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A VERITABLE KOH-I-NUR

The Kingdom of God is *within* you—says the Bible. And the Hindu scriptures call this 'Within' *Chidakasa* or the Heaven of Light—the Temple of Wisdom.

In the Inner Kingdom—symbolised by the 'Heart-lotus' of Yegic Psychology—is enshrined the Jewel of Sakti, the 'Mother-heart' of Humanity and the world.

From this 'Treasure-House' of his being the occultist lives and labours. In and from this base flows the celestial River of peace and Plenty, of happiness and health, of all 'the good, the beautiful and the true'

Seek first this base, this Jewel; the rest follows, as the day follows the night. How to seek it, when, where?

By retiring occasionally from the world around—not into a cave or a jungle—but into yourself, into the cave of being, into the depths of your heart!

In these inferior recesses, what do you find? Lo and behold! A veritable *Koh-i-nur*—a thousand-rayed gem of the spirit.

Bring it into expression more and more from the Great Within. May your mind and body shine in the glow of that rich and lustrous gem—the priceless *Koh-i-nur* of the spirit within!

—P. S. A.



THE ART OF ATTAINMENT

URIEL BUCHANAN

To develop a magnetic eye, open the eyes as widely as possible and stare very hard at a hand mirror, putting all the intensity possible into the muscles of the eyes. If this at first hurts the eyes, desist for a time. The exercise of hard and intense staring, if made ferocious, will strengthen all the muscles of the eyes. The better and safer plan is to devote one minute in each hour to this strengthening process of staring. In so doing, do not contract the brows too much; these should be normal in position, and remain dead still during the entire exercise. Look at some object as far to the left as possible, without moving the head from a front attitude; then follow an imaginary line slowly and steadily to the right as far as possible, moving the head. To be performed correctly the eye should move very smoothly, and change its focus without jerks.

Never strain, or unduly tire your eyes. Never read in the dark or while on a car or railroad train. These exercises will enable you to send forth a continuous stream of vibration, unbroken by winking or weakness. If the eye is thoroughly magnetized the effect of these vibrations is overwhelming, not only on single individuals but over large gatherings. Combined with the magnetic voice and the ability to form powerful mental pictures and to project these pictures upon the minds of others, the magnetic eye will make any one irresistible.

To cultivate a magnetic voice, always speak distinctly. Always mean what you say. A magnetic voice does not mean a jerky, loud voice, but one full of expression. The mind should be concentrated upon what you wish to say. If you always mean what you say, your words will carry and convey a power which would otherwise be impossible. Voice is nerve-force expending itself. Its magnetic qualities depend upon the amount of intensity thrown into it. The normal tones, or even the quiet tones, may be as intensely powerful as the stronger ones. In any form of professional life, whether it be on the stage, in the pulpit, at the bar, or wherever the voice is employed

to convince people, the dividing line between genius and mediocrity is right here: genius uses the nerve side of the voice; mediocrity the noise side. The lack of noise or force is certainly tameness itself, if nothing else is added; but where nerve energy is present, force is unnecessary. Physical force in the voice is conveyed by a vibratory movement of the universal ether. The universal ether penetrates everything, and is the pathway between the nerve centers of the person speaking, and the nerve centers of the person addressed. It unites soul with soul. It is the conveyor of impressions. It transmits emotions. When the universal ether is excited into a vibratory movement, it creates in the person reached by it, the same impressions, feelings, emotions and beliefs which are experienced or assumed by the person who starts the vibratory movement.

In every page of the noble history of man, from the beginning of the human race, this study, or something akin to it, has been the strongest stimulus to mental and physical superiority. It has been the one magnetic force that has lighted the spark of genius, bidden in the rubbish of ignorance and sloth, and transfigured it into the soul's purest flame; and today, amid the discordant drift of hurrying life, rushing forward on the tempestuous stream of time, it offers the only guide to success. Sound the keynote of your ambition, and a failure cannot be possible.

Perfect harmonic mental action, absolute honesty, and exceedingly strong will power—this is the goal of your ambition, and to this point we hope to lead you. This lesson is to aid you in overcoming your inharmonious mental action. The first step is self-examination. This may be carried on by asking and answering the following questions: Are you cool, calm and collected? Are you easily agitated? Do you show any excitement when suddenly informed of good or bad news? Does any transaction impress you? Do you have strong loves and hates? Are you irritable when alone and things do not go to suit you? If so, can you repress such irritability in the presence of strangers? Do you ever err in judgment over small matters? Do you ever err as to larger affairs? Does your occupation, situation or surrounding circumstances suit you? Do you worry over trifles? Do you lie awake at night thinking?

Are you troubled with headache? Are you nervous? Do certain voices grate on you? Does the approach of certain persons annoy you? Are you repelled by certain persons whom you desire to approach? Are you approached by certain persons who seem to be your superiors?

Were it not for the ideal, the dream of beauty which is cherished as a priceless treasure in the soul of the poet, no beautiful thought, no inspired message would come to us through him. If the vivid imagination of the painter did not clothe in richest colors the scenes of his life and the pictures drawn from legend and tradition, his work would have but little meaning for us. Were men and women only what they seem, had no touch of the divine fire warmed the dull clay into life and beauty, we would have little to hope for; but each living creature is more than this, for each one is, in some measure, an expression of the ideal, even though each may differ from the other. All may not have learned to show forth the divinity that is within them in the same manner. To some it is given to excel in making the way plain; to others only right living may appear to be the worthy work; others still may deem it their duty to learn of life and its sources without any definite idea of other gain or good than that which the necessity of knowing presents; but none of these are restricted to the one narrow pathway they have chosen. Each and every one will—if they be earnest in the doing of a single thing, if they be wholly honest in their desire to find the truth, even as it pertains to a single line of thought or action—grow greater in the possibility of expression; for in each lies hidden the power which will be revealed as the vision becomes clearer and the desire for the highest life becomes greater.

Let no mistrust of your own powers impel you to halt or stumble; for the worthy exercise of the gifts you already recognize will bring you to a full knowledge of others still more to be prized. The fulfilment of your highest aspirations is possible if you will but hold steady control over the forces which you possess. Make your thought world the epitome of the real world you are destined to move in for the development of your highest powers. Have no fear of placing before yourself

impossible ideals. The height which would be inaccessible, which could under no circumstances be gained at a single bound may be reached surely and securely by steady and unremitting climbing. The grandest achievement has ever as its crown an element of the apparently impossible which gleams and glistens far above us like inaccessible mountains of fine gold, diamond-crowned, filled with hidden light; but the diamond crown of impossibilities may serve to cut away the crystal walls of custom through which you have, thus far, viewed every undertaking; and as they fall about you, shattered by your own desire, you will walk forth swiftly and fearlessly to truth and freedom.

To every generation the truth must be stated anew in a language it can understand. All who have penetrated past the outer portals, all who have learned to know the right and to shun the wrong, should ask themselves whether they may not be of the number to whom it is given to open the eyes of the many who are travelling, they know not whither; for everywhere there are weak and weary ones, who have not even the heart or hope to cry out and make known that they are living in utter darkness. To the earnest disciple the loving task will often come to lead some faltering one to the light; but not until victories over self have made him worthy, and wisdom has made him ready.

If you would rend the veil which shuts you out from the hidden mysteries, if you would fathom the depths of the vast sea of knowledge which stretches away beyond the reach of finite reason, you must learn the value of silence. Withdraw at intervals from the activity of existence, and in wordless communion, question the possibilities and ultimate destiny of the the soul. Measure, if you can, the almost limitless potentialities which lumber within.

