

THE KALPAKA

India's only Psychic and Spiritual Review

Published Monthly

Vol. 18

JUNE-1923

No. 6

WITNESS OF ARYAVARTA.

T. L. VASWANI

The Vedic age, it is said by Western critics, was an age of childhood of the Race. Suppose it was! The Kingdom of Heaven is for the Child. It is the kingdom of babes crowned with simplicity and loveliness and love.

These child-souls of the Arvan age were in truth among the Elders of Humanity. They came in the morning of history to lead Civilization.

A Nation must make a mess of things without some 'Child Souls' to lead it on.

'Objectivity' 'nature' is an important category of Vedic thought. Nature is viewed more on the stage of the sublime than as a vesture of Beauty. The latter was, it would seem, the central thought of ancient Greece.

The Vedic Singer was impressed by infinity in nature. Beauty, as the majority view it, is a category of the finite. It gives you repose. The Beautiful is a call to man:—'Come! and have thy rest here in this finite form'. The sublime sounds a note of infinity. It sends a thrill of reverence. It awakens aspirations towards a 'Beyond'.

Is it not a great stimulus to progress—this consciousness of our debt to the past? Ancestor-consciousness is an element in national as in religious life.

Modern outlook is broadening. Is the inlook deepening? Are our spiritual sensibilities keen? Is our fellowship with life as rich as was India's in the long ago?

Mathew Arnold, in a significant passage, points out that literature must render an adequate interpretation of the activities of life. The value of Aryan Literature will be appreciated by the West in the day we show how Ancient Wisdom can help us to 'see life steadily and see it whole'—and to build for the Future.

The glory of ancient India was in her keen preception of the reality of the Inner World.

The 19th century began with a great assault upon the Indian Ideal.

The century closed with the cry:—Back to the ancient Ideal. It may be the task of India in the 20th century to interpret the Ideal to the nations and help it to be a shaping power of a New Civilization.

What *creative power* is revealed in the Ramayana and Mahabharata! The Hindu race was gifted with a great mind. That mind made the culture and civilization of Aryavarta.

What refinement, what humanity, what idealism in the religion and life of ancient India! At a time when other nations were still offering animal sacrifices India attained to realisation of the inner sacrifice of which a symbol was the flowers offered in worship to the gods.

India's glory in the days of her greatness was not her palaces and pleasure gardens, but her asrams, her temples, her tiraths, her homes of culture, her schools of philosophy, her universities, her literature, her art, her songs. And they were a witness to a wisdom of life, a vision of the things of the spirit.

Forgotten are these things in the tumults of today.

Forgotten—but not yet lost. For even today our hearts give response to that wisdom when interpreted to us in terms of modern consciousness.

Some memory of the Ancient Wisdom yet slumbers in our hearts.

And I cherish a hope, an aspiration that the memory may be revived in the nation's youth for the highest service of India in the coming days.



THE ART OF ATTAINMENT

URIEL BUCHANAN

Folded within the convolutions of the brain are countless millions of electro-magnetic cells capable of being aroused from the hypnotic sleep and their potentialities converted into a dynamo of resistless energy. The perfectly developed brain is omni-relative, and is capable of receiving and reflecting all possible knowledge and power.

There are three brains; the thinking, the acting and the functional. The thinking brain is called the cerebrum. It is the large front brain, and is the seat of intelligence. The cerebellum is the small back brain; it directs all the muscular movements. The medulla is known as the third brain, and is situated at the top of the spinal column. It controls breathing, digestion and circulation of the blood.

The act of thinking develops the power and increases the capacity of the brain, the same as physical exercise develops the muscles. The wandering of the mind, its division and distraction, its yielding to cares and anxieties, its incapacity to heartily enjoy itself in its work, indicate lack of training and self-discipline.

All changes which the mind undergoes are accompanied by a corresponding change in the physiological condition of the cells of the brain. The brain cells are very important living entities, having birth and growth, and are subject to the laws of evolution. All physical, mental or moral discipline affects these cells, gives them higher qualities. And when they have attained a certain state of evolution requisite for the emission of an aura whose magnetic radiations carry the power to heal, or to effect certain psychic phenomena, or to help human souls in their upward endeavor, then such power manifests itself as a natural sequence of the developed condition of the brain cells. This is a purely physical process, and can be acquired by self-discipline.

Cells of various nature constitute the principal portion of all organisms; they have their attraction and repulsion, their

birth, growth and evolution, multiplication, and often death; but we are mainly concerned with the brain cells to which the outworking of the higher functions of life has been entrusted, and we will confine ourselves to an explanation of these only.

To convey to the mind a clear conception of a cell, we will compare it to an egg. The cell has an outside covering or membrane containing a certain quantity of protoplasmic or rather cytoplasmic matter, this matter itself holding within its mass a more refined material. We will compare the outside of the cell to the shell of the egg; the region of cytoplasmic matter to the white, and the more refined matter to the yolk; and within this yolk is discovered little specks, which is the only matter the brain cells contain in the man whose nature is purely materialistic; but in human beings whose souls have been developed and grown into consciousness, the eye of the seer discovers a speck of intense whiteness, growing in brilliancy as the spiritual development goes on. This luminous point indicates that the cell is spiritually fructified, having received within itself, as the reward of a pure and well ordered life, a spark from the Divine, a concretion of the Divine Spirit. But the man who is entirely absorbed in things material, the man whose soul has not yet entered the state of consciousness, his brain cells contain no point of light, though surrounded, like every other entity, by the Divine Spirit, waiting only the aspiration of the awakening soul to condense into a luminous spark, to fructify the brain cells and create the magnetic fire which illuminates the brain of the genius.

The evolution of the brain cells is a process of growth which in order to be healthy, harmonious and lasting, must be gradual. Fulfilling all earthly duties, doing in a quite way all possible good to our fellowmen, with charity toward the opinions and acts of others—these are some of the requirements for the formation of healthy brain cells.

The different organs of the brain may be compared to an army of men. The will is the captain. If the will has no commanding power, no magnetic presence, no fixed purpose, the various mind organs will act just as they are played upon by different influences, each in their own peculiar way.

Hence confusion is the inevitable result, and very little can be accomplished. But when each faculty is made to act in its appropriate place, and all are collectively controlled by a trained and invincible will, a power for achievement is at command which is unlimited.

Concentration is the power to apply the mind, at any moment, to the consideration of a single point of thought, to the exclusion of all else. You should guard closely the portals of that realm of thought whence issue the living streams of energy, so wondrously potent in shaping your destiny. Instead of permitting a multitude of drifting thoughts to come and go amid the greatest confusion, you should be able to hold the thoughts that you desire and to reject what thoughts you will. You must learn not to give way before the innumerable thoughts sent to you from other minds, but to direct them, that all obstacles may be overcome and the greatest victories won, by the greatness of personal power.

It is an absurd position—for man, the heir of all the ages to be in: hag-ridden by the flimsy creatures of his own brain. If a pebble in our boot torments us we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there can be no mistake, no two opinions. The thing is obvious, clear and unmistakable. It should be as easy to expel an obnoxious thought from the mind as to shake a stone out of your shoe; and until a man can do this, it is just nonsense to talk about the ascendancy over nature, and all the rest of it. He is a mere sham, and a prey to the bat-winged phantoms that flit through the corridors of his own brain. How rare indeed to meet a man. How common rather to meet a creature hounded on by tyrant thoughts, or cares or desires, cowering and wincing under the lash.

“Thought, like a piper, is ever capering and fiddling in front of us. What is it surely that you are fretting about? Is it the fashions, or what men say about you, or the means of livelihood, or is it the sense of duty this way or that, or trivial desires, that will not let you rest? Are you so light, like a leaf, that such things as these will move you—are you so weak that one such slender thread will deprive you of inestimable freedom?”

(To be continued.)

THE WAY OF MYSTIC WISDOM

P. S. ACHARYA

The Miracle of Realisation—V.

Self—realisation saves us from self-wreckage and promises real freedom or Mukti here and everywhere.

Even the aspirant after self-realisation becomes able to unlock the mighty forces within himself and thereby he may create and re-create his world.

The siddha emphasises self-realisation as the key to everything imaginable. Affirming the "I Am," he *thinks* and *is*; he desires and becomes. "I Am Spirit and therefore divine in truth"—says the siddha-mystic. Each spirit is a ray of the Supreme Spirit and as such an absolutely perfect being.

Believe and affirm. Be brave and fear not. Entertain only such thoughts and desires as heal and bless, as enable you to grow in the image of the Most Beautiful—the All-loving One. "The Gods you worship write their names on your faces."

Please note that your mental attitude should correspond with the *sadhana* you go through. Faith, expectation and calm demand together with right thought, right desire and right endeavour go a great way towards success and realisation.

The siddha's God is his ideal friend and teacher, his lover and beloved. He is right inside of the heaven of his heart and worshipped as the one creative principle behind the whole Universe. Harmonise with the Inner Ruler and all's well with you for ever.

ONE WITH THE ONE.

Be one with the One—says the siddha-teacher to his pupils. To be one with the One is also to be one with the All. For there is but One Life, One Truth, One Light, One Power, One Beauty, One Love running like a golden thread through all lives and through all words, through all events and all phenomena. The aspirant has to aspire after realisa-

tion of his at-one-ment with this beneficent creative, sustaining, liberating 'Love-Principle' of the Universe.

