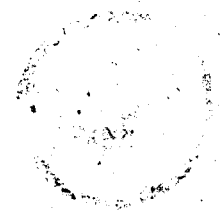


Kal paka

V 19. no. 4. April 1924



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THE KALPAKA

**India's Only Psychic
and
Spiritual Review**



VOL. XIX

No. 4

APRIL, 1924

Subscription: Rs. Five per annum; Single copy: As. Eight.

The Kalpaka

India's Only Psychic and Spiritual Review

Published monthly at TINNEVELLY, INDIA

Editor:

Dr. T. R. Sanjivi.

Annual Subscription: Rs. FIVE (Inl.), 12/- or \$3.00 (For.)

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U. S. America:	PREMEL EL ADAROS, Founder-President of the Society of Transcendent Science, 300-308, N. Michigan Ave., Keohn Bldgs., CHICAGO, Ill. (U. S. A.)
Ceylon:	MESSRS SIRISENA & Co., P.O. Box No. 205, COLOMBO.

15 APR 1924

THE KALPAKA

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WHERE IS BRAHMAVIDYA ?

T. L. VASWANI.

In the Art Galleries of Europe there is a beautiful picture of a Goddess named Demeter, the 'Mother Earth'. She has a beautiful daughter, Persephone. The daughter is carried away to the nether world and the Mother, her eyes uplifted, asks with sad yearning :— 'Where is she, my Daughter ?'

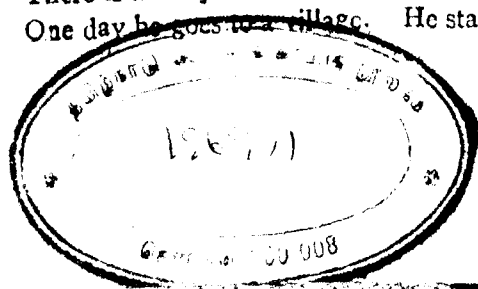
Bharata had a beautiful daughter in the long ago. The Scriptures name her *Brahmavidya*, *Brahmagnan* : Wisdom. To-day Mother-India lifts up her eyes, and with a sad yearning asks :— 'Where is she, my daughter ? Where is *Brahmavidya* ? Nations have striven for greatness in the realms of Politics, Commerce, War, external Civilization. India in the long ago tried to attain to Greatness by subordinating Politics to *dharma*, Commerce to Social Good, War to Moral Ends, Civilization to Culture, — polity of the Nation to wisdom of the Spirit, *Brahmavidya*. Kings and Princes left their palaces for the Wisdom of the Forest. To-day India the Mother gazing wistfully asks :— 'Where is she, my Daughter ?' Where is *Brahmavidya* ? Where is Higher Hinduism ?

We say we are proud of the *Rishis*. Are the *Rishis* proud of us ? We say the West is materialistic. Yet in the 'materialistic' West, I met men and women with better knowledge of Sri Krishna and Guru Nanak Dev than many of the Sindh Sadhus have. In the 'materialistic' West, you have a Brahmachari-sage, a Philosopher-Rishi like Bergson, How many Bergsons have the whole of India to-day ? In the 'materi-

alistic' West, you have the Prince of Sweden who has renounced his claim to the throne to preach the Gospel of his Master, Christ. How many such Princes has India to-day? In the churches of 'materialistic' West, I did not find the gambling and drinking which one may find in several of the Temples in Sind. The situation is deplorable. And a large measure of responsibility, let me say frankly and in humility lies upon the *sadhus*. They have not kept the trust. And to-day Hindu Dharma is as a Boat that seems to be sinking. The *Sadhus* can save the Boat, if they will transform themselves. How?

Centuries ago, the Hindu Faith was languishing. Many called themselves atheists. Then appeared one man, Sankara. He resolved to be a *brahmacharin*. He studied, he meditated; he waxed in Wisdom of the Spirit. Then he went from town to town and preached the ancient Faith. The Man of Renunciation,—Sankara Acharya,—became a Saviour of the Hindu Faith. After some time, again, the Faith began to decline. Then appeared another. Madhav his name. He, too, resolved to be a *brahmacharin*. His mother said she could not live if he would renounce the world. He said he heard a Call asking him to renounce everything,—even his father and mother. This man of Renunciation, Sri Madhav Acharya, preached from place to place and gave a new life to the Hindu Faith. In the 16th century Hinduism declined and India was in agony. Then appeared Nanak Dev. His father wished him to 'serve', to open a shop, to make money to be 'happy'. But Nanak knew that better than 'happiness' was Renunciation. He renounced everything and went upon his great Mission, blessing and healing men and women. Guru Nanak Dev became a Saviour of the Nation. So the Book of history shows, chapter by chapter, how at every stage the men who have saved the Religion,—the true Supermen of History, — are men of Sacrifice.

I believe in the values of Ancient faith for Modern Life. I believe in Creative Hinduism. I believe in the message of the Rishis' Religion. Who will give this message? Who will help Hinduism at this anxious hour? Men of Renunciation. There is a story of a learned man. He publishes many books. One day he goes to a village. He stays there for a few days



in a friend's house. The friend's girl accompanies him on the last day to the railway station to see him off. On the way she asks him:—'Sir! You have written many books. What is it you seek?' 'I seek fame,' he says. 'And what do you seek' he asks. She pauses for a minute or two. Then she says:—'After seeing you off at the station, I shall go to a cottage'. There dwells a widow. She is ill and poor. None attends to her. I shall sweep her room and cook for her and get her medicine and give her some money- You seek fame: I seek service. 'Not fame but service,— that's the motto for us if we would help the Hindu Faith. For the Path of Renunciation is the path of Love. And to love is to be humble. Our differences born of pride and hate have wounded the Hindu Church with many wounds. In Sacrifice is the power of healing. Let there be 12 Sadhus, true *sadhus*,—filled with the spirit of Sacrifice. They will hypnotise Hindustan. They will show the power of a New Hinduism, a Creative Hinduism. They will vindicate the value of the Ancient Faith for a New India a New Asia, a New Humanity.

THE FICTION OF A CALI-AGE

SHIV NATH DAR

Poets dream of a golden age 'when the world was young and men lived in happy peace and pious plenty'. Those were blessed times and an enviable race it was;—no cankers of worldly troubles there were to rip the blossom of human life in the bud, no weeds of sin and crime to spread the foul contagion on earth. But all nature served to work out the divine order. Each knew its duty and its place in the ranks of existence, and co-operated with the rest in mutual harmony. The Indian mind instinctively revels in mystery and extravagance, and as a result all sorts of fabulous episodes were, in the course of time, weaved around this conception of a golden age. So that, in those good old days, birds could speak and men fly. We hear of kings with one thousand queens and ten thousand children. The learned impart an allegoric significance to all Sanskrit literature, assuming that the ancients delighted in speaking in riddles. Others rely on the discoveries of science and hold that the truth of the apparent vagaries of Hindu imagination will one day be vindicated in the laboratories of the world. But the vast majority consist of men who with an unswerving faith believe that the angelic virtue prevalent in that era of truth could control nature itself, and affect the so-called wonders, and that to-day man must thank himself and the devil for losing that power and that control.

From this zenith of glory mankind and the world has fallen down into the abyss of misery. In the Hindu system evolution is a falling process. Each new generation finds itself lower in the scales of moral and physical capacities than its predecessors. The *Cali-Age* is the furthest limit of this evolution. We read with horror and delight all those sable prophecies made about the future in old scriptures—prophecies about a coming age, when dark death and dreary disease will permeate the earth, when crime and corruption will become the concomitants of life—the age of vice in the superlative.

The world will suffer a catholic degradation. The strong personal ties of the past will be replaced by a mere 'cash nexus'

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Avarice will usurp the throne of Love—hearts will become cold and bloods white. No one will be truly happy in that dark age. Pain will be its watchword: the orphan's shrieks will be the trumpet of its dawn: groans of hunger will be the herald of its approach: and its way will be paved with the widow's tears and premature graves. Such is the account which we read of this our Age of Darkness!

Now in our own age, these symptoms are certainly apparent. In spite of our inconceivable material progress and the fast and great advance of science, there are not a few who find it hard even to breathe knowledge and organization have not fought out inanition: medical inventions have been unable to exterminate disease from the face of the earth, and fatal epidemics continue their havoc upon mankind. The ethical condition of the race is very far from being a consummation devoutly to be wished. And all this especially true in the land of those sages, who in times of yore, had in a prophetic strain declared the doom of posterity,

.....oh dreadful Age,
Whence comes our present tragedy,
And thousands suffer agony
That right may hold the stage.

Comparisons are odious, but when they are made between things, one of which is over-shadowed by distance, they are extremely dangerous. No one will hesitate to acknowledge the eminence of the race that peopled *Aryavarta* more than 2000 years ago, and far be it from me to deny the orthodox piety of those hoary ancestors of ours. But we may as well ask—were sin and crime in those days things unknown; were not men deluded by senses; were they not often blinded by passion? The *Ramayana* is a book which properly belongs to the *Sattiyuga*,—the Age of Truth. Its hero is faultless; its heroine is free from all taints of feminine infirmities. But humanity is not all made up of heroes and heroines—not even in the glorious age of our fathers. In the prime of his life *Valmiki* was a highwayman. *Manthara* is a pattern of guile, and *Kaiki* is an embodiment of Avarice. *Indra* has illicit connections with *Gotama's* wife. *Jabali* assumes the role of a materialist. *Sita's*

false accusation of *Lakshman* of his having base motives against his brother in the forest gives a clue to the prevalence of such motives in those times. *Bali* and *Sugreva*, *Ravan* and *Bhabishan* represent the ethical dualism that is always present in the world. Everything which exists, exists by virtue of the existence of its contrary. We know light by darkness. It is futile to argue that the 'golden Age' was an age of virtue without vice.

