

GREETING TO THE DAWN OF 1923

Dawn of the year! I welcome you with all my mighty love. You are the dawn of the day we call a year. Standing midway between the day and the night, you keep the whole of the past at your back and the future right in front of you. You are both light and darkness blended into one sweet still silence, and you hold the secret of the 'future' and the history of the 'past' in your hands. You are the harbinger of sun-shine and day, and the destroyer of the night and its darkness. Send your sun-shine deep and kindle the flame of love in human hearts, killing the germs of hatred, contempt, scandals, passions, etc., developed in the dark nights of the past. Let love be our guide, universal brotherhood our daily experience, service of humanity our routine duty in life, and sympathy our watchword. Let all the compound walls raised between heart and heart be demolished and let the animosities that corrode the foundations of peace die with the year just closed. Let man recognise 'divinity' in man and 'sakti' in woman, and not the 'male' in man and the 'female' in woman as in the past, sex is counterfeited 'spirit' and is a legal tender only in Satan's realms. 'Give birth' to new forms of thought, shaped on the mould of 'Universal Love' and stimulate selfless actions in furtherance of 'Universal Peace'. Riding on the rays of your sunshine, let Sri Krishna the House-breaker come and break open the doors of the human heart to steal away past misdeeds. Remove the cobwebs of envy, jealousy, and hatred, throw wide open the gates of hospitality and make the human heart the temple of Sri Krishna. Above all, give us Faith, for Faith alone is Sakti and Faith is the only passport to Salvation.

"We live by Faith, but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No Knotted scourge, nor sacrificial knife
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good."

GOPINATH

Religion is another name for Freedom; and this *freedom*, is one of its noblest forms, grows out of a feeling of *dependence*:

Many crave for *sensationalism* in religion. BHAKTI is not a life of sensations. Beware of *hedonism* in religion. Aspire, suffer and be strong!

I recognise but one sin:—Separation from the Self.

Is BHAKTI irrational? Does it not express a great *Law*, the Law of Love?

Why does the heart seek Him? What is the REASON of the Love for the Lord? Is it not He Himself? Is He not immanent in the very quest after Him?

To be God-possessed:—can there be a nobler destiny, a higher privilege in life?

The philosopher may *judge* God: the *bhakta* loves Him, worships Him, asks for His Blessing for Love's sake.

It is the memory of His love which wounds the heart of the BHAKTA. He *remembers* and so sheds tears. Bhakti, like knowledge is *reminiscence*.

Bhakti is *emotional* response to Reality. This emotional state has also a *noetic* quality; it reveals several truths which mere intellect does not reach. The heart sees where the head is blind.

Every tear of longing, of repentance, waters the tree of BHAKTI. Weep brother: nor be depressed. The tree will one day climb high and draw mercy from the skies.

Trust thy Heart: Don't bury it beneath the burden of money, or honour or ease. Keep it unencumbered. Make the heart thy guide!

REFLECTIONS—1

Is man a free agent ?

A. P. MUKERJI

In all schools of philosophic thought, whether of the East or of the West, the questions of Free Will, Pre-Destination, etc. have always received the deepest attention, as the solution of this problem would seem to affect our lives in a most serious sense i. e., it would determine our course of action in the light of sound philosophy. It is not our intention to go over old ground, all our readers have read the arguments in connection with the question of Free Will and Pre-Destination and they will agree with us that these arguments lead to nowhere, to quote an American author "they are as clear as mud." We wish to express our own views on this subject and we would point out to certain sceptics who might question our authority to speak on such a weighty subject that, the true test of spiritual knowledge can be applied only by those who possess spiritual discernment, who have the "eyes to see," not by those who have perhaps burned the midnight oil pouring over the writings of famous authors and have at last persuaded themselves that they know all that there is to know. We must point out to such pundits, whether from Sanskrit or English colleges, that we have the deepest pity for them, as we know that they are suffering from a swelled head, stuffed with dry learning but wanting in true enlightenment, which is not to be obtained in colleges from learned professors, but which is undoubtedly the result of prolonged Yoga practice. Even Yoga practice is not sufficient, the aspirant for spiritual knowledge must possess extraordinary daring and earnestness of investigation, he should by the force of his spirit attract to himself the attention of other developed beings capable of acting as Spiritual Teachers and revise his dim realisations—for they cannot be very clear at the start—in the intense light of their realisation. Such an aspirant must have faith and humility, a pure devotion for holy persons, and must have undergone the initial training which is necessary

to enable the candidate for initiation into spiritual knowledge to stand before his Master and bear his searching gaze. We are speaking in a spiritual sense. The candidate for spiritual initiation must *prepare himself* to stand in the sacred presence of his Guru or Teacher; if his soul is lacking in the force of pure devotion to knowledge which is demanded of him, if there is the least selfishness, the least arrogance, even a shadow of self-sufficiency, he will be sent back to get over his weaknesses with instructions to "come again." People spend thousands of rupees in acquiring material knowledge, undergo every possible humiliation to obtain a billet, yet they seem to think that the priceless gem of spirituality and a knowledge of the mysterious forces of nature on the mental and spiritual planes can be obtained easily. Poor deluded beings!

We are not anxious to convince any one that Spirituality is a fact. Those who are anxious to acquire knowledge will get it, those who think that they can dispense with it are welcome to fatten on the wages of a commercial or material existence, we do not disparage them, all things have a place, we only wish to give them a shaking now and then for their own good.

• The question will be asked: What has all this to do with Free Will? Everything, from our point of view. True philosophical knowledge is not to be found in books, but in spiritual unfoldment, the inner eyes of the soul must begin to function and then the veil shall be lifted! Rather hard lines, but we cannot help you in this respect. There is the vast experience of humanity in the form of historical knowledge, but does it help us to solve this problem? We doubt if it does so. There are fine libraries on Metaphysics, Psychology, Philosophy, Theosophy, etc. but they also do not take us very far. There are fine fat priests and preachers who seem to be growing fatter owing to the fulness of their learning, yet they fail to satisfy us. They deliver sermons which display the strength of their lungs and elicit admiration for fine oratory, but we are none the wiser for having gone to them. The editor of the *Kalpaka* must have written scores of letters to the writer for articles for the *Kalpaka*, as the readers of this magazine clamour for them. The writer of this paper is very grateful to these gentlemen, but he has strong objections to play to the gallery.

Whatever instructions had to be imparted have already been issued to them and all that is required is work, hard and earnest work. Further talk is useless. Can we ever get rid of our troubles by reading books and writings? These things will take us only a short distance, but beyond that there are steep walls to be scaled and neither books nor lectures can help us. Life alone is the most efficient teacher. As we pass through the straight and mazy pathways of life, we should pause to reflect, to connect cause and effect, and the enlightenment so obtained will be deep and abiding. Let us see if such reflection would throw any light on our present problem. Is there a single experienced man among us who would dare to claim Free Will as his special prerogative. If there is, we bow to him as being superhuman. Even super-human beings, e.g. the great Prophets, openly admitted the existence of One whom they worshipped and to whom they bowed themselves for light and guidance. Let the reader take his own life and study its workings. Can he fail to admit that his life is moulded by circumstances over which he can have no control? The achievement of a goal determined by an individual does not prove the possession of Free Will by such an individual, the philosopher cannot stop short here but has to go deeper: What led to the determination of such a goal? Certain circumstances. That is the only answer. Again, what led to the development of those circumstances? Certain other circumstances. It is like a straight line projected infinitely. How can we possess Free Will when our very THOUGHTS, which are the fine causes of our actions, are born, live, and die from nobody knows where! Certain psychologists will tell us that external stimuli generate a certain train of thoughts. Rightly speaking, these thoughts are not generated, but a certain train of thoughts is started into motion by certain external stimuli, e.g. a man may have absolutely no thought of sweet things, yet the mention of the same by another party might wake up a desire to taste them. Yet, external stimuli are not always necessary to start our thoughts into activity; if we examine ourselves closely we will find that certain thoughts, desires, and aspirations are often born in us from nobody knows where and yet they prove to have been the preceding causes of certain actions and circum-

