

# KALPAKA

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## TRUE

...eals are like stars. You cannot touch them, but they  
stand and guide you through the darkness of life.  
...a yo sh a ti g as the Ideal of Truth. ...  
...to the realisation of God.

...dom have we lost and our only child and all the

Were we to lose the very Heaven of our hopes,

would we give up Truth? Thus spoke the

ARISCHANI DRA.

...rom such an ideal, favoured in modern times by

...d other s, there is another, approved by

...AR wh would associate Truth with 'undisloyed

...vo apparently conflicting ideals—those of  
...or and the Tamil poet Christ said 'Ye  
...ith, and the Truth shall make you free'. But  
...—asked Piate. As though in reply, sings

... it takes no rise

... you may believe;

# KRISHNA AND THE PLA

T. L. VASWANI

In a recent lecture in London M. Condé  
much a man could achieve by conscious zoro-astro-  
could, he urged, heal oneself, heal one's physical  
closing one's eyes, passing hands over the seat  
repeating the words: "It's going". History is  
miracles of "I will". Is it impossible to believe in  
of "I love"? Of this character are the miracles  
ed with Shri Krishna the scriptural Krishna the  
appears again and again as Krishna. Krishna the  
his wonders reveal love; he shows a devotee who  
he loves her. On the Battle-field he shows a man  
he loves him, and the Vision gives strength to Arjuna  
the Right. To the poor fruitseller he gives strength  
changing every grain into gold; Krishna is a lover  
Kubja the deformed is made by him straight and ba  
story after another of him in the Bible. I understand it, the thought of the infinite con  
tender love of the Master. His "miracles" are not  
I can see,—expressions of mere power. They are not  
moral quality. They reveal his human love.

One such story in an English garb is  
ago. The author of that dramatic piece is  
yan. It is named "The Pearl Tree". Its scene is  
and Brindaban. Its idea is beautiful; I wish  
of the story had been Indian in every scene.  
the Yasodha is represented

at the entrance of the

reveleayan referred

ed by the

the Krishna away 'whether his mother may wish it or gain, there are references to the Rishis which do not Indian sentiment. Krishna is represented as whom he says:—'Vishnu preserve me from powers'! Again, speaking to a Kishi in the represented as speaking to him the following

man, nor mind: not a word to them of me!

nod! Kep still and mum as a root'!

ral passages, however, which reproduce a real here and give a beautiful picture of the master. of sport and the cows and the blue skies is indive very opening scene. There is a passage, too, a gives a hint of Yashoda's vision of the 'Divine' in hind. Speaking to some boys who came to take Krishna themor ply she says:—

'some times think so different he seems

False that a God's soul in its dreams

fits him and lodges there awhile'.

thought of the Play is brought out in the wayorks a miracle of his love to save Radha. He loves's become proud. The moon is shining. He is in Brindaban. He sings to himself a song represent- 'more lovely' than the moon and calling lay-mate' to come to her. But she is not by him. She is in Gokul. Krishna sends Sudama to message. Krishna has need he says of one small ly from her ears or neck. 'This pearl, if she will sona 'will sow' and 'from it raise' a thousand ck with pearls' the Cows Krishna loves. Krishna is message to Radha 'that the pearl she may give led to her with many other pearls! Krishna wan's ad him one of her pearls to grow a pearl-tree! carries Krishna's message to Radha. Radha is proud. s with scorn of Krishna. Krishna's name, she says to her. Krishna says is, 'an ignorant, stupid, ig cowherd'. Not even the most lavish rajah, she 'conceive so crazed a fancy' as this of adoring

‘cows with necklaces of pearl’; and pearls, she adds, things easy and cheap to win like flowers. Radha give a pearl of her own. Sudama reports to Krishna on his return. How sad Krishna feels! The Lord in quest of the pearl of the human heart; and he refuses to respond to his love, how sad Krishna feels. The reason is Jesus called in Christian Scriptures ‘the Pearl of Great Price’. There is sorrow in the heart of the Eternal; for as they should be; and the Lord’s continual joy is daily sacrifice offered by himself at the altar of Nature and man could not grow in beauty and sap out that Sacrifice. Krishna is sad. Krishna asks him what he wants. ‘A small thing, mother—just one small pearl from your neck-chain’. And he says to her he will return to her, her pearl and now she says Yashoda?

‘Is that all? There!—These which you will  
Since pining for it has made you ill,

Though I don't quite see why that should  
And Krishna makes a hole in the soil and in the  
the pearl as seed! ‘Krishna! Krishna!’ says his  
him ‘what have you done? Have you buried my pea-  
meant to make fun of your poor old mother?’ Kri-  
but smiles. So he smiled when Arjuna on the bank  
embarrassed in the presence of his kinsmen. ‘  
my kinsmen?’ asked Arjuna. Krishna smiled!  
in depths of sorrow, Krishna smiles! The Master  
suffering is passing, that in and through loss and  
soul-life is enriched. The master smiles at the  
confounds us. He raises us from our *Maya* by  
The Master’s *Maya* is a *Shakti* of love, a ‘miracle  
When Yashoda feels confounded, irritated, Kris-  
and he overcomes her *Maya* by exhibiting a little of  
to her. He plays upon his Flute. The pearl obeyed  
vibrations of the Master’s music to the pearl.  
it strikes a root. Krishna continues to play upon  
More and more vibrations reach the pearl. It breaks  
pearl-tree is born! The Flute sends out notes  
of melody. The pearl-tree grows! It swells! It is

erable pearls! 'There, mother!' Krishna says, 'there is a pearl back again!' And he gives her more for her ear to make a new chain! And he gives many to the boys to make garlands of them for their cows. What of Radha? And who has seen the pearl-tree grow goes to Gokul to tell Radha of the wonder of the Lord. She tells Radha to go to Krishna and seek that pardon, which Krishna 'waits for but does not word freely to give'. But Radha is still proud. 'His pardon! Never!' she says to her friend. Radha is proud but is anxious to see the pearl-tree herself. She comes to Vrindaban. She does not see the tree. Has it vanished? Krishna sits under a peepul tree. 'I see nothing' she says to him. And the Rishi's reply is significant. He says to her:— 'The proud in heart see naught. Pride blinds their eyes'. It is the humble who enter the Kingdom of Knowledge. Now Radha's heart changed. She tells the Rishi that she has abandoned pride and seeks Krishna. 'I repent' she says to the Rishi. 'I seek; and finding not must perish. Oh! tell me how am I to find him'. It is night. She is alone. In bitter anguish of the soul, Radha cries:—

'Within me's night,  
Yonder star mock me.  
In my heart shines  
No star, no moon,  
No hope of light

.....  
'I was I who scorned him, I who killed  
That light whereby  
My life he filled.'

And the Master's light shines for the meek. Humility is the light in which to walk is to meet the Master, one day. And Radha no longer proud but humble.—Radha sees the pearl-tree. 'Nothing but light I see' she says, 'the light of pearls'. And following the light she finds Krishna in the forest! Plunged in her *Manas* she has scorned the Lord. Krishna saw the *Manas* of the pearl tree and urged her to find him in the forest! That is Love's plan of education! Radha lies prostrate at Krishna's feet. He raises her up. 'Nay, keep thy pearls' he says to her. 'I need none. For Love's pearl once more is mine'. The Master needs nothing. Yet he needs the pearl of the humble heart. He needs us for Love's sake. He would have us be co-workers with him for the multiplying of Love's captives. And the way to be co-workers with him is to break the fetters which passion and pride have forged. In humility and love let us surrender ourselves to him. And he will work upon us new wonders for Radha's Emancipation.

# REGENERATION

## THROUGH VAJROLI MUI

P. S. ACHARYA

The Hatha Yogi need not be an ascetic (sanyasi) or a bachelor (brahmachary). He may be a married man though in his 'the actual relations of the sexes do not play an important part'. Besides, whether the Yogi is a *Grīhastha* (householder) or not, he does recognise the 'importance of healthy reproductive organism' and its influence on the general physical well-being of the *sādhaka* (aspirant).

