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## ADIEU! SPIRITUAL POWER

Till yesterday, in India the material prosperity was made subservient to the spiritual. It was why, we had the indomitable patience to endure the miseries of the world while there was a full consciousness of a spiritual strength and knowledge greater than that possessed by any other nation on earth.

This spiritual consciousness had enabled India to resist every outside influence, Greek or Persian, Muslim or Christian for thousands of years.

The custodians of the spiritual consciousness have by a nod of our Legislative Council of Madras been made subservient to the Government of the day.

These custodians do not accept the power of any extraneous body; they bow only to the 'Inner man'—the Supreme God.

The blow is struck; the Endowment Bill is passed.

India, adieu to thy spiritual greatness.

# MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

Spiritualists believe that the Universe is a Cosmos not chaos, and that the universal ALL-BEING expresses Himself, and unfolds His purpose through LAW and ORDER. On no plane of His manifestations is there absence of law and order. The law of one plane may be partly discovered by understanding the law of another. On the earth we have family government, tribal government, provincial government, national government and imperial government. In each of these a certain amount of individual liberty is allowed but in matters that are of wider consequence we have laws that apply to the whole. It is so on the next plane superior to this. We could have arrived at this belief by deduction from the axiom that a Universe must be founded upon a common principle. Communications from the spirit world reveal that the planes of being of which they have actual experience are ruled in a similar (though not exactly the same) way to ours. When the great incursion from the spirit world took place beginning in 1848 it was not by the planning and action of irresponsible groups of spirit people but under the direction of mighty chiefs receiving their orders from a still higher source. And we are informed that all sorts and conditions of spirit people are allowed to come through in order that we here may know of a certainty the kind of people inhabiting the spirit realms nearest to us. It is obvious that when a road is made leading from one place to another anybody can use that road unless specially controlled by guards or other means.

And not only had we to learn of the kind of people living there but it was necessary for us to know, for our own good (1) why they are in that particular spiritual state and (2) the conditions that attract any particular spirits or spirits to each other or to us, personally or collectively.

In the air within the limits of the earth's atmosphere, we are told by some of the more advanced spirit communicators, that there are heavenly plateaux or *tables* situated above certain

regions of the earth. They are invisible to mortal eye but these are some of the places occasionally visited by us during sleep or by the adept who has so trained himself. They resemble the continents of the earth in many ways and are fully organised and inhabited. They are situated above the larger groupings of the earth's peoples who are living more or less under common conditions. For instance Europe would have one, a part of Asia would have another, North America another and so on. These larger plateaux have smaller, or sub-plateaux to deal with smaller sections of the earth's groupings. Each of these plateaux are under the guidance of chiefs according to their order or degree. These plateaux and sub-plateaux serve for the reception of the vast majority of people on death and their subsequent training, in order to pass them on to higher and more advanced spheres of life. It is obvious therefore that the general intellectual and spiritual grade of human beings on these lower plateaux would be very like the average intellectual and spiritual condition of the earth people. We are told that usually all the inhabitants of these plateaux are born on this planet. And it is from these plateaux most of the spirit-people come who manifest to us. The greater number of us here are not fit—not ready—to receive the direct ministrations of spirits from the higher realms. It is also obvious that communicators from these plane—mostly our friends and relatives, earth acquaintances and others attracted to us can only tell us from personal experience about these comparatively lower conditions. The knowledge of these experiences is of inestimable value to us but they would not be able to enlighten us greatly on the deeper problems and mysteries of life. In fact, advanced souls on this physical plane could teach some of them about these subjects.

The atmosphere or space between this earth's surface and the plateaux is not void. This also has its locations—organised or otherwise—of varying quality and kind. This is the habitat chiefly of the undeveloped people, and the wayward, the wandering, the vicious and the earthbound, etc.—all of whom come from this earth. Let this fact be constantly remembered. We ourselves people the heavens of the earth and we are largely

if not altogether responsible for their condition. There is continuous action and reaction between the physical plane and the spirit planes. The world's peoples can raise the moral and mental level of the lower spirit planes and the spirit people can raise the moral and mental level of the earth people. The reverse is also possible. The general degradation of the earth's peoples would lower the level of the spirit planes and a falling away on the spirit planes would degrade those in the flesh.

That partly explains (1)—see above,—viz. because they start life in the spirit world in exactly the same spiritual state as they leave the physical world. And it also exemplifies (2) proving that the law of attraction or affinity operates on all planes by showing it in actual operation. Whether we see them or not, or whether we are aware of their presence or not, the intellectual will attract the intellectual and enjoy the association, the courageous will attract the courageous, the energetic and enterprising will draw those of like character, the spiritual minded will attract the spiritual minded, the lustful will attract the earthbound lustful, the drunkard draw the earthbound drunkard; the revengeful, the hater, the materialist etc. etc. each will attract his own kind and form little bands or groups of similarly minded ones.

It follows from the above revelations that the spirit people occupying the different plateaux would hold to the same religion or religions as was current in that part of the world to which the plateaux belonged, so that if a Hindu or Muslim, Buddhist or Christian were successful in getting into communion with their dear ones or friends or anyone else from their own plateaux and they were asked "what religion do you follow?" or "what is the religion in heaven?" the reply would most probably be "we are all Hindus, or Muslims, or Buddhists or Christians and we follow our old religion which is the only true one" as the case may be. And when you ask them for further details, they would tell you "we go to Mass and the Priest gives us absolution and we listen to sermons" or "we make so many perambulations, or offer so many sesamum, or we do such and such penances, or we take part in such and such processions" or "we go to mosque and recite the regular prayers, etc. etc."

We have to discriminate with care and broad-mindedness the various communications received from the spirit world and to take no statement as applicable to the whole spirit world and to take no statement as being the whole truth or the final word on any subject.

Nor is the length of time that any spirit has passed over necessarily any guarantee of extra knowledge and wisdom. Some may be hundreds of years in spirit life without making much progress, or without desiring to progress. On the other hand, others, having developed much before death, are so bright, so keen, so aspiring and so capable that they progress rapidly, are entrusted with work more and more difficult and more and more responsible that they rapidly rise from sphere to sphere. The higher spirit teachers affirm that the Divine plan towards the human race is eternal progression.

The first step towards progress is to become weaned from the attraction, the pull-back of the spheres below. The earth—I mean the physical world—retains a strong hold upon very many of the thousands of mortals dying every day—especially those who die in youth and middle age. If they were allowed without restriction to come back to the earth or to keep within the earth's influence—it might be a long time before they would desire to go forward—and as they would not be progressing—they would tend to keep the earth folk back—because their inspiration upon mortals would not be any higher than the mortal degree.

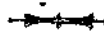
For this reason it is not wise, however agreeable and comforting it may be, to be continually longing and calling for our beloved dead. They may long to come back and manifest as much as we may desire them to do so—but both of us have to be disciplined to the law of progress. It is a weak tendency in human nature to rely too much upon others for help, advice, comfort, etc. instead of learning to become self-reliant. The great lesson of unselfishness, of true love is learned by giving up when necessary that which we love most. After some short period of ordinary intercourse the purpose of further communion should be mainly for spiritual teaching—or for giving proofs of survival to enquirers.

The love and wisdom in the system of providing different plateaux to serve the various portions of the earth is seen in the arrangement that on passing to spirit life we go first amongst our own people. Suppose a good Hindu who had never associated freely with foreigners, nor had studied their civilisation were after death to find himself suddenly amongst a mass of European Christians, whose religion, whose outlook upon life, whose customs, manners, etc., etc. are so different to his—would he be happy? Surely it would feel like Hell to him. Even if the people wanted to be kind to the newcomer, they would not know how to give him just that understanding, that mutual understanding and sympathy which one of his own race or kindred could.

Between the earth's surface and the lower plateaux lies a zone known to spiritualists as the Mist. We are told that it is largely the condensation of the aura or emanation from the physical plane. It acts as a veil between the physical and spiritual and in that sense is a partial barrier between the two states. To penetrate this requires knowledge on the part of the spirit worker and the newly deceased who are sufficiently progressed—that is to say the average man or woman—has to be assisted through to reach the plateaux. The vicious, evil, or those adults whose spiritual nature is dormant, never having been awakened during the earth-experience are caught in this mist and remain in this sphere of differing degrees of obscurity for varying periods until the sincere desire to reform, to aspire, to reach light has been definitely aroused.

We all know that unity is strength. It is an eternal truth applying to the whole universe and therefore to all its parts. The practical application of the law may be towards good or evil. A single individual has less power than a combination for any purpose—all who desire to rise in the spiritual world must combine in bands. The higher teachings will come from those who are members of a band of spirits. If the evilly disposed know and work in accordance with this law, how much more imperative it is that the well-disposed should likewise affiliate. Let us all who are on God's side bear this in mind and act upon it. The recluse, hermit or self-isolated may have this

useful part to play in the scheme of things—but it is of very limited usefulness and generally for some purpose of the self. Keeping alone or apart must to the end accentuate self. Unifying with many without obtruding yourself, sinking your own desires, your own will in the common good becomes a practical losing of self. Therefore a band of people working only for good—which is unselfishness—without any thought of self—must be a strong band. And that is why a group of good people must in the end be stronger and overcome a similar group of people starting with the same initial strength who are working with low ideals or for actual evil purposes. Why, may be asked? Because all evil arises from some selfish desire—and selfishness has no permanently cohesive force. It is in essence disruptive; dissension must take place sooner or later. This is a common experience in human society. It applies also on spirit planes. How comforting and encouraging it is to find that those principles which we have accepted for our highest guidance here confirmed as eternal truth by teachings and experiences on the other side of life.