stances which develop later as a result of these thoughts. The question is: where did these thoughts come from? Who precipitated them in our brain? Were these thoughts the result of necessity? Perhaps. Yet, this is not always the case. A man may be seized by a creative impulse of genius without the existence of any necessity. Where did this impulse come from? A man may go into deep meditation ending in a trance and when he returns to normal consciousness he may find certain dominant impulses within himself, which did not exist before. Where did these come from? Surely, these impulses have an invisible source, which lie outside of the man in question. However closely we may argue and reason, we cannot lay hold of a single case where an effect did not have an antecedent cause and where this cause did not lie outside of ourselves. Self-Determination is a misnomer. Are we then so many wisps of straw blown about by the wind of circumstances? That would indeed imply a most wretched and deplorable state of things. Our reply is that if we study the charts of our own lives and compare notes with others, we shall be convinced that everything works out to a certain desired issue, that there is no happening which has not a motive behind it, although it may not be within our ken at the time, but might reveal itself later on. It is our conviction that we are all in the hands of a merciful Providence, which determines the lines of our lives to our best interests, physically, mentally, and spiritually. Some will say that this is rank fatalism. Can't help. It is Destiny which makes us think and act in a certain way toward a certain end. We are not the actors, the misery arises when we labour under this delusion and blame ourselves and others for having done this and that. It is all the Will of God. The shifting sands of life constantly subject us to new experiences when we would prefer to grovel in the old rut, so that the human soul may grow rich in experience and strength and wisdom. The word "misfortune" is a misnomer, it is sheer short-sightedness and spiritual ignorance which makes us think that there can be any such thing as "misfortune." What appears to be a misfortune today will prove to have been a turning-point, a blessing in disguise, later on. Truly, ignorance is misery and knowledge

is bliss. Are you poor? Do you despise yourself and hate your life because you do not happen to possess riches? Does the world despise you? Dear friend, let this good world wag its head in ridicule if it likes. The fact remains that in the eternal order of things all cannot be rich, because then the word poverty would disappear and we know what a blessing poverty is. The rich man has no time to think of anything but pleasures, he is apt to forget that the human body and brain was given to him not for "enjoyment of senses" but for a much higher object. Poverty is necessary, because it invariably opens our eyes to our short-comings, makes us humble in heart, more dependent on the Almighty, apart from teaching us to feel for others in the same position. The best qualities in a man are developed through pain, never through pleasure. Truly, power is pain transmuted. If we were free agents, our first action would be to throw off all poverty, all troubles attendant on poverty, to throw off all disease, all pain, and we would go straight to a heaven where life is a continual pleasure. Why did not the Almighty, who is supposed in the scriptures to love man more than any other created thing, give us this Free Will? We quite agree with our readers that such a thing would have been most desirable, but we cannot feel that He has acted for the best, because if man had Free Will the kaleidoscope of life would have been a sealed book to him. Every one enjoying himself! Rather a monotonous sight. Our most powerful argument in defence of Pre-Destination we have not put forth, because very few or none will understand it. The truth of Pre-Destination can be realised only by such as possess the gift of clairvoyant pre-vision. Such a seer can prove for himself that all happenings in this life are but astral precipitations, materialisation of phenomena dramatised on a finer plane. Man can obtain previous knowledge of *what will happen*, the extent of such knowledge will of course depend on a man's spiritual growth and unfoldment. One thing we wish to point out emphatically: That the true seer is never anxious to make a parade of his knowledge. He gains nothing thereby, but loses something. The true seer must have quenched his thirst for praise and public approbation, as the existence of such vain desires would only tend to darken his vision and immerse him

in a whirlpool of disturbing thoughts. The praise of human beings has no value, as the very next moment it may turn to its opposite. It is an empty bubble. The actual possession of knowledge should be our constant goal. Those who are anxious to learn must undergo a thorough test before the veil of Isis is lifted to their gaze. Vain metaphysical jargon and the repetition of Sanscrit verses and mantras are a waste of time. The soul of man must be active in order to acquire knowledge of the Divine. Education has no value unless it helps to wake up our souls, mere acquirement of dry learning is simply enburdening the memory. True education was imparted only in the ancient days when a young man was put through a spiritual training first. Modern education develops the brain but leaves the soul in its infantile state.

It is our conviction that while man is not a Free Agent, he is not meant to lead an inactive life. Man is not a creature of circumstances, as this phrase is usually understood, on the other hand he possesses within himself the power to overcome circumstances which stand in his way. He can do so within reasonable limits and the stronger the soul the wider the limit. It is up to us to think and act clearly as far as we can see, if we muddle our actions we should not blame fate; it is expected that man shall co-operate with his Father-in Heaven towards his own good, yielding to the guiding touch of His hand and not pulling at the leash like an untrained hound. We are gifted with divine powers, but we must know how to make use of these powers towards our own and others good. Even when we realise some of this power and knowledge, we shall have to bow the knee to His will, the difference will be that we shall render more graceful homage instead of talking of misfortunes, calamities, etc. In a family of several children, the most intelligent child understands its parents better than the others, yet it has to be guided by their will. No parallel is perfect when applied to the ways of the Almighty.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

As interest in Modern Spiritualism is growing and spreading all over the world there is no doubt that many of our Indian friends and Asiatics generally will desire and make up their minds to enquire into the subject and also to investigate practically into the phenomena I have described somewhat briefly.

Before tackling the phenomenal side of the movement I would recommend every one to read some of the literature upon the subject. To the Indian many of the books are too costly to purchase. It would be well if some of the wealthier people interested, in India and elsewhere, would form a little library for the loan of books at a nominal charge. And I would suggest to the good Editor of the *Kalpaka* that he obtain some of the most useful works on the subject and reprint extracts from them in the *Kalpaka*—also that some enterprising friends should translate these or other extracts and get them inserted in the vernacular press. However, as the movement began in the West without any previous literature or experience to guide the pioneers—so I presume Indians may be trusted to have the same experience. They will I am sure be thankful to receive some advice from the experienced if they can get it and so I humbly offer the fruit of my own experience extending over a period of 25 years. The words of caution which will follow in due course I give with something more than humility—I put them forward with much earnestness.

Some of the advice which I am about to give I have written in my little pamphlet entitled 'Home Circles and The Cultivation of the Psychic Faculty'. A portion of it has already been printed in the *Kalpaka* but the writer did not state the source of his information.

The motives for investigating Modern Spiritualism are many. They may be one or more of the following viz., an earnest desire to seek truth—wheresoever she may be found, mere curiosity, a craving for the wonderful or for excitement or

amusement, a desire for spiritual development and the intense craving to get nearer to or into intercourse with some much-loved friend—husband, wife, child, brother, sister, lover, whom we have lost through death. Most of these motives are legitimate. I would advise everyone to begin and continue only with the highest motives—the highest of all is that one may be of service to our fellow human being.

There is a difference between investigating and learning about Spiritualism, and developing mediumistic faculties. Nearly everyone may do the former with more or less profit. Not everyone should develop the psychic faculty—even if they possess it. No one should endeavour to do so for personal gain, personal glorification or for selfish purposes. Therefore avoid if possible the professional mediums whose only object is to make money, or to lord it over other people's minds.

The best place to investigate and to form Circles is in one's own home, amongst one's own family—, or in the house of personal friends whose character is good and whom you can trust. Those are also the best conditions for the development of a medium. One cannot go very far in one's investigations without a medium. Obviously it is necessary to discover one. In most families of six or more—or in most circles of seven or more—some one amongst them will usually be found who is mediumistic. Children are often found to be mediumistic. I do not recommend children under 10 years of age to sit in circles or develop mediumship. Children over that age may do so—but they should not sit more than twice a week—nor longer than two hours at a time. Their strength is needed for growing and perfecting their bodily constitution. Young people when passing through a great constitutional change, such as arriving at the age of puberty, should avoid all psychic exercises.

A circle or seance is simply a gathering of a small number of people who sit in the form of a circle—sometimes in crescent form—for the purpose of eliciting psychic phenomena or communion with the spirit world. The sexes should be divided as equally as convenient. Limit the circle to about 12 persons, as a general rule. Every member of it should be serious-minded and interested, and everyone must be in love and harmony with

each other. There must be no discordant note. Every sitter should be in good bodily health. Here are a few definite rules.

1. The first step is solemnly to dedicate yourself and the powers you propose to unfold to the disinterested service of your fellow-man. There is no need to imitate the historical or conventional saints, but your life must be pure, your faith strong, and your heart full of love.

2. Cultivate complete self-control—mental, emotional, physical, spiritual.

3. Have definite and regular days and times for sitting; be punctual and let nothing save necessity interfere with these engagements; arrive in the room at least 10 minutes before the hour fixed. Not longer than one and a half hours should be the usual length of the sitting; but, if something of importance is in process, don't be in a hurry to conclude. For those who are daily engaged in strenuous work it would be wise to limit circle work to one sitting a week. Do not arrive tired.

4. Let your thoughts during the day dwell occasionally on the coming meeting and arrive unflurried. It is not wise to come to the meeting straight from a place of entertainment.

5. Never sit in a circle or alone in the silence for spirit communion until you have freely forgiven all who have wronged you, or you have tried to make amends for any wrong you may have done to others.

