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THE ORIGIN OF THE . . . ALPHABET

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Speech as such, is the prerogative of man, by which he is superior to and separated from the animal kingdom. Mind, is to an extent, except the reasoning faculty, common to both kingdoms, for there can be no doubt that animals possess thinking capabilities.

In an attempt to trace the history of the alphabet, we must divide sounds into two divisions, vowels, and consonants. The vowels undoubtedly are the first elements of sound, being produced by breathing, the consonants, with one or two exceptions are formed by the mouth and are divided into labials, dentals, palatals and nasals and fix the limits of the vowels, crystallizing them. The earliest form of speech is undoubtedly that of the Polynesian islanders who have remained separated from admixture with other races for long ages preserving a language consisting entirely of vowel sounds yet flexible and expressive.

Historically among the great races and ethnic groups the oldest languages are the Sanscrit, Zend and Arabic which are described as being the daughters of one mother tongue spoken before the Aryan dispersion.

For the purpose of tracing the history of the alphabet, we turn to Hebrew and ancient Irish which have much in common. The alphabet is so called from the two first letters of Greek, is said to have been invented by Cadmus the Phoenician about

B. C. 1,400. It consisted of 17 letters others being subsequently added. It is worthy of note that in Greek there are two letters standing for O:—Omega and Omicron, these names, omitting initials and finals, are 'meg' and 'micro' meaning respectively large and small, the O itself meaning the Universe, the Circle of the Infinite.

The Hebrew alphabet consists of 22 letters, which number has a mystical value connecting it with arcane subjects. It, however, consisted originally of 17 letters, like the Phœnician, Teth (T), Zain (Z), Kaph (K), Samech (S) and Pe (P) being afterwards added, making a total of 22.

The number 17 links it with the ancient Irish alphabet the Bethluisnuin, so called from the first three letters. In this alphabet, the consonants come first and the vowels last, also said in Jewish tradition to have been the case in Hebrew. Furthermore, the Hebrew alphabet stood originally for the name of trees, the initial letter fixing the tree which gave its name to the letter, as in English we say, A was an Archer, B was a Bull, C was a cat and so on. This attribution of the tree was lost and forgotten by the Jews but it has been preserved in Irish where the names have survived. In this language, Aod' means both tree and knowledge. Alpha is the Chaldee for the trunk of tree (Alpha is the first letter in Greek, Aleph in Hebrew and Alif in Arabic) the letters were the leaves growing out of the stem and the fruits were the doctrines and knowledge of good and evil (growing in the midst of the Garden).

In Hebrew, AB, means apple tree, hence the fruit of Eden has been represented as an apple, according to the Arabs and Chaldees, it was the vine, the Indians say it was the fig and the Egyptians the mulberry.

There was an ancient alphabet known as tree oghams which was in use in Celtic countries, where the characters were represented as leaves. In the Greek oracle at Dodona, the god was said to give his answers in the rustling of the leaves of the sacred oak.

A singular analogy that is worthy of further investigation is the following:—if we place the vowels at the end of the alphabet and bend the consonants into a loop we obtain a

figure not unlike the Egyptian Tau Cross of Life, the Ankh. The Irish letters are as follows, in their proper order:—B. L. N. F. S. D. T. C. M. G. P. R. A O. U. E. I.

Six bars placed across the loop at the top of a perpendicular line on which are placed the five vowels, give *seven places*, one consonant being placed at the beginning and end of the line around the loop from left to right. Thus connecting B with R, on the bottom line, then L with P, N with G, F with M, S with C, D with T, in ascending order.

Students of Egyptian archaeology will cannot the meaning of the Sistrum of Isis and the reference to the Virgin Mother as Isis Uranis, The Heavenly Wisdom. Also viewed in the light of astrology, there are 7 spaces, 7 days of the week, 7 planets and so on, the 6 bars multiplied by 2 are equal to the months of the year and the Signs of the Zodiac.

There are evidently mysteries connected with the origin of the alphabet which originated in remote antiquity and from whatever point of view it is regarded it does not seem to be a fortuitous collection either of letters or sounds but a systematic and ordered arrangement for a definite purpose.



THE ART OF ATTAINMENT

URIEL BUCHANAN

To make wise use of the energies which are vouchsafed to you; to strengthen these energies by continuous use; to see that there is no waste or misapplied activity; to cultivate patience and perseverance—this must be your steady purpose.

Having purified the heart of all evil intent or desire, you will understand the purpose and see more clearly the goal to which the events of your life are leading. The circumstances you once considered most uncalled for, the conditions you looked upon as most unbearable, you will learn have been sent to you as timely warnings to awaken you to the realization of a beauty and grandeur in existence to which you have heretofore been heedlessly blind.

No one should consider himself powerless to work out the highest destiny, so long as he recognizes his right to gather to himself strength and vitality by contact with adverse circumstances or uncongenial environments. The man whose self-mastery is complete, whose gaze is turned upward, whose vacillating feet have been led into pathways of wisdom and honest endeavor, may add to the happiness of others and inspire them with hope and energy by his sympathetic thoughts and helpful words. The admirable and the beautiful exist everywhere. That which a man honestly admires and respects in himself he will most earnestly seek in others; and the spontaneous recognition of those qualities which awaken his admiration is the visible expression of, the nobility which dwell in his heart, reaching out in search of corresponding nobility in others. By looking for the good in all things, man's heart is filled with love and honest desire and goodwill to all men. His life goes out in unquestioning gratitude for the priceless boon of existence. The dancing sunbeams, the song of birds and whispering leaves, the murmuring of tiny rivulets, the beauties of earth and sea and sky, all find response in his soul. In the fulness of his heart he recognizes kinship with the uni-

versal forces which pulsate in ceaseless rhythm, and the glory of the universe is reflected in the clear depths of his mind.

Were all men to walk thus gladly and hopefully through life, how quickly the world would change. The forests would whisper to man new truths. The countless stars moving ever in the blue dome above would teach him to obey the law and fulfil his appointed place in the grand symphony of creation. He would be encouraged by witnessing the fruition of cherished hopes and by the visions of happiness and peace. The wide earth is man's domain. The world of thought opens to him an exhaustless mine of knowledge. Whose treasure is greater than the accumulated wealth of empires. The human passions, the perilous rush for place, the clever scheming and the patient plodding are not for one who has found the inner light and follows the higher leading. His mind reflects all that is noblest and best. His heart is attuned to perfect harmony with all that lives, and on the mountain summit he sees the goal of his highest destiny.

The largest streams are fed by numberless smaller ones. Each tiny brooklet carries its little offering of energy and movement to the swift-flowing current in whose forceful sweep it seems to be lost. Each noisy mountain torrent in its rapid downward course goes to swell the larger streams which flow peacefully through the quiet valleys below. The clear gushing springs give forth their pure waters without anxiety as to where the great river shall carry them, murmuring and repining not because of their purity being sullied by contact with grosser elements. In like manner the energies and gifts you possess should be freely offered to swell the resistless stream which flows unceasingly onward, magnificent in its grandeur, overpowering in its force. The kindly words you utter, like the murmur of the singing brooklet, will carry joy and hope to all who pause to listen. The impulse which urges you on to some noble deed, like the mountain torrent, will overleap all bounds and make a passage for itself without regard to the obstacles which lie in its way. The never failing springs of pure thoughts which flow from the depths of your being, all silent and seemingly insignificant though they be, carry with

them creative forces which mingle with the current of human endeavor, lending gleams of purity and brightness to the mass of moving waters.

There is no fruitful activity which is not directed by the all powerful will. No stream, be it great or small, pursues its way aimlessly. No smallest leaflet, no modest flower, or tiny blade of grass but obey the universal will which urges to larger growth and more abundant life. So too with human thought and aspiration. It is not enough that they exist. They must be active, and respond to the will which moves them to search for wider fields of development, which prompts them to force their way to the brighter light and the purer air.

The will should be disciplined to work incessantly for the right and good. You should refuse to recognize all that is useless, selfish or sordid. You should direct your forces unerringly to study and self-development. You should be filled with an energy to do that which you recognize as necessary to the highest attainment. You should hold yourself aloof from all evil influences and keep your footsteps in the pathway of truth. Divided energies accomplish but little. The faculties and forces directed by the will must be brought forward in compact battalion to meet the foe. You have determined to conquer, and the battle must be fought with steady purpose and invincible courage.

Like all faculties which are amenable to control and cultivation, the Will must be thoroughly understood and subjected to the severest scrutiny. One after another the enemies to the attainment of a purer life will advance with confidence in their power to conquer; but one by one they must be vanquished. Whether it be an appetite for rich foods or delicately flavoured wines; for pleasing of the eye with scenes that deprave the heart, or the gratification of passions which debase and demoralize the body and mind, the evil must be recognized before it can be successfully encountered; then it may be met face to face with the certainty that it shall be put to flight or utterly destroyed. There is no appetite or downward tendency which may not be brought under subjection by the determined will. There is no hidden vice which the will may not conquer, by

refusing to be cajoled from its stronghold or flattered into futile half measures or pitiful compromises. The foe one meets as a foe may be easily vanquished; but the enemy that comes in friendly guise is too often the wolf which fattens on the vitality of its victim.

