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INDIA'S CALL

R. V. LISSAN

Foolish short-sighted man, is India dead because she sleeps ?
If thou couldst look across the crest of that proud mountain
wave, thou wouldst see the dawn of a day brighter than these
hills have yet beheld.

These words are illustrative of the present renaissance of Indian thought, national sentiment and ideals. The genius of India has long been dormant but it is now showing signs strong and unmistakable of a new life and growth. India has had a glorious past and will have an equally brilliant future. Long ages ago, Indian thought and culture produced the Vedas, expressions of thought of the early Aryans who recorded in them their religious ideal as distinct from the polytheistic conceptions of the Semites or the grosser forms of the magical system of the Chaldeans and Accadians and on that basis founded the science, art and culture of early India. If the Vedas are closely examined, the varying forms of Deity expression, Agni, Indra, Mitra, Varuna, etc. resolve themselves into one Supreme Deity of Whom they were the expression. That genius also evolved Sanscrit with a rich literature and what has been described by philologists as the perfect language containing every sound in an extensive alphabet of simple and compound letters, with a fluency that has no equal. On the invasion of India by Alexander the Great he found India cultured and possessed of a high civilization. The country has always been open to invasions from the north, the rich lands south of the Himalayas

have been the objective of invaders through the mountain passes, stream after stream, conqueror after conqueror have passed south through the barriers, blending races, cultures with diverse ideas making India a series of nations. Devastating wars have inevitably followed, but with each succeeding invasion, there have come new forms of thought, new ideas of life, all contributing their share in the weaving of the carpet of India's destiny. The more the variety, the richer the content, and when the day comes, she will be able to collect the different threads and blend them into her own life.

The country is rich in natural objects and the bountiful works of Nature. The season of the monsoon gives a new life after the summer heat. Just so, in national life and ideals there is a period of dryness, sterility followed by a revivification after a storm. Even now India is passing through the monsoon of her national life and will soon experience the vivifying effect of the regeneration. A period of stress is followed by a period of growth. The present wave sweeping broadcast through the land, through all sections, all communities, all races, all creeds are making India a nation, not a collection of diverse peoples. But she must be true to her ideal, her ancient religion and the memory of her teachers and sages. Shri Krishna is calling to India to awake from her long sleep and take her place among the nations of the world. The barriers of space and time within the measure of the earth are being broken down, the leaven of knowledge is fermenting the ancient East. Now is the time for India to come into her own. But she must not lose faith in herself, her destiny, her teachers nor her leaders. The spirit of sacrifice and self-sacrifice is abroad and one and all must have in their mind's eye, the goal, India a nation.

The revival must be, to be productive of the best results, in all departments of activity, education, literature, arts and manufactures. In the past, India was famed for her products, silks, fabrics, metalwork, etc. and it is by attention to the native talent and genius that the soul of India can be awakened and her destiny fulfilled.



BRAHMAVIDYA

T. L. VASWANI

Greater than all thy dreams is Knowledge. And deeper than all thy sorrow is Joy. To know is to enter into Joy. But thou mayst not know until thou hast learnt the way of *return-to-thyself*.

Can we know God from within? Such knowledge will be more than vision,—more than communion. It will be union with the Blessed Beauty.

Mere externals will not help. What is needed is self-realisation, self-illumination. 'Be ye Lamps to yourselves' said the Buddha. To be a Lamp is to be self-illuminated. As one of the Upanishads says:—'The lamp requires not the light of another lamp for its own illumination'. This 'illumination' comes after one transcends the 'mind'-stage; for mind, MANAS, is the principle of desires and sense-experience.

There is a history of Humanity. Is there a history of God? Does not the Eternal mingle in the procession of time? Is it true that He who is Perfect *becomes*?

Laplace swept the sky with telescope. He complained he did not see God: But the kingdom of Heaven cometh not with 'observation'.

Still the world is busy with 'arguments' for the Being of God. Canst thou demonstrate thine own existence? Know that He is the Open Secret. He is His own witness. The eye has light; the reason has truth; and the heart of man cries out for the Spirit of Love.

The strength of religion is in *practice* of the presence of God. If this practice decline, religion must languish. It may

have its *institutions*: they will be but as lifeless carcasse. Build up thy *interior life*, brother: And all things shall be added.

Reality! How many we name that? A definition is not possible. The Ultimate can't be defined. All descriptions are inadequate. Ashvaghosha the Buddhist rightly says the Eternal may only be named THATTATA, *i. e.* THATNESS. And when the Eternal is realised as the immediate, the soul cries out:—That art Thou: TAT TWAMASI.

Do we pay *attention* to God in daily life? He comes in many ways. We pass Him by:

Modern *outlook* is broadening; is its *inlook* deepening? Are our spiritual *sensibilities* keen? Is our fellowship with Life rich?

Laid up with sea-sickness! And I dreamt a strange dream A voice in the Dreamland said:—Be a flame of God. Then must I have no will of my own. Then must I surrender myself wholly to Him. Then why complain of illness, sorrow, suffering,—of anything at all? When shall we serve Him with a *single* will? Having nothing, claiming nothing, desiring nothing, being nothing? Feeling alone the *attraction* of the Abyss and becoming Zero's in the Infinite All?

Repelling the self by self,—this is sin. Rejoicing in the Self and in everything else in and through the Self,—this is wisdom. Brahmaloaka is KAIVALYA,—being alone with the Self. In the ATMAN, all relations are changed;—father, mother, etc. when seen in the Self are viewed as other than father, mother, etc.

Death is a PHENOMENON, not a fact. The one Fact is Life. The ATMAN dieth not, is not killed; 'tis the form, the STHULA SARIRA, which dies. This is the faith of the soul. Is the faith a fancy? It touches the very roots of reality. The ATMAN is the essential value and meaning of evolution. And the ATMAN is adapted to eternity. The ATMAN asks for an

environment more opulent than the Earth. Infinite reserves, infinite possibilities are within the ATMAN. This life at its best can only be a fragment.

There are stones called 'Sounding Stones'. Strike them with metal or stone and they produce musical notes. Every object before you is a sounding stone. You have but to strike it and it will return responsive vibrations. The world trembles with song and nature is Music of the Eternal One.

They asked me the other day: Is death the ending of all? Death, I said, is but an entry to a new City of Life. As the Chinese Tao Tet Ching declares:—'We die to a calm awakening.' This is life,—to die even here to this world and gaze upon the Blessed Beauty. Believe me, the NEXT world is the nearest world.

To become God,—to be immersed in the ATMAN, to enter into the Lord and become as iron in the fire, like unto Him,—radiant with fire of the Spirit;—such the aspiration of the mystics in East and West.

You say you are a titled man, a rich man, a big man, a 'leader', a man of the moment. So you are to others. What are you to *yourself*, brother? Did you ask yourself that question? Or are you so taken up with the outer things as to find no time for your real, your inner self? I know of no deeper tragedy than of him who is immersed in pursuit of the not-self and has no time to meditate on the self within. So active, brother! Yet so careless of the inner life.



THE ART OF ATTAINMENT

URIEL BUCHANAN

In the present condition of the universe we have a fortunate and unfortunate prana, a happy and unhappy mind. In considering these two to be four, the number of the principles of the human constitution may be raised from five to seven. The unhappy intelligences of the one plane ally themselves with the unhappy ones of the other, and the happy ones with the happy. Thus we have in the human constitution an arrangement of principles something like the following:

- | | |
|-------------------------|-----------------------|
| 1st. The gross body. | 4th. The happy prana. |
| 2nd. The unhappy prana. | 5th. The happy mind. |
| 3rd. The unhappy mind. | 6th. The soul. |
| 7th. The spirit. | |

Both sets of these powers, the blessed and unhappy, work upon the same plane; but the blessed manifestations tend in the long run toward a state of being in which the downward tendencies die out, and the mind remains merged in the soul. This is what you are seeking; but the state is not reached until the higher powers are induced in the mind by the exercise of Yoga. Yoga is a power of the soul; it is the science of human culture in the highest sense of the word; its purpose is the purification and strengthening of the mind. By its exercise the mind is filled with high aspirations, and acquires great power, while the unhappy tendencies die out. The second and third principles, the unhappy prana and unhappy mind, are consumed by the fire of divine knowledge. Finally the fourth principle becomes neutral, and the soul passes into a higher state, and still higher the soul may go, according to the strength of its exercise.

Mankind has reached its present state of development by the exercise of this great power. Nature herself is the great Yogi, and humanity has been, and is being purified into perfection by the exercise of her sleepless will. You need only imitate the great teacher to shorten for your individual self

the road to perfection. Ever remember the source of the positive power lies in the higher principle, the soul. The mind is the negative. Yoga is the keeping in check the five manifestations of the mind. This shows there is a power which can control and keep in check the mental manifestations; this we sometimes call the freedom of the will.