The siddha-student constantly contemplates his mystic union with the One, until he becomes 'subconscious' or rather 'super-conscious' of his oneness with the All Powerful One. This kills all sense of fear and makes the sadhaka a hero among heroes.

In proportion as you have this 'mystic Union' do troubles flee from you. In that proportion do you receive the Pranic current, the Love-current and all blessedness.

From the depths of his contemplation, the siddha awakes in the likeness of his Ideal, and conscious co-operation with the Ideal Lord within brings him into complete realisation of his birthright.

The siddha feels his *Ish'a Devata*—as sure of His sweet soothing Presence—as though he could see Him with his eyes. Enfolded in the Infinite Loving Arms, he hungers not for the good things of the world, for he is already living in the midst of abundance.

He keeps his mind concentrated much upon divine things, divine qualities which are outpictured in his very face and manner.

SELF-POISONING

He avoids self-poisoning through anger, fear, worry, etc. Every discordant emotion sends its contagion through body and mind making chemical changes in the brain itself. The whole body is but an extended brain and the brain is but the mind outpictured—say the New Thought writers. This is but a re-discovery of the old siddha-theory that *mind and body are one*.

May God be your Good! Connect yourself with the very Source of Life. Find in love divine the natural law of your being. Shut out your thought-foes and antidote the poisons that have already got in. Then will your sadhanas go forward and be crowned with *siddhis*.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

In this chapter I shall give what I gather to be the general teaching of the spirit world in regard to the question of evil spirits and which I accept as true on the whole. These teachings are to some extent confirmed by the confessions of those who have suffered in the dark conditions of disembodied life and who themselves have been classed as evil. Whilst they remained in their unenlightened, unrepented state of mind they were indeed evil, because they not only thought evilly but acted so.

In the deeper philosophic sense there may be no such thing as evil in itself and therefore no evil beings. Evil is a transient not a permanent condition. In that aspect it is illusion. So no one has defined evil as undeveloped good, i. e. good in its process of becoming good. A wicked man is an ignorant man—ignorant of the unborn or undeveloped inner beauty of his soul—an immature an unripe man. When a child eats an unripe fruit and there follows a stomach-ache it is not because of any evil in the fruit. It was because it was unripe, immature. In the ripe state it would have been good and beneficial to the child. The evil was the ignorance of the child or the carelessness of the guardian of the child. And when the child or the guardian learns wisdom through that experience that evil has become good. Nevertheless, I am not going to quarrel with the words good and evil in their general use. When the results of an action are in actual painful operation we all know what is meant when we call both the cause and effect, evil or wicked. So we will continue to call vice evil or wicked, and virtue good.

Who and what are evil spirits? Are they of another order of creation—non-human or sub-human beings? Were they created in some part of the non-physical world, in one of the spirit spheres belonging to the earth? Do they come from another plane? The consensus of belief amongst Modern Spiritualists is that there is no evidence of another order of

creation which is evil in its natural attributes. It is generally accepted that those whom we call evil spirits are just unprogressed human beings, spirit people born of women on the earth in the natural way. They are our unfortunate brothers and sisters. Speaking collectively we made them and sent them in that state into the spirit world. We are more or less responsible for them. Even when we ourselves reach the spirit world we retain the power of influencing others for good or evil. We influence other spirit people—we influence those in the flesh.

It is possible for spirits from other planets to visit this, but they would not be evil spirits. To be able to break away from the pull of one's native earth and the heavens thereof, and to move freely in the different conditions of another earth necessitates a development from which evil would need to have been eliminated.

Many believe in the existence of elementals (gnomes, fairies and such like little people) whose principal functions lie in the operations of nature. Some of these it is thought may be employed by human beings for various purposes, good or evil, as they may be subject to the stronger power of the human mind and will. Being non-moral themselves—having no sense of right and wrong—they may be pressed into the service of either good or evil according to the virtue or the wickedness of the mind controlling them. There is no doubt that some such order of beings exist as they are seen clairvoyantly by children and adults and testimony to this effect is available in the literature of all times. However too little is known definitely about the power, purposes and quality of these beings to allow anyone to write dogmatically about them—least of all as entities inherently wicked.

Accepting therefore the communicated statements from the other side that evil spirits are just "some of us" who have passed to spirit life and have been disincarnated for periods of different length, it is well to enquire what is the evil of these people and how they may influence us here.

Evil spirits are of all degrees. They may be those who have been nurtured in the love of war and have died with that

love upon them. To fight and to kill and to incite others to fight and kill is the very breath of their life. They may believe that fighting is glorious, manly, heroic or they may desire to war for the simple love and excitement of it. They may be those who have been schooled in cruelty to men and the animal creation. They may be those who, not necessarily cruel inherently, have been cruelly used in this life and die with feelings of hatred and revenge in their heart. All who pass over with a sense of injustice in their heart and hatred, anger and revenge no matter for whatsoever cause, serious or trivial, illegitimate or apparently justifiable are a danger in any world, causing unrest and ill-will amongst men. Their thoughts and feelings are, like wireless messages, broadcasted in the ether and atmosphere of space and are picked up as suggestions and impulses by those whose minds and characters respond to such vibrations. More than that, they can in person, by their presence inspire, control or obsess suitable mortals to hate, anger and revenge, to wound or murder. They hope to gain satisfaction by these means but their wickedness recoils upon their own souls—increasing their wickedness and suffering. In course of time this has the wisely planned result of bringing them to reason but many remain a long time in this terrible condition.

Then similarly there are those who have allowed jealousy to eat like a cancer into their soul. There are the greedy and avaricious, those who love and crave for power and authority over their fellows, who love flattery, honour and glory above all else. There are the sensualists (and alas they are many) who have always been making provision for the flesh to fulfil the lusts thereof—sexual excess, drink, eating, drugs, love of money and so on. People dying with strong fleshly lusts upon them carry the memory and desire for these with them. But they have no means of gratification—or full gratification and so seek to come back and enjoy their lust in a second-hand sort of way by obsessing mortals to the same lust and picking up i. e., absorbing the emotions thus engendered.

There are the proud and haughty; minds strongly centered on caste, social position or other fatellect—also those who are intensely selfish.

Then there is the more subtle form of evil in those who have persistently denied the one supreme spirit and have obstructed all religious teaching. A type of these may be seen in the master minds who engineered the French Communistic Revolution of 1788 and the present Russian Bolshevistic autocracy. Then deny and mock at all religion—the after life—soul—God, and in order to enforce their personal views upon ‘right government, do not scruple to rob, imprison and murder men and women of the thousands—hundreds of thousands.

In fact all who have great faults are or may be according to their degree ‘evil’ spirits—and are able as already indicated above to influence others to their detriment, either in a trivial degree or very seriously indeed.

If what we are taught is true—and it seems most reasonably true—it shows how we,—how the world makes its own heavens and its own hells—its saints and its own devils—its own gods good and evil. Killing is I think the greatest crime that man can commit against humanity. He did not order or cause his own birth into the physical world, a higher power—a wiser mind determined it for the chief purpose of providing earth’s experiences. There are the distinctive experiences and lessons of infancy, youth, prime and old age and everyone has a natural right to go through all of these. The perfected world as a training school will be when every soul born in the flesh will have the privilege of living to the full natural span of earth life. The human race will have mastered and overcome all the adverse influences preventing full mortal life. This involves a complete knowledge of spiritual, mental, psychic and physical science—a vain dream of an ideal state, some may exclaim. It is our ideals which lead us onwards.

(I think that the belief in incarnation has a demoralising influence upon the ethics of killing. If a person dies prematurely through disease—or is murdered—or is killed by accident—it is treated somewhat lightly by saying: “Oh, it is the consequence of some bad karma in a former incarnation”. And of a murderer it could be said “he is the instrument by which the law of karma works out its processes” and so although it is believed that he carries responsibility for his act—to be worked out in due course it all tends to minimise

the crime of murder, and in the cases of death from disease or accident it tends to depreciate importance of studying and obeying the laws of hygiene, etc. now. By postponing punishment—(or "consequence"—if the word is preferred) its preventive influence is reduced. I am referring to its effect upon the mass of people, not upon the few thoughtful. However, let that pass—it is only a passing remark by way of a parenthesis).

The question arises now "how can we guard ourselves against evil spirits?"

The first point to remember and to strongly hold is that disembodied spirits have no greater power over us than spirits (men and women) in the flesh. We do not usually go about in fear and trembling of our neighbours and associates. We are not constantly dreading that thieves and murderers are lurking in every dark place or corner to do us harm. But if perchance there were such we know that there are ample means of self-protection. Spirit people having no physical body—they have one means less of doing mortals harm. The spirit world is not in anarchy—without law, order and restriction. One must never believe that unprogressed or wicked spirits have more power than good spirits, or that good spirits are held back and only the bad have freedom! Never allow fear of a spirit to enter your mind. Fear is weakness, confidence is strength.

Secondly—by living a clean, righteous and kindly life we create about us a condition which evil spirits do not like and which they find difficult to penetrate.

Thirdly—by prayer to God we obtain protection in every case of need. Mighty are the armies of God. His resources are unlimited. Doubt not.