The earnest desire to live in harmony with the higher laws will gradually emancipate the mind from the countless fetters which hold one down; and as the withered leaves fall from the great forest trees, revealing the giant strength of the sturdy oaks, so many things you have looked upon as being necessary to complete your happiness will one by one fade and fall away, leaving you firm and self-reliant, brave and courageous in the possession of well tried powers of resistance. It may be that you must part with much that once seemed essential to a beautiful and happy existence. The sudden death of loved ones, the passing away of a valued friend, the approach of the winter of adversity, will not seriously affect the heart of one who has grown strong by contact with life's many changes for he will look past the death of present hopes to the building and blossoming of fresh life and beauty which shall burst forth as living tokens of the serene grace and unfading loveliness that distinguish all who have, through paeseverance and will power, nobly braved the biting winds of scorn, the withering blasts of envy and malice, and who have endured cheerfully through the sunless days and starless nights which preceded the joyous awakening to the deeper realities.

Let no outward conditions shake your faith in the wisdom and justice of the laws you have elected to obey. The inward peace and strength which will abide with you will enable you to freely forgive the bitter reproaches of venomous tongues, of the envy of those who would claim the crown of the victor without the peril or deprivation inseparable from the conflict required to gain it.

Look back on each important event which has transpired through the whole course of your life. At the time of the occurrence of many unpleasant experiences you were perhaps unable to know why things should have transpired as they did. You were tempted again and again to complain of circumstances

over which you had no control, to arraign as vindictive and unreasonable the fatality which seemed to have sought you out as a victim who must suffer sorrow, loss and deprivation without any adequate good having been accomplished by such suffering; but view retrospectively, in the light reflected through later events, can you not discern the wise guidance, the unceasing care which has led you every step of the way? Can you not find in the ashes of buried hopes and vanished joys the gems of pure love and glorious forgetfulness of self? Through compulsory suffering, heartache and desolation, can you not trace the upward glance, the gleam of hope, and the gradual awakening which has brought you safely to the present plane of existence? If you cannot, your desires are not yet purged of the selfishness which blinds the eye to inner beauty and forces the mind to false judgment.

Remember you are but an infinitesimal part of the great universal life with which the earth is filled. That which is true of that life is also true in regard to you. The greatest convulsions of nature are but the precursors of the final purpose. The darkest clouds that lower toward the horizon but throw into stronger relief the golden glory of the sunset. The frost and ice of winter lock in the heart of nature the hidden springs of throbbing life which will burst forth in transformed beauty when touched by the warm breath of spring.

You too must gain from outward strife the repose through which your strength will be augmented. From the clouds of misfortune you must call forth the bright rays of hope which will shine the more brightly. From the long winter of loneliness and seeming inaction you will awaken to fuller life and more perfect joy. You have already climbed past the first round on life's ladder. Your will has been strengthened and has become a sure ally whose power you may depend upon implicitly. You have advanced from the passive, negative state, and your vision reaches beyond the present, forward into the future where new fields of usefulness are ever opening before you.

Realizing this, do not pause, but let your watchword be onward. Dare to seek the truth in all things; and having

found it, let no fear of ridicule, worldly opinion or petty loss prompt you to swerve from the fixed principles of right living. Possessing a knowledge of justice, be firm in the resolve to possess yourself of that which belongs to you as your lawful heritage—the success and happiness which are the true dowers of the masterful mind.

Dare to accept only that which is true. Dare to do only that which is right. Live in an atmosphere of liberty where calumny cannot exist. Let your inner life be the reflection of all that is glad and beautiful in the world. Let your voice be musical with the tone of joy which no earthly discord can mar. Let your touch and your presence be magnetic, drawing others to higher planes of thought, the wilder fields of achievement.

Dare to realize your highest ideals. Be lord of yourself and master of every passion.

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

Self-Realisation—IV.

Practise rising early to have attended to the morning duties—ablutions, exercise, bathing and prayer—before sunrise.

Practise controlling gradually the avenues of the mind, beginning with that of *Taste* and then proceeding along those of *touch* and *smell* to *sound* and *form*. 'Control the Tounge'—says the Occultist who thereby means the control of speech as well as of taste. The control of touch implies the control of the skin and to a certain extent the corresponding development of the solar plexus at the back of the stomach in the spinal cord. The latter development is helped further by the practice of Rhythmic Breathing and of *Sankalpa-Sakti* (the force of determination) to say:—"*Resolved to be perfectly peaceful and calm under all provocations! Resolved to keep absolute silence for a fixed time or to keep some secret or to conserve some desire-force, transmuting it into reserve power!*".

Then take up the control of 'smell and sound and sight'. The Siddha possesses such control over himself that he can at will smell or not smell particular flowers or other objects, that he can hear or not hear particular sounds and that he can see or not see particular sights or scenes.

Such control comes more or less easily along with the observance of some kind of regular fasts accompanied by apt suggestions condensed into mantrik forms for convenience's sake. Properly speaking, *control* implies control of body and mind. This control can be brought about more or less successfully by a graduated series of exercises.

Some Exercises.

Maintain a steady *Asana*. This means for the Hindus *sitting with legs folded and crossed*, and for the Non-Hindus *sitting erect* in any convenient manner the—neck and the spine

to be upright. Practise the *asana* until it becomes steady, restful and comfortable. Practise keeping the body as steady as possible. Then closing eyes, imagine that your inner mental eye is opening and that you are seeing the body mentally. Imagine and visualise your body as steady as possible. While doing so, *idealise* the body—refusing to see its imperfections but *visioning* it as a thing of beauty and wholeness!

Practise keeping the *asana* or posture for half of an hour. Practise *regularly* for a month.

True steadiness of the physical overcoat leads to the right balance of the *solar plexus*—the source of emotions. Achieving steadiness of the body and learning to constantly look upon it as divinely beautiful, learn to *forget it* while meditating upon some particular *mantra* before you. A steady body and a comfortable posture are peculiarly conducive to right meditation or *Dhyana* where, for the time being, you should learn to forget the body and the world with all their petty cares and demands and tyrannies.

After bathing early, sit down maintaining the steady posture and repeat AUM in the heart silently without moving the lips for half of an hour. Please note that AUM should be pronounced OM *with an elongated sound of M*. Then for OM substitute "Om Santi—Santi—Santi" or "Om Peace—Peace—Peace".

When you substitute 'Om Peace—Peace—Peace', repeat the same for 36000 times if possible, mentally,—say on a fast day. Don't be in a hurry. Finish the *Sadhana* with *imagining* a current of Prana rushing downwards from above straight to the *solar plexus*. Then inhale evenly and slowly imagining that you are drawing in Prana and Magnetism from the Universal supply. Exercise as much control over the exhaling as over the inhaling. Breathe in and out for 5 seconds. Then breathe as usual and attend to your duties.



MODERN SPIRITUALISM

What It Reveals.

RICHARD A. BUSH, F. C. S.

When conviction has been obtained of the continuity of life and personality after death, and the possibility of communication between the incarnated and disincarnated, the first information usually sought is about their state of happiness, (especially if one has contacted a much beloved), the manner of life and occupation and the nature of the place or country in which they find themselves. They are very natural questions. Having been satisfied in regard to these simple enquiries, the subjects of communion broaden out and we want to know whether they recognise each other in their world—how they met their relatives and friends—or enemies, have they bodies, do they eat and drink and sleep and wear clothes; are there houses to live in, trees, flowers, rivers, oceans, mountains, do they feel heat and cold; are there children, do people grow elder, is there a second dying, are children begotten there, are there marriages; do they have to work, are there factories, schools, hospitals, doctors, teachers, priests, religions, etc etc? Then we ask, have you seen God or any of the gods, what is the religion of the spirit world or the best religion; is there any relationship between the manner of life lived in the flesh and the life possessed in the spirit spheres; does the spirit world influence the life on the earth plane, do we have guardian angels, is there a great and mighty evil spirit? and we are eager to know if they can travel from one part of the world to another, or if they can visit other planets and so on and on until we touch every conceivable question that may come into the mind or the desire of man.

Upon all these questions the communicators are prepared to give you their experience, or their opinion.

And upon all these questions there is found to be a considerable variation of statement in reply.

This is often thrown in the face of the spiritualists as showing the worthlessness and unreliability of spirit com-

munications or so-called communications. Does it do so? No. When we come to know more of the conditions of the spirit world, when we throw off our own pre-conceived ideas about that life, when we realise the naturalness of those other conditions, and that spirit people—of whatever degree—are still human beings of all sorts and kinds—then these differences become of value to us and very instructive. They help to prove the reality of spirit communion. In fact, if all the messages were of a uniform type with little or no variation, I, personally, should doubt their reality.