The Hatha Yogi, by his regular physical exercises combined with the practice of Deep Breathing and appropriate auto-suggestions, develops his *sākti* or will-power by which he learns to control the passions, etc. But to him, sexual control is not the same as sexual weakness. As Ramacharaka puts it, 'the Yogis possess great knowledge regarding the use and abuse of the reproductive principle in both sexes. Some parts of this esoteric teaching have filtered out, and have been used by western writers on the subject, and much good thereby accomplished'.

With the Hatha Yogi, the creative sex energy is utilised for regeneration (instead of generation), by being transmuted into vital-power in the system.

### VAJROLI SADHANA

The Hatha Yogi calls his *regenerative exercise* or the *sādhana* for conserving and transmuting reproductive energy by the name of '*Vajrolī*'. He who practises *Vajrolī* pays particular attention to his bodily nourishment and development and couples the *sādhana* with rhythmic breathing. The practice is recommended when the reproductive energy manifests itself strongly, so that the etheric-pranic force animating it may be *drawn up* and conserved. The following is the easiest method to follow

When sex-thoughts or desires come, regard them as manifestations of the *sākti*. You should like to conserve and transmute

them for the purpose of your physical and mental regeneration. Fix the mind and meditate on the idea of pure *sakti* underlying and animating the reproductive energy (away from ordinary sexual imaginings). Relax yourself lying passively or sit erect (with head, neck and chest straight) while thus meditating. The idea of *drawing upward* (to the Solar Plexus) the reproductive energy or rather the pranic *sakti* animating the same should specially be thought upon with a tranquil mind, that the reserved *sakti* may be transmuted and stored away as a reserve force of vital magnetic power (Brahma-Thejas). The breathe rhythmically, at the same time mentally imagining and visualising the *drawing upward* of the *creative energy* with each *Puraka* or inhalation. *Will* (also with the *Puraka*) that the *energy* be drawn upward from the reproductive organs to the Solar Plexus. If you have the mind-image vivid and the rhythm well established, you can actually sense the downward passage of the energy and its stimulating effect. This is Physical Regeneration and even to rejuvenation when combined with some other *sadhana*.

If your object is, above all, intellectual or mental regeneration, draw up the energy to the *brain* (symbolised 'Thousand-petalled lotus', instead of the *Solar Plexus* abdominal brain. This can be done by giving the mental visualisation and Will-command, while the forward easily, naturally and gracefully (to *Sakti*, during the *sadhana*.

If the attraction of the reproductive energy (Bird) (instead of downward) becomes an accomplished *Mudra* will be accomplished, say the word on. The practice becomes perfected only if it has triumphed over *Prana* (i.e., attain a well-graded course of Pranayama. space here to discuss at length between 'Vajroli' and Pranayama hints.

### SOME HINTS

1. Practise correct, i. preferably with some p...

helps you, according to the Rishi Keranda and others, to control sex-energy.

2. Remember that the cells of the body contain within them 'little lives' or bits of *manas* (mind) supplied from the *Uttakasa* (universal mind) and that the 'cell-mind' can be talked up to' effectively along with rhythmic breathing and a mild slapping of the part concerned. Speak sharply to the lungs but more gently to the heart. Thus you can command the 'heart-mind'. Thus you can command the 'colon-mind' to vacuate its contents at a regular hour. About 6 months' practice along these lines will help you to attain *Bindu-siddhi* or mastery of sex-energy which is productive of great results.

3. *Solar Plexus* is a most important part of the nervous system situated just back of the 'pit of the stomach' on either side of the spinal column. Remember that this 'abdominal centre' is the central storehouse of Prana. Breathing rhythmically (basing your rhythmic time upon a unit corresponding with your heart-beat and keeping the units of inhalation and retention the same—say, 6 pulse units, the units for retention *ambhaka* being half that number, i. e., 3 pulse units), sending the Prana-current to the seven vital centres, in order, (i) the forehead, (ii) the back of the head, (iii) the base of the brain, (iv) the solar plexus, (v) the sacral region (lower part of the spine), (vi) the region of the navel and (vii) the reproductive region. This exercise should be repeated several times. Then relax or stretch yourself comfortably.

4. *Yog-vid* (a knower of Yoga) who overcomes his *prajapati* (genetic age for a man is between 25 and 35) and *ambhaka* (between 20 to 35). Between these ages, the most vital, should be attempted to be converted into vital magnetic power, by special exercises. The *ambhaka* of sexual vitality will perpetually be renewed. Renew yourself mentally. Among the *Yog-vids* *Shajoli* and *Amaroli*. There is a *Yog-vid* about the esoteric teachings of *Shajoli*. *Shajoli* Yoga is rightly claimed to be a path to virtue, courage and truth,



# PERSONAL MAGNETISM

DR. SHELDON LEAVITT

## LESSON III

### POSITIVE QUALITIES

**Wrong Thinking:**—Destructive thinking is slowly but surely destroying the usefulness and efficiency of many. One cannot think the wrong thing from day to day and rationally expect the right and happy result. If you think yourself 'a weak worm of the dust' you will be very sure to prove to be such in your life expression. There are many people who continually confess to themselves and others that they have no ability to succeed, that they are unstable and inefficient, and then wonder why they do not get along in the world and make a good impression. There are others who are supercilious, arrogant, self-conceited and unfriendly to a degree which forbids their making a strong place for themselves in the world. **IN SEEKING TO DEVELOP PERSONAL MAGNETISM ONE MUST GET AS FAR AWAY FROM THAT SORT OF THING AS POSSIBLE.** The right kind of thinking is as important as the right kind of doing.

**Aim:**—Aim is positive. It means focus and concentration. It is as impossible for one to be truly magnetic in the large and full sense without aim as it is for the hunter to come home with a load of game after a season of random shooting. Now and then either one may bring down something, but the effect is incidental—nothing more. So if you are living a life of hit and miss, catch as catch can, soon you will have to get away from it if you hope to become impressive.

**Purpose:**—Aim and purpose are very much alike and yet they differ. Purpose represents the perspective of mental vision. It is a convergence of every act and thought to definite points.

There are lives in which there is no perspective, just as there are pictures. Thought and act are without design.

Everything comes in as it may chance. The conscious mind then has no compelling force.

Notice this picture. It looks as flat and meaningless as an aboriginal sketch. It lacks *Depth*. A picture which commands study and admiration makes one feel that he could change his view-point and get a sight of things which are now hidden from view. One feels as though he could look around the objects and find new beauties. I saw a picture the other day which depicted a western scene, and as I studied it, it grew life-like to a high degree. I could easily fancy myself actually looking upon nature as it appears in that wonderful West. There was a foreground coming up to my very feet and then that long stretch of view running away off two objects of the smallest size on the distant horizon. Every object was in its natural place and of its relative size.

Into some lives we can look and find things all in their relative proportions and places. The shadows are all turned away from the source of light and lie soft or heavy according as they should. In some lives we can see little but shadow. What light there is in them appears to come from no definite point. Some shadows turn in one direction and some in another. There is no attempt at regularity. We look at such a life and turn away in disgust.

One who is polarized shows very plainly a purpose in him which is definite and pronounced. Shadow all lie in one direction and the great source of light is easily to be traced.

A personality without magnetic power lacks depth. You can see nothing much beneath the surface, and in reality there is little there to be seen because it has not been brought out. There are elements there ready to co-operate under authority and produce something worth while; but they are latent.

**PURPOSE HAS POWER IN IT.** Turn a strong and definite purpose into the thought-field and there will soon be something doing.

**Attention** :—It is hard to get some people to give attention to the things which make for their own good. They are too weary and preoccupied. It requires too great an effort. If

their thought be captured for a moment it does not last. It passes over the surface of things as the rays of the searchlight sweep over land and sea. It may be that even you are thinking of something else while you are reading these very words. To go about things in a listless way is never impressive. There is no magnetism in an act of that sort.

**Patience:**—Patience is not stolidity. Patience does not consist of lack of sensibility. The patient man feels keenly, but has himself so under control that his demeanor does not betray his sensibility. He uses one law to modify the expression of another. Stick a pin into a man's arm and the law of the cerebro-spinal nervous system usually causes him not only to spring away from you but to turn his face towards you with a frightened or angry look. But if the man have sufficient self-command he can inhibit or restrain the action and move away leisurely and unruffled.