6. Insist that the meeting of the circle be always opened with prayer. Commend yourselves to your Creator and His highest-Angels, then freely yield yourself to the psychic influence present and let your guides use you as they deem fit. Carry out their suggestions. Trust them.

7. Be lord of your reason and of your own body. Allow control only at your own discretion.

8. All the members of the circle should be in harmony and agreeable to each other. Exercise unselfishness all the time.

9. Have a bath some time during the day before the sitting; or, if this be too inconvenient, then the evening before. Let the clothing be clean. Immediately before the commencement of the meeting wash your hands.

10. During the day of the circle eat no flesh, drink no alcohol and do not smoke. No medium should ever drink alcohol, and it would also be better usually to eschew flesh and tobacco altogether for the higher spiritual work, although an occasional meal of meat is harmless. (When a complete change to vegetarianism is determined upon it is advisable to do this gradually—say over a period of 12 months—and to study the subject of food values. This advice is not needed by most Hindoos). A full meal should not be eaten within at least four hours of the circle. But if it is to be a long sitting, light refreshment such as tea, coffee, and a slice of bread and butter or biscuit, etc., may be taken half an hour previously, as it is unwise to go to a meeting for development faint or tired.

11. When the announcement is made from the other side not to proceed, or to close the meeting; or when using the ouija, planchette, exercising clairvoyance, etc., you are told to cease stop at once. It means that the conditions are not good or that the power is exhausted and the spirit friends are no longer able to protect the medium or the Circle. If, whilst still inexperienced, the medium becomes controlled by any violent or apparently distressing method distasteful to the medium or the sitters, ask that the attempt be deferred until you can get the assistance of an experienced Spiritualist. (The distress is not always felt by the medium and especially when completely entranced. It seems to be the law that when a spirit controls for the first time he or she takes on the last condition of earth-life; and if the passing out was a painful or a violent one—that experience is reproduced. After a short time the spirit control learns to do better. The manifestation though sometimes depressing is usually very evidential and instructive). If the request is not heeded discontinue the sitting.

12. After the sitting resume the positive condition—cease to be negative. It is a serious mistake to be constantly under influence. Do not be like a psychic water-tap turnable on and off at any odd moment of the day. Resist solicitations so to use your psychic faculty. If a feeling of exhaustion is experienced by anyone after a seance which is not quickly thrown off, cease or defer sitting, especially if sitting for physical phenomena.

For the best results, choose a quiet room of moderate size, and with as little superfluous furniture as possible. If not sitting on the floor the chairs should be of plain wood with cane, rush or wooden seats, and comfortable. In winter let the temperature of the room be agreeable and the ventilation efficient. Ladies should remove their headwear and outdoor garments and gentlemen their superfluous garments. Sit comfortably with both feet on the ground, i.e., not with crossed legs, and if not holding hands or using the table let the open hands rest easily on the corresponding knee. In this posture power may be more easily drawn from the sitters or the influence received. (Conversely, if in any assembly you feel yourself taking on other people's conditions, or you sense that virtue is being drawn from you unwillingly, you can stop it at once by crossing your legs, folding your arms and mentally closing yourself in).

Where a room can be exclusively set apart for Circle-work, each sitter should keep to the same chair.

A subdued light improves conditions. The sitting may have to be in the dark or with a red light for strong physical phenomena.

Bright and cheerful singing or music harmonises and strengthens conditions. When the mental atmosphere becomes too tense a dose of laughter is very good. Quiet and harmonious conversation during periods of waiting likewise helps. Do not concentrate on the medium.

See that no outside interference disturbs the meeting. It is advisable to guard or lock the door, as a sudden awakening of a person in trance or a breaking of psychic processes in operation may cause serious hurt to the medium and distress to the sitters. For the same reason no one should break or leave the Circle without permission of the conductor who must make suitable preparation for it. (This may be done by telling the medium or the control of the medium that Mr. or Mrs.—wishes to retire. Then wait a moment. If hands are linked—join up the circle as the person leaves it. Then let the retiring member leave the room (quietly). Therefore appoint a Leader for the sake of order and success. He need not be a medium but he should, preferably, have had some experience of Circle work.

Do not be afraid. If investigating or sitting with proper motives and keeping to the rules no harm can come. And suppose materialisations were successfully effected, remember they are but "materialised" men and women like yourselves with a desire to serve you.

Communications with our spirit friends may be effected through movements of a table, a ouija board, planchette, trance control and in other ways. If no developed medium is present try the table first. It is not more undignified or irreverent to receive a message from a spirit friend by the tilting of a table than it is to send messages by dipping and waving of a flag, the weird movements of a semaphore, or the ticking dot-dash-dot of a telegraph transmitter. Any small rigid wooden table will do to start with. Let a few sit round the table, sexes alternately (usually), place the fingers and thumb of both hands very lightly on the surface of the table. It does not matter much whether the hands are linked or not. Wait patiently for some definite movement of the table. When that has taken place question the unseen operator somewhat as follows:—Let the Conductor (all questions should be put through the Conductor) say aloud clearly: "Welcome, spirit friends. We desire to communicate with you. Kindly reply to questions by tilting or knocking on the table, once for 'no,' twice for 'doubtful' or if no direct reply can be given: three times for 'yes,' and five times if you wish the alphabet to be recited, in which case you will tilt the table at the letter for the message to be spelt out. Is that clear? (await reply). (When reciting the alphabet say the letters slowly, to give time to the operators to move the table. At first not more quickly than 20 letters a minute). Then proceed to ascertain if the sitters are placed to the satisfaction of the operators. Ask: "Are we properly placed?" (await reply). If the answer be 'no' then request "please tilt the table towards the person to change." That being done, say: "Please indicate where the member should sit." Then enquire, "Any other change, please?" and so on until the positions are settled to the satisfaction of the operators. Subsequent changes may have to be made later—but unless altered the same positions should be maintained at the following meetings. Ascertain

if any other modifications are required, such as degree of light, if the table or room be suitable, if any member should retire from the Circle, etc., etc. These important preliminaries settled proceed to ask questions.

To expedite communications and avoid confusion frame the questions so that they can be answered by a simple yes or no. For instance do not put an alternative question such as "shall A change with B, C or D?" or "would you prefer a larger or a smaller table?" because that cannot be answered by a simple yes or no and would necessitate the spelling out of the alphabet.

After some sittings with the table enquiry can be made whether ouija, planchette, etc., should be tried and by whom, who is to be the medium, whether the Circle should sit for trance work, or development of clairvoyance, etc., etc. Have patience and persevere. If after 10 or 12 sittings nothing occurs, form a fresh Circle by changing some of the members. But should success come "try all results by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit it has also in it the accumulation of human folly, vanity and error. Distrust the free use of great names".

"REMEMBER THE SPIRITUAL LAW THAT
"LIKE ATTRACTS LIKE!"

The unfolding of clairvoyance, which may be essayed by all the members of a circle at the same time, may be stimulated by gazing individually into a crystal, or placing a white card with a black centre on the floor and all concentrating upon it. Limit these exercises to 15 to 20 minutes. Any phenomena becoming manifest should at once be stated. This may take the form of mistiness around the card, symbols, scenes, faces, etc. Clairvoyance may, however, become developed without these mechanical aids. PSYCHOMETRY is the name given to the faculty of sensing, upon contact of any person or thing, Many of the past, present and sometimes future conditions of the person or thing contacted. It may recall incidents in the person's life, present or past health, or desires,—people met with, etc. etc.,

The Psychometric faculty may be encouraged by one member of the Circle placing photographs in separate envelopes unknown to the others, and shuffling them so that he does not know which is which, and handing one to each. Take it in the hands or place it against the forehead, sitting passively and speaking out at once any impression that arises, or thoughts that come into the mind (names, scenes, pictures, sensations, etc.,) These can be checked by the distributor of the photographs, who should know something about the people photographed. Instead of photographs any other article may be employed. You may think that the thoughts are of your own creating. Never mind—say them out. Articles can be taken from each other and psychometrised. (For purposes of psychometry it is best to use an article which has been much used or carried on the person of an individual and not used or handled by other peoples. Otherwise mixed conditions are obtained and cannot be clearly identified. As an example of the kind of article to offer for psychometry I would suggest, a hair ornament, a piece of jewellery, a ring, bangle, an article of clothing—a purse, a watch, spectacles, a pocket-knife).

If a member of the Circle go under control by a spirit friend and essays to speak—converse at once; don't hang back; keep contact with the visitor and give him a welcome. At first the control may only be able to speak in a whisper. Persevere and encourage. Trance control, especially trance speaking, is generally considered to be the most instructive form of mediumship. The communion with the spirit-world is very direct, evidential and nearly always of great educational value. When the trance is over don't disperse the circle too soon. Wait until the entranced one is fully awake and recovered. Let the medium drink a cup of fresh cold water and take some deep breathing in the open air. It is also good to rinse the hands and face in water.