By the manifestation of Egoism on the mental plane the soul is often deluded into regarding herself as a slave of the second and third principles, the unhappy prana and the unhappy mind; but the fact is not such; and as soon as the cord of Egoism is slackened to a certain extent, the awakening takes place, and the soul discovers it is a separate thing from the mind, and is the lord of the mind; and then instead of the soul being tossed by mental vibrations, the mind must vibrate in obedience to the vibrations of the soul. Is your soul tossed this way and that, in obedience to the vibrations of the mind? Measure yourself and see whither you are lending, for by your thoughts and acts you are weaving the web of your immortal destiny. See to it that the mind comes to coincide with the soul, and the soul free in her omniscience. Have you reached this point? Here is food for thought, and points to elaborate from. May the light flow in.

There are four rules for the transmutation of the lower to the higher. First, observe and follow nature; her laws and methods of work-will reveal to you many important truths. Second, KNOW and then ACT. Third, use but one instrument, the mind; but one vessel, the body; one fire, the spirit. Have unity of WILL, PURPOSE and MEANS, governed by the law of USE. Fourth, keep the fire ever burning, for if the metals once cool the work must all be done over again.

We will now consider magnetism and electricity. Magnetism is the life of the world. Electricity is motion without life. Magnetism is life without motion. Union of the two results in the manifestation of celestial harmonies. These in a way are the manifestation of the same force; they are dual. Electricity and magnetism, uniting in the physical organism, are constantly generating the vital force, or human fire. To

arouse these energies of your being and to wisely direct them in the attainment of your highest desires, is to have opened unto you the gates of the realized ideal.

Magnetism is the king; electricity is the servant. We can say to electricity, "you shall run our cars, illuminate the cities by night, and carry news from continent to continent with the speed of the lightning's flash;" but we cannot say that to magnetism; it will not be ordered; we must draw it and supplicate it. We draw it by thought and love; we must know the law and use it. Magnetism is produced and increased by silent meditation. Magnetism gives power to infuse new life and build new purpose. Who has not grasped the hand of a magnetic person and felt the magic influence that the touch inspires, or has been thrilled by the searching gaze of the magnetic eye, or has seen it manifested in the power of eloquence over the passion of the multitude, as it now arouses them to fury, now subdues them into calmness; as it animates to war or melts to love. Magnetism is the key which unlocks the store-house of life in the human soul and gives free access to an ever present and ceaseless supply of power for all the purposes and demands of life. To absorb an abundance of this force will give brilliancy to the eyes, color to the lips and cheek, and great vitality.

Cheerfulness is one of the essential attributes for the maintenance of health and the cultivation of personal magnetism; for without cheerfulness the mind becomes morbid and tends to look on the dark side of things. An excellent rule has been given for the cultivation of cheerfulness, which is, 'if there is but one side of a thing, and that is all dark, try to imagine what the other side would be if it had one'. Drive ill-natured thoughts out of your mind forever. If you continually worry about the innumerable little things which come up in daily life to oppose your plans and purposes, if you are haunted by the fear of failure, if you lack confidence in your power to attain the results you seek, it is because you have not yet awakened to a knowledge of your rightful inheritance. You are still tossed about on the surging currents of a superficial existence and superficial apprehension. You have not

sounded the keynote of your being. There is a dominant chord in every heart which man may strike and bring forth the music of life. You have doubtless been very close to striking this chord at a time when you had achieved some victory over forces that opposed you; or when, in the enjoyment of perfect health, with harmonious environments, you felt the thrill of conscious power and the joy of living. At such times you have caught brief views of things you are, of energies which slumber within, patiently awaiting your recognition and appropriation. But you had not the strength of purpose and persistency to grasp and hold and claim your own.

Are you dissatisfied with the results of your past achievements? Do you feel that strewn along the pathway of the dead past are the withered roses of lost opportunities which once were near, and only awaited the touch of a master hand to give out their perfume and richness? Do you feel that around you there is beauty and joy and a sweetness that somehow you have missed? Do you feel that deep down in your heart there are potentialities and possibilities which might be made to blossom and bear fruit, if the conditions were only made for their unfoldment.

Every silent prayer, every unuttered desire, every secret longing is but the whispering of the infinite life within, wooing your soul to do and dare. Every aspiration carries with it, on wings of hope, a prophecy of its final fulfilment.

If your mind wanders, if you doubt and hesitate when met by counteractive influences, if you lack faith and persistency of purpose, you will continue to drift with the tide of circumstances, discouraged and helpless on life's surging sea, like the storm-tossed mariner without chart or compass to guide him. But there is a way that leads the frail bark safely to the haven of its hope and its gladness.


Sink your thoughts down to the center of contemplation in the still depths of your being, and there, with the voice of the world shut out, away from the din and noise, beyond the cold formality of custom and creed, let your soul bathe in the

pure essence of omnipresent life. Then listen with concentrated attention for the voice of truth which will whisper to your mind in subdued tones the secret which gives power, success, happiness, and all things desired.

Was not the world made for you? Who has a greater right than you to enjoy the beauties of nature and art, to have the glow and symmetry of health, and to possess the treasures which the earth contains and the sea hides? The world is your estate. It is yours by the divine right of universal humanity.

Then fear not, dread not the phantoms of darkness, stop at nothing; cringe not before any living soul, for none are greater than you, and no one can harm you. As the shadows of dawn flee from the rising sun, opposition will vanish at your approach. Whatsoever you desire is yours. Speak the magic word, stretch forth your hand and claim that which is rightfully yours. Speak the magic word, arise, and dare to do that which you desire to do. Take no heed of influences that would lead you aside. Be what you will to be, and ask of no man permission to possess your own.

Many conditions must be made, by methods which we will suggest from time to time, before you will be able to use the subtle forces of nature for the good of humanity, and your own development. But remember that it is step by step that we reach the top of the ladder of life; so press on, and peace and power for good will be your reward.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

It will be well to enumerate the dangers attached to the deliberate, persistent inducement of psychic phenomena and the frequent, intimate intercourse with spirit people. I will take them as they come into my mind, therefore the order in which I deal with them does not necessarily indicate their degree of danger. People are so differently constituted that what is the most likely danger to one is of little risk to another.

I will take first the intrusion of undesirable spirits. Let me use an analogy from the earth plane. Similar laws operate on all planes. Thus the hermetic maxim 'As above so below' is a truth. Consequently it is also true 'As below so above'. A person travels to a large foreign crowded city the inhabitants of which are unknown to him. He takes a house and furnishes it, issues invitations broadcast and keeps a open house. The good and refined do not like the company they meet there and cease to come. The unworthy finding themselves very comfortable frequently come and some refuse to go. Having no refinement and no honour they gradually pollute the apartments and steal or defile some of the contents of the house. The owner realising his un wisdom remonstrates, but his guests turn upon him and become violent and assault him. Then he calls in the Police to remove these unworthy visitors and he also has to send for the Doctor to attend to his wounds.

This is what may happen when the doors of the spirit or soul are opened indiscriminately to visitors from the spirit-world. Remember that the spirit worlds contain the billions and billions of people who are continuously being sent there from the earth life. They hold the good and the saintly. They also hold the very scum of the earth and every grade between. The unprogressed spirits are naturally nearest to the earth conditions and more anxious to get back to them than the more refined. It is prudent therefore for the average investigator into Spiritualism to discriminate the spirit people and only to welcome and permit communion with those who are obviously of good intention

This is not difficult. Use the same methods as you would employ if you were testing the good faith of anyone in the flesh. You would ask them politely but firmly to retire; and if they did not, you would then break off intercourse. You would if necessary discontinue the sitting.

The best protection in any branch of investigation is a pure body, good thoughts and the highest motives. And above all a total absence of fear.

The late Editor of 'Light' had a guide named Standard Bearer. He belonged to a society of friends in the spirit world whose motto was 'Truth is our creed; Love is our Force; Purity our Safeguard'. We cannot do better than to make that our own. Let every one do so.

Obsession may take place if one is constantly yielding to spirit influences in season and out of season, or if yielded to against one's desire. In the beginnings it can always be resisted. It is not necessary to be a Spiritualist to become obsessed. Any person who is constantly yielding to evil desires, or lacks self control is liable to obsession. Many cases of insanity are cases of obsession due to this very cause. When the philosophy of Spiritualism is better understood and practised insanity should be unknown.

Insanity—as distinct from obsession—is also said to be caused by spirit intercourse. This is quite true. Insanity is due to many causes. Excess in any practice may eventually make any one lose mental balance. Religious fervour is a frequent cause. Fear is another. A sudden shock is another. The over indulgence of alcoholic liquors, gambling, sudden riches, sudden losses, excessive grief, sensuality, overwork, prolonged concentration on any study—all these may cause mental breakdown or insanity. Well, it is admitted that spirit intercourse is very fascinating to many people and some become over-absorbed in it. Is it surprising that a few lose their mental balance or become insane? Exercise moderation in all things and if this rule is carried one need not fear for the sanity of one's mind when investigating Spiritualism. However, let the danger be remembered.

