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THE TREND OF PSYCHICAL RESEARCH

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"It is a well-founded historical generalization that the last thing to be discovered in any science is what the science is really about. Men go on groping for centuries, guided merely by a dim instinct and a puzzled curiosity, till at last 'some great Truth is loosened'.

A. N. Whitehead, "AN INTRODUCTION TO MATHEMATICS", P. 233.

The question is often asked "Of what *use* is psychical research? Granting the reality of the *phenomena*, of what *practical use* are they—how do they affect our daily lives in any practical manner?"

This same question has been asked, in more or less the same form, regarding practically every science, at one time or another in the past. Galvani, when performing his initial experiments upon the reaction of frogs' legs, when stimulated by the electric current, was subject to the ridicule of his own age. "They call me the Frogs', Dancing Master" he said pathetically, "yet I know that I have discovered one of the greatest forces of nature". And we know that these initial and apparently absurd experiments of his led to the establishment of *Galvanism*, which led in turn to Electricity—a very practical outcome, as we know, since it is a force which we now utilize in a thousand and one ways—in lighting our houses, running our trains, cooking, heating, etc.

The phenomena which are observed at the usual spiritistic seance are, it is true, apparently absurd, trivial and meaningless. Table tipplings, rappings, the utterances or writings of entranced mediums, are usually trivial enough; yet it is possible that they may be the forerunners of important phenomena, the interpretation of which may lead us to entirely new and important conclusions regarding the very structure and nature of our universe. The electricity generated by rubbing a cat's back is a slight and trivial phenomenon, yet it is this same electricity which is nowadays employed in so many hundreds of practical directions. In 'psychical research' we are as yet in what might be called the "backscratching stage". The observed phenomena are slight, paradoxical, often silly or trivial. Yet they may be the indicators of higher and more important manifestations, which may lead us into a whole realm of new forces and causes, and enable us to discover laws of the Nature of which we had hitherto undreamt.

In the first place, these phenomena, if true, indicate the possession by man of biological and psychical powers within himself, of which he would otherwise be ignorant. Many of these phenomena cannot be accounted for on a purely materialistic basis, and, if established, they would tend to prove the existence of powers in Man which it would be extremely difficult, if not impossible, to account for by any process of purely tertiary evolution. The powers of the human mind have been greatly extended and shown to exist, by reason of these very investigations. It must be remembered that when scientific psychical research first began, less than forty years ago, many of the phenomena which are today more or less universally recognized (hypnotism, dreams, sub-conscious activities, crystal gazing, automatic writing, multiple personality, etc.) were in the same class and as much discredited as the other manifestations (such as clairvoyance, haunted houses, mediumistic phenomena, etc.) are today. And it was only by reason of the continued scientific investigation accorded these facts, chiefly by psychical investigators, that they are today accepted and more or less understood by the scientific world in general. Now, as we know, these phenomena form

a part of the legitimate sphere of orthodox psychology, and it is surely not irrational to suppose that the lesser known phenomena will at some future date be accepted in much the same manner as these less striking manifestations have been accepted in the past.

Professor William James has pointed out that whenever mystics and the scientists have had a controversy, the mystics have nearly always been right regarding the *facts*, while the scientists have usually been right regarding their *interpretation*. It is possible (and to my mind probable) that the majority of psychical phenomena will ultimately be explained without any recourse to 'spirits'; and the trend of modern investigation has largely confirmed this. That, however, is beside the question for our present purposes. The primary question presenting itself to us is: Do the facts occur? We need not concern ourselves at present with their ultimate explanation; that will follow in due course; but the establishment or disproof of the phenomena is of the utmost importance, since they may tend to reveal to us a series of laws and forces of which our present day science is altogether ignorant.

It must always be borne in mind that the primary object of psychical investigation is not the establishment of any particular theory much less the proof of 'spirits', and, if possible, the establishment of certain phenomena as yet unrecognized by any of the official sciences; and, as before pointed out, no matter how trivial these phenomena may be in themselves, they may in the long run be shown to be of the utmost value, and have a practical bearing upon our daily lives.

Darwin's theory of evolution was only rendered possible by reason of the previous accumulation of an enormous number of apparently isolated and disconnected observations which had been made during the preceding century. Darwin co-ordinated all these facts and by showing their philosophical importance and implications, established his theory of evolution. It is true that Darwin's theory, as originally stated, has been shown to be very largely erroneous, but this is no disproof of the fact of evolution as many people seem to think. Darwin's theory was merely a theory—that is, a particular hypothesis

which he advanced to explain the general fact of evolution. His theory, as a theory, has been very largely supplanted by others, but the *fact* of Evolution remains. Moreover, Darwin's work exercised an enormous influence over scientific thought and, as before stated, the theory itself was only rendered possible by reason of the previous accumulation of an enormous number of apparently disconnected and trivial facts.

Those who criticise the utility of psychical investigation should remember that this science is as yet in its infancy—less than forty years old, as compared with many centuries of investigation devoted to such sciences as astronomy, anatomy, chemistry, physics, etc. It is therefore somewhat premature, to say the least, to assert, as many do, that psychical research has accomplished little or nothing. Its results may not be manifest for several hundred years. Nevertheless, if the facts are true, they will undoubtedly be shown to possess the utmost value and significance, when rightly interpreted, at some time in the future.

Indeed, it is already possible to foresee some of the more important practical implications of these phenomena—even those which have so far been investigated or established. I have already pointed out that should these facts prove to be true, they demonstrate the possession by man of powers within himself, hitherto unsuspected, and there is a still further and far more important implication which may follow in the near future. These phenomena *may* prove the persistence of consciousness after the dissolution of the physical body—that is, the "immortality of the soul".

This question, is, we believe, is subject to scientific inquiry as any other. It need no longer be left to "faith" or to religious dogma. Is there, or is there not, evidence tending to prove that the mind of man continues to exist after the destruction of the physical body? That is the question and it is one which subjects itself to impartial scientific experimentation. The proof would consist in the establishment of *personal identity*, that is to say, the persistence of the consciousness of man after the destruction of the physical brain with which it was undoubtedly associated in this life. Whenever we observe life in Man, or in any other animal, we see that it is associated with a definite

physical organism. Destroy that organism, and life, and mind are apparently obliterated. Is that the case? Does life become extinct at the moment of death—blown-out life the flame of a candle—or is it merely *withdrawn*, continuing to function on some other plane of activity, distinct from our physical universe? There are many indications that the latter is the true interpretation; and without for the moment asserting that this is as yet definitely proved, the point will have been made, if it be admitted that here is a problem calling for definite solution along rigidly scientific lines, which is all that psychical research attempts.