The secret of the sure acquirement of the greatest power lies in the self-control which enables one at any time to place one self in a state of wise passivity. Nature is forever working to produce perfect harmony; and silence, awesome in its grandeur ever precedes the reverberations of the most magnificent chords. The most precious of nature's lessons will not be made clear to one whose energies, both mental and physical, are ever

in a state of uncontrolled antagonism. Sympathy with nature's moods and ready acquiescence to her laws must result in a steady growth of body and mind. As the quiet night succeeds the busy day, so should silence and serene meditation succeed every season of labor and activity. All growth of plant, shrub and tree is carried on in silence, in the stillness of snow-covered plains and ice-locked streams mother-earth gathers together the forces which will furnish life and nourishment to field and meadow, forest and plain, during the coming spring and summer. In stillness man renews his exhausted energies. In the hush of the silent room he learns of the divinity which is enthroned in his soul. In silence he bows before it and offers his sacrifice of love. In hopeful humility he gives utterance to his prayers for purity and truth. The actual power or force centered in any one individual is an insignificant possession in comparison with the great universal force which is forever surging around him from which he may draw at will. This he cannot do, however while struggling, battling and asserting himself in opposition to, the surrounding currents of life. He must still the tumult of his soul, and must recognize the affinity existing between the individual force which belongs to him and the limitless universal force which he may possess to any extent he may require. The limit of his self-development alone must set the bounds to his command over these forces and place a limit to his attainments.

Draw freely from the fountains of nature and art. From the most trifling objects new truths may be learned. From the teeming earth and the radiant heavens new messages may be borne to us. The calm, cloudless blue of the summer sky will lead us to silence where visions of hidden truths shall visit us; the silvery splash of the fountain shall turn our thoughts to the never-failing springs of life; in the pages of an inspired writer we shall find the message that will fire our souls to renewed endeavor; a truthful picture shall inspire us with a hope and courage which may seem to be in no way allied to the artist's thought, yet the ideal in our souls shall glow with added beauty in response to his faithfulness in depicting truth and purity; a melody shall charm us into forgetfulness of self and draw our souls upward into an exaltation of communion with the Infinite.

(To be continued).

MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

The pre-determined invasion of the physical world objectively by the hosts of spirit beings, who broke through first into the home of the Fox family was very typical of subsequent manifestations. Like most of the great movements of the world it was not ushered in by a great flourish of trumpets, by gorgeous ceremony, in the grand temples of worship, in the palaces of kings, nor to the self-satisfied righteous, the priests and pundits, the expert or the scientist—although it included these in its sweep—for it was no respecter of persons, but its loving entrance was first made to the humble and meek, the simple, natural, unexpectant, unassuming chosen of the people, whose minds were not befogged by hard and fast theories, ancient doctrines, nor by very much 'learning'. It was the precursor of a revelation and a religion for all, and therefore had to come in such a way that the simplest minded folk of every nation could understand and grasp as effectively as the highly intellectual. It was a manifestation of simple facts with a statement of simple truths which appealed strongly to the intuition of the open-minded.

Its reception was also typical. By the educated and the so-called scientist (one must remember that Western science was largely materialistic) it was received with incredulity, scorn and contempt and by them attributed to hallucination or to fraud. By the religious bodies it was also attributed to fraud. By most others with indifference. In due course when the facts could not be disputed the religious bodies cried witchcraft, demons, evil spirits, necromancy, etc. The scientists who would not give in to the spirit claim still cried 'fraud and hallucination' but when driven into a tight corner explained all the phenomena to telepathy and the working of the subconscious mind—of both of which, not many years previously, they were ignorant and emphatically repudiated. It is only fair to the Roman Catholic section of Christendom to say that they cau-

tiously admitted the facts but attributed most of them to devilry, and their flock were warned against having anything to do with Spiritualism except under the direction of the priests. This may be the final attitude of the priests and leaders in the religious systems of the East when Spiritualism invades them, as it assuredly will. In its beginnings it will receive a benevolent indifference but when the hierarchy fears that it will usurp their position, then beware of serious hostility! If, however, priesthood become the leading investigators (honestly) into Modern Spiritualism as they should and may become, then great will be their glory and their reward.

About twenty years after the advent of Spiritualism as previously narrate so we leading chemists, physicists, lawyers and other trained experts were formed into a committee of investigation. It was no great secret that the scientific world hoped that this expert committee would soon discover that the so-called phenomena were due to trickery. To their annoyance 'those who came to scoff remained to pray'. The committee practically pronounced a blessing upon the phenomena admitting their genuineness, although they would not, as a committee, accept the spiritualistic theory and their cause. Several of them did individually.

About that time a noted chemist and physicist, who eventually was accepted as one of the leading scientists of the day,—Sir William Crooks—made investigation on his own account with several mediums. Most of them were conducted at his own house and in his own laboratory. One of the mediums Miss Florence Cook was often a guest in his home for several weeks at a time so that he had ample opportunity to watch the medium and apply the severest of tests. At the conclusion of his investigation he boldly recorded his conviction that the phenomena were not caused by trickery, that there existed a force which could be manifested physically and tested physically but had no apparent physical origin, and that this force was obviously intelligent, understanding his spoken and unspoken words, and intelligently responding to them. He was also completely satisfied that, in the presence of certain people, a human intelligence could materialise and clothe itself with an ordinary human body, speak and move in that body

and then that body would gradually dissolve into void again. On several occasions this materialised body was handled and photographed by him, and on one occasion by the use of a special lamp (phosphorised oil in a bottle)—these materialisations always taking place in the dark—he saw both the medium and the materialisation at the same time. His reports of these experiences were printed in the *Quarterly Journal of Science* in 1871. Before he died, not many years ago, he openly expressed his belief in the 'spiritistic hypothesis', having just before that event obtained a psychic photograph of his deceased wife under conditions which satisfied him.

Since then there have been scientific investigations under test conditions by many leading men of different nations, France, Germany, Italy, America, etc., which have corroborated and brought fresh knowledge about these spirit and psychic manifestations.

When studying the movement of Modern Spiritualism, the student must distinguish the difference between Spiritism and Spiritualism. The word Spiritism is generally applied to the phenomenal side and simple intercourse with the intelligent entities who claim to be just ordinary men and women who have once lived the earth life and have died into the spirit condition. The word Spiritualism includes this side of the movements but lays more emphasis upon the philosophic and spiritual teachings arising out of the phenomena and the higher communications of these spirit people. This is undoubtedly! the more important aspect of the movement, for what could be of greater value to the human race than to know and understand the principles of his own being, the conditions of the other spheres to which he is travelling, the laws of spiritual development and the relationship between the earth-life and life in the higher spheres? And this philosophy or religion, whichever one cares to call it, is based, not upon the inventions or imaginings of man here, but upon the statements of spirit beings of all degrees from many spheres on their own personal experiences and on their own personal studies and investigations. This is the side I propose to write upon mainly, but before doing so will just briefly show the importance of the

phenomenal side, as being the foundation-stone of the whole movement.

Firstly, the phenomena are the only final, convincing answer to materialism. There is none other. It is not a question of argument and debate. Here we deal with facts which nearly everyone can examine for himself under appropriate conditions. The Materialist asserted that Matter, i. e., physical matter, was the all in all, the beginning and the end, the primordial origin of all phenomena, consciousness, feeling, thought and reason. Without organised physical matter no thought could exist or be produced. Carried to its logical ultimate it came to this: that all inventions, all poetry, literature, philosophies, all composition of music, drawing, painting, sculpture and the other arts, every manifestation of thought and intellect, all the emotions of love and hatred, sorrow and joy, all the vices and virtues, fear and courage, meanness and liberality, selfishness and self-sacrifice, sloth and industry, lust and chastity, etc., etc., were simply subtle chemical reactions of the rice, bread, butter, water, coffee, mutton, potatoes we ate and drank, and of the air we breathed. Therefore when man died, that was the end of him. There was no other life—no heaven, no hell—no God in the sense of an intelligent Creator and Dictator of the universe. When these ideas become a firm conviction, how can they be combated? Not by argument however strong. Why, that might be the effect of the last onion or curry we had eaten! No Krishna or Buddha, no Socrates or Aristotle, no Jesus or Muhammed could convince such minds.

And so if this movement were inaugurated from the spirit world and directed by spirit intelligences, as Spiritualists of course believe it is, the introduction had to be phenomenal. The spirit people had to produce something that could be seen by the physical eye or recorded by the unimaginative photographic camera, felt by the sense of touch and heard by the physical ear. They had to demonstrate a hitherto unknown and non-physical force which could be registered and estimated by a physical balance. They had to prove by material means the existence of a power which could be produced without chemical or physical generation. And lastly, they had to prove that mind and

intelligence can exist and manifest apart from the physical brain or a body of flesh and blood. And this they did. No mean achievement, verily and if this were all that was done, the movement would have fully justified itself.

