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KNOWLEDGE AND THE CALL OF LIFE

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Vidya is a word used, again and again, in the Hindu Scriptures. It is one of the few central words in the Vedanta Sutras. It is often translated as 'Knowledge'. Yet of Western 'rationalism' with its empirical emphasis I find little in the *Vedanta*. The empirical data are referred to in the Books as *maya*; and we read, again and again, that VIDYA is not for him who will not rise above the plane of MAYA. The Heart of the Universe is not MAYA. It is something DEEPER. The Hindu attitude is not ANTI-INTELLECTUALISTIC: but neither is it EMPIRICAL. Over and again we are told that VIDYA is not 'mere knowledge'. 'Knowledge', 'philosophical', or 'scientific', does not always help humanity: when applied in a selfish way, it does harm to civilization. 'Mere knowledge' may explain some changes and modifications in the world of phenomena; it does not explain Life nor the Inner side of the Cosmic Movement. The War showed, to what sordid purposes such 'knowledge' could be put by 'civilized' nations. Such 'knowledge' has invented poison gas and high explosives and machine-guns and the paraphernalia of 'progress'!

Vidya is a SPIRITUAL ACTIVITY. VIDYA is ENERGY OF THE SOUL. Vidya is not mere awareness or conceptual understanding of some phenomenal relations. It is KNOWLEDGE

charged with SPIRITUAL EMOTION. May I not say Vidya is Knowledge, NOT of mere FACTS, but of ULTIMATE VALUES?

From the Hindu point of view, the Ultimate is not pleasure. Sensations are not what a wise man seeks. Pleasure is for the animal in us; it is not what an evolved soul seeks.

'Freedom' is regarded by many, today, as the Ultimate of life. Recent French thought bears upon the 'philosophy of freedom'. And young India can think today of nothing greater, nothing nobler, than freedom. There is a sense, indeed, in which Freedom is the highest, holiest thing we know of. The Hindu books name it MUKTI. But 'political' freedom is not synonymous with MUKTI, and is NOT the ultimate of life. Nation-cults in Europe have degenerated into cults of 'power'. The result is:—exhaustion of Europe. True freedom does not seek to DOMINATE others. True freedom is self-realization for the service of Humanity.

Vidya is a spiritual activity,—an activity, therefore, which knows the ATMAN, the Self. Such 'knowledge,' charged with spiritual emotion, becomes worship. Indeed, in one passage VIDYA is defined as 'WORSHIP of the ATMAN'. And the ATMAN has been called 'PURUSHA', the Supreme Self. So in an Upanishad, the Rishi sings:—'I know the Purusha of sun-like lustre beyond the Darkness. To know him is to cross death; there is no other Path to go'. To know the Self is to worship Him; and to worship Him is to be Immortal. True knowledge is thus more than what may be gained by discursive, analytic intellect. It is INSIGHT. And when one is filled with true knowledge,—filled with a sense of Harmony, what more natural than to sing with the seers of the Upanishad:—"The Ultimate is Joy, is Ananda"?

Glimpses of this knowledge—state come in moments of the purest love. Not love as it is described in most of the 'novels', but Love as it is sung in the great Sufi poems and the lives of mystics and saints. True love KNOWS,—not analytically but by UNION. As a Muslim mystic says:—"There is no admission for separate personality within. Thy Sacred Chamber'. Such knowledge is, indeed, worship.

Vidya is worship of the ATMAN. And the great truth is set forth in the Scriptures that we must worship Him in LIFE. The mysticism of Vedanta is not sundered from DHARMA,—the obligation and appointments of life. In more than one passage, we read that MAYA is not illusion but appearance of the Atman, a self revelation of the Eternal. All things, all creatures,—we read,—are a 'body' of the ATMAN. "The Self," we read, "must be seen through hearing, thinking and reflecting"! We are to worship the Self in the exercise of our natural functions. Again and again the teaching is given that vidya itself is not open to him who will neglect KÁRMA. And the highest form of karma is Sacrifice

The Vedantic sages, themselves, were not 'ascetics' standing aloof from life. They worshipped the Lord in life. Many of them were good householders. Some, indeed, shaped with their counsels the conduct of Kings and laws of the Land. The Rishis entered into the great Realm of Silence, but they were, also, men of action. These Sons of Silence were, also, servants of the people.

And India fell into a state of distracted anarchy in the day she ceased to worship the Lord in LIFE. Many of her sons put on the yellow robe giving up the simple duties of life. Many, in the pride of ceremonial 'religion,' looked down upon millions of their countrymen as "untouchable." And Sons of India ceased to be Sons of Liberty when they ceased to respond to the Call of Life.

Will India be great again? Then must we worship the Atman IN LIFE, realising the truth that religion and nation-service are inseparable. For to worship God in life is to fight injustice, is to combat wrong, is to oppose the autocrat who sins against the weak, is to stand boldly for HUMAN VALUES above caste and color and creed. Did we strive to worship God in life, India would become a nation of the free. Did the West worship God in life, it would not suffer from the orgy of INDUSTRIALISM or that cult of domination which has resulted, again and again, in wars and violence. Europe's AVIDYA has been the world's tyrant.

There are conditions to be fulfilled by those who would have 'Knowledge'. Three of them,—according to my reading of the Vedanta Sutras,—deserve special notice. The first is DISCIPLINE,—through fellowship with a master or SAT SANG 'Knowledge,' like Character, cannot be externally TAUGHT; it must be CAUGHT as a spark from a living Flame. It must pass into you as an influence from a great Soul. Modern universities in India prescribe many text-books. But in the absence of great teachers, most of the students are little better than 'dead souls'. If students WERE truly alive, they would respond to the Call of the country at this supreme crisis in our life. And they would suffice to break the bonds of this long suffering Nation,

Another condition of Vidya is HEART-PURITY. Today many of the students seek pleasure, BHOGA —when India is in mourning. Today, many are still reluctant to live SIMPLE LIFE, And how many today are true BRAHMACHARINS? One of the Upanishads says the great Mystery is not to be taught to him whose "passions have not been subdued." Science is studied with eagerness; but how many students of science have in their hearts love for Humanity?

Yet science without love, science without good-will is a danger, not a gain, to the life of man. There are scientific men who employ their knowledge and talents to help cruel, aggressive imperialisms. Is it that we have known too early some of the secrets of Nature? Many of us have not yet disciplined ourselves, purified ourselves. Science, as applied today, is often a servant of mammon and materialism. Science is not often applied for the good of Humanity. Mighty stores of energy lie in Nature; men are discovering them more and more; but if they have not love in their hearts and the discipline of humanity, they will only misdirect Nature's sources of power, and Science will become, as it became in the War, a mighty weapon of destruction. The man of Vidya must have an unselfish heart, so may he use his knowledge for the service of Humanity.

Yet another condition of having VIDYA is DHYAN, MEDITATION. It is said in the Scriptures that vidya, even if acquired does not stay with him, who has not the power of meditation

or spiritual assimilation. Much of what passes current as 'knowledge' today is the result of SRAVAN and MANAN; it has not developed in and through MEDITATION. "The world is too much"—with us! Much hurry has made us poor! One malady of modern life is its fatigue. We use our energy too fast. We feel fatigued; and fatigue is system-poisoning. Meditation is needed for the system to recoup its health. Periods of silence are needed for renewal of the soul's youth. Modern life needs the healing power of meditation.

Knowledge which grows into us in these three ways becomes a mighty constructive FORCE. "Waste small and vulgar people," says a Scripture, are always quarrelling back-biting, and abusing each other, great men seem to have obtained a portion of the gift of DHYAN (meditation)." How many such men,—men of true Knowledge—has India to-day? Yet only such men may do the dynamic work of national emancipation. Only such men may take us to a New Dawn in our History, passing on to India's waiting millions the Ancient Message:—

You, you only are your own obstacle.

Arise in faith and love, and achieve your Freedom!



THE REVERIES OF A RESTLESS MIND

SHIV NATH DAR, M. A.,

For live-long days and nights I have wept—who knows why? Cruel is the sight of woe, more unbearable than the experience thereof! We feel in sympathy with others. Like Miranda on the sea-shore we suffer with those whom we see suffer. None can be happy in this world of sorrows. Fools rejoice. Fools lament. But we have to be fools sometimes. We live in a paradise of fools. Philosophy is too callous for us. Human vision is limited; so are the laws of human nature—finite. We have to obey these laws. They make us rejoice. They make us lament. And therefore though I am not a pessimist, yet for live-long days and nights I have wept. None knows why.

To lament in the world is folly. But to rejoice is worse still. It is a social sin to be merry in a house of mourning. The whole earth is a house of mourning. You cannot deny that even though you are rocking in the lap of luxury. Wealth is not a blessing, brother; nor is Honour, Power, Beauty or even wisdom: you are deluded—the world is a powerful charmer; it has deceived all. These things cannot yield happiness. True happiness is Peace of Mind, which a king may lack and beggar enjoy. This earth has never produced a rose without a thorn. "The flower that once has blown for ever dies". Its glory is transitory, its beauty vanishing, you pick the rose and rejoice over its melting hues, its fainting fragrance and its soft texture, only to make its approaching decay more gloomy by the effects of contrast. Does the rose deserve your rejoicing? If not, nothing in the world does. "Our sweetest songs are those that tell of saddest thought".

