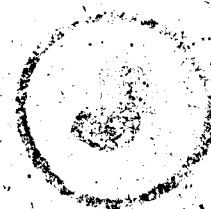


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KALPAKA AGENCIES:

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SPIRIT OF HINDU CULTURE

T. L. VASWANI

India is distracted. She will not be at rest until she returns to Herself. Hence the need of Gurukuls and Asramas. From them, I believe, will come a light in this night of the Nations.

Any asram-education, I think, should emphasise these two main aspects:- (1) *assimilation of race experience*, and (2) *discipline for the service of India in Humanity*.

Race experience: If the Indian student could but understand the value of his rich legacy from Aryan ancestors: What master-minds has not India produced,—in literature, in art, in philosophy, in religion, in action! The national spirit is, to-day, a spark; once it was a flame. What nourished it? Something deeper than 'politics'. May I not call it life,—Life of the Spirit? The roots of education are in life. Growth is not mere instruction. Growth belongs to the realm of life. And in the Gurukuls and Asramas of Aryavarta the emphasis was upon *life*. Fellowship with Life in Nature: Fellowship with life in History: Fellowship with Teachers, *Gurus*, men of purity and intuition and wisdom. Students lived in fruitful contact with Nature, with Gurus and with great Traditions. In beautiful spots were the Asramas situated. Gurus and brahmacharies loved the cow, loved the deer and birds, and won their confidence. On Hardy Islands, off the coast of British Columbia lives,—we are told,—a man who by his love of animals has made his place a sanctuary

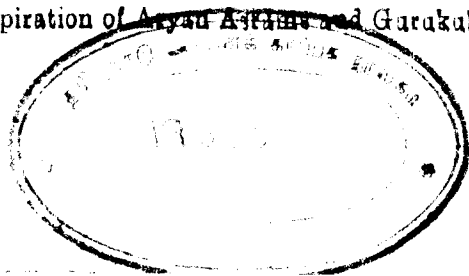
where many of them live as his friends. Every Gurukula, every ashrama in Aryavarta was such a Sanctuary. The Gurus and their pupils were the great protectors of lower animals. Are they not to those of us who believe in Re-birth, our Brothers?

And how great was the reverence for the Guru! He was a man of purified vision: his presence purified the atmosphere of thoughts and desires. He accepted no fee. Wisdom was wedded to Poverty. The richest wealth was Renunciation. And the highest in the land deemed it a privilege to offer gifts at the feet of such Teachers,—men wise as they were pure. In the *Atharva Veda*, we read in a hymn of the sun becoming a student and bringing firewood and alms for his teacher. What a suggestive thought this,—the Sun an offering-bringer to the Guru!

There was no room for repression in such an atmosphere. The Aryan teacher recognised the principle of Free Discipline. What harm has been done by modern believers in creed of the Rod! It is the creed of violence; Repression-complexes never educated a single student.

Among the formative factors of the Aryan student's life were (1) sympathy, (2) sunlight, and (3) meditation. The School was a Family, a Gurukul. The Teacher and his wife poured upon the people family-love. Breathing-exercises in sunlight contributed to the student's health. Meditation and prayer, with their spiritual auto-suggestion, inspired the pupil with living faith in the Ideal values of life.

Students and young men are the greatest wealth of the Nation. Alas! this wealth is being squandered, to-day, in petty pursuits. Gold and fame,—for these many scramble when the Nation needs silent servants of the ideal. Service of *satyam*, *shivam*, *sunderam*,—the True, the Good, the Beautiful! That, must be the aspirations of the nation's youth, not the glittering prizes of the world. They are *mayu*. The Reality is the Ideal,—the True the Good, the beautiful: One may win the world's applause and yet be selfish. One may be 'great' on the platform and in press, yet poor in wealth of the soul. It is the only wealth that counts. This truth was the inspiration of Aryan Ashramas and Gurukuls. And in the a



was generated a power which enabled Aryavarta to build a culture-civilization unsurpassed, I believe, by anything in the world's history.

Broken up and deformed in modern life. Much of what is named 'Civilization' is isolation,—Isolation of man from nature, of man from man, of man from God. Who will save us from Isolation? We read in ancient books of Vaivasvata Manu saving the Race from a 'Deluge' by building an Ardra, an 'Arc' of safety. I look for the saving again of the Race to a new life of Spirit,—a life of Fellowship and Love. Of such a life was Aryavarta a wonderful picture. And I should feel happy, indeed, if my words and the faith behind them could awaken in young hearts some memory of that Picture.

Young men of India! You are the Builders of Tomorrow. Therefore I plead with you for recovery of the True Tradition of India. In that Tradition I hear some of the great Voices of the Future. Listen to one of them:—*Sacchidanand ruposmi Nityamuktasvabhavam*.

*"I am of the rupa of the True, the Illumined, the Blessed
I am of the Eternally Free."*

There in that ancient hymn sings the very Voice of your Destiny. *We are of the Eternally Free*: Atoms,—says modern science. But ye are *atoms of eternity*. Each one of you is of 'the True, the Illumined, the Blessed'. Each one a 'mighty atom'. Each one a centre of mighty forces, a centre of Eternal *Shakti*. In that faith be active in the world. Not to run after gold and glittering prizes of the world. Not to seek fortune and fame. But to be clothed with poverty. To be covered with dust. To be homeless for the sake of Her, our mother whose millions hunger every day for food and home. To be homeless and wander in witness of the Aryan Vision! To wander from villages to villages and proclaim to waiting multitudes the ancient truth:—

ARISE! AWAKE!

YE ARE OF THE ETERNALLY FREE!



BUDDHISM AND ITS BACKGROUND

A. K. BARUA

In the garden of human thought, Buddhism is a huge and beautiful banyan tree, which has grown wonderfully in the golden age of spiritualism. No tempt of atheism or materialism of the age, will be able to fell it down, as long as our work and opportunities will develop humanity and sentiment to nurse it with manure from science and philosophy of universal love, and to water it from the ocean of life eternal.

Buddhism is a scientific system with a high philosophy of its own, with peculiar interpretations to give the facts of life with its own way of looking at, and accounting to the existing moral and natural order of the cosmic whole. It professes that a postulate of reason is a supreme hypothesis. It has a necessity of reason in the possibility of knowing anything in all practical living as well as in the firm belief in law or order which inspires all scientific investigation in metaphysical and psychological existences of life. In short, it has to do, not with a chaos, but with a cosmos. The Buddha admits that 'the confidence of reason in itself' is the faith which lies at the root of all knowledge with impersonal logical cogency. Buddhism has also its own belief in ultimate Goodness and perfection in 'Nibbana'—in another word in 'Ananta' (The Everlasting) with a more passionate energy of conviction and with the Buddha's own moral and religious experience. It describes the great philosophical antithesis between naturalism and idealism.

It would be incorrect to say that a branch of Buddhism (Thiravada) is non-theological on the grounds that it does not harmonise with other systems of religion in the postulate of a personal, holy and self-revealing God. It is humanitarianism or the Religion of Humanity and more. Its philosophy is more than the Positive Philosophy, which Europe claims to be originated by Comte, (1798-1857). The foundation of Comtism is that man can have no knowledge of anything but phenomena,

and that the knowledge of phenomena is relative, not absolute. Besides this relative knowledge of phenomena, the Buddha preaches the knowledge of the Absolute, which, in Pali words, is termed 'Nibbana', or 'Ananta' (The Everlasting). From this point of view, the Positivist and the Buddhist are poles asunder.

Buddhism hates spiritual libicide, social distinction and aristocracy as birthright, and other social and economic evils of humanity with subtle arguments of pure and magnificent truth. The Buddha preaches salvation of humanity and grants true liberty of social and spiritual magnitude to all, equally without distinction of caste, age, sex or place.

Some thinkers are of opinion that 'Buddhism which is pure, magnificent truth, yet too lofty, perhaps for practical application by the descendants of apes whose beasthood is after all hardly veiled, even in the best of us, by a thin screen of law, fear and convention'. Such a learned remark covers only one side of Darwinism—the animality of men; the other side of it is rationality of men. The Buddha, other world-teachers and human civilisation have ever been trying for a happy growth of rationality in mankind over animality through natural course of evolution. And here lies human superiority over beasts and other beings. If apes in course of evolution through ages can reach the stage of rational men as we are why the descendants of apes by their aping propensities will not be able to reach the standard of rationality required for the moral life of the Buddhist conception?

The Buddha struggled hard for the solution of this great question of human life, and after all, with a close insight of Dhamma' or Law of Nature solved it. Hence the first and great sermon of the Buddha at the historic place of Benares was and has ever been that man's rationality (Bodhi) is sure to overcome his animality (Avijja) in his struggle for salvation, rational and eternal. Human salvation lies in triumph of rationality over animality. This triumph does not mean the annihilation of animality (Avijja), but in the cession of its despotic control over human mind, in the form of Tanha (Human passion), or its irrational craving for overgrowth of animality

The Buddha teaches men "Brahmaviharabhavana", or altruistic life. And it is a life of "mitta" (love), "Karuna" (sympathy with those who are suffering), "Mudita" (rejoicing with others in their happiness), and "Upekkha" (equanimity). He also teaches the proper method of development in successive stages of altruistic life, the altitude of which reaches the state of stable equilibrium of universal love or "Nibbana". His analytical doctrine of rationality, and cosmic whole naturally turns against theocratic or theomimic concepts of others, who ignore the basic principle of human rationality, and emancipation, through the proper course of development of altruistic life for the cosmic whole. His "Dhamma" or Truth of cosmic whole is based on pure, and perfect inductive reasoning. It may boldly and safely be said, that the teaching of the Buddha, if properly understood, is beyond the bounds of all controversies of different schools of human thought and culture.

