite to perfection but every forward step that knowledge takes brings it nearer to a clearer vision of what is known, coming nearer to that which is unknown, but to be known. So no matter how slowly we advance, or how rapidly we advance, every forward step is expanding our understanding, increasing our power and strengthening our characters.

The grandest conception man can form is his conception of God. To try to know everything in the absolute is man's prerogative or right.

Whatever man places above everything else in his thinking, constitutes his God, and whatever actions he performs, based upon such conception, constitutes his religion. Sometimes a man's profession of religion and his life are very much at variance, because he really does not believe what is stated in his profession.

Man is governed by what he believes. So when you believe that God holds for every human being, eternal happiness and He holds it right now--remember the things which God has done for man are complete. It does not mean that you have to live through so many years and then die before you can reach it, but, it is right now. It exists in its perfection right now. It is yours to use right now.

The more perfectly we know anything, the broader is the scope of our understanding, and this broader comprehension of life will enable us to attain life's greatest enjoyment, which is to give conscious expression to the boundless intelligence which pervades the universe aiding in the unfoldment of infinite purpose.



PSYCHOTHERAPY.

DR. SHELDON LEAVITT.

I regard the cure of disease as best effected through a process of psychic education. I become to my patients a schoolmaster, seeking by precept and example to bring those under my care out of their bondage to ignorance and superstition, and by inspiration and command to raise them to higher planes of thinking and living.

AUTHORITY OVER SELF:—Let the average man of business, social or political success come up against physical disorder, then his vaunted courage wanes and he capitulates without firing a gun. Why? Because he thinks it useless to resist. It is right here that will acts an important part. 'When the enemy comes in like a flood' we should 'lift up a standard against him'. Here the gospel of non-resistance is not to be lived. It is not enough that one hope of the best while he entrusts his dearest interests to the care of a physician who may know as little of the true principles of cure as a blacksmith knows of carpentry. The blacksmith is a mechanic but not a mechanic of the right kind. The doctor knows much about the pathology of disease, and can predict the unmodified course of a disorder with great accuracy: but of cure he knows little. 'It ought not so to be' did I hear you say? Very true, but it is so.

Is not health man's right? I insist that it is. Let him who believes otherwise count disability and disorder if he choose, I believe in a man coming into entire possession of himself. I have no patience with the spirit of those who, like sycophants, put themselves into the attitude of slaves, and salaam to every arrogant and heartless tormenter who appears.

A man should assert his manhood and look upon his body as his castle, to be defended against every invader. Let him not fear to strike, for his authority over his physical foes is well nigh absolute. But there should be no frantic beating of the air. There is but one vulnerable point and that is at the castle gate.

Let the mind be kept closed and well-defended, and as for the other exposures there is small danger of invasion there. The drawbridge should be let down to none but friends.

If the enemy is already inside, don't stop to hold prayer meetings, nor to commiserate yourselves on ill-luck. Don't expect to get him out through moral suasion, but throw off your coat and get a half-Nelson on him as soon as you can. Die fighting rather than tamely submit or assume Chesterfieldian airs. Feel your authority! Stand erect like the God you are! Front the object of your worst apprehension and your very stoutness will commonly make your fear groundless.

When the Sparton son complained that his word was too short, his father said, 'Add a step to it!' Don't run to cover on the appearance of disease and weakly beg for anodynes and sedatives, but in your contest act a strong part and you will not fail.

There has ever been a feeling among men that they are as clay in the hands of an unseen Potter, by whom they are moulded to suit his sweet will. Man loves to shirk a sense of responsibility for his actions and for the results of his living. In deference to such a being or to such controlling powers he has sought in various ways to propitiate the anger, to win the favor, to learn the purposes of that Intelligence, but has seemed signally to fail. It is hard for him to comprehend that *he himself* is a center of energy; that, though answering in every direction to surrounding influences, he is able to choose his way and to follow it. I do not need to say that I here allude to the true, or subliminal Self, the essential Ego, of which the conscious self is but a fragmentary, or conditional expression. As said Seneca, "A great and sacred spirit talks, indeed, within us, yet cleaves to its divine original". Knowledge and wisdom the most absolute by virtue of our very nature and origin, are ours: and, when we fully trust, they become known to us and constitute our guide. There is no need to seek elsewhere *Our own souls are sufficient*, and, if trusted, will lead us aright; and when thus led, we have no occasion to seek other assurance of security.