Secondly, the spirit people had to prove their assertions that man survived death without any change other than the loss of his physical organism, that his personality and individuality continued as it was before transition. This was much more difficult to do for the obstinate sceptic. They had to prove their identity. By selecting people who possessed unusual psychic powers and the intuitive faculty, and developing clairvoyance, psychometry, intuition and trance in them (people who in the movement are known as sensitives or mediums) reasonable evidence has been given in tens of thousands of cases that the communicating spirits are the persons they say they are. The methods of proving identity are various. They can transmit to the medium an objective or subjective picture of their appearance when in earth life, the manner of their dress, their habits, their distinctive peculiarities, many details of their life, sometimes not known to any of those present but verified afterwards by diligent enquiry, the cause, manner and time of their death. Sometimes they can give their names and the names of their friends and relatives either in the body or out of it. The Journals of the movement give particulars of these from time to time but most of them occur in private life and are not published. I will relate one incident as an example. A few friends were sitting in seance — not a dark seance — one Sunday evening. One of them became entranced by a discarnate intelligence who gave his name and was in evident distress. He said that he "passed over" two weeks ago and described his illness and gave some particulars of his life. His object in making himself known was that his widow was in great trouble and he wanted help for her — would they please help? She had earned no money since his death, she only had one shilling and seven pence in the house, that rent was due to-morrow Monday which she could not pay and that she was very depressed. He had left five little children unprovided for. He gave the address of the house.

None of those present knew the man and none had heard of the street. They made a little collection of money amongst themselves and started off to find place after making enquiries as to where the street was. It is well to say that this incident occurred in London which has a population of over five millions and is roughly 20 miles in diameter from suburban boundary to its opposite. The house in question was about three miles from the place where the seance took place. In the squalid little street named they found that there were two women of the same name as had been given to them. So they enquired 'which was widow T's number?' A little boy directed them remarking that Mrs. T's husband died a little while ago. The poor woman was surprised to receive a visit from these people, strangers to her, and when told that they had a message from her husband she nearly banged the door in their face. However, after a little tactful explanation, she admitted them into her parlour and after some conversation they found that all the details given by the 'dead' man were correct. They relieved her necessities, gave her also some spiritual comfort—glad to feel that they had been of service.

Then again, a spirit person materialising into a form, the very image and likeness of a deceased relative or friend and claiming to be that very person, which relative or friend was totally unknown to the medium and the other sitters on the seance, is reasonably strong evidence that it is really that deceased friend who is manifesting.

Thirdly, by this last mentioned means, (a very rare phenomenon however) by trance-control and otherwise, it was possible to remove some of the errors of belief about the state of persons after death. Many people of the world believe that at death the soul sleeps in an unconscious condition for an unknown period, thousands of years perhaps, and then at a certain time awakens, re-habits itself in a flesh or other body and receives judgment upon its earth-life, whether it was good or a bad; if the former, to be rewarded, if the latter, to be punished. Some people thought that they left the earth sphere at once and had nothing further to do with it. Some thought that death made a great change in their character and personality and

powers suddenly becoming all wise or all good. Some thought that they had to linger near the earth to await reincarnation. Others thought that they would exist in a bodiless, formless, unorganic state, like a cloud or vapour. Some thought that they would be annihilated. Some thought that it would be impossible to contact earth friends and earth conditions again. In fact it would take too much space to describe all the various beliefs in regard to the spirit life.

Now, by employing the psychic attributes of certain individuals and so getting into communication with the people actually living in the spirit world, it is obvious that they can reveal to us some of the facts of their own life and thus enable us to correct many of the errors which were held in regard to that condition. What do they assert? What are the claims they make? And upon which—all the spirit communicators are in general—I might, almost say, absolute agreement!

- (1) That death was only a short sleep, enduring generally not longer than three terrestrial days.
- (2) That they themselves were clothed with an organic body not unlike their earth-body, and that it was necessary to possess an organic body. That all the other living beings they met had similar bodies, varying only in quality, and that their bodies were usually garmented.
- (3) That they found themselves to be identically the same person they had always felt themselves to be. On awakening to and realising the new condition they could not discover any change in themselves other than the absence of the physical body and of course all that that implied. Death had not altered their character nor impaired their memory. The sins and virtues which they possessed before the great change they retained being naturally a part of themselves. Their intellectual powers were unchanged, being immediately neither increased nor decreased. Their likes and dislikes, their loves and their hatreds, their interests, their aspirations, their selfishness or unselfishness, their religious beliefs were the same.
- (4) That, generally, they were met by relatives, friends or teachers on awakening in spirit life, whom they recognised as such.
- (5) That they dwelt in houses or places and in organised communities determined by the law of affinities and personal spiritual condition. That there were occupations for them to follow—according to their special ability or desire.
- (6) That they did not lose their love for those left in the flesh and that the desire to be with them or help them was as strong as before.
- (7) That it was possible to make themselves known, in various ways, to people in the flesh and many spirit people did so, and that it was not wrong to do it.

- (8) That their manner of life on the earth had a tremendous influence upon these conditions of life in the spiritworld.
- (9) That the class distinctions operating on earth had no counterpart in the spirit world. That the great or famous or rich on earth were often in a very humble position in the heavens.
- (10) That all evil committed during the flesh life had to be 'undone' in the spirit world. That no merit or good Karma could be produced by rite, ceremony, sacrament, mortification of the flesh, creed, but only by a clean life of loving service to his brother-man without distinction of colour, race, language, sex or religion.
- (11) That no one has ever seen the great architect and sustainer of the universe—the source of all Life.

There are many other matters upon which there is general agreement but the above stated declarations appear to be fundamental and upon them a vast superstructure of sound philosophy can be evolved. All spirit communicators are agreed upon them irrespective of race, religion or spiritual, of attainment, whether they come from the hells or from the higher heavens.



THE WAY OF MYSTIC LIGHT

P. S. ACHARYA

'Gnana Vetti' (literally 'The Way of Mystic Light') is a highly mystical work in Tamil, popularly attributed to the great Pariah weaver-poet Thiruvalluvar. It is said to consist of 1500 stanzas, though the available manuscripts as well as printed editions actually contain a greater number—say, as many as 1910.

The work, amidst much that seems at present incoherent and incomprehensible, gives very useful hints on Higher Yoga which we hope to try to interpret and utilise for the benefit of the aspirants, especially in the light of modern Psycho-spiritual research. Most of the stanzas that have come down to us do not appear to have escaped the process of corruption or mutilation at the hands of the ignorant and uninitiated who have copied the work from the older manuscripts now and then.

It will be foreign to our purpose to discuss the literary aspects of the work on hand, but we wish to state here that the work, in its present form, cannot be the composition of Thiruvalluvar, the immortal author of *'Thirukkural'* (which incomparable work Dr. Pope and others have rendered in English). The author of a 'Primer of Tamil Literature' has hopelessly erred in accepting uncritically the common notion that the unknown author of 'Gnana Vetti' (who goes by the name of Thiruvalluvar) is none other than the celebrated author of 'Thirukkural' who undoubtedly marks the highest water-mark of Dravidian genius.

It is our view that at least the essential teachings embodied in 'Gnana Vetti' may go back, perhaps, to the days of Thiruvalluvar who appears to have been, besides a scholar and poet a transcendental mystic and *siddha-purusha* (literally the 'attained' or 'perfected' Master of *siddhis* or psycho-spiritual powers and privileges). It would appear that the tenets of the Tamil Mystical school were handed down by word of mouth

from Guru to disciple, until they came to be clothed in metrical form and committed to memory or to writing.

The Tamils believe that there are eighteen siddhas headed by the sage Agastya who are working from behind the veil of Time for the spiritual and psychic evolution of humanity and that they appear, even in a more or less materialised form, before their *chelas* or disciples. Their doctrines and dogmas are to be found in many a Tamil verse attributed to them, but as these verses are most of them, available to us only in a mutilated or highly corrupted form, and even, when the texts may be correct, as the language is strangely veiled in symbols and 'blinds', we have to very carefully study and interpret them to understand their *rationale* before we can proceed to apply the principles of Higher Yoga as enunciated by these siddhas, in our own practical life.