It need hardly be pointed out that, should these psychical investigations ultimately prove this, it would be one of the most important conclusions ever reached in the history of science and the philosophical implications resulting therefrom would be of enormous value, and practical utility. Is man fundamentally Body or Spirit? Is the Body the important thing? Or is there a permanent entity clothed in a temporary physical vehicle? The answer to this question would, of course, constitute the most fundamental and important conclusion ever reached by science, and would exercise an enormous influence over our whole lives—ethical, mental, and spiritual.

A third conclusion of the greatest importance may already be seen to emerge from a recent series of investigations conducted in France and Germany. The facts are simply these. A medium passes into a trance state, and from her body is seen to emerge a fluidic substance, which, under the eyes of the investigators is seen to build itself up into bands, heads and bits of bodies, which are clearly recognizable, and for the time being "human" in character. These are in turn seen to disintegrate and return to the body of the medium. This process has been observed by a number of independent scientific men of the first rank, and the phenomena have been photographed in various stages and motion pictures taken of the whole process. On a few occasions, also, tiny fragments of this substance have been detached, and afterwards studied microscopically. These microphotographs show us that the substance in question is composed of a homogeneous protoplasmic mass in which cells appear

thrown together helter skelter—more resembling a tumor growth than anything else. This substance is soft, slimy, cold, and more or less reptilian to the touch; it exudes from the medium's body and is in turn returned to it. Nevertheless, it builds itself up within a few seconds, into recognizable human forms, possessing all the attributes of life. Here, assuredly is a physiological problem of the utmost curiosity and significance. As Professor Flournoy said in his "Spiritism and Psychology," p. 222. Nature has taken upon our globe some hundred million years to transmute chemical substance into humanity; yet now it requires but twenty years to complete an adult; and *voilà!* by means of a young girl asleep behind a curtain, it is possible, by reason of a species of parthenogenesis of a nature yet unguessed, to produce in two minutes a veritable Arab, of fine stature, with a beard down to his chin, walking, speaking, breathing as ourselves, and, above everything else, born with a helmet on like Minerva, only much more fully clothed than she!"

These paradoxical, indeed incredible, manifestations have however, been observed for several years, and the reality of such "materializations" may now be said to have been victually established as scientific truths. So at least believe those eminent men of science who have investigated these phenomena at first-hand for many months without cessation, under the most stringent test conditions, in their own laboratories. The latest and most conclusive of these experiments are those conducted by Doctor Geley, of Paris, head of the International Metapsychical Institute, recently founded there. In his own laboratory, Doctor Geley studied these phenomena at length, by means of scientific instruments and concludes, as the result of his investigations, that the phenomena, bizarre and paradoxical as they appear are nevertheless undoubted, and exist as biological facts of the utmost importance.

Granting for a moment that the phenomena exist, as stated, what do they prove? Doctor Geley concludes that they demonstrate three facts: (1) That a material substance issues from the body of the medium and returns to it—this substance being the material basis of the materialized forms; (2) that thi-

substance is moulded into definite shape by means of a force or energy which manipulates it ; (3) that this energy is in turn directed or guided by a mind (subconscious) lying behind it, which directs or, as it were, guides the energy exteriorized, which in turn moulds the matter. We thus have a three-fold hierarchy of manifestation : the Mind, back of all, directing the Energy into certain channels, which in turn manipulates the Matter exuded from the body of the medium. Doctor Geley contends that this supernormal physiology is merely an extension of our normal physiology, for he says: "Everything in Biology takes place as if the physical being were formed of a single primordial substance. Organic forms are mere representations. The first term of the biological problem is the essential unity of organic substance. The second term is the recognition of a superior organizing, centralizing and directing dynamism. The third term is contained in the affirmation that this directing dynamism itself obeys a directing idea"

The conclusion to which we seem driven, as the result of these investigations, is, therefore, this:— That material forms are moulded into shape by directing Energy, which in turn is governed by mind. If this be true of these observèd cases, and if there exists, as Doctor Geley believes, a definite connection between normal and supernormal physiology, it is also probably true that the same laws apply in very much the same manner in the former case, and that ALL visible forms are constructed in much the same way—that is to say, they too are built-up by a governing energy, directed by a mind lying behind them. And, if this be true, it is at once apparent that any form of materialism would be definitely, and finally repudiated. For, in a similar manner, our whole visible universe may be built-up from existent matter, moulded by a governing energy which, in turn, is directed by a Cosmic Mind. It will thus be seen that these phenomena, should they prove to be true, afford a new light upon the very structure of our Cosmos, and enable us to see that there may be after all, a directive, creative Mind, governing all things, which controls those Energies, which in turn mould or influence our material world.

It is thus apparent that not only the survival of the individual human soul may ultimately be proved, by means of these

researches, and the nature and origin and nature of our Universe receive a new interpretation, but also that the unknown powers of man—bodily and mental—may thereby be discovered and practical application made of them. Should all this be the case, this subject would receive its justification, and it would thereby be shown that psychical research is, as Gladstone said, many years ago, “The most important subject in the world today—by far the most important.” For it would be the means whereby scientific truths of the first order would be discovered, and also philosophical implicates of fundamental importance disclosed. This, I take it, is the trend of psychical research.



THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life-- VIII

Although emotions and passions are loosely spoken of as 'nobler' and 'baser', yet in fact the same emotion and passion may be both noble and base, it all depending upon the desire that is kindled moving the will to action, and as, for man, the sublimest of desires is effecting the emancipation of his will from all its bondage and through it the attainment of perfect Bliss or Joy Eternal, the rank of a passion should be determined not by any other standard than only by its tendency towards breaking asunder or strengthening the bondage. Whatever the immediate consequence of following up an emotion of passion into action, if it tends ultimately to increase the amount of joy by reducing that of sorrow as due under the law of *Karman*, or to be more clear, if it tends to make the mind more yielding to the sub-conscious, and, thereby more and more to liberate the will, it is a noble one; otherwise it is base. And the noblest passion is that which encourages and inspires man to be more and more attentive to and conscious of the inner world to find out how he has been caught in the meshes of the law and how he can extricate himself from the operation not only of this but all other laws or restricting conditions, to free his mind and gradually through it his sub-conscious mind from those dwarfing instincts, faiths, prejudices, doubts, fears and habits, ways of thinking, etc that prevent him from rising to his true height, and thus to make conscious systematic efforts towards the realisation of his essence of Conscious Free will.