Loss of health is supposed to be another serious and common danger attached to the practice of spirit communion. Practised to excess loss of health will of course ensue. When sitting in a circle for the production of physical phenomena, certain vital substances and forces are drawn from the sitters and there must be a loss at the end of the meeting. After food or rest these vital forces are easily replenished in most people. If not then sitting for that purpose should be discontinued. In every activity of life we must exercise common sense! After a sitting it is good to drink a glass of fresh cold water and perform a little deep breathing in the open air. Also take some food and sleep well at night. To assert, as a general statement, that spirit intercourse—or the exercise of psychic power—leads necessarily to loss of health is a gross falsehood and not corroborated by experience. Sensible mediums or spiritualists, I assert, enjoy better health than most other people. Many mediums have assured me that their health improved after they began to use their powers and I have similar testimony of a large number of spiritualists of all ages that they enjoy much better in health since joining the movement.

Then again the movement is accused of causing moral deterioration. This is equally false. Being emphatically a spiritual religious movement it has exactly opposite effect. Those who make that accusation are mostly priests of religion who fear their prestige may be diminished by Spiritualism* and that their temples and holy places, and the offerings* may suffer. That may be true. Spiritualism pleads guilty to that indictment. And yet Spiritualism does not desire to destroy any person's religion. It only seeks to find and emphasise the best in it—to remove the dross and error that has crept in during the course of many centuries. •Let everyone—priests and people—seek honestly for truth and having found it have the courage to proclaim it. Then Spiritualism will be a friend to all and none need fear it.



THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

Fasting and Yogic Attainment—III

After trying a fast of 24 or 36 hours, PREPARE yourself for a longer fast—say of 6 days. To prepare yourself for the fast is to prepare yourself MENTALLY for it—to prepare your mind so that your mind's eye may see in it an extremely useful practice.

Really the faster's mental state of attitude has much to do with the resultant benefits of fasting. Remember that fasting is not starving, but UPAVASAM or comradeship with the Over-soul, the Master-Self (Paramatma).

THE SIX DAYS FAST—

During your six days fast, you may do your daily work, reserving a portion of your time for entering silence. After 144 hours of fast, break it on the juice of an orange. Then substitute pure cow's milk for orange juice before you gradually revert to normal food.

The fast, spiritually conducted, does not weaken, but is a strengthening and cleansing process. Besides, there is such a thing as MODERATION in fasting as in everything else.

Don't start the fast until you have faith and intelligent interest in it. When you develop the requisite self-faith, stand on your own legs; ignore the views of others. During the fast, never allow contagious disease-germs or adverse suggestions—fear-thoughts, worry-thoughts or disease-thoughts—to find lodgement in you.

INTO THE SILENCE—

Retire everyday to a quiet room (darkened, if need be) alone at sun-down or later. Look upon ENTERING THE SILENCE as an appointment with a superior consciousness—to be kept by LETTING go of the world as much as possible and bringing your self mentally into contact with and in the presence of this

superior consciousness for half to one hour (not longer). Sit down assuming an easy, erect, restful, respectful position and ask mentally to be in the Presence—alone with God. Affirm: **'I choose the Presence. May all activities of mind and desire cease for this one purpose!'** You may think of God—your ISHTA DEVATA (Favourite Deity)—in the ideas of His auspicious qualities of Beauty and Love of Peace and Happiness and all the sustaining qualities. Think of Him as near, as dwelling within, as always loving and being at hand.

NO ACTIVE THINKING—

Don't actively think; rather stop or endeavour to stop thinking. Don't think the thought; rather let the thought (of the Indwelling Spirit) think itself through you. Simply keep in mind that the Divine Friend and Lover will do for you—the silence being your opportunity to come into the mystic Presence of the Master and also the opportunity of the Master, to serve His Beloved.

AT THE FEET OF THE LORD—

Sitting thus in the silence is sitting at the Feet of the Lord. Silence brings you guidance. Learn to be both active and receptive. First one, then the other. Take one attitude fully at a time and definitely, deliberately alternate your state of mind. While thinking on God, exercise your mind for increasing your conception of God. For the purpose of the present sadhana, don't visualise; i.e., don't try to 'see things'. Simply endeavour to enter the state of PEACE, Harmony and Beauty. Actively cultivate the reality of this condition by thinking these principles or qualities; then relax mentally and do nothing other than to receive by opening yourself unreservedly. Only good—only the best—can come to you for you are in the presence of the Highest—at the Feet of the Most Gracious, the All-Beautiful.

BEYOND REASONING—

You finally pass from merely reasoning to a superior knowing. You arise to a new form of consciousness. During the past, have the highest Principles in mind, changing your atti-

tude toward these from one of active regard to a receptive openness. Thus you succeed finally in projecting active mentation on to a new and superior plane.

How are you to know that you are moving aright in the Fast and in the Silence?

Always take God—your Divine Friend—as the Light and the Way, while in the Silence first. When receptive, choose above all that you be guided.

RESULTS—

Is there evidence of right procedure? Yes; any joy arising from within is such evidence. The feeling of reassurance, the bringing about of a harmonious state, any degree of satisfaction that you are placing yourself in right adjustment with God or the world, particularly a new sweet happiness. Here you have direct evidence. You will also note an indirect evidence of an improved life, a greater self poise and better daily life-conditions.

Your 'Silence-hour' will soon become sweet and enjoyable → a sacred place of refuge and strength.

THE HEART OF SILENCE—

Silence means to the advanced student simply changing your state of consciousness—Just letting go of 'this world-mind' and passing into connection with the stillness of the superconscious mind.

At the outset the aspirant needs to be much alone—having a time and place for the practice. After practising the 'sitting in the silence' as above referred to, let him take a comfortable position, standing or reclining as best pleases him. Instead of thinking on God, in the ideas of His general auspicious qualities you may also choose the particular attribute (you wish to develop) for 10 to 15 minutes' meditation in all its details, forming the perfect mind-picture of interior procession.

AN AID TO RECEPTIVITY—

An invaluable aid to the receptive attitude is the inbreathing of long deep breaths, accompanied by the FEELING (rather

(than the suggestion) that you are really drawing to yourself from an inexhaustible spiritual treasure-house. This can be done only after breaking the fast.

THE CREATIVE SILENCE—

After practising meditation and rhythmic breathing for some time, enter upon a fast of about a month or 40 days with suitable preparation and, if possible, under proper guidance. During the fast, proceed to pass yourself into the great creative Silence by withdrawing the mind from the external world and relaxing and living in the full consciousness of SAKTI or Divine Power and Reality.

This may be accomplished by getting quite quiet and calm and then listening more and more deeply until you hear your heart beat or even feel fully the vibrations of your blood pulsing through the heart. Thus you come close to the Universal Rhythm. Go on until you are awake in the superconscious realm where you can create by just the act of recognition and make the great creative cosmic union. Finishing your silence, you vibrate with a new light and a new power. Hold to what you have acquired, during and after the fast.

Learn to relax all your physical body at will, shut out all your daily cares and be fully at ease. Bar the door against all sensation and all imperfections physical, mental or moral. Alone with God in the silence, see yourself as a perfect spirit-child of the Supreme Spirit. Calm and peaceful, deny and let go the mist of matter and take the affirmation desired with you into the Heaven of Freedom beyond the veil of matter. While being receptive, let the thought (affirmation) think you, fill you, pulsate through your being till sweet SANTI (peace) steals over you, till you feel the Infinite Life vibrating through you—the Infinite mind thinking through you—till life and love, health and strength overflow your entire being.

If the mind wanders, hold some 'bija-mantra' (seed-thought) or Mantric affirmation before it and bring it back as often as necessary. If you experience a sleepy sensation in the Silence yield to it, letting no fear or discouragement have place in your mentality. Fast and pray and enter the Silence often. God

and His holy angels as well as enlightened spirits are ready to help you by revelations, impressions and intuitions.

SILENCE AND SPIRIT-COMMUNION—

Would you become a spirit-medium and establish communion with your spirit-friends and relatives without the usual spiritualistic circles etc.? In the Silence speak the NAME of some good spirit (wanted) THREE TIMES with your welcome in a gentle tone of voice.

PERSONAL DEVELOPMENT—

Don't speak of your development till fully developed. You may practise alone or in the company of other aspirants in a room set apart for the purpose. While listening deeply in the Silence, as already mentioned, you may desire clairaudience for a good purpose. (The Siddhas say that all siddhis or subtle powers can be won and used for good purposes). If so, sit in the Silence for 2 or 3 times per week before retiring in a subdued light and in a clean, well-aired room. Calm and aspirational, casting aside care and worry, relaxing nerve and muscle, cherishing a prayerful fraternal spirit, mounting up on wings of faith and love divine, ask Devas and Pitris (angels and immortal spirits and departed fathers) from the higher plane of consciousness to aid you in the opening of your interior ear. Practise for a few weeks, observing a 6 days fast in the course of the practice. When thus the interior ear is opened you hear spirit voices and are thrilled with heavenly music.

DEAR READER

What will you have? You will have to pay for everything the Divine Grace which is uncaused and priceless. Fast, prayer, silence, sincere purpose, pure desire and a dedicated life constitute the price to be paid for Higher Yogic attainment.



HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

King Janaka's speech when offering his daughter Sita in marriage to Rama admits of humorous interpretations befitting the happy occasion.