PATIENCE IMPLIES POWER AND POWER IS ALWAYS MAGNETIC. And it is so because it is something out of the ordinary. It indicates that there has been a process wrought in the person who discloses it, and we instinctively honor one who shows the effect of discipline and training.

**Concentration:**—Rays of light that are converged to a point have penetrating and changing power. Just so when lines of thought become concentrated they gather energy.

The art of concentrating the mind upon a given thought of action, doing a thing with all the might at one's command, doing one thing at a time and doing it well, is one of the greatest aids to success that can be had.

One who has lost his grip and has fallen into a state of nerve weakness (neurasthenia) always complains very bitterly of lack of power to focus his mind—to concentrate. *Concentration is possible to one in just the degree that he has acquired mental control of himself.* Mental concentration has magnetism in it.

Concentration of the mind means the exercise of the will to focus a man's thoughts, his power and his interest on the work in hand. When a man's interest wanes and he declares that he

cannot work up much enthusiasm you may be sure that he has become more or less depolarized.

Loss of power to hold one's self to a usual course with one's usual enthusiasm, is a sure sign of loss of polarization and proves that such a one needs to take himself in hand. It occasionally proceeds from a temporary physical disturbance, but where it continues it signifies a lowering of mental tone which needs correction. One's course in such a case is not to rush to drugs but to take steps to restore waning magnetic influences.

**Energy** :—There is a law in nature which finds expression in a tendency of forces to move in line of small resistance. Running water, under the action of gravitation meanders in order to find lines of ease for its flow. Even the lightning follows a zig-zag course because of varying resistance.

The same tendency is manifest in human endeavor. We are disposed to follow those paths which are easiest and smoothest, declining to put forth unnecessary effort. We are continually looking for easy ways of doing things.

Within limits this law should be observed, as there is wise call to economy of resources—a conservation of energy. When pulling against a current it is not necessary to hold to the swiftest part of the stream; but this is very different from floating because it is easier than rowing.

There are people all about us who have ceased advancing because of the efforts required to go ahead. We meet this floaters every day. Everything looks hard to them. They cannot bear a thought of strenuous exertion. They have that tired feeling which characterises insipid mental states. They would like to amount to something in the world, and would but for the effort required.

**ENERGY, HUMAN ENERGY, IS DEVELOPED THROUGH ACTIVITY, AND IN NO OTHER WAY.** Muscles—mental, moral and physical—grow only from determined use. We must be willing to struggle that we may win.

**IN THE WAY OF DEVELOPMENT OF ENERGY ONE BECOMES POLARISED.**

**Preseverance**:—To become strongly and permanently magnetic one has to struggle on and on and on. It is not

enough to struggle for a day, or a week, or a month, or even a year. As surely as you set a time limit to your endeavors you will fail. Be willing to push onwards as long as you live, if necessary. The more of this spirit you show the more your magnetic power.

**Self-Reliance**:—I am daily becoming more impressed with the value of confidence—and in effect self-confidence—at that, as the final requisite in the dynamic circuit of human expression. It is a characteristic of capability in all life's affairs. Without it education is powerless to serve the most earnest as it should. All other qualifications fall flat when not animated by it.

A very successful practitioner of mental medicine called on me the other day, and, in our conversation, after alluding to some of the marvels of Psychotherapy I gave it as my conviction that the key to success is found in Self-Reliance. To this he quickly and unqualifiedly agreed and then went on to tell me how he deals with those who come to him to learn his methods. 'I say to them: I can teach you my methods and my theories, but I cannot guarantee that even then you will be able to practice with success. There is my library, with many books on the subject, to any and all of which you are welcome. Study them and you *may* learn to do as well as I. But success in practise is dependent on something more than an acquaintance with methods, something more than experience, and that 'something more' is self-reliance!

After all, methods count for but little. I have seen men who followed no special method succeed better than those who had excellent drill and who had elaborated most admirable methods.

There are many factors entering into the development of Personal Magnetism. Why one has it to a larger degree than another when there has been no determined cultivation of it lies in the main in the difference in their degrees of Self reliance. One is certain of victory before he begins and the other has but a wavering faith in himself at anytime. The successful commander wins his battles before they have gone much beyond the manuscript and diagram stage. When a man says that he

*hopes* to succeed, he may or he may not ; the chances are against him ; but when he says with all confidence, 'I shall succeed' he can scarcely fail.

**Tact** :—There are some earnest people who are blessed with but a small amount of good sense in their dealings with others. They do things in the wrong way and at the wrong times. Their words are biting, their acts offensive, their demeanor indifferent. They have a faculty for making enemies instead of friends, and it all grows out of their want of tact. Tact signifies an expression of consideration for others and a diplomatic way of urging our own opinions.

It is useless to plead that one cannot act a part. Why, no one can get through life in a helpful and happy way and say all that he feels and thinks in a blunt way to others. The magnetic man can administer a rebuke in an impressive way, and usually without lasting offence, because he does it in a tactful way. Clubs should be used only when gentler measures fail, and the gentle but firm measures will rarely fail when used by a tactful person.

**Regularity** :—All life action is rhythmical, and we do well to follow its example in our purposeful doing. To do things regularly is usually to do them well, and those who do things well produce the deepest and best impressions.

*This recital of the positive magnetic elements ought to be studied with care, not because it presents startling truths, but because of its importance. It is not completed in this lesson. The most important of all the elements, THE WILL, will be considered in Lesson 4, which follows*

### **Mental Suggestions and Exercises**

1. I am bound to get on to a high plane of *thinking*. I have not been living up to my privileges in this respect.
2. I am setting before me distinct AIMS. I am resolved henceforth to move towards a *definite point*.
3. Into all that I do I am now putting THOUGHT and PURPOSE.
4. As I go through life I shall give more *attention* to *people and things*.

5. I am checking undue haste, overmuch anxiety, irritability and impatience.

6. Mental CONCENTRATION being essential to Personal Magnetism I am trying at all times to fasten my attention and concentrate my thought on whatever I am doing. I will control all tendency to mind-wandering.

7. I AM full of LIFE and ENERGY. I am a human *Dynamo*.

8. I will not yield to DISCOURAGEMENT, no matter what the opposition, but will push onwards to final *victory*.

9. I believe in MYSELF. I trust MYSELF. All that I need is within my reach.

10. It shall be my purpose to be politic, considerate and tactful in all my dealings with others.

11. I will be faithful and regular in all that I undertake.

### **Psycho-Physiological physical Exercises**

1. Stand erect. Relax the muscles of the body as much as possible and retain the standing position. Then begin with the muscles of the face, follow with those of the neck, chest, arms, abdomen, hips, thighs and lastly the legs below the knees, taking each set of muscles separately, contracting muscles very slowly to the point of *highest tension* and then letting off the contraction in a like slow way.

It will take several minutes to go over the entire body in this way if the exercises are done very slowly, as directed.