Having asked to follow the *judgment of Reason—Vyavaharika-Budhi*—in deciding the claims of an emotion or passion as to whether from its general nature and tendency it should be cultivated or sought to be weakened till merged

in or, more accurately, transformed into the opposite one by cultivating the latter, we feel we should warn against confounding it with the VOICE OF CONSCIENCE—VICHARA, as it is called,—which is really the voice of the Sub-conscious mind. Having lost sight of the Truth, as its origin is due to the acceptance of the authority of Maya by the Sub-conscious mind against its essence of Free will, and having subsequently formed diverse conceptions of the maker, man and maya and of their mutual relationship, and thus having formed diverse conceptions of its jurisdiction, duty and functions, and having also formed various, other limiting conceptions, faiths, beliefs, disbeliefs, prejudices, etc.—some already developed into instincts, others almost as powerful—dividing humanity against itself by geographical limits or by creating barriers of nationality, colour and church, the Sub-conscious has come to distinguish not between Truth and Untruth but between Right and Wrong according to standards laid down by its narrowed consciousness. This is why consciences of nations and individuals do not always dictate the same course of action under the same circumstances or do not look upon the world in the same way, or the same emotions and passions are not aroused by the same causes. It is still more unsafe to listen to what is called VYAVAHARIKA BUDDHI—the voice of Prudence which is really the Voice of the Ego caring neither for truth nor for right but expressing itself as Tact, Experience, Statesmanship and Diplomacy under different circumstances.

Till the safest and indeed the only guide, the Voice of the Super-conscious Mind—VIVEKA, wrongly taken as synonymous with Conscience—conscious of the only and eternal truth,—the oneness of God, His essence of Absolute Conscious Free Will and Man's full essential identity with Him, again rises above the clamour of the Ego and the Sub-conscious, the Voice of Reason is the next safest guide. Having been developed, as we have seen before, by the mental side of the super-conscious Mind in conjunction with the body, prior to the development of the Subconscious and the mind as independent agencies acting and reacting upon each other, Reason stands above the subsequent limitations and restrictions imposed upon

themselves by these two agencies, although it is responsible for the first limitation, the first acceptance of the authority of Maya.

Reason, therefore, can sit in judgment upon the latter restrictions and the emotions and passions due to them. It takes into consideration whether by doing the intended action or following the roused passion or emotion one disturbs or maintains (thereby causing greater sorrow or joy) the original relationship between Man and Maya as understood by it; and it approves of what maintains and disapproves of what disturbs that relationship. Thus while it cannot help man to reassert himself by believing and realising the belief that he is above Maya, it can, being unfettered by the subconscious and the Mind and when its voice is not drowned by the clamours of these two, i. e., when a state of Poise and Balance has been established, help him to understand how the various laws of Nature as well as those of the state and society *will affect* him owing to his indulging in certain emotions and passions or certain phases or turns of some emotions and passions and his following them up into action.

That is to say, enabling man to control his emotions and passions as well as actions from AN ENLIGHTENED SENSE OF SELF-INTEREST, i. e., by making him understand that all his passions and desires should be subservient to the ONE AND ONLY PASSION AND DESIRE OF OBTAINING THE GREATEST POSSIBLE GOOD BY LIVING IN CONFORMITY WITH MAYA, Reason can considerably prevent the forging of fresh fetters as well as render possible the revision—modification and cancellation—of those, already restricting the mind and through it the subconscious by pointing out if and when the laws of nature are obeyed or violated by them. It cannot, however, lead to final emancipation, as it can never itself rise above Maya; yet by enabling the mind and through it the subconscious to see which of their later instincts, conceptions, faiths, etc., and which of the passions as tending to violate Maya and thereby to increase sorrow, should be got rid of and also how to get rid of them, it may help them on to the attainment of the first—the primitive—stages of their existence by cultivating only those

emotions and passions which will develop and more and more help the realisation of their will. When this is the case the mind seeks to realise its desire by understanding and following Maya, while the subconscious, when brought into play by an emotion or passion, rises above Reason (having freed itself from the mind and body and their limitations) becomes the Super-conscious for the time being—conscious of its oneness with the Absolute Conscious Free Will, and the desire is at once realised whether against or in accordance with Maya. This fact impresses the mind with the ultimate superiority of the subconscious over Maya and gradually makes it look more and more inward for the realisation of its desires. The Voice of Consciousness now begins to become more and more audible, and following that voice man living in the midst of Maya yet lives above it—All Life, Light and Love.

For those, however, whose Reason cannot make itself heard against the imaginative Mind and the imaginative subconscious the Voice of Conscience is certainly the better guide than that of the Ego and should be followed as such. In this way when the mind will be trained to be less clamorous and the claims of the Ego will come to be received with due caution and circumspection the Voice of Reason may become more audible.

Preceding the conscious working of the Law of Attraction as described above, THERE IS AN UNCONSCIOUS PROCESS ABSOLUTELY BEYOND CONTROL OF THE PARTIES CONCERNED (i. e., ATTRACTED TO EACH OTHER) AND SOLELY DETERMINED BY THE LAW OF KARMA. There are some who would lay it down to 'chance' 'whim or freak of nature', or 'a fortuitous combination of circumstances' or 'a blind fate'. In the realm, however, of one who is omniscient, omnipotent and omnipresent, nothing can ever turn up which has not had its cause either in His direct will or in His indirect will realising itself through and in accordance with the Laws He has made for the governance of his non-will creation. Parentage, Physical perfection or Imperfection, Marriage, nationality, creed, faiths, strong likes and dislikes, etc.—all those big 'accidents' which cast their influence for the better or the worse upon one's