Let us take a very simple analogy. A learned Rajah, an average Babu and a Lascar—three Indians from the same province visit England for the first time and spend several months in that country. The Rajah is received by Royalty and the great people of the land and is shown all the most notable places and the splendid life of the rich, noble and educated. All the important institutions of the country are shown to him and explained under the best conditions. The Babu has some letters of introduction to one or two commercial people of the middle class. Some of the time he spends with them and some with the small Indian Societies that exist for the comfort of lonely Indians. He visits some of the museums the theatres, the restaurants, some business premises and probably never goes outside greater London. The Lascar having very little money probably lives on his ship—or in some humble apartment—making, occasionally, little excursions by tramway or omnibus. He passes the time working a little on the boat and wandering in the vicinity of the docks. These three return to their respective homes and are asked to give a description of England—its country, its people, its civilisation, etc. etc. Would not their descriptions differ considerably and in many instances contradict one another? If they each gave precisely the same experiences, you would begin to doubt whether either had been there at all.

But suppose we take a more imaginary case of some inhabitants of another planet—say Mars—visiting the earth and becoming incarnated in the flesh in order to gain true experience. One alights in the Arctic regions, one in Ireland and one in

India. They dwelve on the earth for twelve months. Then they return to Mars to give a description of this earth. What should we find? One would describe the earth as a very cold place where snow lay on the ground nearly the whole year and the seas were frozen over for eight months out of the twelve. He would report that at one time of the year the sun never set for several months—so that the sun was visible in the heavens at mid-night as well as by day; and at another time of the year—the black night lasted nearly three months. He would say that the cloth worn was of animal skin, that they lived largely on whale, and seal and bear's flesh and ate large lumps of fat, that the people were small and short-lived, that in the winter the breath froze as it came from the mouth and crystallised as ice upon the beard, that it snowed a great deal but seldom rained. There were no churches, The second one would say—I doubt whether you have been to the earth at all. I found it covered with beautiful green grass and lovely trees. There were flowing rivers, cows, sheep, pigs and fowls in abundance. The people who were white drank milk, ate butter and cheese manufactured a drink called whisky very intoxicating, that it rained almost every other day and that the temperature was quite mild, no extremes. He who had been in India might say—"it is curious that the last speaker should doubt the first one, because my experience is different to his and I fear that neither of them have been on the earth. The earth is really a very hot and dry place. I have travelled thousands of miles and the heat was very great. Moreover although water which you call rain and snow did fall abundantly for short periods, the climate was very dry and in many places very sandy. I never saw any frozen water and the people ate mostly rice lentils, vegetable and fruit—though some ate a little flesh of animals. They were mostly dark—skinned many of them very dark and wore light garments of cotton and silk. And I saw many temples for religious worship—the people seemed to be very religious.

In this analogy we have the descriptions of the same sphere much more at variance. So experienced Spiritualists learn how

to interpret differences of statement from the spirit world for they learn that the immense realms of spirit are full of infinite variety, both objective and subjective.

The spirit people being human beings of varying intelligence and spiritual unfoldment would also interpret the identical things and experience differently. Here amongst earth people two may be sitting side by side and one will remark "how oppressively hot it is to-day" and his companion may say "I don't feel it so". In regard also to physical phenomena, one may feel sure that the earth is stationery and that it is the sun which moves round it. Another with more education will be quite satisfied that it is the earth which travels round the Sun. Reason asserts that two parallel lines never meet—yet if you look at a long, straight stretch of railway lines—the eye seems to give the lie to that assertion. The same reasoning applies to the spirit world. The communicators can only reveal how their own conditions appear to them personally or state what they have been told about other conditions which they themselves do not know from actual experience.

Then another objection is that the style (language) of the communications and the substance of their philosophical statements are not superior to what might be given by the medium normally. This is often true—but quite false as a sweeping assertion. Sublime and transcendently fine messages and philosophy frequently are given—quite opposite to the normal ideas of mediums and far above their normal powers of understanding and expression—to say nothing about the facts that are sometimes revealed which are unknown to all the recipients and only verified by enquiry. But the first assertion is true generally speaking (1) because of a universal law—like attracts and responds to like. We attract to ourselves spirit entities of our own mental and spiritual calibre. What right have we to effect or to demand more? We shall get them when we are ready for them, (2) because one cannot produce the sweet tones of a good old violin from an instrument made with inferior new wood. Not can one obtain the sound of brass out of an earthenware trumpet—which being interpreted (though the meaning is fairly obvious) is that the average

human being who happens to be a medium is not evolved sufficiently to be the instrument of a highly evolved spirit (3). The world is not prepared to accept messages much above its power of comprehension and is usually very hostile and unkind to the instrument who is chosen to bring such communications. Great teachers with transcendental messages arise only once in an aeon—thousands of years—and then mighty and bitter in the persecution.

I am sorry having to labour these points or objections so much but it was necessary to clear the air and also to emphasize the necessity to carry these facts constantly in our mind when considering spirit messages.

Yet notwithstanding some seeming contradictions, there is on the whole a wonderful concensus of agreement on fundamentals. It is impossible to mention all of them. Here are some: that death is a very short sleep, one to three days usually, and the awakening is as natural as from sleep here; that we find our-self in an organised body which is substantial in its own plane; that we continue life in the spirit world with precisely the same character and attainments we had reached in this; that religious creeds have no relation at all to happiness or unhappiness, except, only so far as they have influenced our conduct here; the beauty of life here determines our happiness there also a willingness to learn and serve; that lifelong uncontrolled cravings of the fleshly body is a frequent cause of distress (hell) at the beginning of our new life; that speech as a means of intercourse becomes unnecessary, because thought is the method of transmission of ideas; that like attracts like and so communities of similar minded and similarly developed spirit people exist, large and small; that there is recognition of friends; that little children grown up to maturity and that old age (as manifested in the flesh) disappears and a rejuvenation occurs; that the spirit worlds are real worlds of peoples, governments, law and order, mountains, rivers, seas, trees, flowers, houses, schools, manufactories, music, art, etc. that spirit beings are clothed according to their mental and spiritual quality and character; that the purpose and impulse of life is eternal progression and that Love—with all that it applies, as for instance unselfishness, service, self—Self—surrender, forgiveness, etc., is the Supreme Law, quality and Bond of the Universe.

HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMY RAU

A Study of Human Passions

A peep into the various episodes of Valmiki Ramayana to obtain a view of the phenomena of the nine cardinal emotions governing human hearts with diverse results is a well-remunerative labour worthy of an inquiring spirit.

Rama's uniform affection towards his beloved Sita whether in company or in separation forms the ground-work of the whole narrative, and as such the emotion of "*Pringara*" or love occupies a prominent place in the epic round which its counterparts spin.

Lakshman's surgical skill in precipitating the disfiguration of the wily Soorpanaka is an interesting feature of the poet's conception of "*Hasya Rasa*" or "emotion of mirth"!

The readiness of Rama to oblige the dependant Sugriv and the sorrow-stricken Vibeeshan is illustrative of the Divine Hero's feeling of "*Karunya*" or "sympathy".

The marvellous exploits of Lakshman on the battlefield are, at best, ideal manifestations of the emotion of "*Teera*" or 'Heroism'.

Ravana's demonical glee in his ghastly exhibition of the butchery of Sita to cow down Rama, and his rindish delight in the display of the trunkless head of Rama to the bewildered view of Sita are significant of an unscrupulous heart saturated with a spirit of "*Roudra*" or "rage".

Mareecha's duplicity even at death's doors transcends all possible conceptions of treachery and is causative of a feeling of "*Bhayanaka*" or "terror".

The incidents connected with the repulsive figures of Viradha and Kabandha carry with them a sensation of "*Beebatsa*" or "disgust".

The battle between Ramā and Ravana was so singular in its aspects that even the poet could not find an appropriate parallel for the sake of comparison. It was an encounter filled with deeds of "*Adbhuta*" or "wonder".

Lastly, the very epic, composed of 24000 verses as it is, is but an exposition of the Gayatri the twenty-four letters of which appear

in successive order in every 1000th stanza, and every Hindu whose religion is summed up in the mystic verse seldom fails to attach equal importance to the voluminous "*Ithihasa*" of Valmiki in his pursuits after the ever-lasting "*Shanthi*" or "tranquility".



Duty

Perplexing runs our duty's inner vein,
 And puzzles man at every forward step.
 Repentance hangs on genuine acts at times,
 So thick a veil is cast on Duty's sense
 Our noble Ram forsakes his father's crown,
 And mighty Parth works out his father's throne,
 Vibheeshan too obtains His praise and price,
 And steadfast Karn attains his bliss likewise.
 They all are right, and yet look wrong withal,
 And man is lost in knowing what is what
 A definite path for mortal lives to walk.
 List Ye the song of Truth Sri Krishna sung
 'Virtue is vice when bent on personal fame,
 And vice is virtue when void of personal gain'.

—T. V. K.



APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON IV

The Elements of Mind

Mind, ego, spirit, soul, self, have different meanings to some people and to others they all have the same meaning. By some, mind is divided into conscious, subconscious, superconscious, unconscious, objective, subjective, etc. We prefer dividing all mental phenomena into conscious and unconscious. The conscious phase of the mind functions thru the brain; the unconscious phase controls the nutritive processes whether we are conscious of them or not.