It is true that during the infancy of the world, life ran in comparatively smooth and simple grooves, and that the scope for dishonesty and deceit was narrow. Blood-thirsty ambition had not yet bred craft and diplomacy; and the kingdom of the self was secure under that crown of contentment, 'that seldom kings enjoy'. The single-sighted Cyclopes of materialism had not yet swallowed up God and His Religion. It is true again that life in these days is becoming more and more ambitious and self-centred, and that modern civilization is daily tending to make men more and more immoral. But that does not lead us to the conclusion that from time immemorial an unbroken way of demoralization is predestined to sweep over the human race. Moral life is, on the other hand, subject to a law of more or less regular cycle of ebbs and flows. By a slow and gradual process of decay societies are brought low from the highest summits of moral eminence, until a new race is formed and is gradually elevated to a higher plane of living. Perhaps the "Golden Age" was the high watermark of this ever-recurring cycle. Perhaps the "Cali-Age" is its ebbing tide. Opinions differ. According to some we can never find "a more widely diffused comfort alloyed by less suffering than exists in the western world today". According to others we cannot imagine greater misery. But whatever it be, there is no such thing as a Cali Age: there have been many Cali-Ages since the world began. Thus Lord Krishna says —

When Righteousness
Declines, O Bharata! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape and move a man with men,
Succouring the good, thrusting the evil back,
And setting virtue on her seat again.

The way for improvement is not barred; and much harm may be caused by the theory that since the world is bound to be a moral wreck by the Principle of Natural Evolution, therefore all attempts at the improvements of the race are sterile. Hence it is incumbent upon every true social reformer to bring home to the people that they are not so low as they think themselves to be, that Ethics is not governed by any physical law and that the way of salvation is always and everywhere open.



A STUDY OF ROBERT BROWNING'S

'PARACELSUS'

W. GEORGE WHEELER

Paracelsus is the history of a great soul, a progressive soul, a soul that refuses limitations, that desires to know and work out its fullest destiny. Paracelsus does not consider himself to have been born with extraordinary inborn wisdom, although, no doubt, he was far superior to the average in natural mental power and possibility. He was fortunate in having an able teacher to nerve him on, and does not fail to recognise the blessing. Paracelsus was profoundly intellectual, yet he loves Festus and the gentle Michel. Of Festus he says:

'You first guided me through doubt and fear
Taught me to know mankind and know myself'.

Festus was a true teacher; he understood the human mind; he was out to produce the finest music from the soul, the highest results from the education of the mental faculties. He perceived how great a knowledge was self-knowledge; how great a wisdom was the wisdom arising from a psychic insight into mankind. Paracelsus, then, would render at the outset of his great career a profound tribute of praise to his preceptor, Festus.

Paracelsus finds his mental forces aroused to the fullest. He would save mankind. It may be, in some moods, he would whip them into obedience to higher laws, 'trample on, yet save'. There is, however, deep in his soul the saving forces of a strong nature. The love of humanity triumphs although he does not think of it as love, it is rather a mighty desire to lift the race by a vast intellectuality. He would 'make some unexampled sacrifice, wing some wondrous good from heaven or earth', and, even 'perish, winning eternal weal in the act'. There is a touch of egotism as well as heroism; a desire for plaudits and self-gratification intermingled with the philanthropic, but it is free from littleness, yea, more, it is lifted to the higher planes of thought and desire.

Paracelsus proposes to himself the hardest mental tasks, indeed, his intellect would scarce carry him all the way, for a psychic instinct is recognised, seeing his way 'as birds their trackless way'. He cannot be positively sure that his ambition is in tune with the divinest; he may perchance have overestimated himself and his achievements, he may yet have to 'welcome stern rebuff', he may hereafter find his way blocked by forces he cannot possibly grapple with. This, however, he does not think probable, for

....."Unless God send his hail
Or blinding fire-balls, sleet, or stifling snow,
In some time—his good time—I shall arrive".

Paracelsus does not feel this bold humanitarian venture to be necessarily his first great move in the realms of psychic evolution. He thinks 'arrogant self-reliance' in some previous state may have blocked his progress and cut short his anticipated achievements. He half dreads an excess of egotism, yet perceives there is a mighty victory looming in the distance. It would seem he had lived in the long time past, perhaps partially failed, and returned once more to accomplish his great destiny. He would again tread the mystic way, far from satisfied with the knowledge of the schools, seeking new paths, surpassing the sages of the ages. Paracelsus would not belong to the multitude or be served by them. He himself is a god in the germ, a great superior mind, a redeemer of humanity; yet infinitely above them. He is influenced by predominating intellectual faculties. His tendency reminds one of Ibsen's 'Brand'. Brand was strong intellectually, with a mighty will to accomplish, with scarce a corner for emotion, love, gentler feelings, tender benevolences. It is doubtful if Brand discovered his error, Paracelsus did. Festus would tone his pupil. He says:

'Were I elect like you
I would encircle me with love, and raise
A rampart of my fellows, it should seem
Impossible for me to fail, so watched
By gentle friends who made my cause their own".

Festus feels, however, that Paracelsus has already outstripped him; the pupil is greater than his master; the pupil will go far, far farther than his master. There are powerful souls,

like the great Mahatmas of the East, who, over-reach all others; Paracelsus works that way, thus Festus declares, 'I own you one of higher order, under other laws than bind us'.

Paracelsus travels in many lands seeking to attain. He has put a tremendous tax upon himself; probably overstrained himself mentally and physically. This piling up of knowledge seems almost to surpass the limits of his powerful cerebral structure. We may not rightly demand an eternal strain on the intellectual forces. The mind needs to be toned by the emotions, by the affections, by the sentiments. This stage had come to Paracelsus. What if, after all his years of labour, failure come to him; what if he find himself wide the mark; what if he be not fit to apply the vast knowledge attained? These thoughts for a period almost unnerve him. He, the strong soul, the mighty mind, the all-triumphant fears for himself. He cries to the Eternal power beyond him, to 'the Mind which governs the Universe', and his cry is agonising; the thoughts that have swept over him have almost over-mastered him; in the mighty storm of intellectual life he is almost a wreck. It is a long, wild, pitiful cry; seeming to rend the heavens, and startle all who hear it on earth:

"God! Thou art Mind! unto the Master-mind
Mind should be precious. Spare my mind alone!

.....Crush not my mind, dear God, though I be crushed!"

Paracelsus, however, recovers his health and mentality; his intellectual splendour returns to him. He is visited by Aprile an Italian poet. They converse together, and Paracelsus exclaims: 'I am he that aspires to know — and thou'. The answers astonish Paracelsus; it is outside the scope of his attainments, it suggests weakness: Aprile says, 'I would love infinitely, and be loved!' Paracelsus conceives himself therefore greater than the Italian poet. It is, however, apparent that the blending of the intellectual and the affectional, the working up into one splendid whole all the forces of the mind, is the essential for approaching perfection.

Paracelsus had suffered externally as a result of his inward battles; he had declined in physical attractions. Aprile says:

"Thine eyes are lustreless to mine; my hair
Is soft, may silken soft, to talk with thee
Flushes my cheek, and thou art ashy-pale

True, thou hast laboured, hast withstood her lips,
The Sirens! Yes, 'tis like thou hast attained!"

Yes, to the gentle poet, the sweet up-turned, loving soul, there had been granted tone and quality of organism; a fineness denied even to the purely intellectual. Paracelsus proclaims himself king, and, no doubt, in mental acquirements and knowledge as a result of original research he was a king. It is for Aprile evidently to perceive, in the years to come, for the philosopher, a better blending of his forces. He says rather, 'Thou shalt be king!' The soul needs all the sweeter, tenderer qualities to intermingle with the intellect before gaining its truest kingship.

These two great souls commune much together, each learning to perceive in the other those high qualities which would nearer perfect himself. It is but a brief communion; Aprile's sweet soul is slipping from the earth, and how exquisite his prayer:

"I have gone through
All loveliness of life: make more for me,
If not for men—or take me to thyself
Eternal, infinite love!"

Aprile is dying on the breast of Paracelsus, and the eyes of the philosopher are opened, tenderer truths dawn upon him. His soul goes out to his new found friend, and he exclaims: 'Die not Aprile: we must never part. Are we not halves of one dissevered world'.

"Love me henceforth, Aprile, while I learn
To love; and, merciful God, forgive us both!
We wake at length from weary dreams; but both
Have slept in fairy-land.....
I, too, have sought to know as thou to Love
Excluding love as thou refusedst knowledge".