The Buddha addressed himself the "Tathagata". The deeper and proper meanings of this Pali word is the fountain source of Esoteric Buddhism, nay, the theosophical and theological conceptions, which although do not express the Buddha's pristine belief in a personal God, but clearly and deeply express the idea of eternal, and universal God, or cosmic whole. The Buddha is everywhere; so is the "Dhamma"—eternal and universal Truth. He knows and teaches eternal 'That' and 'There'—Eternal Truth and Kingdom of salvation. He comes from and goes to eternal 'That' and 'There'. For this among many other reasons the Buddha is the 'Tathagata'. The Buddhist import of 'Tathagata' has scientific and spiritual theory of Uniformitarianism of its own. The mystic theology which deals with the Absolute or the Tathagatology is the root cause of the theistic creed among the Buddhists; and it has later on been developed by many other external causes, which, naturally influence the life and growth of human culture, in the spiritual field, as far as possible, through the course of time, with the salutary influence of evolution, or the doctrine of Anicca (Impermanence) of the Buddha.

Altruism is its moral background. Buddhism has also a very sound and solid background metaphysical based on scient-

ism. From this point of view, it is a doctrine of Anicca (Impermanence), of Dukkha (sorrow) and of Anatta (non-ego). Upon these three metaphysical phases, it has its own rational ground for existence, and will exist on it, as the sun on his own orbit, as long as men will have more love of truth with the advancement of learning than of fallacy and heresy.

As a doctrine of 'Karma', of universal love, of moral purity and of spiritual liberty, it does not preach salvation through mere prayer, or verbal submission, or sacrifice of blood to any personal God. Hence, it has no *raison d'être* in slave-mentality of life personal or rational. History tells us that, this is a point of most impressive argument in ascertaining the causes of Buddhism losing its rational ground for existence, in the land of its birth. Neither overgrown animality nor slave-mentality is congenial to the growth of its life, social and rational.

Thus Buddhism has its solid foundation on the Everlasting Hills of Impermanence, etc.; wherein lies the secret of the Buddhist confidence and Peace. Holy and true is the Royal Eight-fold Path leading to Nibbana—The Everlasting—The Absolute. Eight composite parts of the Path are:—Right-view, Right-thought, Right-speech, Right-action, Right-living, Right-exertion, Right-recollection, Right-meditation. If summed up, in brief, it is a virtuous Life of Altruistic Love and salvation through Humanitarianism as promulgated and substantiated by the BUDDHA.

HALF HOURS WITH VALMIKI

T. A. KRISHNABAYAM PAUL

When the first feelings of sorrow over the loss of her husband Vali were somewhat subdued, his devoted widow Thara well nigh understood the situation and began to experience a sentiment of admiration with regard to the honesty of Sri Rama's purpose in taking up the cause of the forlorn Sugriva.

Tharmapramayasca Dhurasa-dascha
Aithendriyastha Chothamatharmikascha
Akshanya Keerthischa Vichakshanascha
Kshithikshemaman Kshathajopamakshatha.

'You are immeasurable. You are unapproachable. You possess mastery over the senses. You are the foremost of the righteous. Your renown is eternal. Your foresight is wonderful. You possess the patience of the earth. Your eyes are crimson coloured'.

IMMEASURABLE

1. Not all the Vedas can help the formation of correct idea of the Supreme Being whom I see in you.

2. You appear not to know your own greatness by reason of having incarnated as a man.

3. Your physical activities alone are perceptible now, but the workings of your heart are a sealed book to us.

4. Though you wield in your hands the dread bow of destruction, in fact you are Sri Narayana with the Conch and the Chakra (symbols of protection).

5. The ease with which you attain your object is of a surpassing nature.

6. Your vanquishing powers are so great that one is forced to doubt that you have a heavy following, whereas the contrary is the case.

UNAPPROACHABLE

1. No one in search of final beatitude can hope to attain it except through your grace.

2. To summon you for a fight is to make a voluntary rush towards death's doors.

3. Those who have swerved from the path of righteousness cannot have access to you.

4. None but with a disordered intellect, can ever entertain the idea of avenging Vali's death.

5. You are an enigma to those who make a show of religion without sincerity at heart.

MASTERY OVER THE SENSES

1. You possess all the virtues of an ideal Grihastha, for your love towards Janaki is one that cannot be bought or sold at any price.

2. You snatched Kishkinda from the hands of Vali only to make a gift of it to Sugriva. The spoil of the battle is virtually yours, and yet you refuse to cling to it. You are above temptation.

3. Your powers of perception being eternal, you do not require the aid of sense organs as in the case of mortal beings.

4. You are beyond the range of either speech or conception.

5. Even Devendra the foremost of the Gods was not free from temptation. You alone deserve being called an ideal conqueror of the senses.

FOREMOST OF THE RIGHTEOUS

1. Though your action has been the direct cause of my total ruin, I shall not be so very uncharitable as to bind myself to the unfavourable view-point justifiable under the circumstances. I am quite conscious of the nobility of your mission and of the righteousness of the path you pursue.

2. My husband's fall as a victim to your *Kodhanda* is an event for jubilation and not an occasion for mourning, for you despatched his soul straightway to its final place of rest.

ETERNAL RENOWN

1. Your aim at my husband from a place of concealment cannot in any way mar your reputation, for you only adhered to the rules laid down in the archers' code in dealing with animal creation.

2. You carry with you the fame of the Solar race which is of an enduring nature.

1. You have been very considerate in all your undertakings, so much so that, when you gave a chance to Vali, it was with the idea that Sugriva might all the more be impressed with the grandeur of "refuge in the Supreme Lord".

2. You directed your attack on Vali and spared his survivors who had no share in his misdeeds. A marvellous feat of a well-balanced mind!

PATIENCE OF THE EARTH

The range of your patience is unlimited. It is akin to the enduring power of Mother Earth.

CRIMSON COLOURED EYES

1. Your wrath over Vali's heartless treatment of Sugriva has turned your eyes red.

2. Scarlet eyes, in the nomenclature of palmistry, are the distinguishing marks of a being of perfection. And verily, you are perfection personified.



CHARACTER-BUILDING IN - SPIRITUAL-LIFE

S. VAIDIANATHAN

Character is man's essential nature. Without a steady will, without persistent conduct and mental discipline, it is hardly possible for us to withstand the odds and onslaughts of this mortal world, heroically challenge the various diverse forces that impede our onward march to our destined goal in life and to masterfully and energetically conquer our supreme ideals and aims, so as to render our conduct capable of resistance and vitally impermeable to the phenomenal vicissitudes of adverse turns and influences in this huge bivouac of earthly plane. With a will to master and triumph over the entities, elements, forces of nature, laws of the cosmos, and principles of daily conduct in existence, everything becomes peace and harmony to us, our daily life transforms itself into an ineffable blessing; happiness and supreme enlightenment are secured and we, by gradient steps, enter the threshold of consciousness which gives us glimpses of that character of life, which is bathed in its eternal and stainlessly virtuous aspects. The flickering and little glimmerings of life's eternal aspect, magnify themselves in their extensive and intensive characteristics, and ultimately turn to standing and imperforable realities, when our spiritual consciousness, slowly and steadily smoothing and broadening, will eventually transform itself into an indefinable and all-abounding strength of understanding, luminous mentality and keenness of virile intellect. Were it not for the golden ideals, that count for our moral elevation and spiritual advancement, and were it not for the principles and precepts, that regulate and govern our true potentials and vitality of latent powers and culture of our inner subtle-forces, all our actions should have become barren waste, all our inner forces should have become apparently pulverized, without coming into significance and display in this panoramic world and our true inner potentials or cultural faculties could never have attained such a height of prominence in our knowledge.

To run our life properly and to execute our physical and moral responsibilities in our daily concerns, we should have great fervour and internal vigour and self-animation, so that through powers secured by efficient discipline and vehement moral character, we may shape our course of active-existence, in any wise we choose, we may get greater degree of peace, felicity, spiritual comfort and enlightenment and we may thus seek to be in harmony with all the delightful splendours of nature and the magnificent miracles of the Great Creator of the Universe. It is emphatically clear, and obviously certain that without strong character, built on moral, cultural and spiritual basis, our sojourn on earth will not produce positive and achievable results; nor will that in any way be a comforting solace to the highest and ennobling potentials lying dormant within the innermost recess of our beings, for the golden currents of true knowledge and enlightened understanding of the universal, omnipotent, unconditional energy or law at work, on which this earthly plane, with all its entities and elemental organisations revolve and evolve, will become accessible to our ready intellect, only if we remain in entirety, receptive to their benevolent, wholesome and magnetizing influences.

It is really erroneous to conceive, that our spiritual-concerns on earth are radically at variance with our secular affairs, they are inter-blended and together they are inseverably and inseparably linked up in the whole. Materially, we have got to fulfil the functions and demands of nature for physical and social upkeep, order and government of our existence in its physical aspects, self-preservation, self-protection and procreation. Spiritually, we wish, that our bodies, being heir to flesh and blood, impulses and cravings, afflictions and misery, physical atrocities and torture, should be discarded by an understanding of the right laws of existence and action, which will irradiate our consciousness with the purest spiritual scintillations, purity of aspirations and motives and with such ideals of knowledge as would in all probability tend to promote and facilitate the liberation of our souls from the physical bodies, being a prey to strife, unrest, carnage, animosity, peaceless horror and deluge of earth-life.