And generally—always maintain a spirit of goodwill to all men. Love is the greatest force in the universe. Bless and curse not. Send out kind and helpful thoughts to your enemies either in the flesh or in the spirit. Forgive them. If you have sufficient love you will never have any enemies.

These rules and instructions are better than all charms and incantations etc. These are only useful when we know no better.



SUFISM OR THE YOG IN ISLAM

"DURVESH."

Everything has two sides—the exterior and the interior. Its value depends not so much upon its exterior side as upon its interior. A box full of diamonds and precious stones is certainly more valuable than a similar box of equal or even greater dimensions, full of ordinary stones and dust. A human being has likewise two sides—the external and the internal, and his superiority over the rest of the creation depends more upon his inner merits, his spiritual achievements and the polish and brilliance of his soul, than upon his exterior form and appearance and other qualities of his body. Religion professes to be a guide and a codified course of human life, and, as such, it must, and, as a matter of fact, it does cover both—the outer and the inner requirements of man. All the revealed religions are one in this respect. They all lead to the same goal. There is but one universal Grand Truth about which there can absolutely be no diversity. The only difference lies in the different forms of approaching it. The expansion of mankind over an enormously wide area of time and space, the different evolutionary stages in human society, and the variety of circumstances surrounding different types of humanity, account for the variety in different forms and formulas of religions. But this divergence is apparent only at the surface. The deeper you plunge into the mysteries of life the less diversity you will find in the essentials of various religions, until at last, when you reach the final goal you will realize that all true religions lead to one and the same universal truth. Islam is no exception to the rule. It professes to be a revealed religion and endorses and corroborates all the Divine Truths revealed by all the preceding religions. Its only other claim is that its methods approaching those truths are simpler and more up-to-date. However, in common with other religions it is made up of two sides—the outer and the inner. The outer side is called the SHARIAT,

and the inner side the FARIQUAT. The Shariat is sub-divided into two parts, (1) the Ibadat and (2) the MOAMILAT. The Ibadat refers to the forms of worship and regulates man's relations with God; while the MOAMILAT pertains to relations with man and covers the social, economic and political fields of human activity. The FARIQUAT deals with the purification of the inner self and keeps in view the spiritual emancipation of mankind. HAQIQUAT refers to the realities in this life as well in the life to come. It is not a science but a realization. In other words HAQIQUAT is what you actually see in the light furnished to you by FARIQUAT. FARIQUAT plus HAQIQUAT is termed TASAWUF, or SUFISM and may be called the YOG IN ISLAM.

Mohamed, the Holy Prophet, as the Mohammedans call him, combined in him the leadership of all the various functions at his time. He was the religious Teacher, Spiritual Guide, Social Leader, Commander-in-Chief and Political Head of Mohammedans. In short, he combined in his person all the functions of a temporal and a spiritual leader. He was at once a King and a Prophet. His four successors ABU BAKER, OMAR, OSMAN AND ALI inherited this leadership in tota. The temporal power and the spiritual lead were centered in the same personality. The martyrdom of Hussain—the son of Ali and the Grandson of the Holy Prophet, sounded the death-knell to the amalgamated leadership. The temporal power was usurped by Yazid—the notorious, and the spiritualists were left to take care of themselves. Bloodshed on the battle-field of Kerbula, however, could not chill the enthusiasm of spiritualists and they flocked round the sons and grandsons of Ali in thousands and tens of thousands to drink deep into the fountains of knowledge and realities. Yazid and his followers grew suspicious at the daily increasing popularity of the spiritual successors of Hussein and they went on indiscriminately massacring, assassinating and tyrannizing over these spiritual teachers and their adherents. During periods of Ommayya and Abbaside Caliphs spiritualists were generally subjected to endless persecutions and that is the reason why for a long time spiritual lessons were given secretly. That is one of the reasons why spiritualists have sometimes been called mystics.

Husain's was Imam Zaimulahidin. His son was Imam Jafer-i-Sadiq. His son was Imam Mokka Kazim. His son was Imam Ali Raza; and so on. All these gentlemen are called *Aimma-i-Ahli-Bait*. *Aimma* is the plural of *Imam* and *Imam* means leader. *Ahli-Bait* means members of the family i. e. the family of the Prophet. So these gentlemen are the leaders of spirituality and belong to the family of the Holy Prophet. They occupy the foremost ranks in the regions of spirituality as well as other aspects of religion. All classes of Sufis, Darwishes, Fakirs, Mohammadan Jogis and Sannyasis owe their origin to them. All dynasties and divisions of *Tasawuf* have sprung out of them. Go to any Sufi in India to day, he will trace his pedigree to them and through them to the Holy Prophet. The Holy Prophet is like an ocean, *Ahli-an* outlet, and *Aimma-i-Ahli-Bait* are the canals that have carried the waters out to the thirsty.

The various dynasties in *Tasawuf* are a later development but this development is in form and not in spirit. For instance a gentleman of very high spiritual attainments and an extraordinary internal power comes out to India and spreads spirituality over here. His adherents and followers are distinguished from the rest by being called after his name. Another gentleman of similar attainments comes and does likewise; a different name is assumed by the followers of his school. Following are the principle dynasties in India.

[1] **CHISHTIES** called after Hazrat Khwaja Moinuddin of Ajmer. They have two sub-dynasties.

(i) **SABRIS**—called after Makkdum Allauddin Ali Ahmad Sabir Kalmari, of KALIAH Dist. Roorkee.

and

(ii) **NIZAMIS**—called after Sultanul Mashaikhe Mahdub-i-Elahi, Hazrat Nizamuddin Auliya of DELHI.

(2) **WADRIS**—called after Hazrat GHAUSUL SAQUALAIN Mohiuddin Syed Abdul Kadir GILANI of BAGDAD.

(3) NAQSH-BUNDIS—called after Hazrat Bahauddin Naqshband of Bagdad. In India they have two sub-dynasties :—

[i] MUJADDADIS—called after Hazrat Mujaddid Allaf-i-Sani of SIRHIND,
and

[ii] ABUL-ULAYIS—called after Syadana Amir Abulula of Agra.

[4] SUHARWARDIS—called after Hazrat Shabahuddin Suharwardi of BAGDAD.

[5] MADARIA-KALANDARIA—called after Shah Badi-nuddin Madar of MAKANPUR.

The above dynasties have spread beyond India also.

In countries beyond India there are a few other dynasties as well, such as SHAZLEES, RIFAIS, BADNIS SAMUSIS, etc., but correctly speaking they are only sub-dynasties under the KADRIIS, which is a very extensive dynasty spread over almost the whole of the Islamic world.



HALF HOURS WITH

VALMIKI

T. V. KRISHNASWAMI RAO

The Royal ascetic Visvamitra while returning to Sidhasrama with the young princes Rama and Lakshmana spent the first night on the banks of the Sarayu and in the early morning of the next day approached them gently as they were still lying on their bed of grass addressed Rama as follows

*Kousalya Supreja Rama Peerva Sandhya Pravarthathay
Uthishtha Nura Sardhoola Karthavyam Dhaivamahnikam*

'Oh Rama the virtuous son of Kousalya! The day has already dawned. Rise from your bed, oh tiger among men! The daily religious routine has to be gone through'.

'Rama the virtuous son of Kousalya'

1. Kousalya has verily outbeaten her competitors in her race towards final beatitude for the mere fact of having given birth to the All-powerful Divinity viz. yourself. With all my austere penances, I am nowhere in the list of seekers after truth. Pray be gracious unto me!
2. Dhasaratha hesitated for a moment to part with you. But not so was the noble Kousalya when she knew that the request came from me. Oh worthy son of a worthy mother!
3. Let me distinguish you as the gentle Rama born of Queen Kousalya from the terrible Rama of the axe born of Renuka.
4. From what I see in your behaviour, 'obedience to parents' seems to be your watchword. Well may this virtue find a deeper root in you for the good of mankind!

'The day has already dawned'.

- 1 Daybreak has given birth to the morning sun who has already commenced to perform his duties. It is

time for you who came out of Kousalya's womb to do likewise your share of work on earth.

2. It is your duty to pay homage to the morning hour even as you would to your mother. For, both form the essentials of very existence of life.
3. At dawn, the allies of darkness flee before the approaching sun. Your enemies will likewise melt away at the very sight of your awe-inspiring figure.
4. The morning sun dispels all traces of darkness. Even so, condescend to remove the darkness of my ignorance with your benevolent look.

Rise from your bed'

1. I have seen your beauty while asleep. Permit me to see your excellence while awake.
2. You have taken this Avatar to destroy the wicked. Can you still sleep when hordes of them are at large.

'Tiger among men'

Strength when combined with goodness goes to make one really great; and you possess both of them. People are prone to copy great men in respect of their actions. So it behoves on you to teach mankind the importance of observance of duties by your own example.

'The daily religious routine

1. Duties prescribed in the Holy Scriptures.
2. Whatever duties that may be prescribed by you as the Divine Avatar will be religiously carried out by me. It is for you to command and for me to obey.



SWAMI VIVEKANANDA

and His Role in Modern Life

A. SRINIVASACHARI, B.A.

Continued

Next, how does his life-message afford a solution to the various problems of individual, communal, national and international life that are vexing the minds of the greatest thinkers of the day?