Paracelsus has attained, but his soul is not satisfied. The ideal in man cannot be satisfied on this mortal sphere. For Paracelsus there have been great forward movements, mighty acts of healing, vast accumulations of knowledge; diplomas and titles from the great world centres of learning. He has

succeeded where the astrologer, the physician and the religionist have failed. Then, at Basil, where he has accepted a professorship, where the schools are hanging on his words, a genius, a king of men, Festus, his beloved friend and instructor visits him. It is a great, glad meeting: long and strange conversations as to soul's progress; hopes and fears. Festus is proud of his pupil, in spite of apparent failures. He exclaims:

'The wondrous Paracelsus — Life's dispenser,
Fate's commissary, idol of the schools,
And Courts'.

Yet still Aureole, the beloved, friend of Festus and of sweet Michal.

Paracelsus perceives that his Basil lectures; his philosophies; his healing arts; his psychic wonders will not long please the crowds who attend his discourses. They are charmed with the mysterious, but too superficial to grasp the grand foundations he would make possible for them. It is only the few who learn for wisdom's sake, who dive deep, who drink long and frequently from the fountains of intellectuality. He anticipates an apparent failure. He has an intuitive idea as to the fickle plaudits of the populace. He says:

————— 'Just so long as I was pleased
To play off the mere marvels of my art
Fantastic gambols leading to no end
I got huge praise'.

Then, when he 'must needs begin to touch them, not amaze them' the crowd begin to lose their interest. The profound studies and researches of life are for the few rather than for the many; it is only the long or deep seekers who find God's gold mines; for the larger, fuller wisdom the soul must be prepared; age after age, existence after existence. Paracelsus over-reaches his pupils; he makes them angry; they think what they cannot grasp must necessarily be untrue. But Paracelsus attains all the same; in life, in death.

The glorious God of the Immortals is surely good to the seeker; He piles up reward in the mind; He awakens faculties. The gifts He grants are gifts for ever. He measures by what we are in the Mind; by what we have set our mind to become. The students at Basil insulted Paracelsus; they

did not know Paracelsus; God knew Paracelsus. The highest, truest, divinest Paracelsus was perceived by Festus as he gazed on the broken form in the cell of the hospital:

'Here is earth's noblest, nobly garlanded—
Her bravest champion, with his well-won meed—
Her best achievement, her sublime amends
For Countless generations'.

Yes, 'slow and sure the morn was to break on the pent room', the 'dwindling lamp and furnace dead', when, with 'failing heart and throbbing brow' he sums up and review his 'captured truth'. This, however, is not the whole of life; it is only a phase of it.

The latter part of the great form is peculiarly psychological. Paracelsus in the grip of death appears for a long period unconscious of his beloved, faithful watching Festus; but very conscious of the departed poet, Aprile, now in spirit-land. With the latter he freely converses; the seeming other half of his own mental self. He knows now, for certain, life to be a larger, bigger thing; indeed if limited to this world it would prove 'a poor cheat, a stupid bungle, a wretched failure'. But already in some sense, 'the hurricane is spent, and the good boat speed through the brightening weather'.

The passing of Paracelsus is a grand one; what men call death is a thing most wonderful; the great onward march of the long up-struggling soul.

'And this is death: I understand it all.
New being waits me; new perceptions must
Be born in me before I plunge therein
Minute by minute he is filling me
With power; my foot is on the threshold
Of boundless life'.

The work is rich in beautiful passages, gems of poetic art; it concludes with the last earthly words of Paracelsus:

'If I stoop
Into a dark tremendous sea of cloud
It is but for a time; I press God's lamps
Close to my breast—its splendour, soon or late,
Will pierce the gloom'.

PSYCHO-THERAPEUTICS.

DR. SHELDON LEAVITT.

The Value of Will.

In the preservation of a healthy mind and body, will has a most important part.

The healthy will is amenable to reason, and, though plastic, is easily turned with irresistible impulse into rational channels. Let the judgment be convinced of the wisdom of a proposed action, and the will runs in the designated direction with an energy more resistless than that of Niagara.

The secret of grand achievement is to be found in a plasticity of will under the combined control of emotion and reason. When reason alone is the motive power action is apt to be unsustained and frigid; and when emotion is the sole motive power, action is for the moment strong and passionate, but is diverted from its course by decay of the ruling passion, or its substitution by another.

The ideal will is well balanced. It is found in one who is poised and self-governed. That one is self-governed who puts abundant thought and purpose into whatever he does. When in action he says, "This one thing I do". There are no false movements. There is no beating of the air. Everything is made to count. Some years ago I saw a surgeon of world renown do an abdominal operation for successful removal of a large tumor in less than four minutes. Most other surgeons would have been an hour about it. How was this made possible? By concentration of purpose and energy which made every movement tell on the final result.

Men of the strongest will are those who have borne the brunt of many hardships and who have felt the keen sting of necessity. To every reader I therefore say, DO NOT REPINE OVER ANY HARDSHIPS WHICH MAY BE LAID UPON YOU, KNOWING THAT THE WAY TO ACHIEVEMENT IS ALWAYS RUGGED; PRECIPITOUS, STONY, THORNY AND OTHERWISE DISAGREEABLE. WELCOME EVERY TRIAL AS A FRIEND IN DISGUISE UPON WHOM YOU CAN TRY, AND THUS DEVELOP,

YOUR POWERS. It is not easy to hold one's self to a difficult task, and yet, when realizing what it may become to him, one may even find delight in its doing. Without a strong will one can never pursue a given course to its end. But to him that hath shall be given. It is by using our powers that we augment them. A strong will was never developed in any other way. By using all the will-power we have, we gradually acquire more, until, after a time, we find it possible to hold ourselves faithfully to the endeavour, which, in a circuitous and difficult course, finally leads us to the heights.

The Value of Work.

So important a thing is life, and so sacred its activities and utilities, that one ought to make sure that its energies are called forth by a true vocation. There is a niche for everyone to fill and a work which each can best do. It is not enough that one be kept busy; he must do that for which his faculties are fitted and which no one else may be able to do as well. I have seen men digging post-holes who should have been making laws, and I have seen others in high official positions who were better calculated to drive a truck. Out of place in one case because the man did not realize his lineage, and in another because he had no sense of the true dignity and consistency of human conduct. On the sea of life one should neither drift with the tide nor move in a definite direction without knowing whither he goes and why.

Industry of any and every kind, pursued at reasonable speed, and under steady and uniform conditions, no matter if prolonged and unremitting, can be maintained almost indefinitely, without serious harm, provided that reasonable daily rest is given and that the mental and physical areas involved are rationally varied. In fact, regular work unattended with undue friction can be reckoned as health producing. The human mind and body are at their best when kept in daily exercise of a character that involves distribution of demand. Under such conditions the heart and its vessels are not overstrained, but are maintained in good working order.

But the American business and professional man does not work in that way. His mental and physical demands are not

uniformly made. He drives himself, as he does his automobile, at a tremendous speed today, and luxuriates tomorrow. Some of his working days are but brief and others are twenty-four hours long. He puts himself under the stress of great mental anxiety, which always accelerates heart action, and which, when prolonged, creates nervous disorder. To all this he may add undue muscular strain. Today he is vainly trying to catch up by giving himself complete rest. Even this he could bear were he contented with simple habits of living; but he is not. When under high mental, nervous and bodily tension, instead of leaving the resourceful natural forces to an unhindered management of affairs, he insists, under fear of fag, upon carrying to a heart already working at its limit of healthful action, artificial stimulation, thus exciting to frenzy efforts which were being made in a steady and efficient way.

When will men learn that stimulation of energies not in dire need of stimulation only precipitates the very conditions which they would avoid!

It is not the strenuousness of modern life that is the efficient cause of so much disease, but insane dissipation of energy, and people ought to know it. Honest toil, even though hard and long-lasting, is not what is killing people, but their foolish habits of daily living are doing it. Vaulting ambition is to be encouraged, and good hard work, too, with relatively few respites; but dissipation is to be condemned. The normal man can find the bulk of his pleasure in his avocation, if he have one, provided unnatural restlessness be not evoked by the action of physical and mental irritants, and what other diversion he wants can be had without doing violence to his own body.



HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

When the Ocean-king heeded not the command of Sri Rama to make way for him and his monkey-hosts, the offended warrior directed his brother Lakshmana as follows:

*'Chapamanaya Soumithray Sarvaschase Vishopaman
Sagaram Soshayishyami padbyam yanthu plavangamaha'.*

'Oh son of Soumitra! Reach me my bow and snake-like arrows. I shall dry up this ocean and let the monkeys march on foot'.

REACH ME MY BOW.

1. If the Ruler of the waters has not cultivated the art of 'bending' to superiors, he can have the curvature of my bow as an example for him to imitate.

2. If his pride has made him stiff-necked, my semi-circular bow shall not be found wanting in the exhibition of its chastening powers.

3. He fancies that his strength is inviolable. He knows not that even the deadly bow-string of my Kodhanda has its own limitations in a physical point of view.

SON OF SUMITRA.

1. Possibly you are disinclined to carry out my orders. Let me wake up your tender feelings under shelter of your good mother's name.

2. Perhaps your mother's injunction was not to do anything unless it has my approval. Well, then my approval you have. Now look sharp.

SNAKE-LIKE ARROWS.

1. The destructive powers of which can well nigh compare with those of Adishesha who is no other than you in respect of incarnation.

2. The very sight of them is bound to cause havoc in the enemy's ranks as in the case of certain reptiles a mere look at them is of a fatal consequence.

DRY UP.

1. The arrows discharged from my Kolhandu can not only crumble the foes into powder, but can reduce them to ashes too.

2. The present scorching up of the ocean shall be the forerunner of a general performance due in the natural course of events at the time of Universal destruction.