In times of emergency one is apt to be thrown off his balance and is impelled to reach out frantically for aid. This is all wrong. The demand should be for calmness. *In the silence of our own souls will the true way be made known*, not in words, not in mere impulses, but, as well, in intimations to the consciousness through reason. He who in his agitation cries, 'I will sacrifice to God. I will abase myself and cry for help. I will consult men. Oh, that I may find guidance! Oh, that the Powers may take pity on my distress!' is not so likely to act a wise part as is he who trusts himself and acts with energy in accordance with his own sense of the relation of things. 'TRUST THYSELF! Every heart answers to that iron string!'

NOTES OF THE MONTH

P. S. ACHARYA.

'Come, we are looking for thee—O come and be one with us'. Ancient India was the home of Psychic and Spiritual Research when the rest of the world had been either in barbarism or developing an exclusively materialistic civilisation and culture. The Rishis or the poet seers of **A GREETING** the Vedic times were the foremost men and women to fearlessly light the fire of wisdom on the altar of human heart—the fire that has lighted up the way through ages for India and for all mankind. The guardians of the hallowed *Agni* (fire), they were the first to ask the God within and the God-nature around, the Why, the Whence and the Whither of man and all that lives and, starlike, still guide the pilgrim whispering in his inner ear their oracle-voice of Universal Wisdom'.

The Rishis living in primitive forests with giant trees, wild flowers and song-birds with the bright dawns and the beautiful evenings, with clouds and seasons, courageously carried on their researches into the domain of the Night-side of nature all around them and investigated the latent mysterious Forces of the human mind and the human soul.

Truth is a gigantic Temple. Its base covers the world, Its golden summit rises higher and higher above the ethereal regions of space. On one side of the base started the Hindu

Rishi on his pilgrimage. On the other side, **ADVANCED** other advanced beautiful souls from Egypt, **BEAUTIFUL** Greece etc. made their ascent. The nearer the

SOULS summit, the clearer the vision—the vision of Unity of aim and purpose—the vision of Truth as a whole. The age of the Rishis was followed by the age of the Siddhas and the Bhaktas—the 'rainbow' stars of the south, swinging in a New Heaven of Wisdom and Truth, of compassion and eternal Beauty. They walked as men among men, mighty in spirit, but humble of heart, helping many a pilgrim to travel to the All-Soul's Temple of Truth.

NOTES OF THE MONTH

43

Are there Rishis to-day—Bhaktas and Siddhas—such privileged souls? Surely there are—says the Hindu. There are many of these intermediates all over the earth—many more in higher spheres. These intermediates between heaven and earth—between the Finite and the Infinite are now variously known as prophets, psychics, mediums and 'illuminates.' Indeed all those striving to throw some light into the mysteries of Nature internal and external are to some extent 'intermediates' between the Divine and the Human.

It is with a view to compare notes of our ancient and modern discoveries towards Truth in psychic and spiritual matters and to contribute our shares to the progress of Psychic Science by gathering together its students

OUR AIMS on a common platform as comrades in a glorious cause that we have founded the Latent Light Culture and been publishing as its official organ—the *Kalpaka*—which endeavours to elucidate the momentous problems relating to the various phases and phenomena of Occultism.

To bring to pass more and more in the New Year those ardently hoped for results, the *Kalpaka* will so improve as to engage the interest of every student and member of our society and of every one of its readers.

Dear fellow students of Truth, we are all co-workers in the task of reaching out toward the inestimable treasures within ourselves. And now, will you help our dear *Kalpaka* in its efforts to lift a corner of the veil off the face of 'these treasures' by utilising it in large numbers and thus giving it increased opportunities for service?

The *Kalpaka* is valuable not alone to students of Psychism but to all people in every walk of life. It can reach you anywhere and is sure to help you to greater health, harmony, happiness and prosperity, presenting a wealth of authoritative and trustworthy thinking on vital and absorbing themes. In a word, the *Kalpaka*, bringing to your door New Year's joyous greetings, sounds the bugle calling you to New Life, New Destiny and New Efforts.

New psychology proclaims the view that man can master his destiny and map out his life by virtue of his own sadha-

nas or efforts—the same view point as that of the Yogis and Siddhas, the Rishis and Tantriks of India. Among the gifts Psychology bestows to-day on man may be mentioned the power of properly applied auto-suggestion. This aspect of Psychology was studied and utilised in old times in our country under the name of Mantra-Yoga which placed in the hands of the student the master key to health, wealth, peace, power and success in simple mantrik formulas, peculiarly

MANTRA-YOGA suited to individual aspirants. New Psychology (which is but an aspect of the old, old mantra-yoga in a modern dress) is now **AND** influencing more or less the medical science **APPLIED** of the west, as it has always been one of **PSYCHOLOGY** the 'ingredients' of the Tamil siddha-school of medicine. The word '*Atanka*' (meaning 'mind-deceased') well shows the familiarity of the ancients with the idea that the seeds of disease, were, above all, sown in mind and watered by evil and gloomy suggestions, and that disease should, therefore, be rooted out by appropriate 'Suggestive Therapeutics'.