The first and, indeed, the foremost aspect of character-building, has a basis in the study of men and things in an acutely observant manner. We come in contact with numerous individuals in our daily life, but very rarely do we seek to probe into their internal characters and seldom do we seek to discriminate between their merits and demerits, virtues and vices, and good nature and evil nature. If our aim in life is spiritual we should build our character adaptably and consistently with the spiritual trend of our life, through self-reflection, self-analysis, precept, study and experiences, of men and things in all avenues and stations of life. Men come under three categories, some are purely in the instinctive range with animal traits and with no thoughts of their moral, mental and spiritual elevations and inclinations that should prompt a vast deal of luminous and inquisitive understanding of the subtle laws of life-suprem, are found to be absent in them; some ascend the instinctive level and keep themselves satisfied with the intellectual range; some are imbued with inspirational motives and desires based on spiritual character and through these they transcend the borders of intellect, merging into the supercosmic and spiritual realms of research and knowledge. Amongst the various types of individuals, there are some, that, with a view to get uplifted in their material status, with a view to secure greater benefits and to preserve their individual stations in life, do actions according to the course of events shaped by circumstances and little care for their other fellow-beings. These are actuated by pure selfishness. Some, there are, who of course care for their fellow-beings and seek an adjustment of their own affairs through persevering conduct, right thoughts and right activity and through philanthropic and exceedingly generous ways. Others, there are, who go the other extreme, when they take recourse to severest forms of discipline, self-sacrifice and self-surrender, helping humanity in manifold ways, being actuated by ethics and religion. To build our own spiritual character in life, as already stated, it is very essential, that we should take frequent recourses to extensive travelling and avail ourselves of the opportunities that come to us, subjecting men and things to our closest scrutiny, critical and analytical review and experience. We

should get into the psychology of persons with whom we come into contact and must analyse their potentials and natural inclinations or aims, through carefully analysing their traits and through a scientific observation of their ways, manners, environments, bodily and mental constitution, diet and habits, physiognomy and country. In formulating our character, we should take the best we observe in men and reject the worst. When we determine the basic character of a person, it may be pointing either to the good or bad side; we should never be satisfied with apparent observations and studies, for these will exercise so much beguiling influence over us as would lead to stuntify our higher powers of judgment, eventually giving us lack of relief, distress and misery. A rough exterior may have a soft interior, an apparently harsh person may have genuine goodness, spirituality and love of humanity in his heart, whereas, an individual who poses for all apparent observations as the most generous individual on earth, with gentleman-like behaviours and nicely welcoming dispositions and demeanours, may conceal a viper in his heart. Great precaution, keen foresight, judgment, discreetive wisdom, politic ways and intuitive study are the requisite factors to be utilized in determining the basic character of an individual. It is not necessary that at all times, we should be moving in the company of good and virtuous persons. In our walks of life, we should meet all types of individuals and study them very reflectively, but we should take every precaution to see, that we do not fall an easy prey to the pernicious influences and baneful forces of our company. Observation, gives us a power to use our reflective and mental forces for purposes of reviewing men and analysing their traits on a broad basis, which will give us a clear insight into their psychological functions and varied mental operations. Experience, gives us sufficient resources and faculties for shaping our individual conduct and future policy. Intuition or introspection is a power that endows us with capacity and mental-energy to use our intellectual, reasoning and reflective principles in carefully discriminating between the positive and negative sides of characters, that come for our analysis, in tracing out justice and injustice, virtue and vice, righteousness

and unrighteousness, goodness and badness, honesty and dishonesty and various other traits.

There are various precious ways and principles of observance, utilizing which, we can shape our spiritual conduct and character in life. As we come in contact with persons and study their basic traits, we should begin to give a shape to our character on a new and entirely reformed line, chalked out by us. We should analyse, review and critically weigh our own principles, impulses, cravings, ideals, ulterior potentials and other phenomena of mental proclivities and by frequent review and self analysis, we can seek and successfully achieve self-perfection. We should have highly ennobling and spiritually emulating ideals and principles on which we should build our character; these are generosity, righteousness, virtue, goodness, kindness, mercy, devotion, self-sacrifice, straightforwardness, self-command, truth and honesty. Our motives, being prompted and actuated by exceeding love of humanity and inclinations, we should be guided by such ideals of culture and education as would emphatically tend to a cumulative development of our forces of intellect on a spiritual superstructure; education must be imparted to us with a view to preserve our moral and mental purity, drive us to simplicity and to open a constructive line of policy, which will fire our higher understanding and movements. Personal cleanliness, neatness, purity, exercises of body and intellect, regular habits and punctuality are essentially factors of hygienic importance that will accelerate our brain power, curb our lower instinctive cravings and vile impulses, which create an adverse turn in our pathways and will preserve the luminous exuberance of thoughts and clarity of mind. A diet, entirely pure and rigidly sathwic in character is what is needed for our spiritual advancement, for an impure and non-sathwic diet will awaken our lower and vile impulses and passions. Exercises of the type of gentle stretching of the body, arching of the chest, combined with a few very rigorous muscular movements are very beneficial in this direction, for these will aid our mental culture, endow our body with great resistance and vital stamin and will give us gracefulness, symmetry, buoyancy and beauty of physical

poise and features. Frequent recourses may also be taken to gentle walking and similar other graduated exercises of a recreative character, that will exert a moral influence on us. Deep breathing exercises practised in the open air combined with plenty of out door life and rural excursions are not out of place in this connection; they are productive of best and highly beneficial results; these exercises will refresh our brains, charge us with great lung power and stamina and by building up our physical and moral resistance, they will construct our character and mental will. They will also prove an efficient barrier to the threatening and assailing forces of disease-bacteria. Daily meditation is also very useful; everyday a certain portion of our time must be set apart for purposes of meditation; our thoughts should be centred on the Almighty and through very ardent and honest appeals, we should court His infinite blessings and devotionally crave for the true divine enlightenment, that comes to us in the recognition of the Fatherhood of God and his illimitable unabounding and indomitable supremacy and controlling force over the mortals. At all times, we should be self-reliant and self-disciplined. Our ways of behaviour and movement in the public should be exceedingly affable, beautifully courteous, warm, endearing and magnetic, so that through exerting our benevolent influences on the realm of nature, we can attract all goodness, loveliness and sublime forces and repel all evil and unwholesome things. For character building, it is very essential that we keep a daily note of actions, thoughts, utterances and the ways or manners in which we spend time; all worthy subjects, observations, reflections and items of spiritual knowledge newly gained, may find a place in the note; the characteristics of individuals with whom we come into contact must also be succinctly reviewed therein. This we should keep as our great secret. Every night before retiring to bed, we should try to review our actions and conduct and if we observe flaws, we should eliminate them. In this way we can achieve perfect stainless and sterling character, worthy of highest commendation and laudation.

The following questions and laws of reconstruction will also prove exceedingly beneficial in shaping our character.

During our reflections everyday we should try to individually solve the following questions: What is true knowledge? What are we in this huge mortal plane of existence? Have we tried to solve the riddle of our mortal life? To what extent has the acquisition of new knowledge benefitted us in the way of our finding out the paramour reality? Have we sought the perfection of our character? Have we taken enough pains to attain adequate knowledge of the Absolute and the possible relation we can bear unto it, through self-analysis? Have we sought to enquire deep into the phenomena of our feelings, emotions, senses, mental operations and potentials? Have we become conscious of our superior personality by achieving mastery over the vile dictates of our inferior or lower self? Have we ever reviewed the past and present conditions of our life and the various events and turns of circumstances that were at work in moulding our past conduct with reference to our present character, inclinations and spiritual yearnings? Do we look back with horror and wild surprise at any incident of our past life, which haunts our memory? Were we a prey to circumstances then or are we now? Knowing the absolute and real nature of God-the Creator, do we manifest any fervour and prayerful impulse to understand His supreme laws and wisdom? Becoming more and more conscious of the inutility of this material and mortal existence, having realized the phenomenal movements and demonstrations of this physical universe as illusive, transient and phantomic in character, do we think of the need and entire necessity for fulfilling the tasks and responsibilities of life in a manner, which will develop our superior force and potential understanding? Are we capable of making exhaustive and researchful enquiries into the divine truths, supercosmic and unconditional when revealed to us. Have we become conscious that, without divine intervention and safe-guarding influence, we will perish without being released from our bondage to flesh and misery in life full of incarcerations and struggles? Has it come to light our inner understanding that the living spirit within us, when freed from worldly fetters, cares and anxieties, when redeemed from the miasma of evil and from the chaotic-deluge of poverty and affliction is capable of highest

achievements on earth securing great bliss that comes to it in the *mondo* of Wisdom and Power?

The power of God is the great universal principle; it is omnipotent, omniscient, omniscient and omnipresent; His wisdom is unending and infinite. He is the very personification of mercy, righteousness, virtue and benevolence; He is our eternal benefactor and our living factor. Through obedience to His laws, His will and His commands we can win His boundless affection and infinite grace. So long we are tied up to the limitations of this physical cage and earth, it is impossible for us to fathom the fine subtleties and divine mysteries, with which the God-principle is associated.