life—all these are 'beyond control', not because they are brought about by 'whimsical or capricious' 'lawless' force but because there have been 'live seeds', i. e., causes, sown for them and the Law of Karman has preserved those seeds and helped them to germinate and grow in proper times. The parties concerned, however, are quite ignorant of the unseen forces and laws at work in bringing them into contact with each other, and thank their pluck, courage, grit, foresight, prudence, statesmanship or their opposites for their successes and failures, joys and sorrows. The British, for example, had no idea of—had not even dreamt of—building a British Indian Empire, nor had the Indians had any idea of it when the East India Company was formed and sent their first merchant-men to India solely for purposes of trade. Under the Law of Attraction as modified and influenced by the Law of Karman the two peoples found themselves brought together with a CONSCIOUS PURPOSE QUITE DIFFERENT FROM THE ONE THAT HAS REALISED ITSELF FROM AND THROUGH THIS MEETING OF EAST AND WEST. SUPERFICIALLY OBSERVED, IT HAS RESULTED IN THE FOUNDING OF THE BRITISH EMPIRE IN INDIA, BUT REALLY IT HAS GONE FAR DEEPER—IT HAS HELPED THE DIVERGENT WAYS OF SPIRITUALISM—SPIRITUALISM OF THE WEST ASSERTING ITSELF CHIEFLY THROUGH MATTER UNDER THE LAWS OF NATURE AND SPIRITUALISM OF THE EAST MAKING A MESS OF EVERYTHING BY NEGLECTING MATTER ALTOGETHER AND SUBMITTING TO AND YET TRYING HALF-HEARTEDLY TO RISE ABOVE THE LAWS OF NATURE,—MORE AND MORE TO CONVERGE TOGETHER AND ASSERT TOGETHER, SPIRIT IS SUPREME BUT MATTER ALSO HAS ITS PLACE AND USE; AND BY DULY UNDERSTANDING THE LAWS OF MATTER THE FALLEN MAN MAY AGAIN ASPIRE TO BECOMING ONE WITH THE ONE WITHOUT A PEER BY REALISING AGAIN CONSCIOUS FREE WILL. In their eagerness to welcome the British, of course as a temporary measure against what seemed to be intolerable oppression—directed by the unseen laws of Attraction and the Karman,—the people of India helped the foreign yoke to be put and to sit tight upon their necks even by plotting and conspiring against their own selves and unsheathing

their swords to drink the life-blood of their kith and kin. It was thus that the greatest miracle of history—of a vast powerful, warlike nation, inheritors of an ancient immortal civilisation and culture, voluntarily allowing themselves to be trampled upon by a handful of foreigners has come to pass. Neither British sword nor British diplomacy nor again any inherent love of servility on the part of Indians but the eagerness of the latter or, more properly, of those who counted politically, to down the Tyrant at any cost is solely responsible for the establishment of British supremacy in India.



THE TEXT BOOK OF LIFE-II

EFFA E. DANELSON

When we cast out fear and Superstition concerning life after death it will rid the world of the greatest menace obstructing the progress of the human race. What a blessed thing it is to know that those who could have no happiness while in the flesh body can speak through one still in the flesh and finish, so to speak, the work which they had left undone or undo the things which for lack of understanding they did while in the flesh body. Students must set aside all mystery, all imagining and superstition; cast out fear. Take the law of Life as a basis for the supposition that communication with the now called dead is possible. What do we find? A natural function in nature. If only one man can see a law is proven.

Now that there is a multitude witnessing and giving the same testimony concerning this great and most vital question, it is time that a sane and sound reasoning takes the place of scoffing and unbelief. What then must we do to receive a communication? Be natural; be sane; be careful; be watchful. Do not reject but analyze; search each manifestation for the pearl it may contain. Be the judge; be honest, be diligent and remember how long it takes a child to learn the language, and the art of conversing. You are learning a new language, you are learning the application of unused powers. After death the actual act of communication is accomplished by and through the same law as is used by you to transfer your thought before a death

All depends on the communicator and the communicant. If both are versed in the same language and governing law there is no trouble in receiving communications from those who have passed through death. If you want to speak to one at a distance you study the various methods known to you and select the one best adapted to your need but if you could not be served through it and your call is very urgent you will take whatever means may be within your reach. This is exactly what is done by those who are dead, hence the various inventions used by

mediums to bring the message to you. A conductor of some sort seems to be necessary and as demand has produced all inventions we feel we are within our rights when we say it is the law of demand and not nature's law which has supplied humanity with such crude implements. Advancement is bound to be the result of all manifestations. The child laughs, kicks and screams, cries and moans when it expresses emotions of satisfaction, anger or illness; but when it can converse intelligently it does none of these things. Some who desire communication keep the child stage, others reach the age of understanding.

Advancement is very slow through the dark shadows of mystery but once the light of intelligence breaks through the shadows flee. You ask, why do some see and others do not? I answer by asking why do some have a better understanding of everything than others. It is called sight but the proper word would be understanding or realization. When a person says I see things not visible to the eyes of all present it is equivalent to simply this, they are aware of a fact of which you are not and they do not see or hear with their physical eye or ear but they do see with the eye and ear of their understanding. Life has a flesh body visible to all flesh dimensions, Life also has a body called spirit, visible to all forces in its dimensions. Again Life has a body men call soul visible to all forms in its dimension and when you are not hampered all of these are visible to the comprehension of the flesh dimension. There is no reason why the human family should be ignorant of the simple laws of nature. There are many births, the result of many deaths. Nature's law governs the transit from one dimension to the other.

Intelligent communication can be established. It is not reasonable to think that the exchange has stopped at any one of these deaths or births. Remember the unknown is only the unexplored. Not every one has perfect sight in the physical some are blind because nature's law has been interfered with.

You must analyze and your power to analyze governs somewhat your power of sight, therefore when you see, it is your understanding which gives you sight. Progression can

only come through expression. As expression is the result of experience it becomes most necessary to analyze and classify our experiences that we may draw comparisons. By comparing the perfect with the imperfect we can reduce our experiences to a minimum, out of which can come only facts.

It is very necessary that you be diligent in the development of your psychic powers, and to be quick in analyzing the little manifestation which in expectation of greater ones are often overlooked. Communication with those in the spirit body gives us a broader vision of life. Men who believe that death of the physical body ends all life acquire attributes which will infringe the good qualities of their posterity. Therefore, men who are seeking for Life beyond the fated line consciously (or unconsciously) lay a solid foundation for the welfare of their posterity. Men who know there is life beyond the grave can build structures strong and anchored, that their generation may go on building along constructive lines. When man can be sure of time beyond the dead line he will build more securely, while in the flesh world.