It will doubtless be worth while to take the necessary pains to grasp the special features of the school of South Indian Occultism in a general way, before we enter upon a study of 'Gnana Vetti' itself through these columns. In our next, we shall deal with such aspects of Tamilian Occultism and Yoga as will be immediately or remotely useful to our students and readers; then we propose to tread upon 'the Mystic path of Yogic Wisdom' as sketched in 'Gnana Vetti' and as understood by us in the light of both ancient wisdom and modern research.



THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—V (Continued)

In addition to those created by the Maker and originally endowed by Him with His conscious Free-Will like man, and therefore originally standing on the same platform with him although now superior in certain respects owing to the difference in the degrees of allegiance rendered to Maya,—there is a class of *Manmade gods* or more properly, gods created by the Sub-conscious Mind-ed Spirit. Indeed, these are not looked upon as the Maker (He having chosen to become a more *dispassionate Spectator*), but as His agents, endowed some with more of consciousness and others with more of Energy—with powers to reward and punish. And sometimes the agents are many in number, occupying higher and lower positions. Under the impact of Maya Sub-conscious Minds have conceived of the Maker and Maya and their own relations with them in various ways in the light of their respective experiences of manifestation. Thus various gods, angels and ghosts have come to be conceived of, peopling not only the three worlds of Light, Ether and Air but three other supposed worlds—the worlds of half light and half ether, of half ether and half air, and of half-air and half matter. According to the position of the Sub-conscious Minds making these conceptions these gods have been placed in anyone of the six worlds and endowed with attributes which combat and ultimately tend to negative each other. In the matter of attributes the Sub-conscious Minds have been guided—(1) by the sense of the dualism they have found to obtain in their respective worlds, and (2) by the ways in which, they have thought, their gods could help them—by protecting them on the one hand and by destroying their enemies (human or otherwise) on the other. However unconscious of its true nature and essence as well as of the Brahman, the Sub-conscious Mind is yet in touch with the Absolute Free will

and is conscious of Him, from the consciousness of its own unbroken continuity of existence, as All-Life, as the Source of all life. Accordingly, Sub-conscious Minds having POWERFUL TOUCH with the Source, owing to the Mind having been brought to a stand-still as in deep and prolonged trances, can RENDER ALIVE, IN RELATION TO THEMSELVES AND THROUGH THEMSELVES IN RELATION TO OTHERS, the conceptions upon which they are focussed bringing the whole of their WILL to bear upon them and THUS ATTRACTING LIFE FROM THE ABSOLUTE FREE WILL. Most of the gods thus created have been endowed with powers of protection and destruction—as if the All-Good could not do me good without depriving my enemy of at least a portion of his good, although each one of us can enjoy the Great God's light, air and water without depriving the other of any fraction of what he requires,—as the conceptions of the forms, attributes and weapons will show. Thus, when rendered alive, they are found to exercise both of their contradictory attributes; and so it happens that their smiles are very quickly turned into frowns, especially when there is a better one to smile upon, as the goddess Ravana worshipped found it more pleasant in the long run to smite upon his enemy Ramachandra and to frown upon him. In short all these gods are limited, having been created by Sub-conscious Minds suffering from self-imposed limitations upon their consciousness and will. These gods as well as the conceived worlds will continue to exist so long as there will be people to attract on life to them by subscribing to, believing in, meditating in terms of and directing their thought and will in accordance with the conceptions which created them, and offering the prescribed prayers and performing the prescribed sacrifices. The truth, however, is—THE SUB-CONSCIOUS MIND REALISES ITSELF, ITS DESIRE AND WILL, IN THIS WAY, BY VISUALISING THE PICTURE OF ITS OWN 'PERFECTED' [ACCORDING TO ITS CONCEPTION OF PERFECTION] SELF AND RECEIVING BOONS AT ITS HANDS.

Like 'fallen' gods, angels or ghosts these created gods also can never help 'fallen' man to re-attain perfection. All that they can do is simply to change the colour or material of the

yoke which holds him (as well as them) to the service of Maya. THE ONLY BRAHMAN OR GOD OR ALLAH, CALL HIM AS YOU WILL, THAT MAN SHOULD RECOGNISE AND WORSHIP TILL REALISATION OF ESSENTIAL ONENESS WITH HIM IS THE ABSOLUTE CONSCIOUS FREE WILL. AND RELIGION SHOULD PRESCRIBE SUCH WORSHIP ONLY AS SHOULD BE ABLE TO HOLD BEFORE HIS EYE AND TO LEAD HIM ON TO THIS TRUE IDEAL OF HUMAN LIFE, AND, BY 'AWAKENING' THE SUB-CONSCIOUS MIND, SHOULD BE ABLE GRADUALLY TO MAKE IT SUCCESSFULLY TO BREAK AWAY FROM THE TRADITIONS, INSTINCTS, CONCEPTIONS, FAITHS, PREJUDICES, FEELINGS, AND SENTIMENTS THAT RUN COUNTER TO THIS CONCEPTION OF GOD AND OF MAN'S FULL ESSENTIAL ONENESS WITH HIM, AND THUS SHOULD BE ABLE TO HELP THE SUB-CONSCIOUS MIND TO INCREASE THE STRENGTH AND FREEDOM OF ITS WILL, TO BREAK THE LINKS IT HAS ITSELF FORGED AND MAY BE IN THE ACT OF FORGING UNDER THE INFLUENCES OF MAYA TO LENGTHEN AND STRENGTHEN THE CHAIN WHICH FETTERS IT DOWN TO HER SERVICE, AND ULTIMATELY TO GO UP AND REPOSE IN THE BOSOM OF THE SUPER-CONSCIOUS REALISING FULL FREE WILL AND SINGING—"SOHAM," I AM HE. Man should be taught to refuse to believe in a God who talks in terms of the past, the present and the future—who exhorts him 'to let the dead past bury its dead,' leaves him with his 'present' to his 'Ego, Destiny or Chance' to thrive as best as he can, promising to take care of his 'future' only upon certain conditions. The true God has no THEN and THERE. HE IS ALWAYS HERE AND NOW, ready to obliterate the past so far as it CONTROLS man's present, and to make the present run on into the future as an unbroken stream of conscious Free Will and, therefore of Bliss, unalloyed unending Bliss. The rigid and frightening austerities, the lengthy, tedious and despair-inspiring forms of worship (Sadhana), the awe-inspiring conceptions, the rituals and ceremonies breeding and fostering bigotry, prejudice and sectarianism, as well as those others which are regarded as simple, easy, hope-inspiring, encouraging, rational and catholic—all must be equally judged of in the light of the promises they hold towards the realisation of the only and true Goal of Life as well as of the influence they are likely to exer

cise upon the Mind in the way of helping or retarding the realisation of that Goal. All those which go to confirm and create anew any kind of limitation or which entail too much pains or take up too much time compared with the help they may be expected to render—must be rigidly discarded. In short, Religion should teach and encourage man, not how to annihilate or repress Desire, but how to desire properly, where to look for the success of his Desire, how to will and attract and create Success in conformity with or against Maya, how to 'live' and die at will, how to make the world from an "way-side inn" into his "Home," and ultimately to realise the God in him by realising—"There's nothing between my will and its realisation : there's no superior Will or Force controlling me.

In this connection a word about the AVATARA or Incarnation may not be deemed out of place. Every created thing has had a beginning in the Divine Will. Thus every individual man was once THE DIRECT EXPRESSION OF THAT WILL. Or in other words, he was an incarnation of Divine Will or Divine Will incarnate. When, however, he chose to fall from his high state by surrendering to Maya, he made himself liable to the Law of Karman, and his successive births and lives have not been determined by God direct but by his own KARMAN or work. If anyone individual has not yielded to Maya, he has since been living—assuming material, aerial, ethereal, or light-built bodies at will and fully conscious of his own will being the determining factor. The rest, however, have only to thank the Law of Karman.