**MAGNETIC ENERGY IS DEVELOPED TO A MOST SURPRISING DEGREE IN THIS MANNER.**

*The contractions should be to the very last ounce of power.*

# THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

## Goal of Life.—V

Not fully appreciating the position of Mān as well as of the proper jurisdiction of the Laws and Forces of Nature, Renunciation has tried to strengthen itself by referring to a special application of the Law of Cause and Effect,—I mean, the *Law of Karman* on which is based *Adrista-vada* (the theory of predestination). As the Law of Karman is very exacting and inviolable from the standpoint of 'fallen' man, the Renunci-ationist has exploited it for his own purposes representing that as all causes must have their effects, all actions must recoil on their authors as fruits; and as all fruits of actions, whether seemingly pleasant or painful, are by their very nature short-lived and hence bound to cause us only sorrow whether now or hereafter—the wisest course for man is TO CEASE WORKING ALTOGETHER. Working here includes desiring, thinking, will- ing and acting, And to make cessation of work possible, retirement from the world—shutting oneself up like the tortoise

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NOTE:—Certain passages have been left out owing to pressure of space from the first part of my Post-Vedic Philosophy, Goal of Life—IV, published in the last July Issue of the KALPAKA. As I am afraid, however, that without these lines my meaning cannot be sufficiently clear, I hasten to request my readers to read the following lines between the 1st and the 2nd para of the issue :

'The force and meaning of the above may be more clearly appre- ciated by an understanding of the Super-conscious and Sub-con- scious Mind (as I have understood them) frequently referred to in these pages. The Superconscious Mind or the Soul, the PARAMATMAN the Sub-conscious Mind otherwise called Spirit or JIVATMAN and the Mind or more properly the *world-conscious* Mind—these three make up the Trinity variously expressed as AHANKARA, BUDDHI and MANAS; BRAHMAN, VISNU and SIVA; or the Father, the Holy Ghost and the Son,—so happily expressed in that mystic syllable AUM, which was found by taking the first vowels AHANKARA and BUDDHI, and the first consonant, helpless without the aid of a vowel, of Manas'.



in his own shell—is the recommended prescription. And the hope held out are—cessation of work followed by cessation of Adrista will bring about cessation of birth and death, i. e., attainment of Nirvana or Moksha. In the absence of causes there will be an absence Effects to enjoy or suffer.

The moderate renunciationist has not gone so far. He says:—If you cannot at once accept the ideal of renunciation or think cessation of work possible and thus cannot at once take to the path which will lead you on beyond the jurisdiction of ADRISTA, and thus bring about your Moksha, you should try, first, to be indifferent to the effects of the causes previously sown which must overtake you, and, then, you must not be in the least anxious about the results of the works you are or may be engaged in, as these will be mainly, if not entirely, determined by your ADRISHTA, trying all the while (of course, within the limits permitted by the same agency) to undertake such new works only as are calculated to mitigate the wrath of

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The following lines should be put at the beginning of printed 3rd para :

‘Just as one who has never seen or heard of a Ghost, on entering a land the atmosphere of which is surcharged with belief in the ghost and the people of which make a point of telling him startling ghost stories whenever and wherever they meet him, is gradually and imperceptibly seized, if not by an actual belief in, at least a doubt as to the possibility of ghost-existence,—if only from the fact that people who are otherwise possessed of a strong common sense, cool deliberation and sound judgment as himself assert themselves in its favour, so’.

And at the end of 3rd para the following lines should be read :

‘And this doubt was quite enough to make him yield—just as the one referred to above, without any personal experience of the ghost and therefore without a proper test and trial of strength invests him through his own imagination set at work by the doubt he has come to entertain, with superior strength, and, ultimately carried further by that imagination takes a plantain tree in a dim moon-lit night for a ghost and shrieks aloud or swoons away in mortal fright. His own doubt and imagination deprive him on the one hand of his real strength and on the other lend strength to the thing which exists only in his own imagination

‘When, through his own body and mind, thus influenced by Nature man submitted to Maya without caring for one to make a trial of strength with her, the Superconscious Mind developed (1) the Mind and (2) the Sub-conscious Mind’.

Adrishta (classifying here the fruits of actions into mitigable or avoidable and unavoidable) on the one hand, and to produce, increase or prolong, on the other, grace, happiness, peace, prosperity, etc. For mitigating or avoiding such effects as admit of it, he prescribes PRAYASCHITTA AND SWASTAVANA various ATONEMENT and PROPITIATION ceremonies; while AS WORK CONDUCTIVE TO THE PROMOTION OF HAPPINESS, FORTUNE, etc. he recommends the performance of special worships and sacrifices (Yajnas), the offering of special prayers, the chanting of special mantras (mystic invocation), the reciting of special hymns and panegyrics and the observance of fasts, penances and various other austerities. All these are represented as competent to propitiate the divinities in charge of awarding punishments and rewards for actions done by mortals. And these divinities are, although invested with superior powers and faculties, more akin to man than to the Absolute conscious Free-Will, in their thoughts, desires, volitions and actions. Really here, though unconsciously, the Sub-conscious Mind is sought to be awakened to be able to attract such good as the various limited conceptions of Divinity will allow. He is not, however, quite sure as to the immediate efficacy of his prescription even against fruits admitted to be mitigable or avoidable. And as to the time when YAJNAS, worships, etc. prescribed to promote diverse forms of well-being will fructify he has only to say— The Law of Karma is very stern and exacting. The best thing for you, therefore, would be to hold your Soul in patience till the previous crops have been fully harvested and enjoyed, when, in accordance with that very Law, the fruits of your following my prescription will mature and gladden your heart—never mind whether in this life or the life to come.

Of course, the Law of Cause and effect is, as any other law of nature, stern and inviolable with regard to no-will creation; and so is it generally, and also in its special application as the Law of Karma, with regard to man since he has chosen to accept the authority of Maya. The will of the 'fallen' man is not free to realise itself, although 'to will being his nature and essence, he is free to will. But even in this his *Adrishta* controls him. In desiring and willing he is generally blindly led by it towards the fruits that are impending; and even when

he consciously wills towards the realisation of a piece of 'good fortune' or to avert an impending disaster, the success mainly lies with *Adrishta*, very often a straw breaking the camel's back, and not unoften a straw saving the drowning man. Hence it is said 'Desire and Will follows Adrishta' and hence it is that man has been asked, as he cannot altogether cease working (to will being his essence), 'to work leaving the thought of success to Destiny, fate, chance or God'. Oblivious of the fact that he himself has allowed the Law of Karma to hold him in thralldom, and thus he is the author of what he vaguely and with an amount of awe and despair calls his *Adrishta* or Destiny as well as of the truth that what he has done by surrendering his will, he and he alone can undo by restoring his will to its original freedom, he simply smarts under it and denounces the world as full of sorrow.

From what has been said above about the super-conscious and the Sub-conscious Mind it will be seen that from having been the soul, the PARAMATMAN; the conscious Free Will which admits of us controlling laws, man has become the Spirit, the JIVATMAN,—a NATURALISED CROSS, permit the expression, between Free Will and no-will having both consciousness and will crippled by self-imposed restrictions and limitations. The desire for progress, or more properly the desire for the conquest of nature is, as explained before, the never-failing and intense effort of the Soul to break through the bondage and re-assert itself. According to the SPIRIT, however, into which it has transformed itself, and the Mind it has developed to hold correspondence with Maya—or, in other words, according to the nature and extent of the SOUL'S NATURALISATION or development of the sub-conscious and the world-conscious Mind (representing the Spirit and the Ego respectively) the endeavour takes a 'spiritual', 'material' or combined turn.

And from what has been said of the three minds it will be clear that the mind (which is conscious of itself in terms of the world) is the out-ward-looking eye of the sub-consciousness, making the latter which is naturally conscious of itself as connected with one who is consciousness and will, also conscious of itself as standing in certain relation with Maya. That is to

say, by creating the idea of individuality and personality the mind causes the sub-conscious-minded spirit to develop and be overshadowed by the EGO. 'I am Mr. So and so'—thus thinks the Ego; 'I am a conscious stream of will running on from a Higher conscious will and subjected by him to Maya—ever the same conscious stream whether running underground or as liquid, ice or vapour over the surface,—thus the spirit thinks. That is to say, the Ego thinks only in terms of the relations in which it finds itself to stand with the world through the body in which it is clothed, while the spirit thinks of itself in relation to the Maker and maya and takes no notice of the body except as a temporary shell or mask. This is why the mind is unconscious of previous births while, when properly awakened, the sub-conscious is aware of many such births and the 'spirit' refers to incidents of this and that life. It is the Ego-ridden Spirit and not the body which desires, thinks, wits and acts, and is thus subject to the Law of Karman. As the fruits of all the actions done with and through one body cannot be consumed in and through that body, the Law of Karman does not cease operating with the dissolution pursues the ego-ed spirit and causes it to take such shape and form—to be born and reborn,—as will enable it to enjoy the fruits just mature. When the mind is withdrawn from the world, the Ego is merged in the Spirit; and when the Sub-conscious Mind is freed from the limitations it has, by its thought, imposed upon its consciousness and will, it again becomes the Super-conscious; that is, the Spirit, in its turn, is now merged in the Soul and the consciousness of his heritage of Free-will again dawns upon the Super-conscious mind of man, and at once it rises above the Law of Karman and all other laws. So the only way to overcome is to release the Sub-conscious Mind more and more *Adrishta* from its self-forged bondage till ultimately it will lose itself in the Super-conscious.