There is a great and predominating universal force or *ethér*, that regulates and governs this earth and its myriads of entities and living beings both in the vegetable and animal kingdom; this subtle force is what is generally accepted as the power of magnetism or vitality. Man is an intelligent principle governed and regulated by the principle of magnetism and his survival on earth is essentially due to this. He is endowed with a certain degree of growth, manifestation, movement, sense, intensity, extension, radiation of energy and consciousness, that directs his actions and conduct. When death asserts its mastery over the organism of man, his physical and mental constituents disintegrate themselves and being reduced to their primitive characteristics by the pulverizing influences of the laws of disintegration, taking place in the inorganic world, they are absorbed by the elements on earth. Through the reciprocity and exchanging process maintained amongst the organic and inorganic dissipated atoms, fresh lives may be formed up with vital cells. But the intelligent principle in man is capable of finest developments of eternal existence and of supreme beatitude, when its spiritual potentialities are awakened and re-organised through correct appreciations and sublime ideals. Absolute materialism has crept into social spheres of men, flinging them to the vortex of chaos, darkening their mental vision and degenerating their moral and intellectual status on earth; with the advance of science and civilisation, inventions and discoveries, our spurious notions of our earthly

sustenance have assumed a very prominent and deceitful character. Being flooded with the effusion of our carnal and lustful desires, we become more and more selfish, envious, jealous, malicious, unjust, merciless and foul-hearted, least caring to discern and scrutinize the vulnerable points in our traits and characters. We hear of the 'great Within'. What is that, we have seldom pondered over. It is the great inner urge, that gives stimulus to our higher nature to penetrate the veil of illusion and peep at the ever-radiating truth. Though we do not realize its entire significance still we are conscious that this inner urge by its numberless repetitions, indicates to us the need and necessity for our individual reformation, spiritual guidance and for conquering the stumbling blocks, that throw impediments in our pathways to peace, freedom and bliss.

THE UNWRITTEN LAW

A Balkan Episode

DR. ARTHUR L. DELBIEP

Crouching in a presumably safe retreat in the forest were a party of three—the Count, the Countess, his wife, and the Baron who was supposed to be of the forest. They were armed with a thrill of excitement at the advent of the denizen of the wild—the great brown bear.

Among the party was a fourth—Yadgoris the woodman; he was of little importance however.

The air was foggy and even in the pine forest of this elevated region, though in the valley beneath the summer sun made its presence felt. In the afternoon it even penetrated the sombre shades of the heights; but this morning it was chilly work waiting on the *qui vive*. The Count was uncomfortably cold, he buttoned up his jacket and, with tightly compressed lips, gazed in silence at the stream about a hundred yards distant, across which the forest-king was wont to wend his way to quench his thirst at the brook.

The Count was a lightly-built, dapper gentleman of advanced age, though his dark cheeks belied his years. He had neither grey hairs nor wrinkles; though seemingly delicate, he was hard as nails. And now, a Wallach, would have declared that his master, whom he had served for at least a quarter of a century, was no older than his mistress, who was barely thirty; and certainly younger than the Baron, a retired artillery captain, on whose visage, as on that of the Countess, the passing years had left their sinister marks.

The dark hair of the Baron was liberally sprinkled with grey. In his deep-set, furrowed black eyes gleamed a peculiar fire as he furtively gazed on the Countess's slender figure. The Wallach was well aware of the relations between his mistress and their neighbour, yet hitherto he had not summoned up sufficient courage to tell. In his inmost heart he regarded with wonder the man's audacity. At that very moment the Baron

was pressing the Countess's hand, though the Count might suddenly turn round and discover the guilty pair. Every one knew that the Count was a 'crack shot'—even a swallow on the wing had fallen victim to his unerring aim. The Baron must be a remarkably daring fellow, thought Andreas, and he could not help but feel a genuine admiration for him.

The Countess bore no resemblance to either of the men. Fair, white-skinned and symmetrical Eleanor Vacarscu, only child of a millionaire manufacturer, had, without effort on her part, won the love of the Count of Daruvar. Indeed, he was so smitten with her that, to shield her from the sneers and tsights of his official colleagues and fellow magnates and their wives, he resigned his post of Lord Lieutenant and submitted to voluntary exile on his ancestral estate.

For eight years there was no sign of a child. Thus boundless seemed the delight of the Count when, one fine morning on the terrace of the castle, the Countess approached him and shyly whispered the long hoped-for news.....God alone knew whether the Count was genuinely pleased at the intelligence, or whether it was merely his native courtesy that caused him to bow low and imprint a kiss on his consort's jewelled fingers. At all events the local population thought him happy; the servants and employees of all degrees received valuable presents; salaries and wages were raised all round; orders went forth to repair the parish church at the Count's expense, while the priest was presented with a carriage and pair.

The tenderest devotion and kindness were now lavished upon the Countess by her husband. With a thoughtfulness which knew no limits, he endeavoured to please her in everything. He made almost superhuman efforts to overcome his natural taciturnity; he even attempted to smile, and chatted gaily with those he came in contact. Possibly there were 'busy bodies' who gossiped, but their spiteful buzzings were inaudible at the castle, for the Baron was the only person privileged to cross its threshold in the quality of guest.

* * * * *

When Andreas had reported his discovery that the great brown bear was in the habit of crossing the clearing to the

scene of his daily refreshment and ablutions, it was at once decided to stalk him, and the Countess herself declared her intention to accompany the two gentlemen on the expedition.

The Count uttered no word of protest. He merely bowed. His countenance assumed an angry expression only when the Baron began to oppose the idea of the Countess accompanying them, pointing out the danger, the fatigue, the risk from the chilly air, and the caution that her ladyship, in her condition ought to exercise. "You need warn her," he said, impulsively to the Count, "of the absolute rashness of what she proposes".

The Count glanced first at his wife, and then her to his guest. He knitted his brow, for a moment; his finely chiselled fingers shook, but only for a moment. Both these things escaped the observation of the smiling woman and the impulsive man.

"If Eleanor desires to come with us", he said, shrugging his shoulders. "I cannot prevent her".

"You hear that?" she triumphantly exclaimed. "I am coming with you".

"I ... I ...", stammered the Baron, and stopped abruptly. The blood mounted to his face, his lips moved, but no sound issued therefrom; it was as though he was being stifled by some invisible hand. After a painful pause, he found his voice:

"Of course, Madame, you will do as you please—I was only anxious about your health".

"Is there any special reason for your solicitude for my wife?" asked the Count with peculiar scrutiny.

Again the Baron blushed. "O no, of course not.....How could there be?" he replied.

The atmosphere seemed heavily charged, foreshadowing catastrophe, as they set off the rendezvous that early morning.

* * * * *

There the Count made no attempt to break the ice for reserve. He couched in still place, silent and impassive. The Baron tried to draw him into conversation, but his attempt was a lamentable failure. The handsome dark face of the Count remained grave and stern. That of the Countess was beaming with smiles and happiness.

"Better not talk—be on your guard", she advised.

She, however, was not on her guard; for, leaning contentedly and stretching herself into a more comfortable posture, she, with an unconcern born of the closest familiarity, allowed her hand to stray into that of the Baron just at the moment when the Count looked up and raised his gun.

If he had seen his wife hastily withdraw her hand, he did not betray the fact. True, he looked steadily at her as apparently without suspicion, in motion towards the clearing and whispered:

"But he's coming!"

The Baron too had caught sight of the huge beast. Whether in haste, or to cover his embarrassment, or to divert attention from the Countess, it is impossible to say, but he drew his piece to his shoulder and fired. The bear staggered, and reared itself on its hind legs.

"Got him!" exclaimed the Baron joyously, and, darting from the ambush, he rushed straight up to the creature.

"O my God!" ejaculated the Countess, pale as swanning, as she saw the Baron hurrying to meet the wounded but infuriated brute.

"Calm yourself!" enjoined the Count.

"O, shoot for Heaven's sake, I implore you!" wailed the Countess.

"Impossible at present!" coolly answered the count.

"You know you never miss Save him!"

The Count remained motionless, though alert.

"O, for God's sake, shoot! shoot! shoot!" screamed the now frantic woman.

The piercing eyes of the Count regarded coldly his wife's distorted face, as with stoical self-possession he demanded:

"Why is his life so dear to you?"

"O, save him! save him! save him!" was all she could utter.

"Very well" said the Count, "I'll try".

He raised his weapon again, took careful aim, and fired.

The surrounding hills twice re-echoed the report. The bear collapsed; but as the beast fell the Baron too fell, and lay motionless.

Phenol was poured to the lips of the *Andreas*, kneeling at the Baron's side, pronounced his extinct.

When a surfeit the character of a cross his body stilling him by his own name and enjoying the most familiar entertainments.

All of women, however, failed to arouse him, since his spirit was hovering somewhere on the threshold of the Beyond.

Meanwhile the Count, eating the Walrus as he, in a low tone asked him:

How many shots did I see, *Andreas*?

The man's knees were shaking, yet he stoutly answered:

'*One my lord!*'

'*Only one?*' questioned his master.

'Certainly, my lord!'

'What if others asked you? — would you still say *one*?'

'So help me God, *I would!*' avowed the faithful retainer as he looked up into his master's drawn and agonised countenance.

Then bowing humbly and raising the Count's hand to his lips, he respectfully kissed it as he whispered:

'Fear nothing, my lord! the marks of the *second* shot have already been obliterated by the bear's paw'.



THE LAW OF SUGGESTION

VICTOR DU BOIS

Ocular Suggestion

Suggestions received through the eye are among the most powerful and efficacious. The beautiful illusions that are seen from my window as I write bring back the old home days, the old homestead, the rolling hills, the dipping valleys, and the griefs and joys of childhood.