3. On his important occasions, Rudra exercises the functions of Yama (God of death). An instance like this demands my immediate presence.

OCEAN.

1. It is surprising to see that the Ocean-king has entirely lost sight of his primeval duty of bearing you (Adhishesha) and me (Ananthasayin). To add to it, his obstruction on our way to Lanka is a matter of no small magnitude and deserves a terrible chastisement.

2. May be that he is a secret ally of the Rakshasa chief, or else he would not dare offer a resistance of this sort. I must first vanquish this adversary before I can tackle with the other one.

3. It took 60,000 Sagaraputras to excavate this world-wide ocean. Single-handed, I shall make a devastation of it in no time.

ON FOOT.

1. I shall spare the monkeys from swimming with the aid of their arms. They shall have to walk on a dry land which is comparatively a less laborious task.

2. Let it be said that the sea-king deserved no less a punishment than a rubbing at the feet of monkeys.

GRAPHOLOGY.

RUBY REMONT.

LESSON I

Renewing Acquaintance with an Old Science

What proof is there that character may be read in handwriting? This is one of the first questions put by skeptics. Before we enter into the actual PROVING of the science of graphology, let us look over the names of famous people who have believed in and practised it. The word graphology is derived from "Graphos"—to write. Ever since the cave-men wrote on rocks in symbols, men have understood that certain characters or figures stand for definite ideas. Later, and so long ago as the age of Socrates and Pythagoras, the fact that any emotion affects the script has been demonstrated by scientific analysis.

Shakespeare knew of self-expression through the writing and in *XIIth Night* you will find the lines 'This is my lady's hand—these be her very C's, her V's and her T's—it is in contempt of question HER hand'. We all scan the envelopes received and casually sort them with a 'Oh, this is a letter from Mary—and here's one of Bessie's, I always know her queer-looking M's'. If the untrained mind can so segregate characters, how much more easily will the analyst of handwriting find distinctive characteristics?

In 1622, one Camillo Baldo wrote a small treatise on Graphology, but since he taught his students orally, little literature on this subject was left to posterity. Jacob Boehme wrote 'The inner form characterizes man, also in his face, walk, handwriting and speech'. During Queen Elizabeth's reign, an Englishman wrote a text-book named 'Ye Hande Booke of Autographye' and John Lee edited an interesting volume with this alluring title 'Ye Treatyse of Chryographye, wythe ane artefulle and most pleasaunt wanderynge in the delectable maze of chyromancye'.

A Paduan priest during the XVIth Century contributed a valuable pamphlet on graphology to the Vatican, where it still is preserved.

At the university of Salamanca, a contemporary of the priest, one Dr. Gilla, wrote 'Divination of Character via Chiromancy' and personally taught many students handwriting analysis. In Switzerland, Johann Lavater published 'Physiognomical Fragments' with this note 'The more I compare handwriting, the more am I convinced that writing is the expression of HIM WHO WRITES. Each nation has its NATIONAL character in writing, just as the physiognomy of each people expresses the salient point of character in that nation'.

You will recall that the German hand is very practical. It betrays commercialism, extreme carefulness, logic, science, conscientiousness, love of routine and neatness. The French write fine up and down strokes, many ornamentations, showing their national vanity, dandyism, imaginativeness, art, love of beauty, conquest, and diplomacy. The rather square form of the Hebrew writing and the beautiful curves of the Greeks all tell a tale. Goethe, famous poet of Weimar, a student of Lavater, taught his fellow-citizens graphology. He said 'Man deceives himself' and then proceeded to uncover the subtleties of human make-up. A man may mask his countenance but he will betray himself in involuntary pen-strokes, as we shall show in succeeding chapters. We have 'telephone voices' and 'company manners' which frequently deceive the uninitiate. Even criminals have learned to look one straight in the eye, so that no longer can one deduce honesty from a steady look.

During the XVIIth Century, Abbe Flandrin, a noted French churchman, who painted wonderful frescoes of a religious nature, stated that he could easily read character if he saw people walk, talk, or write. He taught monks, college-students and the children of his church the art of graphology. A friend of his, Abbe Michon, said 'If one gives me only FOUR lines of his handwriting, I can tell what manner of man the writer is — UNFAILINGLY!' Flammarion, famous astronomer and savant, gave graphological read-

ings as well as astrological maps. Bulwer Lytton recognized character in writing to such an extent that in drawing a pen-picture of Darrel, he made writing harmonize with the intonations of his hero's voice as follows: 'Darrell's writing was singularly clearformed, with a peculiar and natural elegance — his voice was most refined and agreeable'.

The elder D'Israeli, prime minister of England during Queen Victoria's reign, was a hobbyist in graphology. He had an enormous collection of letters and valuable autographs. His son often remarked that his father was a complete library in himself. Men of this type could not be fooled by any pseudo-science, hence one may well pay attention to his statement 'To every individual, nature has given a distinct sort of writing, just as she has given him a peculiar countenance, voice and manner'. Since there are no two things in nature exactly alike, should one wonder at the distinctive traits to be discovered in handwriting through scientific diagnosis? Instead of chiding the child for his form of writing, one should encourage him to hold fast to his originality and creativeness as expressed in the script. The copy-book penman never gets anywhere. He may be a street-card writer, a diploma-embellisher, a maker of window signs, but his salary is limited. Every great man or woman has written a peculiarly creative, distinctive hand. No man can be ORIGINAL and follow the rules of a copybook. Even small children may have writing analysed and their special talents recognized.

Professor Drummond, who wrote 'The Greatest Thing in the World' — once told his students that if they would read the XIIIth Chapter of I. Corinthians every day for three months, even their handwriting would be changed. It is a most interesting fact, that once one has learned to focus properly, to dissect, analyse, pay great attention to so small an item as an i-dot, the writing becomes smaller, sharper, more clean-cut. To focus, one 'gets down to a fine point'. That is why scientists, critics and keen observers write letters sharp-pointed at top or bottom or both. Unobserving, easy-going persons write a very round hand, letters curved at top or bottom.

The five finger tips furnish accurate clues to criminals. Why then should their activities not be registered through pen-pressure? The virile orator pounds heavily on table or rostrum, he makes a descending motion to emphasize his point. Can you not imagine that he would press heavily on his pen-point when writing? Would he not bring pressure to bear on his lower strokes of y. or g.? This is the type of man who often 'puts his foot down hard' on anything in which he does not believe, and so does he underscore his words, or heavily accent downstrokes when writing a letter.

In France, at the trial of Captain Dreyfus, the handwriting experts pronounced him guilty of forgery. Such experts do NOT read character, be it remembered. Later, graphologists were called in to court and after careful examination of the captain's handwriting, read his character. They showed conclusively that a man with his conscientiousness and honesty could not have committed a forgery, and it was on the testimony of the GRAPHOLOGISTS that he was acquitted.

One of my students is a court handwriting expert. He took up graphology as a special aid in detecting forgeries, from the standpoint of character analysis. The court expert looks for right or left flash, pressure, placement, and so on when examining i-dots and t-bars. It must be remembered that there is more in a pen-stroke than the exact copy of a signature, for the SHAPE of i-dots will betray the forger. Again, there may be the almost invisible hook at word beginnings or endings to give a clue to the writer's talkativeness or secretiveness. In all foreign countries, graphology is in common use in schools, business houses, corporations, churches and courts. We are far behind the European nations in this regard, and are wont to term graphology a system of intuitive fortune-telling. If children were taught character analysis from their OWN writing in our schools, they would experience the joy of building up REAL character since they would learn to weed out all that is objectionable in their natures, as evidenced by their penstrokes. We are here to UNFOLD character, not to MOULD it. Unfortunately, the latter course is employed by parents, teachers and church workers.

In this course of lessons, students will be taught to guard themselves against poor companions, unwise marital or business affiliations, and to cognize all their own good traits, as well as those of their acquaintances. Every characteristic may be employed for good or ill. Obstinacy is a good thing if it keeps one 'sticking' to a project worth-while. If one simply says 'Well, I'm built that way—when I say a thing, I'll stick to it—right or wrong!' This is a destructive use of obstinacy. You may use the will to conquer wrong desire and to achieve great things, or you may employ will to GET you what you long for, even if it works terrible consequences. You must remember your characteristics are ALL RIGHT—it is merely a case of using them wisely, constructively and for success. If young folks were taught this method of self-protection, they would not balk at unfolding virtues and eliminating vices.

Like a store-keeper taking stock, you will now learn to sum up your talents, faults, virtues. You will 'be transformed by the renewing of your minds' without outside interference, and simply because it's good sense to know one's assets and to make the most of them. I do not teach that psychology which allows you to discover love of flattery in a handwriting and then work upon this weakness in your friend. This simply amounts to dishonesty. You are not to WORK people because you understand them through handwriting, but to protect yourself from them by carefulness. If you find the gossip's hand—you may refrain from telling your business to such an one. Emerson said 'You are trying to make that man another YOU—one's bad enough!' You are here to reform yourself, not to metamorphose others. 'Use truth for a trumpet and men will run away to escape its noise; use it as a foot-path and they will tiptoe along behind you to see where it leads'. The path of graphology is an easy one, handwriting is always available, and even the beginner may give a good analysis if he follows rules.