*'Iyam Seetha nama Sutha Saha dharmā charee Thava
Pratheeshchha Enam Bhādranthay panim grinheeshwa
Panina'*

"Here Sita —my daughter—a suitable companion to you in duties of life. Deign to receive her. May you prosper. Take hold of her hand in yours".

"HERE"

(1) Possibly your visionary powers are temporarily paralysed by the lustre of Sita's beauty and you are unable to spot her out. Don't you stumble in your attempts? Look, here she is.

(2) Like an expecting lover you seem to see Sita's image in every object before you and your distraction hinders you from beholding the substantial figure. Compose yourself. Here she is.

(3) Your eyes seem to have been affected by the dust that shot from the stone whence you liberated Ahalyā. Let me help you. Here she is.

"SITHA"

(1) One who has been longing to see you face to face ever since she heard of your wonderful exploits in Sidhasrama deserves your sympathy.

(2) Your co-existence with Sita as Vishnu and Lakshmi is proverbial. Now that you have come down as a human being, please take note that she has likewise chosen to appear in a similar form.

(3) Dug out of earth even like gold, she possesses identical virtues and is a fit companion to you.

(4) You liberated Thataka from her fierce environments. You rescued Ahalya from her stony imprisonment. And it is

Sita's turn that demands your attention. Do release her from her bondage of virginity.

"MY DAUGHTER"

(1) If you should opine that beauty is not your only consideration but parentage should as well be taken into account, why then, she is the daughter of Mithila's king.

(2) She is the outcome of several austerities performed by me even as you were begotten by Dhaśaratha after series of penances.

(3) If you think that Sita's birth at the plough's end is an irreconcilable phenomenon, what about your own mother Kausalya's conception?

A SUITABLE COMPANION TO YOU IN DUTIES OF LIFE "

(1) She possesses ability enough to meet your requirements in your undertakings be they religious or social, and as such even an inclination on your part to take another woman to wife will be a matter of impossibility.

(2) Born of mother earth, she has inherited patience as her birth-right a necessary adjunct in the companion of one who is the symbol of perfection.

(3) She is spotless like yourself and deserves to be your helpmate in life.

"DEIGN TO RECEIVE HER "

(1) You doubt that I stand in your way of getting her? Not at all. You have my consent true and sincere.

(2) She is eternally yours. Allow me for the present to run the show.

(3) May be that you purchased her for the price of Siva's cow. And that is no reason why you should treat her like a menial in servitude. Of course, she deserves better consideration.

(4) She may not be an equal companion to one who snapped the mighty bow of Siva in twain. However accept her out of grace.

(5) In point of beauty, she is in no way inferior to you. Look at her and convince yourself.

(6) As an infant, she tasted not her mother's milk. Even so she deserves the sympathy of a motherless child.

(7) My duty demands the accomplishment of her marriage before my retirement. Pray help me in my undertaking.

(8) Bridegrooms are supposed to beg for brides. But I reverse the order in my own interests and I am not ashamed of my sommersault.

“MAY YOU PROSPER”

(1) Pardon my presumption as a giver. She is yours by virtue of your prowess. I do but bless both of you.

(2) She is Lakshmi. Marry her. And prosperity will automatically follow you. This is my prophecy.

(3) Good luck to both of you. Let no evil eyes affect the union of such a beautiful couple.

(4) You have condescended to take a lesser part in the unique drama of your Avatar assigning the more prominent character of a father-in-law to my humble self. Your will will be done.

“TAKE HOLD OF HER HAND IN YOURS”

(1) You need not think of resorting to a clandestine marriage with Sita in the manner of Gandharvas and Rakshasas. You have the father's consent and Mithila's doors are open to you.

(2) Stung by Cupid's shaft, you may have occasions to hold her feet in yours. But this is another matter. Now I want you to lock her hand in yours.

(3) As Vishnu you hold her in your breast, but as Rama you better take hold of her hand.

(4) Take care that you do not handle her roughly with your bow-hardened palm. Be gentle please.

(5) She is a shy girl. So it behoves on you to take the initiative and grasp her hand with yours.



APPLIED PSYCHOLOGY

DR. JOHN T. MILLER

LESSON THREE

PROPORTIONATE DEVELOPMENTS

Scientific character analysis includes quality, health, activity, education and the proportionate developments of body, face and brain. Modern psychologists begin the history of this study with the Greeks. Aristotle wrote books on physiognomy and the temperaments. His classification is still used by physicians and school psychologists with very little modification. It is based upon color rather than form and suggests disease instead of health. Sanguine, bilious, nervous and lymphatic or phlegmatic are the terms usually used and they cause endless confusion in the minds of people. The best classification is based upon the normal structure of the human organism and proportionate developments of the motor, sensory and nutritive organs.

The motor organs are bones, ligaments and muscles.

The sensory organs are the brain and nerves.

The nutritive system includes heart, lungs and digestive organs.

The characteristics of a person in whom the motor organs predominate are a high crown; prominent brow; receding forehead; angular face; broad, square shoulders; long limbs that taper very little and end in large extremities. Such persons are built for work requiring strength and endurance but not speed and fine adjustments. Such persons develop ability in practical science and construction but, not in the fine arts.

In school they like science and mathematics much better than language and fine arts. They prefer out-door occupations and are fond of athletics. Motor-type people are usually rather reserved and are not so well adapted for vocations that require ability to meet the public. They win thru determination and perseverance, but like winter fruit they mature late and observe more than they express. They do not enjoy carrying

out other people's orders and must stamp their individuality upon their work. If not appealed to in the right way they become obstinate and stubborn.

Many boys and girls of the motor type are driven from home and school to the reformatory because they are not understood and directed aright.

Those in whom the sensory organs predominate are more finely organized and strenuous, like the lean and hungry Cassius mentioned by Shakespeare in Julius Caesar. The head is large in proportion to the body and the upper brain regions predominate. The face tapers to the chin; the shoulders slope; the limbs and extremities are slender. Such persons are built for work requiring speed and fine adjustment rather than great strength and endurance. They are inclined more to literature and the fine arts than to science and mathematics. In clerical work, fine mechanics and similar vocations they excel. They are idealistic and have less difficulty than others in keeping the lower impulses under control of the intellectual moral and spiritual powers of the mind. They often give too much time to study and too little to relaxation.

The characteristics of persons with the nutritive organs predominating are full cheeks, round face and head; stout build; arms large at the shoulders and tapering rapidly to the tips of the fingers. They are impulsive and must get results without waiting too long. In school they like the expressional studies, elocution, oratory, dramatic art, vocal music, etc. They make friends readily, can sway audiences thru the emotions and have persuasive power as sales-people. They do not have plodding qualities essential to success in science or invention where long continued effort is necessary to remove obstacles, but in some phases of business and professional life they excel. They can generally plan for others to execute.

Every person has some combination of the above named systems but in varying proportions. As the primary colors are combined in different proportions to form the various colors and tints of art and nature so the combinations of the human organism show all the different phases of human character.



PERSONAL MAGNETISM

DR. SHELDON LEAVITT

Lesson--VI

Fear saps Magnetic Power

FEAR ALWAYS INDICATES A NEGATIVE STATE. Courage is positive, strong, aggressive, effective. Fear is the absence of both courage and faith. It has no power any more than the open gate has power to put up resistance. It merely invites whoever and whatever will, to enter. The prowler, finding an open door, enters and despoils the house. Fear is a mere NOTHING, and it takes more than nothing to stimulate and inspire an individual, a force or set of forces, to consistent action. Faith signifies a power, an intelligence at the helm, but fear signifies that the helm is left to itself, and it is no wonder that things go wrong.

ONE WHO IS UNDER FEAR CANNOT LONG BE ORDERLY, CONSISTENT, FORCEFUL, MAGNETIC, HEALTHY OR SUCCESSFUL.

In order to insure order and harmony in the mental and physical processes there has to be radiated a positive energy to all the elements involved.

Consistency of action is dependent upon a harmonizing energy at work to secure and maintain it.

To be magnetic human radiant energy has to follow definite and positive lines and be guided by distinct purpose, either conscious or subconscious.

Health is a steady flow of energy along usual channels, harmonizing and coordinating in its effects.

Business success is the product of unquestioning self-reliance and determination. Intelligent FEARLESSNESS prevails.

There is in us an intelligence permeating every part and causing it to do its allotted work in a way that will not conflict with the activities of any other part. But this concerted action goes on only so long as the Consciousness related to the mental and

physical activities is POSITIVE and PURPOSEFUL. When it ceases to be, the several organs soon break away from the general harmony and begin to act in an independent way. As a cause of this inharmonious action there is evidently a splitting up of the conscious or subconscious mentality into factions or groups. We may therefore regard disease as disorder, occasioned by dissociate action of mental elements and in this sense it may justly be said to have its ORIGIN in MIND. The body always takes its cue from the mind, and accordingly when the mind, through its organ the brain, begins to do things in this disorderly way the body shortly begins also to do the same thing.