When extreme sufferings and abject degradation overtake a people in consequence of their having surrendered themselves to the mercy of Maya and they find, in spite of their best ego-inspired endeavours, nothing but moral and physical ruin staring them in the face, their MIND SINKS DOWN IN SHEER EXHAUSTION AND LOOKS INWARD IN BLANK DESPAIR ALLOWING THE SUB-CONSCIOUS MIND TO RISE TO THE SURFACE calling forth the spirit of devotion and the attitude of prayer. In the earnest and all-absorbing desire for deliverance (due to the instinct of self-preservation acting through the sub-conscious Mind) from THE STATE OF EXTREME HOPELESSNESS CAUSED

IN THE MIND BY THE TYRANNY OF MAYA, they begin to think of God as omniscient, omnipresent and omnipotent, for it is now relieving to think there is at least one who can yet save them from the grasp of Maya. And this active thought absorbing the mind impresses itself upon the Sub-conscious Mind and brings about a change in its out-look of God and its relation with Him and Maya. The prayer that now goes up from it is nothing but the spontaneous and intense expression of its will for deliverance. The will takes the form of prayer only because the Sub-conscious Mind thus abruptly awakened cannot at once shake off the fetters it has forged for itself; and because, while impressed by the mind under a POWERFUL SHOCK OF HOPELESSNESS it begins to think of God as omnipotent, it feels itself smaller—a greater sinner—than even before, having accepted the authority of Maya against the voice of his consciousness. The will thus expressed in the form of earnest and sincere prayer attracts deliverance by moving the Omnipotent Will, that Will realising itself by being born a man GIFTED WITH SUITABLE SPECIAL CAPACITY AND POWERS to effect the deliverance. And to this man is applied the epithet of AVATARA or Incarnation meaning thereby that his birth is the direct expression of Divine Will. All the Avatars—Prophets—have not, however, while uttering and aiming to establish the same eternal truth—God is one and without a second—been agreed as to His relation with Maya and Man and so have enjoined different forms of worship, laid down different practices for observance and spoken differently about the life beyond the grave. Because the nature and extent of the degradation, the general capacity mental, moral and spiritual of the people and the general condition of the Sub-conscious Mind go to determine the Avatara's Mission, the knowledge and capacity with which he is to be endowed and the nature and method of his work. It is true they have not all maintained even the omnipotence of God as against Maya, but the miracles they are credited with go indirectly to establish the supremacy of WILL over the KNOWN laws of Nature.

Like the MAN-MADE GODS the Avatara may also be really said to be MAN-MADE, his birth being due, as explained above, NOT TO SELF-INSPIRED DIVINE WILL BUT TO DIVINE WILL

INSPIRED BY THE SUB-CONSCIOUS MIND OF 'FALLEN' MAN calling for deliverance from a particular Evil. So unlike the original man gifted with God's consciousness and Free Will, he is gifted with special capacity and special powers and has a special mission to fulfil, as really determined by the united sub-conscious minds. Thus although superior to fallen man in certain respects, he is below Man as he originally was. And although his voice has to be obeyed (being really the voice of the Sub-conscious Mind of the people for whom he is born) and IS SINCERELY OBEYED TILL THE DELIVERANCE IS WROUGHT, it is not true to say he is God Himself. Therefore, most of the Avatars have have been said to BE BORN OUT OF A PART OF THE GOD HEAD.

A word about the necessity or otherwise of having a GURU — Master of life—seems to be called for now. As the 'awakening' of the Sub-conscious Mind and setting it on the right track is the whole crux of the Religious Problem, it is of the utmost importance, and is the greatest 'good fortune' to find out one who having himself re-attained the super-conscious Mind, can read your sub-conscious Mind—the restrictions and limitations it has passed through—add thus can guide you safely and aright along the line which only can guide you safely and aright along the limitations and thus render the realisation of the goal possible. IT SHOULD BE BORNE IN MIND AS A MATTER OF THE GREATEST IMPORTANCE THAT THE SPECIAL 'APTITUDE AND THE SPECIAL SHORTCOMINGS OF EACH INDIVIDUAL REQUIRE SPECIAL ATTENTION AND SPECIAL TREATMENT. A GENERAL PRESCRIPTION IS EFFICACIOUS FOR A VERY FEW AND FAILS WITH REGARD TO THE REST. Of the pupils of the teacher who cannot study and attend to the requirement of each individual boy, very few are to be found up to the mark, the rest are indifferent and positively bad. And it also happens not unoften that boys of higher merits are put in lower classes, receiving instructions and going through work that go rather to deaden than quicken their parts; while boys of lower merits and no merits are put in higher classes to be turned out years after, in spite of the birch and the teacher's patient toil, a veritable blockheads of no use to themselves or anybody else.

So, unless the Guru is competent to read your Sub-conscious Mind and guide you aright, or unless you find such assistance, the Sub-conscious Mind (unless already sufficiently 'awakened') with its accumulated and ever-growing-in-strength traditions, instincts, prejudices, mis-conceptions, mis-faiths, etc., will generally lead you on to further forging of bonds. In the selection of the guru, however, one must be very cautious and critical. Unless he has realised conscious Free Will himself and unless he is competent to go through one's past history as recorded in the Sub-conscious Mind, he may not only confirm the old restrictions and strengthen the old bonds but may help one to create new ones. It is only of this Guru that it has been said, and said justly, that he can at once grant BRAHMAJNAN, i. e., revive the disciple's consciousness of his essential oneness with the Absolute conscious Free Will by granting him free-will. His doing this depends, however, on the amount of the sincerity and intensity of the Will of the disciple himself. Not by word of mouth singing his praises nor by the plaintive music of MENTAL agony nor by the tears of outer eye nor by the amount of wealth poured out or menial and other services rendered to him, can such a Guru be moved; but by force of his own earnest desire and intense will can the disciple move the Free Will of the Master raising in him the desire and will to set him at once free from all bondage. It is no harm going to a Master like this (but not to anyone else as the Brahman Himself, as indeed he is, having realised Free Will). And it is better to have no Guru than to have a Guru, who, however higher than yourself apparently like fallen and created gods, is still in bondage himself. To submit to such a one is like one blind man putting himself in charge of another blind man to the suffering and ruin of both.

One need not despair if one has not found a true Guru. Let him begin to appreciate the Truth, to try as best as he can to criticise his faiths, prejudices, instincts, sentiments, etc., in the light of this truth clinging to those which appear proper and sternly rejecting those which appear improper and to learn to desire earnestly and will intensely by practising concentration of the mind scattered over the world,—and out of the Visible and Invisible Spirits, drawn by the cord of sympathy, some one must surely appear before him, holding aloft the torch of True Light to guide him aright.



PHRENOLOGY PRACTICALLY = = EXPLAINED

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13. CAUTIOUSNESS.

Cautiousness is a very essential element in man's character. A proper development of the organ of Cautiousness gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, consideration and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they are rash and impulsive, run all sorts of risks, are apt, not only to bring themselves to ruin by reckless exposure to physical dangers, but also to ruin their minds by an indulgent gratification of all the mental desires; they live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties; yet too large Cautiousness is the bug-bear of many intellectual persons. It holds back thousands upon thousands from a successful course. The instinct of fear in the mind of multitudes, causing them to dread the pathway; they dare not step out, they are afraid of failure, afraid of themselves. When Cautiousness is over active it tends to modify, even to make dormant, many of the faculties of the mind. It holds back brilliant intellects, stultifies talent, retards progress.

Persons with excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favorable and good opportunities and advantages through fear to take a little risk; they acquire the

habit of continually procrastinating and putting off, thinking that another time will do, and thus often have occasion to feel vexed and annoyed with themselves when they see others doing the very things which they had in their mind to do.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety, wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it inclines to the taking of a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, often bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria and neurasthenia. The too cautious man is ever fearing danger of some sort. He is constantly conceiving obstacles, drawbacks, and hindrance, and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, hesitates, and puts off and does little beyond what is absolutely necessary.

