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THE BELIEF IN IMMORTALITY

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THERE is a philosophical theory, not very aptly called the materialist concept of history, which endeavours to account for all sociological phenomena as the result of economic motives. According to this theory we must seek for the origin of the universal belief in immortality in the desire of the possessing classes to preserve the economic *status quo*. The idea of the immortality of the soul and a state of bliss hereafter is, according to this theory, an invention of such classes, designed to keep satisfied with their present position those who are economically less fortunate. I do not think this hypothesis is any more adequate to account for the belief in immortality than that, for example, which supposes this belief to have originated in dream-phenomena. Much more suggestive, to my mind, as sources of the belief are (i) the almost universal desire for immortality on the part of the mankind and (ii) the logical impossibility the mind finds in thinking itself non-existent. But to account for a belief and to justify it are two different matters, and, assuming my explanation of its origin to be correct, the question still remains whether the belief is valid or not. It may very well be argued (though I am by no means pledging my faith in this argument) that truth is not circumscribed by thought and that a thing may be true even if it is not thinkable.

It might also be argued that the mere desire for a thing is not proof that we shall get it, though certainly it does seem curious, if man is not immortal, why, seemingly alone in Nature, he should be afflicted with an unsatisfiable desire.

To the question of the validity of the belief in immortality, I shall return in a moment. My present concern is with the materialist concept of history theory, all the implications of which I have by no means exhausted. The theory as a whole, to my mind, would seem to be vitiated by the assumption that man is a far less complex creature than is actually the case. Modern psychology tends to show that man is dominated by three types of instincts: the self-protective, the reproductive, and the gregarious. The materialist concept of history appears to reduce all his instincts to those of the first class, or at any rate to those of the first two classes. At the same time, however, the economic motive in man is a very strong one; and whilst I do not think it adequate to account for the origin of the belief in immortality, I do seriously suggest that it has operated very powerfully in favouring its persistence. How far immortality of the soul has been preached by those not believing in it, with the deliberate object of quietening the just demands of the economically unfortunate, I do not pretend to be able to say. Possibly this has taken place only to a very limited extent. But psycho-analysis shows us that the motives for our actions not infrequently lie deep in the unconscious, and I think that unconsciously the economic motive has operated very powerfully in the promulgation of the doctrine in question. I am writing, it should be said, of the Western world; how far my thesis is true of the East, the Indian student of philosophy and sociology will be better able to judge than I.

In proof of my thesis can be instanced the attitude which has been adopted by the vast majority of the official exponents of the doctrine of immortality in the west towards psychical research. One would have thought that a movement which held the promise of definite proof that man's most passionate longing would be fulfilled would have been received with the greatest possible favour by the most fervent supporters and exponents of the belief that this longing is no fruitless one. Such, however, is the exact opposite of what we have seen take

place. The Churches in the western world have, with certain notable exceptions, vilified psychical research; whereas this has received its most valuable support from men of science who have endeavoured to adopt towards the doctrine of immortality, as towards all other matters regarded as speculative, the most detached attitude possible. Now what is the reason for this? I think it is to be found in the difference between the type of immortality promised by the Churches and that indicated as the result of psychical research. The Churches promise us that in the next world all wrongs will be righted, that the poor shall be made rich, and all our righteous longings satisfied. Psychical research, on the other hand, whilst it does not deny that this may be ultimately true, certainly offers no evidence that it is so. The next world of the psychical researcher appears to be very much like this world. The belief in it does not lead to a policy of laissez-faire in mundane affairs. In other words, it does not suit the purposes of the economically powerful that their less fortunate brethren should believe in the next world of psychical research and not in that of the Churches.

Certainly, to return to the question of the proof of the validity of the belief in immortality, this proof is to be found in the results of psychical research. Not less certain is it that more research is needed. Possibly God has prepared an ultimate heaven, in which all shall be well, and possibly also, in his infinite wisdom, he has so concealed it that we shall never be certain of its existence until we arrive there. I do not know; nor does anybody else. It is a cheering thought, perhaps, to believe in the possibility of such a world. But, so far as positive knowledge is concerned, a conviction in the reality of the next world of psychical research, which is like unto this world, I consider to be the more stimulating. That a belief in immortality of the old type has at times certainly hindered various reforms being effected in this world, I think is beyond doubt. A belief in the findings of psychical research will not have a similar effect.



THE WAY OF MYSTIC WISDOM

Fasting and Will-Culture—II

P. S. ACHARYA

Ananda (Life-Light-Love Everlasting) is *Brahman* (The Infinite Spirit). *Ananda* which is *Brahman* is life's purpose. *Ananda* is above the twin snares of pain and pleasure—beyond all 'pairs of opposites'.

A fragment of 'Brahmananda' (the 'Infinite Joy') is each spirit-human, sub-human or super-human. Knowing this, feeling this, realising this, the Siddha-Yogi affirms: 'I am not the body, physical or subtle; nor am I the mind-body'. Thus he rises above body and mind and knows, feels and realises himself as spirit or self who is *Ananda* (Life-Light-Love) and whose other-name is *Will* or *Sakti*. Will-Culture thus comes to be synonymous with the realisation of *Ananda*, in other words, of yourself in spirit and in truth.

The aspirant may begin with regular fasting—say every fortnight. Fast is called 'Upavasam' by Hindus—a word coined by occultists and accordingly pregnant with significance. 'Upavasam' literally means 'living with'. Living with whom? With the inner King--the Lover Divine--in the deepest depths of the great mystic within. To this Heaven of Freedom and Divine Love, *fast* (in the physical sense) is but a gate—says the Yogi. The Gate has come to be popularly spoken of as the palace.

Fasting for you means taking no food, but drinking all the pure water you can. This rests the stomach and gives the system a chance for self-adjustment. During the fast, breathe in fresh sun-lit air as much as you can, through the nostrils (having closed the mouth). While resting the stomach, let the mind also rest often on the bosom of peace.

The Siddha-Yogis practise fast for long period—say from 30 to 60 days and even more. The aspiring beginner can try to

fast for a few days, or to fast and be on a low diet alternately, until he develops the courage to undergo prolonged fasts. From 24 to 36 hours' fasts accompanied by (1) plenty of pure water drinking (2) proper rest of mind and body and (3) pure suggestive Mantrik affirmations (addressed to the inner mind and self) may prove a good beginning and, indeed, a positive blessing to most people. •

Fasting, when rightly carried out, is found to be an invaluable aid to self-purification. It should not, however, be made the means of asceticism or self-mortification. It rests the stomach and the system and allows the really tremendous powers of body and mind to be used in renewing depleted conditions. It is not fasting—but the fear of starvation—that kills the people deprived of food for 2 or 3 days. Modern Medical Science is now corroborating the fact that the human body can live for days, weeks, and even months without a morsel of food, providing, of course, plenty of water is drunk, sanitary precautions are complied with, nature's warnings (to break the fast) are heeded and the inbred fear of death by starvation is overcome. With preparation, one, not physically weak or mentally fearful, can go several times on 40 day-fasts for the practice of psycho-spiritual *sadhana*s (exercises) and for the repetition of and meditation on the mantras or Bija-Mantras (seed-thoughts). Let no one attempt or enter upon a prolonged fast, however, without the advice of a *guru* or a physician—or at least without an optimistic mental attitude and a thorough understanding of the subject.

Does it enter your consciousness that a fast would be good for you? If so, you may quit eating. Keep up the fast until it enters your consciousness that the fast should be broken. Such is the general rule of the Siddha-Yogee.

Fasting is comparatively simpler than breaking the fast. *Never take rough food or too much at breaking the fast*; the long abstinence permits the interior of the alimentary tract to become very tender.

Loss of weight consequent on fasting is greater or less, according to varying conditions. On return to normal eating, the body fills out rounder and plumper and considerable flesh

would be added to normal weight. Remember that the fast (Upavasa) is fundamentally a mental and spiritual matter. By going into a fast 30 or 40 days, you go into it without anything but benefit. Your mind becomes very much clearer, your perceptions are deepened, your powers increased and your understanding bettered. These benefits continue to increase months after the close of the fast. You see the good things (physically, mentally and spiritually) coming to you from the day that you set about the fast. Above all, you get the power to delve into super-realms and contact Reality in the realm of the Spirit where you find instruction and happiness that abide with you.

After the close of the fast, determine to rise early and finish the morning duties (like eating, bath, worship, etc.,) before dawn. Cultivate regular habits. Then proceed to control taste and other avenues of the mind. Give up the use of salt—say, for a year. Then control the body—or rather the skin—by exposing it alternately to cold and heat and making it proof against both.

After sense-control comes the control of organs, like the tongue. Then comes the breath-control and the stimulation of the Solar Plexus which will be dealt with later.

TO BE REMEMBERED DURING THE FAST:—

1. Visualise the KRISHNA (God of Love) or KALI (Divine mother) within and get the consciousness of the beloved of the Divine Lover or of the beloved child of the Mother Divine.
2. Affirm and meditate on: "The Krishna is within my Temple and all is joy and peace". Learn to smile and laugh in God's holiest and sweetest way.
3. Relax physically, mentally and spiritually. Smiling from the soul and thinking a kind thought for all the world (May all the world be happy!) and affirming 'Om Santi, Santi, Santi (peace, peace, peace) and imagining "I repose on the Bosom of Peace!"—all these constitute spiritual relaxation.
4. As you bathe and drink water, affirm: "It is holy Ganga (water) I am using"—putting a love-thought in the water.
5. Live out of doors as much as possible.
6. Affirm: "Infinite Love now fills my mind and thrills my body with its perfect life." Learn how to thrill yourself.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

Having constituted an efficient circle and developed a strong medium, having sat regularly for, say, a year and having obtained various phenomena such as movements of physical objects without contact, luminosities, matter passing through matter, etherialised forms, clairvoyance, clairaudience, trance speaking, control or temporary possession by discarnate spirit people etc., what then? Will the west through its great movement called Modern Spiritualism have brought anything new to the East and if so, will it prove of any real value? However valuable it may be (as indeed it has already proved itself to be) to the prevailing mental and spiritual condition of the practical Westerner what has it to offer to the Easterner?