The 'Times' medical correspondent admits that 'modern medicine is not entirely satisfactory in this respect' and that "its so-called 'scientific' tendency has led, often enough, to the substitution of some 'test' for a general survey of the patient as a human being"—which "tests can become a great curse". It is because of this serious defect that modern medical men are pleased to condemn out of hand countless patients (for heart murmurs, etc.) the vast majority of whom will be spared to happiness and useful work, if treated by the mantrik science or siddha viddya which includes in its purview the mind of the patient as one of the greatest factors in radical healing.

The truth is that modern medical science, strangely enough, excludes the man from the study of his ailments. In the eye of the siddha-healer, modern druggism has reduced itself to terms of Godless pessimism and, as such, is bound to weaken the spiritual and moral fibre of the patient—which is

another name for our resistance to disease. That is why the siddha-student is always taught to shake off the coward fit of despair and disease and stand up like a hero on life's Kurukshetra, armed with powerful and ever-ready mantrik affirmations. It is now becoming increasingly clear that thought is flashed along the nerves by the sub-conscious mind to different parts of the body with messages of health or disease. It is hoped, therefore, that a new science of healing will come into existence combining in itself all that is best in the eastern and western systems of medicine and that it will stand deep-rooted in Mantrik Therapeutics and broad-based upon a new Philosophy of Life that recognises Thought as the vital essence of man, the human body as the aggregate of individual beliefs, and negative thoughts and destructive emotions like fear, worry, etc. as a never failing source of poisonous toxins in the blood.

There is another outlook for the modern science of healing, as recently pointed out by Sir. Henry Gauvain at a meeting of the people's League Of Health in London. 'Luminous rays from the sun have the power of passing through the skin and being absorbed by the blood. When a person's arm had been exposed to the sun, the returning blood had a temperature of 115 degrees—higher than was compatible with life, yet the person derived benefit, indicating that the injurious toxins were thus destroyed.' It is only a matter of time, Sir

NEW Henry suggests, that light waves of different **OUT-LOOK** length would be found to have distinct and selective beneficial properties in the treatment of disease. Dr. Saleeby suggests that the early morning sun is the best, the light and not the heat being so valuable.

Though this may be a new outlook for modern medical science, there is nothing new here to the Siddha-student, as the magical effects of sun-bath are not unknown to him. Again it is not alone the Science of Healing that is being influenced by the triumphant onward march of Psychic Science. All branches of life and knowledge, all aspects of thought, are indeed being slowly affected by new discoveries. As a writer

in the 'Daily Express' puts it, many people have discovered to-day that 'saturating the sub-conscious mind with constructive thought, actually creates success and happiness cells which by a known law attract these conditions in the material plane'. The principle of materialising constructive thoughts quickly and surely by visualising the ideal has long been known to the students of Mantra-Yoga. Similar principles of psychology which the old world had locked up as secrets in its bosom will be published more and more in coming years and utilised for constructing a truly rational science and art of robust optimism, which, it is believed, will be taught by practice and precept to all our boys and girls in their schools and colleges.

The science of life is truly a separate science. It is not Biology or Psychology, Physics or Chemistry. You can not reduce it to the terms of any kindred science, though it sheds new light on scientific research in general. It is a Yogic or psycho-spiritual science proceeding on definite lines of its own. Science usually bows to Reason as God; the senses five are the only channels of knowledge. Psychic science knows other channels of knowledge. Science too is now coming close to Psychism. Read what a doctor says in the 'Weekly Despatch'. Describing a certain curious physiological state wherein certain people are *hyper-sensitive*, he defines from it a corresponding state of the mind—a sixth sense which is purely physical. Asks the A. B. Patrika:—'Is there any connection between this bodily sixth sense and the sixth sense of the mind or spirit which enables its possessor to penetrate beyond the darkness surrounding ordinary men?' In other words, are those highly sensitive 'mediums' with their gifts of telepathy and 'second sight' to be compared with the much more common physical 'sensitives' who can detect the presence of a spider in a dark room without touching it? We believe that, as in the march of Evolution, other physical senses may be developed, we can develop telepathic, clairvoyant and other psychic and spiritual powers in the course of our psycho-spiritual evolution which can be quickened by the practice of *sadhana*s.