THE LAW OF SUGGESTION.

VICTOR DU BOIS.

Verbal Suggestion.

A Verbal Suggestion is one that is expressed only by spoken words. As you listen to a mother's crooning lullaby, it brings up the mental vision of your own far-away home, and your past life.

DEFINITION "There is such power even in smallest things,
To bring the dear past back; a flower's tint,
A snatch of some old song, the fleeting glint
Of sunbeams on the wave —".

USE In your every-day, busy, professional or business life, never lose sight of the fact that the nature of the suggestion determines the direction of the thought.

Make your suggestion so that it will lead the mind to the matter in hand. If you wish to interest your Congressman in pushing through harbor improvements speak of the good fishing, which is his hobby, and thus lead up to harbors and navigation; instead of speaking of the Wright Brothers' latest accomplishments, and set him thinking of aviation.

A collector calls to secure a contribution to help a struggling missionary, or similar work. He remarks that Mr. B's neighbour gave ten dollars. This suggestion stimulated Mr. B's pride, and he gives the same amount. This principle may be applied under an endless number of circumstances.

One of the best methods, chosen from many, in which to employ verbal suggestion, is the method of persuasion. Persuasion is an appeal to the will and reasoning power. Persuasive Suggestion is produced by argument, exhortation and illustration. The man with highly developed persuasive ability is the most successful in dealing with his fellow-men. The art of conversation and correct pitch of voice enters very largely into success along this line.

A very striking example of persuasive suggestion entered into my experience a few days ago. A neighbor's cows had broken through the fence. The farmer had become extremely excited and angry, and was racing from place to place, indulging in abusive language, and hurling any available missile at the culprits. Instead of getting them nearer to the stable, they were all the time becoming more excited, and getting further away. As he gave up the chase in disgust and extreme anger, the daughter of the house quietly appeared on the scene with a measure of bran, called the cows by name and showed them the bran, thus gently persuading them to follow her to their stalls.

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Study your proposition. Make your language so clear and your manner so cultured and refined that you may give no unpleasant suggestions and so defeat your own ends. A little "blarney" subtly and judiciously placed, may heighten the effect of persuasive suggestion.

Coercive Suggestion, on rare occasions, may be necessary in dealing with persons of peculiar temperaments—those who are slow to come to a decision. In such cases

COERCION it is necessary to be very positive and forceful in your declarations. In training a horse for the hunt, the rider gives him a touch of the spur at the psychological moment, to cause him to leap the hedge or a ditch. In the same way, when mental, ocular and persuasive suggestions have failed to bring your Prospect to a decision, you must use some *coercive method*; forcing him to a positive and immediate decision.

"Mr. A., I want you to buy this set of books from me TO—DAY. You want them,—I need the money, and there is no need of wasting either your time or mine

EXAMPLE by coming here again. You know you will buy them in the end; just take them to-day. Here is the order blank. Sign right here, please". The customer may "say things" under his breath all the way home that night, but you will have made a good sale.

TELEPATHY

J. C. F. GRUMBINE.

IV

The Mystery of the Origin of Thought and Ideas

Anyone who realizes that consciousness in its pure essential nature has no definition nor annotation in time or space and who also becomes aware of the fact that the branches of mathematics known as algebra and geometry which have to do with time and space, begin and end with matter and mind, and therefore have nothing to do with the fourth dimension or the ether, for both matter and mind are phenomena of ether and spirit, the word telepathy will convey its particular and exact meaning.

What a ray of light is to the sun, that inspiration is to consciousness. The mode by which inspiration passes from mind to mind or from spirit to spirit is telepathy.

To aspire and meditate, to pray and spiritually concentrate, touch at once the secret spring of the spiritual universe and, by a direct appeal to this intelligent centre, whence all light and truth come, a response is brought.

True, the answer to a prayer or an inspiration is not a physical operation of the mind, and has no explication in natural causality. This is due to the fact that spirit is the cause and law of its own operations and results.

No scientist has yet satisfactorily explained what the ether is, or how it is the base or mother substance of matter and yet the latest and most advanced school of scientists agrees with Professors Ramsey, Crookes and Sir Oliver Lodge that vibration is the key of all chemical transformations and transmutations. In short, they teach that the resolution of ether into matter, and of matter into ether, is by the law of vibration, which science has not yet been able to define or explain.

So, to explain the response of the Divine Spirit to a human spirit by prayer, where a silent, supernormal and supersensuous cause is evoked to produce a normal and human result, a result which transpires in time and space, is impossible in terms of common experience or ordinary happenings, but that such seemingly supernatural results do take place, the facts of supernormal psychology and modern Spiritualism abundantly prove. It is possible that many of such strange occurrences as baffle science and derange the ordinary records of human history might yield, in rare cases, to the law of coincidence, were there such, but inasmuch as no experience can coincide with another, except as each is associated with or springs from a similar or identical cause, the inner world of cause or spirit will alone explain the facts. Aspiration or prayer does not interfere with the law of causation, when that law is understood in the broadest and deepest sense. The law of vibration adapts itself to the atom and galaxy—to phenomena and spirit, to life as expressing evolution and mind as involving spirit. And as the growth of the life of a crystal as well as of man proceeds from within, spirit always dictates the order.

The divine person of Christ as the manifestation of Deity cannot be explained by the merely historical life of Jesus of Nazareth, for the idealization and spiritualization of the man in the sphere of the Christ is a process which, though capable of symbolic and physical representation or embodiment, is explained truly by a celestial law of correspondence, which compels the outer to take on the resemblance and form of the inner.

And this representation is so interwoven with the higher, the inferior with the superior form that no one would suspect the correspondence unless his attention were drawn to it. For instance, in the Bible story of the marriage at Cana, when water was transmuted into wine, the proof of the miracle or psychical phenomenon was in the fact that the wedding guests who drank the wine knew that it was wine. This novel chemicalization of elements fitted into the natural order of relative effects in the life of nature. It was not a

miracle, as one might be led, in the narrow use of the word, to suppose, for it was not accomplished by the suspension of any known law, or by a special act of Divine interposition. Yet, the spirit produced the result by psychic power. Who knows how much or how little of our lives is the product of the mediation of spirits or Divinity who minister to our human needs? Spiritualists and Theosophists who claim direct inspiration of spirits by telepathic law, through obsession (control) or possession (adeptship) find many of the mysteries of inspiration explained by thought transference. Thought transference is esteemed by them the mode of telepathic communications. They teach that impressions can be transferred from mind to mind as truly and exactly as a series of logically arranged or developed thoughts, called a discourse. Some minds are attuned to the one but not to the other, but no rational being lacks the capacity for such *a priori* knowledge. The Zarzigs who astonished England, Europe and America by their feats of mind-reading are splendid examples of how psychically and sympathetically the minds of a husband and wife can be attuned to make such telepathic phenomena possible and easy.

Here it will be helpful to the student to explain some terms which are employed in the terminology of the new psychology and which definitions are used in this work. For much ignorance and misunderstanding arise from conflicting terms.

A thing is said to be normal or natural because it is object of or object to the law of a material cause and effect as comprehended by our five physical senses.

A thing is supernormal or supernatural because it is object of or object to the law of spiritual cause and effect as comprehended by the intuition or conscience, or any power above the sphere of the five physical senses.

The abnormal or unnatural is a deviation from the above law.

The consciousness is uncreate, immaterial, supersensuous, primal, divine, eternal.

The mind is a form of the consciousness as a cloud is a form of the atmosphere or the atmosphere is a form of the ether.

Thought is a form of the mind.

Sentient is normal feeling.

The supersentient is supernormal feeling.

Spirit is Divinity, the eternal, intelligent, life principle.

The soul is the content or vehicle of the spirit, containing the dual male and female potential forms, seat of individuality, personality, identity and organism for expression and manifestation.

The body is the instrument or organism of the soul, through and by which the spirit obtains experience by birth, life, death, immortality and regeneration.

A thing is physical because material or objective, superphysical, because immaterial or subjective.

Inspiration is any impulse to thought which springs from within the soul or the deeper sphere of spirit.

Objective mind is that form of the mind which deals with so-called sensuous, physical and mental life covered by the five physical senses.

Subjective mind is that form which deals with life covered by the superphysical intellectual life, the potential objective, and seat of the supernormal powers. The subjective mind has been assigned by Thomas J. Hudson, author of "The Law of Psychical Phenomena" (in the broadest use of the word) as the supernormal, spiritual, divine part of us. While this use of the word is broad, it is misleading, for the supernormal is not always the divine part, although both supernormal and superphysical, as the divine is not the normal part. And what is further meant is one may live a natural or normal life without being spiritual in the use he makes of life, as he may live the supernormal as an immortal and still be earth-bound or unregenerate. The spiritual use one makes of the objective and subjective mind and life distinguishes them forever from their functional natures. It is true that what the subjective is to the objective mind and

life, the spiritual life is to the material, and yet few will admit that the outer and inner kingdom of mind and spirit are thus related. All supernormal powers called independent, psychical powers (not mediumship) belong to the subjective mind as all normal powers belong to the objective. And as the one offers evidences of the inner, superphysical spirit and spiritual world, so the other affords demonstrations of the outer, psychical spirit and spiritual world. On this perception of the difference between the two the student will realize exactly where and how the subjective and objective interrelate and correspond.