Persons who suffer from an excess of Cautiousness, which manifests itself in Fear should not only make efforts to restrain it, but they should cultivate Hope—be more optimistic; it should help counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly in his mind, and having dread thoughts continually in his mind, they eventually became actualities; until, as he himself exclaimed, "the thing I greatly feared has come upon me." Like Job, many people go about in constant fear, and offer it little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become morbid and crippled. Fear causes both moral and physical cowardice. It paralyzes the mind's powers and makes its victims slaves to apprehension, doubt and vigilance. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible people should

make every effort to resist fear. Courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

If people more fully understood the power and effects of right thinking and suggestion, they would be far more careful how they employed their thoughts. Many both bodily and mental diseases are developed by fear, and fearful, ignorant, and malicious suggestions; and many a dire disease that might have proved fatal has been avoided by healthful, optimistic thought and strenuous resistance of all thought relative to the existence of any supposed disease.

There is a difference between philosophic fearlessness, and reckless foolhardiness and indifference. To cultivate the one, mental effort is required, and the development of composure and restraint; the other belongs to impulsive, elementary minds, and is often associated with vain gloriousness; which is neither bravery nor courage.

To restrain excessive Cautiousness and fear engendered thereby, be less hesitating, banish from your mind all timidity or fear, as fear to venture frequently prevents persons from doing what they may have the ability to do; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get in the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony; get into the open air and sunshine as much as possible, and amongst enterprising, go-ahead people, and endeavour to participate in their enterprises and optimism.

Make a strenuous effort to control your mind's powers, your thoughts and will, and thus gain a mastery over self. All adverse thoughts and suggestions should be avoided, and the reading of calamitous and dreadful happenings, diseases and disasters so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always, but lend a deaf ear to all exaggerated conversations and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and our thoughts and conversations employed in the

more wholesome development of the intellect and feelings. The whole body is materially affected by the action of the mind; hence if we think and talk disease and disaster we tend to bring these things about; while, if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires; and nature is too economical of her forces to allow anything to be wasted—even the subtle germs of thought.

Parents who have children possessing excessive Cautiousness and what is frequently associated with it—a highly susceptible, nervous temperament and marked sense of fear, should be very careful in their treatment of them: they should not be made to go to bed after dark without a light or alone, or be abruptly dealt with, or be frightened by real or imaginary dangers. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.

Cautiousness is located near the centre of the Parietal bones; when large it gives breadth to the head in that region behind and above the ears where it begins to narrow to form the crown.

The vast number of wealthy Insurance Companies, with their immense business organisations, established throughout the world, batten on the universal human weakness, fear. When will men and women learn to rely upon themselves, and give up gambling in every sort of insurance? Not until fear is eliminated from the mind. What a glorious place this world would be, and what a delightful feeling of self-assurance would be experienced were the world rid of this monster fear.

ZORASTERIAN ETHICS AND = - = PHILOSOPHY

SHIV NATH DAR, M. A.

To the student of comparative religion Zorasterianism has always been a puzzle. Its spirit and service are alike permeated by an enigmatical ambiguity. Various are its traditions and principles, and the Truth though eternal can be very often distorted—like two persons who pose to behold different rainbows, though Heaven's vapoury hues are ever the same.

Zorasterianism is the least of all religions a system of Philosophy, and as such it may perhaps easily be thrown down. For those who try to enter into the portals of its scriptures with the hope of encountering sound logical syllogisms or Aristotelian sophistries, the Religion of Zoraster is not the right one. The Zorasterian's Bible gives articles of faith. Faith is the life-blood of a religion; faith is its stability and its strength. But faith cannot be expected out of a trifle. And if a group of sane human beings continue their belief in a particular creed, you cannot explain the fact away as an accident. 'You can fool all the people some of the time,' said Lincoln 'and some of the people all the time, but you cannot fool all the people all the time.' The hold of Zorasterianism as a religion is great. The Zend Avesta states boldly in a prophetic strain what has been, is, and will be all through the ages, and there is no contradicting it. For whereas Philosophy is meant to be criticised, sifted and preserved at its best in some shadowy convolution of the brain, as a body of cut and dried piece of knowledge, Religion is intended to be believed in blindly, to be literally kneaded in the leaven of human clay and to be regarded as the undisputed monitor of all our actions. Custom has its own advantages.

Dualism looms large on Zorasterian thought. Virtue has its sharp contrast in vice; Life here is but a shadow of life hereafter; Ahura Mazda—'the wise Lord', and Angra Mainyas—'the lord of Evil and darkness, with all their respective retinues

of angels and demons form the rosary of Zorasterian creed. Both are antagonistic powers running contrary to each other. Both rival for supremacy. • The contest will finally end in the victory of the former.

Ahura Mazda sent man into the world with moral discernment and Freedom of will. But he kept the human will irrevocably bound with the Divine purpose. With this reservation Man was made supreme. But with this reservation he was left a slave. 'Man' writes Swami Abhedananda 'is compelled as a delegated agent to maintain the righteous order of the world and therefore he is responsible for his thoughts and deed'. Punishment follows on the wake of a breach of trust: reward attends him who works out the great primeval plan of the world with unswerving faith.

The rewards and punishments are severe and certain;—yes and they are sudden and swift as well. • After the brief span of human life on earth the departed soul cannot mend or mar itself. The idea of 'Evolution' is foreign to Zorasterian thought. The reincarnation of souls is unknown to it. Says the Avesta '—Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the Material World, thou Holy One! When one of the wicked perishes,.....on the third night (after his death) where does his soul abide?' Ahura Mazda answered.....' on that night his soul tastes as much of suffering as the whole of the living world can taste'

Yet Zoraster seems to believe in a last day of judgment, 'when the world will be renovated and the triumph of good over evil will be the final result'. But how can we call that Memorable day 'the last day of Judgment', 'when Judgments of all our actions are pronounced on the third day after death. Perhaps that last day is only a closing annual of the present state of the world—commemorating the sole supremacy of Ahura Mazda, and the defeat of Angra Mainyus. But the paradox is still a bitter one. Will the duration of the rewards and punishments meted out to the spirits of the good and the wicked finish with the birth of the aforesaid day? Will it be a day of Enfranchisement as well? The answer is still in the dark.

Zorasterism has been called the religion of fire-worship. The *Parsis* are not seldom called *A'tish-Purasts* or fire-worshippers. It is true that fire is considered an object of sacred reverence among the Zorasterians. It is true that a perennial fire is kept ablaze in their temples, and that they are often seen saying their evening prayers at Bombay on the sea shore with their face towards the setting sun. But fire is not their Deity; it is held sacred because it is the One-Expression of Ahura Mazda who is their true God. The Hindus keep a huge fire and throw offerings into its flame on every auspicious ceremony, and this heritage of the Zorasterian can be attributed to the Pantheism of their Aryan ancestors.

The *summum bonum* of a Zorasterian's life is to attain perfect happiness, which consists in a perfect mind, a perfect body and a perfect soul. "Good thought, good word and good deed" as the Avesta says is the ethical ideal. This can be reached only by "reading the sacred scriptures, observing the law and performing one's duty to God, to one's fellowmen and himself". Perfect Happiness is again incomplete unless it is accompanied by Union with Ahura Mazda. Such a union is the result of Holiness. Purity is the one Grand lesson which Zorastrianism teaches to the world.

Thus the Zorasterians lay great stress upon ceremonial purity. They have their special mode of worship. They have their prayers by their heart. They also attach great importance to bodily purity. Cleanliness is next to Godliness. The heart of a religious life is fixed by a moral code, which is believed upon with an implicit 'devotion' and "confidence"

"To know God as ONE; to know the Prophet Zarathustra as His true Prophet; to believe the religion and the Avesta brought by him as *true beyond all manner of doubt*; to believe in the goodness of God; not to disobey any of the commands of the Mazdasana religion; to avoid all evil deeds; to exert for good deeds; to pray five times in the day; to believe in the *reckoning and justice on the fourth morning after death*; to hope for heaven, and to fear hell; to consider doubtless the day of general destruction and purification of all beings; to remember always that God has done what he willed, and shall do what he wills; to face some luminous object while worshipping God,.....such are those commands of which these are the principal ones". Such is the voice of the oracle.

* (The italics are mine)



HEART ECHOES

(From the Tamil Musalman Mystic Masthan Sahib)

The Eternal First—the Indivisible Whole! Thus art Thou spoken of. Blessed be Thou! Unspeakable Beauty that dances before the inner eye, ever singing: I Am Thy Master!