Another Psychological curiosity is that the stimulation of one of the five senses in certain people causes a reaction in a totally different sense, so that these people can actually 'hear colours'. Dr. H. Lundborg, a Swedish physician, has been studying the gift of 'colour hearing' in which certain sounds induce colour sensation, the same colours being called up by the same sounds throughout life. Dr. Julius Donash of Budapest observed a person gifted with lively powers of both 'colour-smell' and 'colour hearing'. These and other curiosities show the untold possibilities of human progress and development.

A study of the ductless glands may enable man to maintain the vigour of youth far beyond the biblical three-score years and-ten, as it is possible to 'grow young' with advancing years by virtue of peculiar *sadhana*s. Mr. J. Dupont believes that Chemistry will find substitute for food and sleep and incidentally make extraordinary changes in life, provided our modern civilisation does not commit suicide, involving the destruction of most of our accumulated knowledge. Many civilisations have thus committed suicide in the past, resulting in the cessation of progress for a prolonged period of time. This self-destruction is however self-curable. Humanity struggles back through dark ages to new civilisation. Civilisations come and go, though humanity goes on through the ages required to make the earth unsuitable to sustain barbaric or semi-civilised humanity. 'Then will mankind become extinct,' as extinct as the Rakshasa race which produced Ravana and Hiranya and even saints like Vibhishana and Prahlada.

These are the interesting speculations of a trained scientific mind concerned with the future of Chemistry. Astronomy asks itself if the Universe is infinite or finite and what lies beyond the colossal distances.

OUR PLACE IN CREATION considers that the universe is finite but unbounded; 'space being affected with a curvature which makes it return upon itself'.

Outside, there may be other Universes—admits Einstein. Our own Universe—we mean this limited Einsteinian Universe—is a thousand million times larger than the region now telescopically accessible to us—says the *Literary Digest*. And Prof. A. Henderson of North Carolina University estimates that it would take a ray of light a billion years to go 'around' the Universe, travelling at the rate of 186,000 miles per second.

The sun is the supreme existence in the whole solar system. All of the sun we are fitted to receive comes to us.

as the sunshine, illuminating, vivifying, pleasant, homely, bringing into existence all that is living on this

MYSTERY plane. (The Hindu Occultists called the in-
OF dwelling spirit of the sun by the name of
LIFE Suryanarayana). Though but a minute frac-
tion of the whole, the sunshine is identical

with the sun. By no means, says Sir Oliver Lodge in the *Hibbert Journal*, the life of each individual is but a small portion of some much greater source of existence. "It is immortal, returning to the source whence it came at death, to reappear not as a separate entity, but as part of a new ego drawn from the same source". Sir Oliver, like other English spiritualists, finds it difficult 'to get good evidence' on the subject of Re-incarnation, though continental spiritualists seem to feel inclined to the fascinating explanation of rebirth. The Editor of the *Kalpaka* forwarded Dr. Lodge some papers (which had already been published in these columns) concerning evidence for rebirth with memory of past lives. Doctor Lodge writes to say in reply that 'imagination is liable to run away with people and cause them to think that they remember past lives'. This, he says, is the case in England, but evidently cannot apply to the present case, the boy remembering his past life being just four years old at the time of the examination. We hold no brief for the re-incarnationists, but, in the name of fair play, would ask the critics to watch and wait for more evidence before pronouncing any final opinion. We cannot concur in the view of Sir Oliver Lodge (as expressed in the *Hibbert Journal*) that 'it is probably a mistake to suppose that the same individual whom we know in bodily form is likely to appear again at some future date'. He himself admits that 'there may be exceptions'. For our part, we see no more evidence for Lodge's doctrine of 'some other portion of our larger life' becoming incarnate than for the theory of Reincarnation itself as held by the Eastern Sages. But we should like to place on record here that even among the old Hindu Spiritualists there was no consensus of opinion as regards the doctrine of repeated lives. Nor can we, Spiritualists that we are, adopt the hypothesis with the conviction peculiar to the theosophical mind and heart. For we leave it an open question for the present, reminding our readers at the same time that as we do not dismiss genuine Spiritualism because of bogus seances and faked phenomena, we cannot be justified in turning our back on a legitimate inquiry regarding the theory of more lives than one because of 'imagination' being likely to run riot with certain romantic minds in England or elsewhere.

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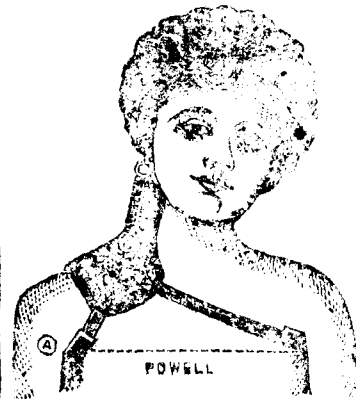
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