# SWAMI VIVEKANANDA

## and His Role in Modern Life.

A. SRINIVASACHARI, B. A.

The age we live in abounds with serious problems of a vital nature that are engaging the deepest attention of the eminent thinkers of the day. The world weary of the dehumanising atrocities of war and disgusted with the busy excitement of modern life is hankering after a permanent solution of the various problems of life—individual, social, national and international—with which it is confronted. A comparative study of the achievements of man in different ages and climes, the impact of cultures and civilisations in the atmosphere of thought-life of today, the violent pulling down of age-long barriers that have been dividing man from man and nation from nation, the glowing dissatisfaction with the existing state of affairs and last but not least, the fascination felt for the truths of higher existence that are now and then proclaimed in trumpet tones from on high by the sages and seers of the world—all these forces are silently working like a heaven on the minds of the intelligent section of the age. As a consequence, every problem is assuming a more universal aspect and is coming to be viewed in its wider relation to humanity in general.

The 'misorganisation of the west' with its consequent schisms and heart-burnings exploding in the recent great war and the 'disorganisation of the east' with its inherent inertia culminating in abject slavery and all its concomitant miseries of existence have remarkably stimulated the thought of the occident and the orient and have opened the eyes to the dire necessity for a solution of the outstanding and all-comprehensive problem of the day—the problem of organisation on right lines, an organisation that is most enduring and most conducive to the enjoyment of happiness here and hereafter.

It is at such a juncture that a contemplation of the life and message of the great Swami Vivekananda, the world



teacher of the present age, is felt to be of special value to the modern world, as the occasion is now ripe for the lofty and inspiring message he was born to deliver to humanity at large at its present stage, and as his glorious life was an actual demonstration in flesh and blood of the ideals that he stood for. The more one ponders over the meaning of his life, the more is one driven to the conclusion that the well-being and regeneration of India, as well as the prosperity of the world lie clearly through the proper appreciation of the Swami's life and mission.

Who was this Swami Vivekananda and what sort of life did he lead? The Swami was born on the 12th January 1863. Even when he was a baby he would play at being a man of renunciation, a 'Bairagi' and loved Sadhus. He was conscious of the mission of his life even then and felt that he was sent down to this world for some mischief from God's Kingdom. As a boy he had a deep religious yearning and could remain in meditation for hours at a stretch. At the age of seven he attained Samadhi (a state of uninterrupted meditation in which the mind reaches the superconscious state and perceives the truths of higher existence by intuitions). His college career was brilliant, and Professor Brajendranath Seal discovered in him the future genius that was to dazzle the world. He studied Hume and Spencer, became an atheist and an agnostic, and yet a mad restless longing to know the truth possessed him. He joined the Brahmo Samaj movement but his soul found no peace in it as even its reputed leader could not give a direct reply to his burning question, "Sire, have you SEEN God?", and he therefore left it. He soon met the man who was to change his life forever—the saint of Dakshineswar, Ramakrishna Paramahansa who answered to his question unhesitatingly, "Yes, my son, I have seen God. I do see Him just as I see you, only in a much intenser sense and I can show Him to you". Narendranath as the Swami was then called, became the disciple of Ramakrishna who was waiting for him, who loved him, admired him, trained him and led him on to the highest truth. One day when the master was lying ill at the Cossipore garden, just before his passing away,

Noren felt a mad longing to go to Buddha Gava, the place where Buddha lived and meditated and realised Nirvana, and sat on the holy seat with a firm resolve to realise the soul, like another Buddha, and enjoyed the highest religious experience. At the death-bed of his master, he expressed his desire to drown himself in the highest Samadhi but his Guru (master) checked him with words of reproach and pointed out the mission of his life which was to be a huge banyan tree giving shelter to thousands of weary souls. Noren resigned himself to his master's will and his master transmitted all his spiritual powers to the disciple, blessed him and commanded him to teach others. After the passing away of his master, Noren and his band of fellow-disciples made a vow of life-long renunciation, plunged themselves into terrible austerities and practised sadhanas (means for the realisation of God) ceaselessly. But soon the Swami left others alone and wandered as an unknown Sanyasin from the Himalayas to Cape Comorin now a guest at a palace and then a beggar in the streets, but ever firm in the vow of utter renunciation, studying keenly the condition of the masses of India. His heart before he reached the southern end of India was laden with the sorrows of his own land, and he performed a great meditation at Kanya Kumari where came to him the revelation of the destiny of India and the solution of its problems. With tears in his eyes, he resolved to dedicate his life to the service of India, especially the poor illiterate outcaste, starving and oppressed masses of India whom he worshipped as so many living Narayanas. As a means to this end, he took a vow to preach the greatness of Hindu religion and civilization to the west. An opportunity presented itself afterwards at Madras where a group of his staunch admirers sent him to the memorable Parliament of Religions (1893). The success which attended him there revolutionised the thought of the west and many sought after him as disciples. The Swami then visited England and gained the illustrious disciple, Sister Nivedita for the service of India, especially of Indian womanhood, and returned to India, where at every stage of his journey, thousands of his countrymen expressed their gratitude and admiration for

the services rendered to India. He went to Calcutta and founded the Ramakrishna Mission. He sailed to the West again and visited the Paris Congress of Religions and finally returned to India, where after a short period of quiet and peaceful life in the Himalayas when the call came from within, the Swami entered into Mahasamadhi on the 4th of July 1902—a day that was purposely chosen by him,—leaving his life and message as a lasting legacy to the world.

A beautiful and interesting life, indeed, but 'what is the significance of it to the modern world?' asks the modern man who would fain reduce everything, from the highest religious experience down to the most common everyday occurrences in life, to the intensely practical and material concerns and could understand everything only from the standpoint of utility, from the plane of its value to the progress of humanity.

The very first point which strikes me in his life and on which I would lay great emphasis is the human element in his life. His life was a brilliant demonstration to the sceptical world of the possibilities of human development, of the powers of the human mind, of the heights almost transcending his own mortal nature to which a man could rise by virtue of his tremendous exertion, of the truth that man though apparently enclosed in a cage of flesh and blood is really divine in essence. A thin veil of ignorance is the only partition separating man and God, says the Swami, says Religion, and the value of the Swami's life is that he has lifted the veil which separates man from God in his own case. He has set free the tremendous spiritual and mental powers locked up in the human mind, and it is thus that he looms large upon the horizon of our mental and spiritual imagination. Here was a man 'bound down by the same limitations as ourselves, wearing the same body as we ourselves wear, going through the same struggles as we ourselves meet with, knowing the same anguish and despair that we ourselves know, being confronted with the same problems that we ourselves are confronted with, and solving them. It is almost incredible to think that in our own age there has been one who like some God has arisen in our midst to point out to us the glorious reality of the soul and fulfil the holiest expecta-

ations that the heart of man has cherished in the history of human life'. Could we for a moment believe that it is possible to carry in the memory all the knowledge in anyone volume of the Encyclopaedia Britannica? Yet, Swamiji challenged his disciple to ask him anything from the first ten volumes that he could not answer; and the disciple accepted the challenge, put one or two questions from each volume of that treasure house of knowledge and tested the Swami. Wonder-struck at noticing the extraordinary intelligence and the retentive power with which he answered the questions and even quoted in some places, the disciple put the books aside saying, 'This is not within human power.' But mark! with what triumph and absence of wonder the Swami replies to him, "Do you see, by the simple observance of Brahmacharya, all learning can be mastered in a short time—one has an un-failing memory of what one hears and remembers." It was this self-same Swami that when once he had to take an Ayur-vedic medicine which prohibited the drinking of water for 21 days, he simply resolved on the first day not to take water, and the very idea of drinking water did not arise in his mind, although in the hot season he was accustomed to drinking water 4 or 5 times a day; and his throat muscles automatically closed daily during the period whenever he cleaned his teeth with water. At one time for 25 days he allowed himself only half-an-hour's sleep in twenty-four hours and from that half hour he awoke himself—such was his intense control over his body. He said once, "I am a man who has met starvation face to face for 14 years of life and have not known where to eat the next day or where to sleep, a man who dared to live where the thermometer registered 30° below Zero almost without clothes." His whole life was a continuous stream of unbroken and unrelaxed asceticism of a mental type, his life was a continuous victory of the spirit over the flesh. Purity was a passion with him. His strength of will was such that he could saturate the very atmosphere round him with the mood that was passing through his mind, so that, when he fasted thoughts of taking food were repulsive to others in his presence; and his disciples still bear testi-