The most practical answer to the question is that one cannot ascertain definitely and unerringly the value of anything until it has been examined and tested and tried by a sufficiently large number of people of all grades of spiritual and mental unfoldment and of varying characteristics. That must be the justification for its investigation. And the investigation must be by many kinds of people and not by any one caste, nor by any one religion, nor by any one order of men.

India has already something of the kind. There are the Fakirs, the Dervishes of various orders, the Yōgis also of various orders and others. Many of these are acquainted with psychic phenomena and some of them can and do exhibit them. In some cases they resemble those associated with the phenomena of Modern Spiritualism. Of course, most of the wonders of the travelling Fakirs are nothing less than professional jugglery. They do not profess it to be anything else. But the phenomena of those in religious orders are true phenomena—are true manifestations of psychic and spirit power. These may be constitutionally natural to some of them—we should call them natural mediums or psychics—or sensitives—; or the powers may have been induced or more correctly speaking educated by severe physical and mental discipline and special rites known to themselves or the order to which they belong

and jealously guarded from the common public. In the West we have from time to time mediums who can, under proper conditions, handle fire by their naked hands with impunity. The East has its religious devotees who can produce conditions to enable them and others to walk barefooted through fire untouched by it. Genuine levitations of individuals and objects take place amongst the few in both divisions of the earth. What then is the difference? Why call it a new movement?

One great difference in regard to this is the way in which these powers are regarded and the use that is made of them. The eastern mind treats them in one way and the western mind in another. I think the Westerner is more inclined to systematise the phenomena, dissect and analyse them, test them coldly and critically and to ascertain their relation to physical science. And when the source of these phenomena is acknowledged to be from the spirit or the soul of man—he would want to build up a systematic philosophy or religion upon them—free from emotion.

Those who have been in the movement a long time and have studied it well discover and realise that its most important feature is the obvious purpose of it—the purpose which the directors of the movement in high spiritual places have in view. All the communications of any value from the spirit side agree that it is engineered, planned and arranged by the great directors of the earth's destiny. And that is the great difference between the phenomena occurring in the 'Modern Spiritualism' and similar phenomena in the East, which is not modern.

What seems to be this great purpose? The most obvious purpose, is to prove to those who need such proof that the human personality continues after the death of the physical body, every individual carrying unchanged into the spirit world his self-consciousness, his memory, all his own distinctions, characteristics which go to make up his distinctions, personality, all his virtues and vices, his loves and hates, all his mental capacities etc., etc., in fact his very self; and that apart from the loss of his physical organism and the physical environment death makes no immediate change in a person whatsoever. This proves that man is a spirit entity now, that mind exists

and can operate apart from physical matter and a physical brain. Given that this is proved—then Materialism is killed at one blow.

The proof that man survives death can only be made absolute to people in the flesh—(that is to say to those who have not the power of consciously functioning in the spirit world whilst still alive in the flesh body, and these are the vast majority of mankind—) by communion between the so-called dead and the living. This communion is therefore of prime necessity in order to maintain the spiritualist position. It is its rock foundation. Destroy this and once more the beast of Materialism raises his head.

This communion properly regulated is not only valuable for the aforesaid purpose but it is invaluable (1) because we can obtain information about the conditions of the spirit spheres and their inhabitants. (2) We can learn of the relationship between the life in the flesh and life in spirit. This is of inestimable moral importance. (3) It provides opportunity of comfort to those in recent bereavement by the assurance that the beloved ones are not only alive, but still love, are often near and can guide, counsel and assist.

The fear and dread of death has acted like a perpetual blight upon mankind for thousands of years. Death has lost its terror to the Spiritualist. No mourning for him. He can spread his wings and fly whither previously he had not dared. He should meet trials and troubles with a steady heart and a smile upon his countenance.

Underlying these surface values of modern spiritualism lie the deeper issues.

The phenomena reveal that the Man is more than he outwardly appears to be. They help him to carry out the ancient injunction 'Man, know thyself'.

The phenomena reveal to the materialistic scientist that there are forces, substances and forms other than the physical force, substance and form which he has hitherto been investigating. They bring to him and to every one a larger conception of the universe and the laws governing it.

The Teachings reveal somewhat of the operations of the great primordial mind and of His plans, purposes and method towards the human race.

To sum up briefly the Larger Spiritualism may comprehensively be said to stand for the following :—

(a) There is only one Life, one Mind, one Power, one Soul, one original Creator of all things. To this many names are given, Brahma, Ormazd, Jehovah, God, Ra, Tien, Jove, Zeus, Allah, etc.

(b) All force, all life, all mind, all phenomena are a manifestation of this primordial Mind and Life—or as some would say, this ' Universal Spirit '.

(c) The universe is One and is founded and subsists upon undeviating law, order and purpose. It may be regarded as the ' self-expression ' of this Universal Spirit as Brahma or whatever name one prefers to use. Spiritualism is therefore the science, Philosophy and Religion of Life and of all things.

The Science, Philosophy and religion of Spiritualism are based upon the following proven facts, viz :

(d) The continuity of human personality (self) after the change called death every individual carrying unchanged into the spirit world memory and all his distinctive characteristics.

(e) That man is a spirit now with an organised spirit body clothed in a flesh body from which it separates at death.

(f) The communion between incarnate and disembodied persons.

(g) The inter-relationship of all spheres, or conditions of manifestation.

(h) The Guidance and guardianship by spirit people of persons in the flesh.

(i) The efficacy of prayer.

(j) The continuity of revelation.

(k) The existence of force and substance and mind which are non-physical.

(l) That thought is a Creative Force.

Arising from the above we discover the fact of

(m) Personal responsibility for all our thoughts and actions. Compensation and advancement by natural processes for all good done and Retribution, a natural process of undoing or purification from all the deliberate evil done.

(n) A path of Eternal advancement (or unfolding) open to every human soul that will to tread it by the means of eternal good.

(o) That Love, with all that it implies, is the greatest thing in the world in existence. It is the principal law of the universe, as taught by all the great Teachers of the World.

Thus we see that the great purpose underlying Modern Spiritualism is to prepare the conditions for the raising and the development of the human race—to assist in the unfolding of

the latent, inner powers within. One of its manifestations will be to bring about the conscious unity of the human race and to show it practically in the spirit of brotherhood—individually, nationally, internationally.

The writer trusts that he has made it quite clear both to the enquirer and to the young spiritualist himself that Spiritualism is much more than the joy of communion with our beloved dead.

At this stage it will be appropriate to issue a warning and to offer some words of advice to the inexperienced spiritualist and to those who seek and practise communion with the spirit world.

A large number of people are attracted to mediums and the seance room, or to develop their own psychic attributes through the stress of a great sorrow. A husband has lost his dear wife or a woman her husband; a parent has lost his child—a young man or damsel his or her sweetheart—or it may be one has lost a great friend. They are inconsolable and grief presses heavily upon the heart. The sunshine of life has departed—the flowers have lost their charm and life seems scarcely worth living. They are rebellious against the operations of what seems to them a cruel and unnecessary fate. Whilst in this state of mind they perchance learn of the subject of Spiritualism. They seek a medium. They fly to a planchette or ouija board. They try to develop automatic writing. Success attends their efforts. They are delighted, entranced with joy because of a kind of reunion with their beloved and they become intoxicated wholly absorbed in this rapture. It is natural, it is human that this should often be so—but it is dangerous and it is very unwise.

It is dangerous because of the physical exhaustion that so much expenditure of vital and psychic force causes. It is dangerous because over-concentration on any subject or over-indulgence in any activity or thing may bring about a derangement of the mind. It is dangerous because sitting too often or too long for spirit communion may open the door to all kinds of unprogressed or degraded spirit entities, and annoyance from them, deception by them or even obsession by them may take place.

It is also unwise. Let us take as an example the case of a young man and maiden deeply in love with each other. The infatuation is so strong that one or both of them lose self-control. The young man neglects his business that he may hang on to the robes of his beloved at every possible opportunity. He cannot apply his mind to his daily duties. Should we not all say that he was weak and foolish? Or suppose the young damsel were to follow her sweetheart to his business and constantly interfere with his work—should we not exclaim—how immodest, how foolish, how weak? Would not some trouble come if it were it not stopped? So with communion with spirit people. They have their work, their duties. But they are still human. They still love and are susceptible to the insistent call of a great love from the earth. They respond, to their own detriment. Is it weak—is it kind—is it true, unselfish love to draw one's beloved so much from the other activities of spirit life to which they were called for some good reason, by the operation of some wise law? Is this world governed by an incompetent, irresponsible weakling that does not know his business; or by a cruel, hard-hearted monster? No, no—a thousand noes! These inexplicable, untimely—or rather what seems to us to be untimely deaths are all the working out of wise laws regulated by a wise providence and we may rely upon it that if anyone is removed from the earth plane young or old—it must be because in the end it will be better for that one to have been so removed—better for that one to have been so removed—better for all concerned.

Of course there are dangers connected with the practical investigation and practices of Spiritualism. The subject would not be worth touching if there were not. There are dangers in everything. Men and women do not cease to worry because of risks attendant on maternity. We do not cease to eat and drink because of a chance of partaking of bad food. We do not burn our ships because shipwreck occurs not infrequently. We do not cease to mine coal and treasures from the depths of the earth because accidents are common. The explorer is not forcibly with held because he may lose his life by investigating unknown regions. The surgeon does not hesitate to operate

because death instead of cure sometimes follows. No. What we do is to study the various laws of nature more carefully and learn to take precautions. This applies equally and precisely to the subject under consideration.