At 'death' the ego-ed Spirit passes out. The Ego is the exact replica of the body in which the spirit is just encased—made up not of 'matter' nor of 'ether' but of 'air' which is mid-way between them. In essence these three are identical the difference in form, nature and virtue being due to the rates of vibration. Air is more subtle than matter. Hence the Ego

is said to be SUKHSMA SARIRA or subtle body. The Ego in which the spirit is enveloped at death attaches to it so long as there are fruits of actions to be enjoyed in this state. It falls off and gives place to another when the spirit is born into another world as demanded by the fruits just impending. That is to say, the new relations in which the mind makes it aware, it now stands with the world cause the Sub-conscious Mind to develop another ego being the exact replica of the body in and through which the mind now functions, and in which is centred the idea of individuality and personality. The world into which the spirit passes with the old ego still clinging on to it is what is called the GHOST WORLD; and the ghosts are good, bad and indifferent as the ego is the true seat of character according as their lives on earth have been. The egos still make them think of the world left behind and revisit old scenes and old friends and foes. With the dissolution of the 'material' body they go beyond those laws and forces of nature which apply only to 'matter', and are now subject to those which govern their own 'aerial' and subtler regions. Thus while they are not bound and limited by 'material' laws and forces, they have their own limitations and imperfections. Therefore, what they say about their own world has to be accepted with caution; or their views, rather guesses, about higher (i.e., subtler) worlds; should not be accepted as safe guide without due criticism.

As soon as the fruits of actions to be enjoyed in the ghost-life have been exhausted, the spirit is re-born. The next birth and with it the faculties, powers, organs and senses (i. e., the mind and the ego) is determined according to the nature of the fruits just impending. There are certain, GOOD and BAD actions, for instance, the fruits of which can be reaped only through an ethereal body and in an ethereal environment. This accounts for the ETHEREAL WORLD—the world of what are called 'Upa-devas'—Taksas, Gandharvas, Kinnaras and minor gods)—'angels' and fallen angels. There are certain other good and bad actions the fruits of which demand a still subtler body and environment—the body and environment of Light. The aerial and ethereal bodies are also shining but this body, made up of Light itself, is effulgent. This world of light is the world of 'Devas'—Arch-angels—and 'Danavas', Fallen Arch-angels. At the beginning all these worlds like this material world of ours were peopled by beings who were the direct expressions of Divine Will. Subsequently direct births have come to be supplemented by births regulated by the Law of Karman.

*(To be continued)*

# AN ACCOUNT OF PERSONAL EXPERIENCES

FRIEDRICH HEISS (*Inspirator*)

(*Continued from the last issue*)

The Fuchs house-circle truly was an ideal family-circle. Almost every time deceased relatives were heard from and gave their messages through the table. There were uncle Karl, Amanda, little Minnie and many others; and also on our side the spirits of deceased friends and acquaintances drew near, and in this way I heard for the first time; through Mr. Fuchs, of Dr. Bernard Cytax. He came to me and asked me to continue his work which he had commenced while on earth (he meant his German publication for the propoganda of spiritualism). Mr. Fuchs in his clarivoyant state said to me: 'They (the spirits) come in great numbers and offer their assistance, and even your friend John Most, who has been over there only a little while, wishes to tell you that he will stand by you faithfully'.

The 'Oracle' in the Fuchs family offered us many a happy hour; and many earnest warnings and even reproofs we received through it. On the seance-nights we hardly took our seats around the little table, when at once it commenced to move. It answered the questions by tilting or tapping. The motions were so characteristic that in time we could recognise by them the different governing forces. Every 'spirit' moved the table in his own individual way.

By the direction of our friend F. we also procured a little table, a tripod of bamboo with a wooden top. Our table soon acquired such a dexterity of motion that sometimes it would clump upon the lap of one of the circle-members. We owe many messages and many explanations to the little table, or rather to the forces governing its movements, and not a few visitors were brought to ponder earnestly over the revelations given us. One of the most interesting phenomena became

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manifest, when at the end of the sitting my wife said: 'Now, little table, go to your place, you have done your duty'. Thereupon the table at once set agoing, no matter at what end of the room it was, it moved from one foot to the other and turned in a rotary motion till it arrived at its usual place. Sometimes it had to move across the whole room.

On Christmas-day of the year 1907 both our sons had gone out; my wife and I stayed at home alone. As was always the case when alone with each other and undisturbed, our conversation turned to the 'spirit-friends in the Beyond'. On the foregoing night a friend had presented my wife with a shawl which was still lying on the table. Suddenly my wife reached for the shawl, wound it around her head and hummed a melody in a softly rocking rhythm. Involuntarily I looked up and saw that she was 'under influence'. Our tripod standing near by, I put my hand upon it and at once the little table began to tilt, swaying first on one foot, then the second and on the third. The humming melody, coming from the lips of my wife, changed gradually into a song of a foreign language. The table became more and more lively till, at last, it circled dancing around my wife who was standing in the middle of the parlor; it moved from one foot on to the other, always in exact accord with the tune of the song, which my wife was singing. The whole procedure lasted about a quarter of an hour whereupon the little table tottered back to its original place.

It was of even greater interest to us to watch our heavy dining-room table move. This is a large extension table resting on five massive legs. Both of my sons are musical and my younger son had soon found out the favorite music to the rhythm of which the heavy table would move the most forcefully. When at the end of a sitting, therefore, my son would play the Marsellaise and we asked the 'table' to march, the heavy table started into such vehement motions that we onlookers felt real uneasy at times.

One Sunday-afternoon, at a similar occurrence of table-tipping, a voice said to me through the mouth of my wife: 'Do you perhaps think that my forces can move tables only? Just

sit down in that chair, I will show you something else'. She pointed to a dining-room chair with a high back, I sat down on it and put my feet up upon the first bar. My wife touched the back of the chair with her finger tips and in a moment the chair slid across the floor (with me) and back again; then it leaned backwards till it nearly touched the floor. I did not fall though, for instantly the chair rose up again. We were amazed; but to me the thing seemed rather hazardous and quickly I left the uncanny vehicle. It must be considered also that my body is not of frail built, my height being about six feet and my weight only a few pounds short of 200. So it seems that weight is not an obstacle to the spirits in moving objects.

A young girl belonging to the family who had witnessed this performance and was ever ready for some fun, asked the spirit-friends to let her have a ride too. It was granted to her, up to the middle of the room she 'rode', there the chair leaned over sideways and our humorous friend was gently deposited upon the carpet, under a general burst of laughter of course.

About the time the son of a New York business-friend, a well known German-American author and publisher asked me one day: 'Is it true that you are a spiritistic medium and that such seances are being held in your house?'

I answered him: 'You are misinformed; I am not a medium. We do hold 'sittings' in our home, but under the mediumship of my wife'.

During the course of our conversation, he asked me for an invitation to one of our sittings and to allow him to bring a few friends along. I promised to do this and invited the gentleman and his friends to our home on a certain Sunday. It was a most interesting session which took place this day. The greater part of the participants were literary men, and we received pertinent messages from spirit-friends. But I will tell you only of the phenomenon of table-tipping.

On the Sunday—afternoon our heavy dining-room table made exceedingly lively motions, it tipped far over on one side and bounced through the room, so that we were forced



to hurriedly get our feet to a place of safety to evade a violent collision with the table-legs.

I was, of course, very anxious to understand the causes of these phenomena and when, later on, I asked our teachers from the higher spheres to enlighten me as to the mystery of such work, I received an explanation which gave me full satisfaction. Briefly I would inform my reader that the souls in the Beyond or the 'spirits' as they are mostly called, are only in a very few cases the direct originators of these phenomena. It is the electro-magnetic force, inherent in the medium, combined with the elementary magnetic force of the earth-sphere which produces these phenomena. Of course, the soul-world of the spheres is capable and willing, or better, 'desirous' to call forth these forces from the earth sphere and to develop them to their highest perfection. The magnetic forces of our earth-sphere form a protecting wall about a good medium, and when once the development of the medium has reached a certain degree, these forces seldom resort back to such phenomena. Seldom they remain on this primitive step of development, but they work onward unceasingly in the larger spheres of the soul-world.