Cultivate also Inspirational speaking. Every member of a Circle should be encouraged to speak on some spiritual subject, if only a few minutes, and all should in turn offer the opening and closing invocation.

It is a good plan to keep a brief record of the proceedings when results are being obtained, and have it read out at the

next (or the same) meeting for confirmation. If anything of extraordinary interest occur let all those present sign it.

The above is but a bare outline of Instructions in the conduct of Circles and the development of psychic powers. Sufficient, however, has been given to make a good start. Each Circle will gain its own experience and possibly make mistakes. Mistakes are always useful.

Now Reader, if you feel a desire to investigate the claims of Spiritualism for yourself, or to develop your psychic powers, go on in full confidence and faith. Add also much patience, for although some have obtained results in a few months, many have had to persevere for years.

May the peace of All-Father which passeth complete understanding come upon you abundantly and remain with you. May an unshakable trust in His power, wisdom and love be with you at all times. May the comfort, strength and guidance of the angel world be yours in every hour, and stimulate your ready response to the highest inspirations from above!



THE WAY OF MYSTIC = = = = WISDOM

P.S. AC HARYA

Yoga and Gnana—I

Edward Carpenter rightly speaks of the two great Indian schools of Yoga as (1) the Himalayan and (2) the South Indian. The teachings of both these schools are essentially the same, though there be differences in theory and even in method.

The South Indian School is also called the Tamil-School or the Siddhar-School of Occultism. This school does not believe in self-control through self-torture; self-control is synonymous only with mind-control. Surrender self to self; let the self control the self—and control both mind and body. For practice, one may retire, if necessary, into jungles or caves, or simply into the cave of one's own heart or the forest of one's own being.

The Siddha-Yogi learns to maintain the inner calm of mountain-forests in crowded cities and fairs. He may carry on his daily avocations with little change of his outer habits. He may be a peasant or a philosopher, a prince or a beggar, a bachelor or a married man or a sanyasi, a poet or a priest or a social and religious rebel. He may stop with psychic powers like clairvoyance or passing beyond, become an adept of a higher order.

THE TAMIL SCHOOL OF OCCULTISM—

Edward Carpenter has well said:—"Tamil is a very remarkable, and indeed, complex language—rivaling the Sanskrit in the latter respect. It belongs to the Dravidian group and has few Aryan roots in it except what have been borrowed from Sanskrit. It contains, however, an extraordinary number of philosophical terms, of which some are Sanskrit in their origin, but many are entirely its own; and like the people, it forms a strange blend of practical qualities with the most inveterate occultism." Again he quotes an authority declaring; "Tamil is one of the oldest languages of India, if not of the world. Its birth and infancy are developed in mythology. As

in the case of Sanskrit, we cannot say when Tamil became a literary language. The oldest Tamil works extant belong to a time, about 2000 years ago, of high and cultured refinement in Tamil poetic literature. All the religious and philosophical poetry of Sanskrit has become fused into Tamil, which language contains a larger number of popular treatises in Occultism, Alchemy, etc., than even Sanskrit; and it is now the only spoken language of India that abounds in occult treatises on various subjects."

According to the Tamil traditions that have come down to us, there were eighteen siddha-brotherhoods, in the forests and mountains of the *Tamilakam* (Tamil country) headed by the sage Agasthya. "Since the advent of the English and their mountaineering and deforestation, these occultists have retired far into the interior of the thick jungles on the mountains; and a large number have, it is believed, altogether left these parts, for more congenial places in the Himalayan ranges." It was their influence that helped to inundate the 'sweet Tamil' (as the Occultists love to call it) with esoteric works like *Gnana Vetti* and permeate the great republic of Tamil letters with profound mystic truths, even in the guise of popular songs and sayings. Nay, it was the influence of the occultists of old that linked the very grammar of the Tamil Tongue to the Philosophy of Occultism.

THE TAMIL SIDDHA—

The Tamil Siddha is a practical mystic and not a mere metaphysical Atmāschar. He aims at real *bukham* which is the Divine Health or wholeness. He lives a dedicated life, consecrating himself to the Vision of his heart—to the Ideal of his being. His is the Empire of Silence wherein he searches for pearls of truth and spiritual experience.

'Silence' does not necessarily mean, (speaking from the view-point of Occultism) *restraint from speech*, though some aspirants take the vow of refraining from speech for varying periods of time, the object being not to waste energy but to conserve it as far as possible.

THE ADEPT'S ALL-EMBRACING LOVE—

The Siddha looks upon every being as his 'other self'. Even of the natural operations like the wind or thunder or sun,

he may speak in the first person 'I'—self-identification with the universe being one of the most important tenets of esoteric mysticism. God the Supreme Light of my Heart is my Higher Self; all lives and worlds are but my 'other self'—affirms the Siddha. Such is the solid rock on which his flag of love is unfurled and under which even the fowls of the air and the brutes of the field can enjoy peace and good-will.

THE 'HIDDEN MANNA'—

The Siddha has access to 'interior source of strength and nourishment'. Indeed, Freedom or *Mukti* is the breath of his nostrils. He may be in the very midst of 'a thousand bonds of delight' and yet he is *free*, free as is the breath of Heaven that breathes over him. Attaining to Freedom, he can 'maintain his body from interior sources alone'. This is sometimes known as 'living on the hidden manna'. The Illumined heart of the Siddha reflects itself even in the heavy physical overcoat of his. The 'deep mystic light within' casts its enchanting rays over his face and eye, and the calm moon-light of his smile subdues the storms and passions raging fiercely in the hearts of those that are led to the 'enlightened one'. Joy, always joy—the sweet celestial joy serene—is his cherished possession—joy not of this world, nor of this body or mind, but welling up from the deepest depths of the Great Within.

In a word, what the Siddha seeks to win is a new order of consciousness, called variously as God-consciousness, universal or cosmic consciousness, super-consciousness, samadhi consciousness, etc., as distinguished from the ordinary physical consciousness, familiar to us all.

To attain this new consciousness, you must cultivate the power of knowing yourself as separate from the physical body and knowing yourself as spirit among spirits living in union with the Supreme Spirit of Life, Light and Love (*Sad-chid-Ananda*). This new consciousness is not a state of extinction as sometimes erroneously thought and even taught, but a state of vastly enhanced consciousness.

"The Yogis adopt two practices, (1) that of intense concentration of the thoughts on a fixed object, (2) that of the effacement of thought altogether.

(1) "The thoughts may be fixed on a definite object, for instance, on one's own breathing—the inflow and outflow of the atmosphere through the channels of the physical body. The body must be kept perfectly still and motionless for a long period—so that it may pass entirely out of consciousness—and the thoughts fixed on the regulated calm tide of respiration, to the complete exclusion of every other subject. Or the name of an object—a flower, for instance—may be repeated incessantly—the image of the object being called up at the same time—till at last the name and the image of the object blend and become indistinguishable in the mind. Such practices have their literal and their spiritual sides. If carried out merely as formulae, they evidently partake of a mesmeric (self-mesmeric) character, and ultimately induce mesmeric states of consciousness. If carried out with a strong sense of their inner meaning—the presence of the vast cosmic life in the breathing, the endeavour to realize Brahma himself in the flower or other object contemplated—they naturally induce a deeper sense of the universal life and consciousness than that which belongs to the mesmeric state. Anyhow they teach a certain power and control over the thoughts; and it is a doctrine much insisted on by the Gurus, that in life, generally, the habit of the undivided concentration of the mind on that which it is doing is of the utmost importance. The wandering of the mind, its division and distraction, its openness to attack by brigand cares and anxieties, its incapacity to heartily enjoy itself in its work, not only lame and cripple and torment it in every way, but are the marks of the want of that faith which believes in the Now as the divine moment and takes no thought for the Morrow. To concentrate at all times wholly and unreservedly in what you are doing at the moment is, they say, a distinct step in *Gnanam*.

"(2) The next step, the effacement of Thought, is a much more difficult one. * Only when the power of concentration has been gained can this be attempted with any prospect of success. The body must be kept, as before, perfectly motionless, and in a quiet place, free from disturbance; not in an attitude of

* We would rather say:—Attempt both; learn to concentrate, and at the same time learn to efface thought as far as possible. P. S. 4.

ease or slumber, but sitting or standing erect with muscles tense. All will-power is required, and the greatest vigilance. Every thought must be destroyed on the instant of its appearance. But the enemy is subtle, and failure—over a long period—inevitable. Then when success seems to be coming and Thought is dwindling, Oblivion, the twin-foe, appears and must be conquered. For if Thought merely gives place to Sleep, what is there gained? After months, but more probably years, of intermittent practice, the power of control grows; curious but distinct physiological changes take place; one day the student finds that Thought has gone; he stands for a moment in Oblivion; then *that* veil lifts, and there streams through his vision a vast and illumined consciousness, glorious, that fills and overflows him, 'surrounding him so that he is like a pot in water, which has the liquid within it and without.' In this consciousness there is divine knowledge but no thought. It is 'Samadhi', the universal 'I Am'."