And so in regard to the moral aspect of investigation and practice. The great Architect of the universe has created no substance which man may not use—nor any force which he may not employ—nor any place upon which he may not set his foot. All the endowments of man may be used by him without sin. The sin in anything consists in the use man makes of it—in the way and in the purpose for which he employs his powers. Everything in the universe may be used for the benefit of the whole. That is virtue. The same thing done or used for the detriment of another is sin.

The pitfalls of or dangers in Spiritualism are greatly exaggerated by its opponents. They are not always honest warnings. Apart from ignorance, vested interest and prejudice oppose. But there are dangers, and it is Spiritualists who know them best and are the first to make them known. They also know the remedies which their opponents do not. The movement does not require its enemies to tell them of this. Nevertheless, opposition is good. It has its place in the scheme of things—so let us be thankful for it.



PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON VI

REGULATING CUSTOMS AND HABITS

The mind cannot be at its best with the body in a state of unrest and discomfort. Health is essential to success along every line of human endeavor. The man who wants to gain wealth, influence and position in the world should look well to his health.

Though this is commonly admitted there is nothing of which men are so prodigal as of physical well-being. There is nothing upon which they inform themselves less freely than matters which pertain to physical necessities. And all the while it remains true that **THE MAN WHO DOES NOT CONSERVE HIS HEALTH CANNOT LONG MAINTAIN HIGH EFFICIENCY LEVELS.**

While the constitutional tendencies transmitted to us by our forbears have much to do with the manner in which the physical behaves, there can be no doubt that unwholesome habits of living are the large controlling factors.

In a brief lesson I cannot enter into a discussion of pernicious life habits and customs and the student must be contented to accept the brief dicta which I give with respect to them. I belong to the middle-of-the road class when it comes to matters of living and thinking. *Cranks and fanatics I detest* as emphatically as do *you*.

EATING AND DRINKING:—The man who begins to select with great care, and according to the rules given out by diet specialists, because he has experienced some digestive disturbances, is as surely on the road to disaster as is the speculator who, though successful up to the last investment or two, begins to trust the opinions of others instead of his own good sense. *Heed the clatter of fadists and you will come to grief.* The better way is to size up the thing according to your own good sense and eat on, confidently. **IF IS LOSS**

OF CONFIDENCE THAT KILLS. *Distrust the reliable guidance of your own soul and you will begin to lose your footing without delay.*

My advice to you, in the absence of an acute illness or the presence of some serious organic lesion is to EAT MODERATELY OF A VARIETY OF PLAIN, ORDINARY FOOD SUCH AS YOU HAVE COMMONLY EATEN DURING YEARS OF HEALTH, MASTICATING IT WELL, AND TO DO SO *WITHOUT FEAR*. This is the most sensible solution of the vexed and vexing food question. EAT A VARIETY AND EAT *WITHOUT FEAR*. Get your fears once started and they will stampede you into trouble. *CONFIDENCE, CONFIDENCE, CONFIDENCE* IN ALL THAT YOU DO IS THE SUREST ROAD TO SUCCESS.

When I forbid the use of much drink that is at all stimulating, whether it be tea, coffee or alcoholic liquors, I am often met by the question, What then can one drink?

WATER IS THE IDEAL DRINK FOR ANYBODY. Drink it and drink plenty of it. If you do, you will have no occasion to ask whether this, that or the other drink is TRULY harmful. Be content with the beverage which Nature has provided if you aim to keep steady nerves, clear heads and happy hearts.

SLEEPING. The number of hours which should be allotted to sleep is a moot question. Professional advice tends to deepen the conviction that eight or nine hours of sleep are essential to our daily health. Some people have an idea that they require far more sleep than the ordinary citizen, and when the limits of their fancied demands are incidentally shortened they are sure to conjure up bad feelings. If despite all this, you will follow my advice with confidence, you will surely get on to a more healthful basis. Ninety percent of those who so stoutly insist upon regular and long hours of sleep, are weak and ailing. Nor do they require the extra sleep *because* they are ailing. They are ailing because they are *BABYING THEMSELVES*. Now let me whisper this great truth in your ear: **THE WAY TO HEALTH AND STRENGTH IS A RUG-**

GED ONE. No. one becomes strong and enduring through a sedulous application of the "baby act."

I know that you will undertake to convince me that I am wrong and you are right by asserting that you have tested the matter out many times, and always have been shown through bad effects the absolute need of much sleep. But I am obdurate, for I know that **ALL THIS COMES FROM YOUR WRONG MENTAL ATTITUDE TOWARDS THE THING.** You do not **REQUIRE** as much sleep as you *fancy*.

Now observe what I say and ACT upon it if you want to grow strong, poised, magnetic, well, and able to climb to business and social success.

RESIST:—THE POWER OF MERE FEELINGS. You **FEEL** weak, but you are to **ACT** strong; you **FEEL** sensitive, but you must **ACT** as though you were not hurt by things you **FEEL** dull, but you must **ACT** lively; you **FEEL** sleepy, but you must **SHAKE YOURSELF** out of your **DROWSINESS.** **DO NOT BE CONTROLLED BY YOUR FEELINGS, BUT BE CONTROLLED BY YOUR GOOD SENSE.** Learn to **RESIST** and **OVERCOME.** Be **MASTER** if you expect to be **WELL, MAGNETIC** and **SUCCESSFUL.**

You can cut down your hours of sleep to six or seven, **WITH BENEFIT,** if you go about doing it as **MASTER** rather than **SERVANT.**

EXERCISE:—Every muscle and every function of our body ought to be exercised, but exercise obtained without a **DEFINITE PURPOSE** other than that of complying with a **NECESSITY,** will not well serve its purpose. It is true that doing for the mere sake of doing is better than not doing at all; but activity in order that it shall prove most helpful, requires a specific and well-directed aim and design. It is for this reason that work is productive of good in the degree in which it serves a broad and helpful purpose.

Moreover exercise is productive of good very largely in the measure that it awakens uplifting and pleasing emotions and in turn is stimulated by them. It is for this reason that play contributes more to physical well-being than a like amount of effort put forth under the impulse of plain duty to one's self or

to others. THE WALK THAT YOU TAKE WITH A CHEERFUL FRIEND TIRES YOU LESS AND DOES YOU MORE GOOD THAN THAT WHICH YOU TAKE TO SATISFY A NEED ; and for the reasons given.

All athletic sports are often carried to too great lengths. Even golf, which has been a healthful exercise and a useful means of diversion for many, is doing some people harm by encouraging the conviction that it is essential to health, and could not be omitted without serious detriment. THE MOMENT A HABIT-EVEN A GOOD ONE-ENSLAVES ONE, IT BECOMES PERNICIOUS. WE SHOULD SHOW OURSELVES THAT WE ARE SUPERIOR TO ALL FORMS, CEREMONIES, GAMES OR OTHER MODES OF PHYSICAL OR MENTAL EXPRESSION.

It is well to MAKE OUR PLAN OF LIVING INCLUDE THE KINDS AND DEGREES OF FUNCTIONING WHICH GOOD HEALTH, STRONG ACTING AND SUCCESSFUL LIVING DEMAND

BREATHING:—We breathe too shallowly. The child is so full of action that it gets relatively more air into its lungs than does the adult, and that is why the latter should be at some pains to stimulate respiration.

Let it become a regular PRACTICE to breathe deeply at intervals during every day and in this way a HABIT of deeper breathing will become established. Inhale as deeply as possible at such times and then exhale as completely as you can.

Without throwing cold water on the commendable aim of the people to get more pure, fresh air into their living and sleeping apartments, I want to say that with many the requirement has become a phobia. With a single open window THE AIR OF A ROOM IS USUALLY AS FRESH AS IT NEED BE AND IS EVEN BETTER THAN THE OUTDOOR AIR. If people would give themselves the general benefits of right thinking and living there would be far less occasion for the frantic chase after such special helps as we daily witness.



HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

'To be or not to be'

Almighty God! What an appalling spectacle did the despondent emissary of Sri Rama behold at that part of the vanishing moonlight night! There, beneath the indistinct shade of the Asoka tree stood the miserable Janaka's daughter with a determination to commit the most deplorable tragedy of self-destruction. There was something frightful in the course pursued by Janaki whose hopes had been so crushed and whose peace had been so terribly disturbed as to work a dread revolution in her nature.

In vain did Anjaneya wrestle with a superhuman energy against his own feelings when he strove to check the tears that now gushed forth in torrents from his eyes. Alas! He was standing in the presence of a misfortune which had many aspects and had to be contemplated in many points of view.

Could he not take an instantaneous leap from the Simsupa tree whereon he had remained as a restless spectator of the dreadful scene between the ten-headed monster and his sorrow-stricken captive, and straightway announce himself as the messenger from Rama and the deliverer of his missing spouse? No! Not for world's would the far-seeing Hanuman follow a procedure which was too risky an experiment to be thought of at such a critical stage. Could she so soon have required her mental equilibrium as not to identify the swaggering monkey with the satiatly-looking mendicant of diabolical intents that begged in the solitude of Janasthana? Was not the hot-blooded Ravana more proficient in the cult of metamorphosis than the lesser friend of his time-worn uncle Mareecha who had so far succeeded in the art of allurements under cover of a deer's clothing?

Vain thoughts and wasted moments! Yet the fatal minute was approaching fast. Was the devoted Maruthi after all destined to witness the terrible catastrophe of the suicide of

Rama's consort—the annihilation of Raghu's lineage—the termination of Ikshvaku's ancestry—the extinction of the Solar race? Never was need so great. Never was emergency so pressing. But even while the existence of such a tremendous contingency and grave uncertainty was flashing across the mental vision of the faithful ambassador from the forlorn exile at the other end of the southern sea, the idea struck him all in a moment.