Underneath the objective world, in the esoteric sense of within, is the spiritual as over the subjective, in the exoteric sense of without, is the material world. The sleep or dream mind is that broader blend or composition of the two forms of consciousness, the objective and subjective, in which the ego oscillates, when released from active participation in the life of the senses, called the sense-consciousness or the objective self-consciousness, and when submerged in the fourth dimension of that unvalled mind where sleep to dreams are often all the ego can remember of its absent-mindedness, while celestial visions are received and retained by that ego or spirit that aspires and lives the spiritual life. It is not in sleep, nor trance, that the ego obtains its freedom from objectivity or sensuous, psychical limitations and environment, but it is in being able and willing to live the spiritual life while employing supernormal powers.

And here is where telepathy demonstrates its law, and proves to be rich in resources and the pregnant means of resolving mysteries into facts and revelations. Ideas arise in the subjective mind and become thoughts in the objective mind. A sensation is the psychical means of uniting the thought (ideal world) with the world of matter or forms. A perception is the intelligent, immaterial, metaphysical means of fusing the idea into the form. Thus the idea, the thought, the sensation and the form are related. Ponder this well, for on this arrangement is built the deeper mystery of the vital and spiritual correspondence of consciousness with

mind and the action of the latter through the passive sphere of the former.

Now, in attempting to define inspiration in terms of intuition and Divinity, and as originating, not in mind or in sensation, but inspiring it, the difficulty is at once apparent.

To say that inspiration is casual of, and a priori to, thought, yet productive of both thought and experience, will be too radical a statement to be accepted without proofs. And yet the impulsion to act (from within the soul) under special and temporal conditions must be itself inspirational in character, and not a by-product of experience or an accident of existence.

This becomes more evident when the nature of the mind and the character of the life are considered. Granted that there is a difference between the simple, potential mind of a savage or a child, and the complex, educated mind of a scholar, yet the difference, as is here explained, is a difference between the deductive (subjective) and the inductive (objective) operations of the mind itself, as made evident in a leading which is casual of experience which proves the leading itself.

What correspondence, it may be asked, has Divinity or truth (as being the very source of thought and knowledge) with experience, which is a very composite matter and often mixed with error? Is error inspired?

Error is the negation of truth, as such is its alternative. Error is not the product of Divinity or divine inspiration. It is no part of the Divine order. It is nevertheless involved and evolved in the soul's life, and as such belongs to it, because like evil it is associated with the negative plane and sphere of thought and feeling, or action. Excarate (human) inspiration, conceived in error, will create error wherever it touches a human soul who is in the sphere of error and any error in particular. Error has an affinity for error. God never inspired error. And while error is the negation of truth it can never become the truth or inspire the truth.

Error has been defined as the perversion of truth, and as such it is an abnormality. Yet ignorance and error are

twin brothers, as wisdom and truth are twin sisters. Error is only possible in the human order and on the human planes of life. If thought is a form of the idea or perception of anything, a truthful perception differs from an erroneous perception in that the one is divinely inspired and the other humanly conceived, or born of ignorance. This will explain what is here meant by divine inspiration of thought, and thought as inspiring human experience.

A thought is not divine because subjective or because inspired of exanimate spirits. It is divine only because truthful or of truth. And as all thought is inspired, careful and precise discrimination must be made between what proceeds from the Divine spirit within each one and human spheres of life.

That the spirit of truth is involved in and yields to human needs at every moment of the soul's life and unfoldment is true, but the soul is free to choose and live the spirit of truth only in so far as it has no further use of error. Error is peculiarly egoistic (personal) and truth (impersonal) spiritual. Both evil and good, error and truth, as touching, and directing thought, show the conflict between the relative (temporal) and the absolute (eternal), in the sphere of Divinity.

But thought itself, whether the source of error or truth and feeling, which seems to be the basis of thought and which makes evil and good possible, spring not from sensation but from spirit. And this is exactly what inspiration implies. A spirit (mankind) inspires error; the Spirit (God) inspires truth. One leads to a material, the other to a spiritual, life.

A spirit is not essentially a devil because it thinks error or is evil, and permits the life to be inspired by it. An incarnate or exanimate spirit is passing through experiences,—terrible as the result of such experiences is,—and will come into the life of truth as a matter of course. It can go only to the limit as insanity, disease and death show, and while no soul is liberated nor perfected alone by effects which are transgressions of beneficent laws, lessons are taught (as when fire burns or tissue is broken down), which when learned qualify the man for the spiritual life.

The office of intuition in the sphere of thought is to sanction truth and only the truth, as the office of conscience is to sanction good and only the good. Thus, the morale of intuition is to oracle Divine inspiration. And intuition and conscience are safe, authoritative and infallible guides to action, because both oracle from God and what is God's will as touching the personal thought and feeling in relation to the soul's eternal life and destiny. No revelation is greater or more truthful than truth, and as God is love and love is the God of truth, God's will is the foundation of the feeling which often is confused with one's sensations of pleasure or pain.

These propositions can be clearly announced and are fundamental of thought as expressed by the word telepathy.

First. Thought or feeling, as error or truth, evil or good, is inspired.

Second. The thought which is Divine (truth) is from the Divine spirit in man and inspires to a spiritual life, while the thought which is human (error) is from the human spirit in man, and inspires to a material life.

Third. Sensation follows thought, is the result of thought, and has no existence outside of thought.

Fourth. Experience is thought or feeling expressing itself in form in the life.

Fifth. The relation of experience to thought and of thought to spirit is that of matter to man's spirit, and of man's spirit to God's spirit.

TRIPURA RAHASYA

or A Practical Study in Consciousness

V. R. SUBRAHMANYAM.

CHAPTER XV.

(Continued from the last issue)

To the words of the Tapaswini Kopya's son said in reply, "I know that state very well. I shall tell you, hear me. There is nothing in the world which I do not know. I have mastered over and over several Shastras. I shall answer your questions without any duplicity. Please listen to me. O Tapaswin! That is the pure infinite consciousness which is the cause of the whole universe, which has neither beginning, middle nor end which is not finitised by time and space. That is the Supreme state depending upon which the universe shines like the reflection of a city within the mirror. By knowing that state changeless immortality can be attained just as all doubts about a reflected image vanish when the truth of the mirror is known. Similarly when it is known that the whole world is a reflection naught else will remain as unknown. How can desires dwell in a person who has thus known the Supreme state? Since apart from that that there is no knower to know that, it has been described as unknowable. Thus have I described that state as mentioned in the Shastras".

On hearing these words of Ashtavakra, the Tapaswin again said, "Son of Muni (sage)! That which you honestly answered is agreeable to all. But there is a contradiction in your statements that 'there being no knower to know that, apart from that, it is unknowable' and that if it is known changeless immortality can be attained". How do you account for this contradiction? An unknowable thing cannot be known at any time. It must be described as non-existent. If it exists then it is knowable. In that case it should not be described

as unknowable. Therefore, O Brahmana! you have described only according as it is mentioned in the shastras and not according to your own verified perception of the same. You have not grasped it through realization. Even after distinctly seeing all the reflections you have not yet known the mirror? How is that? Are you not ashamed to speak such contradictory words in this assembly before King Janaka?

At these words of the Tapaswini, Ashtavakra remained for a moment abstracted and did not immediately reply as he was discomfited and covered with shame. He then thought over in his mind the words of the Tapaswini and finding no proper solution for the same answered the Tapaswini as follows, "O Tapaswini! I am not able to discover the appropriate answer to your queries. I am your disciple. I do not utter falsehood". When he replied thus, the Tapaswini was greatly pleased with the uprightness of Ashtavakra and said turning to him and to those assembled there, "My son! without understanding the proper answer to this question many people are under great delusion. This is not a thing which can be grasped by mere wrangling of words. It remains a mystery all throughout. In this assembly nobody knows it except this King and myself. However long you may wrangle over it you will not be able to arrive at the correct answer to my query. The learned men know only to argue and discuss. However intelligent one might be, without the service of the Guru (Master) and without God's Grace, the truth will not become evident by mere rhetoric alone. O Muni's son! listen attentively to what I say. Even when you hear, if your attention is not fixed you will not be able to grasp what is said. So long as this knowledge is not verified by one in oneself, it will not bear fruit even if it be told and listened to a thousand times. For example, a person thinks foolishly without proper enquiry that a pearl necklace that he was wearing in his neck has been stolen away by thieves. Even after he is told by another that the necklace still remained in his own neck, as long as he does not verify the information by examining his own neck, he will not possess the necklace which remains in his neck, though he be an intelligent person. In like manner, O son of Muni! after hearing the na-

ture of one's self, even if one be very intelligent, as long as one does not take the trouble to verify in one's own inner self, how and where externally can that Principle of the Self be said to be known?

Lamp-lights illuminate all objects. But, for the lamp-light to shine no other lamp-light is required. Lamp-lights shine of themselves without depending upon other lights. Lamp-lights which illuminate other objects shine even in sunlight. That being the case, how can it be said that because the lamp-light is dim, it does not exist or that it does not shine? When lamp-lights which are illuminated by the light of Consciousness exist, what hesitation have you in saying that the unknown and unknowable Chit (consciousness) is shining? Therefore the unshining Chit also shines.