mony to the fact that in his presence it was impossible to think of impure thoughts. He could make a penetrating search into the innermost depths of the human heart and find out that evil might be lurking there; and this enabled him to pick out his disciples who were always of the right stuff. By dint of tremendous spiritual harkening, by the intensity of his wonderful concentration and by the cultivation of absolute unswerving consciousness of the Divinity in him, he was able to acquire such extraordinary and very rare powers like the transformation of man and of even a sinner into a saint—proofs of which he had given on two occasions in public, once in connection with Professor Singaravelu Mudaliar of Madras who renounced immediately after his touch and the other time in connection with his fellow-disciple in the vicinity of the master's abode. The Swami said in his latter days that he used to get such tremendous powers that he felt as if by a single touch he could send the whole world into Samadhi, as if by a single word he would carry whole audiences across the ocean of Maya, and whenever he stood on a public platform, this power came to him. The Swami's extraordinary influence over others was such as to compel worship and awe on one side and awaken infinite love for him on the other side. He could fulminate vehemently against others, indulge in violent criticisms, and mercilessly expose faults, without giving rise to the least bitterness of feeling in the hearts of those towards whom they were directed. He could sing soul-entrancing music, cook very fine dishes, wrestle with such skill and like a trained athlete. That once during his wanderings as a sanyasin, a professional wrestler desired to try his strength with him to which the Swami consented; but the Swami proved too strong a match and was dubbed 'Bayilvan' (wrestler) Swami. The Swami was a curious combination of the power of tremendous self exertion with the power of complete resignation to the sweet will of the Lord. Towards the end of his life, he was always conscious of the form of the Divine Mother as a bodily presence, visible among those near him, and for some months continuously he felt two hands always holding his own in their grasp. Yet the Swami had abundant faith in his own powers,

and exclaimed to a friend in the presence of his master, "Without my will, the sun and the moon cannot move," to which Ramakrishna said, "Well, Noren can say so. It is not presumptuous on his part to say so". At the temple of Amarnath in Kashmir, the Swami was given the boon of dying at will by the Lord Shiva, and true to it, the Swami chose a day for his final departure after consulting the almanac, and on that day at the appointed hour the Swami slipped out of his body consciously. (A far-off fellow disciple at Madras heard him saying then "I have now kicked off the mortal coil and am going to the presence of Guru Maharaj"—Sri Ramakrishna). The Swami was a roaring fire of spirituality—an ideal the very contemplation of whose immensity makes us reel in a fit of despondency, and leads us to think it impractical. For all that, the ideal is there, lived before our very eyes in this very modern age, and hence the inestimable value of his life as a great stimulus to our diffident doubting nature and as a source of mighty inspiration to noble endeavour and high living.

[To be con'tinued]



# THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

## Self-Realisation—IV.

Remember that, while practising Breathing Exercises, you should never confound *Breath* with *Prana* which is the vital magnetic force or SAKTI that causes respiration as well as blood-circulation, digestion, absorption, assimilation etc. Remember also that the greater is your cultured or developed will-force or manifested soul-force or ATMA-SAKTI, the greater is your PRANA-FORCE. It is in fact, the well-directed, PRANA-inspired rhythmic respiration that should be called PRANAYAMA.

### MORE EXERCISES

Get up early before dawn, and seat yourself in your usual steady posture, firm and determined, in a dark, clean room, facing the mystic East whence the Sun of Wisdom rises. Close your eyes and mentally see or imagine that the sun rises in the East gradually flooding the world with splendour and light and that, at the same time, the sun of mystical wisdom rises from within the depths of your soul and illuminating your mind and heart. Imagine as vividly as you can the splendours of the sunrise, having previously prepared yourself by actual observation of the eastern sky at the time of the golden dawn and after.

Practise this for nearly an hour—until after the sun rises above the horizon.

Remember that from the sun emanates what is known as the 'positive prana' while from the Moon issues the 'negative prana.' The solar or positive PRANA is said to flow through the right nostril while the lunar prana is claimed to flow through the left nostril—the spinal column being the channel of the PRANIC flow. The right-hand side of the spinal column is the POSITIVE side and the left hand side,

the negative. Prana circulates through the nervous system and irrigates throughout the body. It can be directed by will and concentrated imagination.

#### THE MAGIC OF PRANAYAMA.

At this stage, the student should pay more than ordinary attention to Pranayama. The aspirant should believe, that the PRANA is inhaled along with fresh sunlit air and that the magic of PRANAYAMA lies, above all, in an attitude of childlike faith in and self-surrender to the all-pervading Love Divine. Pranayama in its physical aspects consists of PURAKA, KUMBHAKA, and RECHAKA (i.e. inhalation, retention and exhalation). PURAKA means the filling of lungs to the full by deep and calm inbreathing. KUMBHAKA implies just holding the inhaled breath of prana and air with the abdomen drawn in and the chest inflated. RECHAKA means exhaling evenly and smoothly. The whole process of Pranayama should be characterised by grace, naturainess, rhythm and self-control.

Some Siddha-Schools of Pranayama have recommended what they call the art of suspension of respiration just after RECHAKA and before the next PURAKA. All these 3 or rather 4 steps constitute one breath.

'Go to little children, thou conceited man and learn the art of breathing'—say the Sidhas. Watch children and people living the natural life, especially while the latter are asleep. Study the unbroken process of the 'four-sectioned' scientific breath. Naturalise thy thoughts and emotions; conserve and convert them into the gold of power. Control the distempers of the mind and become childlike. Then you have laid the firm basis for correct Pranayama.

During PURAKA, you should assume a smiling expression and imagine that you are inhaling pure PRANA and love divine. During KUMBHAKA, calmly WILL that PRANA circulates throughout the system. During RECHAKA, imagine that you are out-breathing and casting out all that is bad and unwholesome. During 'suspension' imagine that a fresh supply of prana and love divine is awaiting your pleasure and indeed rushing in towards you for the next PURAKA.



After the Pranayama, maintain a fearless attitude with the heaving chest. Never, never should the SADHAKA (aspirant) give way to impatience, haste, despair, worry, etc.

NOTE—Just before commencing the Pranayama exercise, find out along which nostril (right or left) the breath flows the more, closing the same with your forefinger, inhale and exhale through the other nostril. Then perform alternate breathing—without omitting *Kumbaka* and, if necessary, even 'suspension'. Thus you can balance your positive and negative *pranas*. Please note that you should always breathe through clean purified nostrils and never through the mouth and should have an erect posture.

### PRANAYAMA AND MANTRA YOGA

Along with Pranayama, any Mantrik suggestion or affirmation can be taken up, and when rhythmic deep breathing has been fairly mastered and becomes natural there will be no more need for special breathing exercises. Pranayama leads to true concentration and contemplation both of which, when fairly mastered, help the Mantra-Yogi or Mantra-Siddha to accomplish wonders with his Mantras. Then take up the Mystic \*PANCHAKSHARA or 'five-lettered Mantra' 'OM NAMASIVAYA' for repetition and contemplation along with continuous fasts as already explained. The repetition amounting to 4 lakhs of times, WITH THE CONTEMPLATION OF its meaning 'Om, surrender to the all-embracing Love Divine', you become ONE with the Highest within you and realise yourself as an integral part or ANSA of the Holy Immanent One who is the Life of all lives. Then can you affirm 'I am of the Eternal' and teach others 'That art thou' (*I at Itam A-2*).

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\* The Vaishnava can use the Eight-Syllabled Mantra 'Om Namo Narayana' (for self-realisation) meaning the same as "Panchakshara".

# PERSONAL MAGNETISM

L. R. SHELDON LEAVITT.

## LESSON VIII

### Harmony of Expression

Give an expert naturalist a single bone from an animal and he will be able to construct from it, in his fancy, the whole, animal with all its general characteristics.

Give an expert psychologist a single word, look, gesture or other expression and he will be able to tell you the general characteristics of the person. Even dogs that meet on the street are able to size up one another by the movements and attitudes that one sees in the other.

Confidence, assurance, energy, faith, resolution and power in general are to be seen in all one does or says, in one's eye, voice and movement.

There is a MECHANICS of PERSONAL MAGNETISM, then, which is very important for one to study and practise. It is not enough to think strong thoughts and to hold strong mental attitudes; we must show by all that we do and say, by our voice, our general bearing and our special acts, that we ARE all that we pretend to be.

This lesson and that which follows will accordingly be made up largely of exercises which have a tendency to develop in one that power over forces which will insure to him a command of people and things about him. The magnetic man is the successful man on all the planes of life, provided he uses his powers; and from him who does not shall be taken away those powers he already has.

I take this occasion again to say that those who would accomplish anything worth while in this world must form a PURPOSE and then follow it faithfully to a finish. It is the only way to win. Then do not flatter at difficulties. Stick to your exercises, no matter how busy you may be. Rise at an earlier hour if you need to that you may gain ample time. THINGS WORTH WHILE COST SOMETHING.

## Exercises

1. When you start the day resolve to carry out the principles of personal magnetism herein taught, by putting into all your movements and other expressions a purpose to make them count. In all that you do or say to anybody or anything, at any time, put THOUGHT and PURPOSE.

You tell me that that will be very exhausting. I reply that it may try you much for some days, but it is a needed drill, so stick to the practice until it becomes automatic.

When walking, think of your legs and put into them a strong spirit. Walk with sprightliness. For a short distance at a time contract the muscles of the whole leg as you bring it down, holding the leg firm in its general muscular tone, but not stiff. For another short distance see how lightly you can bring down the feet without spoiling the rhythm of the step. At another time say to your legs as you walk, "Good legs, you are generating magnetic energy." Try to sense the magnetism thus created.