'*Raja Dasaratha's Nama Ratha Kunjara Wajiman*'! In soft accents of a sweet sanskrit tongue did the son of the Wind-God begin to soliloquise upon the various chapters of events down from the life of King Dasaratha, following in details the babyhood, the boyhood and the manhood of the darling son of Queen Kausalya, describing at length Prince Rama's abdication of Ayodhya's throne, his cheertful acceptance of the dread forest life, his epoch-making drive after the golden deer and the crowning misfortune of the loss of his helpmate in life, and finally explaining the incidents that brought about the intimacy between Srirama and Sugriva, laying special stress on the assurance and determination of the latter to restore the lost one back to the owner.

Having finished his long tale of woe, he paused for upwards of a minute and suddenly gave vent to an ejaculation, "Rama's Dootha found out Rama's Sita".

Rama's Sita! Found out!! By Rama's Dootha!! Hoax or revelation? There was already an undercurrent of profound interest which had made the despondent Janaki erstwhile a breathless listener. Closing her eyes in order to shut out the influence of all exterior objects, she set herself to work to rescue here ideas from the chaos in which they had been thrown. Nor was Hanuman slow in his observations of the psychological effects of his story-telling. The die was thrown. The effect was instantaneous. And the dire calamity was at last averted.

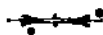
Even before the first feelings of excitement could be subdued by the desperate lady was Hanuman seen springing up on his feet and prostrating himself before her. 'Tranquilize thyself, adorable mother', cried Anjaneya, 'Thou art now beyond the

reach of danger. Thy deliverance is at hand, Here is the token thereof from thy beloved Lord.'

Good Heavens! was she dreaming? Was she in her senses. Or was she labouring under the glamour of an optical illusion? Quick as thought she grasped the Choodamani proffered by the faithful monkey and hugged it to her bosom. And oh! What a train of reminiscences now passed through her imagination along what a chequered vista of incidents did her memory retrace its way! She now only gazed at the stern reality and was no longer a prey of a disordered fancy.

Her Lord was near by and her freedom was imminent. All her thoughts—all her interest—all her sensations were now absorbed in the long regard of admiration, gratitude and friendship which she fixed upon the countenance of the faithful bringer of the sweet oblivious antidote to cleanse the perilous stuff that weighed heavily upon her heart. Having thus received undoubted testimony as to one portion of the phenomenon, she could not doubt the rest.

The exhibition of a consummate skill by way of narration of a plain and simple chronicle of interesting facts to work out a psychological end was beyond doubt a masterly achievement in the line of action and no less in the line of delineation.



THE TRUE POST

VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—VI (Concluded)

Let us now look at the question of Renunciation from another angle of vision. What one is earnestly anxious to renounce possesses his mind entirely. He is obsessed by it so to speak,—he thinks of it, dreams of it. Even in his 'constructive programme' he cannot overlook it—he cannot conceive of and hold fast to any definite object in co-operation with which he may expect to realise his end, without asking and preparing himself to non-co-operate with the object he is dead sick of. That is to say, he really meditates and concentrates himself upon the object magnifying the vices and minimising and ultimately ignoring the virtues (as he credits it with), and unconsciously identifies himself with it. The mind impresses the sub-conscious accordingly and the latter by DWELLING UPON THE VICES ALONE REALLY WILL THEM IN THE EXAGGERATED DEGREE AND ULTIMATELY INVEST THEM ESPECIALLY WITH REFERENCE TO HIM, WITH ADDITIONAL STRENGTH AND VIGOUR. You will thus see that in your endeavour to renounce, you are really welcoming—**attracting, and more intensely and in a more bitter form—the very thing you are afraid of.** In your anxiety to get rid of Evil fully and absolutely by primarily renouncing 'Women and Wealth' which you think to be the most potent and prolific cause of sorrow, to be the essence and soul of the naughty world,—you are really making it and the causes of it, of course unwittingly, the only object of your undivided attention and sincere devotion. This is why persons and institutions who have made fusses about 'disowning woman and wealth' have generally ultimately met with their ruin from an unusual influx and attentions of these. **HERE THE LAW OF ATTRACTION ASSERTS ITSELF AND MORE POWERFULLY THROUGH REPULSION.** Pause and reflect whether your dearest friend or your

bitterest and most dreaded enemy occupies more of your conscious thoughts.

Too conscious of its subordination to Maya and the consequent restrictions and limitations it has to work under, and of the failures brought about by these, the Mind is now far more powerfully influenced by doubt, suspense, anxiety, envy, jealousy and fear than by belief, faith, hope, charity and self-confidence. Hope can now never focus one's mind and rouse into activity or the hoped-for object can never make one identify oneself with the thought of it with the same force and earnestness and to the same extent as Fear or the feared object. Just think and say, which is more powerful—the fear which lurks behind the most sanguine hope or the hope which flashes upon the lowering cloud of despair? This is why one hears so little of 'Faith cures' and so much of troubles brought to a head by fear. Herein lies the secret of the significant Hindu saying—Three births of relentless hostility while seven of staunchest friendship entitle one to the grace of the Lord.

Again, one is anxious to renounce a thing, because he has a very painful memory (may be often sub-conscious) of his experience of it, whether in its acquisition, possession or enjoyment or in all the three stages. And according to the degree of the bitterness of that memory feelings of disgust, fear etc., take partial or entire possession of his mind. When in extreme disgust he thinks of having nothing further to do with it, his imagination is brought into play and makes the bitter memory more alive and active. Every one is aware how more powerful the memories of sorrows are than those of joys. When one yields to sorrow, does the memory of any lost happiness buoy him up or drag him down to lower depths?—Verily the poet sang inspired 'Sorrow's crown of sorrow is remembering happier things'. Again, when one is all joy, does the memory of a by-gone sorrow help to more deepen his joy or to fill his mind with misgivings for the future and thus make him occasionally so forgetful of the present as to weep again over the past grief as if just caused?

Hence no Renunciation. It is prompted by the memory of sorrow and fed by the thought of one's helplessness, breeds

in its turn disgust, fear, anxiety and hatred and ultimately invests the object with greater strength than it originally possessed to cause greater sorrow. Neither non-co-operation, (the chief weapon of Renunciation) nor co-operation with that object. When a thing has to be got rid of, LEARN TO LEAVE IT SEVERELY ALONE by focussing your mind more and more only upon the idea and conception of the thing which necessarily means an end to that object, and also upon the way it can be realised, and by directing your undivided will and energy along that way. That is, DO NOT RECOGNISE THE THE THING ALTOGETHER, and draw up your programme of work POSITIVELY, AS IF IT DID NOT EXIST AT ALL. The tiger kills man. But for that reason we are not always thinking of him—pray, how many seconds in the year does he enter our thoughts?—or are up in arms to find out and extirpate him. OUR MINDS ARE BUSY WITH OURSELVES—OUR OWN GOOD AND PROGRESS, OUR COMFORT AND WELL-BEING. MORE UNCONSCIOUS OF OUR ENEMIES AND THE EVIL THEY STAND FOR AND MORE CONSCIOUS OF OUR OWN SELVES, we have developed a predominantly positive ideal of human life and succeeded so far in organising ourselves in accordance with that ideal that the tiger now finds it more profitable to ply his trade as far away from human habitation as possible. Instead of sallying forth to fight out Evil or showing it a clean pair of heels or non-co-operating with it with a view to cutting off its supplies and securing ultimate capitulation, make a clear, definite and living conception of Good—such a conception as leaves no room for Evil,—always think of it, pay for it, live according to it, and make untiring conscious efforts to realise it by organising your daily life accordingly and awakening your Sub-conscious Mind, and before long your will shall gain in strength and volume bursting asunder the chains binding it, and attracting an ever-growing flow of good overpowering, absorbing and assimilating Evil till it has passed away from your consciousness altogether.

Preach therefore the Gospel of Free Will—of the Law of Attraction under and working in accordance with which even the crippled will of fallen man can attract from the Fountain-head a continuous and copious flow of unalloyed Bliss—of Wisdom and wealth, life and health, beauty and strength,

plenty and prosperity, hope and faith, love and charity (including AHIMSA, abstention from violence in thought, word and deed), peace and happiness, success and joy; and also of the creative will where will itself is realisation, recognising no law, no authority and finding in no-will world nothing but its own triumph. Tell man this world is REAL—HIS OWN HOME—built and furnished by one who naturally loves him as Himself, but, alas, transformed into his prison-house under his own stewardship owing to his unnatural alliance with Maya! Exhort him to be himself again by purging the house clear of all undesirables. Get away from the house—his home or prison as he likes to make it—he never can. HE IS WILL AND THE WORLD IS THE EXPRESSION OF THAT WILL. THUS SO LONG AS HE IS THE WORLD IS. Ask him to see things squarely in the face and try to rise above all false hopes and false fears as well as the unconscious hypocracies engendered and nourished by them. Every day these go to make him smaller and poorer than the day before. To take only one instance. It is downright hypocrisy to suffer, to smart under the suffering, to think suffering is the lot of man under Maya and yet to say—'God is good and kind to all;' 'whatever God does He does for our good.' This is simply like an attempt to placate a tyrant when he has done enough mischief, lest he should do more, or to conceal one's bitter helplessness under a cloak of blind, but generally insincere, resignation. And it is no less a hypocrisy to think and feel God as impotent against Maya and yet to say, He is omnipotent, omniscient and omnipresent. This hypocrisy has already taken so deep a root in human mind and nature as to make it impossible for him ever to pause and challenge these statements; and thus he either continues to offer mechanical and insincere prayer to his God or, when he is bold and sincere, leaves God to his own fate and busies himself with nature. Instead therefore of making his lips utter what his heart hardly ever subscribes to—God is good and kind to all, help 'the man of the world' first to understand how he has come to suffer, absolve God from all responsibility for his suffering and show how He cannot be other than good. It is then and only then that he can BELIEVE God is good, and union with Him is the way to the realisation of good. And it is then and only

then that he can CONFIDENTLY RESIGN HIMSELF to his God knowing Him to be omnipotent even as against Maya; and it is then and only then that the heretofore unheeded whisper of the Lord shall sound louder than the voice of the thunder and yet more musical than that of the nightingale to his enchanted ears—Unite yourself with me (in and through will) and I will be ceaselessly carrying to you Bliss in its various forms.