To build on facts known when living in the flesh world means continued progress in the spirit world and in the soul world; just the same as taking care of the child in the baby world brings forth a fine youth; and the good care of the youth brings forth a good man for the man world. Each stage of development whether it be day, month or year, centuries or eons of time must produce results after its kind. It should be the duty of each individual to learn to understand the law governing this stage of development in our present day.

We desire to help you in your daily task. Each one of us is a world for himself, giving expression through his thoughts words or actions. It is most necessary that we be careful with our own expressions and watch that which comes from others, always ready for any advancement that may come to us through association of one with another. Extricate from your consciousness what may retard or prevent your advancement. In our relation with each other we find both constructive and destructive elements. Love is constructive, Hate is destructive; both are creative and reflect good and evil, God or Devil

according to the times. In very ancient times God and Devil were conveyers of light and darkness and men worshipped both as Gods. Understanding in all things spoken comes from the use of words; therefore, we can never be too careful as the word spoken is the revelation of the thought.

Watch your step, is a slogan, but to watch your speech is to watch your step. Form the habit of asking yourself at least ONE QUESTION EACH AND EVERY DAY. Get a book. Write the question on one page and on the opposite page record the answer whenever you receive it--no matter how, whether through inspiration or through your association with others in the flesh. At the end of the year you will be surprised how much real knowledge you will have acquired through such a method of seeking. Form the habit of asking, each evening, for something you have a right to possess and you will rise to the heights of your ambition. Your loved ones are watching over you day and night. The Teachers point the way; even over rocks, if need be, that in the final calling you may reach your goal.

The years that have passed marking the time of your day are the seeds of promise in the soil of your life. The years you are looking forward to will bring the harvest of those seeds of promise. The present moment of your life is the gardener labeling those seeds. You must choose the place where those seeds should be planted, you must be the judge, for you will reap all that you sow. You must climb the steep hill of PROGRESS to its summit if you would preserve the harvest of your sowing. The tomorrow of your hope today will bring you many joys and if diligent, success in the years that are to come. When discouraged think of those teachers who in the past have struggled to bring knowledge to the world. Follow the path although it may seem obscure in its windings; the Light is ever before you and you do not need to fear. Serve yourself no better than you expect to serve others. Do all things well and humanity will call back, we will follow.

Think not of life as a mystery. Behold the bright sun-shine upon the earth and know that the great intellect

tual sun within you is the glory of YOUR life. Learn to listen; make use of the fragments of thought; they are the pearls of knowledge bringing you greater understanding. Set your feet firmly today and resolve to catch each little glint of wisdom crossing your path.

To get a clear conception of life after the change called death, study life in the physical form. Go into a maternity hospital and watch there the care of the children by the nurses as they are brought forth into the physical dimension of life. Man is the most helpless creature in the universe.

Go into the animal kingdom and study the various animals that do not need any assistance from outside help save the assistance that the mother gives it and the help that is in itself.

Man is only a little less helpless in the second birth than he was in the first. Progressive man entering into the second life carries on his progressive thoughts, building homes, building schools, building hospitals, building large cities, for the purpose of the education and the advancement of those who seek advancement.

Individuality never dies. The physical body only perishes. It would be like taking a record and then destroying the principal factors that made that record. The record is not despoiled. Every thought, every act of the physical body is recorded. This record remains with life animating the spirit body after death. If man who is so confident in his many other questions would be willing the dead should live this question of life after death could be intelligently answered while yet we are in the flesh body, and much knowledge could be gained about the country into which we all sooner or later find ourselves.

The multitudes receive and are benefitted by the electric light and not one of a thousand knows anything about how this light is produced, yet they do not deny themselves the privileges and the blessings of the great light.

The question, is there life after death, is similar to the question, is there electricity in an apparently dead wire. Man claims in quite a boastful manner that he has harnessed electricity, and yet, has man harnessed electricity? Man's electricity at its best must be a substitute.

If man would listen to the voices of the dead and heed their cry to gain access to them he would soon gain an understanding of life which would flood the world with knowledge.

Take the light as it reaches you and reach out for more. The very desire for knowledge will open the ears and eyes of the seeker for the understanding of the LAW governing LIFE.

When those in the spirit body come into the environments of the flesh world they clothe themselves for the flesh atmosphere, as does the diver and the miner clothe themselves to go to the bottom of the ocean or into the mine, or the same as we clothe ourselves for different temperatures. The atmosphere around those in the flesh world has degrees and phases. For example, anger creates a certain phase, the degree depends on the intensity of it. Love is magnetic while hatred is a repellant force. Try to understand the law governing all life and do not look upon those coming into your presence from the spirit world as being any more of a mystery than you do when we come into each other's presence. Life in the spirit body navigates the ether very much the same as a fish navigates the water. The law of gravitation surely need not stop with physical expression. The law of equilibrium holds together forces of the same power of action and scatters those not in harmony. The law of attraction gathers and the law of equilibrium unifies. It is these laws working at variance or in harmony with each other which cause construction and destruction.

I must be Universal Love, Universal Light, Universal Life because I am Master of my own Temple and Maker of my own destiny. I cannot be a part or parts of any created thing. I must be the WHOLE, working with every member of my cabinet singly or in groups testifying to the LIVING LIFE. The jus

companionship of one with the other fulfilling the ONE LAW governing the ONE LIFE. This great I which we call LIFE in Flower, Fruit, Bird, Bee, Beast or Man, fleeting cloud or ray of Light, Dewdrop or flake of Snow: call me by whatever name you choose I am all things, waiting to be claimed, CALL and I will answer; the Way cannot be missed, for I am the Way, I am LIFE.

Our lives are as the great ocean with its shoals and rocks and treacherous places, strong waves beating the frail barques or carrying the great ship. If you would sail the Ocean of Life in safety you must, as a great ship, challenge the waves that you may experience the strength within you, and bring forth from the depth of your own Life the Pearls that lie hidden there to bedeck yourselves with precious jewels of thought that Life may bring forth its wonderful Light. Be not swayed by every wind that blows, but set your own course and POINT THE WAY.

(To be continued)



HALF HOURS WITH VALMIKI

Was Rama a Polygamist ?

T. V. KRISHNASAMI RAO

From the specious arguments put forth by the hunch-backed Mandhara against the installation of Rama which had the final effect of snaking the good faith even of Queen Kaikeyi, it is apparent that Rama when once declared as the Emperor of Ayodhya was likely to avail himself of opportunities arising in favor of polygamy.