First in the world of politics. The modern world inebriated with the wine of temporal power and possessed by a spirit of political patriotism. Political power, economic sufficiency and commercial supremacy—these form the tripod of national life. The impact of western culture and the transplantation from an alien soil of the political outlook of life in the sacred soil of the Indian land, nourished by a growing consciousness amongst the Indians of their inability to hold their own without a strong temporal power at the back—all these and many other causes have led to a re-statement of the ancient values of life in terms of modern civilization; and judged by the new standards for measuring elevation of thought and greatness of life that western culture has furnished to us, our past appears to be time wasted. The foundations of our national life seem insecure, and men have begun already to build an edifice of national prosperity on entirely new foundations in imitation of the western countries. Vainly did Christ warn his countrymen:—‘Seek ye the kingdom of heaven and all else shall be added unto you’. Of what value is it to a man who has lost his soul, to gain territories or add on to his conquests? In the wake of political conquest shall come even spiritual conquest—this is the comforting pious belief, the stout conviction of the thinking statesman. The educated community goes to the extent of thinking that political nationalism is the only kind of nationalism that can exist in the universe. It is right here that the Swami places his unerring finger and points this a perverted mistaken view in as much as it is inconsistent with the trend of national life in India in its long past history and with

the destiny of the nation—a glorious spiritual destiny that was vouchsafed to him in a revelation in the famous meditation at Cape Comorin. Again it is a contradiction of the life principle that has ushered into being the mighty Indian nation, that has preserved it for these thousands of years and that is still operating in the communal life of the nation. The Swami says that India can have no scheme of life, individual or collective, unless it be created and governed by religion. Religion has been, is and will ever be the nation-builder in India. Indian nationalism, according to the Swami, is a spiritual type of nationalism differing from that other type of political nationalism which forms the governing factor in the civilization of the west. Religion is the very foundation, the leading motive and the goal of Indian nationalism. In its scheme of life, politics comes in for a place only for a subordinate concern subservient to the interests of collective spiritual pursuits. In his reply to the Calcutta address the Swami said, 'Each nation has its own peculiar method of work. Some work through politics, some through social reforms, some through other lines. With us religion is the only ground along which we can move. The Englishman can understand religion even with politics... But the Hindu can understand even politics when it is given through religion. Sociology must come through religion. For that is the theme; the rest are variations in the national life-music. And that was in danger. It seemed that we were going to change this theme in our national life, that we were going to exchange the backbone of our existence, as it were to replace a spiritual by a political backbone. And if we could have succeeded, the result would have been annihilation. But it was not to be. So this power [the advent of Sri Ramakrishna] became manifest.' This was the point on which he dwelt in almost every one of his lectures from Colombo to Almora and is worth pondering over by leaders of political life and activity in India.

Secondly, in the field of social reform. In these days of caste-quarrels and race-animosities, when the principle of liberty, equality and fraternity are stalking majestically abroad, when the fight for privileges is being carried on everywhere

in home life, communal life, national and international life between man and woman, elders and youngsters, high castes and low castes, capitalists and labourers, rulers and subjects and so on it is well to remember the two eternal principles which he has enunciated (1) the principle of variety being the soul of nature and (2) the principle of equality of privileges. According to difference in culture and ability there will always be difference in occupation; but to shut out the advantages of all worldly comforts to those at lower levels, to restrain them from getting access to the fourfold ends of life—religion, wealth, worldly prosperity and liberation (Dharma, Artha, Karma and Moksha) on the score of a difference in culture or ability—this is at the root of all evils. Hence our object is, in the words of the Swami, not to destroy caste but to establish equality of privileges. Our most solemn resolve is to help all castes from the pariah upwards to gain equal rights to all the aforesaid ends of life. Social reform must be carried on, according to the Swami, along the lines of least resistance, along those grooves in which the society is accustomed to move, along religious lines in India. Social reconstruction or reformation and not social revolution is the aim. Again, every reform should arise out of a necessity felt within the society in its collective pursuits, and should be a silent working for the better of a force from within that brings about a slow growth—not something super-imposed from without on a society that is not prepared for it, not a patch-work of external shows not mere bubbleings on its surface life. To try to bring about social reform through legislation is only preposterous—it is putting the cart before the horse. The Swamiji was no iconoclast and was never in favour of pulling down living institutions of hoary antiquity, regardless of the bed-rock of eternal principles on which they might have been founded though he would admit the apparent anachronism in some; but he would make the vital currents flow freely along the veins of national life with increased vigour such that the institutions might grow and adapt themselves to the existing environments. He looked upon social institutions as the flowers that blossom on the tree of national life, that though in course of time after filling the air with fragrance they are bound to fade and shed their petals, still they hide within themselves the fruits of pros-

perity and national fulfilment. 'Let us be as progressive', says Swami Vivekananda, 'as any nation that ever existed and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be'.

Thirdly, in the field of religion. It was Swamiji who preached the religion of the Upanishads, a religion pure and undefiled, a religion that is above creeds and sects, that is universal and breathes harmony and unity. At a time when religion came to be smothered up in meaningless conventionalities, dry intellectual abstractions, and logical subtleties, he laid emphasis on the teaching:- 'Religion is not talk, nor doctrines, nor theories, nor is it sectarianism; religion is realisation'. In spite of this insistence men are apt to mistake a man of soaring sentimentalism and a man of soaring imagination who may spin out new philosophies of their own, for men of religion, of realisation. Materialism seeks to assert the authority of reason even in planes where it cannot reach; and the result is rationalism. Intellect manufactures an immanent God in the universe, and ignorant of the trick played by it all are made to bow down to it. Spiritualistic phenomena such as automatic writing, spirit-communication, etc. the development of psychic powers, occultism and esoteric mysticism—all have put forward their claims on the attention of the unwary, and people have been deluded and led astray. To such the true aspect of religion will be a redeeming saviour and a correct guide. The Swami studied and analysed the various sects and subjects of Hinduism and diving deep below the surface into the heart of each of them, saw the underlying unity which he called the common base of Hinduism. He reconciled various systems of philosophy and religions by pointing out that the truth or experience is one while the method of expounding it may vary according to the temperament of the individuals to whose tastes and predilections the particular religion has to minister. He established religion on a scientific and universal basis and laid down four methods of attaining realisation called the four yogas and thus brought the whole process of spiritual unfoldment within the sphere of comprehension of both the east and the west. The three traditional schools of philosophy—monism, non-qualified monism

and dualism—which were concentrating their attention exclusively on the theoretical divergencies of opinion, were looked at from the practical side and were seen as a unity possessing three phases and were reconciled consistently with the highest end of each without a mechanical compromise which some are trying to effect by mixing them in desired proportions to suit their own particular tenets. He pointed out the hollowness of the theory of progress preached in the west and echoed in the east, and showed conclusively that there can be no such thing as progress in an infinitely straight line, and that the longest straight line, if produced, must ultimately form a circle. As a consequence, the mad zeal for progress is only a feverish longing for a change of environments, and amounts to driving off rheumatism from one part of the body to another. The real progress is in going away from the periphery to the centre where stands the Truth of our being, unmoved and immovable like a rock—the Atman, the transcendental reality, and hence existence has to be made on the importance of renunciation or 'Vairagya', which alone is the road to true progress in the underlying realms of the spirit. The sublime teachings of Vedanta that were the exclusive possessions of the forest recluses were brought before the everyday world by the Swami and the method of applying them even in the midst of the din and the roar of modern civilization was preached and demonstrated, just like the Gita in the Kurukshetra battle-field, so as to uproot the evil forces in the wave of modernism such as the craving for sense gratifications and an instinctive dislike of everything tending to emphasize the beyond-body idea, the beyond-mind idea. He combined within himself the most rigid rationalism and the ecstatic mysticism and proved that they could reside side by side without fear of one's overlapping and overstepping the due bounds of the other; and yet he was against making a fetish of reason and violently denounced esoteric black-guardism and mystery-mongering which only weaken the will and arrest true spiritual development. The humanitarian and the utilitarian attitudes towards life were chastened and elevated to the high pedestal of action-performance as a means to the attainment of the highest wisdom and devotion to the Lord. The philosophy of action presented in the new light of Karma Yoga attracted many young men

burning with devotion and spiritual patriotism for the mother-land, and saw the inauguration of famine-relief works, charitable dispensaries, and educational institutions, all based on the combination of the spirit of monasticism and the spirit of service. Thus he effected a strange fusion of the purest of selfish motives that of seeking personal salvation with extreme philanthropic ones, a fusion of work with meditation of spirituality with materialistic concerns of life. In short spirituality was the watchword with the Swami, the dominant key-note of all his endeavours. He was the very embodiment in one word of the Indian consciousness as a man and as an Indian.