Shall I pass on to subtler worlds, ere I tune myself to Thy Grace, captivated by Thy Holy Feet?

The Eye of my eyes - the Jewel of my heart—the causeless cause that pervades myself—Thou the Ether of space and Mystic light!

On me be pleased to throw Thy gracious glance, that, somehow, my bonds may break and heart be free!

O Infinite Sea! Giver of all Desires! Highest Treasure! In the mystic's heart of hearts, Thou shinest clear as crystal!

Thou art beyond the highest spirits in the spheres beyond—thus all the scriptures are one in proclaiming. Thou Mount of Glory! Triumph of Grace!

The very concentrated Essence of endless Joy transcending speech—Thou Sea of purest nectar!

Veiled behind the magic space, Thou weavest Thy mystic dance (of creation). The Mystery of it all my humble self knows not how to unveil.

Thou art the Jewel of the deepest silence as well as the Jewel-case. Thou the sparkling wine whose sweetness illumines the heart that sips it in.

Neither mind nor word can dare approach Thee, invisible spiritual sun. Lord, there is none like unto Thee—none, none else beside Thee.

And yet wherever I fix my searching gaze, I behold Thine all-embracing Nature glowing in every atom of it with Thy Perfect Beauty.



TRIPURA RAHASYA

A practical study in Consciousness

V. R. SUBRAMANIAM

CHAPTER V

Hearing in this manner the glory of good association from the lips of Atri's son Bhargava was highly pleased and began to ask again, 'Lord, what you said about the origin of greatness is true and you have described the nature of good association by proper illustration. One will reap results corresponding only to one's association. By association with Hemaleka, though a woman, everybody reaped magnificent results. I am eager to learn further how Hemachuda received enlightenment at her hands. Merciful Master! tell me everything in detail'.

When Rama questioned thus, Dattatreya said to him 'Listen, Bhargava! to the chase story which I shall narrate presently. Thus listening to Hemalekha's words, Hemachuda began to evince an aversion for objects of pleasure (becoming unattractive to him) he remained unmoved by them. But being accustomed by long habit to seek pleasure in objects he was not able to renounce them all of a sudden nor had he the courage to enjoy them. Being greatly abashed he remained without speaking anything to Hemalekha. Thus he passed several days without tranquillity of mind. In the case of objects to which he was attached he would enjoy them. But when meeting such objects he would recollect the words of his wife and would enjoy them disdaining himself, being dominated by habit. By sheer impulse of habit he went after objects but the recollection of his wife's words placed before him the picture of their painful nature. Perturbed in mind he would lament often. His mind was oscillating to and fro. Edibles, clothes, ornaments, women, vehicles, friends and associates ceased to please him. And like one who had lost all his property he began to lament day and night.

One day Hemalekha, noting that the Prince was pale with anxiety, went to him in private and asked 'Why, my

lord, you do not appear cheerful as before? I see you sorrowful. What is the reason for this state of yours? Learned men state that diseases originate from the enjoyment of pleasures, which upset the equilibrium of the three humours. In all bodies generally ailments exist and are curable. But the disturbances in the equilibrium of the humours is caused by food, clothes, speech, sight, touch and by variations in time, place and actions. Consequently the cause that produced the disturbance in the system is not properly noted by people who prescribe treatment only for setting right the equilibrium of the humours. No treatment is ever prescribed by anybody to prevent the cause of the disturbances. Therefore, my dear, tell me the cause of your sorrow.'

Thus addressed by Hemalekha the Prince replied, 'My love, listen to the cause of my sorrow. Consequent on hearing your words, the objects that formerly gave me pleasure have ceased to do so and now I do not find anything that can give me pleasure. Just as objects for enjoyment placed before a condemned prisoner will not give pleasure to him, I do not find pleasure in sense-objects. But being impelled by force of habit I leap towards them. Therefore, I beseech you, my dear, tell me. How can I become happy?'

Thus requested by him, Hemalekha thought within herself; 'Undoubtedly, he is now possessed of Vairagya (aversion) after hearing my words, I find in him germs of future greatness. If it be otherwise his mind would not have undergone such a transformation. Whosoever remains without undergoing even a bit of change in his mind after hearing such arguments that I advanced, he has no hope of progress. This state of mind is ordinarily the result of continued worship of Tripura who dwells in the heart of all beings. Concealing her wisdom she began to impart instructions to her husband and if she was speaking of some unconnected affair she said 'Prince, listen to my ancient story'. (1) Once upon a time formerly (2) my mother gave (3) me a certain good (4) friend to play with.

Note:—1. Before creation,

2. Self-luminous consciousness. Friend=Buddhi or reason
Certain—one whose origin is not ascertainable but which appears to exist from beginningless time in the form of lingasharira or subtle body.

My friend though (5) pure by nature, chanced to be associated (6) with a certain (7) wicked friend called Asati who was capable of evolving wonderfully varied creations. Uncared for (8) by my mother, that Asati began to associate (9) with my friend who got also the blemishes of the former. My friend being dearer to me than life I remained (10) always with her. Not a single moment did I remain (11) separated from my friend; for by her immaculate nature she always (12) attracted me

3. Because the experiences of pleasure and pain are through Buddhi.

4. Because Buddhi remains in a dissolved state in Pralaya and originates at the time of creation as it were new, it was stated that a certain friend was given.

5. That Buddhi (reason) was described as Sati (pure) on account of its satva guna and luminosity.

6. Asati--Nescience.

7. Joining Asati and abandoning the pure nature of the self Buddhi assumed the form of phenomena that are the effects of nescience. The term 'certain' indicates the indescribable nature of nescience.

According to Agamas, finite knowledge is nescience and this nescience is bondage and the term 'certain' indicates the finitising energy that is Consciousness.

8. That Avidya (nescience) was not watched by the pure consciousness, the mother. Because the Buddhi which has taken the form of phenomena, the effect of nescience, cannot perceive pure consciousness, since Vidya (knowledge) and Avidya (nescience) are of opposite natures.

9. According to Agamas, the state of manifestation of the pure and sole form of consciousness is what is called *Shakti tatva*. The state of enlightenment wherein consciousness and the insentient are resolved into one homogeneity, and regarded as the individual is what is called *Buddha Vidya tatva*. The state of manifestation of finitised consciousness is *Avidya tatva*. That state wherein objects appear for the finitised consciousness is what is termed *Buddhi Tatva*. Therefore, because pure consciousness will not become an object for Buddhi, it was stated that she was not watched for by the mother. Buddhi ran after objects with attachment towards them.

10. Identified with each other.

11. This means that in the absence of Buddhi there can be no individuality or finitised sou.

to her side. At all times (13) we remained together as if we were one. When my friend associated with the wicked (14) Asati of dissembling and chequered character, she (my friend) was secretly enticed into (15) union with the (16) son of Asati named Moha of drunken flushed eyes and he ravished her always in (17) my very presence. Though my friend was in the clutches of Moha she never left me for once and thus I was (18) contaminated by him. (19) A son was born to them and he had the same nature as Moha, endowed with a unstable tendency to grow up soon having the dullness of his father and the characteristics of his grandmother to evolve innumerable imageries. This child called Astthira (unstable) who was

12. According to Agamas, like a Prince that was brought up-unawares in the midst of junglemen, the Supreme Lord himself, whose freedom has been veiled, is the Jiva or finitised soul. Without Buddhi no differentiated action can take place for such a Jiva. And the meaning is that such a pure Buddhi began to control the Jiva (in whichever aspect jiva is described, whether as finitised or reflected or identified)

13. This indicates the identification of Jiva with Buddhi

14. Asati is described as wicked because there is as it were loss of one's self through nescience or Avidya.

15. The meaning is that Buddhi, on account of its desire caused by nescience for objects, took the form of delusion.

16. The offspring of Avidya is the senselessness called Moha or delusion.

17. This indicates the manifestation always of Buddhi by consciousness in the presence of Jiva. Because even in the defuded state, the Buddhi vrittis (thought) are manifested by the luminosity of consciousness.