When you walk be erect. No magnetic man ever goes shambling along the street, but walks with an elastic step, and carries himself like a MASTER.

At other times see how relaxedly you can walk. Go through the usual movements in the ordinary rhythm, but between steps relax the muscles to the last degree.

When you take a long walk see how well you can resist the tendency to fatigue. Go as far as you intended to, no matter how tired you get; and on the succeeding day pass off the lameness that may be produced as lightly as possible. It is a mistake to give up to the FEELINGS. Your very resistance creates magnetism.

The purpose of all this is the development of SELF CONTROL, without which you cannot acquire a good degree of MASTERY.

3. If your physical condition forbids walking, then THINK out the exercises, in all their detail.

4. Learn to balance your body by putting on your trousers without leaning against anything. If this is easy, then put on your shoes and stockings in the same way.

In learning to balance your BODY you will go a long way towards balancing your mind.

# THE TRUE POST

## VEDIC PHILOSOPHY

K. K. GONGULEE

### Goal of Life—VII (Con.)

This view of dealing with emotions and passions brings us to the question of *Poise and Balance as the ideal state of emotion for an effective expression of will*. The greatest stress is laid upon maintaining the scales evenly between praise and censure, honour and dishonour, joy and sorrow. Yes, when the mind and body are respectively the instrument and the agent of *doing*—of receiving impressions and desiring, willing and acting as those impressions are interpreted by the Imagination—the Poise and Balance of emotions (intellectual and moral) is allowing as it does Reason to sit in judgment upon emotions and passions and the consequences of following them up into action, certainly the best condition for that. Abnormally aroused and abnormally deadened emotions render one unfit for action and, instead of to success, very often lead to disaster. Abnormally active fear brings about a state of the mind, the body and the nervous system which often paralyzes one for action or leads to those very consequences which he has dreaded. Similarly deadened fear followed by recklessness, audacity, self-conceit, etc. leads to most serious, and, very often, most disastrous consequences. Again, the state of absolute serenity or calm where the mind absolutely ceases to function and therefore to exist for all practical purposes for the time being, is also of the utmost importance. And this state of Poise and Balance, not between extremes of one particular feeling or emotion, but between the stimulants on the one side and the depressants on the other can be produced externally by controlling the mind by watching and regulating the breath and internally by withdrawing it from all extraneous objects as well as all distinctly pleasurable or painful memories or thoughts and engaging it to think leisurely of indifferent things (as precedes sleep) or mechanically to repeat any formula to which it has been so accustomed that there is no effort on its part or no attempt to understand what the formula means (as the counting up to ten or twenty is often found to be a useful prescription against angere).

This state, however, only helps to deaden the mind and arouse the sub-conscious with all its limitations and not emancipating it in the least or making that possible any way—enabling one to enjoy many a scene and incident of his past lives and calling into play what are called clairvoyant, clairaudient and telepathic powers and faculties. That is to say, the state of serenity before the sub-conscious mind has expanded into and merged itself in the Super-conscious by liberating itself from the self-forged bondage upon its consciousness and will, can bring about only a partial realisation of the omnipresent and omniscient character of the soul leaving the realisation of the omnipotent side as far off as before and, therefore, room for sorrow as capacious and hot as ever. The desires—such of the thousand and one wishes as possess and influence the mind more or less powerfully—aroused in the mind by the work-a-day world, except such as may have, by the constancy and earnestness of the mind, impressed themselves upon the sub-conscious before the state of serenity has set in, are not however brought any nearer the realisation by this state.

To be able to eliminate sorrow altogether, one has to try in the first instance to increase the joys and mitigate the sorrows of the world in which one lives, moves and has his being, BY PROPERLY DESIRING AND EXERCISING WILL AND, ENCOURAGED BY THE SUCCESSES OF THESE WILLS, to march forward more and more liberating the will and thus attaining greater and loftier successes till realisation of full conscious free will. Instead of attempting to repress, crush or lull to sleep the passions, one has therefore to consciously and deliberately cultivate them. IT WAS SHEER, HUMILIATION OF EXTREME MATERIAL GREATNESS BEFORE THE UNOSTENTIOUS SPIRITUAL ATTAINMENT OF VASISTHA that led Visvamitra to stake his all for the attainment of Brahminhood—living in a state of direct union with the Brahma, the conscious free will; and it is again absolute despair of all material means that makes the mind of a patient, 'given up for lost' look inward and, through the sub-conscious mind, attract from the Super-conscious an infallible remedy for his immediate and permanent cure. To be able to attract infinite, immeasurable and infallible energy


from the Fountain-head and thus to steadily advance towards it till attainment of final and complete union, the mind has to cultivate and utilise passions. It is not contentment but dissatisfaction with the limitations, and the consequent unrest that is responsible for man's progress—for all his marvellous achievements, for his conquest of nature.

Of course, there are emotions and passions or rather turns of emotions and passions, indulgence in which ultimately tends to increase sorrow and decrease joy. Yet these cannot be effectively and permanently crushed or repressed. In calm and dispassionate moments the Reason should be directed towards judging of the merits and demerits of the various emotions and passions in the light of their probable respective physical and moral consequences both preceding and following their translation into action as well as of their influences in liberating or further restricting the will. The task will become easier if the mind is trained to reason out the limitations and restrictions under which both itself and the sub-conscious have to work and how these have come to be imposed, and to revise in the light of this judgment some and altogether cancel other conceptions, faiths, instincts, etc., and also form and cultivate purer and loftier one in the light of the Ideal of life. In this way, along with the change in the outlook of life there will necessarily come a change-over the emotions and passions of the mind, those which tend to liberate it and, through it, the subconscious coming to the fore and those which are likely to strengthen and increase the restrictions and thus to increase sorrow falling into the back-ground. When in this way the mind has learnt to yield to the sub-conscious and the latter has been purged clear of its limiting instincts, faiths, prejudices, hopes, doubts and fears, and, through well regulated emotions and passions, has learnt to desire properly and will successfully thereby removing the barriers which stand between it and the super-conscious, the true state of serenity or calm will be established of itself, without passing into the states of emotions and passion the original feeling itself will now call forth the spontaneous Desire and Will, the will being realisation itself. That is to say, the omnipresent, omniscient and omni-

potent Soul will now fully reveal and manifest himself through the Sub-conscious Mind. And the individual whose subconscious mind has thus shaken off all the fetters and established the reign of serenity or calm lives in and yet above nature or maya.

Those terms of emotions and passions which, if indulged in, threaten to increase sorrow in the long run by tightening and strengthening old and creating new bonds, may be better regulated, nay, may even be returned into powerful aids to emancipation by one's ceasing to look upon the present life as having no determining cause. As previously explained, the Law of Karman has brought it about to enjoy the outstanding fruits of actions done before but not without man's special prerogative of will working under such restrictions as he has himself imposed. Even this limited will, if duly exercised, is competent to regulate the impending fruits. It is this will again which leads him to and makes him responsible for fresh actions producing fresh fruits for enjoyment whether in this life or any other life to come. When I am angry with one, my rationality is quick enough to assign a cause—and that cause is generally some wrong done or supposed to have been done by him. There are moments, however, when the *least unexpected* (i.e. for which no cause is forthcoming) turns up leaving me perplexed as to what on earth could make the man cross me. Whatever be the case, if I shall only pause as soon as the original feeling arises in me or even after it has developed into an emotion, and not only judge of the consequences (of my yielding to the feelings or the emotion or passion into which it may develop) likely to overtake me under the Law of Karman both as expressed and formulated by the state or society and as independent of either but also reflect how the same law has been responsible for bringing about the conditions giving rise to the feeling or the emotion, what would otherwise have developed into a baser passion may prove, to be a beneficial one helping towards emancipation and thus contributing to the stock of my happiness. Thus, when I feel one HAS WRONGED me, if I can pause and reason out that the law, of Karman, has been the predominant factor here bringing us two together and making him oppose or baffle me, HE BEING MAINLY NOTHING

MORE THAN A PASSIVE INSTRUMENT (THOUGH APPARENTLY AN ACTIVE AGENT) IN THE HAND OF DESTINY AND THE REAL CAUSE OF MY DEFEAT BEING THE INABILITY OF MY WILL TO REALISE ITSELF BY TURNING UNFAVOURABLE CONDITIONS,—the feeling of annoyance or the emotion of anger will lose much of its sharpness and will be turned away from him TOWARDS MY OWNSELF—THE IGNORANCE WHICH HAS BEEN RESPONSIBLE FOR ALL THE MISCHIEF BY MAKING ME CRIPPLE MY CONSCIOUSNESS AND WILL. And, instead of rendering myself liable to the direct and the indirect social, legal physical and moral consequences of acting under the emotion or the passion, instead of bringing about a cycle of actions and counter-actions on our parts, and instead of leaving myself more at the mercy of the law of Karma in its subtler application, my attention will now be directed to the taking of a more careful stock of myself—to see if and how the evil fruits due under the law may be avoided or mitigated, and if and how I may rise above the Law altogether.





# HALF HOURS WITH VALMIKI

T. V. KRISHNASWAMI RAU.

Sumitra's parting advice to her son Lakshman is remarkable for the very optimistic view taken of the painful situation by the noble queen unsullied by even a ray of a mother's partiality.