Fourthly in the field of education. Education he defined to be the manifestation of the perfection in man. It is in reality the nervous association of certain high ideas, the implanting of those ideas in one's mind so thoroughly that the ideas become converted into instincts. This was the kind of education his Master had undergone himself and had imparted to him in true consonance with the spirit that pervaded the very atmosphere of the forest schools of philosophy presided over by seers and sages at the period of the Upanishad. The cry of national education is now heard far and wide, and voluminous commentaries have been written upon that sacred phrase, as is usual with India, in the shape of living institutions started by celebrated men of light and learning imbued with the modern spirits, who are really trying new experiments in education in the soil of India where the method of education and the training of the instrument of education, the mind, were considered far more important than the matter taught. In one school emphasis is laid on political nationalism; in another on the artistic side of life or in æsthetic culture; in a third on national evolution in the light of theosophy, and in a fourth on Sanskrit studies and culture. While the foregoing is more or less true with regard to each, all take care to throw the perfume of religion (as understood by each) in the respective interpretations of the term—and this is the fate of national education. It is a sorry spectacle that the true method of education has been lost sight of. It is the method of controlling the mind, the method of Samyama or concentrated mind-control which is at

the root of the ancient genius of the east. The true theory of education consistent with, and having as its practical counterpart, the art of concentration, is the Vedantic theory of the Atman, which is All-Intelligence and Light covered up by the veil of the mind, and distorted by the waves on its surface. When education is conceived of in this light and the theory is applied in practical life, students are enabled to tap the very source of all-knowledge, and originality and research become familiar grounds. The Swami was himself a follower of this theory and a practitioner of the art of concentration.

Fifthly, in the realms of art. The Swami, while appreciating the value of the ideal of art for art's sake, would still emphasise the transcendental side as a corrective to the excesses of the realistic side. He was for enjoying art from the highest plane which all art must truly aspire to, if it wants to be truly inspired—namely, the transcendental plane of truth; and was in favour of the transmutation of the vulgar delight-seeking elements into the truth-seeing symbolically-interpreting instincts. He was for enjoyment of nature and world, yet not of attachment. He was for a life of the senses, but from a plane where sense-pleasures lose their relish and pain loses its sting, where the world is seen in its true light, in the light of luminous wisdom before which the world becomes transfigured into the playground of Divinity.

Lastly in conclusion:—Swami Vivekanandha represented a type of spiritual health and strength that is absolutely indispensable to the welfare and regeneration of our country in particular and other countries in general. A modern prophet, some called him others, a condensed India; the New York papers called him a 'cyclonic Hindu and an orator by divine right. The American disciples called him a Saint Paul to his guru Ramakrishna, a thunder voice that accompanied the lightning of Sri Ramakrishna's spiritual wisdom. His intimate codisciples and disciples saw in him the soul of Ramakrishna in a modern garb; and some of them saw in him a divine vision Shiva incarnate. Truly was the child Noren ushered into the world, after his own mother beseeched Shiva of Benares for a son after long months of meditation and austerity

which culminated in a vision that the Lord Shiva himself would be born unto her. His guru said that he was one of the Saptarishis [seven sages of yore], Nara by name, and that he brought him down for his own mission. The Master compared him with Keshab Chunder Sen saying that while Keshab was a rose having a few petals, Noren was a rose with 1000 petals. When he was a young and naughty child, his mother would subdue and silence him by the threat, 'Shiva won't let you go to heaven, if you do like that'. Sri Ramakrishna once implored His Divine Mother to leave a thin film of maya (sense-illusion originating and imperfect spiritual enlightenment) over Noren's mind for had he not to do a lot of work for the world, (which would become impossible with perfect spiritual illumination) for the fulfilment of his mission in life? The Swami said about himself once:—'If there were another Swami Vivekanandha, he would understand what Swami Vivekanandha had done; and yet how many Swami Vivekanandhas shall be born in time!'. He felt for the teeming millions of India, was patriotically spiritual and spiritually patriotic. He was a Japanese in patriotism, an Englishman in manliness and a Hindu in purity—all in one. He said long before his exit from the theatre of life, 'It may be that I shall find it good to get outside my body—to cast it off like a disused garment. But I shall not cease to work. I shall inspire men everywhere, until the world shall know that it is one with God'. As we ponder over the life and personality of the great Swami, we are tempted to exclaim 'How marvellous!, How myriad-sided!!'. What does this great life mean to us, individually and collectively? Let every reader ponder long and answer to the satisfaction of his conscience, bearing in mind the adage that one can measure only according to one's own capacity.



APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON VI

THE SOCIAL AND DOMESTIC AFFECTIONS

1. Conjugal Love or the Mating Instinct 2. Amative-ness or Creative Love. 3. Parental Love. 4. Friendship. 5. Love of Home. These all function thru the occipital lobe of the cerebrum and thru the cerebellum.

Conjugal Love or the Mating Instinct exists in human and animals that mate for life. When very strong it causes jealousy of one's love rivals and gives a great desire for the constant companionship of the life mate. A deficiency is shown by inconstancy and domestic instability. To cultivate try earnestly every day to keep the promises made before marriage and to make married life a perpetual honeymoon. To restrain is unnecessary except to avoid jealousy

Amativeness or Creative Love causes sexual impulses and is the power of reproduction. When very strong and uncontrolled it becomes the monster passion causing more disease, vice, crime, misery and sorrow than the abuse of any other power of the mind. But it is more apt to be perverted than excessive—it cannot be too strong if rightly controlled and exercised. It is the dynamo of the body and gives force and energy to the whole character. When deficient there is lack of force as well as lack of sex-attraction. Love attracts love and to cultivate it associate with noble, loveable persons of the opposite sex. To restrain learn to live in the realm of reason and morality

Parental Love is the instinct which manifests in the love for children and animals. It is generally stronger in women than men. When very strong it causes over-indulgence of children. When deficient it permits cruel treatment of helpless creatures. To cultivate study the needs of children, make them your companions and try to be patient and tender toward them. To restrain compel yourself to deny them the

things you know to be injurious to them; set judgment over against affection and give yourself less anxiety about them. Right mating of parents will give children a good inheritance and wisely directed environments will control them in home, school and community.

Friendship is the social instinct found in all degrees of development in human beings. It was strong in David and Johnathan and in Ruth and Boaz. When strong this power is shown in warmth and cordiality of friendly affection and will cause one to sacrifice much for friendship's sake. When deficient in this one is rather reserved and forms friendships with difficulty. To cultivate, seek the society of others and do not be a hermit. To restrain, limit your attendance upon social functions, discriminate in your choice of friends and devote more time to that and study.

Love of home is the impulse desire or affection that inspires the author of 'Home Sweet Home'. When very strong 'There is no place like home'. Deficient love of home combined with strong powers of observation gives great desire to travel. To cultivate, stay more at home and dwell upon its joys and associations. To restrain, travel and learn to enjoy what you see. Travel broadens the mind as nothing else will.

Some of the greatest problems to be solved in this century are how to make happy homes and how to develop harmonious human lives by giving every child the right to be well-born and then furnishing the environments that will prevent discords mentally and physically. Every parent guardian and teacher should be a moral guide. The time will soon come when the public school will furnish specialists to help adjust the characters of children in the home and in school. In the eighth grade these specialists will give vocational guidance to pupils and in the high school they will give instruction in applied psychology and eugenics that will prepare the students for the duties of parenthood and home-making. Such efforts will be effective in overcoming social evils and in increasing human happiness.



STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

Mind has been variously discussed by us as being the source of power, of intelligence and of choice, or will. In its process of governing things, of presiding over and ruling things we call that government of the mind the kingdom.

The kingdom is the unchanging law of being. If being in the absolute is unchanging and yet in man, it is easy and obvious to comprehend that everything through which this unchanging law operates, must change.

The most unfortunate habit anyone can ever acquire is to become fixed anywhere because the law will not allow you to stand still. If you could keep the cells that constitute the coating of your body from detaching themselves for a day, you would be sick. We are constantly throwing off waste material from the body and if we cease to do this we will not live, and that is because the law which governs us does not change; hence we have to change.

A kingdom is a domain governed by a king. We call the king of this domain Infinite Mind, or God. Then the government of the kingdom does not change. The thing that is governed is the thing that changes. The domain of this king is the universe and everything in the universe is governed by the same king, under the same law, acting in the same manner, without change; however, changing everything that exists within the kingdom except the king.

The next definition is, that the governing power is the life principle which manifests in all created things. It is the power in the plant that gathers its materials out of the earth, drawing some from the air and extracting some from the sun light. It is that power which takes up the different materials and runs it through the little sap-tubes, or veins or arteries, and deposits it there, dividing it to make leaves, branches, etc. It is the power that pushes it.

The government of the kingdom is the operation of mind through the thing in which it exists. It is the operation of mind through you that keeps your heart beating, that causes the appropriation of your food which is taken into the stomach and causes the elimination of the waste matter of your body.

It is the rule of the God in the lives of men, as well in the body as in the soul. Our physicians believe that God can rule a healthy body but it takes a doctor to rule one that is sick. That is, the doctor can do more than the Creative Power can do. But after a while they get to the point where they say if the constitution is equal to it the person can get well; that nature has to heal.

Nature is what we call the rule of this kingdom. The kingdom of God within you is you. That individualised intelligence that you represent, acting in harmony with the Power which produced you and keeps you, is the kingdom, and that in reality is you.

The nature of the kingdom is that it is absolutely perfect. The law that governs my body is a perfect law. It is absolutely powerful, because all the power there is must come through the operation of this law. It is infinite, absolutely immeasurable.

The governor of this kingdom which rules the lives of men, rules them from the very Source of things. Man's differentiating between individualised mind and universal mind only enables him to look through these different things back into that Infinite Mind. But it is infinite in its last analysis. It is indwelling. It is within all the time and it is that which must get within before it can go to without. It must come in just as the substance comes into the plant. It must act from within to without and before you can send out healthy tissue into some place where it is diseased, it must come right into that being like the substance goes into the plant, and must be shifted from the centre to the outside, beginning its power of unfolding itself, and developing, and working out. That is the indwelling part.