And before making a sweeping denunciation of the Passions as man's enemy and so asking him to repress these and emulate the life of stocks and stones—Death in life, destitute of self-respect, pride, hope and ambition, desire and will—pause and consider their necessity and value in the fallen life of man. As already noticed, repress the passions you cannot. They may deceive you for a time by their submissiveness—nay, may even appear to have taken leave of you. But some time or other, and mostly at the most inopportune moment, they will rise up in arms all of a sudden, take you by surprise, and play you out to your ruin. So instead of telling man to direct his energy towards the suppression of the passions, teach him how to utilise them to the fullest advantage towards self-expansion and self assertion in the proper form and spirit. Make him understand that like Evil disappearing with the increase of Good, 'evil' passions, i. e., passions which tend to widen the gulf between man and His God—may be overcome by *promoting* the 'nobler' ones. By cultivating Love, jealousy, envy and hate, by cultivating faith and hope, doubt, anxiety and despair may be effectively brought under control and ultimately made to disappear.

That this is the only attitude that a self-conscious man should take towards the Passions may be more clearly realised from a closer examination of their origin, growth and functions. THE LAW OF ATTRACTION, BEING THE EXPRESSION OF ESSENTIAL ONENESS IN SPITE OF APPARENT DIFFERENCES AND THUS BEING REALLY SELF-LOVE AND ATTEMPT OF THE SELF TO REASSERT AND COMPLETE ITS ONENESS BY ABSORBING AND ASSIMILATING THE MANY, is the Supreme Law of Nature working, as observed before, even more powerfully through what is known as 'Repulsion'. The conscious Free Will

imposing upon itself the strictest limitations, as in the no-will state of existence, yet betrays itself as the 'blind' instinct of self-preservation. And this instinct makes a thing yield to the Law when it FEELS—(thus it is not really 'blind', having grown out of consciousness)—its preservation and completion is to be helped thereby and resent it, nay oppose it when it feels its preservation is at stake by the possibility of its BEING ABSORBED INTO (instead of absorbing) the attracting thing. Thus attraction and repulsion (as cor-relatives) refer only to and have meaning only with reference to the effect produced upon the self-preserving and self-developing instinct by the law of Attraction. When a thing is AGGRESSIVE IN ATTRACTION, it causes REPULSION; and when it is less SELF-ASSERTING AND APPARENTLY MORE SELF-EFFACING IN ATTRACTION, it draws towards it, i. e., 'attracts' as generally understood.

In the case of man, however, 'Attraction' is not interpreted solely by the blind instinct (indeed, very little by it) but also by the CONSCIOUS WILL, however restricted, operating through the mind and the Sub-conscious Mind with the help of Reason. Thus it happens that the object which IS AGGRESSIVE IN ATTRACTION AND THEREFORE REPULSIVE, causes him to be more attentive to—to think more ABOUT—IT, LEST IT SHOULD OVERPOWER AND ABSORB HIM. That is, attraction asserts itself here and more powerfully through 'repulsion', causing the man, according to the degree of the opposition he offers or, in other words, the amount of active repulsion he feels, UNCONSCIOUSLY TO IMBIBE AND DEVELOP THE VERY 'REPULSIVE' ATTRIBUTES OF THE AGGRESSIVE THING, as if just to pay it back in its own coin, and causing him thus to be really overpowered and absorbed by it in the long run. And often, without going through this slow and lengthy process of self-debasement or, more properly, self-effacement, he even helps the thing to produce those very effects all of a sudden and in a more aggravated form, the fear of which caused him to detest and shun it. It is in this way that reciprocity of vices comes into operation between enemies.

In the interpretation of Attraction the Mind and the Sub-conscious Mind are largely influenced by Imagination in spite

of Reason. The Superconscious mind endowed with full consciousness and free will IS ALL KNOWLEDGE—it sees, so to speak, all things past, present and future, near and distant AT ONE GLANCE. When accepting the authority of Maya it developed the sub-conscious and the Mind, the ALL-KNOWINGNESS BECAME IMAGINATION OR INSTINCTIVE TENDENCY OF THE SUB-CONSCIOUS AND THE MIND TO OVERRIDE THEIR RESPECTIVE LIMITATIONS OF TIME AND SPACE—TO SEE INTO THE PAST AND FUTURE, TO BRING UNDER THE EVE THE DISTANT AND THE INVISIBLE AND EVEN TO INTERPRET THE PRESENT AND THE NEAR IN THE LIGHT OF THEIR RESPECTIVE EXPERIENCES OF MAYA. Thus the 'attracting thing' comes to be viewed not as it really is or even as it appears to be for the time being but as the Imagination represents it.

And as the limitations upon the mind are stronger and larger in number than those upon the sub-conscious Mind, their Imaginations lead to quite different results. Unfettered by the limitations of the mind and body the sub-conscious Imagination, however, enables man to override those limitations and work wonders whether in obtaining a desire or averting a disaster. All the wonderful achievements of man have been possible for this Sub-conscious Imagination. In some cases, however, where the sub-conscious mind has come to look upon itself as absolutely under the control of Maya and thinks its God as identical with or helpless as against her, its Imagination goes to hasten and complete the threatened disaster (nay, sometimes to bring about far more serious consequences) which might have been wholly or partially avoided even if the mind had been at work. This is why in some cases a fear is found to call forth *Superhuman* courage, energy and strength and to score an *impossible* victory; while in others the same or even a lesser fear brings on a complete paralysis of all activities or produces the extreme forms of cowardice.

STUDIES IN PSYCHOLOGY

PROF. IVI

MIND—II

We have the faculties of the mind, the first four of which are conscious. These are perception, conception, reason and will.

Perception is the first movement of mind in consciousness. It is the first activity of which the mind makes itself conscious that it received impressions from without. It is the power of the mind to receive impressions through the senses.

We have five avenues through which perception acts. They are the five avenues of the senses, seeing, hearing, feeling, smelling and tasting. Every one of these senses conveys impressions of the mind, which are recorded by the memory and those impressions become fixed there. It is a precept when it is made.

But there is a power of mind, without any reference to the subject which produces the impression, without hearing the tone which made it, which can pick it up again, and we call that a concept. The process of using this faculty of conception, is just the plain process of recollection. It is just remembering and recalling thought and impressions within the mind. This is the second faculty in consciousness.

The next faculty in consciousness is not only bringing these impressions, but we can compare them and discriminate and choose that which is best. This is the most important of all the faculties. It is the only faculty of the conscious mind that can examine itself, and see whether it is doing the right thing or not. It is the only part of the conscious mind that can consider itself. It can examine itself and decide. This is the first faculty of all to be cultivated in the efforts at self-mastery.

We have three questions always to be answered before any great thing can be done. The first is what can I do, the next is how shall I do it and the next is why. Reason demands an

answer to the last question for everything that becomes a fixed thing in human life and yet 95% of all the impressions that are governing influences in the average human life, are never touched upon by reason when they get in there.

Every thought that gets into the mind that passes reason and is not acted upon, produces a hypnotic effect. Every belief admitted into the mind without first being passed upon and its validity determined, its value ascertained and its effect reckoned with, produces a hypnotic condition. Hence, the human race has been hypnotised.

Reason will prove to man that he can do things and it will show him on every hand evidences of the fact that what he wants to do has been done. Man often reasons and goes far beyond what other men have done. It not only takes him there but it will always take him and present to him evidence of things other men have done that he can do.

Then we have will, the power to choose. Going along with perception, conception, reason and will, there is a faculty that seems to be constantly pouring in additional information, furnishing proof of that which we are not conscious, reviving impressions that were forgotten and giving details and things you thought you had not received. We call that faculty apperception.

Apperception acts just as much on one side as on the other. It acts just as much in the realm of consciousness as it does in the realm of conscience. By the exercise of the faculty of apperception the mind makes itself conscious of knowledge which it possessed theretofore in subconsciousness. The knowledge which is thus supplied may arise either from memory or intuition.

The first faculty that lies within the conscious side of ourselves is memory. This faculty is the most important of all the subjective forces of which we have any knowledge.

We know this faculty of memory exists. The only conscious use we can make of it is that which we use in conception or recollection. The conscious use of the memory is the use of the conscious faculty of conception, the power to recollect.

That other faculties exist is shown by the phenomena of imagination, because we often build into a complete structure

in the mind some great plan and live a whole life-time in a few minutes and complete all the details. We do this not with this faculty of the mind, but with all the faculties

Then we have within the memory a record of all we know, that has ever been placed there, and when we know how to use this memory we find it has a record of everything else.

The next is the faculty of physical control. As mind produces everything, governs everything, dominates everything, this, the faculty of mind the exercise of which causes the vital organs to take up the nourishment, out of the food and transform it into the bony structure of the body, to make tissues out of some parts, to make blood and lymph out of some parts, to keep the heart beating, to keep the processes of elimination and assimilation going on, is a faculty of mind, and the second one we find in delving into the unseen side of ourselves; it is that faculty of the mind upon which the healer has to depend for everything about the recovery of his patient.

The next is the faculty of suggestion, or response. There is a power of the mind that is capable of receiving impressions and acting upon them; of obedience, just doing exactly what the outer mind says. This is one of the most important faculties to comprehend, on account of its nature.