# PHRENOLOGY PRACTICALLY EXPLAINED

J. MILLOT SEVERN, F. B. P. S., F. L. L. C.

## 12. SECRETIVENESS

Dr. Gall discovered this organ. In early youth he was struck with the character and form of the head of one of his companions; amiable in disposition, and possessing good mental abilities, but with an extraordinary disposition for cunning and finesse. Although a faithful friend, this youth experienced an intense pleasure in employing every possible means to make game of his schoolfellows, frequently springing little surprises on them, and he was an adept in the art of deception.

A moderate or fairly good development of Secretiveness is very useful, as it gives to its possessor policy, guardedness, discretion, diplomacy, self-government, prudent reserve, management, self-possession, power to repress or conceal thoughts, feelings and emotions until the judgment approves of them being divulged. Persons with this faculty large are able to restrain their feelings, to appear quite cool and self-possessed in time of danger or emergency, or, during opposing, turbulent, irritating, trying and critical circumstances. It is no difficulty for them to keep secrets. They like to take people by surprise, to discover the secrets of others, yet jealously and most guardedly conceal their own. It is a useful quality in lawyers, diplomatists, statesmen, inventors, actors, secret service agents, and spies.

Excessive Secretiveness produces extreme reservedness, insincerity of character, exclusiveness, cunning, shrewdness, evasion, craftiness, hypocrisy, lying, trickery, strategem, treachery, a disposition to conceal real motives and intentions, to resort to underhand methods, tricks in trade, false pretensions, double-dealing, intrigue, to take mean advantage of, and to cheat. Persons of such development appear to be aiming at one thing while accomplishing another; they evade direct questions, are non-committal, enigmatical, politic, managing, cold, mysterious, distant, distrustful, sly, and when they have

motives for concealment appear as friends before your face, expressing themselves as glad to see you, whilst acting deceitfully and as enemies behind your back.

Secretiveness, when large, gives a strong disposition to selfishness, unless counterbalanced by very large Benevolence; it is more often than not accompanied by a good degree of Acquisitiveness. These two faculties working together prompt their possessors, from a love of cunning and desire for gain, to take advantage of the less wary and unguarded. Persons in whom Secretiveness is very powerful and active, especially if Acquisitiveness is large and Conscientiousness only moderate, are capable of resorting to the meanest devices in order to gratify their secretive desires and to attain their selfishness. It is very interesting and often highly amusing to watch the manifestations of this faculty, both in animals as well, as in human beings. Some people realise no pleasure equal to that of deceiving or misleading others; and suspecting others' motives, they frequently bring suspicion on themselves.

The usual motives which inspire reserve are often of a prudential kind which seek to acquire advantages while avoiding dreaded results. When some aim or purpose be determined upon that cannot be obtained by open and honest policy, there is a temptation to employ secretive underhand methods in those who have the faculty of Secretiveness large.

Secretiveness, it should be remembered, is simply a feeling or propensity, and to be of the utmost value should be conjoined to a good intellect and a high standard of moral integrity, otherwise its manifestations are liable to be excessive in character. Acting in conjunction with a poor intellect, it is often productive of the most ridiculous results. Persons endowed with large Secretiveness, relying on their powers of cunning, and setting as they do cunning before intellect, thinking that others cannot see through their motives, frequently do the most ludicrous things, and they are rarely disposed to allow others, even highly intelligent people, the credit of a better understanding than themselves.

Secretiveness is said to give tact; in certain phases of its action a good deal of tact appears to be manifested, but it is

decidedly inferior in quality to that tact which comes from Intuition. A person possessing a large development of the organ of Human Nature or Intuition, and a good intellect, even though he has small Secretiveness, possesses far superior ability to deal advantageously with men and matters than with a smaller development of intellect, large Secretiveness, and small Human Nature. The latter is a much more useful quality to possess; therefore I should advise persons to cultivate Human Nature rather than Secretiveness. When bordering on excess, but combined with large intellectual faculties and Conscientiousness, and small Language, the individual with large Secretiveness talks little, stores his mind with learning, but reserves too much knowledge and experience to himself. While its exercise is sometimes necessary to personal safety, and we may need sometimes to veil our aims and plans, it is not so necessary to hide our sympathies, knowledge and experience.

Those who possess a normal development of Secretiveness, combined with large Language, Friendship and Agreeableness, make themselves exceedingly pleasant, genial and sociable and good company, talk freely—but not rashly or indiscreetly—and display themselves to advantage; and with large Hope are bright and lively conversationalists.

When the organ is small, the individual is far too candid and outspoken, eager to communicate without discretion, is unsuspecting, and ready to open out the mind too freely without counting the cost or weighing the consequences. It is advisable that such a person should endeavour to keep his own counsel, and exercise due discretion before unfolding to others all his own and his neighbours' personal and private concerns. Candid, open-minded people are often very conscientious and extremely honourable, but by giving the free expression to what they think and feel, are liable to place themselves in an awkward and difficult position, as well subjecting themselves to be imposed upon. They are constantly disposed to commit themselves, to act indiscreetly and impulsively, and to play into others' hands too readily. Such persons exhibit more honesty of purpose and are more easily understood than those who are so very secretive and who clothe all their deeds and

actions in mystery, darkness and obscurity, yet they need to be careful lest undue advantage is taken of their candour, outspokenness and sincerity.

The organ is located at the inferior edge of the parietal bones, and when large gives a bullet-headed appearance indicated by width and fulness to the middle of the sidehead above Destructiveness and below Cautiousness. Dr. Gall found it largely developed in a great number of cunning, deceitful individuals; hence he called it the organ of Cunning. Dr. Spurzheim gave it the more appropriate name of Secretiveness. All carnivorous animals, and such as have to seek their prey or protect themselves by stealth and cunning are invariably strongly endowed with Secretiveness. It is large in the fox and cat.



# RENDS IN THE VEIL

SUBADRABAI (*wife of Mr. V. D. Rishi of Indore*)  
(Through RAYASAM VENKATRAO)

## Spirit Messages

### I

I have come. My name is Subhadra Bai. I am your friend's wife. Did I not appear to you many a time in the crystal. Gazing into crystal is a new thing to you. Your eyes dazzled. I noticed it. Now whenever you look the star concentrate upon it. Your powers will soon increase. You are now developing materializing powers. Did I not appear in your dream four days ago? Has not your wife then garlanded you? My husband is very anxious to see me in my materialized form. I am also equally anxious to be seen by him. You must know we both are inseparable. Here let me tell you one thing. There is a peculiar sort of coincidence of yourself and my husband. Do you know why it is so? Physically, you both are one thousand yojanas apart from each other. Study the circumstances that dragged you both into contact with each other. Why such strange things should happen? Why should I take so much interest in your wife and give her shelter in my lodgings? Generally, we, spirit beings, do not live together in the same room unless we had a strong and inseparable bond of friendship on the earth plane. But this is not such a case. There is an underground cause for all this. I told our past life to my husband several times in his dreams. Please ask him. He may tell you. I also will tell it to you just now. Do you hear? Keep it a secret. Don't communicate this secret on paper. You may tell this to each other when you both meet together. A wonderful thing happens when you both meet. There are some causes which yet prevent you from meeting each other. You both are anxious to meet each other. Alright. I will be the cause of this meeting. I spend my time in meditation. Your wife accompanies me wherever I go. I understand her. She cannot understand me. I showed her many holy places.