*"Itamam Dhasaratham Vidhahi Mam vidhahi Janakat-  
majam Ayodhyam ataveem vidhahi gacha thatha yatha sukam".*

"Consider Rama as Dhasaratha, Janaki's daughter as myself, and the forest as Ayodhya. Go, my darling. You will derive happiness in such contemplations".

\* \* \* \*

(1) Consider Rama as Vishnu (Dhasa = kine; Ratha = Chariot), Sita as Lakshmi (Ma = Lakshmi), and the forest as a doorway to the abode of final beatitude.

(2) Compare Rama's disposition with that of Dhasaratha, and judge for yourself if Sita is not as good as myself. Find out if the forest will not serve your purpose in the service of Rama better than Ayodhya.

(3) Consider Dhasaratha as dead (Rama = cease) and me as my father's daughter (widow driven to the necessity of seeking shelter in my father's home), and Ayodhya as a dread forest with no population consequent on Rama's departure.

(4) Rama will henceforth be your adoptive father in place of Dhasaratha, and Sita will likewise take up my place as an adoptive mother. You will obtain peace of mind better in the calm atmosphere of the forest than in the materialistic Ayodhya.

(5) By virtue of rank, your elder brother assumes the role of a father and it follows that Janaki becomes related to you as a mother. If Ayodhya can supply you with betas and grains or victuals, the forest can provide you with roots and fruits as equal substitutes.

(6) Rama possesses all the virtues of Dhasaratha and has a claim for a mark of respect from you. You must honor Sita in all ways like me. The forest is a suitable place for your noble mission.

(7) Take my word that Rama will one day become as uxorious as Dhasaratha. Also be assured that Sita will appeal to you to hurry after Rama even as I am now urging you on to follow him. Take note that the present migration from Ayodhya to the forest is but a foretaste of the very many to follow hereafter.

(8) Rama is as good a hero as Dhasaratha. It was my peculiar fortune that I witnessed in person my husband's bravery in his conflict with Sambara. It is but natural for Sita to be likewise anxious to have a personal view of Rama's triumph over his enemies. In spite of wild beasts, the forest has its charms in its own way like Ayodhya.

(9) Dhasaratha cannot bear his separation from Rama even for a short while. Rama cannot likewise remain separated from you. I cannot bear your separation, even for a moment. Even so it is Sita's wish that you should not remain away from Rama. The forest will be sorry without you in the same way as Ayodhya is sorry to lose you.

(10) Dhasaratha's movements were imperceptibly quick and his son Rama has inherited the inclination of not confining himself to any particular place. I followed my husband wherever he went. Sita is likewise anxious to accompany Rama in his travels. Their daily rounds shall no longer be restricted to the province of Ayodhya but extend to the forest beyond.

(11) Consider Rama as the future Emperor and Sita as the would-be empress. The forest in the abundance of its fruits and flowers is but an Ayodhya in disguise.

(12) Your love for Rama should mean no insinuation against Dhasaratha. Though I am my husband's wife, still I am my daughter-in-law's mother-in-law and as such you ought to show me the same respect as you show to Sita. Do not cry shame unto Ayodhya for driving Rama away to the

forest. If the latter is blessed with his immediate presence, Ayodhya will not be bereft of his association, for Bharata will retain his sandals.

(13) Dhasaratha has hosts of servants to attend to his wants, but Rama requires at least one in his exile. For myself I have lots of attendants in the harem, but destiny stands in the way of Sîta having one at all. Quit from Ayodhya at once which is surcharged with materialistic tendencies and obtain supreme consolation in the solitude of the forest.

(14) Be a guardian unto Rama even like Hanuman (Dhasaratha=mover in 10 directions viz. vayu). Bear in mind that Janaki sprang from one of the five elements (earth) and see that she is not reclaimed unawares.

(15) Deprived of Rama's presence, Dhasaratha's mansion must eventually turn out to be a veritable hell. It deserves however a show of respect at least for the accident of being associated with his birth. I am myself anxious to lead a forest life but my duty demands my stay behind.



# STUDIES IN PSYCHOLOGY

## Mind Infinite

PROF. IVI

The first division of mind is Individualised Mind, organised intelligence existing as embodied personality.

The definition of universal mind is the manifestation of universal intelligence, sensibility and will.

Back of all this is the Cause, that which we call the Infinite. This is mind also. That which is universal and that which is individualised must spring out of that which is Infinite.

We speak of mind beyond that which we are able to comprehend as immeasurable, incapable of full comprehension. Then it is no longer finite. We can no longer analyse it. We can only say that it is, but that which exists and is yet unknown, except that it is what we call Infinite.

My definition of infinite mind is that it is Power, Wisdom, Intelligence and Being in the absolute. This same Infinite Mind is what the world has always worshipped and called God. It is not a difficult thing to grasp at all. It is simply God, that which is beyond our conception. It is all, the absolute, all of wisdom, all of intelligence, all of power and all of being. It is the Intelligence and Power which produced the Universe and instituted the laws for its government.

Religion maintains that the attributes of God are: Omnipotence, Omniscience and Omnipresence.

When we discuss a power as being that which constructs things into form and assigns the law for their government and that which is manifest in anything which seems to have purpose in it, we call that power mind.

The question of religion is 'Who is God'. The conception of science is 'What is God', not 'who is God'.

All religions agree upon the fact that God is that which has created all beings.

The scientific view of God is that we deal with the intelligence of the infinite; it must have three attributes of personality. That thing which can know must also feel. Hence we say that mind to make up a personality must have intelligence, sensibility and will. It could not will if it could not exist.

In the study of Psychology there are certain laws which never change and yet are constantly operating. Those things which can exist without change can exist without end. Then from this it becomes man is eternal.

Infinite Mind is eternal mind. Mind must have the power and the power that the mind possesses is the power to know. The power to know means the power to do and everything else.

We speak of the nature of infinite mind as omnipotent, having all the power there is; as omniscient, knowing all things. We do not know anything of ourselves. We only know something of what this mind knows.

When we come to study ourselves and human nature closely we find that the mind already knows these things; that we are not learning something we do not know, that we add to our knowledge. We are learning things that we knew without knowing that we knew them. Because we ourselves are minds.

Then this mind fills all space. As mind is everywhere present, we speak of its presence that we can comprehend as universal mind; and as it is still greater than the universe that it produced, call it infinite mind.

The infinite mind has all those qualities and so has every other mind.

The character of infinite mind is that it is immeasurable. We do not know yet to what extent man can know the Infinite. We do not yet know what there is to be learned. It is unlimited. It possesses all power and all wisdom and is everywhere. It is incomprehensible. That is, no person knows it all. No one has been able to understand and comprehend all about it. It is absolutely perfect.

Man gets his conception of perfection out of his conception of the infinite.

The products of the infinite mind are the universe and all its laws and powers. The products of the human mind are the achievements which men have performed. The product of universal mind is the reproduction of the things of nature and the forms of being.

Law, life and love form the other products of the infinite mind. Life in its last analysis we call being. Love in its general meaning, as we would use it here, is that part of mind we call sensibility. It is that which is in everything that is like that which is in everything else.

Love is the power of sensation. It is also a greater power than that. Acting along its natural lines it attracts to itself that which is like itself and it gives of itself to that which it recognises as being like itself.

The prerogative of infinite mind is all power to create or to destroy. It creates in its natural order of things. When the creative thing acts out of harmony with the law, the same law that has all power, thus being detached from it, destroys the thing. But not because of the law but because of the attitude of the thing toward the law.

If power is necessary in destruction, then the infinite must destroy, because He is all the power there is. But that is not because God kills by intention. If everything work in harmony with the intention of Infinite Mind, everything would reach perfection.

Man being like the infinite mind, has the power of intelligence, to know everything in the absolute. If he desires to do so he can feel all the emotions that the universe can produce and then he can choose whatever he wants to feel. That is, he is made as free as God Himself.

Then he can choose that this law which sustains him, shall destroy him, but the purpose of the law, if followed out, would not destroy anything.

The one quality of the intention of the law is perfection in creation, in perpetuation, in renewal and in repair. Right here the mental healer needs to know that he is dealing with all the power there is when he deals with mind and when he deals

with this natural law which is a product of infinite mind, finding expression through universal things and through individualised being, as man.

As long as man lives in harmony with this law on the physical plane, his health is perfect. If he is sick he is out of harmony, or at least partly out of harmony with this law. This same law which made him perfect is the only thing in the world which can restore him to perfection. Hence he must know how to put himself in harmony with that mind, and the one great thing he needs to know is how to let himself alone; how to withdraw. As he does not know how to get out of harmony, he only knows harmony exists in compliance with the law, then if he says I am willing to trust this law he will put himself back into harmony, if he really intends that.

Then the infinite exercises unlimited wisdom.

The application of infinite mind is to the sustenance of life and to the execution of the natural law.



# TRIPURA RAHASYA

## Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM

### CHAPTER VIII

Hearing thus the words of his beloved, Hemachuda gathered from them the pure intelligent nature of the Goddess and after learning by Divine Grace from his Preceptor by means of *Mantras*, the *Sakala* form of Tripura, the mighty Goddess he began to worship Her with firm devotion towards that form. While Hemachuda was thus worshipping Tripura for some months the great Goddess Tripura pleasingly shone (manifested) in his heart. The manner in which She shone was that his mind began to withdraw from objects of sense and he became contemplative. And in the world, without the Grace of the Supreme Goddess it is very rare for one to become contemplative. For, the rising of contemplation in the mind is an essential antecedent for the attainment of *Moksha* (liberation). Rama! as long as contemplation does not rise in one's mind, no felicity can be had at any time, though thousands of attempts might be made.