“HRISTAH KHALU BHAVISHYANTHI RAMASYA PARAMAH
STHRIYAHA
APRAHRISHTA BEAVISHYANTHI SEUSHASTHAY BHARA-
THA KSHAYAY”. (Ayo.—8—(12)).

“Will not Rama's excellent ladies (then) be supremely happy, whereas your daughters-in-law will be undergoing a life of misery consequent on Bharata's (inevitable) decline?”

To all appearances, the term “ladies” seems to be synonymous with “wives”. But the vile arch-plotter really intended more mischief by way of making odious comparisons of Bharata's wives with Rama's servant-maids to wound the susceptibilities of the excited queen and thereby to win her over to her side.

Swinging between the extremes of hope and despair, Janaki doubted for a moment the possible inclinations of her husband towards polygamy when time effaced from his memory all thoughts of his lost partner, and soliloquised within herself from under the Asoka tree.

“PITHUR NIDHESAM NIYAMENA KRITHVA
VANANNIVRITHAS CHARITHAVRATHASCHA
STHREEPISHTHU MANYAY VIPULAYKSHANABHIH
THVAM RAMSYASAY VEETHABHAYAH KRITHARTHAHA”

(Sund. 28 (14))

"I fancy that, after carrying out your father's instruction, to the very letter and after fulfilling your vows in all details you will forsake the forest and remain quite happy in the pleasant company of broad-eyed damsels, entirely oblivious of dread banishments".

The familiar appellation of "YAKAPATHNEE VRATHAN" or "the resolute monogamist" is a sufficient challenge for the groundless fears entertained of Rama by Janaki in a fit of despondency and not in a spirit of suspicion.

In the course of his rapturous description of the charm of Rama's person as he lay reclined on the bed of sacred grass, Poet Valmiki makes mention of his broad

"shoulders" as having been "felt by several chaste women"
 "BHUIJAIHI PARAMANAREENAM ABHIMRISHTAM ANAYA-
 KADHA". (Yudh. 21 (3))

Herein, the author has fallen in with the popular view of conception of a man's beauty that lay in the expansion of shoulders inviting a familiar touch from the hands of fair maidens notwithstanding their inherent shyness. The attracting powers of Rama's shoulders were great indeed; but they had no blasphemous story to tell.

It is stated in the closing chapter of Balakanda,
 "RAMASTHU SMETHAYA SARDHAM VIJAHARA BAHONRI-
 THOON". (Bala. 77 (32))

"Rama spent very many years in the pleasant company of Sita, adhering (at the same time) to all the injunctions of Dharmic law".

Further, in the course of her narration of her miseries to Anjaneya, Sita says,

"*Sama dhrodasa thathrsham Ragavasya nivasanay
 Bhunjana manushan Bhog in sarva kama samrudhinee*".
 (Sund. 33 (18))

"After my marriage with Rama, I enjoyed all kinds of pleasures in his company for an unbroken period of twelve years in abundant gratification of my desires".

From the two foregoing statements of Valmiki and of Sita, it is evident that Rama had closeted himself in the bound of

Janaki from the time of his wedding up to the ill-fated hour of his abortive coronation, and the brief interval that lay before him prior to his departure to the forest was too grim to be associated with any matrimonial activities that could be attributed to Rama. From a reference made of Sita as "*Ramasya Dhaitu Bharya*" viz. "Rama's beloved wife", inference is strong that he had more wives than one but to whom he paid not the same attention as in the case of Sita. An interpretation of the kind is untenable, as the epithet "beloved" is used in the sense of qualification and not of differentiation.

From Valmiki's occasional references of Rama's association with "women", it is significant that he saw in him not the ordinary human form but the primeval Narayana with his inseparable consorts *Bhoodvi* and *Sreedhevi* the figurative Goddesses respectively representing the mighty Universe and material comforts.

Having banished his wife to the forest, Rama was forced to cast a golden image of Sita in whose company he went through all the rituals of horse-sacrifice as otherwise the ceremonies would be valueless if the performer was wife-less. His instructions during the occasion were,

"MANA MATHROOSTHATHA SARVAH KUMARANTHANPU-
RANICHA,
KANCHANEEM MAMA PATHNEEMCHA DHEEKSHAYAM
GYAMSCHA KARMANI
AGRATHO BHARATHAH KRITHVA GACHATHVAGRAY
MAHAYASAHA.

(Utt. 91 (24 & 25))

"Let the reputed Bharata go in front with the golden statue of my wife accompanied by my mothers, (his) sons and all ladies of the zenana".

Lastly, there is a definite pronouncement holding up Rama as an unambiguous monogamist.

"Naseethayah param Bharyam Vavroy sa Raghunandanaha
Yagnay yagnaycha pathnyartham Janakee kanchanee
Bhavath.

(Utt. 99 (8))

"The descendant of Raghu married not any wife other than Sita. The golden image of Janaki occupied the place of a wife on all sacrificial occasions.



GLIMPSES OF SRI RAMA KRISHNA'S SPIRITUAL GREATNESS

A. SRINIVASACHARI, B. A.,

As I contemplate upon the stupendous personality of Bhagvan Sri Ramakrishna, the spiritual superman, the miracle of the 19th century and its greatest achievement, with a view to write a book, my pen falters and my brain reels. The most powerful and brilliant intellects of the age have returned baffled and unable to analyse and comprehend his infinite spiritual greatness. I stand dumb-founded and awestruck on the shore of the boundless ocean of divine glory encompassing earth and heaven. I can only perceive why the poet and devotee Kamban in his prologue to the Ramayana, to a cat proposing to lick away the whole of the ocean of milk. The same parllael applies with greater force and appropriateness in the present situation of mine; for, has not Swami Vivekanandha declared:— "Just before this (Ramakrishna's) passing away, when he was suffering from great difficulty in breathing and as I was cogitating in my mind whether he could even in that pain say that he was an incarnation, he said to me, 'He who was Rama and was Krishna has now actually become Ramakrishna—but not in your Vedantic sense'? However, write I must, and conceal what I cannot fully reveal. The futility of task, not to question its propriety, is apparent. It should be but candid admission to say even with reference to a disciple of Sri Ramakrishna's disciple that 'the latchet of his shoes I am not worthy to unloose'. To pass on to our topic.