But man also lives in this thing. It is outside him as well as inside. Three feet from you in what appears to be empty space the Infinite exists just as well as existing in you. So don't get the idea you are the whole thing.

That which rules us is that which is within us. The kingdom not only occupies but occupies all space in equal proportions, so there is just as much outside me as there is in me, but I can bring out of that space whatever I want. I can bring the perfect condition of health or I can bring the discords. I bring the discords by simply withholding from the perfect thing within that which belongs to it.

If you hold out of your life, hold out of your hand, or your foot, any of the strength that belongs to that hand or foot it will become deficient and in a little while you will be deprived of the use of it. Hence, we deprive ourselves to think of our weaknesses.

The rule of this kingdom is distinguished from the standpoint of the scientist as the law of nature; from the standpoint of the religionist, as God. We say God rules in the hearts of men. The scientist says the law of nature rules all things.

The scientist recognises God, the Infinite, as supreme intelligence, wisdom and power in a great deal fuller degree than the theological thinker.

Now, we have one of the most interesting phases of trying to get the attributes separated. Let us view the law as operating here, and that mind, wherever it manifests shows all of its parts. We want to discover what a personality is.

A personality is something that stands apart and distinct. It may resemble a great many things but there is a difference between it and other things that enables us to distinguish this thing from that.

Viewed as intelligence, God in Action is Law. Viewed as power, God in essence is Love. Viewed as principle, God in a state of existence is Life, or Spirit. We have to have law, love and life. Life in its last analysis is spirit.

Sensibility in its last analysis is love. The highest sensibility man can experience is love.

Man can love anything in which he sees something like himself. He can love nature when he begins to see the same characteristics that belong to him belong to the flower. The same things that are in the flower that is beautiful, are in the mind that can comprehend it. Hence, he loves the flower because he feels something kindred. He can love God because he feels something in himself is like God.

That man who cannot feel that God is like himself cannot love God. He cannot love that in which he cannot recognise something like himself.

Personality is composed of intelligence, sensibility and will. Knowledge constitutes the power of mind and the use of knowledge constitutes power in action. This makes God in action Law. Everything is held together in accordance with the law of cohesion. Like attracts like. The reason a piece of wood holds together is because its particles harmonise. The moment you disassociate these atoms it goes to pieces. That which holds it together is that same power which belongs to the sensibility part of the personality. It would not attract grass but it would attract whatever is necessary to form cohesion or holding together.

God in a state of existence is Principle or spirit. After we have tried to understand all of mind we can only comprehend its attributes. It is a beautiful thought for us to try, to grasp the idea of the relationship of you between God and man.

Viewed simply as power we have intelligence, omniscience, the presence of all wisdom. Then you see wisdom belongs to intelligence and it belongs to action. We might say that intelligence is that action which pushes out that drives from us. Intelligence means more than the capacity to know. It means the capacity to tell what you know; to give it out.

Love is the power to feel and it knows how to give from within. It knows how to give of itself. Intelligence pushes out from itself, tells it, spreads it, increases it. Love is more the power of existence than it is the power of growth. It is that chamber of the human soul in which memory is located. It is that which holds that record perfectly for all time, in each individualised mind.

Then we have intelligence possessed of all wisdom. Intelligence and Omniscience are the active parts of this Infinite Mind: power and omnipotence, power in the ultimate; there is no power except what is in this kingdom, and it is omnipresent.

The government of the kingdom is unchanging and indestructible, absolutely inseparable from being in any of its forms.



MY TRIP TO VUTTAM LOK

BALAVANTARAO OKE (*Tapo Lok*)

(*Received through the trance-mediumship of*

V. Narasimha Rao)

I left my home at 3 in the evening. I passed through a plain and then through some groves. I arrived in that Lok at 3.30 P. M. I wandered about the place for a while and then arrived on the bank of a beautiful stream. The tiny ripples were lashing against the pebbles. Those mystic birds, I saw, warbling in tune to the lashing of the ripples. The dark towering trees were entwined by various kinds of creepers, covered all over by sweet blossoms and flowers of variegated hue. Those beautiful birds, also of different colours, were sitting on the branches of the trees, cooing from beneath the bowery blossoms and occasionally pecking at a fruit or flower; and I was not able to distinguish them from the flowers—the colours were so misleading. The majestic hills with their nicely laid out valleys, reverberated with the melodious warblings, coupled with the musical flow of the stream—all this much impressed upon my mind. The sky was serene with the glorious though declining sun; and the lovely scene seemed to indicate the progressive religious tendencies in the life of the people living there. I was musing over the pleasantness of the scene and I quite unconsciously dozed away my time. It was so lulling on my nerves.

While I was thus in a semiconscious state, I observed all on a sudden a beautiful figure. The virgin dawn was just stepping over the rich green grass (which looked more like a carpet) of the plain, towards me. She was all blushes and smiles. Her luxurious growth of silky hair made restless by the gentle breeze—those hazel eyes!—the full blown splendour of her bosom—the thin but gorgeous dress half displaying her well developed contours—were all enravating on me. Her soothing smiles and her beaming looks were so amorous that I forgot everything and lost myself wholly in the glory of her presence.

I could not contain myself; and that graceful figure in all the brilliance of her bloom put me in mind of the happy prospect of my union with her. I was so completely enthralled.

Totally losing control over myself I leaped towards her and caught her in my arms—with what result—only that I wasted my whole heart in one speculative kiss upon her dainty lips.

But I was not long in that condition. I was soon after awakened to a sense of my shame, I could see nothing before me. In a fit of lunacy I attempted to embrace the cooling air.

So very tempting and illusive are the beauties of that Lok. Finding myself in such an uncomfortable position I thought of pacifying my nerves; when the incident of my getting thrown into a dungeon as a punishment for transgressing certain of the rules of my Lok—came to my memory—carrying with it all the horrors of a prison life. So fearing that if I were not in time to attend my usual morning duties, I would be put to a severer punishment—I left the place and flew as it were to my home thanking all the time that divine entity for waking me to a sense of my situation.

I then prayed to God not to throw me in similar mishaps in future. As we leave our physical plane and proceed further up into the higher Lokas we find the condition more and more alluring. It is a regular ordeal for us to pass through. When once we are above all these temptations we are free at the feet of God. Fortunately for me my Guru did not scent of this occurrence—otherwise I would not have been here to deliver my experiences now. I have done.



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM, B. A.

CHAPTER IX.

On hearing what his beloved wife described thus, Hemachuda continued to ask her with ecstatic admiration and in a tremulous imploring tone: 'My most beloved, you are really blessed. The profundity of your wisdom is quite astonishing. How can I describe all that you said in narrative form? I knew not that your story had such an inner meaning. Now from your explanation I have grasped it clearly like an apple in the hollow of the hand, and I experience the same in my innermost heart. Ah! the world is really wonderful.

Tell me, who that mother who was designated as pure consciousness is? Why has she no birth? What are we? what is our real nature? who am I".

O Rama! when Hemalekha was thus questioned she said to her beloved husband. "My lord! listen* eagerly to what I now tell you and which is full of deep purport. What a pure mind (1) you by yourself enquire the nature of your own self. It (the self) can never be an object of sense perception nor is it describable by words. Therefore, how can I describe it to you? If you understand your own self it will be tantamount to your grasping who the mother is. By reason that the self is neither perceivable nor describable it cannot be an object of initiation (instruction). Consequently there can be no Teacher to instruct the self. Therefore, look at your own self with an (2) unsullied mind after withdrawing (3) into yourself. That which shines as the self (Atma) of all beings from Sadashiva downwards to worms, remains thus hidden from perception by the veil of partite objective

(2) By the pure buddhi that is devoid of connection with the senses.

phenomena. Since the self is veiled by phenomena (whose form the mind always assumes) like the sun that is hidden from view by the clouds, it is not manifest. But when the phenomenal forms are removed from the intellect, the Self becomes manifest like the sun in horizon when the clouds clear away. That because the self becomes an object of perception (experience), it is not to be doubted that it becomes partite like other phenomenal objects. For, it (the self) shines everywhere, in everything and always. It is by its light that pots and other objects shine. Just as the Sun's light is clear on a wall though daylight is everywhere, the self is clearly manifested only in an unalloyed mind. Nevertheless, the self does not become an object for the cognising faculty of the intellect. It was for this reason that self was described as imperceptible (unknowable). Not being liable to direct proof by sense-perception how can it be described anywhere, at any time, by any means and by anybody? To ask to show one's self is tantamount to asking to show one's own eyes. Just as no teacher can be of any avail to him who requests to be shown his own eyes, none is required in the matter of perceiving the self. Though the teacher be an intelligent (4) Mahatma, how can he show the eyes of the disciple to the latter? Therefore the function of (5) the teacher is only so far as to leading the disciple nearer to the self and the Teacher shows the path how it is attained.