KILLING THE THOUGHT DEAD—

Indeed, a prominent doctrine of Siddha-Yoga relates to the art of retiring into silence and 'killing the thought dead' at will. This is also called 'ceasing to think' or 'cleansing the mind'. The art requires practice and is worth it. Indeed, concentration and ceasing to think are co-relative to each other. This practice enormously increases the power of the thought-machine and helps you to contact the 'dim fringe of diviner knowledge' with extraordinary intuitions and far-reaching perceptions as the fore-runners of the changed or changing consciousness. Sleeping the Yogic sleep of *Samadhi* where thought disappears yielding place to visioned knowledge, the Siddha opens the eye of his soul in a strange unspeakable region 'which is neither night nor day.'

To the northern Yogis, Sakti or Will-Power constitutes the Way. But the Southern Siddha develops the Will and surrenders it in faith to Love; in his case both Will and Love (Siva and Sakti, or Sri and Narayana) constitute the Path.

Through morality beyond morality is the motto of the Siddha. Morality, in his case, is but the perception or the unity of life everywhere and the mystic self-identification of hi with the Universe and its Lord.

THE ART OF ATTAINMENT

URIEL BUCHANAN

Only he who is self-starved need be hungry. On every hand are living beauties which will keep aglow the magnetic fires in the human heart and lead the feet of those who aspire into pathways of pleasantness and peace.

To give and to take is the privilege of the most humble as well as the most exalted. To give freely of the love, life force and energy with which we are endowed, and to take thankfully—according to our need and our power to use—the never failing, never lessening universal life to ourselves, making it our own. Our love and helpfulness is carried from us to the lonely and discouraged souls, wherever they may be, tossed about on the broad ocean of life. On the return waves are brought to us love and helpfulness a thousand-fold; and to him who most freely gives shall the fulness of attainment be given in return.

In contemplation of the self that may be, do not lose sight of the self that is. Today should be utilized to the full before to-morrow is appealed to as the granter of new rewards, the holder of new possibilities. The individual who depends upon to-morrow, remiss that today must be accounted for, will possibly lose both the present and the future, and at last be bankrupt of all, when some worthy deed might have been set as a shining memorial of each passing hour.

Love, hope and happiness must be given in the present; and he alone who loves all mankind, who hopes for his fellow-men, who finds his highest happiness in ministering to them can claim the reward of love, hope and happiness in return. According to our possession and knowledge of truth shall we be deemed worthy to do the highest work of the world, or unworthy to aspire to anything higher than the life of the senses. The spiritual and the physical; the thought and the act; the will to do and the deed which tells of accomplishment are forever aiding or opposing one another as true power is gained or lost by the individual. And no promise of good to be done or

of triumph to be achieved in the future can compensate for the neglect of opportunities given us in the present, or excuse us if we shirk the burdens we should now assume.

The flower which blooms in the vast forest, alone and unnoticed, may attain a perfection denied the carefully attended green house exotic; and the most beautiful character may be formed, day by day, amidst the most modest surroundings and under the most adverse circumstances. The great world may not heed its existence, yet the world may owe the simple, pure life a debt it can never repay.

All powerful people are known to be magnetic, and their personal magnetism is looked upon as a special gift which only a chosen few may enjoy; yet this in common with all nature's gifts is free, and may be enjoyed by all. Personal magnetism is the most subtle element of the human organism, the fire which warms and invigorates man, which gives him command over others and makes them subservient to his will. This power will grow and become greater with each step which declares a deeper knowledge and more steadfast adherence to the universal laws by which all must be governed. This magnetism will come soonest to him who places himself in a harmonious attitude with nature, who most closely observes her laws. He will be as the commander who places himself at the head of unnumbered legions. His sense of power will make him dauntless and invincible; his evenness of balance, mastery of self and sure control of others will make him lavish of the life he feels throbbing in every pulse. As he gives, so he takes from nature's great store-house. He breathes in the infinite life which is transmitted into currents of magnetic force with which he moves men at will. With every moment of existence comes a fresh access of power and exaltation, for he who loses himself in the world's life shall find himself again, grown doubly strong, imbued with new power and grown irresistible through the magnetic force his being has gained from the full inbreathing of the infinite forces about him.

Open the doors of your soul that your being may be surcharged with magnetic fire. Go into the silence and dedicate yourself anew to the true life and the search for truth. Let this be the silent prayer of your soul:

“O Power Supreme, make me a worthy part of the universal life. Let me give myself freely for others. Let me be pure in thought and motive. Fill me with the sacred fire that shall enable me to win others to truth and purity. Let my thoughts be of goodness. Let my deeds bring happiness. Let my soul be at one with the Divine.”

There is a spiritual subsistence, known as the universal ether, which pervades infinity. It is the substance of all created things, and is either fixed or volatile according to its degree of polarization. It is diffused through the limitless space of the universe, through water and air, through earth and solids, through flesh and bone, through blood and nerves and brain; it is more subtle than electricity, more evanescent than light and carries pulsations with a rapidity that annihilates space and time. It connects star with star in the blue realms of the sky by bonds stronger than are known on earth and unites the soul of man to the soul of God. Through the medium of this sea of spirit all created things are bound together and it forms a ready medium for conveying thought from soul to soul. Through the deep blue of this sea we may speed the message of joy or sorrow to the most distant parts of the world, may discern what is taking place at the antipodes, heal or injure, bless or curse and compel response to the dictates of the magnetic will. In infinite space the universal fluid is generally called ether; it becomes astral light in the worlds which it magnetizes. In organized beings it becomes a magnetic fluid. In man it generates the astral body.

The man who can master this force and learn how to use it, may achieve everything that he desires. In order to do this he must have an indomitable will and a large magnetic life; must persistently think of and yearn for the object desired; and must project the magnetic suggestions of attraction toward the object or wish. To use this medium in the attainment of every legitimate desire, the mind must first be prepared by being brought into close harmony with the influences which make for righteousness. Only the pure in heart should possess and use that knowledge which confers the greatest power known to man.

In this study we find from the smallest atom to the highest form of life there is intelligence to a certain degree, but only in man does it develop into a consciousness of its intelligence. In the mineral world life assumes the form of a tiny crystal which gathers to itself, as a center, particles like itself, and grows by accretion, or addition to the outward; but the great law of attraction, cohesion and affinity, are active in the microscopic interior point of life, showing divine intelligence at work. In the vegetable world a point is gained which is a little in advance of that of the mineral; life here is enabled to function on a higher plane or state; and we watch the tiny rootlets shooting out in search of the life necessary for its development; and the roots obey the law of gravitation which holds them to the earth from whence they draw their nourishment; soon a stem appears above the soil and begins to obey the higher law of aspiration. Here we observe the silent unseen forces have been at work at the life in the seed, drawing it upward until it can expand in the favourable conditions of light and heat; then we see the plant putting forth leaves, buds and blossoms. But life has still higher flights to make, and the animal organism is developed by the same great law; first in what we call the lower animal life, in reptile, beast, bird and lastly man, in whom life has arisen to the point where it can function on a plane higher than the atmosphere of the mental plane. Life in its development of degrees has constructed a brain capable of responding to thought waves, a mode of motion, as heat, light and sound are modes of motion. Thought uses a finer element of life force than sound or light. From this point in growth begins a new chapter in the history of creation. The study of this ascending life is very interesting and helpful, as it takes you into the cause realm, and gives you glimpses of interior realms which will open up a new field of thought.

APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON I.

Basic Principles

CHARACTER ANALYSIS is a scientific reading of the impressions mind has made upon the body, face and brain.

All the powers of mind are good when expressed in moderation. Vice, crime and disease result from abnormal action of conscious and unconscious mind. Powers of mind that are abnormally strong or weak may be modified. Education does not create new mental powers, it modifies the inherited powers.

Cheerful mental states cause a cheerful facial expression. Gloomy mental states draw the muscles of the face downward, and cause an expression of sadness. Mental states that are long continued and often repeated make a permanent record upon the muscles of the face; thus the prevailing habits of thought and feeling are revealed: the outward expression reveals the inner life.