You will verify this completely by Antardhrishti (introspection) and see whether this Chit shines of itself or not and then you will be able to discover the solution for my question. Where and when this Chit-sakti which is the cause of all, which is the fourth state, which is the support of all and which illuminates all, does not shine? How can other things shine when she of Consciousness does not shine? Even in the (1) absence of Prakasha (light) that Chit Sakti shines. When even (2) absence of light is illuminated by it how can it be said that the consciousness which illuminates the darkness, does not shine? If it be said that Chit Sakti shines even in the absence of light, how does she shine? This you have to know through your subtle inquiry. Because they make no introspective enquiry, even pandits and intelligent men grope in this Samsara without knowing the truth about this pure consciousness. As long as thought-waves rising in the mind are unsubdued and as long as the mind does not remain calm, introspection cannot happen. And as long as introspection is not developed, it is not possible to know that Principle of

(1) If it be said that since in dreamless sleep and pralaya condition nothing is manifest, the light of consciousness becomes finalised then, even in darkness (non-manifestation of light) the light of consciousness exists to illuminate the former.

(2) Because non-luminosity is not self-luminous, it cannot be said that the consciousness which illuminates even non-luminosity does not shine of itself.

pure Consciousness. To remain with the thought-waves subdued is itself introspection. When thought-waves continue, how can there be introspection? Therefore after completely subduing your thought-waves remain still in your own self. Remain thus, at least (3) for a moment fixed and without thoughts and then by means of your faculty of memory you can understand that when you were in your own self, whether you shone by yourself or whether you shone by the aid of any other extraneous light. Then you will be able to understand clearly how the unknowable is known and the rest.

By knowing in this manner the unknowable the changeless condition is attained. Thus I have answered to your request. I bow to you and depart. Since you heard only once what was described briefly by me you have not grasped the subject thoroughly. This King of noted intelligence will enlighten you further. If you ask him your doubts, he will eradicate them all.

Speaking thus, worshipped by the King and respected by the assembly, she instantly vanished like an array of clouds scattered by the wind.

Rama! with regard to the query you made this is the method to know the self.

Thus ends the Fifteenth Chapter in Ashtavakriya in Tripura Rahasya or a Practical Study in Consciousness.

(3) Just as a pot is filled by the ether of space, the mind is naturally filled by the subjective self of the form of pure consciousness. Again like the same pot filled by grains, the mind is filled with Samkalpas (volitions). Since just as when the grains are removed, the pot filled the ether of space will continue to remain, the mind will continue filled with self, when the samkalpas are removed, there is no such thing as attaining the self, after the removal of the samkalpas (volitions).

DUTTONISM

PROF. R. E. DUTTON

LESSON XVI

Somnambulism and Sleep Walking. Sleep walking is an automatic 'obeyance' to a suggestion or thought of someone who has the power to enter the sleeper's resting machinery of the body, as it were. The conscious mind is off duty, and the human machinery is set a going by spirit operator, which is very crudely handled as you sometimes notice in the speech of the sleep walker. A human operator if by virtue of thought-power causes this motion of the sleeper's body he will very likely receive a message from some spirit who will quickly use it as the instrument to transmit communication.

There are Guardian Angels who protect especially the developed mediums so that no intruder may usurp the throne not his own. For it is a crime and injustice to the innocent sleeper if undesirable spirits or mortals are allowed to enter their psychic surroundings.

LESSON XVII

Clairvoyance and Somnambulism. Clairvoyance is related to the Somnambulist state. Clairvoyance is the 'soul-eye' of the subjective mind. You develop the clairvoyant vision of the subjective mind. You develop the clairvoyant vision often as a faculty wherewith to dream at will with eyes wide open, and in a perfectly conscious state. At this stage, you are in what is known as a Conscious Somnambulist State or sleep in which you control your dreams at will for then you observe the scene with the eye of the subconscious self. This is the vision of the subjective faculty on which appear, photographed as it were, often instantaneously the remote events or the happenings at distances.

LESSON XVIII

The subconscious mind is that involuntary self-acting mind within man which controls and takes care of the

involuntary and self-acting muscles and organs of the body as the heart, the lungs, the blood-vascular system, etc. This involuntary mind is as independent to act and to protect man from certain things as it is to prevent the voluntary mind from stopping the blood from circulating or the heart to cease to beat. We are born into this world with two sets of faculties, as doves are paired to mate and given life by the same mother. These faculties bear the same relation to each other as man and wife, and without this system of natural mating and pairing in life there could be no progression, no motion, no life, no law, no man, no world. This continual matrimonial relation is the law, nay, the very identity, of being. As long as man lives a life of perfect love, will and character, and these two minds are harmoniously united in wedlock, the germ of youth will be the product of our thought and as we think, so we are. We cannot hold the thought, as Christian Scientists suppose, but Hypnotism teaches us that thought can hold us. The thought cannot be held, but must live its life, leave its effect as to its character and tensility in the body. For eternal health, happiness and physical immortality the two minds, male and female, must give birth to thought of health, strength, love and joy.

LESSON XIX

Self-Hypnotic Control is essentially the same as that mystic spell of fascination produced in a subject by a hypnotist—the same psychic condition that the hypnotic subject experiences when self-induced. Self-hypnosis affects you similarly by the act of your own mind. You concentrate your mind in a silent room with a view to hearing an imaginary sound, voice or music, and you, after becoming passive and concentrated begin to hear accordingly. The imaginary voices and sounds and music become real to you, audible as actual sounds, yet to others they are unheard. You likewise have mental visions, and later feel or psychically sense the mind's desires. This is Self-hypnotic control; you have conscious involuntary dreams and visions at will as you choose to experience them.

LESSON XX

To obtain self-hypnotic control: Go into a closet, close the door tight. The room should be compact and extremely silent even from atmospheric conditions. Be comfortably seated awhile and make your feelings restful and passive. Concentrate your mind on the psychic sense of hearing, finally you go relaxed to a realm of audible sounds, visions and psychophysical experiences. Your body will feel the thought-force as readily as your psychic sense of hearing received the audible sounds and music, or the "mental vision" of the mind. Practise this at the same hour each day. You will soon control your psychic senses in this way. You can imagine a pain, or hunger, or an odor, experience 'a chill', fever, or any psychic condition as a hypnotist can experience, almost unmanageable pains or pleasures at your will, which are switched into effect and reversed at will. This is self-hypnotic control. There is NO DISEASE on record that will not yield readily to the self-hypnotist.

STUDIES IN PSYCHOLOGY

PROF. IVI.

Consciousness - II

We speak of the limitations of the conscious mind, and so far as actual consciousness is concerned there is a limit to all things we know in consciousness, but that limit is constantly changing.

The outward conception of the real nature of man will limit man. If he thinks only certain things can be known to limit himself. Great philosophers of all ages, until recently, have placed those limitations in their primary postulates. For instance, they class knowledge as the known, the unknown and the unknowable. If man starts out with the view of learning all he can and yet passes upon some of the knowledge that can be acquired as unknowable, then that limitation would keep him within the realm of consciousness. But when he conceives that he has the power within himself to know all things, that he need not limit himself in any sense, then his consciousness is no longer a limitation he places upon himself and it is the measurement of the knowledge which he has acquired. Then his knowledge is no longer a limitation but a measure.

When we speak of time we speak of the measured portion of eternity. As our knowledge of greater things increases, as our ideas increase in that sense, our broader conception of what may be endless years, come into view.

To limit our conceptions in consciousness gives us very little knowledge of conscience. What we mean by conscience is the inner knowing. It is the knowledge that is held in a state of which we are unconscious of how we hold it, but conscious of the fact that it exists, and conscious of the fact also, from our investigation, that in its action it is perfect.

Sometimes we think our memories become very imperfect, but if you will take up some point about which you think you

can only remember some one thing if any one else will furnish the details, your memory will tell you whether or not the details are furnished as they appeared.

Without a conception of immortality or of eternal life, man would be seriously limited. Without a perfection or of completeness in any sense whatever, he would be still more limited. This shuts out the possibility of unfoldment of the inner self, which leads to the highest accomplishment in life.

When you can induce a boy, just starting life to determine that whatever anyone else in life has done, he can do, he is still limited, but his limit is within the line of the highest possible attainment that has been known. If he starts out to do whatever man has learnt to do or can learn to do, then he has broken away from limitations, and yet he is limited because he has lying within his capacities that have never been accorded to man as being possible.

Here we have the scope reached in consciousness. First we have all the finer things of intellect: everything of which we are conscious. All other great sciences of which we know anything are the outcome of an increasing scope of conscious activity. It has caused the great mass who think that the only eternal thing in existence is the Power that made the world, to generally accept the statement that matter is eternal, indestructible, and that energy cannot be exhausted.

You cannot exhaust anything. When man learned that matter is indestructible but capable of change and that mind must be indestructible as the thing which it cannot destroy but changes, then he got the conception that the finer part of man is also as indestructible as the material part. The only difference being that matter changes but mind does not.

Another thing is conscious possession of knowledge.

Science teaches a man to know how much he actually knows of what he thinks he knows and the difference between knowing a thing and believing a thing. It is a little confusing to the person who meets someone who recognises him, but whom he has forgotten.

The reason we do not remember names as well as we do faces is because we do not see them so often. We hear the name but see the face.

It is a good thing to know all about the psychology of thought and yet it is a good thing to know a few of the little things of life that gives us that power of details.

We always admire accurate knowledge.