These faculties are only of recent discovery. This faculty of response does not question; when given a suggestion it has only the power to do that. Every belief that enters this conscious side of ourselves is peremptory command to the faculty of suggestion. Whatever you allow yourself to believe, coming from the outside world about you, that faculty of suggestion or response tells the faculty of physical control to carry out.

The next is the faculty of intuition. This is the faculty of perfect knowledge. This discovers to us that there is nothing the human mind cannot know and that it may know and may know absolutely.

The last is the faculty of telepathy. That is the power to communicate between two subjective minds by a law known only completely to the subjective mind.



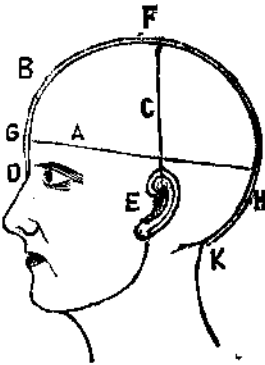
APPLIED PSYCHOLOGY

DR. JOHN T. MILLER.

Lesson 2.

Physical Measurements.

In the realm of nature, size is the measure of power when other conditions are equal. In human nature the modifying conditions are quality, health, activity, temperament and development or education. The expert student of character measures accurately by observation without taking physical measurements, but these are generally desirable for mental effect as well as for the information they give the student of human nature. The following measurements are the average for a person whose weight is 150 pounds and height 67 inches: circumference of head as indicated by A in the picture, 22 inches.



From root of nose to occipital protuberance, as indicated by B in the picture, 14 inches. From the openings of the ears over the top head, as shown by C in the picture, $14\frac{1}{2}$ inches. From the openings of the ears over the forehead, at line A $11\frac{1}{2}$ inches. From opening of ears backward, over the most prominent projection of the backhead, $11\frac{1}{2}$ inches.

Calliper measurements from the front to the back of the head, to harmonize with the other measurements as given above should be $7\frac{1}{2}$ inches. The transverse diameter above the ear should be 6 inches. The measurements are not often found in the proportions indicated above because there are few persons who are balanced in their organizations. When the motor, sensory and nutritive organs are disproportionate in their development the measurements differ from the standard given here as average for a person of 150 pound weight, the relative development of the three systems of organs the body shows the temperament. There is as much difference

in the character of persons as in the build of the body, expression of the face and shape of the head. After taking the measurements suggested above, the accuracy of character analysis depends upon the ability of the observer to see and classify scientific facts pertaining to the human organism. From childhood to old age persons are observing others and making estimates of their character; the accuracy of the estimates depends upon the person's ability to study human nature. The physical measurements can be made with mathematical accuracy, but in estimating the tendencies, talents and character of a person there are the same limitations as in the study of plants and animals. The system of measurements used in judging plants and animals is sufficiently accurate to enable experts to agree quite well in their estimates; the same may be said of experts in estimating human character.

All psychologists who localize the power of the mind in the brain agree that the intellectual faculties are connected with the frontal lobes. The feelings are not located in any special brain centers by some psychologists. Several hundred years ago students of mind made pictures showing the localization of certain mental powers in certain brain centers. These localizations were largely creations of the imagination. In the latter part of the eighteenth century an eminent physician in Vienna, Dr. Francis Joseph Gall, made such wonderful discoveries in the localization of mental powers in brain centers that he might justly be called the 'Christopher Columbus' of scientific mind study. Before the time of Dr. Gall it was not customary to study mind in connection with brain development. The various schools of experimental psychology that have flourished and died during the past century came into existence as a result of the work first done by Dr. Gall. Some wrong deductions that have been made from the scientific facts observed by Dr. Gall retarded the progress of his discoveries and aroused much prejudice among persons who would not take the trouble to investigate the principles for themselves.

It is possible to measure the tendencies, powers and talents of a person by observing the relative development of the different regions of the brain. The localizations that are taught in

the schools pertain to the physiological functions, but observation helps one to discover the mental powers of the individual by studying quality, health, activity and the relative developments of the skull. The development of the temporal lobes indicates the force of the powers of self-preservation. The development of the occipital lobes or the measurement backward from the ears indicates the strength of the domestic and social affections. The development of the frontal lobes or the measurement from the opening of the ears forward indicates the strength of the intellectual powers that gather and classify facts. The width of the side-head in the upper region shows the strength of the esthetic or perfecting and constructive powers. The measurement from the opening of the ears upward shows the strength of the moral and spiritual powers. The development of the brain in the crown of the head shows the strength of the executive or governing and aspiring powers. The mental powers in these groups do not function as a unit; they are subdivided into elementary powers that have a distinct function, but all are closely related. The powers that are most intimately related in function are located in the same lobes of the brain. When a person develops skill in studying the physiognomy of the head it is not difficult to estimate the general tendencies and talents of a person. Tape measure, callipers and tests for sight and hearing are necessary, but keen observation and a scientific mind is the best equipment.

RAMBLINGS OF A - SPIRITUALIST

V. D. RISHI, B. A., LL. B.

Late after midnight I left Amethi with a clear intention of visiting Rae Bareilly as my friend and sympathizer Mr. Chintamani Pande who took much interest in Spiritualism had several times requested me to see him. The proverb 'man proposes and God disposes' was amply realized at that time by me, as the train for Rae Bareilly had already left the station, although my information led me to believe that I was in time for the train. Now there was no other alternative for me but to catch the next train leaving Amethi station. On enquiry I learnt that the next train was due after half of an hour, and it would take me to Ajodhya the holy city of Sri Rama, which I had a mind to visit during my tour in the United Provinces. I need not narrate my inconveniences and hardships of the Railway journey—as they are too patent to every sojourner in this land. In spite of my holding second class tickets I could not get comfortable seats in the train and the authorities did not in any way help me in the matter.

My stay in Ayodhya was only for a day as I was in a hurry to go to Benares, where I thought I would be able to do some propoganda. I visited all the holy places connected with Sri Rama's birth, coronation, and other notable events. On entering the gate of Shri Rama's temple a visitor is often misled and begins to enter the door of the mosque as it is straight facing the front gate, the present temple of Shri Rama being sidewise. I fell into the same error, and was corrected by a mahomedan standing near the gate of the Masjid.

Next day after leaving Ayodhya I reached Benares and put up on the banks of the Ganges in the spacious building erected by Ahilyabhai Holkar whose charities are known all over India. My first and foremost object in these travels being the spread of this all-important truth I set to work vigorously and tried to arrange a lecture in

some public building. The editor of 'Aj' a daily Hindi paper gave me a hearty response and kindly arranged my lecture in the Malati Sharada Sadan, a big Library and Reading room in the heart of the city. Before the lecture was settled I had to argue with some leading gentlemen about the necessity of such a public speech. They seemed to be of opinion that they would like to see my demonstrations before arranging and advertising a lecture. They thought that it would be more convincing and effective to do so; and consequently I had to argue with them much about this point. Apart from my readiness to demonstrate the phenomena of automatic writing and table-tilting I was anxious to give them some knowledge of the subject as I thought that thereby they would be able to rightly observe and judge the experiments without falling into the too common error of making wild expectations and putting unreasonable queries. One of the gentlemen actually expressed that they thought that they would be able to visualize their beloved dead by my psychic experiments. I warned them against such imaginings and asked them to study the subject a little before beginning to practise it.

The readers of 'KALPAKA' are generally acquainted with the Spiritualistic doctrines and methods of communication, hence it is not necessary to summarize my lecture in the Library-Hall. Suffice it to say that I dwelt upon the general principles of Spiritualism, described the methods of communication, and answered the usual objections against spirit-communication. The audience was large enough and on account of the novelty of the subject seemed much interested in the lecture. The president in his speech admitted the truth of these things but seemed to hold the opinion of certain theosophists who believe that communion with spirits retards their progress. It was settled to have a demonstration at the close of the lecture; but owing to the inability of the organisers to make the necessary arrangements it could not be shown. I had told the leading figures that such a demonstration would be shown before a small circle of friends, and not before a large and promiscuous audience. The difficulty with regard to the interest of the people in this subject seems to be in consonance with several other movements in the land. It seems to be a

rational characteristic that only an ephemeral interest is taken in any subject and too rapid results are desired without taking into consideration the conditions of the case and without being ready to exert a little to achieve success.

An incident which occurred at the beginning of the lecture was interesting and deserves to be recorded. A well-dressed gentleman came to me and inquired my name and address. I frankly gave it as I thought that he might be very much interested in this subject, and would like to correspond with me just as so many persons were doing. He was much amazed at the subject of the lecture and would surely have ridiculed me had he not noted previously that I was so and so; we frequently realize that there is much in the name. The gentleman was patiently attending my lecture and though close to me I could not know whether his sincerity was real or otherwise; and whether the novelty of the subject led him to attend the lecture so closely or whether there was any other motive of doubtful origin that led him to do so. All the same I was much struck by his attitude.