Fear being a negative emotion or state gives free rein to this kind of action and one who is living such a life need not be surprised to find his physical condition losing its harmony and health. **IT IS THE GREAT DESTROYER OF MENTAL AND PHYSICAL HEALTH AND BUSINESS SUCCESS.**

The phenomena of fear are most surprising. I have told you that it represents a more negative state in which none of the strong forces are running in a methodical and orderly way; but the strange thing about it is that it may be awakened by a large variety of causes in those who are given over to its spontaneous development.

Fears are generally irrational and plainly indicate that the better and stronger self is not in the ascendency. I want to impress it upon you that the existence of marked and inconsistent fear is an indication that the Ego is not holding its own against disintegrating tendencies. But, for the benefit of those weak ones who are ever ready to pick up a bad suggestion or make an unjust inference, I want to say that **THE UNITED AND HARMONIOUS ACTION OF ONE'S FORCES CAN BE MAINTAINED AND THE TENDENCY TO DISSOCIATION OF ELEMENTS CAN BE SUCCESSFULLY RESISTED.**



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER VII.

When thus questioned by her beloved husband, Hemalekha who had realised the nature of the world and who was learned began in reply, "Most beloved! listen earnestly and with an unperturbed mind to what I say. The mind is always unstable, it being by nature fickle like a monkey. Wavering mind is the cause of insurmountable miseries which people suffer in this world. It is evident that an unstable mind is the cause of all grief; for in dreamless sleep since there is no perturbation of mind everyone enjoys bliss in that condition. Therefore listen to me keeping your mind fixed. To hear without earnestness is tantamount to not hearing and like a tree in a picture such a hearing will not bear fruit. Those who keeping at a distance all endless arguments that lead only to destruction, cling themselves to sensible and sound arguments, attain happy and beneficial results without any delay. He who habituating himself to sensible arguments and becoming intensely devoted to practice, becomes endowed with faith that originates from sensible arguments, gains his object. Therefore reject endless arguments, look at and think over the actions that take place in the world wherein results are achieved by reason of faith alone. My dear! The cultivator tills his land in suitable seasons determining the same by proper forethought. It is by sound arguments devoid of blemish and by faith that gold, silver coins, precious stones, and drugs are dealt with in worldly converse. Therefore, in order to benefit the self, try to acquire the two qualifications of sound argumentation and faith and do not remain inactive like the fools who stopped their endeavours on hearing the endless arguments of Shunga. For him who having faith perseveres there is no harm whatsoever. How can one who stoutly perseveres remain without attaining his goal. It is by perseverance that cultivators obtain grains, traders their wealth, kings their glory of dominance, brahmanas their

knowledge which is the source of all happiness; Shudras their service, Devas the nectar they drink. Tapas wins the exalted spheres, and the rest each of their desires. Who has ever obtained at whichever time whatever result through endless arguments and lack of faith? Think over this and tell me. Such of those who disbelieving an effect which might happen by chance, take a distorted view of things, should only be considered as unfortunate beings and as enemies of their own selves.

'Therefore, cultivate a perseverance that is reared up by faith and sensible arguments and take refuge in that particular qualification which is most essential for attaining felicity. There are several such qualifications that are different. Among them try to acquire by all means that chief qualification which is to be possessed by all means. You should determine what that is, by sound arguments based on your experience, and make an early attempt to acquire the same. I shall tell you all about it, listen to me with patience.'

That, after attaining which one does not grieve again, is called felicity. When things are looked into minutely with a piercing mind, it is seen that pain dwells everywhere in everything. That which is a commixture of pain and grief can never be felicitous. Because wealth, children, wives, kingdoms, treasure, might, fame, learning, intelligence, charms, affluence and all these are transitory and because these remain in the jaws of the Serpent of Time, they are the potent seeds that germinate the sapling of grief. How can these be productive of supreme felicity? Therefore supreme felicity is reached only by withdrawing oneself from all these.

Such a mad desire to possess wealth and other objects is caused by delusion; and He who causes delusion is Maheshwara (Supreme Lord). Because He is the maker of all worlds all are uniformly deluded by Him. He who has a little skill deludes only a certain few. When it is not possible for people to overcome the delusions projected by a magician of meagre knowledge and skill, how are you going to evercome the Supreme Lord, the great Projector of Delusion. Those in the world who possess a proper knowledge to counteract the delusion overcome the deluding effects of the magician's skill and become sedate and

imperturbed in mind. Just as the counteracting knowledge cannot be acquired by one without the help of a magician and without pleasing him, how can this world-illusion be overcome without pleasing Maheshwara, the great magician? Therefore take refuge in him by all means. He who pleases Him and obtains by His Grace the great (1) enlightenment, overcomes that delusion swiftly and becomes released from it.

Several other methods have also been described as leading to felicity. But without God's Grace all those are not productive of any result. Therefore if in the first instance you worship Mahesha, the maker of worlds, with intense love, He will show you the methods for overcoming this delusion. It is evidently understood by all that this world is an effect. Although the beginning of this effect is not known, by reason of the divisibility of matter, by arguments that determine the nature of an effect, and by the words of several Agamas (scriptures), it has been concluded that this world is an effect and that its maker is of a nature quite different from the nature of other makers. If certain of the Agamas say that the world came into being without a maker, such theories have been successfully refuted by several other Agamas. Because such an Agama as of the Charvakas depends solely upon sense-perception it leads the path only to self-effacement. That kind of Agama is a distortion of Agama and is not accepted as authoritative by the great. That Shastra (science) which is solely dependent on sophistical fallacies is to be rejected entirely.

Certain others hold that this world exists as such from time immemorial. Their theory of attributing creative power to the non-intelligent Prakriti (Nature) is not a sensible one. Because all actions originate from an intelligent cause; and no action takes place without an intelligent agent. The conclusion is arrived at by the authority of several other Agamas also that this world is the product of an intelligent maker. We also see that all actions in the world take place preceded by an intelligence.

By these sound arguments and by the authority of the Agamas it is determined that there exists a maker for this world,

(1) The great enlightenment=The nature of the great Maya can be known if one were to attain the non-dual knowledge of the self that is Shiva.

that he is of (2) a different nature from all other agents found in this world, that it is inferable from the unthinkable vastness of the effect that he is of inconceivable and boundless power and that his might corresponds to the immeasurable vastness of the effect that is the world. Because such a one is endowed with such adjuncts, He alone is capable of uplifting those that take refuge in Him. Therefore, always and by all means, He should be sought refuge in.

Worship is of several kinds. Generally God is worshipped by the sick and by the greedy. But disinterested worship is very rare. This alone is the true worship. In the world, the nobleman at certain moments evinces kindness towards a suppliant and removes his cravings but at other times, on account of variations in the intensity of devotion of the dependent, he is indifferent to all the importunities of the latter. The Supreme Lord who dwells in the heart of all beings understands at the very moment, the disinterestedness of his devotees and bestows his gifts without any delay. In the case of the diseased and in the case of those who desire wealth He bestows his gifts in conformity with His Law after waiting for the ripening of their Karmas. But in the case of one who worships Him disinterestedly and without any other refuge the Lord understands such a disinterested nature of his worship and takes on Himself all responsibility for the welfare of such a devotee. In the case of the latter, He does not wait for the ripening of his Karma, He unfetters the working of his law in his case, He makes him swiftly endowed with the requisite qualifications and leads him on to the final goal. This is what is called the Might of the lord and his glorious Freedom. Prarabdha which is the working of God's Law is only for those that turn away from Him. It is known to all how the Lord removed the working of Prarabdha in the case of Mrikanda's son who was intensely devoted to him. I shall explain how it happens, please listen my most beloved!

(2) This shows that there was not an atom of matter before creation, and that because the Lord created the entire world without depending upon any material cause, He is the almighty

(To be continued)



STUDIES IN PSYCHOLOGY

PROF. IVI

Mind Individualised

We divide Mind into three parts. To each part we assign the character of personality and in each case personality is the same.

Personality is composed of the essential elements of intelligence, sensibility and will.

Individualised Mind is organised intelligence, occupying the position of an embodied conscious entity. It is the person you or I.

Universal mind is the intelligence, which we find in the objects of nature throughout the universe.

Infinite Mind is that which was back of all things.

In Individualised Mind in human personality, we have two phases of presentation.

We can study the mind in its conscious relation to external things or we can study the mind in its unlimited capacity to unfold.

In the side of power to know and be conscious of the fact that you know, we call it consciousness.

We divide the conscious mind into five faculties, perception, conception, reason, will and apperception.

But, we find apperception reaches into the other mind too and so divide it.

We interpolate imagination as a phenomena or product of mind that is incomplete. That use of imagination leads the mind wrong; unless the faculty of reason takes hold of that which the mind appears to grasp and makes an ideal out of the vision or constructs into something like practicable, workable form, imagination misleads, and so we do not place it as one of the faculties of Mind.

Perception is the faculty of the mind which receives impressions either from impulses that arise within or statements

or things that exist without. Perception is the faculty of using the senses. Ordinarily we call it the process of observation, the use of the five senses, seeing, feeling, hearing, smelling and tasting. The process of perception is the first movement of the mind in consciousness. It was the first thing man found out he could do, and it is the first inkling of the fact that he possesses mind at all.