But human vision is finite. We are all men of the moment, living in the present only. We do not look to ultimate benefits. And so we are all deluded. We forget all our troubles when fortune mocks us with a smile. Such is our nature.

When we rest in the lap of luxury we are prone to rejoice. We forget others. Man is selfish. He first looks to his own interests, and when they are safe, his heart may be swayed by his mood or his caprice.

No one is wholly unselfish. I once believed in philanthropic saints. This assumption underlay all my dealings and actions. I held high hopes. But I was ignored and inexperienced. I did not know my man,--the world in which I lived. So my reveries were utopian, and my expectations were shattered on despair. Painful Disappointment! For live-long days I wept; but withal I was a wiser man. It is a folly to count upon others' sympathy and philanthropy in Great Affairs. Man is very seldom broad-minded.

But some men (though very few) are always and all men are sometimes generous and sympathetic. My heart sinks when I see misery and affliction. God punished Adam for his fault by sending him into the world. The punishment was severe. Decay, Disease and Death are the pests of human life. When our dear ones die, we weep. Ours is an untold pain. Others often sympathise, perhaps they pretend to feel and mourn our loss. But they only pretend. They soon forget that we are afflicted some men don't. When I find my fellow men in distress, I directly feel a heart-felt pain; when I find beings with a human heart indifferent to the distress of their fellowmen, my pain becomes greater still. And for live-long days and nights I weep, till my soul becomes lighter.

And in those weeping hours, when "a timely utterance" has lent consolation to my mind, I am "in tune with the infinite" I listen to my inner voice, the voice of experience— It says:— You weep for imagined losses. Death is not a fact, it is a phenomenon of life. Death destroys nothing. Total destruction of anything is impossible:— even the blinded Materialists avow that Pains and diseases of the world cannot trouble you if you have been righteous. Karma is the law. The sufferers deserve their sufferings. Wherefore should you weep?

Look within, there is your God,—without is all deception and falsehood, maya (change, birth and death, unceasing pains and unending tortures. Things are not what they

seem. Don't be deceived by appearances. Be on the alert. Credulity has often been the curse of many an honest man.

Renounce all attachment with the world. Then will you be saved from the pangs of separation. Live in the world. It is your duty to live and Renunciation so called has no place in life. Live wisely. Virtue, said Aristotle is knowledge; so is happiness. To be happy you must know, know the world,— that it is not a world of angels. Wherever you are maintain your dignity. Respect others, and command others' respect. That is the secret of success. Some neither more nor less. Excesses are harmful. Do not be familiar with all. It is not necessary that some should be accompanied by a reckless freedom. It is not wise to be "free" and unconstituted with your elders. There is a truth in old maxims. Ill-placed familiarity breeds contempt.

Desire cannot be killed, so long as man is man. Passions are the elements of life. We are bound in the fetters of love (Moh Maya). The apostle of Buddhism recognized this great Fact. He warned Mankind. But he went too far. He turned men into the woods. All of us cannot retire into the woods. Nor can all of us live disinterested lives, out of the woods. So that some stand on the horns of a dilemma. Between two idealism they have no way out of worldly pains. They are doomed to endure suffering (dukha) or to weep and weep for live-long days and nights. Sensitive and Introspective minds have sometimes greater pains in store for them. Insanity is sometimes a blessing. Lear sings in the open storm; Timon is restless even in the woods. Where ignorance is a bliss it is folly to be wise. The Persians say:

*"Divana bāsh ta gham—i—to digaran khurand
An ru ke akl bash gham—rosgar besh"*

(That the world may regret for thy distress, be a fool, for wisdom often breeds worldly griefs)



PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON IX

Influence of Sex Life

Sexual matters (sexology) is so closely related to Psychology that these lessons would be incomplete without a brief discussion of some of their phases.

I realize that this embraces many elements of danger and that I must deal with such matters with the degree of care which the handling of high explosives imposes.

If I say some plain things which may grate on the sensibilities of any sane, thoughtful person I shall do so only because the exigencies of the case appear to demand them. No matter what I may *believe* that is antagonistic to prevailing conventions, I most emphatically *advise* all who are not full of courage and are not animated by a sincere spirit of reform which finds its springs in more commendable purposes than mere selfish gratification, to keep well within the limits. Great reforms come only after advanced ideas have passed from mind to mind and a great volume of opinion has grown into irresistible popular conviction, that individuals can afford openly to attack prevalent customs. Prevailing conventions related to matters of sex are at present so oppressive that I AM SURE RADICAL REFORMS MUST SOMETIME COME TO SAVE HUMANITY FROM ACCUMULATING INJURY. Meanwhile only venturesome skirmishers had better lead the way.

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The tap-root of all strong and effective action can be traced to the sexual impulse. I put this forth as a primary thesis, though I have not the space in a single lesson to prove it. It can be better impressed I hope by means of illustrations and examples.

I have studied this phase of the subject with great care and have become convinced that all men and women of great

courage and achievement involving persistent and long-continued effort have been strongly sexed. A large percentage of them have been guilty of infraction of conventional social rules. **(WHERE THERE IS STRONG MENTALITY THERE IS STRONG SEXUALITY.)** From bushmen to philosophers and scientists the active, efficient and ambitious are animated and inspired by a desire to seem great in the eyes of one or more of the opposite sex. The homage of a love which is based upon sexuality inspires as nothing else can. When a man by his acts wins the admiration of women, among whom there always is in his opinion a queen, he feels fully repaid for all the struggle through which he has passed. When a woman wins the applause of men, even though many of her own sex turn from her in scorn, she is happy. Few of either sex can long propel themselves along a hard, rugged and exhausting way unless cheered by the loving looks and words and caresses of those of the opposite sex. When the sexual nature is strongly aroused it marshals all the energy required to carry one to the very limit of his powers.

It is quite true that the nature of the stimulus is not always recognized. There are those who contend that the religious spirit is at the bottom of all strong and worthy action. This they do in ignorance of the fact that what is known as religious fervor is often but another form of sex expression. Prof. Coe of the Northwestern University arrives at this conclusion after carefully conducted experiment and a pains-taking study of the subject. I cannot recall a single example of religious fanaticism in one who did not disclose signs of sex perversion. It usually manifests in one who does not normally functionate owing either to religious scruples or inability to do so without incurring the condemnation of society. There is no doubt that many poor deluded women pour out their love upon the man Christ Jesus because they have been forbidden by force of circumstances to give it in all its richness and fullness to a living man. It must not be thought that this makes wholesome religious tendencies any less commendable. **THERE IS NO HARM IN GETTING DOWN TO THE REAL TRUTH CONCERNING THESE MATTERS;** and in this study of the subject I disclaim a

purpose to cast any slur on the religious spirit which expresses itself in a normal way. Love in an instinct which finds its way to the heart and life of men and women with as great precision and certainty as the smallest and feeblest insect finds its way to its flower, provided it be not diverted through the action of some counteracting emotion. IT IS FEAR WHICH USUALLY TURNS THE COURSE OF THE EMOTION IN A WRONG DIRECTION. There is fear of social ostracism, the condemnation of friends, the grief of those who love them or the dread of future punishment standing in the way of normal functioning, with a drawn sword, to dissuade the timid.

PERVERTED IMPULSE IS ALWAYS TO BE CONDEMNED, THOUGH IT MAY SOMETIMES SERVE THE WORD A GOOD PURPOSE. Joan of Arc was doubtless a young woman with strong sexual proclivities, who was turned with the set impulse of an hetic such as she was, by the medium of true ecstasy, to deeds of heroic daring. BOTH MEN AND WOMEN ARE WILLING SLAVES TO THE AUTOCRACY OF LOVE. It was the sexual instinct which drove Luther renounce the authority of the papacy and to set going the fires of the Great Reformation. When the great Goethe was 75 years of age he was made ill enough to take to his bed by an affair of the heart. Eckermann describes his affection for the young lady as "violent". Well does every true man know that.

Somewhere she waits to make you win; your soul in
her firm white hands—
Somewhere the gods have made for him the Women
Who Understand.

I repeat that ALL ROMANTIC LOVE BETWEEN THOSE OF OPPOSITE SEX SPRINGS FROM THE SEX IMPULSE.

ALL THOUGHT TENDS TO PHYSICAL EXPRESSION. Some form of physical impression is made by every thought which is held with ardor. Read this over several times and give it deliberate consideration. What is more, THE EFFECT OF A THOUGHT WHICH

COMPORTS WITH NATURAL EXPRESSION IS NEVER HARMFUL UNLESS HELD IN CHECK OR BLOCKED BY CONSCIOUS PURPOSE. In other words it is a fact not generally understood that it does NO HARM to the body to indulge thoughts of functional expression of the sex impulse. There is a prevalent and pernicious impression that emotions which cannot at the time find full physical expression in sexual contact are harmful to the nervous system. I want to tell you that I find far greater harm coming from systematic attempts to cut out all such thought. When Jesus said that the man who looks upon a woman with desire has potentially and to all moral intents and purposes performed the sexual act, he did not necessarily CONDEMN the thought. What he meant to show was that IT IS THOUGHT WHICH CONSTITUTES THE ESSENCE OF AN ACT. It is just as true that one who looks in pity on a suffering person has already performed a benevolent act.