I will be here till I join my husband. I always pray God to give us a happy and everlasting union. Our friendship continues even in our onward march to still higher spiritual lokas. Why did you give a slap to your wife last night? It was in your dream, but she feels much. With great difficulty I could bring her to reason. She thinks that you are not loving her fondly. In dreams also you should not entertain any bad ideas. Never mind. I have pacified her. Tell my husband that I am very anxious to be seen by him. Don't remain dejected in such a way. Cheer up your spirits. Do your duty calmly with no desire for remuneration or reward. Leave everything to God. My brother, I am going. Keep records of my messages and your wife's messages. They must be kept permanent. Publish all those except some prohibited portions. Yourself and my husband will both win much fame. Spread this sacred science. Don't regard the difficulties that come on your way. Take rest. I am going.

## II

SITARAMMA, *wife of Rayasam Venkatrao*

(Through RAYASAM VENKATRAO)

'My beloved, I am your dear wife. I have come here just now. Many a time I tried to communicate my thoughts to you; but you repulsed me entirely. I was much discouraged and dispirited by your attitude. Mrs. Rishi gave me shelter in her lodgings. She told me that such repulsion is due to the intensity of your grief and that your will power was on those occasions so weak that any appearance or communication would break your heart. At present I am living with her. I am now very happy to see you possessing strength of mind. You are my God. I worship the Great God only through you. There are very many roses in my garden. I do not pluck them. My mother grieves much for me. I know you are now not able to console her. Her circumstances are not good. Though financially well equipped she suffers much in her old age. My brother, I fear, may not regard her much. Poor woman! she had her entire hopes in me and through me in you. She did never hate you. She grieved much because you did never appear as having loved me. She could not read your heart. My time is

up—I will be with you this whole day. I am much fatigued. I will write again tomorrow.

My beloved! I am your *Dharmapatni*. I read your heart. Do not resolve to remain unmarried. You are young. Now my mother is thinking of you, why do you cry? My heart melts. I have already told you that I love you, you alone by *manas, vak* and *karma*. Here I will tell you our past life. I remember it now. Because I loved you—you alone—I can tell it. It is a secret.....Do you now understand? Destroy the scroll on which this secret is written. Don't tell it to anybody. If you tell it it will endanger your life. As you now understand our union in various *janmas*, be calm. I am now in the third heaven. I will await your arrival here. Do not always remain buried in spiritualistic thoughts and experiments. Do your duty in the world. You must become a *Jnan*. Do all duties well and heartily, simply because they are duties imposed upon you on account of your past life-karma. The world will laugh at you if you thus remain resigning everything material. Do you remember you once recited to me some verses from *bhagavad Gita* and explained their meaning? Have you forgotten it now? Where has your knowledge gone? what is this? Why do you cry? Where was this love while I was living? Excuse me for asking you so. Your heart was deep. You loved me much, but you did never express it out. Yes; it is a noble quality. Your behaviour in such a way has given me rise to this status. Our Purohit appeared to me. Poor man! I pity him much; I do not know how long does he remain in that wretched atmosphere. When he represented his grievances I consoled him. My beloved, practise clairvoyance and materialisation. I will be very happy to speak to you face to face and embrace you. You are not yet so powerful as to make yourself so strong-minded and powerful to speak face to face. Practise. You will certainly succeed. I will help you. You are now in difficulties. I cannot now in any way materially help you. Have presence of mind. I know nobody loves you at present. It is well and good. Concentrate your thoughts on success. You will certainly get success in all your undertakings. I am getting sleep. I will go. I will come again.



My beloved, why are you so much distressed? I am your *dharmapatni*; Look up. Do you see my face? You gave me a slap in your dream. It was dream to you, but reality to me. See; it causes me much pain. I don't come to you. I will go away. Why do you call me again? Why do you send your thoughts after me? I forgive you for the present. See the offence does not recur. Today onward, do one thing. Bring every evening some jasmine or rose flowers. Put them in a bottle full of water and cork it. During nights whenever you feel thirsty drink that water. Magnetise the water before hand. The water will give you good relief and make your brain organs quite receptive to revive the spirit communications. Wait. Tomorrow I will narrate to you my experiences before and after death. Tomorrow I will tell.

My beloved, I am your *Dharmapatni*. You discontinued *Sandhya* entirely. Why! I know. You discontinued it because you cannot,—if you perform *Sandhya* now—say in the course of *Sandhya* the word '*Dharmapatni Samedha*', Yes, yes, I understand. My dearest, I do not know in what terms should I express my gratitude for the love you cherish towards me; a poor and passed off being. You are a spiritualist. Why do you fear? I am always with you. Whenever you call me I come to you in my subtle form and stand by your left side. Perform *Sandhya* as usual. Remember that I am your *Dharmapatni*. I will stand by your side. Don't hesitate. Do as usual. Yesterday your brother Satyam came to me. We had a long conversation. Here he is a sanskrit poet. He told me he would teach me *Pativrata Dharma* and *Jnana*. Please give me your permission. Consider well.

My beloved! Lift up your face. I have come. I am your *Dharmapatni*. Please do not discourage yourself. Why are you so much depressed? What is the matter with you? I see tearr in your eyes. Wipe them off. Don't remain here. Go to your parents and remain with them. You may, while doing *Sishrusha* to them, to some extent forget these melancholy ideass. You are becoming quite effeminate. Better remarry soon; I predict you will remarry soon. Though not materially, I am your dearest wife in all spiritualistic matters. Your would-be

wife will become sharer in all your materialistic affairs. While I stand your Dharmapatni on the side spiritual, she will stand likewise in the side material. You are a fortunate one. This is not the case with every man who remarries. Only in the case of spiritualists who can open up the entrance gate and peep into the mystery of the etheric worlds, the law quoted above applies. An advanced spiritualist who can see the spirit beings and keep them under his command need not perform (Shradha), as he knows fully well that his beloved one is always with him in subtle body and not away. Shradha is performed with a view to show a clear path to the departed souls on their onward way to higher lokas. Then where is such necessity here? Here a beloved wife remains in her subtle body always with her husband eagerly awaiting her Lord's arrival in like manner. She is bereft only of her physical cover. Every other thing remains the same. She sees her husband and he sees her. They hold communication with each other. She does not require *Shradha* because she does not seek her way onward leaving her lord behind. \*Excuse me for having told you so much. You know everything. Though you know it, the same if repeated by a beloved one would be much impressive. A wife's counsel in moments of doubt and distress dispels the surrounding Maya. Hear me. Consider well. Tomorrow I will write again. I am every day appearing in your dreams. You remember the dream impressions.

My beloved, I have come. To-day I attended a feast. We all gathered at Vishnu's temple. Myself, Mrs. Rishi, Shyamala, we three went in a group. All females wore glittering ornaments. We had no ornaments at all except (Mangalasutrams). We stood in a corner. There was a sentinel at the gate. When the clock struck six a person in Kashaya robes (a'tapasvini) came out. Instead of allowing the forestanders into the gate, she came to the place where we stood and gently conducted us into the temple. All the people stood quite amazed. We entered the temple and prayed to God Maha Vishnu. Then we three went to Goddess Mahalakshmi and offered saffron for puja. The image of Goddess suddenly moved and flowers fell into our hands. We took up the flowers and gently lodged them into the knots of hair. I am now coming from that place.

I prayed to Goddess to give you long life and happiness and also to bless us with everlasting union in future. Now, my beloved, I am much tired. Please permit me to take a little rest.