"Again and again", says Swami Vivekanandha, "has Bharathavarsha fallen into swoon, as it were, and again and again has India's lord by the manifestation of Himself revived her. But greater than the present deep night of gloom, no pall of darkness had ever before enveloped this holy land of ours". Such was the condition of India, prior to the advent of

the God-man, Sri Ramakrishna. The ancient spiritual ideals of the Rishis of our race were gradually declining and decaying. The burden of blind forms and dogmas seemed to stifle the very soul of religion. The spirit of renunciation came to be largely discredited and was conspicuous by its absence in public. The flames of sectarian hatred and intolerance were devastating the grand synthesis of the numerous aspects of the eternal spiritual ideal, the Sanathana Dharma. The glamour of western civilisation with its glorious achievements of science and wonders in the domain of matter was blinding the eyes of the slumbering Hindus. A huge tidal wave of materialism was threatening to sweep away before it the precious spiritual culture of inestimable value to this continent of the whole human race. Atheism was stalking man with the seductive lures of western learning. A spiritual vacuum was being created. "The time was now ripe for one to be born whose body would have the brilliant intellect of Sankarāchārya, the wonderfully expansive infinite heart of Chaitanya, who could see in every sect the same spirit working, the same God, as well as see God in every being, one whose heart would weep for the poor, for the weak, for the outcaste, for the down-trodden, for every one in this world inside India or outside India and the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects not only of India but outside of India and bring a marvellous harmony, the universal religion of head and heart, into existence". Such a man was ushered into the world in the person of Sri Ramakrishna.

The human parents who were associated with his birth were Kudiram Bose and Chandramony Devi—true and singular devotees of the Lord. The birth was heralded by strange visions and unique experiences vouchsafed to both of them in their semi-divine moods, regarding the advent of the divine child and the spiritual purpose which the special incarnation had to fulfil for the particular age. The conception was truly immaculate and although the parents marvelled, they resigned themselves utterly to the will of the Lord with faith and awaited the turn of events happily and anxiously. On the

morning of the 17th of February 1836 at 5 P. M, in the month of Falgun, the beginning of the spring tide in Bengal was born the child at the auspicious moment of Siddhi Yoga. The child received the significant name of Gadhadhara, and the horoscope was cast and consulted. 5 planets were in exaltation as in Sri Rama's horoscope, a sixth planet had a tendency to ascendancy and 3 others were in conjunction in his Janmalagnam 'Kumbha'. The astrologers prophesied the glorious spiritual future before the child and according to Bhrigu Sambita, the man born under such influences is born of the spirit of Lord Narayana. The early life of Gadhadhar is extremely rich in well-authenticated anecdotes illustrative of his precocity, stubbornness, truthfulness, fearlessness, aptitude for imitating perfectly the voice and manner of others in fun, sense of humour, infinite retentive memory, fascination for sadhus and sanyasins, devotion, love of music and so forth. In his ninth year he astonished a great assembly of Pandits in the midst of their scholarly disputations and wranglings by appearing before them and finding out the wonderful solution of the vexed question. At the early age of seven suddenly and unexpectedly on seeing a flock of cranes rising from the neighbouring fields, he got the highest spiritual consciousness called Samadhi; at the age of eight, having joined a party of worshippers and going to visit the sanctuary of Goddess Visalakshi, he suddenly lost all outward consciousness and fell into a deep trance; and again at the ninth year, after the investiture with the sacred thread, he fell into a deep samadhi when he was about to act the part of Siva in the country drama in the holy Sivarathri night. Within his twelfth year he began to foster a kind of apathy for the dry bones of intellectual culture, for 'bread-and-butter-winning' education, and in his eyes, renunciation, devoutness, truthfulness and high character—these alone formed the criteria of true education. His religious consciousness in these days was developing in a manner so extraordinary and unprecedented that often his exalted spiritual moods were confounded with symptoms of strange mental maladies and in consequence formed a source of anxiety to his simple-minded mother and the untutored ordinary folk around. Even in the dawn of his youth dreams

relishing the 'prema bhakthi' of the Gopis were fitting before his mental vision. This, he knew, involved a complete identification with a feminine consciousness and a feminine body and he consciously prepared for it. The intense absorption with which he would impersonate a woman, a shepherd lass of Brindaban, or a female character in a drama, was so perfect at times that his spectators and himself forgot that he belonged to the sterner sex. The superb influence that he wielded over the hearts of the ladies in the neighbourhood, the mysterious pure fascination that they felt for his presence and for his soul-ravishing devotional music were a marvel heard of till then only in the realms of Puranic legends in connection with Sri Krishna. Owing to the premature spiritual greatness and his penetrative insight into the real nature of men and women he was looked upon and sought after as a spiritual guide by pious devotees and elderly men. Such was the versatility of his prodigious nature that even in the art of clay-modelling he attained a high level of efficiency and benefitted the expert potters of his village by his sage discourses and practical instructions regarding the art of drawing the eyes of Gods and Goddesses so as to endow them with a seeming life and to 'blend in their look spiritual powers, grace, introspection and bliss'.

The next phase of his life relating to his assuming the office of a priest in the temple of the Divine Mother at Dakshineswar and his meeting with the Bhairavi Brahmani, a woman of extraordinary spiritual beauty who guided Sri Ramakrishna in the practice of the sadhanas of the 64 principal tantras, with the Sanyasin Thotha Puri who gave him the adwaitic realisation of the one transcendental Brahman, and with the gurus of the diverse sects and sub-sects of Hinduism and other religions too like Islam—this phase of life covers a period of intense spiritual hankerings, super-human struggles and ceaseless strivings in pursuit of the various goals of different faiths a period of 12 years from 1855 to 1866 in which stand crowded, condensed and concentrated the experiences of centuries of human lives and of a variety of great souls who have been proclaimed on earth as the founders of great religions and