Another notable event at Benares was the visit to the Bharat Dharma Mahamandal the premier institute of orthodox Hindu religion. I visited the leading figure in the Mandal, Swami Gnananand and was cordially received by him. My object in visiting the institute was to report my experiences to the members of the society and create an interest in them about this grand truth. The discussion in the Mandal about the credibility of spirit-messages and the description of the next phase of life was much important and deserves to be noted. They believed in spirit-communication and also the methods employed in those experiments. But there was strong difference of opinion about the description of the next world and the daily life of spirits. For instance they seemed to hold that all communications came from the Preta Loka, the lowest region near the earth, and the spirits ought not to be relied upon when they make mention of Satya Loka or other Lokas. I could not follow their arguments and beliefs as they were quite inconsistent with my repeated experiences and the recognised principles of modern Spiritualism. My wife invariably tells me that she is in the Satya Loka, other mediums who receive messages from her get the same information, and other spirits also corre-

borate her statements. I fail to understand why I should disbelieve this testimony and put my credence on texts of doubtful origin and authenticity. I am fortified in my belief as the statements can be tested and have been tested by all the laws of evidence. Their conception about the Preta Loka seems to be similar to the Greeks' Hades, and one shudders at the description of such a place and existence in it. If the majority of the persons are to live in such a horrible state after death, surely there would be many reasons for doubting the existence of justice and mercy in God's creation. The word Preta though literally meaning 'gone over' has been misinterpreted and misused in recent times and is associated with many abominable ideas. Many persons disregard the etymological significance of the term and look only to its present meaning. The orthodox Hindu would find his faith on Pauranic texts and disregard the ocular evidence presented to him. But experience in this as well as other matters is a sure and infallible guide. I could not understand why we should leave aside the judgment of our reason in these matters of transcendental interest when we are paying homage to it in lesser affairs. Is it an anomaly of human nature that it should follow the dictum of reason in comparatively trivial matters and should rest content on the opinions and beliefs of other persons when the issues are by far the most important. The members of the Bharat Dharma Mahamandal would rely far more upon the statements in Shakti Gita and Shambhu Gita about life after death, than they would upon spirit communications. It would be too long to discuss all their views in this account of my travels. Their notions about the possibility of doing Karma in the next world and transmigration seemed particularly strange as they would partly believe in standard books on Spiritualism and would disregard them as soon as they come in conflict with their preconceived notions. Their advice to go to Gaya for the emancipation of my wife did not appeal to me, as she never expressed any such desire in her messages. All the same the discourse in the Mandal was very interesting as well as instructive, and I had a very happy time of it, as I found that it was the only place where I could discuss these things with persons who had some knowledge of the subject.

TRIPURA RAHASYA

Or A Practical Study In Consciousness

V. R. SUBRAMANIAM.

CHAPTER VI.

Hearing thus the words of his love and being much surprised Hemachuda without realising the depth of her wisdom questioned with a smile his learned consort thus: "My love what you just now narrated appears to me to be an impossibility like a picture in mid air and I presume that all your words have no sure basis. For, is it not an undoubted fact that you are the offspring of a fairy and that you have been brought up by a Rishi? You, who have not yet completed your teens and who are still young speak as if you have the experience of a thousand years such words like one who is obsessed by a spirit. Since your words are incongruous and enigmatical how can I understand their import? Tell me who that friend of yours is, how your friend's sons were bound, where do those mansions exist, and what result is gained even if all what you narrated are really true, and where is your friend now? I consider your words to resemble what they call in the world the story of a barren woman's son. Just as a buffoon would say in a drama that a barren woman's son who was adorned with ornaments of silver superimposed on oyster shell, rode on a chariot reflected in a mirror, through the forest of Vacuity, fought with weapons made of human horns, killed a king of futurity, captured castles of the air, and revelled with dream-born nymphs in the lake of mirage, your words appear to me to be enigmatical and puzzling".

On hearing these words of her lover, Hemalekha replied: "My Lord, why do you consider what I told you to be meaningless. The words of persons like me will never be without a basis. Untruth will destroy Tapas (austerity). How can you presume dishonesty in one who has been brought up in truth and in the family of Tapaswins (Sages). Whoever directs by

speaking falsehood an earnest inquirer into a wrong path, such a person gets happiness neither in the worlds that are above nor in the nether worlds. O Prince! listen to what I say. In the world, a person of diseased eyesight will not regain good vision by the mere hearing of the name of eyewashes. Such a person would even doubt the words of an Apta (friend). What cause have I who am much attached to you, to mislead by means of falsehood an earnest inquirer like you? If you still entertain any doubts about my honesty of purpose, make an intelligent inquiry. In the world, an intelligent man would arrive at the truth in all dealings only by proper tests. See how I illustrate my point from your own experience. How do you account for the fact that those objects which gave you pleasure formerly do not do the same now, after your hearing of my words. How is it that the same objects continue to give pleasure to others? Your belief about my honesty of purpose has to be determined with the help of this illustration alone. Prince! listen to what I say. Abandon all irrelevant arguments and inquire with an unbiassed mind. In the world want of faith in the words of an Apta (friend) is an insurmountable foe to be counted upon. When one takes refuge in faith like an affectionate mother she (Faith) undoubtedly protects one for ever and in every way from all fears. All suspiciousness, happiness and fame abandon that ignorant person who places no faith in the words of an Apta. Such a person who has no faith becomes by all means the meanest of beings. Faith is the prop of the whole world; it is the life-essence of every being. Without faith there will not be any endeavour either to abandon or to possess. Without faith all living beings will cease to exist. If it be said that persons exert only on account of the steady working of the law of (1) Cause and Effect and not on account of faith, how had you faith in the steady working of the law of cause and effect? Even in the assumption that all worldly converse take place in the form of cause and effect there is faith. Therefore, if there is no faith in the world, should not each and

(1) This is an answer to the question that a cultivator cultivates his land, not through faith but through believing that if he cultivates, he would reap paddy and thereby connecting cultivation with the attainment of grains.

everyone stop his breathing by doubting its utility. Therefore, after acquiring firm faith, seek after supreme happiness. If you entertain any doubt, as to whether one can place his faith in the lowly (2) since even this idea that faith should not be placed in the lowly is a product of faith, how can there be any action in the absence of faith?

On this Hemachuda continued to ask her: "Since it is established by all means that the acquisition of faith is a necessity for all, those that desire felicity should place their faith only in the good and not in the evil ones. On the other hand if faith be placed in the evil ones, the result will be an irretrievable downfall as in the case of fishes which court destruction at the point of the angle being duped by the exterior object of temptation. Therefore faith should be placed only in the good ones. All those that met destruction by placing their faith in bad people and all those that became happy by placing their faith in good people are examples to prove this. But, continued Hemachuda, what made you to raise the objection that, since faith can be placed in the good, only by taking them to be such by their exterior, I shall have no motive for my actions".

To which Hemalekha replied to her beloved husband: "O Prince, listen to what I say. The answer to your questions as to how I could raise the objection is this. When, by your having faith in the words of the wise ones that you should place your faith in the good, you are impelled to action, how did you in the first place determine that he who utters those words was a good man or a bad man? If you reply that, hearing from a third person you concluded the former to be a wise person then your argument leads to endlessness and no finality can be arrived at as to who is good and who is bad. If you say that the good ones can be discerned at view with the help of a knowledge concerning the signs of the good described by a certain other person, even then no finality can be arrived at, by reason of the endlessness of the argument. If it be said that the good ones can be discerned by a knowledge of the authorities found in the Shastras how can a person who

(2) In women and the dull.

is devoid of faith have belief in the authority of the Shastras? Is there anything which he who doubting the truth of even the most sacred Agamas blasphemies them, will not doubt?

Therefore to conclude, the whole world is impelled to action by faith and faith alone. I shall tell the way it works, listen with unperturbed mind. He who argues endlessly and he who does not at all argue, both of them do not obtain happiness either in this world or in the other. But between these two, for him who does not at all argue, happiness may by chance happen in course of time and for him who argues endlessly there is no happiness whatever at any time.

In former times, on the Sahya mountains near the banks of the river Godaverī, there lived a Mahatma named Kausika who was complacent and who knew the truth about the world. He had with him several disciples who were studying under him. On a certain day, during the absence of their Master, those disciples were conducting an enquiry suited to the capabilities of each of them about the true nature of the world. To that assembly there came a brahmana rhetorician named Shunga, who by his sophistries and fallacies controverted successfully the arguments advanced by those disciples of Kausika. To the theory of the disciples that the truth about an object can be ascertained by means of perception (experience) that Shunga who lacking faith was senseless and who was a master of sophistries and a good argumentator objected to their theories and said as follows:— “Truth cannot be comprehended at any time. You said that that which is objectified by means of the organs of perception is the truth. If the perception be faulty the object perceived cannot be real. Therefore in the first place we have to determine that the perception is not faulty. But since such a perception also is dependent for its validity on another faultless perception, it becomes necessary to discriminate in like manner in the case of the later perception also. Having thus, to make an enquiry endlessly we cannot arrive at any conclusion as to the truth about the object perceived. Therefore not one of these, neither perceiver nor perception nor perceived is established. Not only this, it will further result that all ideas such as ‘I see

this" and the rest have their basis only in void. Again, since even this idea does not become an object, it assumes (3) the form of void. Therefore it is my conclusion that there is naught else than Shunya (void). On hearing such words of Shunga certain dull heads among those disciples accepted his theory, became agnostics, and meditating over shunya (void) were led to destruction. Certain others among them that were smart in enquiry mentioned the arguments of Shunga to their Master, got their doubts cleared by him and became firmly convinced. Therefore those who abandon by all means endless arguments and who depend upon sound arguments that are in concord with the Agamas are sure to attain supreme felicity in the end". Thus said Hemalekha.

When his beloved Hemalekha boldly explained to him thus, Hemachuda admired her depth of knowledge and continued to ask: "Oh wonderful! my dear, I knew not that there was so much knowledge in you. You are really blessed; and I am also blessed, being possessed of you. You said that felicity results from faith. How is that? In which should one place one's faith and in which one should not? When the religious tenets of world teachers variously differ, when the opinions of commentators differ widely, and when the understanding faculty is unstable, which is it that can be relied upon and which is it that can be rejected? tell me. That towards which one is favourably disposed is accepted by one to be good and one rejects that towards which one is prejudiced. Since the facts are thus, no finality appears before my view. Because the Agamas give room even for supporting the theory of Atheists who refute Ashunya (Non-void) why should not one place one's faith in such Agamas? You should tell me all these in detail and I am sure that there is nothing for you, which is unthinkable by you?".

**Thus ends the sixth chapter called The Praise
of Faith in Tripura Rahasya or a Practical
Study in Consciousness.**



(3) Since no proof is required to determine Shunya (void) the conclusion was arrived at that void alone exists.