The best classification of the powers of the mind was discovered by Doctors Gall, Spurzheim, Combe, Vimont, Broussais and their scientific followers. They discovered that every mental power is localized in the brain and that the proportionate developments of the brain, face and body indicate the relative powers of the mind. Character is not read from 'lumps' or protuberances as some suppose but from the general shape of the head; modified by the quality of fiber, health, activity and education of the individual. All intelligent persons study character unconsciously from these developments. Character analysts base their work upon a scientific interpretation of these character signs. Frank Parsons, Ph. D. one of the most authoritative writers on vocational guidance, says in his book 'Choosing a Vocation' page 21: 'While I am questioning the applicant about his probable health, education, reading, experience, etc., I can fully observe the shape of his head, the relative development above, before and behind the ears, his features and expression, color, vivacity, voice, manner, pose, general air of vitality, enthusiasm, etc.'" Without such observation the vocational adviser is not enabled to do good work.

Powers of mind closely related in function are located in the same region of the brain. The self-protecting powers function thru the lower region of the brain, around the ears. The social and domestic affections function thru the posterior regions of the brain. The intellectual powers used in gathering, classifying and remembering facts about the outer world function thru the frontal lobes of the brain. The constructive and artistic powers function

thru the side of the brain, above the temples. The aspiring and governing powers function thru the brain centers in the crown of the head. The moral and spiritual powers occupy the region surrounded by the intellectual, the aspiring and the artistic groups. Each of these groups is composed of a number of elementary powers. Every power is good when properly directed. All evil comes from misdirected powers. The tendency is given these powers thru heredity, but they may be modified by education and environments. The earlier in life the desired change is made the easier is the adjustment. Making the proper mental adjustments early in life is building the strong fence above the dangerous cliff, thus making the ambulance unnecessary. In mental adjustments as in muscular development the more the powers are used the stronger they become. To restrain a power that is too active it must be permitted to remain inactive. Children in whom the self-protecting powers are already too strong should not be teased nor allowed to quarrel with their mates. Self-control gained in childhood makes for greater strength of character thruout life.

When actions are controlled from within no external force is needed. Correct formation makes reformation unnecessary. The analysis of mind given in these lessons provides a correct working basis for self development; for child culture; for reformatory treatment of offenders against the moral law; for the relief of the insane and sufferers from all kinds of disease; for choosing a vocation; for selecting a life mate to whom one is adapted mentally and temperamentally; and for dealing with people according to their individual organizations.



THE TRUE POST

VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life - VII

Let us now see how the Law of Attraction operates upon man making him feel and act under "attractions and repulsions". An object first 'attracts' him, i.e., makes its own existence felt by him through one or more of his senses, causing a series of 'sensations'. These sensations together cause a particular 'perception'—not only of the forms, properties, etc. of the object but vaguely of its actual or possible relation with him. Then that perception, through an incredibly swift and mostly unconscious process of thought, gives rise to a vague or more or less defined 'feeling' of pleasure or pain. The former excites there exciting unconscious or spontaneous will or simply a wish—a passing desire—bringing no will into play; as, the hand goes spontaneously to where a mosquito has stung without caring to what it is, or the sight of a dirty dish raises a pious wish, 'How glad I should be to have one like it!'. In this way the mind is always "sensing" perceiving and feeling and passing from wish to wish. It is only when the feeling is rather well defined as pleasurable or painful that it excites one's imagination of the mind, and that at once sets about painting the object in various colours from the paint box of the mind consisting of memories of past experiences and of its self-estimate and estimate of the worth and capacity of the object for causing good or evil to him. This is why the same object makes different impressions upon different persons or even upon the same person at different times. In this way the original feeling is heightened into an 'emotion' causing intense definite pleasure or pain and thus inclining him to welcome or reject, like or dislike, love or hate the object. The intensity of the emotion depends upon the degrees of brilliance or dullness of colours the Imagination has used, and upon this intensity of emotion depends

the nature and force of the will—expressing itself as a strong but none the less a passing wish or a burning desire—and energy is excited and directed accordingly. And the emotion thus aroused becomes a *passion* by constant indulgence in it owing to continued touch with or repeated impressions received from the object. This passion, however, owing to continued indulgence, becomes a *habit* of the mind, less intense than the original emotion and mostly working mechanically. It preoccupies the mind no doubt but does not wholly arrest it. Thus a 'passionate lover' of his wife, of music, of literature, of gambling or of drinks is not generally 'unmindful' of the various claims of life, although his most burning desires exciting a vigorous will and directing active energy follow the lead of the 'passion of his life';—all this, however, goes on mechanically.

By passion, however, is pre-eminently meant *a sudden and violent outburst of any emotion apparently usurping the whole mind for the time being*. We use the word 'apparently' advisedly. For the mind is always *calculating*—even under the gravest provocation it never fails to take note of the probable consequences of acting under it. Thus even when its imagination rouses an emotion of abnormal intensity and activity, the minded man, however carried off his feet, *hardly ever loses his balance and risks himself*—his charity, sympathy or any other 'nobler' passion never prompting him to *go beyond safe limits*, to overlook 'the kindred points of Heaven and Home' as he understands them; and his 'baser' passions also never throwing him so far off his guard as to openly and boldly defy legal, social or even physical restriction. Even when actually doing a 'bad' thing he takes care to throw dust in the eyes of the Law or Society or to minimise the chances of physical danger.

When, however, the original feeling calling forth the Imagination is itself so unusually definite in nature as to give rise to a definite and prompt desire, so quick in action and so powerful in character as to take the entire mind by surprise and render it dormant or paralysed for the time being making it feel itself absolutely helpless under the circumstances—as on the occasion of a devastating fire, of a disease humanly past all hope of recovery, of a danger beyond all human possibilities of escape, even of extreme instances of lust,

avarice, etc. outraging all modesty and propriety—the emotion raised is not the work of Imagination of the mind, for that is dead for the time being, but of the Imagination of the sub-conscious. It is truly a Passion, so intense, so sharp, so abnormally active and powerful as to completely sway the already surprised mind and bind it hand and foot; and then at once to rush in and storm the citadel of the subconscious mind. When this is the case, the subconscious is roused into activity,—feels a burning desire calling forth the necessary will to realise it, and, unfettered by and unconscious of the material limitations of the mind and body, unchecked by the calculating mind now dead, and conscious of itself as a ceaseless flow from the Maker and thus unconscious of death and of the fear of death which controls the mind consciously and unconsciously, does impossible things, of course within the limits it has imposed upon itself by its conceptions of the Maker and Maya and its own relation with them,—rushing ‘regardless of self’ into the flames; bringing about what are called ‘faith-cures’; developing clairvoyant and clairaudient attributes; standing alone, a host in himself against odds to save a woman’s honor; or even carrying off the booty of its lust or avarice, unmindful of all opposition, of all risks, of all social, legal, moral, physical and religious penalties.

For both the noblest deeds and the rankest ‘crimes and sins’ COMMITTED ON THE SPUR OF THE MOMENT AND UNDER COMPLETE FORGETFULNESS OF THE SELF, the Subconscious Mind is alone responsible; while the mind has to its credit DELIBERATE AND COLD-BLOODED virtues and crimes, righteousnesses and sins, from the saving of a man’s life to the taking away of another’s AT CONSCIOUS PERSONAL RISKS, GREAT OR SMALL AND TRYING ONE’S BEST TO MINIMISE THOSE RISKS. Again, while the extreme successes (in the forms of inventions and discoveries marking the ‘materialised’ Man’s conquest of nature, or in the form of so-called ‘miracles’ whether wrought through a better understanding of the material and subtler laws of nature or by realisation of Free will) and the extreme and unconditional abject surrenders to Maya as allowing a grief or a fear to stun oneself into complete inactivity unconsciously feeling oneself helpless against Maya, or to cower one to attempt to run away from

the possibility of any further experience of it in the belief that grief or sorrow is unavoidable or unconquerable being the badge of humanity, as Renunciation implies, or to make one to live a no-will life of it by submitting to the evil without the least struggle or even without the least thought whether escape from it is possible or not, as blind Resignation would have us do—are both the works of the imaginative Sub-conscious, the partial successes—and the partial surrenders—the compromising spirit in which man generally deals with nature, smiling with one eye and weeping with the other or running away for fear of life till brought to bay and thus forced to turn upon the chaser with disparate valour or striking a blow with boxing gloves on—are all works of the Imaginative mind. 'The Presence of mind' which often saves the situation, is really the subconscious mind brought to the fore NOT BY THE PRESENCE BUT BY THE ABSENCE i. e., SUSPENSION OF THE MIND.

Thus there are two principal classes of Passion or violent outburst of emotion—the conscious or rather 'self-conscious (mental)' and the subconscious. And it will also have been seen that like the most condemnable vices the sublimest and the most 'self-denying' virtues owe their inspiration to the one or the other. Ceaselessly sensing, perceiving and feeling, the mind has hardly the time and opportunity to exercise its will, and thus allows it to stagnate, so to speak. It is only when its imagination heightens a feeling into emotion that it feels something like a conscious wish to have or not to have a particular thing. But even then, owing to constant shifting of objects impressing themselves upon its attention, the emotion passes off yielding place to another before the wish can steady and develop into a desire calling forth the will, to realise it. Thus the mind generally has no desire or is simply a sport of passing wishes desiring nothing in particular or a hundred things simultaneously or in quick succession. It is only when the emotion is very intense—a passion as ordinarily understood—that the mind is almost arrested, and a strong desire and a steady and powerful will is called into action. The most powerful will (under the restrictions and limitations imposed and accepted by the Sub-conscious mind) is not, however, aroused till the sub-cons-

scious mind is awakened by the violence of the passion. Thus, *will being the essence of human life*, the Emotions, and more than Emotions, the passions, as the only condition of awakening the desire and the will, of the fallen man as also of awakening the Sub-conscious mind with its less restricted will, should be sincerely welcome. Instead of condemning them outright one should see that steady and intense emotions and sentiments which only can give rise to and keep up burning desires may occupy the mind, and that such emotions and passions as call into action the sub-conscious be specially and properly cultivated and exercised.