VOCATIONAL GUIDANCE consists of advising persons concerning the vocations for which they are best adapted mentally and physically. Some persons are built for work requiring great strength and endurance; others for work requiring speed and detail. There are now ten thousand vocations from which every person must select one. The vocational adviser must be familiar with the requirements of the various vocations and the talents of the persons he advises.

The VOCATIONAL ADVISER requires as thorough an education and training as is required for any other profession; he should know as much about the human organism as the physician and should know more about the demands of vocations than any other person. Added to this there must be skill in estimating the adaptations of persons to vocations and ability

*A correspondence course in: issued by the Human Culture School, 207 S. Broadway, Los Angeles, Cal.

in advising how to develop mental tendencies in right proportion to increase the efficiency of his clients and help them make the most of life.

The first step in character analysis is to observe the general characteristics of the person. Notice the relative development of the motor, sensory and nutritive organs by the method fully explained later in this course. Notice whether the organization is fine or coarse; some persons are as fine as silk others as coarse as canvas. Quality is estimated by the fineness or coarseness of the skin and hair. Notice whether the person is active or inactive. Learn to estimate condition of health. After studying the general build of the body and expression of the countenance the student must go to headquarters and study relative development of the different regions of the brain. Character is not studied from "bumps" on the skull, but the shape of the head does reveal the tendencies of the person. Dr. Maudsley, the eminent scientist, who was an opponent of phrenology said in describing a well-formed head: "From the forehead the passage backward should be thru a lofty vault, a genuine dome, with no disturbing depressions or vile irregularities to mar its beauty: there should be no marked projections on the human skull formed after the noblest type, but rather a general evenness of contour. "In describing the badly-formed head Dr. Maudsley said: "The bad features of a badly formed head would include a narrowness and lowness of the forehead, a flatness of upper part of the head, a bulging of the sides towards the base, and a great development of the lower and posterior part; with those greivous characters might be associated a wideness of the zygomatic arch, as in the carnivorous animal, and massive jaw. A man so formed might be expected with some confidence, to be given over hopelessly to his brutal instincts."

A person with a well-formed head is more balanced in his life than one with a badly-formed head, and does not have as difficult a task to govern the appetites and passions by the intellectual and moral powers. It is true that 'There is so much of the bad in the best of us and so much of the good in the worst of us that it illbecomes any of us to speak ill of the

rest of us,' but there is nevertheless a great difference in the character, talents and tendencies of persons. Dr. Oliver Wendell Holmes said: 'We are all an omnibus in which our ancestors ride. The good and the bad traits of character inherited and developed by each person are shown in the face and head; these may be modified by changing the habits of thought and life. Criticisms to be helpful must awaken a determination for improving. Negative suggestions discourage and lead to wrong action; positive ones encourage and lead to right action

Applied Psychology is fundamental in educating and re-educating children, youths and adults; in preventing disease and restoring the sick to health; in directing persons to the vocations for which they are best adapted; in mental and temperamental adaptations in marriage; in studying human nature in every vocation; in the rational treatment of criminal and the insane: **IN EVERY NORMAL AND ABNORMAL ACT OF EVERY PERSON'S LIFE THE PRINCIPLES OF APPLIED PSYCHOLOGY ARE INVOLVED.** This course of lessons contains the most scientific and practical information on the above studies that has been discovered. The author of the course has had years of successful experience as school superintendent and university professor; his speciality in psychology and physiology, the study of mind and body. In addition to the psychology of the schools he has for more than twenty years been a diligent student of physiognomy and of the Gallian system of character analysis and applied psychology. The system taught in this course can be tested by every student in daily observation of friends and acquaintances.



THE TRUE POST

VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—VI

It will have been clear, from the preceding papers that Renunciation errs in thinking. Maya makes man TAKE FOR REAL, WHAT IS UNREAL by causing him to overlook THE DUALISM, AND CONSEQUENT NOTHINGNESS, OF THE WORLD; while the truth is,—bowing of his own accord to her authority man has allowed her to make him TAKE FOR (AND THUS MAKE) UNREAL WHAT IS REAL; HIS FREE WILL AND CONSEQUENT SUPERIORITY OVER MAYA. For no-will creation death follows life, and night follows day; but for the Free will making and maintaining laws for the governance of this creation, it is all life, all light—being the triumph of Himself, realisation of the same will. While no-will experiences life and death, light and darkness, the Free Will realises only Himself. The sun is the source of light and heat—it is and is conscious of only light and heat and can cause only ETERNAL DAY. But the SPINNING Earth, on account of its own rotundity enjoys light and absence of light, heat and absence of heat simultaneously as a whole and alternately from each half turned to the Sun, and instead of thinking its rotation and rotundity for this limited experience of an unlimited thing, comes to believe darkness and cold are positive—real—things limiting light and heat respectively. All those who take their stand upon the fleeting said must needs therefore have the same experience of APPARENTLY (THOUGH REAL TO THEM) DUALISM—THE DUALISM OF REAL AND UNREAL, SUBSTANCE AND SHADOW; while those who cling on to the sun must be conscious only of ETERNAL LIGHT AND ETERNAL HEAT. Even upon this earth one may take up such a position as to be able to *enjoy the Mid-night sun or scarcely ever to see the face of the*

N. B. For a clear understanding of this series Maya (Kalpaka Never, 31) should be read as introduction.

sun. So, till you can take up your position in the Sun itself by realising conscious Free will again and thus enjoy Eternal Light and Heat, try to enjoy the Mid-light sun even from up on the surface of the Earth by, more and more emancipating your will and thus attracting success to your desires through a thorough understanding of and utilising the whole of Maya—the laws and forces governing the four worlds of Light, Ether, Air and Matter. Learn to overlook the dualism sincerely for from four stand-point it is really unreal and thus make the world, with your will and through it, real, quite real for you. It is you yourself who have allowed the real to be unreal and now you turn round and say—The world is unreal, and attachment to it means nothing but sorrow, Good and Evil following each other in a circle here!

Even when you have realised the Dualism to be *apparent*, your position is no better. Even there you mis-understand Maya and hold her responsible for *trying to delude man with a show of good and evil limiting each other while really it is all unmixed Evil.* You say, by offering *sugar-coated pills of sorrow* (for her joys are nothing else being obtained and maintained and followed by pain) Maya causes attachment to a thing which has no good to its credit and deserves to be shunned altogether. And hence your exhortation to renounce the world, the playground of Maya—to reject her happiness and misery equally as the same Evil masked and unmasked.

Maya does nothing of the kind. She is not a veil drawn by God over His face to play hide-and-seek with His own self—Man created in His own image; nor is she any extraneous agency interested in deceiving man or turning him away from His Lord. Nor has the Maker abdicated in her favour, or like Rip Van Wrinkle sped away into the hills of detachment himself to enjoy an eternal sleep and rest suffering His creation to go to the dogs between His reckless indifference and the tyranny of Dame Van Wrinkle.

The realm of Maya is the 'Garden of Eden'—the *Vaikuntha*, tree from all restrictions upon Freedom'—for conscious Free Will; so was it for man also before the Fall,—Freedom from the Laws governing and maintaining the Garden, no

restrictions, all pleasure and delight, realising itself equally in causing a thing now to appear in one form and then in another through a series of laws, also created by itself, and maintaining or suspending those laws at pleasure. So both the appearance and disappearance—the Birth and the Death of the limited and short-sighted consciousness—cause conscious Free Will equal delight. Maya therefore must be all good, in no way responsible for the dualism you denounce whether as real or apparent. Her joys can never be 'sugar-coated pills of sorrow,' but are real joys; while her sorrows, which are only genuine coated pills of joy for you, who having limited your consciousness and restricted the freedom of your will have yourself to thank for producing the quinine and applying the coating, often so thick that the sugar inside is hardly ever relished,—are unreal as sorrow and real as joy to the conscious Free Will. The Magician causes equal amusement to the elderly gentleman who engages him,—both when he commits a murder and when he brings back to life a dead man; while the gentleman's ignorant child is frightened almost out of his life by the one and dumb-founded by the other. But no sensible man ever thinks of blaming the magician for the ignorance of the child and the fear arising from it.