Mind is Power. It is the latent power that lies back of anything, that produced everything and its power exists in its capacity to know. We say power in the physical world is called latent energy, but when it commences to move, we call power Force. When mind commences to move we call the movement Thought.

Any movement of mind that makes an impression from without acts upon perception and is transferred to the faculty of mind called Memory.

The next faculty brings up out of memory for review, for entertainment or for instruction, a new view of the impressions of the mind. Conception is the process of the mind in bringing up out of the mind and reviewing it, that which has been placed in the mind through the process of perception; and we call that picture a concept. The use of the faculty of conception is the common process of thinking that we call recollection.

Every thought admitted into the mind and allowed to remain there undisturbed, becomes a controlling influence in life. Another cardinal principle is that thought holds you. You do not hold the thought. You can never forget or obliterate an impression that has been made upon your mind. It will always be there. This only proves man's indestructibility. It is one of the most convincing things when he can comprehend it in his own consciousness, of his immortality.

Individualised mind has the capacity to know perfectly. The mere determination or desire to do greater things increases the vibration of the human soul.



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anything to do with the true essence of '*religion*'. It is not the keeping of fasts, or the observance of certain rituals and religious prejudices but the keeping of a true heart, and the observance of the law of a healthy conscience that constitute morality. And it is high time to remember that all progress—material, scientific, industrial, and political—is desirable if it is accompanied by high ethical ideals, and high practical moral life.

It is further contended that if such a preaching were to be published in an American Magazine, it will be really beneficial as an antidote against the one-sided materialistic attitude of the occidental race. Strange! They will wait till occasion arises for a cure rather than take recourse to a speedy preventive. For when the germs of materialism have developed so much and have taken so deep a root in the Western countries, that it is useful, nay, necessary to apply an antidote to retard their further growth, and their usurpation of the other fields of social life, and when there is no instance to be found on the page of history or experience, where an expression of industry did not mean an indifference to religious and ethical considerations, is it not logically right, and rationally sound to resist the evil at the beginning and to plant the seed of industries upon the solid foundations of morality, and to guard it against all the worms and weeds of irreligion and impiety, so that, when in the end it grows up into a mighty tree, providing shade and shelter to the millions of enriched Indians, and supplying better food and cheaper goods to the masses of our once-famishing brethren, it does not need to be pruned down in places, where it out-strips its proper limits and its dangerous branches do not need to be lopped off by the axes and hatchets of social and moral reforms?

It is true, that very often a very low estimation is made of the importance of industries as a factor in the progress of India; it is true that a too high value is sometimes set on the moral element in our national life. But it does not involve any peculiar absurdity, when it is seen that the apostles of materialistic knowledge, the upholders of industrialism, swing the pendulum of thought to the other extreme, and place an

inordinate emphasis on one particular fact to the entire exclusion of the other. A bow bent too much in one direction needs to be bent equally hard in the other, to get straight. Thus alone by an equilibrium between the two extremes we shall hit upon a middle course, which will possess the advantages of both, and avoid all their weaknesses.


The fact that a blind and whole hearted cult of industries, an endless acquisition of wealth, and an unceasing quest after better and better methods of the multiplication of riches, flood the country with luxuries, turn the thoughts of the people more and more towards Mammon rather than God, and ultimately bring ruin upon them, is too well known to students of history to be repeated. The decline and fall of the Roman Empire was due to the lack of a moral principle. The ruin of Greece was caused by the divorce of religion by the Grecians; and had Plato the power to change the trend of Greek thought, had he enough influence on the minds of his contemporaries to strike a different note on the chords of their souls, had he reformed the actual state of morals of his country rather than wasted his zeal and passion in the description of a Utopian Republic, he would have saved an Empire from devastation and slavery. But as matters actually stood, the love of pleasure and merriment had taken too fast a hold on the people's mind to be banished by the talks of a philosopher and Plato had to give way before the folly and mockery of the heedless majority.

But some one might say, that it is foolish to compare the ancients with the moderns, and to anticipate the future from the past. It might be brought forward that the cosmopolitan nature of the modern life, and the more advanced sphere of thought, and the greater experience which the modern age possesses is not without its effects upon the public mind. It is too much to presume upon the 'liberal' education which the twentieth century gives to its children. More than one hundred years ago the horror of the French Revolution spread a panic all over Europe, the peace and the equilibrium of the world was shaken by the ambition of one mighty man, and the watch-words of *Liberty, Equality, Fraternity* deluded Enthusiasm into cruelty and carnage. While in the present days, the

human race, has not yet revived from the disastrous effects of the Great European War, whose atrocities both in the width of their range and the intensity of their influence have far outstripped the Napoleonic wars, when it boasts of the wonderful progress it has undergone in the last few hundred years. The war is a crucial instance to prove the inefficacy of pure industrialism divested of all its ethical and moral surroundings. A greater and higher element is needed to supplement the imperfect form of life in the modern times. There is not the least doubt about the fact that power without principle, wealth without character, indeed, the whole world without God is as useless as body without soul.

The point I need to emphasize is, that it is not the presence of wealth and industries in a country but the absence of moral principles in it that is fatal for its existence and safety. The need of India for fostering her industrial life cannot be exaggerated and it is useless to dwell long upon the possibilities of India to gain a high rank among the great countries of the world. The natural facilities in her position and surroundings, the richness of the mineral and agricultural resources providing an inexhaustible store of raw-products, the vast population, abounding over 300 millions of hard-working men, and last, though not least, the wave of renaissance, which is spreading over the whole of India, and which is the father of so many fresh Industries, are not advantages, whose influence might be regarded as little. We would hail as soon as possible the material advancement of our country, and sound the knell of poverty vanishing under the yoke of the growing field of our manufactures.

To conclude-- India ought to improve her industrial status and to enlarge the field of her manufactures, in order to be independent of the help of other nations, always commanding a social superiority over her on account of this dependence, and in order to keep herself abreast with the other countries of the world.



THE MEDIUMSHIP OF PRABHAVATIBHAI RISHI

V. NARASIMHA RAO

The readers of 'Kalpaka' are well aware of the activities of Mr. V. D. Rishi, B.A., LL.B., the famous indefatigable pioneer in the cause of Spiritualism. His friend and sympathiser Mr. R. A. Bush, F. C. S. has recently given him a very rare compliment which he so richly deserves and to which every true lover of the country should aspire. His love for the cause is so sincere and earnest that he would sacrifice everything for its sake. Since his initiation into the subject—the reason for which is commonly known to the public—he has spared no pains to make his knowledge popular and wide-spread. And his efforts in this work are greatly strengthened and supported by his present co-partner Prabhavatibhai Rishi who possesses remarkable psychic powers and who is the main source of his spiritualistic experiences. In this philanthropic work Mrs. Rishi supplies the intellectual faculty and Mrs. Rishi the spiritual or mediumistic one. I should not fail to make mention of Subhadrabhai Rishi who is always invisibly helping him in his work. In fact it would be no exaggeration to say that but for the help of his wife in the Satya Loka, and Bhu-Loka Mr. Rishi could not have attained what he has done so far. The messages of Subhadrabhai have several times appeared before the public and Mr. Rishi now shortly intends to publish them in a book form. It is now proposed to give an account of the mediumistic phenomena observed through his present wife.

Nearly three years ago when Mr. Rishi was trying to find out ways for spirit communication he was partly successful in his attempt, but little did he dream that he was to have such remarkable experiences from his future partner. In fact he had great misgivings—about the desirability of getting married again particularly because he was preoccupied with this transcendental subject. But partly at the suggestion of Subhadrabhai and partly owing to the circumstances he chose his partner

Prabhavatibhai who, in the famous words of Kalidasa, is his companion in every act of life. Indian ladies are usually occupied with household duties and little attention is paid to the development of their latent faculties. Such a sight forces into one's mind the memorable line in 'Gray's Elegy' that 'Full many a flower is born to blush unseen'. Had she not the good fortune of being united with a spiritualist like Mr. Rishi her powers would have been left to rot and fall into disuse. Sir A. Conan Doyle says that 'every woman is an undeveloped medium; let her try her power of automatic writing'. We do not know what precious power our women possess. In fact they are fitted by nature to do this psychic work. A little training would make them good psychics—often better than men. But unless this lethargy and indifference to women is removed and the masses are awakened to the necessity of such a development we shall have to rest content with such solitary efforts.