We have been led many times during the years of our home building to give large and rare fruit trees and shrub-

bery, for no other reason, perhaps than the fact that the guardian of our interests who filled was armed with a multitude of engravings of fruit so real as to even make the mouth water; of flowers so gorgeous as to almost excite the sense of smell.

All up-to-date merchants appeal to the eye by their beautiful and expansive display of goods. We can all learn from them; and whatever your business in life, use this great channel of ocular suggestion to attain your desired end.

This mode of suggestion has a dual force. While suggestions are being made through the eye, and the attention of the normal mind is thus taken up, there lies open the opportunity to make a deep impression on the unconscious mind.

'Actions speak louder than words'. You have often entered a room where someone was sleeping. The quiet placing of

a finger on the lips by another suggests that you must not speak. You are talking with a person who is slightly demented. Your friend approaches; you tap your forehead, which suggests the condition of things to your friend. So your every action and motion and positions in dealing with a customer, produces an ocular suggestion, either favourable or otherwise.

Your attitude may determine your success or failure in dealing with persons of well-developed, highly perceptive faculties.

STUDIES IN PSYCHOLOGY

BOOK IV

Consciousness

Consciousness is the mind's knowledge of its own acts and states. This, of course, is a definition generally accepted by all psychologists. It means our knowledge of our own thoughts and our own relations to thought.

Knowing things outside ourselves and being able to acquire a knowledge of them, is consciousness. A state of the mind's knowing its own acts and states and knowing that it has this knowledge, is consciousness.

We might also say that consciousness is the state in which impressions are received and can be interpreted by the person receiving them. It is the action of the senses. Where the senses act without our knowledge of the kind of impressions made upon them, we would say we still have the senses but we have no power to recognise them.

We sometimes say we lose the sense of smell. The mind can no longer acquire knowledge of odors or perfumes through that particular sense.

The first movement of the mind in consciousness is perception, which is the use of the senses. It would not do to say that all primary knowledge or primary consciousness comes through the senses, or that all finite consciousness does.

Consciousness is what we know of what we know. It goes further than simple perception, although the first psychology made perception the only faculty that it gave to the mind.

The source of the origin of consciousness to begin with, is that all first impressions come through the senses. The first movement, however, is observation, or the use of the five senses, and in a purely psychological sense we speak of that as perception; then as recollection, or conception.

Recollection is the power of the mind which has the capacity to choose whatever it desires out of the memory

The fact that thoughts remain in the memory and that we can recall them, teaches even the child in the beginning when it thinks about its own mind, that there is more about mind than merely the power to receive impressions; that there is more of us than appears to be.

Consciousness is two-fold in its nature in each individual. It asserts itself in a limited sense in personality. It asserts itself in an unlimited sense in individuality. But this individuality is the discovery of the deeper mind that is constantly evolving, while personality is simply building up out of as much of this mind as we have developed in consciousness.

Personality must possess the attributes of intelligence, sensibility and will. Just as much as we know about our own selves, of that we are conscious. Just as much as we feel about ourselves, of that much we are conscious. This is simply determining what the mind shall feel and what it shall know. This is a matter of choice. It takes those three elements to make a personality.

Individuality takes all of being, all of wisdom and all of power. It is simply unlimited.

The definition of personality we want to keep in mind all the time and also the definition of individuality; that when we speak of man as limited in any sense at all we speak of him as a personality. If we speak of him in his unlimited capacity we refer to individuality. We mean by this just what the world means, that it is the last analysis of being. It can no longer be divided.

The primary concepts of consciousness, while we give them in the order of God, nature and man, we should just reverse them; or not exactly reverse them, but man first got his impressions from the things about him, or from nature.

But thinking of the world in the building up of what we call soul-knowledge, the psychological man had a very great conception of God and of nature before he discovered himself and before he related to himself to this God or nature as resembling it or in any way being like it.

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STUDIES IN PSYCHOLOGY

PROF. IVI

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have been something to produce everything has been one of the primary cause of the human mind in its broader thinking. The general product of this we would call nature, or whatever has in it the element of life, intelligence or being.

To be more clear: nature is a term that is used to designate anything in existence that has been produced independent of the activities of man, and it is also the manner in which that thing manifests itself. We call the process of the production of things by the Infinite Mind, creation. We call the production of the finite mind, art. Nature means not only the world-created things but it also has reference to the manner in which being manifests itself in that particular thing, and we call that the nature of that thing. We speak of the nature of certain plants, the nature of certain people.

Now, we come to the character of consciousness. In consciousness I know all the forms of being and realise my separateness from them. In consciousness then I am a personality. Personality is capable of deduction and analysis until man understood how to receive or how to use the process of making deductions and comparisons with his selections, or the proper use of the will, he could not be said to have had any consciousness, of his own mind.

The conceptions under consciousness may be changeable.

Everything in consciousness may be just as deceptive in its first appearance as those directions.

In its highest form consciousness is intuitive. Were man to become perfect in knowledge the only faculty of his mind will be intuition.

The capacity for perfection exists in each human mind and each additional thing learned only opens up the way to that which lies just beyond.

In consciousness first our knowledge is sensation. This is primary knowledge. Sensation, as we know, exists in a normal condition in the five avenues by which thoughts reach from the outer world to the inner mind; the five senses, feeling, seeing, hearing, smelling and tasting.

The first movement of consciousness is perception, the process of using the senses to acquire knowledge. The

moment we raise a percept out of the mind and begin to think of it we are dealing with both the subjective and objective and linking them together. This we understand very well at this time, but a century ago the memory was not considered a record upon which everything was written, a record upon which anything was fixed, except what was known to have entered through the conscious senses to this memory. Now, we regard the memory of the child as having stored in it a perfect record of everything that has ever impressed a human mind, or even the first cell, before this body begins to be built, contains in its memory a knowledge of how to build this body, which requires a full twenty or twenty-five years to complete.

Before the child has come into consciousness this memory is perfect and has in its records a knowledge of how to do all the work necessary to complete the body. When as it already knows more than we have ever learnt in consciousness we begin to see how we are linking that which we know in the subjective side, to that which we know that we know on the objective side of our lives. Hence, we are only bringing to to the surface knowledge that is already there.

All the knowledge that comes into our possession through the use of the senses, presents itself in its original form in what we call appearances. We have used these terms in our ordinary thinking until what appears, is what we see, or what we observe is that at which we look.

We want to understand the process of observation to be the use of all the senses and that one sense is just as much as another; that we perceive with all five of the senses. Appearances come through the use of anyone of the senses. Then in using the term the appearance of something, it may be that which we can see, feel, hear, smell or taste. So in using both terms we use them in the general manner in a specific way, because if you were to speak of an appearance as we treat it in ordinary observation, we speak of the way anything looks, rather than the way it feels, smells or tastes.

(To be continued)

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TELEPATHY

J. C. F. GRUMBINE.

CHAPTER III. INSPIRATION.

The evolutionist and reincarnationist find it equally interesting to synthesize the culture and wisdom of the ages and note, if possible, a law of life and civilization. Although the civilization of nations manifest many unique and by no means similar or uniform phenomena, still the philosopher of history had never tried in hoping to find a static basis for the upward, onward development of the human race: nor has he been altogether deceived by the signs of progress. For there is not only an ordained, but a preordained destiny for the individual and the race, and this destiny is not always so conspicuous or obtrusive as to expose itself on the welltrodden highways of universal history. As geology proves that the earth is composed of many strata or layers of rocky formation, so human life is a digest of enormous experiences. Still the plan is never lost sight of, and man moves in a mysterious way to unfold and consummate a divine order. Teleology is after all translatable into eschatology.

The question of a divine ordination for earth and her inhabitants will be considered elsewhere as hinting at the interior nature and scheme of things. At present, it need but be mentioned that ignorance of such a mysterious plan largely prevails among those who today on the human side have complete control of affairs and who, in their zeal to be masters of fate, forget how man proposes and God disposes. They cannot prophesy in the sweep of evolution what the individual or collective soul of the human race is to be. And yet what man becomes is hinted at in protoplasm! But where and how? Science does not know!

The theory that electrical corpuscles which form by vibratory motion all organic matter of which nature is composed, and which by a few daring and ambitious scientists is made to account for the origin of thought and even of life or spirit itself, is the extreme view and speculation of a new materio-spiritualistic school. For the very opposite is the case—life, thought, mind, spirit, are causal of all vibration,

and the forms and movements generically comprehended by electrical corpuscles. So that whatever changes take place in the material world and life, in the brain and mind of man they are sequential to the operations of the spirit.

Human development is a fact, and as a fact is a fruitful field of investigation. Man unfolds in a natural, rational and psychic order. An interval of interruption, a gap or a cataclysm, progressive, introgressive or retrogressive steps—all these movements are integral units of the scheme of things in which the worst or best that is in man is brought forward to declare the spirit. If man fails in the struggle of the survival of the fittest, that very defeat marks a victory, for death and failure on one plane of life mean growth, consciousness and success on another. The exchange is legitimate, and is explained by the world transmutation.

Now as man must objectify, or put into action, or experience whatever he feels (subjectifies), must, in short, put into his life or living whatever is potential within him, it follows that the impulsion or inspiration to do so is first from within, or springs from within the subjective world in response to the sensation from without. For instance, I see, that is, I am inspired or impelled to perceive or see only the thing or things brought by the sensation of light to me in the sphere of sight in response to that particular impulsion or inspiration. So it is with all sense perception. Hence the correspondence and correlation between a thought as the object of sense perception and sensation, and an idea as the subject of creative being. Therefore these sidelights on the nature of mental processes can be found useful in solving some of the psychological problems of human development.