While all this is true, THE PHYSICAL REQUIREMENTS CANNOT BE WHOLLY MET BY MERE THOUGHT OF FUNCTIONAL EXPRESSION, NO MATTER HOW VIVID IT MAY BE. The muscular system can be developed up to a certain point by means of thought alone, as has been repeatedly demonstrated. This will serve a temporary purpose, but will finally fail unless it ultimates in ACTUAL PHYSICAL EXERCISE. IT IS EQUALLY TRUE THAT DELIBERATE AND VIVID SEX FUNCTIONING BY GIVING TO THOUGHT AND FANCY REASONABLE FREEDOM CAN BE MADE TO SERVE A USEFUL PURPOSE FOR A TIME BUT IT SHOULD NOT BE DEPENDED UPON FOR LONG. Young men and women are taught to believe that the indulgence of sex thought is wrong and harmful. It is said that it is too liable to lead to actual indiscretion. I have found many a nervous wreck which had proceeded from this fallacy. It is wrong for young men and women to be carried away by thought libertinism, just as it is wrong for them to think too much of eating and playing and dancing. Such

a thing becomes pernicious when carried to excess, and then only. The weakling is always in danger and always will be, but the way to real strength lies in the direction of **NATURALNESS**, Attempts at **SUPPRESSION** of sex-thought are in most instances futile and are **ALWAYS HARMFUL**. The demand is for **REGULATION** rather than suppression. The former is the only practical course.

Mental and Physical Exercises

Accompanying Lesson IX

From scientific tests made at some of our large **Universities** it has been demonstrated that by thinking out gymnastic exercises it is possible to develop both muscular power and endurance to a surprising degree. In this way those who are unable to take active exercise can obtain the benefits which would otherwise be denied them.

In like manner it is quite possible for one to quicken unctonal activity in an organ, or a set of organs, and thus minister to general organic health and strength. By thinking normal action of a part normal action can be quickened, as we are now daily demonstrating. **THIS PSYCHOLOGICAL PRINCIPLE IS APPLIED IN THE AUTO-SUGGESTIONS AND OTHER EXERCISES WHICH FOLLOW**

Mental Exercise

1 I want to be healthy and natural in very part and function of my organism, since without health I cannot be long successful, happy or magnetic. With this thought in mind I affirm that every natural desire and instinct and function shall be encouraged by my mental attitudes.

2. Sex desire is **THE CREATIVE IMPULSE OF MY BEING ASSERTING ITSELF**, and it ought to be encouraged rather than suppressed. I believe that all sexual thought which springs up spontaneously in my mind is a natural action, and without giving it free rein but keeping it within good control, I shall foster its lifegivingness.

3. Within conventional limits I hope to be able to functionate sexually, and to the degree that my nature may seem to demand and my good sense to approve, and **ALL WITHOUT FEAR**.

4. I no longer regard the body, with its appetites and passions as IMPURE. Body and mind, sexual impulse and purity, are not at enmity. BODY AND MIND ARE INTENDED TO BE IN PERFECT HARMONY. I shall henceforth seek to make them disclose perfect concord.

5. I believe that what is right for me is "what is after my conscientio." *Strength, love and justice* shall always control my actions.

6. At the present stage of development and social rule I deem it both right and expedient to conform to social and civil convention even at the expense of much self denial and consequent suffering.

Psycho-Physical Exercises

1. If you are within the marriage relation cease to look with fear or disdain upon sexual relations. In many the sexual functions have been allowed to become stagnant from fear of pregnancy from its assumed sacrifice of womanly or manly dignity, from a fear that it should not be encouraged except for purposes of procreation or from fear of physical injury. Brush all these aside and resolve to functionate as it was evidently intended that you should. NAUGHT BUT GOOD WILL COME OF IT IF YOU HOLD THE RIGHT AND SENSIBLE MENTAL ATTITUDE TOWARDS IT

2. Make it a point to cultivate lively, energetic, manly or womanly ways. Act thy part of a lover and love as long as you live. SEXUAL INDULGENCE, CONTRARY TO THE COMMON SUPPOSITION, DOES NOT DESTROY, BUT BUILDS, provided it be undertaken with the right thought, namely that of PERFECT CONFIDENCE and sincere desire, ALL THIS CONTRIBUTES TO HEALTH, YOUTHFULNESS AND CONSEQUENTLY TO LONGEVITY.



THE TEXT BOOK OF LIFE

A Manual for Aspirants to Spirit Communication

Written under the guidance of Spirit Teachers

EFFA E. DANIELSON

Introduction.

Each life is a point of light, a world or a planet in itself on which the physical lives. Life does not function in the physical body.

If life functioned in the physical body it would burn it up in a five-thousandth part of a second. The human dimension is not the physical body but Life and only transmits through the physical body generating energy. Any trouble in the physical body does not affect Life any more than a covered wire kills electricity. Life is always waiting to express. Life is light, therefore it cannot be lost; it only travels beyond the reach of the limited vision.

Life is the instrument from which the record is compiled. Who, then, am I? I am the record that is made. Until a record is made, I do not exist, therefore it is the living record which makes me what I am.

Life has existed before the physical body. That individuality continues after the death of physical body. Life can not be confined after the death of physical body. Life cannot be confined at all. Life cannot even confine itself.

Life cannot be designated as force or energy. Both force and energy must have something to act upon, and in turn be acted upon, while Life is independent in itself, acting within itself, of itself for itself, emanating light force power, strength and energy, controlling, commanding, confining. All such facts are dimensions, breadth, length, depth, width, height, tremendous in its scope, surpassing all thought, classifying itself. It cannot be measured or weighed. It cannot be forced

or brought into action by an arbitrary force outside of itself. It is always in command, therefore cannot be commanded.

Located in the physical brain is an individuality that controls and conducts, and when this mastery of the physical brain is interfered with the mastery of the hand, the eye, the ear and the various organs of the body are interfered with also, and Life then does not act in harmony or in conjunction with the master of the physical body.

The Master mind in us listens for us and supplies the brain cells. The physical mind is fed through the brain cells. If you can keep yourself in physical touch with the Master-mind, forces can then reach you through the atmospheric tunnels holding the light and creating balancing poles lying parallel to the centre of the Universe. Through the compass you will then be directed to the place wherein lies all supply waiting to be delivered to you by your own great self or life. Climb the ladder to your own door step and you will find many waiting for you. The food which has fed all Life in and through you. Life is only reconstructed through your creating other forms.

Man can never hope to learn very much about the life after the physical death until he frees his mind from fear. If the intellectual man, so called, would free himself of previous teachings of fear and mystery, he would receive the blessings that those who are less intellectual receive. Scientists, and the general educated people, close the door for all time and bar the way for ages of time to bring a natural solution of Life to the world.

Man can only perceive as far as he can make comparison, that is at his present stage of development. There are, and always have been, a few minds that progress beyond the everyday affairs which concern the physical body on the material plane. A man may be very learned in books, he may be very learned from travel, he may be very polished by his associations with others and yet have no psychical development.

The so-called spirit world is not a world at all, it is just a state of being. You use the phrase "musical world" you use the phrase "religious world"—you are referring to

people. Each person bears testimony of his own life whether in one dimension or another. All the different testimonies coming from those who dwell in the different parts of the earth world, are often times confused, but the simple truth is made manifest through the power of realization and acceptance by these various individuals. We must take the testimony of all who are able to give expression concerning themselves. Facts in nature that are governed by natural laws must be studied to be understood and it is not expected that those who never understood anything in the flesh dimension are to become great teachers in the spirit dimension. Some only learn how to propel themselves from place to place, feed and clothe themselves. You cannot imagine what Life is like in the spirit you must experience it.

After the change called death they remain the same, until they have gained understanding.

PART I

We teach you one natural law of communication between those in the Spirit body and those in the flesh body. There is one law which governs Life in all dimensions. All mystery is the cloak of ignorance, fear, and superstition in which man has clothed himself. Under one Law there can be but one life, and that life must be one continuous expression. There may be many births or deaths. Birth and death is one process in nature's law. We hail birth with rejoicing and look upon death in sorrow, but in reality the two are one. To study this all important question of Life, the student must use the word, "change", for whether you call it birth or death—nature's law is "change". Communication is an exchange of thoughts between two or more beings. Thought is a product brought forth by Life, which impresses itself through the brain. The language in which the thought is expressed is for the convenience of man. The unexpressed thought needs no language. It is understood by man and all creatures. Man has confined and given credit to himself only.

In our new and greater development man has discovered many unknown fields, and in the future the communication

with the now called dead will bring more and more revelations concerning Life,

In 1848 when the peddler of Hydeville spoke—and told three little girls where his body could be found and by whose hand it met death the whole world was aroused; first to the fact of life after death and its possibilities, then to the finding of hidden material things, and after 74 years the world is still using the voice of the dead, not to find life but to find hidden, material things and are closing the door which leads to the understanding of the things beyond the physical sight just as the same as when Christ established communication with his disciples. What are these great events for? I answer you: For the advancement of the masses as well as the few and for the salvation of the world. "To know the truth that I know, is your salvation" is what the Christ said. It has been interpreted to mean, "To know that I know the truth and believe me shall save you". Twisted words into twisted phrases have mystified the world. If you wish to communicate with the dead, learn to think; for then you will comprehend the great law of Life through which you are as you are, what you are and what you will be.