While Hemachuda was thus habituating himself to contemplation, one day he went to his beloved with a great inquiring mind. On seeing from a distance that her husband was going to her quarters, Hemalekha rose up, received him, seated him on her seat, worshipped him with the usual formalities of ablution of feet, etc. and began to speak charmingly mellifluous words. "My most beloved! after the lapse of a very long time I see you only today. Were you suffering from any ailments of the body till now? tell me. For, you have remained till this day without thinking of me. Prior to this you have not remained a single day or a single moment without seeing me and without speaking with me. I did not even dream that you would have remained without seeing me and speaking with me. What is the cause of your present transformation? How did you pass away your nights? Formerly when I used to be



away from you, did not a moment of separation from me appear to you as an age and did it not cause you much suffering?

Saying thus Hemalekha embraced her husband and pretended to be greatly aggrieved at her lord's neglect of her. But Hemachuda though he was in the embrace of his dear wife yet without becoming in the least excited by passion, began to reply, "My dear, it is not proper to lure me like this; I have clearly understood that you have no cause for grief; for, how can delusion take hold of you of high and low wisdom? I have not come here for pleasure as before. I came here with the purpose of clearing certain doubts by you. I shall tell them, please listen. You will explain to me clearly what you formerly told me as being your story. Who is she whom you described as 'my mother'? Who is that friend? Who is her husband? Who are their sons? Where do such people exist for me? I did not comprehend what you said then, but I did not think that what you narrated was untrue. It appears to me that what you described then was a parable. Please explain them to me so that I may understand them clearly. When I have sought refuge in you, it is your duty to clear my doubts'.

On hearing these words, Hemalekha concluded within herself that Hemachuda had become pure-hearted by the Grace of the Supreme Deity, that there was no doubt of his possessing a firm VAIRAGYA (disgust) towards objects of sense, that by the might of the great Goddess his former good KARMA had matured and that the appropriate moment having arrived to impart instructions to him he should be instructed and replied 'My Lord, by the grace of the Lord you have become highly fortunate. Without His Grace distaste for objects of sense never rises. The manifestation of VAIRAGYA accompanied by a contemplative turn of mind is the only sign to recognise the outpouring of Divine Grace in an individual. I shall tell you my invariable and eternal story.

*Para Chiti* (pure consciousness) is my mother. *Buddhi* (Reason) is my friend, it is *Avietya* (Nescience) that was spoken as the wicked associate of my friend, *Buddhi*. And the might of nescience to produce tremendous fear by causing a rope to appear as serpent is very well known in the world. **MAHA**

MOHA (great delusion) is the progeny of AVIDYA. His son is MANAS (MIND). Mind's consort is KALPANA (imagination). The five INDRIYAS (senses) are the issues of the union of these two. Their residences are the five sensory organs. The stealing of objects are the impressions that remain in the mind. And the enjoyment of such impressions is dream experience. Desire is MAHASHANA, the co-wife of Kalpana. Anger and greed are her two sons. This body is the city I told you. The knowledge about the true nature of the self is 'the mighty spell I told you of. It is PRANA (life current) that was described as PRACHARA, the intimate friend of mind. It is the hells that were spoken of as forests. The union of BUDDHI with me is what is called SAMADHI (ecstasy). What was described as the attainment of my mother's sphere is Moksha (liberation). It is these that I narrated to you as my story. If you in like manner experience them, after fully grasping them by mediation, you will also attain supreme felicity".

**Thus ends the Eighth chapter called  
'Sarasarakhyayika' in Hemachuda's story  
in Tripura Rahasya or A Practical Study  
In Consciousness.**



# APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

## LESSON V

1. Vitativeness or Love of Life. 2. Courage or Defensive Energy. 3. Aggressive Energy. 4. Appetite. 5. Thrift or Acquisitiveness. 6. Reserve or Secretiveness. These function in the region around the upper part of the ears and give breadth to that part of the head. Vitativeness gives a desire to live and when normal helps one to resist disease and death. When very strong, there is unusual tenacity of life, but when excessive it gives unnecessary fear of death. When deficient, there is too feeble resistance in combating disease. To cultivate, one should meditate upon the possibilities for good in this life. To restrain, study the best writers on immortality; look upon this life as a preparatory school for the future and think of the opportunity offered by eternity.

Courage or Defensive Energy makes one courageous in defending self and others. When it is very strong, the person is fond of opposition and courts it. When deficient he permits others to impose upon him without defending himself. When excessive, causes one to be quarrelsome, pugnacious and contentious. To cultivate, defend your own rights and the rights of others; enter debates and other contests. To restrain, avoid unnecessary arguments; remember that you can have your opinion and still not express it; try to let the other party have the last word at least a part of the time.

Aggressive Energy gives force, activity and endurance to character. When very strong it makes one forceful, resolute, determined and restless. When it is deficient one is passive and too easily dominated. When excessive it manifests in revengefulness, cruelty, severity and violent temper. To cultivate it, force yourself to greater activity—both mental and physical. To restrain make a special effort to let reason rule impulse. A violent temper stands in the way of success and happiness in many lives.

Appetite in its normal expression is a reminder that nourishment is needed. Its excessive action causes a person to live to eat instead of eating to live. Deficiency is shown in the lack of desire for necessary nourishment. When very weak it makes one fastidious as to eating so much so that not enuf food is taken to develop a high degree of efficiency. The abuse of this power may result in drunkenness and gluttony. To cultivate, create a taste for foods you know to be essential for health and vitality. To restrain, let reason and the moral powers gain control of the appetite. More die from feasting than from fasting.

Thrift or Acquisitiveness is the acquiring instinct. When it is very strong a person measures success almost wholly by the amount of wealth he can accumulate; when very weak he lacks the accumulating and saving instinct. The abuse of this power is shown in misertines, greed, gambling, avarice and theft. A deficiency results in wastefulness and prodigality. To cultivate thrift, begin to save it only a few pennies each day or week, putting aside until the pennies make pounds. To restrain, think less of money and more of character; life should be more than material wealth; try to strike a balance, saving and spending wise.

Reerve or Secretiveness gives ability to conceal emotion, thots and acts. Tact, diplomacy, shrewness, discretion and self-possession result from a strong development of this impulse combined with high intellectual and moral power. When this power is deficient one lacks tact and discretion, is blunt and outspoken, often wounding the feelings of friends. When abnormally expeat there is hypocrisy, slyness, policy, evasion, double-dealing and lying. To cultivate, make an effort to keep your thots to yourself. To restrain, confide more in friends whom you know to be worthy of your confidence.



# RENTS IN THE VEIL

RAYASAM VENKATARAO

*7th September 1922—Between 8 and 9 P. M.*

My Dear Friend, Greetings. This is my first appearance to you. I am a spirit. My name is Buhisagar, Calcutta. I died, left my physical body long ago. I practised Spiritualism for a long time. I was able to speak with ethereal beings, also I studied the whole of Spiritualism told in our Shastras and also practised according to the lines laid down therein. My wife who died before me used to come often in my dreams and give me instructions. The instructions thus given framed my mind a good deal against the sinning world. I did not accept or admit non-believers into my confidence. I kept the image of my departed wife only in view and soon the manifestation came. I did not use my powers for earthly benefits. What I learnt I kept a secret. I was selfish in this affair. Many persons who were interested in the art used to come to me and ask for instructions, but extolling myself and elated with success I did not reveal the secret to anybody. When I left the physical body this desire alone (i. e.) not telling a thing to the world, tortured my mind; but I could not tell it to anybody as I was then quite unable. Now I am feeling that desire. Without revealing it I will not be free; hence I came to you. Not only will I help you in your materialization but also greatly help you in obtaining clairvoyant vision. Better work and follow my advice. I will gradually take you step by step up the ladder of success. Better stick up to your own resolution and work hard. Never care for the opinion of the world. Some will regard it as true and others may say otherwise. Be careful and self-guarded. There is a woman anxious to speak to you. I will go.

\* \* \* \* \*

SUBHADRA BAI RISHI

I have come. Who is this yogi? A man with white hair, grown up beard. What does he say? Have you heard him?