Prabhavatibhai is an expert in table-tilting and automatic writing. A few days after her marriage with Mr. Rishi, she saw her husband trying to communicate with Subhadrabhai and other spirits. This thing was not a news to her, as Mr. Rishi fearing the adverseness of a new wife had already intimated to her that he was in touch with his late wife and would continue to do so even after the marriage. Seeing these demonstrations Prabhavatibhai was tempted to try the experiments herself when Mr. Rishi was away in the office; when lo! she found to her great surprise the table moving violently under her hands; and by the usual method she received a very convincing message from her late brother. Mr. Rishi was naturally very much delighted to hear this and thanked God for having obtained for him such a good psychic. Even when she was receiving messages from other spirits Mr. Rishi did not think it desirable to take her help while communicating with Subhadrabhai as he thought that she would perhaps dislike to do so. But fortunately there was nothing of that sort. Subhadrabhai herself suggested that there would be no objection even if she were to sit for communication. This of course pleased Mr. Rishi the more as it was just the thing he wanted in as much as he wished to communicate more with

Subhadrabhai than with anybody else. At first he and the medium used to sit together for spirit communication. The speed of the instrument was sometimes so very rapid that it often became difficult to follow the letters on the board; and the poor medium was frequently charged with fraud. But the messages that used to come through this process were quite difficult to refute all objections. They could surely have never emanated from the brain of the medium; nor could she have ever concocted them. All the same she had to bear all this ridicule which I am glad to say, she faced boldly. Mr. Rishi was quite ignorant of the messages while they were in process of transmission. When she used to write them down then and there did he know them. Scoffing seems to be the usual weapon of the ignorant and when they cannot explain these phenomena in any other way they resort to that with a view to discredit these things. But the medium passed through successfully that stage also. The table in the seances used to move and does even now move sometimes with such a force that one or two persons cannot press it down while the medium rests her hands lightly at it. With the development of the psychic power of the medium, Mr. Rishi came to know that it was unnecessary for him to sit with her in the seances; she herself being able to work alone and show the phenomena. This was still more wonderful as the least shadow of doubt was removed by her experiments sitting unaided and untouched. During those seances all sorts of messages were received from known and as well as unknown spirits. The power as is commonly known to psychic students is varying and when the conditions are favourable she gets rapid results

She is now trying to show 'trumpet speaking' phenomena and other psychic experiments. She often feels the presence of discarnate spirits and it is a very remarkable thing that she would under no circumstances sit alone in any room. She is very much afraid of remaining alone as she thinks that she may have a materialization or hear some strange voice. I think that seems to be the common experience of several mediums.

BRINDA'S LETTER

MY DEAR KALPAKA,

Krishnamurti, my young chela, has just gone home under my advice to fetch his wife. He speaks highly of his wife's noble qualities and is likely to secure regeneration more quickly in her company than without her. Further he appears to have been specially cut out for a life of selfless service to humanity. I propose to train both the husband and wife together and send them back 'into the world' so that they may, by their own example and influence, retrieve many a brave soul hard-pressed by temptation and almost ready to faint in the conflict with Self and with the Powers of Evil. They will be here shortly and I shall let you know about them from time to time after their return.

In my letter of January last, I talked much about the ethics of the cocoanut and the evolution of its kernel. No without an underlying object did I spend much time and attention on the subject. The cocoanut stands for the trunk of man, the head representing the upper part with its three eyes the third eye (of Iswara) being just above the pair of visible eyes. The kernel or pulp is the *seed* of all creation, and the oil of the lamp referred to in the same letter is the 'illuminating oil' potentially conserved in the ripe and dry kernel of the 'cocoanut'. The whole letter was a plea for celibacy which is so highly extolled in all literature on Spiritualism, I need not dwell any more on this subject.

Last evening, while out for a walk to a neighbouring village where human hands had not despoiled Nature of Her original charms, I saw a small hut with a veranda in front where a number of little painted models had been arranged for sale. In charge of them was a smart girl in whose lovely and loving face I could see at a glance absolute innocence, chastity contentment and such other virtues as are the natural off-spring of Poverty. Unlike the so-called wealthy whose constant abuse of gold depletes them of their higher attributes, here was a poor cottage girl who happily lived on the sweat of her own

brow. In her sparkling eyes one could see clearly pure unalloyed love,—call it maternal, divine or what you will. The slightest trace of copper, nickel, silver or even gold would have turned her love into a base alloy which would never have inspired love and sympathy in me. As fairness demanded I fully requited her genuine love, but I was puzzled to find out what appealed to me more—the cosmos of clay models or their Creator—the little girl. I loved the latter on account of and *through* her creation.

While at the hut of the poor girl I could not help reflecting with a sigh of pain that the rich hardly, if ever, condescend to throw a glance on the poor, that they had little thought for the poor and the distressed, and that they are too busy making their own fortune to have time and inclination to visit the poor and feed them with love. Ella Wheeler Wilcox must have had her inspiration apparently from perfect innocence of the poor when she recorded her sentiments in the eloquent lines—

‘The people who pull at my heart-strings hard
Are the ones whom Destiny hurries
Through common-place ways to the end of their days.

* . * * *

These ask no pity, seek no aid, but the thought of them somehow
is haunting ;

And I wish I might fling at their feet, everything
That I know in their hearts they are wanting’.

What is ‘wanting’ in their self-contained heart but the love and sympathy of the porcelain variety of the human race? Porcelain or clay, both are equally fragile and equally serviceable. While the former requires care and attention, the latter lends itself for use without demanding any special attention.

How merciful is God! How, when He chooses, He leads us on to unseen corners where He resides in human hearts or at the contented hearths of the thrifty and toiling poor! It is not in wealth that one could find happiness. Happiness is the Spirit's gift, whereas Fortune is the gift of the Fate. You may think how well it were to have great wealth but I doubt it. Think how much better it would be to do without it. If we have no money to give, we naturally share with all whatever we have of golden songs of contentment. The poet says :—

" All that I have, I give, and only have for giving;
To give I gather in: such gathering is living".

The poet's idea has been abandoned by the rich but it still lives in the hearts of those who live in contentment. Wealth, passion, lust, anger and the large army of ills commanded by these are to Gods what poison is to us. What oxygen is to life, what life is to us, so is love to God. Love is another name for innocence. If love is Parabrahm, perfect innocence is Paramatma. The former is indescribable and even unthinkable while the latter is the highest attribute of matter pure and holy.

In my eagerness to study the creation of the artificial universe that presented before me in various forms among the little painted models, I asked the girl, " May I know what these models are made of? They appear to be light, far too light to be clay but to all appearance they are clay models. The paint has hidden the reality and the diversity of the shapes has also contributed to the uncertainty of the inner stuff. I presume all these models are made of the same stuff though they look different, ar'n't they?" My question put the girl in such an outburst of laughter that she could hardly speak. I thought I made a fool of myself by trying to pry into what she might have kept as a trade secret. Even God has kept His own 'trade secret' of the Universe and He jealously guards it without letting out a single clue even to those who hang on to His feet. Probably God does not wish that His creatures should establish independent hostile kingdoms of their own, using His powers for mercenary or other selfish purposes. It is all trade and if God does not want money in cash, He wants the whole Universe to Himself though He lends portions of it at a high rate of 'spiritual' interest, of which a failure of payment is penalised by His laws with suffering, sin, sorrow and death. We readily borrow but never attempt to pay interest except through a Court of Law. Penalty is as inevitable as death and must be accepted as such. Why should not the poor girl keep her secrets to herself when her ambition was only a meal, frugal but hearty? In these days of luxury and civilisation she would certainly have rival candidates who might throw her

out of the field of competition. Why should I make her miserable by forcing her to reveal her guarded secret? The young girl agreeably disappointed me when she came out with her secret and said, "The whole thing is an innocent fraud committed with a view to meet the equally great fraud of having to fill the stomach with something in the futile attempt to convert the palpably fragile body into a permanent one. All these models are made of one and the same stuff. They are differently shaped according to the pictures in my own mind. There are tigers, cats, lions and several other kinds of animals, there are birds, reptiles and men. Among men there are barbers ready with their razors, washermen with their bundles of cloth, milkmaids with pots on their heads and many other kinds. There are also Gods of different shapes and different denominations. This is my profession and I sell about 8 to 10 models a day at one anna each. People want diversity. Children come and ask for particular animals or some other things of their choice. Some have a fancy for milkmaids, some for flutists, some for dancing girls, some for saints, while a few ask for Gods. All know that the stuff is the same but they pay for variety and the glossy paint. If all the pictures had been shaped in one common mould no body would have come to me, not even you for a visit and I should have starved. To tell you the truth these models are made of.....I am ashamed to say.....COW-DUNG!! Everything is false except the original plan in my own mind. I know it, but I can't help it. God plays a similar dodge with us. When my mother was alive she used to tell me that everything is false except God who made His Universe and that God dwells apart from the 'body' which our eyes behold. It seems God 'whispers' into the ears of His true and ardent devotees some secrets such as:-

I am the song's, clear voice of gold
That whispers to your heart. And if the song bears healing dew
Upon its light, melodious wing, thank God who made the listener you
And me the voice to sing.

Ultimately the power that made these models is God's and *not mine*. He worked through me I am only His flute and He is the Musician eternally living in song. The flute may die but neither the musician nor his music can; they are eternal."