As to the out-breaks of the passions of the sub-conscious Mind, the mind-ed man has little or no control over them. Yet if the mind, by nature calculating, is trained to listen to the voice of Reason as regards the physical and moral consequences of its feelings, emotions and passions and is thus made to cultivate more and more the 'nobler' and to indulge less and less the 'baser' ones the mind so trained and developed will to some extent on the one hand and, on the other, will so regulate its feelings and emotions as to call forth spontaneously the Imagination of the Sub-conscious and, through it, to arouse only the 'nobler passions' of this mind thus increasing happiness and decreasing misery.

[To be continued]

DREAM CONSCIOUSNESS*

R. RAMASUBBA SASTRI, B. A.

According to Hindu Advaitic Philosophy, there is absolutely no difference between the spark of Godhead that assumes the three bodies of (1) Egoism (2) desire (3) the material body and God or Brahman. The material body is the lowest in the scale of downward and descent of spirit into the realm of matter.

According to the normal consciousness of man, it is assumed (1) that sleep is a phase of useless existence which we should like to dispense with, if we could obtain rest and vigour otherwise, (2) that dream is a temporary evanescent phase of existence, which counts of little value in life (3) and that waking consciousness is the earnest problem involving melioration and solution.

No doubt the waking consciousness is the most important in the sense, that it is the period of probation when we work and store up Karma, by which we earn the realisation of our ideals or even transcend the limitations of time and space and become immortal. In the interesting work *Dream Problem* Volume II, Part I, of Ram Narayan of Delhi, the remarks of C. J. Whitty that the East belittles the phase of manifested life and activity appears very pertinent and suggestive. He shows also the dangers of incorrect or hasty Yoga, when the mind is not perfectly pure and cannot be said to have earned the results of Yoga legitimately nor learnt to accept the powers thereunder with detachment. It goes without saying that Yogic powers, if used for personal advantages or even for purpose of vanity or self complacency lead to dangerous results and retrogression.

(1) Extreme originality coupled with daring or thorough absence of fear, in the province of egoism, (2) complete intelligence to take into account the proportion of things and all the facts and environments in reference to events (3) thorough de-

tachment or desirelessness and (4) faith, are necessary before a mind can think of using Yogic powers on any occasion either for melioration of the Universe or for helping individual Jivas.

The quotations taken from the Hibbert Journal on Dreams and Idealism by Schillar appear to me to be on the same lines as our Vedantism. All students of Vedanta are aware of the two paths Pravriti and Nivriti. The first marks the descent of the soul into the realm of matter while the second is the return circuit of the soul, free from all trammels of matter.

The evolution of the mind, with which as a mirror, mechanism or outfit, the spark of Omniscience starts in its downward circuit in the Provriti Marga, till it takes up the complete three coats or bodies of egoism, desire and materiality and works up from the last phase, throwing off each cloak as it returns in the Nivriti Marga are generally symbolised in Hindu Sacred Literature as the circuit of the Moon (representing mind) among the twenty seven stars. The lowest descent is symbolised by the new moon, while the highest ascent is marked by the full moon, when the moon (mind) reflects the full splendour of the sun (soul) in itself.

According to Vedanta Philosophy the spark with the mind starts on its circuit under two forces (1) Avarana or a cloud of delusion (2) Viskshepa or restlessness meaning eternal activity. It (mind) has also three departments (1) will or the power of free choice (2) intelligence or the result of stored up experience and knowledge (3) perceptive faculty under which the canalised orbits of sense in the individual and the objects of sense in the outer world meet each other awakening desire.

Bergson gives us the law as follows:-- Perception is master of space to the extent to which free will is master of Time. If we put the above law with Vedantic teachings, the two most important departments of the mind, Will and Intelligence, have got increasingly dwarfed, by wrong exercise of free Will and by objective desire. It is by the help of the Will and intelligence, that perception has to work its way, in utilising the opportunities of the waking consciousness.

If I were to answer the Dream Problem in the light of Advaitic Philosophy, my reality or hopes of achieving Reality is in the mental world, where alone I can hope to be immortal. This portion of reality, most of us ordinarily spend in sleep, in utter ignorance as if we were in an unknown world. The wise man, who has no fear because he has passed the gate of duality, the Pranja or ego, functioning in the Anand or Vignana Maya Kosas are ecstatic instead of sleepy, having conquered by purity of mind and unselfishness the limitations of space and time. They can either merge in Godhead or be separate realising the grandeur of cosmic divinity without ceasing to be human and while understanding the frailties of the latter also. The highest achievements of Will Power consist in Vairagya or an utter distaste for the pleasures of the three worlds.

In my opinion, creation is a game of blind man's buff, where the Omniscience or God, deludes the sparks by a coating of the mind (the first stage of matter) to tempt them to try the sport of gambol in the drama of the Universe or objective life. The Jiva gets a separate centre of activity or egoism. But because of the touch with the immanence within, by trance, he sees the evanescence of the objective World, which is only a part of himself and the divinity in his heart. But if because of his desire to get into the world of objective enjoyment or if because of orders to meliorate or take his part in the drama of the Universe, the spark with egoism unclouded by the reality of the world and intelligence unclouded by desire has to descend into the world of matter, he invariably prays to God before his descent into the material Universe for two favours according to our Puranic stories; the first is that he should never lose touch with his immanent Godhead and the second, that his period of banishment into the world of matter may be as short as possible.

It may perhaps be wounding to our vanity as the highest types of consciousness, extant in the working Universe to be told that great saints view the world and the gambols of deluded men therein, as we look at the sports of our children. The first danger of egoism even in the highest types of mind, when they discuss questions of melioration is the want of faith which makes them imagine that God is not capable of protecting His Universe.


In order that the drama of the Universe might be realistic, even the great saints when they descend into the world of matter got their minds deluded by the clouds of egoism and desire. Because of the purity of his mind, the desires of the saint when they have to be enjoyed after being earned, are taken as grace of the Godhead, with whom he is able to keep in ecstatic touch often. When the desire is being enjoyed as earned without suggesting any idea of grace, the cloaks of delusion and desire get firmer grip on the spark or Jiva.

The second therefore in descending scale of reality is the dream world. The dream is an index or test for each Jiva to see for himself if he is progressing or retrogressing. Eminent Psychists and ancient theologians agree in saying that the period of Heaven (Swarga) corresponding to our dream World is by far longer in point of duration than our earthly life. It is described by thousands of years while our earth life can scarce hope to go beyond hundred at the maximum. The heaven or deserved enjoyment is earned by devotion, good and selfless acts and tranquility of mind. As the antithesis of Heaven, we have hell also as deserved punishment earned by cruelty, selfishness, greed and anger. Bad and oppressive dreams are in my opinion only a fore-taste or shadowing of hell to warn the mind to learn control or attempt progress by restraining from evil and trying to achieve good.

But Heaven or Hell are planes of existence where we can only spend our acquired assets. We cannot toil or acquire in Heaven or Hell. It is only in the real work-a-day world, with the triple cloaks of egoism and desire and full sense of reality of the objective world, we can earn the right to long sojourns in Heaven, or even attain immortality. Just as the wrong tendencies of a child if curbed and corrected leads to a healthy after life, while if such tendencies are left uncurbed, they might become incurable in full developed age, so also, the bias and experiences created by the activities of this short life, leave their impress on the mind, which might sometimes take ages to unravel. It is only a short portion of stored up Karma, that attains fruition in the span of one life or one period of continuous consciousness. We understand therefore,

that it is only a partial unfolding of consciousness, that we can hope in one span of life. But the Human Will and intellect have such potential reserves, that even in one short life, it can achieve wonders of progress.

The evolution of the mind and the training it to keep perfect balance, fearlessness, desirelessness and faith, under all conditions is most necessary in this waking life. The desire world is very plastic and the least tinge of egoism, desire or fear might wreck our position and endanger us in such world. When the allotted span of life in this world passes, in order that the mind might cross the dangers of the desire world, it is highly necessary, that it should have been trained and start from here with an impetus of faith in God, which rids all fear and desirelessness, which will enable the ego to adapt itself to environments anywhere and lead to ultimate Bliss and knowledge. In the mind lies our hopes of salvation or bondage, and happiness or misery. The evolution of the mind is the Problem therefore, that every individual has to solve not only in his own interest, but in the interests of humanity at large.