The message from the peddler was "I live" but the message which lived was "gold was found". (A gold watch was found on the body of the peddler) and straightway the greatest discovery ever made was commercialized. Not one school was established but like mushrooms there sprang up all over the world, fortune-telling shops. The world has been re-peopled many times and today when there is hardly any person living who can remember the incident, the world is in gross ignorance of the truth about life after death but is more than willing to use the messengers of the dead to hunt fortunes. At the point of the bayonet the world was forced to believe that one man rose from the dead and in many countries the arm of the law is still forcing the world to believe the story. The same bayonet and that same arm is used to prevent the world from realizing that if Jesus appeared to his disciples it was to establish the fact that there was a natural life after the physical death had taken place. It should have established the fact also, that the same natural law which allowed other lives to be born and die

after the events recorded concerning Jesus, allowed them to appear to those in the fleshly dimension. History is very clear concerning several persons re-appearing. Nature's law is no respecter of persons.

If you believe Jesus appeared to his disciples you must believe your Mother can appear to you. It is not a question, do they appear, but do you see. Did the disciples see Jesus or were they crazy? If they saw Jesus then seeing the dead today must be true also and it must be a natural law, not supernatural or divine which governs these manifestations.

The Bible as a book of records tells us in much detail of the appearance of unseen power, in those days, called God, Lord, Angels, and Archangels. It was the language of the times; to-day we are experiencing the same unseen power. Much of the fear and superstition has been replaced by knowledge which we can credit to this same unseen force. In our day of steam and electricity only in the minds of a few is it called God, Lord or Angels for we recognize nature's laws and know these though unseen by the host; to those who see clearly they are just plain folks like ourselves acting through and by the natural law which is universal. They are our friends or loved ones, mayhap a stranger who finds a place in our presence. They attract our attention through the law of attraction; some may call it magnetism, others vibration, still others call it electricity. We use simple language, so we call it the law of attraction. There must be something in or around about us which is needed, the bee is attracted to the flower which contains its food; likewise the hornet is attracted to the same flower; the bee might be called good, the hornet evil but they are attracted to the same flower for the same purpose; they are looking for food. Food, then, is the attraction which calls the bee and hornet to the same flower. We must conclude then that we attract to us both the good and evil folks (spirits) by the same law. We are not quite as helpless as the flowers; we can choose in a measure who shall be fed at our table.

It is not a fact that if you are good you only attract the good or that those who are evil only attract evil. Those who teach this are themselves ignorant of the law and are the more

likely to be feeding those they would avoid. Education is salvation. We despise an evil act but we do not despise the actor. Again we say, education is the salvation of the races. Education will perpetuate the bee and exterminate the hornet from the path of the little children just coming into the highway of the physical dimension of life. Would you have sight? Then study the natural law of the Universe and learn to express. Expression brings progression; progression brings realization; and realization brings sight and hearing.

It took thousands of years before Christ and nearly two thousand years after to establish the belief in the continuity of life after death but the mystery about it has remained unchanged.

In 1848 came a break and it seemed for a time the truth would be established, but finally confined itself to fortune-telling.

Through the quick and decisive action of churches the news of the discovery of the spirit world was mercilessly suppressed and almost at the same time the crafty science of fortune-telling began to spread and to prosper. All scientists who investigated the claim of this new teaching agree that it is true, while the others who did not think it worth while to investigate remained staunch opposers.

Meanwhile demonstrations of the truth have comforted the souls of millions of people and it will not make a particular difference whether official science will recognise spiritualism or not. Science is just as orthodox as the churches are and has only yielded after the facts have been so many times established and multiplied that it could no longer ignore them.

If the people in the flesh would reason concerning the natural law governing life before and after death the knowledge of truth about life would be universal. But as long as they regard it as a mystery that cannot be solved not much truth can be sifted out of the maze.

Realize that Life after death is a fact in nature governed by the natural law. Whether we see or hear or feel the presence of the dead, it matters very little in which manner they converse

with us. One may not know that the person is dead, one may not believe communication is possible yet receive word from some one who has overcome death. The most important thing is to realize that a message has come. Once you see them, you can see again. Once they speak they can speak again. Once you hear them you can hear them again and again. We can set no time when these results will take place. We keep ourselves shackled because we do not grasp the full meaning of Life. We do not make our loved ones feel we love them; the cold manner in which most people receive a message repels the giver and the scoffing frightens the timid ones and keeps them from you. Learn to listen with every part and particle of your being for everything is Life.



THE MISSION OF DHASAVATHARA

T. V. KRISHNASWAMI RAU.

The ten Divine incarnations of Puranic records are allegorical of the ten different stages of man's march in his journey of life from the time of his entry into the world unto the last day of shuffling off his mortal coil.

In the Matsyavathara, God is said to have manifested Himself into a fish and rescued the seventh Manu from the preceding Deluge and thus maintained the continuity of life broken in at the time of the Great Flood. The parable is illustrative of the first coming of man as a baby from its mother's womb with a certain history enveloped in mystery. Further, like the fish that cannot survive when out of its mother element, needs the mother's arms where it can remain "mewling and puking"

The foremost cry of the new-born babe was "Kimva—Kimva?" "Where to—Where to?" As though the Divine voice replied "Stay—Stay where thou art and finish thy share of work on earth and I shall make amends for all thy fleshy ills and earthly needs", He bore the mighty mount of Mandara and got the Milky ocean churned whence sprang Amritha and Lakshmi the respective springs of health and wealth. The tortoise extends its occasional perambulations beyond its natural element and rushes back to its place of rest at any danger's sight. Even so, the frolicking boy seeks his mother's lap at every turn of fright.

The Divine Boar dug out the hidden vedic lore and revealed the mystic "I" expressed and still not expressed. The willing "school-boy" longs to learn his lessons and tries to "turn his mind inward" at every forward step. In pursuit of knowledge his personal neglect is characteristic of a hog's inifference.

"So—ham". "I am He". "Equal to". "Why not something higher? Hum!" "Superior to? Not inconsistent though". Such was the line of thought followed by the superhuman demon. And lo! The solid stone conceived baffling even nature's law. Narasimh rushed and Hiranyakasypt

fell. So shall pride fall and humility survive. The man-lion is symbolic of the compatibility of owning at once a human heart and a lion's strength the necessary equipments in the school-boy's stage of life.

There then remains a lingering attachment to the world and its holdings. Will he sacrifice his material prosperity without a bargain? Ah! There is the rub. To give up all his worldly possessions and meekly submit to the lot of Vanan's choice? verily, one must have achieved the unique perfection of the marvellous Mahabali. The diminutive figure of wonderful Bachelor mirrors forth the possible potentialities of an ideal Brahmachari. The fifth Avatar is thus figurative of a perfect man in the making.

"Down—Down with the Kshatriya weeds". Such was the battle-cry of the desperate Parasuram at whose axe's edge mighty warriors unopposing fell. The erstwhile cultured man thereon rushes to the "cano's mouth" like soldier quick in quarrel"

For what after all, did the exiled son of Dhasaratha bend his brow and bow? To slay the world-aggressor or to annihilate the woman-stealer? Aye—his wife-stealer forsooth Yes—there lay in his heart of hearts a burning love for his beloved Janaki. The inevitable stage of a "lover sighing like a furnace" marks the seventh milestone in man's route of life.

And then the mysterious shepherd Boy caressed with a sister's love and maligned for libertine kisses. Loving all and loving none, Sri Krishna sang his song of Peace to his darling Arjun and denied not his teaching to the blind chieftain of the blinder foes. This Avatar is symbolic of an advanced step in the mental development and is replete with "wise saws and modern instances".

The world had lost its charms for Gautam Budha. His self-effected "shrunk shank" is a distinguishing feature of the penultimate state of the desire-recluse.

The future Avatar of the All-powerful Kalki premonitory of the universal destruction is illustrative of the tenth and last stage of "sans everything"



HOW TO DEVELOP SPIRIT PHOTOGRAPHY

DR. W. M. KEELER.

Often has this question been asked by aspirants to the power of getting spirit photographs how they might acquire that development. This question presupposes that I know what the gift or power really is, and what another person should do to get results without assistance, when they think they have no such power, to start with. When, as now, the greatest scientists of the world cannot explain such familiar forms of energy as light, gravitation or electricity, how can anyone reasonably expect me to give a lucid explanation of the forces and powers of nature which are at play, or are utilized, in any of the phenomena of mediumship, especially the very intricate manifestation of spirit photography? The best scientists are at a loss to account for it. The more one sees of this form of manifestation, the more wonderful it appears to be, and the more baffling to one's understanding. In spirit photography it is not known, until the plate is developed, what will appear—whether a likeness of one's self, a friend or a stranger, or a whole crowd of people, nor what nationality they will be; or a flower, a conventional design, a geometrical diagram or something else in mathematics; a picture of a house, outside or interior; a landscape or marine view; a writing or seeming printed or type-written communication; or altogether a freak photograph, or a blank plate, one showing a vacant chair, in which the sitter is invisible or only partly so; it may be in an oval or other form of margin; it may contain the signatures of fifty friends and relatives; and as though this is not enough, it may be either positive or negative, or both combined. There come times when no spiritual results can be had for several days, with no accounting for it. The best we mortals can do, to understand such things, is to observe the indicia and limitations of the workings of these natural forces. It is

observable that certain persons have these powers in so large degree that the development comes to them whether they like it or not; sometimes the development can be thwarted, but in other cases it seems to be forced upon them. It came to me in this latter way; and some recital of the circumstances will no doubt be of interest, as well as of value in helping others to form their own proper conclusions—as all should do for themselves.