"Made of COW-DUNG!—these elegant little things!! They appear to be so full of life. Do they ever move?" I asked with a smile. "Yes" she said, "they do move when purchased by others, replaced by one anna in the place of each. If they had real life in them how could we safely live here? Wild beasts would make easy work of us in a minute. I, as their Creator, know that they are harmless and that the name and form were given by me. I therefore sleep quietly in their company and in fact they give me my daily bread." "How long do they last?" was my next curious question, which she answered easily. "I have no idea of their longevity," she said, "nor need I have any concern in the matter. All that I wish is that they should be fresh when they leave me. Hopelessly spoiled ones go to my backyard. I can make any number of them to any desired shape and the earlier they are damaged the better runs my trade. If made of substantial stuff like ivory they would demand high prices and go beyond the reach of the ordinary people. My models, on the contrary, are cheap and within reach of the poor. Toys meant for juvenile pleasure must be of a fragile nature; for, children are very soon tired of monotony and almost every child manages to break its toys in order to indent for new ones. The wheels of my creation move from day to day and year after year. Millions of models have already left my hand and I do not know how many have been consumed by fire. My models are in certain respects superior to clay models which, when broken, serve no purpose. Clay cannot burn like cow-dung nor could it be kneaded back into soft and plastic clay before it can build up a model. My models are like the poor, so useful they are, though cheap. Not inferior to clay in point of strength, cow-dung is certainly lighter and less liable to breakage and even if broken it serves as fuel. Clay models on the other hand, are like rich men; they are heavy and when broken they are of no use.

"Do you remove the worms from the cowdung before it is shaped into models?" I asked. Yamuna, the little girl, coolly replied that it would be a large order and unnecessary task to remove worms freely distributed all over cowdung.

Nor would it be possible to remove blades of undigested grass so often present in cowdung. I think she is right. Worms would die a natural death in the drying process and the paint serves to lend beauty and support to the flimsy model. The paint also serves to give a smooth surface to the model and to prevent pointed blades of grass from peeping out. The whole thing, I guessed, was a sleight of hands to conjure the eyes of customers who are mostly children taking delight in temporary possession of diverse kinds of painted models made in imitation of the reality. The girl pleases the children and the children please the girl. It is a mutual help and comfort. There is no pain anywhere. If the models are broken neither party suffers anything but pleasure; for, children come again for new toys and the girl gets money afresh.

It was already late when I realised that I was away from home and due to go almost at once. Before leaving the hut I addressed to her a few more words: 'Yamuna, I thank you for all your kindness. Let God who endowed you with so much innocence ever protect you. I can see love and chastity on your face. These are your assets which ladies rolling in wealth cannot often be proud of. If I am not troubling you too much, may I know why you don't make these models out of clay? I wish to know this even at the risk of detaining myself a few moments longer. You have sacrificed strength of material on the utilitarian point of view that cowdung is serviceable even after the death of models. Yes, I quite agree, but has not clay more endurance and purity in it?' The little girl promptly answered my curiosity. 'Yes' she said, 'I would not mind selecting clay for my material if it were available but I am afraid I cannot get it without grave risk to my character and perhaps to my life. For even clay announces a high quotation in the market and landlords drive us from fields because they are heavily paid by clay-merchants who use the fields on lease. Strong local guards are posted to prevent thefts of clay. Poor innocents like us dare not go to paddy fields except for petty cooly work to make the rich richer and the poor poorer. Every inch of ground is now possessed by landlords while the landlords themselves are 'possessed', enslaved and commanded by money. Landlords have depleted ryots to such an extent

that we, poor creatures, who were allowed coarse grains and chaff till recently have now nothing to eat but CLAY which, when it rose to the position of staple food naturally claimed a place in the market. Cowdung can be had in plenty on the public road and if ever it should get its turn to enter human stomachs, I shall have to change the material, perhaps to a more filthy stuff. Till then I can safely eat out of the sale proceeds of cowdung. Let not cowdung build up human frame already so poor, fragile and infested with worms. Godforbid!

It was already very late. I kissed the girl and came home. Don't you think my evening walk has earned its ample reward? I wish to come into contact or communion with spotless persons like the girl I saw and enjoy life in this 'garden of Love' so kindly created by God for His children's recreation. There is no use living for one's own self. We must fall in with others for Universal drill. Before I close the letter, I shall quote a few inspiring lines recorded by a Poet.

“HOW CAN THE SPIRIT, THE LIMITLESS, FIND PEACE:
WHILE WALLS OF FLESH CONFINE IT AND THE WORLD
CARES NEVER CEASE?
MAN, LIVING IN THE WORLD, LIVES FOR HIMSELF ALONE
In solitude the truth of Brotherhood is shown,
Not in exchange of thoughts, bewildered, weak and vain,
Not in the passing storms of love that end in pain,
But in seclusion man can weave a web of dreams
Where every human soul with its own soul seems
And when the earth-barriers are left for aye behind
The perfect Truth of that dream-weaving he shall find:
The joy of Unity, God's child, will know at last,
When many are made One, all limits over passed.”

Let us remember and follow the noble ideal of the Poet and live a life of love and selfless service to humanity.

OM SANTI, SANTI, SANTI.

BRINDAVANAM,
7—2—1923.

I remain,
Yours affectionately,
BRINDA.



EXPERIENCES IN = = HYPNOTISM

MR. B. S. F. LEBBAI, Range Officer, Y. M. C. A.,
JAFFNA (Ceylon) writes:

"I have used Hypnotism both in stage performances and as a valuable Therapeutic agent in all diseases of the nervous system.

When I first mastered the elementary principles I took a great pride in showing stage performances. You may remember that I was very successful in 1920 when I gave a hypnotic show in the Madras Forest College at Coimbatore before Their excellencies Lord and Lady Wellington; but for the last six months I have altogether stopped stage performances and realised that it is a profanation to do so. Now I am using it only as a Therapeutic agent in the alleviation of the suffering humanity. I am very successful in diseases like headache, rheumatism, neuralgia, etc. As I am a Mohamadan I observe Friday as the best day and treat all cases between 5 and 8 A. M. I don't receive a single cent even as remuneration. I will relate an occasion when I cured a patient who was suffering with Rheumatism for 3 years continually and was confined to bed. At the first treatment itself I cured him and made him to walk. He is now alright and attends to his business. He tendered me a cheque for Rs. 200/- in return to the services rendered. I refused it with thanks. May the Almighty help me more and more in developing my powers for the use of the suffering humanity".

DR. SUKUMAR MUKERJEE, M. D. (Hom), Manilal Mansion, Lamington Road Bombay, writes:

"As soon as I got the books, I locked myself in my rooms and started reading the books, which revealed all the mystery of the whole Science. I followed the instructions quietly and began practising as directed.

But one thing I did was this, that instead of following everything according to the pages I jumped over the second

book and wrote down the suggestions in white paper in big clear black letters, regarding the creation of *strong will power, fearlessness, getting success in every action*, that I was to do— I took all the suggestions one after the other and began practising it keenly, earnestly and after a month I found a great change in myself. I was lacking in self courage and morality, self-confidence, which were removed to a great extent. I was so shy as to perspire a lot before I attempted to appear in presence of any high authority, but after a couple of months I could venture to go anywhere and stand and talk as as much as I liked. Moreover I became an object of attraction among the people I moved with. This stimulated me a good deal to learn with fresh vigour and enthusiasm. Now I devoted myself to improve my faulty and failing memory for which I was a bad student in the class, but now I declare with some pride that I possess a fine memory, the credit of which is due to you and which I cannot repay. I can recollect the names of any persons told to me during my busy hours once only. I read once any book and can recapitulate the whole work after a fortnight.

For a few days I used to lie down relaxing my body in the night and started thinking about everything I did since morning and after I have recapitulated the whole thing in my mind I used to recollect a *picture* of a long forgotten friend of my young days and then try to remember how we met, and talked and did all the other functions. In this way I improved myself even to the facts of roaming from one place to the other; mentally imagining all the sights from my rooms till to the place I intend to go. This faculty I have developed to such an extent, that I can think of any place, or any person, whenever I wish to do. Further, I have experience that I will surely come to know any mishappening that is going to betail me. This foresight I have developed since I have taken up the *Course of Latent Light Culture*”.



REVIEW

In Harmony with Life By Harriet Doan Prentiss. 8/6-net. PHILADELPHIA and LONDON: J. B. LIPPINCOTT COMPANY.

Success in various branches of life is the success of control of the thoughts of the individual. Numerous are the obstacles that bar our way to final happiness in life. To stem against them successfully to achieve our purpose is the work of our lives. Mrs. Prentiss gives very many untailing and direct methods to achieve success.

Our actions are governed by our optimistic and buoyant exhilaration of our minds. The phantoms of regret and our failures must be left in oblivion to languish and disappear. We must shake off the shackles of ignorance and obstruction and follow with a determination, the high road of truth and growth which lead to ultimate, unblemished and everlasting happiness.

In retrospection, we simply struggle and languish against the overpowering tide. In prospection we are moving with its optimistic and pleasant currents towards the fulfilment of our normal destiny. We must desire only such things that are realisable, discarding others of an unattainable nature.

Every individual has a spark of the divine mind latent in himself. If only every one will calmly think over his situation and environment, his thought—force will reveal to him the guidance of the divine in realising the proper achievable desires.

The volume deals with many other practical instructions about the success in life in all branches and it ought to give valuable solace and support to many a struggling spirit and lead them to success, harmony and power.