Broadly speaking, that is, from a divine standpoint, mankind is led to receive only what it is prepared to perceive; and inspiration is adapted to man according to his need and capacity. Thus divine inspiration which in method is telepathic in its deduction (that is, it follows an alignment or a sympathy established in souls between two polarized subjects or objects or an object and subject in electro-magnetic affinity), responds in each soul to a call from without by the plan hinted at or declared here.

Such is the nature and spirit of divine inspiration that, like electricity, it passes by friction or excitation between matter and spirit, one the negative and the other the positive pole, the mind itself being a coherer for thought very much as the brain is a coherer for sensation or action, the inspiration making light in the one case or heat in the other as the need appears. Of course, everyone knows that thought is not electricity. The law of its action, however, is similar. It diffuses itself as a universal medium of light through out the animal kingdom. It need not be said that light is but one of the important forms of its manifestation, yet as light emanates when thought touches or passes through the brain certain materialistic scientists have supposed that it had no existence separate from brain. The fact is that what the consciousness is to the mind, that divine inspiration is to thought. Thought is more than the mind. The mind, like thought, is a form of consciousness and subject to change. Consciousness is always the same.

The brain might be called the dynamo of the mind, as the mind, in a higher sense, might be termed the etherial dynamo of consciousness. Both are functional. Through consciousness God, or what may be conveniently termed spirit, or the self within everyone of us, ignites the spark of inspiration which generates thought. The thought is perceived as occupying special and temporal forms of limitations. This naturally follows through the sensory because of sensation, sensation becoming the medium of the flow or current of thought outward through the sensory to the particular object to which it is polarized.

That all thought expresses itself through this mode, that divine inspiration itself is operating by the same mode on a higher plane, is patent to any critical investigator of mental or psychological phenomena. Divine inspiration, like ether or electricity, diffuses itself through and permeates all spheres of potential and manifest intelligence, its appearance signifying its presence under conditions which manifest it. But it is casual to, rather than a resultant of, experience and so makes evil its negative and alternative possible.

The mode by which divine inspiration conduces to thought is a seemingly complex one, when the variety of thoughts and experiences are taken into account; but in fact, it is a simple one when the machinery through which it operates is understood.

That truth in the form of divine inspiration or leading should be relative to human experience or its negation in human life, should touch it on all sides, by a thinking or doing which appears to be opposite, as in case of error or evil, is not at all strange; nor should such a claim be dismissed as impossible or even regarded as a violation of the law. For how else is life to realize its Divinity or mankind its apotheosis?

Experience is the issue in which Divinity is involved although Divinity cannot be said to be either an object or a subject of creation or evolution, for it is self-existent. Yet by experience life realizes everything which is not itself, to find at the end of involution and evolution, education and knowledge, culture and civilization, what it is, was and will be—its Divinity, that is, God.

But the mystic formula, if but numerically, is one of addition before it is one of subtraction, or it is a subtraction by addition. Differentiation and variety are modes of division of the one eternal spirit, or life, which, if added together as an infinity of parts, compel the alternative, a withdrawal of all fractions by subtraction, to realize unity through the one. As color is involved in light, so thought is concealed in divine inspiration. How, is, indeed, the mystery? It is by its mode of manifestation that thought is produced, and it is this mode which makes telepathy and thought transference possible.

Telepathy—which literally means, sympathy from afar—and thought transference—which is a psychic process (not organic) of conducting thought from one mind to another—are established upon the a priori mode of generating and transmitting thought by divine inspiration. If God or the self in each one inspire the soul from within and not from without by a deductive rather than an inductive method, that inspira-

tion is not organic but spiritual. Telepathy is a science of mental as well as spiritual processes of thought transference.

Visions and voices are so produced as to impinge on the mind from within the sphere of spirit, even though they relate to material things. They enter the atmosphere of human life, not by sense perception but from consciousness of which the mind is a form. The law is as exact as mathematics. These supersensuous phenomena associate themselves with the soul's life. They satisfy its spiritual needs. They are involved in its destiny. They are no part of the dream world nor of the subjective life of the soul. They enter it as the light of Sirius enters our solar universe from a circle quite outside (in a mystic, inner sense) the sense world or the psychic, dualistic life. They are of the spirit—spiritual, and so float into the soul from within, and not because a product of mind or a product of experience.

This same principle which governs rudimentary life in the form of the embryo or germ also governs thought; for thought is vital with life. Neither space nor time affects the action of the principle. They but comprehend the field of its phenomena.

A race is led or inspired as an individual. Collective peoples needing a uniform direction or inspiration receive it, despite their geographical location or their personal state. The wonderful, sublime part of it all is that as inspiration is no respecter of persons, as it is an impersonal principle in the soul, each unit of intelligence receives precisely what it needs for its development, and receives it oftentimes, as is the case with gross numbers of men, unconsciously.

The mass of mankind think or do a certain thing unaware of the fact that they are automatically carrying out a prearranged—in fact an ordained plan. The inevitable and inexorable enter into their wills, they know not how. They act and are acted upon. In fact, the only human freedom which is comprehensible is that expressed in the saying of Jesus, 'I am in the Father and the Father in me; the works that I do, I do not of myself'. And though the works of most men seem altogether in the interest of themselves, they platform an end higher and better than they know.

This law establishes a divine immanence which prophets have declared, and which is so interwoven in the scheme of life that it is a difficult matter to say where divine inspiration ends and where human thought begins. It is too nice and fine a gradation for any but the highly idealistic or spiritual to realize. It can be said, however, that the process or mode of thought follows the order of divine inspiration, as effect follows cause. So it is not at all hard to accept the sovereign power of thought when one understands the sovereign power of inspiration.

As reflection gives to the shadow the form and outline of the thing reflected, so thought embodies inspiration. As it is below, so it is above, and as it is without, so it is within, with the difference only which marks the shadow as the reflection of the light, or thought conceived in the mind as the shadow of divine inspiration until it is realized as that inspiration.

If the student can realize that thought is thus created within him from the inspiration of the highest self (God) to the lower self, or from THE SELF to the segregated personal HIM—self or HER—self; that no thought is born in the mind save as it issues from this celestial matrix; that he has the power to invoke inspiration and understand or know each step of the way, the source and cause, the reason and lesson of experience,—then will he use thought as the creator uses inspiration and not as a mere consumer; then will he make thought the means of his liberation from the sense world, from disease, poverty, pain and death, because by it he will unlock the door which leads to self mastery, to freedom, happiness, sovereignty.

Omnipotence and omniscience may yet become a human realization—the very principle or law of life and living which he can consciously employ and express.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAMANYAM

CHAPTER XV

On hearing in this manner the highly wonderful story of Shailaloka, Parashurama sprung of Bhrigu's race was again and again greatly astonished. Brooding over the words of his Master and determining with his clear intellect, he went again to his Master and after prostrating before him asked with great meekness, 'O Lord! from the various stories narrated by you I have grasped some chief points, with the aid of my deep thinking. Consciousness is the only reality. Objects are unreal as they are formed like a street in a mirror, within consciousness. That consciousness which is the Prime Energy and Mighty Goddess reveals through her boundless freedom and without any material cause the picture of the universe from Avyakta downwards in the wall of her own Self. By my subtle reasoning I have understood this much. But such a consciousness has been described to be devoid of objects. Since it exists always in the shape of objective phenomena it remains unknown. Apart from objective phenomena, how are we to know that consciousness and realize it? Without realizing that consciousness, how can the goal of humanity be attained? What is the nature of liberation which is the goal of humanity? Even after attaining liberation through knowledge, how can there be worldly activity for the liberated? For, we see even Jnanis (the enlightened) are engaged in worldly activities. If the objects of the world appear to them as pure consciousness how can they carry on their worldly converse? The knowledge which causes liberation being uniform, its result also should be uniform. But it is seen in the world that the states of the enlightened are variously different. What is the reason for this difference? Some perform actions in appropriate moments, some worship deities following various methods, some subdue their senses and remain in Samadhi, some perform Tapas, causing the body and the senses to wither, some are

engaged in teaching their disciples, some rule over kingdoms without deviating from law, some argue with their opponents in assemblies, some compose one after another various Shastras, certain others wander about like mad men and others still do even things that are contemptible. All these persons are regarded as Jnanis. Knowledge which is the cause, and liberation the result being the same for all, what is the reason for the variously different states of these persons? Is the knowledge attained by every one of them uniform or is there any difference in the knowledge attained by them? For these queries without leaving out any, vouchsafe answer with full compassion, to my humble self who has no other refuge but you'.

On hearing these queries of Bhargava, Atri's son was much pleased and concluding that those queries were pertinent replied, 'O Rama of noted intelligence! you have become sufficiently proficient to reach that Supreme State, since you have acquired subtle reasoning powers. Only by Divine Grace, otherwise called Shaktipata (outpouring of energy) that it happens in this way. Without Divine Grace who can attain beneficial result? To create a sound reasoning faculty in the mind of a devotee is the work of God when he is pleased. When the Deity of the Self is pleased she develops proper thinking day by day.

What you stated as chief points that you have grasped are true and they are not otherwise. But you have not clearly understood the nature of that pure consciousness which you described. It was by reason of that, that you gave a relative description. To understand relatively is the same as not understanding it. To those who have grasped it thoroughly where is the necessity to go in for a relative description? Relative knowledge is tantamount to dream knowledge. Just as there is no use when one were to get treasures in a dream, the essential goal cannot be reached by relative knowledge. In order to illustrate this, I shall narrate to you an ancient and auspicious anecdote.