That path, (1) I shall explain to you, listen with a firm mind. That which without manifesting as 'mine', manifests as 'I' and that which is different from all objects that are cognised as 'mine', that is your real self (Atma). Go to a lonely place and carry on your enquiry about this. Reject all those things that appear as 'mine' to be not yourself

(3) This means either by remaining as pure consciousness alone, after effacing all objects from perception, or by separating from the objects that constitute the Not-self, and remaining as a witness of phenomena unconnected with them.

(4) This means, how to perceive a thing that is not objective.

(5) The Teacher simply turns the outward attention of a disciple into his centre - introspectively.

and note that as your self which does not appear as 'mine' For example, since I, Hemalekha am yours and since I am an object for your designation as 'mine' you do not regard me as yourself I am yours only by relationship but I do not merge in you and become yourself. In this manner reject all those things that come under the category as 'mine' know that which cannot be rejected as yourself and attain everlasting felicity". Thus said Hemalekha.

When his beloved consort enjoined him thus, Hemachuda started without delay for a beautiful garden charming as the garden of Paradise outside the precincts of the city. There he entered into a terraced mansion, sent away all his attendants and ordered the guards at the gate not to allow anybody to enter while he was going to engage himself in lovely meditation. He commanded them not to allow ingress to ministers, preceptors, or even to the king himself, until they received from him orders to the contrary. After ordering in this manner, he entered the topmost ninth storey of the mansion which was well ventilated and which gave a view of the surrounding landscape. There, he seated himself on a soft feathered seat and after fixing his mind began to meditate in the following manner.

"Certainly everyone in the world is deluded in this way, What is the reason? How is it that not one of them knows in the least his own self? Nevertheless, does not one and all endeavour variously for the happiness of their own selves? Some persons study daily the scriptures like Vedas and Vedangas. Some amass wealth, and some rule countries, others fight with their foes and others again addict themselves to sensual enjoyments. All these people work for their own selves. But alas! not one of them knows what his-self is for whom each of them works. How is this delusion to be accounted for? Ah wonderful! Are not all endeavours done in the absence of a knowledge of the Self sheer waste of energy like actions done in a dream? Therefore, I shall inquire what that self is?

(1) Outward attention of the mind is itself, the impurity attached to the mind. Therefore after determining the external objects to be not your self, look introspectively.

Since house, paddy, lands, wealth, women, cattle and others do not partake of *my* nature and since they are 'mine' these can have no identity with *me*. And since all these things exist for me (for my sake) I exist apart from them. Therefore I am this body. Certainly I am born of Kshattriya race; there is no doubt that I am a white body. Does not everyone cling to the body as 'I'."

In this manner, concluding the body to be his self the Prince began to meditate upon it. Recollecting subsequently, what Hemalekha had said, he began to oust the identity of his self with the gross body.

Ah! how can this body composed of blood, bones etc., this one that is changing incessantly at every moment and which is an object of designation as 'mine', be my real self? If a limb were to be severed from the body, not only there continues no identity with the severed portion but it is even regarded just like a log of wood or tile. Further it is experienced during dreams that this gross body is separate. Therefore I am not this gross body; I am separate from this. In like manner, Prana (life current) also is dependant upon the designation "mine". And since Manas and Buddhi (Mind and Reason) are described as "mine" these are not 'I'. Therefore there is not the least doubt that I am quite different from objects beginning from the gross body and ending with Buddhi. And since it does not appear to me at any moment that I do not (6) exist, it is certain that I am manifest always, i. e., that I exist forever. But I do not understand how I who am manifest always uniformly in general, can manifest myself clearly and definitely as "this is I" and why such a definite manifestation is not always clear. On the ground, pot and other objects are revealed by the eyes and other sensory organs and not otherwise. The life-current is revealed by the sense of touch. And it can be

(6) Because he is not the body since it is designated as mine' because he did not see anything else as himself, and because in slumber, a void is experienced by him, if it be held that the void is the self, the reply is that if there be no experiences in slumber, there cannot ensue a recollection after rising, as "I did not know anything, while" asleep.

inferred that this Manas (mind) is revealed by Consciousness; so also is Buddhi. But I do not understand how my Manifestation is brought about and why it is not clearly manifest. If it be that my self is not clearly manifest on (7) account of the appearance of phenomena which are the not-self I shall cease thinking of them. Then at least 'I' shall be clearly manifest. Determining thus, Hemachuda stopped the wanderings of his mind when instantly for a moment he perceived a dense gloom. Thinking it to be the form of his self, he was highly pleased and continued his meditation. Saying, "surely let me perceive it once more", he firmly controlled his oscillating mind when he perceived for a moment a huge brilliant effulgence that had neither beginning nor end. Recollecting himself subsequently with great surprise he thought how it happened in that manner. "Ah! do I not perceive the self severally? which is the self? can these contradictory visions be myself? Let me look at it again". After saying thus, when he attempted to concentrate his mind he fell into a state of deep slumber and his mind remained in that condition for a long time. In that sleep, he saw in his dream several beautiful visions. Waking subsequently, he began to meditate with more vigour. "How was it that I fell into a sleep and was dreaming. It might be that the gloom and the light that I perceived before, were also of the nature of dreams. Is not dream, an expansion of the mind? How can I stop such an expanding tendency of the mind? Let me concentrate once more and see". Concluding thus, he made a resolute attempt to control his mind when his mind stood still for a moment and he remained as it were immersed in an ocean of bliss.

Subsequently he woke by reason of oscillations of his mind and thought: "Is this also a dream, or is it an hallucination of my mind? Wonderful! If it be real it is an unimaginable bliss. How did the bliss experienced by me when I was not enjoying

(7) Hemachuda thinks that just as the pure mirror is not perceived when the reflections are looked at, the self is not manifest to him on account of phenomena.

any objects occur? Ah! Nothing will equal the bliss that I experienced in this state. While I was unaware of anything as in dreamless sleep, how did this bliss occur? It is not apparent to me how this bliss arose. Can it happen without sufficient cause? Notwithstanding that I attempted to attain my self I have not yet understood what it is. Does not the self appear to me in variedly different forms? How can that be? How can either the light or the gloom or the bliss or their continuity be myself? Since no finality about the self is clear to me, let me ask again my beloved Hemalekha of deep wisdom. Concluding in this manner he sent for a guard and ordered him to fetch Hemalekha to his side,

[To be continued]



THE SERENE BRINDABAN

Its still Eloquence

T. V. KRISHNASWAMY RAO

The wonderful exploits of Lord Krishna throughout the career of His life shall ever remain a mystery to seekers of truth unless guided by the softer beatings of a sympathetic heart unruffled by the inevitable pitfalls raised in the wake of dry reasonings. Distinct lines of demarcation have to be drawn after each successive epoch of events in the order of time of occurrence and place of action without which the paradox of Krishna's life cannot find a satisfactory solution. The many-sided activities of the myriad-minded Supreme Being have all been faithfully chronicled in minute details by the immortal Vyasa in his famous Bhagavatha and latterly bridged on to his more voluminous Mahabharatha for reasons best known to himself.

GOKUL

The period of Sri Krishna's infancy at Gokul under the care of His foster parents Nad-Yasod is one which has made the most impression on the mind of every Hindu so much so that He is worshipped more in the infant form as the Supreme Creator and Ruler of the universe. The greedy swallowing of the clay to the agreeable surprise of his mother Yasod, the mysterious draining away of the life of His strange nurse Poothana and the easy pull of the stone mortar while crawling on all fours are incidents associated with the handsome Bala Gopala of Gokul.

BRINDABAN

In the pastoral land of Brindaban, He was known as Kowmara [boy] Gopal tending cattle, stealing butter and playing on the pipe. Walking along the right bank of the Jumna, you pass through the Kesi Ghat where Krishna slew the demon Kesi sent by Kamsa, the Chirghat where He stole the garments of the milkmaids and the Kalighat where He overcame the veno-

mous serpent by stepping on the middle of its head. Turning to your left, you find yourself on the sands of Kunj-ghall where Krishna amused Himself with his playmates. You then pass on to Nandgraha where His sister Subadra fastened a talisman to His wrist to scare away evil spirits from harming Him. Further on, you move to have a view of the famous tree known as Shyam-Ihamal the knots of whose trunk have assumed the shape and appearance of dark Saligrams rendered smooth by Krishna's constant application of the stolen butter in the course of removing the traces from His fingers lest He should get a beating from Yasod. You then enter into a low hutlike temple situated in a grove known as Sevakunj where Krishna shampooed the exhausted feet of Radha. In its vicinity you find the Lalita Kund whence He drew a handful of water to quench the thirst of his dear Radika. (The solitude of Seva-Kunj during nights to allow Radha and Krishna to sport themselves is so rigidly maintained even by nature that the very hosts of monkeys which would pester you during your sojourn in the day refuse to be allowed by any kind of temptations and leave the premises 'en-masse' when the keeper blows through his conch at dusk). The topographical interest so far as Brindaban is concerned ends after the ever-memorable Rasakreeda platform is reached; but the historical portion of Krishna's life at Brindaban is not complete without the Govardhan incident wherein Krishna is said to have lifted the hill on the tip of his little finger to protect the Yadavas from Indra's wrath.