Born and raised in a little country place about twenty miles from New York City, on Long Island, and knowing nothing of Spiritualism, the family began to have manifestations in plenty. Why we were visited with such happenings we did not know. Raps and knocks of all descriptions happened about the house, lights would appear, and objects would apparently move of their own volition. We could not stop it and were harassed, but learned to endure what we could not avoid. But it made trouble for us with our friends. They would come down to see us in the country, stating that they came for a week's visit—but they didn't stay a week, you may be sure!—nor any considerable part of it. One night was enough. Our friends blamed us for putting "up tricks" on them. In vain did we expostulate, and try to explain that we had to endure the same thing without understanding why. They knew nothing of the conditions and facts of such manifestations and refused to believe us. There was one visitor, however, who undertook to carry out his intention of staying a week with us as his vacation in the country. He did endure three nights of it, but at last declared he could not stand it any more, and that he had never been treated so mean in all his life. He said that forms appeared to him and talked to him, and would not stay away nor let him sleep; they were all sorts of people, including Indians, and he said that one Indian was so big he couldn't get through the door into his room! It was too much for him, and he left in great indignation at what he considered our treatment of him.

When I was quite a youngster, my father gave me a camera, which was a great thing in those days; and I used it with success. Spirit photos were not dreamed of or known of by us, but they came to me, just the same. The appearance

of extra faces in my pictures, no matter what the subject of the photo was, mystified us beyond measure, but the light of truth in this matter dawned upon our minds when I obtained the portrait of my grandmother and of a negro woman, and others whom we knew, who had gone to the great beyond.

As this power came to me as a part of my original makeup, the same as the power to think, to see, to hear, it would be useless for me to advise the seeker for this power, who does not know that he possesses strong natural mediumship, to be born all over again, in some line of descent in which strong powers are transmitted. He would be very apt to quote Nicodemus and ask, "Can a man be born again?" Then, if this cannot be done, is there no hope? In the light of experience gained by other people, some of them well known to me personally, I can say that there is hope. An average well-constituted, healthy, vigorous, right-minded person might hope to develop this power by pursuing a regular course in from two to fifteen years, according to circumstances.

However, there can be no guarantee that any particular form of mediumship that one sets his heart upon can be deliberately developed. No two mediums are alike. Individuality stamps mediumship as it stamps everything else in nature. Nature abhors absolute duplication. Of one thing I am convinced—that this phase of mediumship known as psychic photography is a form or degree of the materializing power, for it has been evident to me, in every way, that spirit photos are made, formed, materialized, with light or with something fraught with light, upon the surface of the plate; and not by light as we mortals use it, that is to say, by focused rays, with camera and lens.

No apparatus is necessary. I have often got a likeness of the sitter without using the camera, and have more often gotten everything but the sitter, while using the camera. Our spirit co-workers can prevent a photo being taken effectively, as well as by producing them, and in doing so seem able to imitate every known human method of picturing, and more besides.

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One notable instance, in my experience, of the development of full power to get spirit-photos, without aid of others, was that of a learned Doctor of Medicine, who died some years ago in this city at a very advanced age. His power of spirit continued to grow strong long after age had weakened his body. His case is similar to that of the Rev. Stainton-Moses, the well-known English clergyman. Both investigated spirit photography, as utter skeptics, expressly to "learn the trick" and thus be able to disabuse the minds of certain friends and keep them from becoming subjects of hallucination, as they thought it to be, of spirit return and spirit-photos. Both found it a truth, after most thorough investigation, and both became greatly interested, so much so as to have hundreds of such pictures taken in their presence; and, submitting thus to the drawing power (without which these pictures cannot be made), their own personal "magnetic" forces became exercised and developed, until they got their own great results, with many unprecedented examples.

That is one way to develop, and it is the best and surest way; and it has the advantage that the novice inherits the protected conditions, very largely, of the experienced medium. But are there no other ways? The answer must be, that any exercise of the power of mediumship, any wholesome practice that will develop the magnetic forces of spirit and body, working together, under proper surroundings and with sufficient perseverance, patience and health conditions of body and mind, ought to bring about development of the individual's particular endowment of psychic powers, if he has any. When such student gets pretty strong manifestations of an independent character, then let him try handling a photographic plate, wrapped well in black, non-actinic paper, to protect it from the light; the same plate can be used for twenty sittings, then may be developed; if no results, do the same again and again, until something appears; then try a single effort. Great joy comes with a successful result.

Various experiments have shown that such photos may be obtained on plates in a plateholder, or different pictures may appear on the different plates in the original package or unopened box of plates or on the plate while in the camera.

without regard to whether the slide of the holder is removed or not, nor whether the lens cap or shutter has been removed or opened, and in the dark as well as in the light.

The work of spirit helpers, or guides, some of them great artists, must not be overlooked, for it would be like the play of Hamlet with Hamlet left out. If there be no spirit worker, there will be no spirit photo. I take this to be a truth, for of the many thousands of such photos that I have taken, counting negatives by the ton, and other thousands that I know of, no instance has occurred that would give rise to a conjecture that such pictures can be made by the human alone. It is of the utmost importance that a proper guide, or a spirit co-worker, be attracted, and rapport established with him or her, in any form of mediumship.

As a general rule, the undeveloped but natural-born medium is an open door, so to speak, for the intrusion of undesirable visitors from the other realm—those earth-bound spirits who seek to influence all they may—as well as for the coming of higher spirits whose affinity of powers and attributes enable them to sense the occasion for their presence. If assured of a proper guide, then all is well to proceed with the development, with proper and harmonious surroundings.

It is very risky to introduce new persons into a small developing circle. All possible safeguards should be thrown around this work, lest a rapport be established with some strong magnetic spirit, whose grip it is most difficult to loosen, in order to banish them, for as a rule they will make desperate resistance against being overcome, for this breaks their power to do mischief to any one.

In the light of my experience I cannot hold any opinion to the contrary of this, namely, that the best and surest way to develop this particular phase is with the assistance of the methods and powers of one already highly advanced and develop in the same phase. The use of "magnetized" placeholders cannot but be helpful, but helpful only—as success cannot be guaranteed. There is so much in these manifestations that cannot be grasped by the mind's understanding, that no one really knows very much about it. A pretty good example of a "nut to crack", in this subject, is this experience which I have had, namely: A certain

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student of spirit photography, and ardent aspirant for the power, for years has sat for results, alone, with plates, properly wrapped, and held; if the student develops the plates, rarely is anything obtained; but if he or anyone else comes to my house and develops them in my presence, even though I do not touch them nor pay any attention to the matter, the work is in some mysterious way rendered complete, and full results are obtained. Those who seek to develop this power, or any other high phase, should be of very good disposition, tolerant of others' adverse criticism, and well able to endure the abuse that will be in store for them. All these things will bring about the strong points of one's higher character and cause sympathetic remembrance of the reason Socrates gave for thinking that the gods had special regard for his best welfare, because they had given him Xantippe for a wife, who made things highly miserable for him. His ability to rise above such trials is one of the fine things that history of the ancient past has handed down to us.



SUFISM or

The Yog in Islam

"DURVESH"

Sufism, or Tasawuf, as it is properly called, is the Science and art of ameliorating the spiritual conditions of man. It is a science in as much as it deals with the systematic training of mind and the various methods of attaining those spiritual heights which are necessary for the realization of human and Divine realities. It is an art in so far as it consists of the practical work in the direction of the attainment of the object in view. It is theory and practice combined. Knowledge and practical work follow and re-follow each other in rotation and a circle is formed. The one is as necessary as the other. Without knowledge you cannot work and without work you can not gain knowledge.

For instance, you make a start. Say, you start with concentration of mind. The point of concentration has to be chosen from a higher plain. If the point selected is lower than where you are, the result will be that you will make a downward move. For higher flights you must be given a higher point sufficiently high, though not so high as to be beyond your immediate reach. For this, you want a proper knowledge which you do not possess as you have not worked for it. So to make a start you need the services of one who knows—a Teacher, GURU, SHAIKH or MURSHID, call him by whatever name you like. The initiative must come from him. He initiates you in the mysteries of the unseen. He chalks out a course of action for you. He brings the unseen within you in harmony with the unseen without you. He keeps a constant watch over you and saves you from slips and pitfalls. He acts as a medium between the high and the low, between the Divinity and the humanity, between where you are and where you ought to be, or in plainer language, between you and your God. So the *Shaiikh* or *Murshid* is an indispensable necessity in the spiritual emancipation of man.