THE BENT OF THE = = HUMAN MIND

C. A. PEREIRA

The bent of the human mind if allowed to stand alone un-aided by the blandishments of culture is like a jungle over-grown with weeds. The marked difference in the mind is only visible when it is helped on by the accumulation of knowledge. Just as a jungle ever grown with noxious weeds when cleared of them and planted with sweet smelling flower plants turns into an orchard, so does the mind when cleared of noxious matter begin to see clearly the right aspect of things. Once a jungle, cannot always be so has often been proved to us in our experience beyond a shadow of doubt. In the same manner a mind which has been once receptive to bad influence, has often been found to be free from such influences. The area of the mind is illimitable for good or for evil. There is no growth so prolific as the growth of weeds. They come up when once rooted out. Repeated rounds of weeding are necessary to stop their growth. Even then there is no guarantee that the weeds have ceased to grow unless the spade is applied systematically everyday whether there are weeds or not. This is true with regard to our mind which stands in need of the application of the spade of culture everyday of our life to rid it of the daily growth of weeds. Now what are those weeds which have to be rooted out from our mind. They are our pride, hatred, avarice, jealousy, wickedness, selfishness, and a host of many others which have a tendency to destroy the universal brotherhood of man. This is however no new doctrine. Buddha, Christ, Mohammed etc. have preached it though their preachings have fallen on deaf ears.

The great national movements of the present day marching towards Liberty have this ideal before them. No movement for the achievement of any conceivable objects can be a success unless there is in it this ideal at the forefront. The evolution of event is the evolution of those great ideals which have been enunciated by those great sages centuries ago and which are now bearing fruit. Really and truly all events have their cycles of development as all volcanoes have their periods of activity. Human as well as all material organism belong to the same family group and the existence and the tendency of the one is proved by the other. No line of demarcation can be drawn between the two so as to show a separate existence or tendency belonging to the one which is not to be found in the other.

Out of good comes evil, and out of evil comes good are tendencies of good and evil, as a jungle is not always a jungle or that an orchard is not always an orchard. If the mind is prone to evil the effect is evil. If it is prone to good the effect is good. When evil comes, the tendency of the mind is to escape from it, and hence good is done. When good comes, the mind is bent on doing more good to oneself which is selfish and therefore evil. The awakening of the mind is due to both good and evil and the cementing of unity is attributable to the same source.

What an awakening the great war caused and what an evolution of thought there is now in the world tending to the unity of man as a means towards his Liberty.

In every age there appears one to remind the people of the preachings of the sages of old which have been forgotten. Such appearance is not the appearance of a personality, but the evolution of a thought of which a particular person is the embodiment.

Just as water proceeds from a spring, thought too springs out of a man. Such thoughts may be peculiar to him, but not unknown to others. They may know it but being engaged in more worldly matters they may have no conception of their reality, or even having a conception of their reality, have no desire to follow it up to a practical issue.

When a great catastrophe is overtaking them they begin to think of them and follow one who has taken up the lead. Thereby the thought of one becomes the thought of other as well and hence begins the evolution of thought. The undertaking which such thought makes on us is at first very superficial. Placed side by side with worldly interest they hardly make any impression at all. The man himself at first sight is taken to be a dreamer or a visionary till the truth is realised and appreciated.

We cry for justice when injustice is done. We cry for Liberty, when we are enslaved. Bird and beast love liberty, how much more would man? Justice claimed through brutal force is just as bad as justice withheld brutally. The sense of justice is blunt when it is unreasonably withheld and the sense of justice obtained through force is equally blunt as it is given through compulsion.

The mind that directs the hand to give must be free to realise the greatest good to the largest number of the people that the gift would confer, so as to bring the note of vibration to ring in unison with the mind of the recipient which is permeated with the same feeling when he stretches his hand to receive it, if mind is the great,

est force in the Universe. The note of vibration, which is thus produced can never be effaced from the mind.

In the precincts of the mind if selfishness lurks no good can be expected to come out of it.

Nationalism is as injurious to the brotherhood of man as conservatism. The latter affect communities, the former affect the whole world. The ambitions of nations lead to warfare and however much the preachings of universal brotherhood may be valuable, no practical usefulness can be expected from such preachings if nationalism rules the world. Universal brotherhood admits of one platform only when all nations meet, shake hands and smoke the pipe of friendship.

What unity among men can be expected if they take their stand on different platforms and look to their own interest. The element of selfishness is never absent in such environments, which destroys the brotherhood of man.

What good is there if brotherhood in man is expected to exist only in theory if it is wanting in practical usefulness. That is what we see in the world in our everyday experience.

This state of things must exist so long as self exists with all its illusions and it must exist till the reality is realised and appreciated.



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER VII

(Continued from the last issue)

It is only for those that do not make any exertion that it is impossible to overcome the fetters of the working of the Law of Prarabdha. It is possible to overcome Prarabdha by controlling breath etc., as Yogins are not led to grief by the working of Prarabdha. Since Prarabdha is of the nature of the working of the Law that is conventional, it has to be undergone by all without demerit. The Law is the Might of the Lord (Isa Shakti) and is of the sole form of volition. And the Lord wills in truth. Therefore it is not possible to overcome this Law. But towards those that are devoted to the Supreme Lord, the Law loses its vigour. And as long as it continues vigorous, it gives corresponding results. Therefore after abandoning all fallacious arguments if you disinterestedly take refuge in the Supreme Lord He will lead you on to felicity. To reach the summit of the terrace of Moksha (Liberation), this is the prime ladder none else is there which can yield beneficial results.

Rama! after hearing these words of his beloved Hemachuda was greatly pleased and continued to ask her again as follows :—

‘My dear, tell me who that Maheshwara who is fit to be taken refuge in by me, who is the maker of all, who is free, and who is endowed with might of the Universal Law, is? Some call him Shiva, some Ganesh, some Surya, some Narasimha, some Buddha, some Sugata, some Arhat, some Vasudeva, some Prana (life), some Soma (moon), some Pavaka (fire), some Karma, some Pradhana (nature), some Anu (atom). Thus the cause of the world has been described variously by the diversely different religions. Tell me in which of these am I to construe the form of the Supreme Lord? I know for certain that there is

nothing which you do not know. For, since you were brought up by that great sage Vyaghrapada so much wisdom shines in you though you are a woman,

On hearing these words Hemalekha gladly replied, ' My Lord! listen, I shall tell you how to determine the nature of the Supreme Lord. He who is the causal agent for the projection and dissolution of multitudes of worlds is Ishwarah (God). He alone is Vishnu, He alone is Saiva, He is Brahma, He is Surya, Soma He is and He it is who has been described in every way by everybody and at all times. He is neither Shiva, neither Vishnu, neither Brahma, nor others. I shall explain the truth about it, listen to me with one mind. Shaivas state that the maker of the world is Shiva who has five faces and three eyes. Such a maker would be like an ordinary maker of pots, an intelligent and embodied being. We do not see in the world any maker who is devoid of either intelligence or body. Out of these two, the attribute of makership relates to the intelligence and not to the body; for does not the individual soul after leaving this physical body in dreams, create according to its desires, with the aid of the Intelligence body? Therefore to the intelligent being which creates, the body is only an instrument of action. Because the Jivas (individual souls) are imperfect and have no freedom, they depend upon exterior instruments for their actions. Because the Lord who makes the world has perfect freedom. He creates the whole world without depending upon anything else whatever. Therefore it has to be concluded chiefly, that He has no body; otherwise he would become dependent on instruments like other agents found in the world. Then if He were to create the world depending upon such instruments as time, space, etc. He would also have to be regarded as a Jiva.

The reason is that if before the creation of the world the instruments of material cause were said to exist, the Lord would not have his Almightyness. There is no doubt that in that case the Lord should not be said to be the maker of all. Therefore the Lord creates the world without depending upon any objective body. Therefore in reality, He has not the physical body. But to such a formless being, those of dull perception attribute a body by reason of their ignorance. Nevertheless the Lord

assumes several forms corresponding to the forms in which He is meditated upon by his devotees and manifests before them because He is the Mindstone (Cintamani) of his devotees. Therefore the Lord is an intelligent being. And His body is pure Consciousness. That consciousness which is the great substance and the great Goddess of the plenitude freedom, without becoming partite everywhere and for ever, appears as divided. If you question, "where does consciousness appear"? and say that it is the world that appears, the reply is that this world comprising the mobile and the immobile shines within the consciousness like a reflected city in a mirror and appears as being separate from consciousness though it has no existence apart from consciousness. Just like children who though they be looking at the reflected images within a mirror, do not note the existence of the mirror, the ignorant though they perceive the word (reflected in consciousness) do not know what that consciousness is.

Because the Lord is uniform no differentiation of degree should be made in the forms described as Shiva, Vishnu, etc. Since such differentiations are a convention regarding gross forms, they are not important. Therefore O wise one! worship the formless and essential Being. He who is not capable of worshipping the formless being will by worshipping with firm devotion the Lord in that form in which his mind easily dwells, attain supreme felicity. For such a person there is no other way though he might take myriads of births."

**Thus ends the Seventh Chapter called Determining
The Nature of Ishwara in Hemachuda's
Story in Tripura Rahasya or a Practical
Study in Consciousness.**



STUDIES IN PSYCHOLOGY

PROF. IVI

Mind Universal

We define Individualised Mind as intelligence, sensibility and will, existing as an embodied personality.