BRINDA'S LETTER No. III.

MY DEAR KALPAKA,

Often do I feel a repletion within my heart and find relief only after I vomit some thoughts on paper. There is none here interested in worldly affairs but a few forlorn youths that come in search of a God off and on. Being unable to find a God here at Brindavan, these unfortunate young men go to Badrinath to seek Him there! All have their sad tales to tell and each one carries on his back a heavy bundle of painful experiences. They are the pages of my Gita, every experience of theirs being a sloka. The stokas in my Gita reveal the negative side of life from which the positive can be understood in just the same way as a photographer can see the positive in a negative picture. These (mental, moral, and physical) wrecks as I should call them have absolutely no idea of a God; but through the sharp eye of suffering they have seen that there is a something that makes us what we are, and that it can be got from the Sadhus of Brindavan or Badrinath. They serve as good object-lessons for an indirect demonstration of Eternal Truth and Eternal Love. Equipped with a strong will-power and a keen intellect, they sacrifice everything for a life of sensual desires and at last come here in search of the Philosopher's Stone, that would transform copper into gold and pain into pleasure.

2. Last week, a young man, say under 25, with a pair of beaming eyes and with a bright face darkened by clouds of disappointments happened to sit on the pier of my house. I could see him through the window. The clouds on his face had a bright silver lining drawn from the sun behind them. Looking at him for several seconds together, I read volumes on his face and could not resist tears coming out of my eyes. Through these tears I could see God shining behind the clouds on the young man's face. His unsteady eyes and their frequent winking gave sound proofs of an oscillating mind in search or relief from some pressing misery. All sorts of pictures

were throwing their shadows on the screen of his reason—already a dark screen, indeed! He appeared to be in search of 'something' that had got hopelessly mixed with an infinite number of things. He was in search of 'infinity' but he was about to touch the wrong side. His face at once inspired in me a mixed feeling of pity, sympathy, love and all the good feelings that I could feel. I rushed to him, took him warmly by the hand and entering through the pupil of his eye right into his heart, told him, 'My dear brother, you are in search of something and you have come here to the right place—I mean to Brindavan. This is the only place where in silence and solitude you can vomit the world from out of your body'. The young man burst into tears, bowed before me and was about to prostrate himself but I interrupted him. 'Let us go in, brother,' said I, 'and you can make this your home. I am alone here and I can make you happy.' I made him quite comfortable and attended to my duty. The young man was left alone. Till evening I was busy and the young man was in his own company throughout. In the evening I took him for a walk, explaining to him something about Brindavan—I mean only its 'physical' features. He appeared to look like a man who had just conquered the whole world...so happy he was! 'The rain had dispersed the clouds, is it not, brother?' I asked him with a smile. 'Yes, sister, water washes away dirt, and what came out of my eyes was only the water of love from your heart. In all my life I have never known love in its present form. I have brothers, sisters, a wife, children, and a large family but no one could give me that love which you gave. Why should I have come here if I had similar love at what I call my own 'home'? I have lived these 22 years in a remarkable fashion. Jumping on a heap of gold earned by my ancestors I treated life like a boy and the world treated me as no better. I thought that the money on which I was standing was much higher than Mount Everest. I thought that the sun and moon shone for 'me' and went down to others only when 'I' sent them. I thought I could use my money to eternity, that woman was the best playground for pleasure and when fatigued by excesses, I found Heaven in intoxicants. Dragged on the one side by money and on the other by woman

I found my self badly oscillating and I took refuge in liquor as the only thing that could make me light and give me light. Sister, the Ganges that came out of your heart) through my eyes has washed away all my past and now I find myself rid of the past and the future living only in the present and that in your heart. Several volumes appear to come out of my heart but I cannot place the whole of my past before you in one minute, though in my heart it has come and vanished IN NO TIME. My past can be bound in volumes.' So saying he cried aloud once again, LOST HIMSELF, and fell on the ground. I carefully brought him round, and slowly led him home. He looked quite happy but was physically rather weak. He had not full control over his limbs but otherwise he was perfectly conscious. I asked him to take rest for a short time. I went in for my prayer, leaving the young man some rest. After an hour we finished our dinner and entered into a lively conversation.

My young friend reverted to his own story and said that he was ashamed of himself that he should ever have lived such a life. 'Oh, my sister, what all have I not done? I have done the best deeds, the noblest ones, that love and money could do and I have done the most wicked deeds, the *worst possible, that love without money could do. In my whole life, the three 'w's' (wine, woman and wealth) had simply made a vehicle of me for their personal enjoyment. The 'world' which holds these in plenty also begins with that unfortunate letter 'w'. Wickedness, worry, woe and many worse things begin with 'w'. What a letter! That is the only duplicate letter in the English alphabet, double U, there being no other double letter! That had been my bane all along.

Excuse me, sister, if I am worrying you with my tale. You have been so kind to me that you have purchased me for your love. I gave you nothing more than my tears which also came through the influx from your heart. My gift, as it left me, washed my heavy past which was a burden on my back. This day I have for the first time known what 'love' is and what it means. I now give to the world all the love that I had withheld from it so long. The love in my heart had parched up; my heart was a desert. It is now covered by the ocean of

your love. Now I can give my love in plenty and to whom? —to you, for I am fully yours. If I had this love when I was living in my own house at....., I could have utilised money and woman to their right purpose and avoiding artificial drinks I could have lived in 'divine intoxication', giving love too all and receiving love from all. If my present is death from the world, it is life, I feel—life worth living. Neither money nor relations nor lands nor powers but only a sister who is an Ocean of Love is Truth to me. I am in your heart and you are all Peace. Ha! what a world! Quite different from the world where I was hitherto dancing like a madman. After all, sister, what is the world and where is it? Is it not really submerged in an ocean of love? The earth on which I was standing till yesterday looks to me like a football attached to my feet. I had thought that I was the greatest on earth but now I feel the smallest and I see the whole universe fully submerged in love. Passion has built its own little world containing an infinite number of things, the cursed Trinity (wine, woman, and wealth) being of course the chief agencies of Power. That world is floating on an ocean of salt. This happy world, on the other hand, is submerged in love. There is nothing around, outside or inside, or anywhere, but love. There, in the passion-world, the earth tries to rise above the ocean of salt and it is to be supplied with pure water from outside. As it gets higher and higher above the water, it gets colder and colder though apparently getting nearer the sun. The higher the earth rises the more fearful (though rich) it becomes, and forms the home of wild beasts. The world in which I now live is free from all changes, all vicissitudes, all pleasures, all pains, all pairs of opposites. It is One and one of love which KNOWS nothing but heat and light.

After all, sister, the Universe has only two sides, love and passion. Their ceaseless revolution with love as centre and passion revolving makes and destroys worlds. Ultimately 'we' are the worlds that would be left—we who live in love. My people in the passion-world may regard me as dead, for I came away saying that I would commit suicide; but, my dear sister,—no, I would call you, my dear mother, I am perhaps dead but reborn today, coming out of your sacred heart. I am your baby and you have made a man of me in one instant on a single dose of love. Spiritual growth really does not

depend upon Time. It is the work of a moment. A heap of Karma (matter), well-dried under the sun of Suffering has only to come into contact with a spark to kindle the flame. The matter surrenders itself to the fire, which, in return, devours all matter. Our Past actions or Karmas, as we say, are simply thoughts good and bad, good being of the nature of fire itself, evil being like firewood. Firewood must eventually become ash surrendering itself to fire. It might have at one time been a tree, full of its own life, freshness and fruits but, being matter, it must prepare itself for Fire or lead a life of decomposition and become prey to insects eventually to be absorbed by the earth without ever seeing Fire. We are just like that. It is the thoughts that are called Karmas; but people in the passion-world are able to see thoughts only when manifested as deeds or speech. The whole of the passion world is simply a play of thoughts. How could love which, is above thought be known in a world *made of thoughts*, except through those who, like you, build a thought world of Purity much above the ordinary passion-world? Man's thoughts represent the combustible firewood. The most dry burn themselves the easiest giving little smoke, whereas wet firewood burns for a long time giving plenty of smoke with little fire. Karmas are as different in nature and number as logs of wood but fire is always the same. In my case the spark of your love must have burnt the heap of firewood that I had stored till this morning. I felt a warmth within me and an intense heat and a light all around me myself in the middle of it, but cool and collected. From out of that fire came the water that issued in torrents through my eyes to make me blind and open the Gates of Paradise in your heart. I had bathed in the Ganges at Benares but I only felt my body wet. The Ganges there was perhaps mere water to wash the sins of the body. It is only today that I bathe in the real Ganges (Akasaganga) and I found both Ganges and Benares within myself. What a change! What a happy thing to bathe in the Ganges here in the very place where I was standing in front of you this morning; I was standing on a stone becoming one with it under the wild thoughts of the world, but when you came and held my hand I rose from out of the stone, as Ahalya evolved on the touch of Sri Rama's

feet. My gratitude and love overwhelm me and I am unable to talk any more. Please excuse sudden lull and allow me to stop with Sri Ram, Ram, Ram, and take leave of you, my mother. Let us have a good night's rest and we can talk over matters leisurely". So saying he took leave of me to his bedroom and I went to mine, after we both finished prayers together.

My young friend, whom I must call my son, is now with me and perhaps he may stick on to me in which case he will do good to himself without doing me harm and I can lead him on to a goal which has been well-started on sound repentance. He seems to have studied the whole world within a short time. Suffering must have been at the bottom of his knowledge and if so, his career has begun and I may be able to give you interesting accounts of his experiences which he says are thrilling. I think I have exceeded all limits of space for a letter. I shall write to you once again when I feel inclined to do so. Meanwhile, continue to love me as everbefore, keep on doing your useful work and accept the hearty love of your sister.

BRINDA,