18. For the same reason by which Jiva has existence apart from Buddhi, Jiva had contact with Moha or delusion. It means that Jiva who was finitised by Buddhi or reflected in it was overcome by delusion.

19. The offspring of Buddhi through Moha (delusion) is Manas (mind). This is what is stated as Astthira (unstable). But mind had existence even before. Just as the son remained in the body of the parent, the mind remained in a subtle form. Since after the occurrence of delusion in Buddhi, differentiated ideas arose largely, the mind became gross and took a concrete form just as a visible son is born for the parent.

brought up (20) by grandmother appellation *Sunya* (21) voidance and by his father *Moha* (Delusion) had no difficulty to wander (anywhere he pleased). Thus my friend who was by birth pure and by nature chaste became impure (23) by associating herself with *Asati*. By constant intercourse with *Asati*, with her husband *Moha* and with her son *Ashtira*, my friend developed a firm (24) attachment for them and she gradually (25) lost her affection towards me. But since I was by nature of a pleasing tendency I was not able to snap our connection and consequently I followed (26) my friend in all ways. While *Moha* was enjoying with my friend he sighted me and attempted to take (27) me by force; but since by nature I was pure I did not fall into his hands. Nevertheless the whole world cast on me (28) a calumny that I was in the keep of *Moha*.

(To be continued)

The statement that the son had no characteristics of his father and grandmother means that mind had insentience like *Moha* and was endowed with the tendency of projecting many forms like *Avidya*.

20. Because *Avidya* vanishes when it is enquired into it is described as void.

21. Mind had dullness through *Moha* and the power to create, through a *Avidya*.

22. Mind had power to travel everywhere and this was due to *Moha*. It means that the mind remained unstable, creating always and dull.

23. This means that through *Avidya*, *Buddhi* got delusion of the form of *Tamas* (opacity).

24. This means that *Buddhi* having its innate satire form became attached to the forms created by the mind.

25. By reason of constant practice for many a time, *Buddhi* lost knowledge of the nature of the finitised *Jiva*.

26. This means that because *Jiva* was of the sole form of consciousness, it reflected itself in *Buddhi* and assumed those forms.

27. Though *Buddhi* was full of the impressions of phenomena the *Jiva* had no contact with them. Nevertheless, for the *Jiva* that had identified itself with *Buddhi* there was a semblance of connection with delusion of the form of thought and this is the point to be noted here. But in reality, *Jiva* has no connection whatever with delusion (*Moha*).

28. Senseless people superimpose on the self the qualities of *Buddhi*.

REVIEWS

Srimat Bhagavatam: A Study or True Translation in English of The Eleventh Skandha in. BY R. RAMASUBBA SASTRI, B.A., B.L., SUB JUDGE, KOTTAYAM (Travancore).

The Vaishnavites of Bengal recognise in *Srimat Bhagavata* their Gospel of salvation for all and in Bhagavan Sri Krishna, their all-embracing God of Love and Beauty, whose *Avatars* (incarnations) are Rama and Buddha. Though *Srimad Ramayana* was mainly relied upon by the Sri Vaishnavas of South India for the propagation of their faith, it should be remembered that it was the marvelous Krishna-cult that took captive the heart of the early Tamils.

In translating the 11th *Skandha* of the great Bhagavata Purana which sums up the Hindu religion and philosophy of the Puranic period, Mr. R. Ramasubba Sastri has rendered a great and noble service, generally to all lovers of the sublime and the profound, and particularly to the English-knowing young readers of Indian Metaphysics.

The two essays on Hindu Religion appended to the book seem to us to have a message not merely for Hindus but for all humanity.

Science: Truth and Rationalism as tests of Hindu Religion.
BY K. R. RAMASUBBA SASTRI, SUB JUDGE, KOTTAYAM.
Price Re. 1.

In this volume, Mr. Sastri takes up the consideration of Hinduism, rationally tested and scientifically studied. The author is an orthodox monist of the Sankara Vedanta school, his zeal being tempered by deep erudition and insight. The chapter on Bergson and Vedanta in the form of a curious dialogue between a civilian Collector and his Sheristadar is an interesting exposition of Hindu Vedantic Monism and its canons of faith. The author quotes Bergson, Lodge and others who have felt constrained to believe in the survival of human personality (i.e. spirit) after death, on a judicious consideration

of all available evidence. The Chapter on the 'Real Goal of India', we fear, borders upon some controversial matters with which we have no concern. However, on the whole we have no doubt that the volume is of great merit and is written by one who has given real study and thought to the vital problems of existence.

Discipline : BY HERET. LONDON; 'The Rally' PUBLISHING DEPARTMENT, 39, MADDOX STREET, W. I.

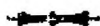
This little book is bound to appeal to all of us who are interested in child-culture. It aptly opens with the well-known lines of Wordsworth in which he speaks of the child-soul (who, Emerson says is a thousand years old) as coming from a far-off heavenly home, veiled in the glory-dreams. The author writes from the depths of a heart of love for children and has called his booklet 'Discipline' for he rightly believes that it is the fibre of discipline that determines the value and success of the work of young teachers. 'Discipline' is not militarism and should mean rather 'Discipleship' which is deep-rooted in the mutual love and service of the master and the pupil. Self-reverence should be the foundation-stone of child-education and moral worth should not be assessed at a monetary value. Children should be taught to work under free and happy conditions and encouraged to follow their own 'star'. The School-room should have an atmosphere of ease, peace and joy. The author, like our great national poet Tagore, is a believer in the 'wonderful soothing comfort in being out of doors' face to face with nature and truly observes that study is quite easy in the open air. Lastly, he exhorts the teachers to see in each child the 'Love Germ'; let the sun shine upon it so that it may respond and grow forth. This is an extremely valuable booklet for all young teachers and parents.



TRANSITION OF JOHN WILLIAM TAYLOR

A Noted Phrenologist

An eminent authority on phrenological matters has passed on to higher spheres of life in the person of Prof. John William Taylor, Phr. D., F. L. L. C. Sometime back he contributed some papers on the 'Degrees of Criminality' to our columns boldly challenging the scientific superstition that 'man is a creature of circumstances' and pleading 'a thorough classification of the mental predilections and limitations of convicts' Apart from his interest in Phrenology as applied to criminals and other classes of people, the late Professor was a lecturer on Mental Sciences and Hygiene at the London College of Phrenology. His popular lectures on Mental Science drew large audiences even among the hard-headed Britishers. In recognition of his life-long labours in connection with the Science of the Human Body, the degree of Phys. D. (Doctor of Physiology) was conferred on him by that learned French Association, LA SOCIETE INTERNATION DES SCIENCES, Paris. He also used to give trustworthy advice as to vacation career, etc., as determined by the brain power of the individual.



NOTES

Sri Bhartrahari Lodge (Latent Light Culture), Ujjain, C. I., has deservedly become a centre of increased usefulness and its healing department is rendering disinterested service to the sick and the suffering. As many as forty patients from far and near attend the Lodge daily and receive the marvellous blessings of drugless healing. The rich and the poor alike are treated GRATIS and are being profoundly impressed with the importance of the subtler forces in man. Our comrade, Durga Shankar Nagar, the enterprising editor of the vernacular KALPAVRAKSHA (on whom be the blessings of the advanced spirits) is also creating interest in the Higher Sciences of Mind and spirit by discoursing to the people at large on some aspects or other of these subjects. As a result of these activities, five branches of the Bhartrahari Lodge (Latent Light Culture) have already been opened at Lashkar, Kotah, Indore, Tirora and Nayakheri. May all these centres of the Lodge ray out Light and guidance around and minister to and make happy the hearts of the disappointed and the disease stricken.

Another branch was opened at Barnagar (Malwa) on the 16th October last. The opening ceremony was performed by Brother G. N. Shastri, M. A., F. T. S., an honoured adherent of the Latent Light Culture. There was a big gathering of over 800 people. Practical experiments were conducted very successfully. A marvellous experiment was performed by Brother Laxmi Narain Sharma in making a paralytic patient lift up his hands, which he was unable to do for a long time. The President's photo was garlanded and prayers for the success of the movement were also offered in deep meditation by the members concerned.