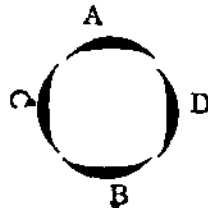
There are three kinds of Shaikhs (1) Shaikh-i-Kamil (2) Shaikh-i-Mukammil and (3) Shaikh-i-Akmal.

(1) SHAIKH-I-KAMIL is one who has completed his own course but is unable to lead others to perfection. He is a very good man so far as his own accomplishments are concerned but is unfit for leadership.

(2) SHAIKH-I-MUKAMMIL is one who is perfect and leads others to perfection. He is also ever ready to offer his services to those who earnestly desire them.

(3) SHAIKH-I-AKMAL is perfect and is able to lead others to perfection, but does not do so, as his own engrossments do not spare him time and attention for others.

We spend a good deal of the earlier portion of our life in physical bondage. Our libraries and laboratories only tighten the bond. Every independent thinking creates fresh chains for us. The moment we come in contact with the GURU we enter upon a new era of liberation and emancipation. The ties are loosened, the chains are broken, and the onward journey commences. From the seen we gradually move on to the unseen and after diving deep into the fathomless heights of the unseen we revert to the seen to complete our course. The following diagrams will clearly illustrate the beginning and the end of a spiritual way-farer:-



B. is the starting point for a beginner. The arrows in the above diagram indicate the direction of the course. B. C. A. the upward course which finishes at A. You then make a further progress by coming down to B. via A. D. B. When you complete the circle you finish your spiritual course and attain *human* perfection.

So B. is the point which is the first and the last where you start and finish. To a superficial observer you appear in the end what you were in the beginning but, as a matter

of fact, you and others who know you inwardly, find in you a wonderful change. At the start, you knew nothing about the circle and nothing about your real self. At the end, you find that you have traversed the entire circuit and have found out yourself; that you have personally been through all the different gradations of life; and that you have directly known, of course, according to your own capacities, all the various forces of nature that move the Universe. You discover that all these forces are centred in you and, ultimately you realize that, at the point B. you are in a comprehensive form exactly what you were at the point A. in an incomprehensible formlessness. In short, you realize the sense, the force and the significance of the religious phraseology that you are God's image or God's Lieutenant on earth. This realization makes you a perfect man. Of course, all human beings are not alike. Their capabilities of attainment differ. The extent of realization varies, and the degrees of perfection likewise differ. The controversy whether the word 'perfection' does or does not admit of degree of comparison, is out of place here.

The upward march B. C. A. is a difficult and up-hill task. The downward move A. D. B. is comparatively easy. As a matter of fact, B. C. A. passes through exactly the same fields as the A. D. B. In other words, you can see during the upward march what you see during the downward march, but you can not understand these things properly. You can not properly understand anything below the point A. unless you once reach the point A. A. is the root of every thing and unless you grasp the root you cannot make the branches your own. So the best teachers prefer to carry their pupils up through B. C. A. with closed eyes. It saves time and labour and prevents mistakes resulting from partial and incomplete knowledge. The eyes are, however, utilized when the downward course A. D. B. is traversed. This is the safest and the shortest cut to success.

As a matter of course, you do develop your spiritual powers during your upward march, and when you traverse the one-third portion of B. C. A. you acquire sufficient strength to perform *miracles*. But, as a rule, you do not perform them before reaching A. you are only allowed to perform them

while moving downward on the A. D. B. If you begin to perform miracles at any stage during the upward march your further progress is stopped for ever. The temptation is sometimes great and the victims of such temptation never finish their course. Their miracles, however, attract the masses and the ignorant public forms exaggerated opinions about them.

All the various hard and fast lines laid down for the completion of the spiritual course are necessary during the first round only. When once you complete the course and finish for the first time, the round B. C. A. D. B. you are liberated. You are now, at liberty to go up and down as many times as you like, without observing the rules you first observed. You can go up either way and come down likewise. You may go up B. D. A. and come down A. C. B. or you may go up half the way and return, or you may stop at any of the intermediate stations for any length of time. There are people who have preferred to remain permanently at the point A and have refused to climb down. The luxury at the point A is called (Lazzat-i-Uloohiat) i. e. the "Luxury of Divinity" and it is so great that every one is tempted to remain there for good; but HUMAN greatness really depends upon descending to the point B and fulfilling the functions of A PERFECT MAN so long as the physical body retains the power of sustaining the soul within.

There are a number of ways and means of reaching the goal but they may broadly be divided into the following three:—

(1) By leading a strictly pure and religious life, provided that the religion is properly understood and handled and duly observed. It is a lengthy and dry course and is generally recommended to the masses, for though lengthy and dry it is all the same quite safe.

(2) By extra hard work, both physical and spiritual. It is shorter and more interesting than the first but more difficult. It leads on to better results.

(3) By means of love. It is the shortest, the sweetest, and the most interesting path leading to the best and the most valuable results.

There are people who combine in them the first two, or the last two, or all the three methods in different proportions. The present article, however, concerns with those who adopt the 2nd or the 3rd, or the 2nd and the 3rd methods combined.

Ordinarily, every worker in spirituality needs two things, *attraction* and *work*. He is attracted towards the higher regions automatically, and he has to work in order to reach the goal. Some are first attracted inwardly and then commence work. Others, start work and find subsequently that they are being attracted inwardly. In both the cases work and attraction go hand in hand. In later stages, however, one of the two predominates over the other. Attraction is Jazb and the one attracted is MAJZUB. Work is Sulook and the one who works is a *Salik*. So every traveller in the field of spirituality is a Majzub and Salik at the same time. The difference in name only signifies the predominance of one feature over the other. The one who is strong and steady in work and is not overcome by JAZB is termed a *Salik*; while the other, who is weak and unsteady in work and is overpowered by JAZB is called a MAJZUB. The response to Jazb in a MAJZUB is so great that he finds himself powerless to work. His senses are affected, his self-control gone, and not being able to move on he remains stuck to the point where the over-dose of Jazb overtook him.

A beginner, at a later stage, is met, now and then, with attractions in different forms. At this stage he is called a SALIK MAJZUB.

In an advanced stage, he remains constantly surrounded by attractions of a superb nature in a variety of conceivable and inconceivable forms and feelings, and yet he does not allow himself to be deluded and over-powered by them and does not allow the consequent intoxication to interfere with the necessary work. He is called a MAJZUB SALIK. He is a man of very superior stuff and is generally rewarded with some very high attainments.



APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

LESSON VII

The Intellect.

The intellectual powers of mind collect, classify and re-member facts and phenomena. The elementary powers of the intellect are: 1. Observation. 2. Form. 3. Size. 4. Weight. 5. Colour. 6. Order. 7. Number. 8. Eventuality. 9. Locality. 10. Language. 11. Time. 12. Tune. 13. Causality. 14. Comparison.

OBSERVATION sees things as a whole. Excessive development causes staring. When deficient there is a lack of power of perception. To cultivate it study nature. To restrain it stare less and reason more.

FORM gives ability to observe and the shape of objects and enables one to study the physiognomy of everything. When it is very strong one can measure and shape objects without using a pattern. A deficiency indicates slowness in gathering details of objective forms. To cultivate, study carefully the form of objects and the countenances of those you meet and try to reproduce them as in free hand drawing. To restrain is not necessary.

SIZE gives ability to observe and remember quantity and distance. When very strong one is able to estimate proportions accurately; when deficient there is lack of ability to perceive and remember sizes. To cultivate, practise estimating proportionate developments, quantities, etc. To restrain do not allow yourself to be annoyed by disproportions.

WEIGHT enables one to estimate and recall the weight of things. When it is very strong there is exceptional ability in judging the weight of objects in balancing oneself and as a marksman. A deficiency is shown in lack of ability to estimate weights or control the muscles used in balancing the body. To cultivate try to estimate the weight of persons, animals and other objects; also give attention to gymnastics or games that will exercise the balancing power. To restrain avoid acrobatic feats where there is danger.

COLOR is the power used to observe, combine and recall colors and tints. It is very strong in the color artist. It is very deficient in the color-blind person. While testing students in a University we found two who were so color-blind to red that they could not detect ripe cherries on the trees nor ripe strawberries on the vines. To cultivate, practise blending and observing colors. To restrain, try not to be too fastidious about colors and their combinations.

ORDER gives a desire to observe and memorize relationships; a desire for system, method and neatness. When very strong there must be "a place for everything and everything in its place." When deficient one is satisfied with disorder and confusion. To cultivate force yourself to put everything in its place. To restrain, avoid being tussy about the arrangement of things.

NUMBER gives ability in compiling statistics, in book keeping and in arithmetic. When very strong there is genius in mathematical calculations. When deficient arithmetic is difficult and distasteful. To cultivate, solve problems in mental arithmetic. To restrain, study the problems of life more and mathematical problems less.

EVENTUALITY enables one to perceive and remember events, names, dates, etc. It is very strong in the student of history and biography. It is one of the most important factors in verbal memory. When deficient the verbal memory is not equal to the logical memory and the memory of details is not good. To cultivate, commit to memory poems, events in history as well as current events. To restrain, get the facts from what you read and hear but do not give so much attention to detail.