In former times, there was a king named Janaka who was an upholder of Dharma (Law), who was highly cultured, and who was a Jaini knowing fully the higher and

lower truths. That king was once performing an important sacrifice to please the Deity of the Self. To that sacrifice there came brahmanas, learned men, tapasvins, scientists, vydikas, yajnikas, and others. Simultaneously Varuna also began to perform a sacrifice. The brahmanas and others being much pleased with the hospitality and attentions of King Janaka did not go in large numbers to Varuna's sacrifice though invited by him. Upon that, Varuna's son planned to bring all the brahmanas by underhand means, through sophistical arguments, disguised himself as a brahmana, and went to King Janaka's assembly. Entering the sacrificial pavilion he blessed the king and began to speak affrontingly towards those assembled in that congregation. 'O listen ye that are assembled here. O King! like unto a flight of crows assembled near a lotus lake your sacrificial pavilion is lacking lustre. An assembly of learned men will shine like a lotus lake in the autumn, on which multitudes of swans have crowded together. But in this assembly, I do not find that there is a single learned individual. O King! be happy. I have no mind to stay in this assembly of fools. Therefore I go'.

On hearing such words uttered by Varuna's son, those assembled there were enraged and replied, 'An enemy! what! you are a Brahmana and yet you have abused us all. What is that Vidya (learning or science) you know, with which you are going to defeat us? O, insensate man! You can go after defeating us. The learned from all over the country are here in this assembly. Who are you the senseless man that is bold enough to attempt to defeat all the learned of the whole land? About which science are you going to gain victory over all of us?' When those assembled there challenged in this manner Varuna's son replied, 'After fixing a wager I shall defeat you all in a moment. If you defeat me you can immerse me in the ocean. If I defeat you I shall make you immerse in the ocean. Accept this wager and enter into debate with me.'

On hearing this, those assembled there approved and accepted the wager and began to argue with Varuna's son. With the help of rhetorical sophistries and subterfuges Varuna's son vanquished the brahmanas and caused them to be immersed

in the ocean by hundreds and thousands. The brahmanas thus dipped in the ocean were instantly led by Varuna's messengers to his sacrificial quarters, where they were received with proper attentions by Varuna who respected them. And the brahmanas were greatly pleased by Varuna's hospitality.

Learning that his father Kapila was one of those thus immersed in the ocean, Ashtavakra a proficient rhetorician and argumentator went to King Janaka's assembly defeated Varuna's son and ordered him to plunge into the ocean. On being defeated, Varuna's son cast aside his brahmanical disguise and brought back to Janaka's pavilion all the brahmanas who had gone to Varuna's sacrifice. Amidst those returned brahmanas, Ashtavakra son of Kahola sat very proud of having been solely instrumental for redeeming all of them. By Ashtavakra's arrogance and indignity the brahmanas assembled there were very much grieved and they took refuge in a Tapaswini who had just then entered the assembly, in order to remove the indignity they were under.

That Tapaswini who was wearing orange-coloured robes, who had meshed tufts and who was charming and of ever-blooming youth, pacified the brahmanas and after being worshipped by the King turned to Ashtavakra and said, "O Son of Kahola! Child! you are extremely intelligent. You have recovered the brahmanas by defeating Varuna's son. But then, I shall put to you certain questions, answer them without any duplicity. By knowing which state does infinite immortality ensue? By knowing which state do all doubts vanish? After knowing which, there remains naught unknown or desirable? What is unknowable? If you know it tell me that".

(To be continued)

PSYCHOTHERAPY

DR. SHELDON LEAVITT.

WELL-DIRECTED ENERGY.—I have seen men of talent struggle all their lives against what to them was fate, but which to observers was plainly misdirected energy. Such men are continually set in opposition to the prevailing powers, endeavouring with pigmy strength to withstand the energy of a tide sweeping resistlessly onwards. How could they succeed? It is foolish to butt one's head against a stone wall, for the harder one butts the more one is hurt and the wall remains unmoved. If we want the wall broken down, let us first diplomatically get authority to raze it and then proceed to do the work with sledge and bar.

To move with the tide rather than against it is not necessarily to "run with the crowd to do evil". When a movement is at the height of its power it is not evil, but good for it is working out a purpose. It is only when its power has been spent and it remains to weakly harass and impede that it becomes an evil.

There is a tide in the affairs of both individuals and nations which should be taken at its flood if one would ride to success. The time to butt hard against a thing is when it has done its work and it remains in the way of something better. At such a time it is already tottering to a fall, anyhow and your efforts will somewhat and somehow avail to hasten the process.

Lookout for things that are moving resistlessly onwards. Don't get in their way. Don't put yourself in direct opposition to them, for to do so is to get crushed. Follow a wiser course. In the wake of a movement there is always a succeeding wave of energy, varying in particulars and thus constituting a modification of the first one. It is the next step in the onward movement. It may not rise to the dignity of your idea, and yet it embodies some of your opinion. Then get into the tide of its energies,—get in early. Your influence will grow with its on-sweep and you will be born by it to a height of power that may enable you vastly to modify succeeding phenomena.

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It is thus that we may become the arbiters of our own fate and at the same time become important factors in determining helpful effects for many.

"He that hath ears to hear, let him hear".

EARLY TRAINING.—Early in life children are taught that danger lurks in darkness, in solitude, in wind, in wave, in food, in heat and in cold. They are taught to distrust their own forces and to rely on aid outside themselves. Many of them are told that all things good are a gift from the bountiful hand of God and that all things evil proceed from the Powers of Darkness. They are told that their natural impulses are evil and that true goodness of heart and life comes from a successful contest with foes within, in which warfare their own powers of resistance count for little.

Now, this is all wrong. They should be given to know that they have no real enemy anywhere, but that the problems of health, happiness and success are to be solved only by maintaining an even balance between the attributes of will, intellect and emotion. Children, like adults, go wrong because they allow emotion the ascendancy. They think they are compelled by an indescribable something, which in reality is feeling, to certain acts, not knowing that abundant powers of resistance reside in them and are always available.

The hour before sleep is favourable for mental suggestion; but better effect can be obtained from suggestions made to a child during ordinary sleep. After a little practice parents will find that they can talk to their children without arousing them, and by suitable suggestions can thus profoundly influence their emotions and propensities.

Let homes be conducted along the lines supplied by psycho-physiology and they will become what they ought to be, approved training schools for those whom we would have attain to a high order of living.



DUTTONISM

PROF. R. E. DUTTON.

Dutton-Therapy, Healing And Psychic Attainments

Lesson IX.

Dutton-Therapy is the new science of healing through the psychic powers developed in a 'psychic'. The 'psychic' is aided in his healing by hypnotists and healers in Spirit Life. The healing force they store as we do electricity in a battery. It is taken into the spirit machine as our electricity is carried, through a battery from a dynamo to be stored at last in a storage battery. This machine is so delicately constituted that our thoughts pass through it like the currents of electricity passing through the coils of our material battery. Instantaneous healing can only be accomplished after you become Psychic, and the Spiritual Healer prepares this spirit battery for his work.

Absent 'Psychic Treatment' is accomplished more or less in the same telegraphic manner by transmitting the Psychic Fluid—the latest and most improved spirit methods consisting of means of transmitting that fluid or force by a process similar to what we now know as Wireless Telegraphy. Such in brief is the theory of Dutton-Therapy.

Lesson X.

My system of Self-hypnotic healing consists in Self-Hypnotic Control whereby one by certain methods is enabled to induce hypnosis in oneself. Self-induced sleep is brought on by will, Concentration and control of the mind. A sane person of either sex has got this power. You heal yourself as a result of this control of the mind that has the power to induce in you a state of the Sub-consciousness which is awake and, obeying your desires, controls the involuntary organs and feelings, even as you can control the voluntary. There is no disease which can not be thus cured; the Subconscious

mind in the above state quickly clearing the affected organ of its nervous and sub-mental worry. If the organ is impaired in any way, a new organ is spiritually designed, or the inner workman begins reconstructing the old organ. If you can only induce self-hypnosis you are sure to improve from that time on until perfect health ensues. Indeed, it is as sure as that the sun rises and sets.

Lesson XI

The difference between Self-Hypnotic Healing and Magnetic Healing lies in the fact that magnetic healing is magnetically exerted upon a patient by the Healer, and Self-Hypnotic Healing is that 'Self-induced Sleep' which as a result of natural laws generates magnetism for self-application and cure. The Subconscious mind is always used in the renewal or reconstruction of diseased and worn-out tissues. Thousands of people have 'Self-proof' (which is the strongest proof possible), for they have been healed. You will only be convinced as you develop these powers, for argument, philosophy and science cannot demonstrate anything beyond the actual self-experience.

Lesson XII

Self-Hypnotic Control is almost the same hypnotic condition that a hypnotist obtains over a subject; only in this case the subject and operator being one, induces the said state on himself without the aid of a hypnotist, and consequently when he performs his own manipulations he cannot become 'less conscious' than to pass into a state of secondary control by some mysterious spirit presence. The consciousness is quickened instead of subdued and the spiritual sight of the self-hypnotist opened. To illustrate: Soldiers have been known to sleep as they marched on to battle, their minds relieved by this same intangible power which, by a natural law of attraction, is for the relief of any mortal who is compelled to experience abnormal conditions. With this power no fatigue can occur, a man is perfectly refreshed from start to finish.