Sri Krishna's next stage of Youvana (youth) is associated with Muttra where after killing His uncle Kamsa engaged Himself almost in personal affairs. His marriages with eight wives Rukmani, Jambavathi etc., are brimful of romantic interest and they were His only Ashtamahishees for all the blasphemies heaped on the head of the great Yogee of Yogees. The 11,600 women held as captives by Narakasura on being released by Sri Krishna dedicated themselves to His service as Dasees (servants)—an obviously dangerous term to be misunderstood for mistresses giving rise to disagreeable controversies-

DWARAKA.

The fourth stage of Vyavaharagya (man of the world) of the inimitable Hero centred round Dwaraka but His activities gathered strength at the Swayamvara of Droupathî when he spotted out the Pandavas in disguise. Ever since He came to be known as Pandavasahayan not hesitating to do even the menial Sarathya work of driving Partha's car and in all earnestness served His Bhakthas well to the end of His life-time.

A 'RETROSPECT'

The legend relating to the uplift of Govardhan is connected with His life at Brindabhan when His age was only seven (Bhagavatha X. 26). To associate carnal intentions with a beardless Boy not yet in His teens frolicking with women several of whom had borne children to their beloved husbands is, in spite of its incongruity on the face of it, an irremediable dogma with critics of pre-disposed hostility who would fain persist in calling Radha as 'the favourite mistress of Krishna'. His hide-and-seek game even with His dear Radhika is symbolic of the test the Gopees were subjected to in obtaining their assurance of 'forsaking their houses for His sake', and His Rasa-leela is typical of the promise of His 'Sannydhya and Saroopya'. In the abundance of joy, He gave them 'a hundred fold' and blessed them with an 'ever-lasting life'.

Yet another incident of an equally puzzling nature at Brindaban is in connection with the stealing of garments of the milk-maids while bathing nude in the waters of Jumna. First and foremost, He taught them by way of punishment the necessity of maintaining public decency. Further, the girls—and they were all unmarried—had been praying to the Goddess Katyaynee to facilitate their marriage with the Heroic son of Nanda; and when the very object of their heart's desire did present Himself before them; they remonstrated with Him for stealing their clothes. Alas! They counted the beads and let go their minds to do the castle-building.



EXPERIENCES IN HYPNOTISM

K. K. BHATJI, *Medical Officer, Payyannur (Malabar).*

I have not troubled myself to give any demonstration worth the name, though I have tried privately the experiments given in your valuable course under illusions and hallucinations with success. I have shown some simple tests in the waking state to a few select friends, for instance, falling backward fastening of hands, making one unable to get up from the chair, making one unable to open the eyes and mouth and such others. Being a medical subordinate in Government service, I have used this power mostly to alleviate the human suffering, to have immense success in my practice and to win popularity. I have cured many cases mostly of scorpion sting, headache, colic, rheumatism and sciatica without the aid of medicine. The results are invariably astonishing.

WALTER S. BURFOOT, *Holland House, Apollo Bunder,
Fort, Bombay.*

In my present busy occupation, I have not had the opportunity of using my acquired hypnotic powers very much. In the beginning I had several failures, but eventually succeeded in getting a real good subject. I have totally refrained from giving any public entertainments, but have used Hypnotism as a curative agent in a very successful way.

My first subject was a drunkard whom I hypnotised after three sittings.

His life had been most miserable and his home broken up, blighting the lives of his children and wife. I tried through the agency of Hypnotic Suggestion and succeeded wonderfully in making him loath the very smell of liquor. He is now a total abstainer and is reunited to his wife and children.

I have several others who had tooth-ache, and headache and similar minor ailments. In the majority of these cases I did not put them to sleep.

My last good case was, as I may term it, a surgical case. On this my subject was a soldier, who had received a wound which had not healed for months. It was an open wound caused by a shell at Gallipoli. I asked to see it, and found it to be a septic suppurating wound of about three inches width over the right calf of his leg. I cleaned it for a couple of days with boiled water with a little disinfectant to stop the smell. I then commenced my treatment. Placing a wet gauze over the wound I placed the patient upon a couch and put him into a hypnotic sleep. It was surprising how quickly he slept. I then made a few passes over the leg and suggested that the blood was flowing through the wound. I soon found the gauze becoming coloured with blood. Then I placed my hand over the gauze on the wound and made suggestions that the wound was quite clear, and will soon heal up every day; it will be better, better; the blood will circulate through it creating new life; you will feel it getting better, better. Making these suggestions for about twenty minutes I dressed the wound and woke the patient. He was feeling quite fresh, and did not experience pain. He left here about ten days ago, and the wound was only about the size of a four anna piece. I consider this as a great success. My patient has now gone to Peking, China.

One other case which might be of interest to you was that of a man with some stumps of corrosive teeth, I extracted these under hypnotic anæsthesia and he did not feel the pain at all.

Success has actuated me to make progress, and further knowledge in this wonderful science is very warmly welcomed by me.



SPIRITUALISM IN INDIA

It is Babu Shishir Kumar who is to be called the father of the Western Spiritualistic movement in India.

As early as 1906 he launched the HINDU SPIRITUAL MAGAZINE and on his passing away the journal was taken up by his worthy brother Babu Motilal of the Amrita Bazar Patrika and long before the passing away of the latter, the journal for want of public support followed the founder.

It has now been given to Mr. V. D. Rishi, B. A., LL.B., Judge-Advocate, State Army, Indore, to revive the movement and form an Association 'THE INDIAN SPIRITUALISTIC SOCIETY'.

In the cause of Spiritualism Mr. Rishi is throwing up a lucrative appointment and has decided to devote his life to his pet cause. We wish Mr. Rishi all success.

In this connection we cannot but remind our readers of the wonderful work that is being done in the cause of Psychic Healing by Mr. Durgā Shankar Nagar, F. T. S. of Ujjain. He is also educating the public in this Science of Healing through a well-edited *Hindi* monthly—The KALPA-VRAKSHA.

We hope the public will give its best support to the attempt of Mr. Rishi. The prospectus of the proposed Society appears hereunder.

The Indian Spiritualistic Society Bombay

PROSPECTUS.

1. The name of the Society is "The Indian Spiritualistic Society."

2. *Aims and objects of the Society.*—

(a) *Aims:*—

Its aim is to prove the existence and life of the spirit apart from and independent of, the material organism and the reality and value of intelligent intercourse between spirits embodied and spirits discarnate; to afford full and free scope for discussion and investigation conducted in the spirit of

honest, courteous and reverent inquiry; to help those who mourn to communicate with their loved ones who have passed on to another world or plane; to heal broken hearts; to comfort the mother mourning for her child; to bring sure and certain knowledge of immortality to light by restoring communication between death-divided friends and relatives; to give counsel and guidance to sincere and honest inquirers seeking to get in touch with deceased relatives and friends; and to assist the progress of discarnate spirits on their onward march by divers helpful and acknowledged methods of prayers et cetera.

(b) *Objects* :—

- (i) To collect and investigate spiritualistic phenomena.
- (ii) To promote the formation of approved home and other circles for investigating survival of bodily death as demonstrated by Spiritualism.
- (iii) To advise and assist in the formation and conduct of such circles.
- (iv) To afford the public greater opportunity of investigating the claim that they can be communicated with by the so called "dead".
- (v) To proclaim and demonstrate the truth of spiritualistic phenomena by approved methods and to combat materialism and agnosticism.
- (vi) To organise and conduct propaganda missions, lectures, classes, etc., with a view to popularize the subject.
- (vii) To assist the development of the spiritualistic gifts and powers of the members of the Society.
- (viii) To co-operate with other bodies and persons in giving effect to the aims and objects of the Society.
- (ix) To form a library and a reading room or rooms containing books and periodicals on all the subjects with which spiritualistic research is connected.
- (x) To publish books, booklets, pamphlets, and bulletins or periodicals in English and in the vernaculars relating to research on the subject by the members of the Society.
- (xi) To raise funds for the furtherance of, and apply the same to, the objects of the Society.
- (xii) To carry all such objects into effect to the glory of God and for the benefit of humanity.

PRINCIPAL RULES.

Membership.

Any person of proved character may be admitted as a regular member of the Society under any of the following four classes, provided his or her age be not less than 18 years. There will be no restriction of caste, creed or nationality. The admission for such membership will be at the entire discretion of the Committee of Management.

Class A—Rs 20 per annum. Class B—Rs. 15 per annum.

Class C—Rs. 10 per annum. Class D—Rs. 6 per annum.

There will be patrons of the Society paying Rs. 300 or more in one lump sum.

There will be life-members of the Society paying Rs. 100 or more in one lump sum.

Applications for membership shall be made in writing with an entrance-fee of Rs. 3, applicants accepting the aims and objects of the Society and agreeing to conform to its Rules.

Management.

The affairs of the Society shall be managed by officers consisting of a President, Vice-Presidents, Honorary Treasurer, Honorary Organiser, Honorary General Secretary and such other honorary officers as may hereafter be determined and other members of the Society who shall all be elected.

The committee of management so appointed shall have power to appoint from among the members of the Society a Board of Control for the effective working of the Society and other committees or sub-committees for the carrying out of its several activities.

Patrons, Life Members and Members belonging to the higher classes will be given greater facilities and privileges in the administration of the affairs of the Society.

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

Hon. Organizer.

29, Panjrapole Chawl, Gaiwadi, Girgaon Road,
BOMBAY.

The Latent Light Culture has as well issued a course of Instructions in Hindu Spiritualism which will be of immense use to the adherents of this proposed Society.