Do you know? He is going away. He says he would come often. When and where and what for? (Left)

*23rd September, 1922.—8. 30 to 9. 30 P. M.*

Dear Sir, I am Budhisagar. Accept my regards. Why have you not held further experiments? Better communicate everything by mental efforts. Tomorrow I will come and speak. Going. \* \* \* \*

*24th September, 1922.—8. 30. to 9. 30. P. M.*

Dear Sir, I have come as promised. Please excuse me for this uncalled-for intrusion. I am to-day very spiritual and will give you a very good instruction. Persons wishing to learn the art may learn by this. Before beginning to learn communication with the departed souls in higher lokas, the practitioner should study such sastras that would convince him of the existence of spirits dwelling in higher lokas (i. e.) ethereal regions. All the ancient Sastras beginning with... pronounce the existence of one universal soul, which in its course of evolution assumes different forms, or appears to have assumed different forms, namely, KARANA, SOOKSHMA and STHOOLA-SARIRAS. After the soul leaves the physical body which is quite perceptible to clairvoyant vision it soars high into the air and remains in sookshma sarira for such period as to the proportion of its desires and bondages to the world below. This sookshma-sarira also fades away in course of time and bereft of this the soul lives in Karana sarira. There also it remains for such period that would proportionately weigh until it is brought down again to your visible world after the expiry of the period of its stay in higher lokas... Sookshma and Karana sarirás. Persons who do their karma without wishing any remuneration simply discharging as a duty posed upon by past life karma and not attached either to the world or its luxuries go to the higher region where the soul joins or reaches its original destination. There is no re-birth from that place, but even such persons who possess complete SATHVA GUNA take their birth again. You must know that God Mata Vishnu himself who is represented as possessing SATHVA GUNA to the fullest extent according to your puranas and traditions has born ten times to preserve order

In the world and so only persons with no desire and no tendency will go to that highest region, where there is everlasting joy. The spirit world had taken its origin from your MRYA LOKA and every man, woman, animal or any other thing having life must necessarily come to this before passing to its destination. Now-a-days human beings deeply surrounded by.....and.....are deeply engaged in materialistic thoughts even in the theory of existence of one universal soul. Then how do they believe in the existence of spirits. As a student of Psychology and annihilated as you are by circumstances which (incomplete) lead you not only to believe in the existence of omnipotent God but also in the existence of spirits you have practised though not in proper lines. Alright. It is a good course. God himself has given you power and well encouraged, touched to the heart with the.....under which you labour. I have now come to give you some ten valuable instructions which are quite new to the world but would certainly help every aspiring practitioner to hold communication easily. Only promise that you would follow them and publish only to deserving souls. Yes. I read your heart. Never mind the difficulties you may meet with.\* Whenever a practitioner feels difficulty it is our duty to come, advice and even assist such in getting their desired ends.

### AN EVIL SPIRIT APPEARS

Dear friend, see the rascal. He is a very ugly man, a soldier, a PHARANGE. He has a revolver in hand. I was much frightened. Never allow such friends to seance. I will give you some practices. If you practise them you will have no evil spirit influences. Bah! What a tremendous figure! He has no mercy. He pushed me aside threatening that he would thrust the cow flesh at my throat. He ran away. See, he is pointing towards me and showing me to a fiend. Just before beginning experiment pray God Sri Krishna to (free) the experiments from external troubles. I will give you lessons tomorrow. I think you were (are) tired. Burn incense in the seance room. It keeps the evil spirits at a distance. To-day I am going. There is a woman here. She is weeping.....on

his way (he) pushed (her) with his elbow and she trembled. I am going. I will assist her to rise up.

\* \* \* \*

*22nd September, 1922—9 to 10 P. M.*

Dear friend, I have come again. To-day you are not well. I guess it. As you are going to leave this place shortly and fearing that holding experiments would be considerably delayed on account of defecilitating circumstances and movements I have ventured to take your valuable time to give you such instructions that will help not only you in opening a direct communication with the beings of ethereal regions but also to help the world at large to practise and get convincing proofs of the existence of spirits. You must know that your Guru who first initiated (you) in your own dream has through Vivekananda given you a short account of the experiences after death. I venerate the path of devotion taught by Sri Ramakrishna Paramahansa and propounded by Sri Vivekananda, throughout the entire length and breadth of India, America and all other countries and continents where the Christian creed prevails. The stream of.....though was temporarily arrested by Sri Vivekananda and annihilated and removed by his followers it has again risen up and the people situated as they are in circumstances and views which are purely materialistic lost faith in ancient Hindu Shastras and serving a government which is much sceptic in spite of the survival of a principle in Bible that there is a holy father ruling the destinies of all the persons of the world. Look towards the starry white lights illuminating the ethereal firmaments, the blue boundless, noisy waters of the unfathomable deep, the broad meandering rivers, with huge volumes of water pouring into lakes and seas, the blazing sun, the moon, with its cooling and happy rays, the all devouring flames of the burning fire, all these in active symbols proclaim in dim silence the wisdom active and everlasting sagacity of God the great. Now, my friend, burn incense. There are four persons here watching the seance room, they are trying to force into. I am much frightened. I hope the incense now burning keeps them away. The Marathi woman and two other comrades are the only persons now standing here. Now



look towards them. How anxious they are to-day. I give them room. Let them speak. To-morrow I shall give the lessons. Going. The boy \* of whom you asked cannot be easily traced \* I shall try and tell you to-morrow. Going.

\* \* \* \*

28th September, 1922—9. 40. to 10. P. M.

OM.

Dear Sir, to-day as requested by you and moved with compunction at the distress and.....of the poor parents of the Bengalee Boy I have searched for him. Hills, dales, rivers and plains, cities and villages, and villas, all these I searched in vain. I took the assistance of my asram comrades but all our vigilant searches were not amply rewarded. In Northern (part) we saw three boys of the description given in your letter. But on enquiry I came to know that none of these belong to this bereaving family. Kindly write to the parents of the boy whether they can send you a photo of this missing boy. In the absence of such a photo some more fuller descriptions are necessary for identification. Write tomorrow without fail and get reply. To-day I have promised to give you a course of ten lessons on spiritualism. I will now give you an introductory preface. I have roamed all over Northern India in search of the boy and feel much tired. My friends here urge me to return back to the asram as soon as possible..... Yesterday I told you the description of the existence of a universal soul and how all human and other souls have developed from it and many other things. Please read it over and over again, and fully understand its meaning. Don't miss a letter. It will spoil, I feel much enlightenment here. Good. As soon as the soul leaves the physical body the silver cord severed by the spirit attendant present on the occasion the man feels a sort of happiness. As soon as the soul is thus freed, persons of pure chastity and sublime character will be met with a divine celestial guide who gently but commandingly conducts them to the lokas or planes for which he is (they are)

\* This refers to a letter I received from the Latent Light Culture enquiring the whereabouts of a Bengali boy aged about 10, missing about a year ago.

destined. No I am not powerful. Going. See my body and how soiled it is! Excuse.

\* \* \* \*

*1st October 1922—8, 10 to 10 P. M.*

Dear Venkatrac, I am Budhisagar. Please excuse my absence yesterday. I paid a visit to Belluru Math. Many persons were shouting the praises of Kali. The disciples of the Matha were practising ascetic.....I was much pleased. I want that you also in your turn should become ascetic and practise likewise. The yoga rules are not too difficult. If a man once enters the realms of peace and tranquility he will... succ ed. He will overcome all overwhelming so-called difficulties. Nothing can resist a strongly fixed resolve. Better in your own little sphere try to form a circle. Your friend may encourage by becoming a member. I understand he is bent towards the upliftment of Spiritualism and also liking to practise the same after he sees some convincing proofs of the genuineness of the messages given by us. The time is drawing near and the day comes when he would see wonderful and startling results. Let him for the present labour under his own self-created delusions. Delusions, I mean doubts. He is, I understand, aspiring much for his departed wife who is now in in the mental world and follows the Mahratta woman who comes here often. I understand this union (husband and wife) by the wonderful resemblance of these two singular souls drawing themselves to each other. Better practise crystal-gazing. A thorough or even a little practice will enable you to show your friend his wife mentally and carry convincing messages. For the present give her your mental and physical energy which will gradually bring the required results. The first path advised by me is.....to follow. The second and the path you are now following demands.....of.....mind. However, try. You have already begun and make it your point not to leave anything unfinished. I will give you lessons later on. Now you are not fit to receive them and I will have to personally guide you. Practise crystal. Don't leave it. Going.

NOTE:—I wish to bring to your notice that I have been for the last six months or so trying to receive messages from the wife of my friend. Signs of her first appearance commenced in the second

month of my practice. She used to often visit my experiments. She often complained that she could not move my hand quite freely as it was not completely devitalised. Gradually she could take possession of my hand and write with as much ease as other spirits who often visit my experiments. My friend insisted upon hearing from her, her experiences in earth life. In one of her messages she told her name only. Regarding her experiences in earth life she told she does not remember anything at present and that she requires some psychic force from me to remember her earth life in detail. When she does not remember anything of her earth experiences why should she come here at all? She says she can recognise her husband but none else on the earth plane. Herein I enclose a copy of a message received from Mrs. Subhadrabai Rishi. She says that she conversed with my wife and wrote the answer she received: My friend's wife also wrote in Telugu and corroborated the statement. I request you will please refer the matter to some advanced spiritualist and enlighten me with fresh instructions on the subject.