LOCALITY gives perception and memory of places and a desire to travel and explore. When this power is very strong and the domestic affections are deficient the person may become a wanderer. When weak there is little ability shown in finding and remembering places. To cultivate, notice carefully every place you visit and review it mentally. To restrain is unnecessary except to avoid a restless, roving disposition.

The remaining elements of this group of powers will be considered in the next lesson.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANIAM

CHAPTER IX.

(Continued)

On the message of the guard, Hemalekha reached that mansion in an hour and was ascending the steps leading to the terrace, like the leaping rays of the moon over the peaks of the Meru mountains. There she saw her beloved Prince, motionless with subdued senses and thoughts like one who was tranquil in the innermost spirit. Instantly she went near him and took her seat on the same seat on which he was. In a second Hemachuda opened his eyes and saw Hemalekha who was seated on the same seat as himself. Then she lovingly embraced her beloved husband and began to utter nectarlike sweet words, 'My Lord, why did you send for me? Does anything affect your body or mind? why was I sent for? Why am I here?'

When his beloved wife queried him thus he said, "My dear, by your injunctive... this lonely place and with great eagerness inquired into the nature and form of the Self. Notwithstanding my eagerness, the Self appeared to me variously. How do you account for that? Concluding that the self was a thing that always existed as attained and manifest and that it did not manifest clearly by reason of the appearance of phenomenal objects, I subdued all extraneous visions and remained still when I perceived gloom at one time, light at another and immense bliss at a third. How is this? My dear, explain this to me. Is this the form of my Self or is there anything different? You will explain to me in such a way so that I may understand it clearly". When thus requested, Hemalekha of great and small wisdom replied, "My beloved! I shall explain, listen to everything with a steady mind. Your attempt (8) to

(8) The reason why Hemachuda did not comprehend the nature of his Self, though he practised concentration, is here explained. Lacking previous experience he did not recognise it though he perceived it.

subdue the apparition of phenomenal objects is quite proper and auspicious. That method has been accepted by each and every enlightened person as being highly essential. Without that it is not possible for anybody, anywhere and any time to attain the Self. But in the matter of acquiring a knowledge of the Self, it is not in the ordinary sense (9) a cause for the attainment of the Self. For, that which is attained (by any action) cannot be the Self. How to attain a thing that exists for ever as the attained? If on the other hand, the Self be an unattainable thing, in no way is it possible to attain it. Though the Self is unattainable, because it exists of itself it is attained. For this very reason it cannot be attained in the ordinary sense.

This controlling of the mind is not for the purpose of attaining the Self. To illustrate this: In the world, objects that are shrouded by darkness appear as having been attained afresh when such darkness is removed by lamplight. And a person who forgetting the existence of his gold, subsequently recollects the same after removing all other thoughts, regains his gold like a lost article regained. Just as the fixing of attention is not instrumental for the attainment of the gold (it was not lost but only forgotten), the warding off of exterior phenomenal forms is not a cause for the attainment of the Self. If a man does not know what light is, will not recognise light though he might enter at night a king's levee and be looking at the assemblage and lamps. In like manner, since you lack previous experience you have not understood what that Self is. My dear, listen, soon after you controlled your mind you saw a gloom. Meditate always upon that state which existed just before the rising of the vision of gloom and in

(9) Concentration is the moment devoid of ideations. The manifestation of gloom or darkness is a form of ideations. That consciousness which is of the form of the self and which is distinct from the body manifests mingled with phenomena during the time of ideation. Since at the time of concentration, ideations are eliminated, consciousness remains of itself alone. Because this residual state is self-luminous, it is indestructible.

which you existed by yourself alone without ideations and which is productive of immense bliss. Possessing only an outward view of things, all are engrossed in mighty ignorance concerning this matter, all get tired of seeking it as "I have seen" "I have found", and do not reach this supreme condition of meditation. In the world, even those well versed in the Vedas and great rhetoricians grieve day and night without understanding this condition. This condition cannot be attained by merely thinking over the meaning of words heard from a teacher. Since it cannot generally be grasped as long as a learned man merely hears and thinks, it always remains unattained by him. Not only it is not attained by moving to a distance but also it exists as attained in the very place in which it subsists. Like other objects of the world it cannot be grasped by any means, for, it shines of itself even in the state where thoughts subside.

(10) Like the shadow of the head which leaps onwards the Self is not at any time attainable by any action. Just as a child does not recognise the spotless mirror though it might be looking at hundreds of its reflections, men by reason of their lack of previous experience, remain without knowing their self, though they perceive the reflection of the world in the mirror of consciousness which is their Self. Just as the sky is not recognised by a person who though he might be looking at the world that has for its support the sky, does not know what sky is, the Self exists unrecognised by men.

My lord! with a discerning mind look at (11) this world that is composed of cognition and the cognised. Of these two, cognition exists of itself. (12) Apart from this (cognition) nothing else exists. This is the basis of all

(10) Just as the shadow of the head would leap forward, when one attempts to place his foot by jumping on the shadow of one's head—in like manner, the consciousness that is the Self cannot be objectified.

(11) Though varied, the world comes under two categories as consciousness and objects; (cognition and the cognised). Among these since objects are self-evident, they require no proof.

(12) Since perceptions have not such a nature apart from the nature of the perceiver, the perceived have no existence apart from the perceiver.

perceptions and exists of itself (13) independent of any proof, without becoming the object of any perception. For the reason that it exists for ever as attained and without depending upon any (14) perception, it does not at any time assume the forms as "the attained" or "the attainer". With regard to him who takes a contrary view (15) about this there can be neither question nor answer. THAT is an indestructible huge wall-mirror. (16) Everything shines in it like reflections in a mirror.

It is not divisible either by time or by space, whereas time and space appear within that, how can these cause division in it. The division that is seen is like the appearance of phenomenal objects in the ether of space.

O Prince! with your subtle understanding (18) note that (17) uniform consciousness wherein this world appears to be your own real nature. By the Samsiddhi (perfect achieve-

(13) Since further proof will be required if a proof be required to prove the perceiver who proves the existence of the perceptions by his experiencing them it will lead to endlessness. Therefore the perceiver exists without depending upon any proof, and of itself without depending upon any other thing.

(14) Since the perceiver shines always in the form of Consciousness just as no lamp light is required to demonstrate sun's light to demonstrate the form of consciousness no other perception (proof) is required.

(15) To him who denies knowledge, since the known are dependent upon knowledge having their stay in the form of the Self and since there cannot be the assumption that the known can exist where there is no knowledge, there is no query in the absence of knowledge, nor is there any reply or explanation.

(16) When knowledge is effaced, the manifestation alone of the known is effaced. The real form of the known is not destroyed. For the objection that how can it be said that nothing can exist in the absence of knowledge the explanation is that it is a huge fixed mirror,

(17) The form of pots is the gross form of those articles. Their subtle form is the common form of the earth with which they are made. In like manner, the consciousness that is pervading in the several forms of cognisers is mentioned herein.

(18) By means of the introspective buddhi that is devoid of the form of objects.

ment) of Samavesha (completion / union) (19) with it (20) Sarvakarthritva (Almightiness) is attained. In order that you may reach that condition, I shall tell you (20 a) how it is experienced. In the interval between the sleeping and waking states, likewise in the interval between the several cognitional states of diverse phenomenal forms, and in the interval between Samvit and Samvedya (knowledge and the known) note with acute perception and see. That state is your real nature. If it is attained there will be no further delusion. It is by reason of not understanding that state that this world drags on filled with misery. In that (21) state there is neither form nor senses nor taste nor sound nor smell, nor pleasure, nor pain nor the receivable nor (22) the receptacle. Though it is the Self of all and takes all forms it is devoid (23) of such forms. It is This that is the all-creating Brahma, Vishnu, (24) Isha and Sadashiva. (25) Control your mind a bit and

[19] [Sohamasmī] "He am I". That continuous meditation or Nidhidhyasana which occurs without any sense of differentiation or severance towards that uniform consciousness, its maturity = the stage wherein that condition is reached spontaneously and without any effort.

(20) Becoming one with the Almighty.

(20 a) Is it not in the condition of dreamless sleep that the uniform consciousness is manifest? The question how was it stated then that it pervades all states of consciousness is explained herein vide appendix.

(21) Even when phenomena manifest, there exists nothing apart from the pure consciousness which is the real own form.

(22) Receptacle = means sensory organs.

(23) In the manner that a mirror though remaining as the basis of all reflections exists devoid of all these.

(24) To the query asked previously by Hemachuda as to who was the famous mother and who were we, Hematekha has replied that a knowledge one's own self would be tantamount to knowing the mother. Then after describing fully the form of the self, she expounds here that the pure form of self is alone the form of the mother. Just as in a mirror, the portions of the mirror made to appear partite by the several reflections in it are, notwithstanding that they are differentiated by those reflections, pervaded by the one uniform shape of the mirror, in like manner, even though there be differentiation as finite consciousness in regard to the several vehicles of beings, since, it exists as the uniform consciousness that is realizable in Samadhi and pervades everything it has almighty-beed,

by subsisting in yourself perceive your own Self. How to control the mind is as follows. Detach the mind from its outward rush towards objects, divert it inwardly abandoning the idea 'I am perceiving' (for this produces duality as the knower and the known). And when you remain thus like a blind man, tranquil in mind without either perception or non-perception, that as which you will then exist is you yourself. Reach that state without delay.