You will thus see, you denouncer of Maya, that it is your own ignorance, your forgetting your essential oneness with the Absolute conscious Free Will and the consequent limitations you have imposed upon yourself that you have to thank for taking the apparent dualism to be real, believing Good and Evil—substance and shadow, taking shadow for substance—to be both real and to limit each other; or for thinking that the dualism is a delusion and a snare, Substance Evil being pitted against its Shadow Good. Whether you hold the one view or the other, in your exhortation to renounce the world 'as full of sorrow,' you are really playing into the hands of Maya—rendering homage to her which is not due from you. If you are anxious to put an end to the duals, cease striving after the attainment of an imaginary state beyond both of repressing desire and, through that, will; try instead to make Good preponderate over evil till the latter is altogether eliminated by

more and more emancipating your consciousness and will from the self-created bondage and making the spontaneous—unconscious—exercises of will conscious, directed towards the realisation of definite desires. Even if you recognise the Brahman to be Absolute Conscious Free Will and ‘understand through your Reason’ your oneness with Him, do not rest contented with that understanding. For that understanding alone cannot save you. It is not enough to understand or to know, one must be able to realise in life what one has been led to know—to understand by his Reason,—to do as one knows. It is only by harmonising knowledge (Jñanan) principle, theory or profession—and practice (karmam) that Wisdom (Prōjñan) —Revelation of the Truth—is secured. It is only when one has demonstrated to his satisfaction that Maya bows to his will and that nothing ever turns up to him that he has not himself willed—nothing ever takes him by surprise, that he can really find himself one with the Absolute Conscious Free Will, with the All Good, and legitimately sing—“Soham.” Evil then disappears from his vocabulary. It is good, all good.

That is to say, Salvation lies in your consciously realising your will, removing restrictions as you advance, till your will itself is realisation and Maya is your own handmaid. Don't you see that even within the very small scope now left to your will—generally speaking, you are now *only* free to will but not to realise it—it is working wonders, if not ‘miracles’? Chained down to the earth, as you imagine yourself to be, even now you have managed to soar high up in the skies and dive deep down into the fathomless sea. Here is a conclusive proof of even your limited will making Maya relax her tyranny to a large extent. Of course, you work here in *co-operation with her* and *develop yourself artificially—outwardly* working in co-operation with her—with the laws and forces governing the subtler world:—the Hindu Yoga system and modern Hypnotism have helped you to *develop yourself inwardly also by widening the scopes of your powers and faculties as well as bringing into play latent ones*, as Clairvoyance, clairaudience, telepathy, spirit-projection, etc. show. In both these cases, however, you work in co-operation with Maya, because unconscious of your

essential oneness with the Maker as well as of His superiority over Maya, you have never questioned her authority and have always aimed at getting out of her as much as you can by 'coaxing and cajoling her and studying her humours'. Look further in, know yourself and your Maker, as you really are, find out how the original full freedom of your will has come to be restricted, retrace your steps, re-establish that freedom, and you will find whatever you desire and will is at once a reality, whether possible or 'impossible under Maya'—now, not you but she seeking co-operation. If and so long as you will not rise over Maya, there is none to save you. You will be born only to see things—your most beloved ones—snatched away from your grasp, and to decay and die to be re-born.

(To be continued)



STUDIES IN PSYCHOLOGY

PROFR : IVI,

MIND—I

To give a clear and concise conception of force is the most difficult subject that has ever confronted the physical scientist. Force is power in a state of activity. Power is something because it takes something to act. Force bears the same relation to power or latent ability, or latent strength, that thought bears to mind.

Mind is the power of intelligence; the power of knowing. It is the power which is started into action or becomes a force whenever it starts into motion, and that motion is called thought. Then taking power as the physical basis for force, or taking mind as the physical basis of force, calling mind that latent or universal capacity to know, that exists in everything, mind is wherever intelligence is in evidence. Wherever the power to know exists, mind exists.

Mind is the latent power to know, which exists in everything. Thought is the force that mind exerts. Thought is simply mind in a state of activity.

We see the atmosphere or air about us in a state of quiescence and we call it atmosphere. The moment the air begins to move we call that movement by another name. We call it wind.

Mind exists as a great ocean of knowledge, of power to know. The moment a movement takes place we call that movement thought. Then thought is just a movement of the mind. Its intensity or power is mismeasured entirely by the amount of mind that starts into action. If all of mind moved in one direction it would sweep anything before it, just as if all the air were to move in one direction it would produce a cataclysm or would destroy everything that lay in its pathway.

While there is intelligence in all things that can exert force, yet there is not that intelligence in the physical manifestation of power and force that there is in the psychological manifestation of mind and thought.

We will divide mind into three different departments. When we speak of it as our own power to know and as each separate individual exercises it, we call it individualised intelligence.

Intelligence is simply the power to know and the power to make known that you know, because in the higher intelligence it not only means that we have intellectual, or thought, or mental power, but that we have the power to transmit it. Intelligence contains the word "TELL" and to tell means to convey to something else.

When we speak of mind we need not speak of intelligence at all. We might speak of mind where it is in that state where it has the power to know. The limit or capacity to know is unknown; and we finally find mind in that category, but we first know of mind in ourselves.

Then having understood ourselves as individualised intelligence, as an individualised mind, as each person represents mind he is individualised mind. We find this same mind or intelligence exists in everything about us. Even the atom of the mineral is said to have intelligence and every part of the universe seems to be governed by a law that has certain fixed rules, formulas and movements; hence wherever we see life, in the whole universe and everything about it, there is that indication of intelligence existing everywhere as well as in the individual who knows such intelligence exists. Hence we call that universal mind, or mind as seen throughout the universe

Then there must be something back of that. But back of that we only know that mind exists, but we do not know all of its capacity to know and as it is beyond any conception of ours in the way of giving definite measurement, we call that last and final conception of mind, the infinite.

Then we deal with mind as individual, universal and infinite. Going from the effect back, the first effect that we know best, which is our own selves, then through the forms of being in nature and noting the intelligence back of that, to the mind beyond our conception, we call it by a term which means immeasurable; it is infinite; and it is mind.

Mind has produced all things that are produced and thought is the only agency that has every projected mental force in any direction. Then thought is the directing force that has governed the formation of things; the formation of the universe of words, the formation of individuals, but we first deal with the individual, as we know the individual.

Coming into a general view of mind we say that mind is that power which lies within the precincts of everything that has existence and lies there in that quality of having the capacity to know.

Power lies in the great machinery of the country but it lies there latent in the great engines that pull our trains across the country. It lies there as latent power. As soon as it is turned into force, or this force is started into motion, then it lies there as the power to move material things. Mind has the power to move material things and the force of thought is also the force of that engine.

We want to keep the difference between mind and thought distinguished, because mind is simply like the mine, like the storehouse, like a great supply upon which you can draw for anything in the way of power or force.

We call mind thought when it moves, just as we call air in motion, wind, or call water in a state of motion, waves.

Mind is the latent power existing in everything to know things. Thought is the active force of the mind in a state of exertion. Individual mind is organised, embodied intelligence. That is your mind and my mind. It is the measured or known part of the infinite existence, as depicted in human beings. It is the power to recognise the fact that being exists.

The nature of individualised mind is the same as that of infinite mind. It is omnipresent, is omnipotent and omniscient. There is no limit to the power of the individual mind to know, to do and fill all space.

It is very necessary to keep in mind the fact that the mind in each individual is the same; in each one of you this power to know exists and extends to the whole universe. It fills it just as much it fills that part of space your body occupies.

Mind is an indestructible thing and this mind that you represent is made up of certain attributes and qualities, just as much so as is your body in which the mind dwells, and much more so.

We divide this mind into three separate, distinct constituent elements, simply for the sake of convenience. The primary principle of it is Mind. The ultimate principle of it is mind.

We speak of Mind being that element of the individual which has capacity to know. It has the capacity to measure things, to calculate, to reason, to believe, to reject.

Then, there is another element. We say this mind has the power to see; it has the power to enjoy, or to suffer, and we call that distinct element of mind, soul.

Then, it has the power to exist eternally, and we call that which has the power to exist eternally and is indestructible, spirit. There we have the three elements into which we divide this mind. But it is all Mind.

That constituent element of mind which is capable of enjoying or suffering, we call the soul. That element which is indestructible and makes us live for ever, we call spirit, and mind, soul, and spirit make the ego, the man, the mind that I am.

In this sense, then, it is indestructible, it is eternal, omnipresent, omnipotent and omniscient, just as it exists in you, in your personality. I will try to show you and try to prove to you that this mind is always infinite in its intelligence, in its power to know things; that we have not even begun to know what we are capable of knowing. We have not commenced to learn even the elementary things which are within our easy grasp.

The essential elements of a personality of mind are intelligence, sensibility and will. This makes mind a personality. If it should lack either element, it is only a part of something. It is not all of itself. It must have intelligence, it must know. It must not only know but it must have the capacity to let others know that it knows. It must have sensibility, it must have the power of response, of feeling. There is where you

comes in. It must have the power of the will, the power to choose; and everything that grows, or accumulates, or continues existence, has that process of choice always in a state of activity.