*(Copy of messages received on 18-12-22)*

Dear brother, I am Subhadra, your friend's wife. Lift up your face and see me. My husband has not been calling me at present. I do not know the reasons that led him to do so. My friend who is now writing for me will shortly leave. I do not know how to write to you in future. Your hand is too powerful and your thoughts also greatly intercept my messages. You must try to store up much more psychic energy. Yesterday night I had a long conversation with your wife and your friend's wife. She told me that you had not any evil intentions then but your appearance there in their abode in ethereal regions filled them with dismay. Yourself having found entry into the subtler realms for the first time in your life and on seeing your wife there sleeping become so wild and uncontrollable that they were roused up and became much frightened. It is only this but nothing more. You need not have anything in your mind for this. I asked her to narrate to me her experiences in her earth life, (i. e.) anything concerning the temples she visited in Karnal district, the particular God or Goddess to whom she used to pay much homage. She tried for a while to remember something and to think deeply of her earth life experiences. She fell into a deep reverie for a long while and rose up suddenly. She told that she is not able to remember her earth life experiences. She told that everything

appears as in a dream which she remembers now and then but cannot clearly express. She asks time to remember and express everything. She told that she must ask within herself a number of times regarding her earth life experiences. She is no doubt a pious lady with Godly feelings. She always prays to Goddess Parvati, offers saffron and flowers everyday which grow in her garden. It is auro she, having left her earth life long ago with no opportunity to return there, and no necessity to remember her earth scenes has been growing up here under the paternal care of a guru just like an infant in your earth life. Now to bring to recollection everything, she says she must have time. Please give her time. You must give her so much of your spiritual energy that she would be brought back to remember or to have the same senses as in her earth life. Every day try to impart a little of your psychic energy. I have taken very many pains to find out but to no purpose. The spirits that give their earth life experiences to you are new-born spirits (spirits who have recently left their physical bodies) with fresh remembrance of their earth life experiences and also they do belong to one particular ethereal world. Of course if you practise experiments upon them from the time of their leaving the physical bodies they will remember everything as in my case. But it is not the case with all. What am I to do? There are certain other spirits who come to your experiments there and they narrate every experience of their earth life. They do not belong to our world but to inferior ethereal worlds. Better try to impart your psychic energy. Gather and give us. We will satisfy you. Now she wants to write. Hear her. Going.

My friend, I am Buddhisagar. I have come here on a special business. My message is as you have to some extent practised clairvoyant vision and now have also become to some extent able to write messages a little speedily, Vivekananda's manifestation will come on 16th October. The messages may continue for about ten or fifteen days. The duration of time depends upon your ability to receive. You must meanwhile finish all your other businesses and by that time be ready to receive the communication. This time the Swamiji will give you a brief account of his experiences in the fourth world where he was living in and also a full knowledge of all the things of those ethereal realms, etc. Prepare yourself. Set aside all your other avocations. You cannot expect another chance if you lose this opportunity.

# EXPERIENCES IN HYPNOTISM

DR. SUKUMAR MUKHERJEE, MANILALL MANSION,  
LAMINGTON ROAD, BOMBAY.

I have been trying all along in curing diseases. Lt Col. F. A. Smith, I. M. S., Superintendent, King Edward Hospital and School, witnessed the facts in cases of severe pain after *amputation of arms*. Rai Bahadur Saraju Prasad, and Khan Bahadur Ahmad Bux, Assistant Surgeons were regular witnesses of two cases of bad type of Hysterical fits cured by post-hypnotic suggestions. Cured in all 11 cases of Hysteria, one case of suicidal mania, over 100 cases of Lumbago, Vertigo, Rheumatic Pains, Sciatica, etc. I am just trying to perform operations (minor ones) by anaesthesia.

MR. G. C. BHATT,

CONTRACTOR, NO. 167, KASBA, POONA CITY.

For the sake of practice I have given demonstrations at times in gatherings of my friends and acquaintances. I have tried Hypnotism in treating several diseases as headache, stomach and bowel complaints, scorpion bites, tooth ache, making urine in sleep, sudden bleeding caused by accidents, etc. and glad to note have radically cured in all cases

MR. A. KATHIRGAMER, DISTRICT HOSPITAL, MONERA-

GALA (CEYLON.)

I have used Hypnotism in giving demonstrations such as hallucinations, illusions, hemi-hypnosis, anaesthesia, externalisation of sensibility, and also in giving post-hypnotic suggestions. I have tried it in diseases as headache and ordinary colic of the intestines with success.

MR. MERWAN ARDESHIR IRANI, GRAND INDIAN

HOTEL, THE MALL, MUSSOORIE, U. P.

I have not practised Hypnotism publicly on a stage or a platform but have given various demonstrations before

friends and acquaintances. In all, I have met with complete success, as I select my subjects whom I think are clever, sensitive and of good behaviour. I have also tried it in curing diseases. I have cured headache, toothache and several other pains successfully. I have also cured one case of scorpion-bite. The patients whom I cured had full faith in me and never suffered the pains after cure. In some cases, only passing my hand over the affected part was sufficient for the cure.

MR. J. B. MATHUR, PIPALMANDI, AGRA, U. P.

I have used Hypnotism in searching out lost things, knowing past and future events, in diseases, &c. I write here some experiments which proved successful.

Once a person lost his pocket book which was a precious thing for him, he came to me and related his story. I at once hypnotised him and enquired about the lost book. In the state of hypnosis he told me where and who has taken the book. This result was successful and the person recovered his book from the exact man.

MR. MANINDRANATH MUKHERJI,

3, COOPER STREET, KALIGHAT, CALCUTTA.

Babu B. K. C. a friend of mine working in the Bengal Chamber of Commerce was my first subject. I succeeded with him in the first and second experiments with his co-operation though he thoroughly denied the influence of Hypnotism. I succeeded in bringing about the first stage of hypnosis upon him, i. e. the light stage and he partly worked up to my suggestion. Secondly I took up my cousin brother for experiment; but I had to reject him as he was very nervous and restless. Then I hypnotised in 10 minutes my elder brother who is a Capt. I.M.S. and Radiologist. My mother once fell in a fainting fit and I woke her up simply by means of reverse passes.

MR. S. G. AHMED, CHAPRA, BANGALJHI.—

I have given some entertainments to my friends, such as 'Fishing with a walking stick in a hall', 'Making a gentleman a chowkidar and let him watch an imaginary bungalow', 'Human bridge', etc. but I do not like to give entertainments.

Treatment of diseases is my sole intention of learning this science. I have tried many cases and have almost been successful. Two bad cases which I treated very successfully made many people to believe in the curative power of this science who believed it simply to be a kind of Magic. One case was of high fever with delirium and cough after child birth. And another case was paralysis which doctors declared to be incurable

MR. FREDERIC M. BERGER, GUNTAKAL —

I have used Hypnotism chiefly in curing diseases such as headaches (numerous cases), stomachache (good many cases), Palpitation (one case), stys (a few cases), Deadening corns (good many), Rheumatism in the knee (two cases), Sore throat (few cases only), smoking habit (two cases), Neurasthenia (one case—a married lady suffering for about 5 to 6 months, now perfectly well she was not as bad as my sister who I am treating at present) stopped bleeding, Pains and aches of all descriptions; Falling of womb (one case, the patient was actually able to feel the womb every time she washed herself and was afraid of calling in a doctor, I was sent for and was surprised to see that after my first treatment she was perfectly well and is still quite well); a complaint of bad eye sight (I hypnotised him and gave some suggestions he was more than happy to see that he was able to read small prints at a decedent distance,

Every test of stiffening arm, leg, etc. etc, created illusions and hallucinations; anæsthesia during hypnosis and in the wide awake state by suggestion; Hemi Hypnosis; Catalepsy during hypnosis and in a wide awake state by mere suggestions; hypnotised a chicken at a distance of 20 to 30 yards; I have actually placed my hand into a cheetah's cage and got hold of its mouth, this was done in the presence of three friends.

I have succeeded in Levitation partially.

MR. MANGAL SINGH,

HEAD CLERK, ADEN TROOP, KHOR MOKSAR, ADEN.

I have tried my power as far as putting a subject into deep sleep and then sending his soul away to visit many places suggested and this has been met with invariable success I have been trying the subject's body to rise up in the air without any support but I have not yet fully succeeded; I have to an extent

in which the subject's body rises up merely with support on the head and heels only and remains in this position for a considerable time.

MR JAI KRISHNA SHARMAN,

ACCOUNTANT, GARHI HARSARU.

I use Hypnotism each and everywhere. I use it in my daily life. Yes, I have tried it in diseases, the following are some of my experiments. (a) My mother was suffering from pain throughout her whole body for 3 days. She was crying of pain; and all medicines proved useless. I made an attempt and cured her. (b) My younger brother was suffering from fever. I induced hypnosis and gave him relief. (c) One day a friend of mine asked me to make a hypnotic experiment upon his younger brother. When the boy was called, he refused and said 'as I will have to waste my time of study for you, you should pay me four annas'. His brother gave him a four anna piece and the boy went to put it somewhere in his room. I asked him to look at my eyes and told him that by looking at my eyes, he would go to sleep. In about two minutes he became quite senseless. I asked him where he has hidden the four anna piece, to which he replied 'under the floor'. I then suggested him thus 'You will give that four anna piece to Mr.—You will not remember that I told you to do so, but you will do'. Then I took a piece of paper, wrote a number on it and enclosed it in an envelop. I asked the boy to tell me what was that number. The answer was correct. I asked him to tell the time of the watch in the next room. The time was quite correct. Then I gave him the following suggestions and completed the experiment. 'You will do all what I told you, you will forget that I told you, you will wake up after 10 minutes, but the influence will remain on you until you give the amount to the gentlemen named'. After ten minutes the boy was all right. He at once went to his room to take the four anna-piece but it was not there. I had told his brother to take it from the place. The boy was very anxious to pay the amount to the gentleman. His actions at that time were very funny. After the amount was paid to the gentleman, he was alright at once.