Lesson XIII

'Love and trance' is a condition that sets afire the 'atoms of the anatomy' with that Divine fire that can never be quenched.

ed. It burns away the evil as chaff separating it from the good. It keeps our soul ever bright and fills us with the fountain of youth and love and character, and can even create new worlds for us. New worlds are made by new souls. This trance-love is inspired in us by pure, loving, powerful and magnetic spirits of the opposite sex, when you retire yourself into deep hypnotic sleep.

Trance-Clairvoyance, Talking and Walking in Sleep

Lesson XIV

'Sleep talking and walking' especially in children is universally known. A child may, in a rather peculiar tone of voice attempt to talk in an unconscious excited state. He may arise from bed and go about, and the next day remember nothing of it at all. This is a condition of Trance-Mediumship and clairvoyance in its early and undeveloped state, as manifested in the child by that natural faculty which is born in every living person.

This is the best evidence possible in family experience. Trance-Clairvoyance is a fact, for many a child when asleep have foreseen events and have saved many a home from an awful fate. Such foresight is caused by some Angel transmitting the message to the child in dreams. We should encourage the development of this faculty in the child by questioning him or her, and not, as may sometimes be seen, by whipping the child to stop it. By cultivation and a little encouragement by suggestion you may have a child whose powers of prophecy would be wealth unequalled to the parents. Often a child is in spirit-life, and members of the family can endeavour to send messages in this way.

Lesson XV

Disturbed nerve action may cause children to talk in their sleep; when they arise and walk and perform strange feats you may make up your mind that they are hypnotised and controlled by spirits. A restless utterance and unpleasant look, that are signs of ill health, perhaps of an overloaded stomach, but a joyous look is inspired by a loving Angel. Low expressions imply an unpleasant control by some ignorant spirit. Embrace the child in your arms and drive away the spirit-intruder by suggestion or will-command.

NOTES OF THE MONTH

P. S. ACHARYA.

The materialistic view of the universe is admittedly restricted, partial and incomplete. Science is even now striving to take a wider outlook than the merely 'rationalistic'—an

outlook in the light of which the problems of

A WIDER life can be better understood and helped to
OUTLOOK solve themselves to an extraordinary degree.

One result of this new outlook is to be seen in the proof of the claims of Spiritual Healing. For nearly three years, the Church of England has been considering the advisability of instituting a ministry of healing. It would appear that the English Bishops, in an encyclical, had stated that there was much in the so-called 'Christian Science' that ought to be found within the Church itself. The question, be it said to the credit of the English Church,

was thought to have merited close inquiry, and consequently a committee of Bishops and prominent medical men was appointed. It is now understood that the Committee, while welcoming certain modest developments of spiritual healing, have reported that there is nothing in the information before them to warrant 'the view that the laying on of hands or blessing of the sick can be a substitute for the services' of a physician or a surgeon. We cannot congratulate the Church or the Committee on the wealth of 'information' put before them or on the nature of the critical inquiry they have made along Psycho-Spiritual lines, if these eminent divines and doctors cannot go beyond the mere 'laying on of hands or blessing of the sick' to the real question of influencing and healing the body by the mind—preferably by the subconscious and the superconscious self.

The 'laying on of hands' or 'blessing' is but a surface-aspect of the problem of drugless healing, as Coueism may be considered another aspect thereof. An American critic, writing in the January number of the *English Review*, points

out some of the grave dangers of Coueism, i.e., of the methods of Mr. Coue's 'auto-suggestion'. There is no difference between Coueism and the old 'Nancy School' of Hypnotism. The will of the patient is overborne until he 'finds his mind rendered as plastic and responsive to the command of the hypnotist as wrought clay to the hands of the modeller'. In case of healing, writes the critic, the mind is made to register a denial of the disease—an attitude 'by which the subconscious levers of human physiology are reverted so as to force the diseased cell-life back upon its biologic basis'. But driving back the disease into the system is not really curing it. To cure it, you have got to so work your 'Suggestive Therapeutics' as to dissipate the 'force-eddies' of the malady altogether. To a spiritual or divine healer, cure is synonymous with 'redemption' of the disease. 'You are getting better and better'—is the Coue formula as well as the Mantram of the Old Hypnotic School. The patient moves away with his mind stereotyped by this unreasoning assertion. But a divine healer, healing through faith, blesses the patient, saying 'Go and sin no more!'. The American critic of the Coue Movement has rightly laid his finger on the deeper menace in Hypnotism in general and Coueism in particular as the operator's attitude to the individual free-will and conscience. The present-day hypnotic or 'suggestive' movement is essentially materialistic, as much as it values the man as but 'a feeding, sleeping, playing, and working animal' and in as much as it deals with the patient only in this capacity, 'with desire as force and imagination as guidance, while the most important of all the functions of human individuality—conscience and will—are not only ignored but denied'. This aspect of hypnotism or occultism cannot but degrade and demoralise the human race.

'Placed under the influence of the healer's mind, the patient is not in a position to take in the full logic of the situation, but gets his judgment and mental perspective, with regard to his physiological condition, seriously strained. For the deeper reason, for life is not only to get well, but

by an understanding of the laws of health, also to learn to live well and hence to remain well'. To such criticism, the *Statesman* adds the comment that M. Coue's system does not embrace the whole science of Auto-suggestion and that there is at least one system which emphasises the importance of training the individual will-power as a primary objective.

The unseen things, including our thoughts, are the solid and substantial ones, though people are generally inclined to look on the outward appearance as solid and immovable. The more you think about an outside fact, the more you fix that fact in consciousness and in appearance. The way to get rid of

any outside fact is to train yourself and your TRUE MENTAL will to declare its opposite, and keep on conscientiously affirming the thing that you desire and finally it will become manifest'. This

means that perfect health, happiness and prosperity are ours here and now. For we are all children of the Immanent 'All-Beauty', and individually differ in the golden dreams and beautiful desires that God the 'Beautiful' desires and dreams in and through us.

New Thought thus applied and practised, creates New Life by awakening the 'Inner Man' and the subconscious mind which will open up latent possibilities and help us in every day needs. First, believe that you are an individual expression of the All-Beautiful One and that the immanent God-Mind works in and through you as per other channels. Trust the subconscious self fully without doubt, without challenge.

SELF This is some times called by Hindu authorities 'Maha-Visvasam', the Faith Sublime. This is the sure basis of salvation—both physical and spiritual. But faith should not be blind, unreasoning or superstitious. Faith should be enlightened—the result of your studies and sadhanas. Cultivated Faith should be coupled with thought-concentration and a true knowledge of how to impress the subconscious. It should always be borne in mind that the conscious mind *acts* whereas the subconscious *reacts* and that the former knows while the latter supplies the power and the material.

We as mortals are affected to a very great degree by those who have passed to the spirit side of life. Perhaps many sick people are having thrown over them the condition of the spirit—the temporary diseased condition suffered by one at the time of his passing into to the spirit world even while a physician's physical diagnosis might show that there was a real physical disturbance in the body of the patient. A series of seances, scientifically conducted, go to show that diseased conditions can be taken on under spirit influence and that such diseases can be shaken off at will—we mean, by one's individual will-power and conscience plus subconscious and suggestive influences. We are told by the *Progressive Thinker* that a number of prominent American physicians are deeply interested in such experiments 'in the hope that humanity may be benefited by the results obtained in this research work'. We wish to add that not only can we thus cure the ailments caused under the influence of spirit, but also in other cases where the services of spirit doctors can be secured, we can apparently work miracles in the field of Spiritual Healing.

It would appear from the French papers that three school girls near Paris have demonstrated their ability to see without their eyes—i. e., when carefully blindfolded. The Faculty of Medicine at Bordeaux is reported to be investigating this with a series of tests, extreme precautions being taken to prevent any fraud. The girls referred to are thirteen, fourteen and sixteen years old—normal French girls playing childhood games and helping around their home. It is a well-known fact that anyone by virtue of appropriate Yogic sadhanas 'attain such a state of mental and optical concentration that people need no longer rely upon their eyes'. Beyond the senses five is the true perception, says the Yogic Psychology. It is with the eye of the spirit—and with the senses of the 'inner man'—that you have to seek God the Spirit everywhere and in everything.

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If people would understand that Allah, God, Jehovah, Brahma, etc. are all names for the same thing, it would help matters and if they would absorb the broad charitable undogmatic teaching which reaches us from the other side it would make us all spiritual brothers.

— SIR A. CONAN DOYLE.

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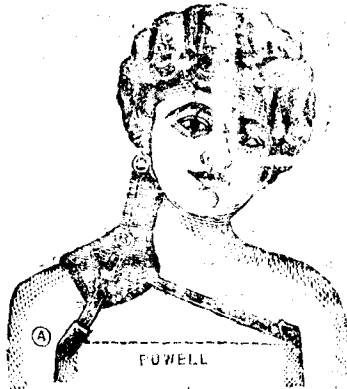
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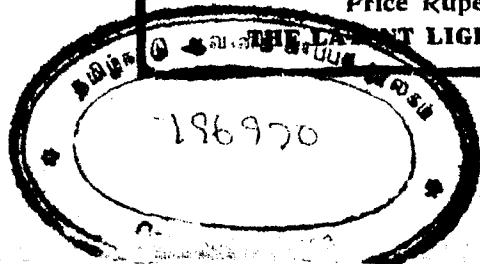
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