We do not consider will as a dynamic force of mind, but simply as the power to decide things, to choose or reject, to accept or to refuse. It is that act of the mind whose intelligent use has been preceded by the action of all the conscious faculties of the mind.

Whether we act consciously or unconsciously, whether we act reasonably or totally without reason, we are constantly choosing.

To make a personality we have to have these essential elements of intelligence, sensibility and will. These elements equally cultivated and equally understood give poise.

We have two phases of presentation of individualised mind. The mind will be presented by that part where we know that we know and that part where we know and that we know, but we do not know how we know. We divide mind in two parts. We call that part where we use the conscious faculties, consciousness. We call that power to know which is not known and yet undeveloped, conscience. One is the capacity to know and the other is our capacity to know that we have exercised in consciousness.

On the conscious plane of life mind is susceptible to training and it is constantly changing.

Man used to have some very peculiar ideas. He thought he must not change. He must get fixed and stay fixed. The man who does not change every 24 hours will find himself a back number inside of a week; so far back that he can hardly catch up. You must change every moment of your life or else you can never become what you are capable of being.

That idea that a man must be fixed in one place, fixed in thought and established in action, has held the world back,

It does not help any.

BRINDA'S LETTER

January 1923.

MY DEAR KALPAKA,

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God only when I introduce you to Him. Without me, you will not be accepted. Without you I cannot serve the Lord properly, for he wants 'Naivedyam' and he likes coconuts! Please excuse this temporary fit of pleasure which may look like vanity or pride. It is neither the one nor the other. I am only thanking God for connecting us two together in a sacred way so that we may serve the Lord conjointly. Let us fulfil our mission. I am ever ready to be in your company and I am sure you will also readily sacrifice yourself before the Lord. Let us be always at His feet and serve Him in company. Think of the Lord and 'grow' in Love. Start with faith and go on. Come before the threshold of the shrine in self-surrender and I will introduce you to Him.

Why is the coconut so sacred to God and why also the Tulasi plant? Why are they placed above their brethren of the 'vegetable kingdom'? Each must have its own significance and perhaps its message. The coconut, as I said before, has a rough exterior and a hard shell. Its kernel is sweet. It is the opposite of the mango whose exterior is a sweet pulp and the kernel is bitter. Each must have its own meaning; but I should rather, in imitation of the coconut, keep the exterior rough, hard and stiff to surroundings and live within myself strongly protected by a shell partition. Each coconut is itself the seed and in its small bosom holds the whole of the palm which, when it comes out, appears to touch the sky. The slightest damage to the fruit or to the water that contributes to and bulks up the kernel destroys the whole of the future palm. The fruit must be intact and healthy to contain 'potentially' a tree. Look at the 'pappayal' fruit. Each fruit contains hundreds of seeds and each seed is a tree which grows, yields and dies within a year, after all to no purpose. The coconut takes years to grow; it wants to grow tall, as tall as its ambition. It will yield fruits after years of *silent thought* inside the earth, and *active labour* in air and sun-shine and rain. It wants to be fed by and be one with the elements for a long time before it can show its true nature, in other words, before it can bear similar fruits with similar possibilities.

The coconut has no 'flower' so to say, or there are minute little flowers all clustered together, many of which drop down,

only a few growing into fruits. Our desires are our flowers. Actions are our fruits. If every flower becomes a fruit, the fruits will be too many for a tree to bear and they will drink the sap of the tree which will eventually succumb to its own fruits. Our desires must drop down the moment they appear and only a few of them—the best and most sacred ones—should be shaped into actions for universal good if they are ever to bear divine results or fruits. We should not allow our sap to be sucked by our own actions resulting from innumerable desires. Otherwise we would feel overwhelmed by the multiplicity of our actions. Therefore let our desires, be they ever so good, drop down and only the selfless ones intended for the good of 'all' and which are of abiding usefulness keep on, in order that the seed may be left for the future. Cocoanuts may be spoiled or used but the *cocconut* always remains, just as men may die but Man lives. The seed must be left but let not the fruits crush the tree in their superabundance.

We are told to offer flowers to Gods. The best flowers for presentation are those which do not bear fruits; rather flowers which eventually become fruits are not offered to Gods. It is only bright flowers (with various colours) that are offered. They are meant only to shine and smile, to make themselves gay, and others happy. Let such flowers go before the Gods. There are similarly desires bright and shining always of a 'smiling' nature. 'Action' is outside their scope, in as much as fruits are not even contemplated. Let them go to the feet of God as flowers, preferably strung into a garland. Our hands are the chief instruments which help us in carrying out so many of our desires. Let us link the two hands together into a garland and go in self-surrender before the Lord's feet with our catalog of desires, like a child that would garland the mother with its arms thrown round her neck in self-surrender to love. If 'fruits' are wanted, let them be the best and most useful ones like the cocoanuts. Let the 'flower' grow into a worthy fruit and let the fruit be offered to God in its ripe and healthy condition. Let the exterior be peeled off and let only the shell remain to serve as back ground and support for the kernel. Leave only a small tuft of fibre to indicate the source lying in

the direction of the eyes and offer the fruit to God. Let our actions similarly take their source from the Lord and let them rest at His feet.

Man is indeed like the cocoanut. He has got the whole of the 'palm' within himself, if only he grows like a ripe cocoanut. The cocoanut must be healthy and ripe before it can be stamped by Nature as 'sound'. At any stage of its growth, it lends itself for use; but its real usefulness depends progressively upon the slow and steady growth of the inner kernel which it is the designed function of the fruit to build up. The pulp grows from the bottom upwards and it cannot reach the region of the eyes till after the fruit is fairly ripe. In course of time the pulp gets harder and thicker, steadily dries up, and eventually converts all the wholesome milky juice into an oil fit for illuminating purposes. At that stage, it detaches itself from the shell and lives an independent life within the shell. During the formation of the kernel, the cocoanut is tender and it is hardly a seed. It can be used as 'tender coccoanut' but it will die with premature use without ever producing an oil. Now-a-days people like tender cocoanuts. The pulp is hardly, if ever, allowed to grow and spread over the whole inner surface. What palms could we expect from such tender cocoanuts? Would such fruit ever go to the Gods? Oh man!—I include woman also—grow into a healthy cocoanut and go to meet God. Serve humanity, converting your pulp into an illuminating oil and give light in order to dispel darkness.

When I am dreaming of you as a cocoanut, I forgot that I was called after Tulasi. The plant which gives me its name is simply sacred. The seed is very small but contains coiled up within its breast a big and useful plant requiring no care and not much time. It only wants sun-shine, water and air. Tulasi has never dreamt of a fruit, nor is it the bearer of a real flower. Its mission is silent and the silence of its service to humanity has more melody in it than the music of the spheres. Its desire is only to see the Lord—the sun; and that is why it exists, and it always takes to the Lord's feet whatever offerings he requires. It is meant for His service. What more can I talk of its silence? Let me touch on this subject, if possible, some time later.

My dear Sister, do all these cocoanuts taken to temple really open the gates of Paradise? Are we not really offering cocoanuts as a remuneration for some favour from the Gods? Are we really trying to bribe God in order to win Him cheap? If we pray for favours and offer cocoanuts in return, would not God run away from the temple? As we go to the temple with cocoanuts, if we at least look around us piously with an eye of love, we learn one grand lesson from a single observation. The first thing we see at the approach to the outer square is a grand panorama of several rows of small lights each contributed by one or two wicks burning in small cups holding very little oil. The scene is lovely but it is contributed by the 'many' existing as independent entities. Inside the temple, in the inner shrine, where the Image shines, the illumination (arathi) is brought about by strong bright flame, coming out of hundreds of wicks, burning together, each no doubt burning separately but all in 'one'—therefore 'all in all'. That flame shows the God. The weakness and transient nature of the small flame of each individual wick is converted into strength and endurance, condensed into one bright mighty flame. If each of us lead an individual life of self, we are not unlike those small flickering lights, contributing to the lovely show outside the temple, living only for a short time, dying unnoticed; and eventually converting the show into a darkness, painfully permanent, after the transient show of light. Let us all join in love and burn together into one flame before we can go near the image of God.

By the way—each one of us is really a lamp provided with oil as well as wick. The lamp, before it can burn, must be provided with a wick and fully fed with oil. If the wick is pulled out of the oil too much the flame is larger no doubt, but it is smoky and the consumption of oil is terribly high. Within a comparatively short time, the lamp can no more be called by that dignified name. As the oil is out and the wick is consumed half-charred and half-converted into smoke, the lamp requires to be 'revivified' only through a process of brisk cleansing and restoration of fresh oil and fresh wick before it can be called a 'Lamp'. Let not the wick be pulled out too much. Let the flame be bright and steady. *The wick is long and the oil is*

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