We define Universal Mind as the manifestation of Universal intelligence, sensibility and will.

Wherever we find anything we find this sensibility, we find this will. Now, we are dealing with mind as we see it in the world at large; as the naturalist finds it in the plant, power, grass or tree, or in the lowest animals. It is the intelligence which manifests in all material things. It is omnipresent because we find it in every thing and everywhere.

Mind is as universal as our conception of nature is universal. Our conception of nature and all of nature's products and nature's form of being, is the universe. Wherever we find anything we find this evidence of intelligence, sensibility and will. These are the properties that constitute a complete mind and a complete mind is a personality, also an individuality.

As a personality it is different from everything else except itself. As an individuality it is like everything else. Personality divides everything into its units. Individuality includes them as a whole. That is, it puts man in that place where you cannot divide him or separate him from another. It relates him to all the rest.

This may not be your conception and may not be the general one, but it is the meaning we give to the two terms, personality and individuality. One relates to man's relation to everything, his unity with infinite being; and this we call individuality. As he is different from everything else, we call him a personality.

We call that plant, distinguished from other plants of the same species, a personality. We call the whole of that species an individuality. In each plant are the same properties that are in all the rest of that family. We can speak of each individual plant, but in each individual plant is a personality, each undivided, or each a complete entity in itself. But anything is not complete in itself if it does not contain all the qualities belonging to its race or species. Hence, man has to be a complete individuality as well as a complete personality, to be complete at all. But as individualities everything is complete. We do not lack in individuality, we lack in personality.

We say the nature of mind is omnipresent. It is found where ever material is found. That thing which makes the plant grow, which makes the mineral crystallise its forms of carbon, the power which does that, is the power of mind exercising its three faculties of intelligence, sensibility and will. It is everywhere. That is what we mean by omnipresent.

Power and wisdom are manifest according to the nature of the form of being through which they find expression.

Ever since man has known enough to distinguish himself from other animals, he has seen the birds fly, but it was several thousand years before he could learn to do what the bird already knew how to do.

Man subjectively knows how to do this and when he can trust his objective mind and go into it often enough he will find the secret. It is not a secret to the subjective mind.

We deal with these deeper phases of mind now and look upon them not as peculiar things, or queer things, or providential happenings, but as simple, scientific truths we have acquired.

Mind manifests in the simplest forms of being about us. It is not hard to understand that the flowers have some intelligence. It is not hard to understand the response of the plant world which in their partially wild state only manifest some qualities; because there is something about the plant, the vegetable kingdom, that shows knowledge. A recent writer claims response of metals and those atoms have as much intelligence as man with all his conceptions of things and the latest decision among all physical scientists would deal with the psychology of things is that subjective intelligence is equal in everything.

Man has no advantages over the potato so far as his subjective intelligence is concerned. The potato knows what to do, just as man does. But the potato does not know how to invent a wrong way to do, hence it preserves itself through the ages. It never loses its identity.

Solomon complained that man was made right to begin with, under perfect laws, but he had sought out many inventions, created many diseases and instituted many proceedings that shortened his life.

The essential elements of mind, to constitute a personality, are intelligence, sensibility and will. Each individual mind has these. Universal mind has them. Infinite mind has them. These are the qualities of mind, and wherever you can discriminate them you can discover personality.

Intelligence is the power to know. It is more than that; it is the power to know and transmit knowledge. Everything that possesses the power to know, that has the power to transmit knowledge, has intelligence, but we were a long time finding that out.

Man had to discover there was good in everything before he could see the good in man that would overcome the evil. The only thing that can overcome evil is the good that exists.

One who knew all about the different faculties which man's mind possesses, tells us that we cannot die at all, that man's real inheritance is eternal life. This is what we have inherited, and that which is eternal is perfect. Then man has the inherited life instead of death. All those perfect things he has inherited and they belong to him as a legacy. To each person belongs a full supply of perfect life, perfect health.

Everything that exists belongs to each personality in the great universe; to each plant, to each soul, to each individual, to each mind, and if trusted and allowed to carry out its natural course, this subjective mind of ours and of the universe will find everything that belongs to it.

Mind in the universe is the constructive power in the universe,

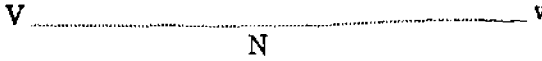
BRINDA'S LETTER

MY DEAR KALPAKA,

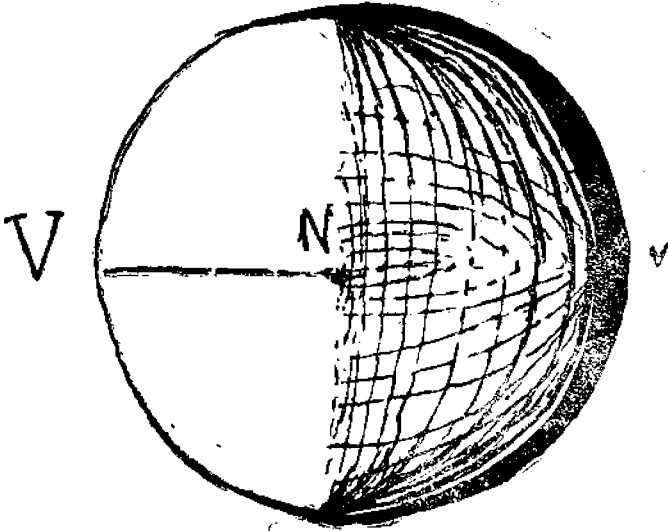
Nothing to write about, but I have taken the pen to write something. What it is, I do not know. Starting on Nothing, can I write something? Something must come out of Nothing! The all taken together is Everything; but is not Everything the very opposite of Nothing with something as the intermediate step? Something is therefore necessary if Nothing should be Everything.

We say 'I have got nothing' and when we think of the word in connection with money we feel sorry. Should we not feel proud of having 'Nothing of vice or sin'? Nothing is after all not "hopeless" as we think. In fact, it is all hope and the only hope. Why! Nothing perhaps existed before the word. As I said above, Something must come out of Nothing. Without Nothing, Something is impossible. Am I talking in riddles? I hope you won't think so. I have spoken out freely and if you have followed me you would have seen that Nothing is the beginning of all things. It existed before the word named by it, so that the word is certainly later and it is the 'son of Nothing.' Is not Nothing itself the so-called God? If so I said Nothing existed before the 'word'. Can Nothing have existence? I mean, can Nothing live in our sense of the word 'exist'? 'Nothing of sin' appears to be as much of real life and feeling as 'Nothing of money' is true Death and its agony. If the pain of misery created by the idea of 'Nothing of money' can live within one's experience, then cannot the pleasure of 'Nothing of vice' form as much the subject of actual happiness? If this is admitted, Nothing *has* life, but in two ways. It acts in two directions—good and bad. If 'Nothing of virtue' is bad, 'Nothing of vice' must be good, so that Nothing stands between the pairs of opposites. It is rightly called Nothing, for it is neither light nor darkness, neither pleasure nor pain, neither bitter nor sweet! It is Nothing! What a supreme bliss it is, we cannot imagine as long as we

cannot be That. We must be Nothing before we can get over the pairs of opposites. Can we be Nothing after death? Surely we cannot be; for death is something and if that is regarded as nothing, the world's riddle is solved once for all, because death means and includes Life which is also something. That which is neither death nor life may be regarded as Nothing. Nothing therefore should be imagined to be the centre of pairs of opposites and it is only the pairs of opposites that live and procreate. They keep themselves swinging round and round with Nothing as their central point. What a powerful thing is Nothing! Is it a thing at all? If so, how can it be 'No-thing'? Then clearly it is No-thing. Can we imagine No-thing? We must forget everything. Is this possible? Yes, only when you eliminate things one by one until you come to Something, finally one thing, eventually you come to Nothing. Here the difficulty is that at least one thing clings on to us. When there is one thing, its mate must also exist; for around Nothing there must be two things swinging round as I said already. So one thing means another and when these are swinging incessantly in all directions, we have infinity swinging in the spherical Form with Nothing as centre of the sphere. All round Nothing there is Something everywhere, but it is really made up of pairs of opposites swinging round the central Nothing so that Something goes on moving and forms everything. Something comes out of Nothing. It forms the individual part of and makes the All—Everything. Around Nothing there is Something. *'There is Nothing like Nothing.'* Nothing is unique. It can be imagined, if at all, as Nothing. Put God in the place of the second Nothing in the underlined portion. You will read the sentence as *'There is Nothing like God.'* Replace the other Nothing also by God. Then you read it as *'There is God like God.'* There are therefore two classes: (1) there is nothing like God (2) there is God like God. In the first case it is diversity and in the latter it is unity. God is like God and certainly Nothing is like God. The first is voice and the second is virtue.



Fig—1



Fig—2

- V virtue or light
- N nothing or God.
- v vice or Darkness.