My beloved, I have come. Accept my namaskarams. I am quite well to-day. I will narrate to you my experiences on the day of my death. I suffered much from that morning. I had a longing desire to see you from the previous day and asked my brother to write or wire to you. He told me that he had done so. You did not come that night. I felt your absence much. The next morning my condition became worse. I got angry with you as you did not come. Again I asked my brother to give a wire to you. From 11 A. M. my sufferings became intense. I could not sit on the couch, I became restless. Throughout my all sufferings the thing that appeared to me was your image only. I longed to see you. Whenever the front door opened by any intending visitor I thought it was you who came. And when found it not so I used to sigh and again suffer. The whispering sounds of my relations, their hasty footsteps, their going out and coming in often used to misguide me that it was you who came to me. Above and below and on all sides, wherever I saw, your very face bent down in grief with tears flowing down downwards on the cheeks appeared to me. In such restless condition I laboured much till 5 P. M. when whispering of your name suddenly vibrated through the spectators. With anxious looks and suffering hearts and agony I looked towards my brother enquiring whether you came. A wire was shown to me. I was informed it was from you. On hearing the contents that you did miss the train and would not be able to go till night I became hopeless and body began to collapse. When the critical moment came I was more or less in a sitting posture and nothing but you yourself appeared to me. The whole of my life passed before my sight like a panorama, the events being presented in a reverse order. The incidents of the days and period immediately preceding the critical moment came first and so on to childhood and infancy. Suddenly I came again to my senses every pain being gone and finding it hopeless to see you again with my physical eyes, I turned my

attention and prayed the Great Goddess to give me everlasting union either in heaven or in hell, either in happiness or in misery with you, you alone. As the prayer was going on I felt as if a heavy log has been taken out from me. I felt myself free from a heavy weight. I just then opened my eyes and the panorama of my past life again presented itself clearly before my eyes. After closely viewing this scenery once more I looked towards the other side where to my astonishment I saw a Marathi woman—Mrs. Kishi—, your brother, your sister and many other acquaintances standing quite front and welcoming me to their abodes. Fondness towards the dense body not yet being completely gone I stood at the spot where my dead body lay (in the air) looking to the persons crying on corpse. While I was turning aside to join my visitors in the etheric regions I heard a loud knock at the door, calling me by name. I at once recognised that it was you. Having a curiosity to see your feelings I remained where I was. The loud sobs of my mother in response to your knock convinced you that I was no more. The door was opened and you came in. You fell on the dead body. You being a spiritualist with some magnetising powers in hand, your very touch itself lamenting for my death and recalling me back to life worked as a stimulant on me and I tried twice to re-enter the body (the dark dungeon). I know the body was quite useless to live in any longer and also unfit and ugly to force a way into; but your will was imperious. I gradually alighted on the dead body. You felt a little heat passing on the body. Just at that moment a wonderful thing happened which diverted your attention otherwise. Your belief that life yet existed in the body while doing wonders on one side throwing out every obstacle on its onward march, its progress was suddenly arrested and cut down to the root on your seeing five black ants coming out from the right ear of the corpse. Your conviction that the vital spark has not entirely left was completely routed out by this counter incident. And afterwards it was your belief itself that gradually freed me from the hold of your strong will. I escaped and your conviction that life was extinct was further strengthened by the coldness that now reigned on my body. Had not the circumstances transpire

in such a way you would have surely put me to the torture of entering back the dead body to endure further suffering. You would have thus kept me dying for hours and days. Thinking that it would be dangerous to remain any longer in the presence of such a dangerous man as you, I allowed myself to be led away by my friends who came to welcome me. To-day I detained you long at the experiment. I will tell you again. Please give me permission to go to Hardwar once. Your heart is full of grief. Don't give way to grief. You know everything. Take rest. Pray God. Why do you unnecessarily detain the money due to Doctor? Don't keep it. Pay it off immediately. You must always be honest. Any bad deed on your part brings separation between us. Remember it and work. God will give you in many other ways. How long do you depend upon your parents? Get employment. Have your own earnings by honest means. Whatever you offer from your savings I heartily accept. I will come again. Please allow me to take rest.

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## REVIEWS

**The Process Of Man's Becoming** Based on Communications by Thought-transference from Selves in Inner States of Being. By Quaestor Vitae. with a Preface by David Gow, Editor of 'Light'. LONDON Duckworth & Co., 3., Henrietta Street, Covent Garden, 8 shillings net.

What is the meaning of human life? What its purpose? Whence, O Heaven, whither? Is there a first-hand solution to the great problem of problems—the riddle of existence? Was ever this truth revealed to humanity? If so, is the revelation continuous? If not, why? Is reason the highest thing that man has for solving the problems of life and death? Can we rationally supplement the light of reason with the light of intuition? If so, how? These and other similar questions have invited many ways of approach along the lines of science, religion, philosophy, spiritualism, etc. Science appeals to reason, religion to faith, philosophy, either rationalises or dogmatises—but the higher science of spiritualism ‘combined reason with intuition’ and sets the question, at heart a spiritual one, with the eye of ‘pure reason.’ In plain language, it takes you by the hand and helps you to learn straight from higher intelligences (regarding the plan of an intelligible universe) whose messages may be checked by Reason. Of the many spiritualists who have attacked these problems, the author of the “*Process of Man's Becoming*” is one of those who deserves particular mention. He is neither a narrow-minded faddist nor an ‘orthodox’ scientist or theologian who, ‘even though vanquished, could argue still’—but a sober thinker or perceiver whose logical exposition of life's mechanism, modes, expression and purpose is based on the messages communicated or inspired from the spirit world. To those who would hesitate over the claim we say with the Editor of *Light*:—It is the message rather than the messenger which matters. Indeed, the message is original and bold, full of ideas and suggestions in harmony with the revelation of the ancient seers (Rishis and Siddhas) of our country as well as of the modern apostles of spiritual wisdom. The

student of Spiritualism—and even of religions generally—will find new viewpoints concerning evolution, physical and spiritual—the existence of a Supreme Being (Purusha)—the rationale of re-incarnation and after-death states—our place in the universe—religion and its genesis—problem of evil, etc. All these are expounded with the rare charms of logic and language and in a unique manner that justifies the author's claim to illumination from the Great Beyond.

**Life:** The First of a Series of Health Pamphlets by Frank Frutchey. Published by THE AUTHOR AT 65, UNIVERSITY BUILDING, DETROIT, MICH. (U. S. A)

This pamphlet forms part of a series on various subjects like voice, speech, thinking, etc., more or less allied to health physical, intellectual, emotional, psychic and spiritual. The author refers to the law relating man to spirit and to life and enabling man to assume a definite relation to the activities of the earth, as he plays the game of life and its living on the world stage.

**Soul's Rhapsodies:** By S.A. TIRUMALAI KOLUNDU, EAST END, TINNEVELLY.

This treatise aims at giving in a nutshell the rhapsodies of a philosophically minded soul, which, it is hoped, may tend to uplift any world-weary mind, thirsting after the living nectar of peace (santi). Some of these are heart echoes and others, echoes from the Upanishads, as well as from Tamil Mystics. To these are appended a note on Raja Yoga based generally on the aphorisms of Patanjali. "In the world there is nothing but man: in man there is nothing great but mind; in mind there is nothing great but grace. And grace is True Divinity." Such is the keynote struck towards the close of the treatise that vibrates indeed from cover to cover.

**Spiritualism True and False:** And the Expansion of Consciousness By ARTHUR WILLIAM GARLICK. LONDON: C. W. DANIEL LTD., GRAHAM HOUSE, TUDOR STREET, E. C. 4. One shilling net.

Is Spiritualism true or false? The answer is that there is true or genuine spiritualism as well as false or unsafe spiritu.

alism. The author gives brief accounts of occult experiences just to throw light on the mental attitude he would put before his readers. For all normally healthy persons interested in Truth, the attitude should be that of an honest inquirer with the face towards the light. But for the light and superficial, the unhealthy or the neurotic person, the best attitude to adopt, in the words of the author, should be "one of intense antipathy towards all things occult *until such time as he (or she) may have acquired strength of mind and will*, and has a definite aim in view to be pursued at all costs."

**Pioneer Teachers:** By F. H. BEHNCKE, ELMHURST, III.  
(U. S. A.)

This 'compilation of biographies' is a few dots from History just to familiarise the readers with the names of the pioneers in the old and new schools of healing of natural and mental therapeutics, dietetics, body-building, manipulative treatment, diagnosis, and in the world of philosophy and education. We are glad to learn that this volume is but the forerunner of other biographies of those who have done fundamental work for the benefit of humanity.

**Divine Science:** By MISS A. M. ROBINSON. VALHALLA-N. Y.: ROBINSON PUBLISHING COMPANY. \$ 1.50,

The author claims to be an 'inspired teacher of scientific knowledge of the phenomena and philosophy of 'spiritualism,' in whom have been developed clairvoyance, inspirational writing and other phases of mediumship. Some of the instructions contained in this volume are certainly calculated to enable one to tune oneself to high spiritual influences and contact the better and purer side of our nature.—P. S. A.