When in this manner his beloved explained, Hemachuda acted up to it, grasped clearly what that state was, and reaching the condition of prolonged repose of Nirvikalpa Samadhi (uniform ecstacy) remained oblivious of the external world.

Thus ends the Ninth Chapter called Hemachuda's Rest in the Hemachuda's Story in Tripura Rahasya Or A Practical Study In Consciousness.

(25) It is not necessary to concentrate for a long time. For a single moment, the objective form of the mind should be removed and the form of the Self should be perceived. How it is to be perceived is thus. It is not to be perceived as "this is so". At the termination of concentration it is to be perceived in that sole form of being (existence which is undifferentiated from one's own self, with a sense of perception which a just born infant will have in its innermost self. Distinct from external phenomena, and to be realized in a general way as "I am")

This means that by mere consultation and analysis without the practice of continuous meditation the goal cannot be reached. If it be questioned why cannot the self be attained by frequent consultation and analysis (Sravaṇa and Manana) and what necessity is there for Nidhidhyasana of the form of continued meditation, the reply is that the self is not comprehensible in that way. External objects can be comprehended by the senses and by the internal organ. But since the Self is of the form of a subject it cannot be grasped without subduing the senses and the mind.

STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

Remember that the kingdom relates to the dominion of mind in our lives and in all life. The kingdom is the domain of mind in our lives and in all life. The manifestation of this life principle or this law within is unfolding. Everything that has life unfolds under the direction of law. That principle unfolds by power and intelligence.

The intelligence and power that evolves any particular manifestation of principle is the law of being of that particular thing. The law of being in a fish does not evolve the same thing it does in a person. But the law is there just the same.

The rule of this kingdom is intelligence directing. We say that mind or thought is the directing force. To understand what the essential principle is in thought that gives it power, or gives it character, is a most important thing in our psychology and that is what we mean by intention, or purpose; the reason why we do things.

Wherever there is intelligence there is possibility of intention but we have only in recent years ascribed intelligence to everything that has existence.

Intelligence is the power to know and to manifest that knowledge. It is not only to know, but the power to make known that you know. Then anything that has the power to make known that it knows, shows that it has intelligence.

The fact that some things cannot show their intelligence in that easy manner in which we can see it in the animal world or the vegetable world has led people to think that there is no intelligence there, but we find that there is intelligence, even in the grain of sand

Whatever causes intelligence, whatever is in this kingdom that rules, this is the kingdom of mind, but it is a kingdom of

Infinite Mind. The evolving is to show forth out of itself what is in it. It has this power because of its nature.

This kingdom is power forcing. Principle evolves in all forms of life under the direction of intelligence and power. Every form of life comes into existence and ceases its manifestation according to the law of its being.

Every form of life comes into existence and ceases its manifestation according to the law of its being. It completes its manifestation, and when it has completed itself it has worked its own finish. But it still has the power which every other form of life has, of reproduction, so every separate form of being has the power of growth, of evolution, of existence and of reproduction.

Now we have the method of recognition of this kingdom. The life principle is spirit; the life essence is love. The consciousness of God exists only in our recognition of God's law.

To the man who realises that this law which governs him, as he understands it, is his subjective mind, is the God that governs him, there may come a feeling of isolation from everything. If he understands that this proposition of intelligence and power that evolves in the particular manifestation of principle, is the law of being of that particular thing and is the evidence that that principle is there, the man on the desert, finding a single blade of grass, finds himself associated with other evidence of life.

The ruling power in this kingdom is the dominion of mind. All that makes man able to correlate his action with this kingdom within is to know of its existence and to harmonise his existence with its law. He has to discover the law and the only thing with which he can know is mind. The only thing mind can do is to know, knowledge is its possession.

The law of being acts through the unconscious mind. That is, in unconsciousness we know the forms of being and realise our separateness from them, but in subconsciousness we realise a million things of which consciousness knows nothing. That of which we do not know is that of which we are unconscious.

Then we find that the power which controls us and causes us to grow and continue to live is the power of mind, because all the power there is, is mind.

The only power that mind has is to know. Hence, this part about which we know so little is the part of us which knows so much, and it does it because it has the power.

The individuality of the law is its universal nature. We speak of the individuality of Infinite Being as constituting that which cannot be divided, because it exists everywhere. Its nature is universal.

Law is the operation of mind and when we discover the law in a state of action we have discovered as nearly as a human mind can know, the presence of God. So we only know God when we see the law in a state of operation.

The personality of law is the difference. We find in the forms of being as we see them in expression. The individuality of the law is its universal nature.

This is one of the deepest propositions in psychology, to differentiate between the personality and the individuality of invisible things.

Beliefs are formed through the exercise of the conscious mind, which beliefs act as commands to the unconscious mind, Beliefs are the admissions of thoughts into the mind.

Whatever causes us to believe something causes, a motion of the mind which reaches the subconscious and causes action there. It causes the mind to act in incorrect lines. Every truth we believe strengthens the unconscious mind in its proper action. Every falsehood we believe hinders the unconscious mind in its perfect action and produces adverse results.

There are many hindrances to the perfect ruling of this kingdom. The moment the mind doubts or denies the existence of the law of his unconscious mind, that law ceases to exist so far as he is concerned. It ceases to operate for him when he doubts it, or its operation becomes unsteady.

Unbelief in the possession of this kingdom is man's greatest sin. Unbelief keeps from man that which belongs to him. It keeps his inner self from getting that which is his own. That,

for which man cannot receive pardon is that which he has never received. Then unbelief is the sin for which there is no forgiveness, because there is only one thing can keep out of man's life the blessings which are his inheritance, only one person in all the world can keep out of a man's life all of life's perfection and that is man's own self, and he can only keep it out through misbelief, through the refusal or failure to admit it.

Belief is whatever your mind conceives of as being true, if a statement, or of existing, if a thing. Belief is merely the admission of the truth of a statement, from a scientific viewpoint.

Belief has nothing to do with conviction. You have to use reason to get conviction. Conviction is the assurance in one's own mind that what he believes is true. A belief is simply the impression a thing makes upon you when you assume it exists or when you accept the fact that it exists. If you accept a thing and say that you know it is true because some man says so, and let it go at that, that belief will become fixed in your mind and will have a controlling influence over your life, whether true or false. You are not convinced that it is true, in that sense.

The only way to convince one's self of the truth of anything is to test it, and the result of convincing one's self is conviction; when you say "I have seen these things and now I am convinced of the truth" you can convince yourself by seeing these things. The senses give knowledge but not perfect knowledge. They give relative knowledge.

Belief is one of two characters. We may assume a thing to be true—that is the scientists say of believing things. The scientist is not troubled with unbelief at all. He does not have any,

Unbelief, or trusting belief and making it the final thing when an impression is made upon the mind—if there is where you are going to stop, then you had better not start.

Every man can assume everything to be true but he must not accept things to be true until he has demonstrated them. It is safe to assume everything to be true.

Belief does not fix anything in the mind. If man refuses to assume that this kingdom exists, or that there is anything beyond himself, he will never find anything beyond himself. He merely assumes this is true. If he denies its truth he shuts himself from it.

There is a great deal in that old philosophy of "Now is the time," because the power to do those things is equal to the task. The power that overcomes the foibles and weaknesses of human flesh is always present and is present right now with all of us. Hence, the time to do these things is now.

Unbelief delays the receiving of blessings even those we accept. The blessings of life are only limited by man's unbelief in their existence for him. They are only limited by man's unbelief or else they are measured by his belief.

It is only when the law is transgressed that it ceases to manifest its perfect action. When we speak of transgression we mean going away from, or else going contrary to the law; ceasing to act with it.

One of the first laws discovered in mechanics and physics was the law of polarization. We find that all things are moving in certain directions; that all forward movements are positive and the return movements are all negative. If all the particles belonging to our bodies are moving in the proper direction, we are said to be polarized. When man moves across this current he is out of polarity, he has transgressed, he has crossed the law.

Life is constantly casting off things and leaving them behind, and those things simply form another current.

When man ceases to believe in his own power he shuts out all the possibilities of life.



REVIEW

Reincarnation The True Chronicles of Rebirth of Two Affinities recorded by one of them. LONDON. Cecil Palmer, 14, 16 & 18 Bloomsbury Street. W. C. 1 10sh. 6d. net.

As claimed in the introduction "Reincarnation is neither a belief nor a doctrine, but a truth, and that the life of the human Ego does not begin at the cradle and end at the grave, but is continuous and independent of the body, which it inhabits and uses for its manifestation while dwelling on the earth-plane. This physical body is not our Self or Ego, but its clothing, which wears out, is cast off and another put on as soon as the Ego has rested from its labours, has assimilated his or her lessons, and is ready to gain fresh experience in another incarnation."

Whether this theory of Reincarnation is convincing or not "if we bear the fact of Reincarnation in mind we gain at once a wider outlook on life, and are able to treat the incidents and accidents of our everyday life, which so often distress us, more rationally, and can gauge them at their true value..... We can rise higher, and our aspirations, being more spiritual, become desires to do our best towards the upliftment of our fellow-pilgrims".

The work will fully meet the objects of the communicating spirit who has given the messages or incidents narrated.