In the straight line Vv, V is virtue and v is vice with N (nothing or God) as centre. V is light and v is darkness or the shadow. V is the reality and v is the unreality. v is the image of V with N as the mirror which is passive and yet active as exhibiting the image. N is always nothing. V is pleasure, v is pain; the direction NV is the direction of light; the direction Nv is the direction of darkness. V is like N on the line of light; for it is light. v is not N in the line of darkness. Rather a hard thing to think of Nothing? That is why I began this letter with Nothing. Contrary to my expectation my pen has written something and proved that something can and does come out of Nothing. If I had stopped my letter with that single word, I could not have come so far. Pity! my pen moved

on and motion meant Something and I have now written so many things. Of course I cannot write Everything because that is an endless task. I could have stopped with nothing. Then there would have been only Nothing but one 'word.' Now I have come to a 'letter'. Really this letter came out of the word. If I had stopped with the word—Nothing—that would be no letter at all! For it is simply Nothing but a word conveying no meaning. Meaning must have reference to something. There can be no meaning without a thing. Nothing can have therefore no meaning and if it has any meaning it is something, which, being not nothing, must have its mate and its swing with the mate.

A great English thinker and writer has written on Nothing, Something, Everything. Certainly he can write on Anything when he has mastered these three. If he knows Nothing, he has certainly mastered something and Everything; for Something is the off-spring of Nothing and everything is made of Something all put together. I mean Everything is the sum-total of and must be made up of Something. When the writer could write on Nothing and Everything, certainly he can write on anything. Everything is hopeless, while Something is Something, Nothing of course is the *all in all* and yet Nothing. To be everything is impossible, because it is always made of something—each different—revolving, and when is the revolution to cease? You will always revolve in some part of the circumference of the cyclic motion unless and until you come to the central Nothing. Can you come? Yes. Don't try to be Everything; be satisfied with Something; decrease the speed of rotation; come steadily to the smaller circles with your eye towards the central Nothing until as you come to stop the motion, you get to the central point and be Nothing. Then Nothing is like Nothing. That is perhaps the meaning of 'thath thwam asi' (Nothing is Nothing). Everything else is different. The moment motion begins, it is Something, for it gets into the pairs of opposites. Nothing else is Nothing. Give up Something of vice each day, turn your back against Everything, set your eye towards Nothing and go through the channel of Something necessarily, come to one thing which, of

course, must mean its own pair or mate of opposite but so near Nothing that when the two merge—(V and v)—there is Nothing left but Nothing. Is that Samadhi? Is that *brahmanandam*? What is it please, if I may call it so? Please let me know in your next letter but take care you read this several times before you pronounce this letter as Nothing, for I will say "you know Nothing about Nothing".

Good night, Kalpaka my letter began and ended with the same word—nothing.

Brindavanam,
12 March, 1923. }

I am, yours sincerely,
BRINDA.

P. S. Find out Vishnu, Brahma and, Iswara in Nothing, Something, and Everything. Allot parabrahm, paramatma and atma, their proper places. Please solve this problem, and interpret this letter in the light of chapter..... of the Gita.

' B '



OVERSEAS NOTES

BY ASTAR.

Experimental psychic research wherever systematically conducted contributes in no slight measure to the extension of phenomenal evidences of the powers or forces awaiting discovery, as demonstrated by scientific observations regarding the phenomenal aspects of 'ectoplasm' associated with different individual mediums in England and on the continent of Europe. The most important work in this direction has been conducted by such eminent scientific professors as the Freiherr Dr. Von Schrenck-Notzing; Dr. Gustave Geley, Director of the international Metapsychical Institute, Paris; W. J. Grawford, Dr. Sc.; and other competent authorities, in conjunction with other trained investigators, full particulars of their work being now available in their published treatises.

... ..

Psychic photography has been for some considerable period under criticism, and notwithstanding charges of fraudulent proceedings, has in the judgment of competent persons maintained its genuineness as a phase of psychic activity. Many instances of identification of the psychic picture are obtained under conditions precluding deception, in some cases without the sensitised plate being exposed to actinic light or in a camera, and every possible test precautions taken. Psychic or supernormal effects are not infrequently and unexpectedly obtained by expert photographers who are at a loss for an explanation of such results. Further work should help in ascertaining the *modus operandi* and solving the problem.

... ..

Mr. F. R. Melton, B. Sc., in co-operation with several well known scientific spirit workers, reports perfecting of the 'Psychic Telephone' on which progress has been proceeding for some few years past. In its present form the instrument presents a field of ether in a large vacuum bulb in which the transmitter is placed, and wired to the receivers in the ordinary manner with telephones. It is explained that thought

is transformed into our sound language by a process of setting up concussions which strike the transmitter and so convey vocal sound to our ears. By use of a loud speaker, there is no need for the receivers to be stuck to one's ears. Useful and instructive information has by this means been imparted to Mr. Melton regarding the mind and will, ether and its properties, in respect of which it is to be hoped Mr. Melton may find a good opportunity for informing fellow students.

... ..

Sir Arthur Conan Doyle is to revisit U. S. A. in March, the Rev. G. Vale Owen having preceded him on a lecturing tour in January last. Mr. Horace Leaf returned home to England in February from a nine months lecturing tour in Australia and New Zealand, having rendered very acceptable services in those colonies. Sending spiritualists missionaries from England to U. S. A. has been likened to London sending coal to Newcastle-on-Tyne! However that may be, American spiritualists will appreciate them none the less. Sir Arthur hopes to take with him a handsome contribution from the English spiritualists towards a Fund for a Hydesville Memorial proposed to be erected at Washington, having consented to act as Hon. Secretary and Treasurer in England and with Lady Doyle has headed the fund with £100.

... ..

A bequest of £3,000 dedicated to the London Spiritualist Alliance Ltd., under the will of Mr. G. A. Hummeltenberg, for the purpose of 'training and developing suitable persons, male and female, as mediums, has been in the Chancery Division of the High Court of Justice before Mr. Justice Russell adjudged invalid as a charitable bequest so that it failed and fell into residue. Mr. Justice Russell in a lengthily considered judgment delivered on January 26th last said that "he held the gift to be invalid, involving as it did a perpetuity, because it had not been established that the trust was one which was, or might be operative for the public benefit or one which the Court could administer or control." Thus the London Spiritualist Alliance has lost a handsome bequest from a great spiritualist, the majority of contentions put forward at the hearing of the case by those who contested the legacy have been carefully avoided

As a matter of no insignificant importance to interested parties, the point is of immense moment to all who look to the time when our laws, whether they apply to psychic or material interest, will be dispensed in the spirit that governed them rather than in regard to the exact letter of their various subsections.

...

The British College of Psychic Science of which Mr. J. Hewat Mc Kenzie is the Hon. Principal, maintains a high level of useful and educational activity, its classes, lectures, and seances attracting many students. The syllabus includes a variety of subjects while some of the most competent lecturers and demonstrators are engaged. The College Quarterly 'Psychic Science' under editorship of Mr. Fredk Bligh Bond F. R. I. B. A., records the transactions and proceedings, together with numerous articles and illustrations, supplementing the work of the College. Students from abroad do well in making a point of visiting the College where a cordial welcome may be relied upon from the Principal and the Hon. Secretary at all times.

Contemporary psychic press in England as represented by "Light", "Two Worlds," "Occult Review" and "International Psychic Gazette", each of which continuing to to ably sustain the interest of their readers. The "Occult Review" may be singled out for its editorial notes of leading features in its contemporaries abroad, as well as its book reviews, all done in a scholarly manner and much appreciated by readers.



BOOKS RECEIVED

An Encyclopaedia of Religions By MAURICE A. GANNEY, 25/. net. LONDON: GEORGE ROUTLEDGE AND SONS LTD.

The Massage of Aquaria The Significance and Mission of the Aquarian Age. By HARRIETTE AUGUSTUS AND F. HOMER CURTISS, B. S. M. D., Founders of the Order of Christian Mystics, P. O. Box 556, SAN FRANCISCO, CAL.

Seeing the Invisible Practical studies in Psychometry, Telepathy, Psychic Photography and Allied Phenomena By JAMES COATES, Ph. D., F. A. S. With Portrait of the Author and Six Plates. LONDON: L. N. Fowler and Co., 7, Imperial Arcade, Ludgate, Circus, E. C. 6/6

Vox Humana By FANNY H. PARK. LONDON: Morton and Burt Ltd., 187, Edgware Road, Paddington, W. C.

The Planet Mars And Its Inhabitant . . . A Psychic Revelation. By IROS URIDES (a Martian) Written Down and Edited by J. L. Kennon, in collaboration with Mabel J. McKean, 765, Hayes Street, SAN FRANCISCO, CAL. (U. S. A.) Price. 1.00.

Reincarnation The True Chronicles of Rebirth of Two Affinities Recorded by one of them. LONDON: Cecil Palmer, 14, 16 and 18, Bloomsbury Street, W. C. 1.

Gleanings of a Mystic BY MAX HEINDEL A Series of Essays on Practical . Mysticism. Published by THE ROSICRUCIAN FELLOWSHIP, International Headquarters, Mt. Ecclesia, OCEANSIDE, CAL. (U. S. A.)

Astro-Psychology BY LAUREL MILLER. NEW YORK, N. Y.: Metaphysical Publishing Company, 2525, BROADWAY.

Kabbalistic Numerology BY LAUREL MILLER. NEW YORK, N. Y.: Metaphysical Publishing Company, 2537, BROADWAY.