Remember, the forms of things are learned by looking at them. The sounds of things are learned by listening to them and hearing them by themselves; not associated with a lot of things, but hearing them so that they make clear impressions. The flavour of things is learned by tasting them.

By removing all limitation we may grasp some understanding of our higher beings and edge over and link consciousness with conscience. That is, we can link our conscious thinking with our intuitive thinking. The amount we are able to learn depends upon the estimate we place upon our own capacities. We learn just as much as we believe we are able to learn. We do get some more than we think we are getting but it is not really conscious knowledge.

The moment one loses his fear to know a thing he removes all barriers and becomes possessed of a part of that knowledge. There is one peculiar thing about that. Whenever one of us fully determines that he is no longer afraid to know a thing, then he is already in possession of a great amount of that knowledge, but that is because of the conscience side of ourselves and not the conscious side. There is something within us that wells up and tells us we can do the thing we have determined to do; we are able to perform that to which the conscious mind had given its consent.

That thing of which we speak as the swelling of the heart is the rousing of the innate ambition within us.

All of us have had the experience of struggling between certain plans to follow, certain things we wanted to do, wavering as to whether this or that would be best. We worried about it. After a while we reached a decision. Did you ever notice the satisfaction that comes when you have decided the thing, coming to the end of it? It is because the end of that

place is the starting place of something else and there is always a certain exultation of consciousness of beginning. It is just like a seed planted in the ground. The first impulse it feels is the opportunity to grow, and that within you is that conscience side coming up.

We define it in this manner, that the moment one loses his fear to know a thing he removes all barriers and becomes possessed of a part of that knowledge.

Man never rises in his life and in his aspirations above his ideal. The ideal is the thing which you picture in your mind that will satisfy you. If you say that you will be satisfied with just enough to eat and wear, enough to do to keep the mind employed, that is all you care for here, you will just have a part of that. I doubt whether any person as easily satisfied as that would know when he was satisfied.

The three leading questions involved in building a human character are what, how and why. What relates to the possibility, how relates to methods and why relates to that which makes possibilities.

Man is controlled by what he believes. The quality that comes with every impression that is received in consciousness is the quality of belief. If we assume that what we see exists, what we hear is true, that thing will take possession of us until we have changed that first impression. The first one will hold.

As man has evolved from the effect of appearances, or of his impressions, he has gone from savagery into a semi-civilised condition, then into a civilised condition, then into a spiritual condition, and so on and on, but at all times he is controlled by what he believes about himself and about his environments.

Man executes his life work by what he knows. He is controlled by what he believes. He controls, and executes, and brings about the changes in this world through what he knows, and that constitutes his power.

What you believe is what controls you and not what you know. What you know is the power you use. What you blindly believe holds you in a hypnotic sphere. The only way to awaken out of that is to determine not to be controlled by that which makes you miserable. Do the opposite thing.



WEEP, O WEEP IF YOU CAN

NARAIN

Weep, O weep if you can
The days of peace are gone for ever,
From Wars the tyrant does not waver,
The wars that dear ones for ever sever.

Weep, O weep if you can,
The mother's only hope is gone,
For country to the battlefield drawn,
Tho' fair name be surely won

Weep, O weep if you can,
For hypocrisy has reached its height
The pretender can't bear you at sight,
He would rather crush you with might.

Weep, O weep if you can,
For might has taken the place of right,
The poor are looked at with scorn and spite,
The poor who live in dread and fright.

Weep, O weep if you can,
The orphan lies on the earth forlorn,
With as one, alas, for him to mourn,
The orphan who from all joys is torn.

Weep, O weep if you can,
O God, what life the people lead!
A life with selfishness as its creed;
Surely they shall obtain their need.

Weep, O weep if you can,
For gone, gone is the ancient spiritualism,
And instead reign lust and sensualism,
Envy and jealousy amidst sinful materialism.

Weep, O weep if you can,
And pray with hearts fervent and sincere,
For Peace everlasting that is dear,
With Faith and Hope that the Lord is near.

NOTES OF THE MONTH.

P. S. ACHARYA.

Dr. Hereward Carrington has disproved the commonly accepted medical theories of sleep and put forward his own view that it is a vital process in the course of which our brain and nervous system get themselves recharged in some way or other. If so, how does it come about? That Sleep, Gentle is the question. Shakespeare makes King Sleep! Henry ask:— 'Sleep, gentle sleep! How have I frightened thee?' Gentle sleep, if you have not 'frightened' her, can always be trusted to lend your vitality a helping hand while struggling to recover from most of the self-inflicted ailments which the human flesh is heir to. Hence the great importance of sleep-control.

The Gita speaks of Arjuna as one who has had the command of sleep which is a very necessary qualification for becoming a Yogi. Command of sleep is indeed one of the greatest tests of will-power, Sleep and mental passivity being admittedly essential Death for both hypnosis and auto-hypnosis. This 'passivity' implies your ability to say 'No' to disturbing thoughts and emotions and to learn to sleep the sleep of the just like a child or a labourer. It is stated or assumed by some modern psychologists and spiritualists that consciousness quits the body in sleep, the spirit withdrawing to other spheres of activity and the body being left to recuperate itself undisturbed. This theory or assumption implies a similarity between death and sleep which is said to be 'every day's death', though in the latter condition the spirit maintains its connection with its physical habitation by virtue of the 'silver cord' which is severed once for all by death which is 'sleep that knows no waking' on this side of life.

As the *Occult Review* points out, psychic experiments have demonstrated the existence of a subtler etheric body interpen-

trating our physical body, and surviving the same, through death, in after-life. This etheric Subtler body is the seat of sensation and is but one of the subtler bodies of the self—says the Yogi.

Starting with the conquest of sleep, the Yogi proceeds to conquer himself and win '*Atma—Swarajya*'. The Yogi converts his sleep into *Samadhi* or Yogic sleep. Through Yogic sleep and rest comes self-control. *New Psychology* Sleep-Control speaks, though with whispering humbleness, and of achieving wonders through the wonder-land Self-Control of sleep. Make your ideal the last thought in your consciousness just before falling asleep—says the New Psychologist. The similar teachings of Hindu and Buddhist Occultists produced adepts and adeptship. The average moderner, not being interested in spiritual adeptship, tries to apply to *business success* the old occult teachings and get quick results.

In beginning your fight for mastery and self-conquest, the importance of systematic effort is rightly emphasised by a writer in the *Thinker*. Have a schedule to go by. The first exercise practised by this writer Mechanics of the Mind related to bodily control. Every bodily action is preceded by a mental one—whether of conscious or sub-conscious activity. This can be easily proved. 'An experiment with a suspended weight will show the power of thought to produce unconscious action. Tie a six or eight inch length of twine to a ring or other weight of similar bulk. Hold it suspended between the finger and thumb and swing gently. 'You will find that if you think in circles the ring will move in a circle, if you think in lines the ring will swing to and fro—and this without conscious effort on your part. To yawn in the presence of others will cause many of those present to yawn unconsciously in sympathy. The muscles carry out in action the suggested unspoken thought. Since then it is true that the results of mental activity are not confined to the conscious mind it follows that effects can be produced on the involuntary muscles. Mental action can produce changes in any or every part of the body'. After bodily control comes

thought-control. Then take up visualisation. Visualisation will not suffice. It is supplemented by *idealisation*. "As the Great Teacher said, 'In Him we live and have our being,'" This is scientifically correct. Instead of referring to My Creative Energy or Supreme Power as 'Him' I am pleased to designate it as 'It', but this makes no difference whatever. Any word which is used to designate the Creative Principle of the Universe will do, since they are all only words which have been coined to indicate what we mean when we refer to the Deity, and a rose by any other name would be just as sweet. If It is omnipresent, it must be in me. If It is All in All, then I must be in It. If I am in It it is in me, then I am part of it, and since a part is of the same essence as the Whole, then I must be potential Omnipotence. But my Supreme Presence Power is not my personal self, or the personality of me. It is my 'I' ego, my individuality, which underlies the personality and gives expression thereto. I am, therefore, potential Omnipotence because the Creative Energy of the Universe and I are One. This must be true because I am part of the Great Whole, and a part must be the same in quality as the Whole, the only difference being one of degree, and I am growing. This gives me the secret of the creative power of thought, the secret of the wonderful power of sustained concentration and, truly, I have the Master Key which unlocks all the doors to the wonderful treasure-vaults of my World Within'.



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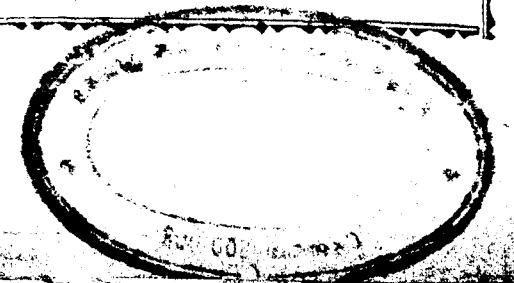
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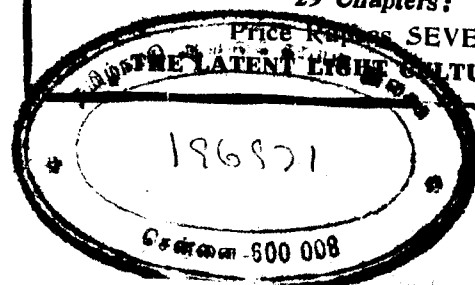
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