saviours of humanity—a period which found its culmination and consummation in the unique achievements and glories of the most wonderful religious personality that has ever been revealed to mortal vision. The effusion of his godly devotion in his daily worship in the temple as a priest, the enthralling soul-moving songs addressed to the deity, his total forgetfulness of self and surroundings in the midst of his devotional acts and songs, his lonely night-excursions to sequestered haunts for breathless meditation and the extremes to which he went in translating a mental renunciation into a physical reality—all fructified in the attainment of God-vision. One day his mad yearning for the Divine vision reached the highest point of mental tension; the pain of separation from the Mother exceeded the limits of endurance, and in a terrible frenzy of despair he thought of putting an end to his life with the big sword in the shrine room of Kali (the Divine Mother). And Oh! just then dawned the glorious divine vision of the Mother—it robbed away his natural consciousness and he fell down on the floor of the room completely lost in the ecstasy of the vision. When he recovered his normal consciousness he was seized with a desire to make the vision constant and continuous. The madness of ecstasy and elation of heart that followed the vision made worship in the temple impossible; yet visions were frequent. He saw the Divine Mother living and moving and he would kiss Her, cut jokes at Her, sing and dance before Her, go to sleep with Her at Her request—in short he lived and moved in Her presence. Although the flood of maddening God-devotion shook his physical frame, he did not mind. Once he saw the Papa purusha or the sinner in him quitting his body once for all. He was soaring on the wings of meditation to higher and higher regions of spiritual experience. The condition of Sri Ramakrishna's mind in these days of terrible spiritual endeavours can better be described in his own words:—'A twelve-year-long tempest of 'tapas' (austerity) swept over me—heat and cold and rain would pass over my body. I used to sit on an uneven ground lost to outward sense, the eye would not blink, I would be entranced. Someone used to stroke my back with a ruler to bring back a little consciousness

and used to feel me in that way, while I would become senseless in the very act of eating. Sometimes I would laugh heartily blessed with a vision of the Divine Mother, at other times I would bitterly wail for not having Her vision. I have heard that people would throng round to see the fun. Sometimes again the body would become stiff, with no sign of life. I used to meditate and they say birds would sit on my head mistaking it for lifeless matter, I had no idea of the world and things of that sort. At first I used to meditate on the Lord, thinking he was the object of worship and I was the worshipper. Then all distinctions were merged and a state of perfect identity was the result. After about 6 months that state passed off. I had a desire to realise the Mother in diverse forms. I had heard that Hanuman was an exemplar in worshipping God in the attitude of servant to his Master, and had thus realised Sri Rama. I too remained in that attitude for some time and had a vision of Sita and Rama. Practising in the attitude of a Gopi or a maid of Brindaban I realised Radha and Krishna; calling upon the Divinity as a child does his mother, I saw mother Kali, the fountain of Primeval Energy; while meditating in an attitude free from emotion, I attained the Nirvikalpa Samadhi (the highest rung, in the scale of religious realisations) in three days, i e., I attained Brahman. My 'Guru,—the 'naked one'—noticed it and said 'what a divine phenomenon! in three days he attained the knowledge of Brahman, which took me 40 years of hard struggle to achieve. I meditated on Allah and got Him, and Jesus also I saw. ... I have gone through all the different Tantra practices also'. In the overpowering intensity of his longing for God-realisation, he had recourse to unheard-of sadhanas or means, some of which deserve mention. "To free himself from the attachment to gold, he would think thus, taking gold and clay together in his hand, 'To a man bent upon realising God as Sad-chid-Ananda, gold will be of as much use as the clay' having convinced himself of the truth of the reasoning, he would repeat 'clay is gold' and 'gold is clay' and finally throw both of them into the Ganges. To realise that from Buddha to amoeba all are but manifestations of the

Divine Mother, he would take the remains of the beggar's plates and would also clean the place where they had taken their meals; in order to drive away from his mind all ideas of egoism and pride and to realise that he was no more superior to the lowliest, like a scavenger he would sweep the dirtiest place; in order to drive away all idea of contempt and to realise that the sweet-smelling sandal and the foul ordure are but compounds of the five elements and therefore in essence the same, he would, in a most unaffected way, touch with his tongue the excreta of others". It was about this time that two rich patrons of Sri Ramakrishna who had already realised in some measure his spiritual greatness mistaking his extraordinary spiritual manifestations for the unmistakable symptoms of a dire brain disease, and attributing them to his unbroken celibacy, with the sole idea of curing the abnormal in him and his good in view, attempt to seduce him twice through the help of professional courtesans. It is needless to relate that the attempts ended in a thorough crash, as Sri Ramakrishna at their very sight cried out, 'Mother! Mother!' and entered into Samadhi, which caused the women to shed tears of repentance again and again and to crave his pardon. His marriage was effected for the same reason, but our great man subsequently forgot everything about it. Many sages and saints of high spiritual attainments belonging to diverse creeds and sects came to the temple during the period. Strange to say, every devotee of a particular aspect of God (say Rama or Krishna or Kuli) saw in a divine vision that Sri Ramakrishna was the living embodiment, the veritable incarnation in flesh and blood of his or her particular (Ishta Daivam) and unfailingly and intuitively served and worshipped him as God; while Sri Ramakrishna would retire to the depths of Samadhi unconsciously and would descend down to his normal moods only after the worship would be finished. The Bhairavi Brahmani a devotee of rare religious realisations who had the glorious privilege of being his Guru, came searching for him in accordance with the divine behest that was vouchsafed to her. Her very sight of the man evoked a divine mood in her in

which she saw in him the living presence of the God of her worship. She was never afraid of proclaiming him to be a reincarnation of Chaitanya and was prepared to establish her contention before pundits and orthodox men by citations from Srimad Bhagavatham and other scriptures. The realisations the disciple had the privilege of enjoying under her expert guidance and that of the sanyasin as the fruits of his one pointed endeavours were extraordinary and innumerable. He perfected himself along every one of the sixteen prescribed modes of attaining the highest, though one would have sufficed for reaching the goal of religion. He had a mind which was 'wax to be moulded and marble to retain'. Self and he were as poles asunder. His renunciation was super-human—he was so thoroughly imbued with the idea of it that the touch of a coin even in his sleep would make him tremble and stiffen his physical frame and he could not bear even the touch of brass utensils. His passion for truth was so overwhelming that if in the course of his meals he would say unwittingly, 'I won't take any more', immediately his hand would become stiff and never reach the mouth, try he ever so much. His attunement to the Divine Will was so perfect that automatically his mouth would refuse to move if he happened to talk to men of vile intentions and pursuits and throw pearls before swine. Purity and same-sightedness were instinctive with him. He saw the Divine everywhere and prostrated with tears in his eyes before men high and low and women chaste and unchaste within the temple and without, before the forms of human beings and brutes. His normal and constant attitude towards God was that of a baby towards its mother, and childlike he would run to his Divine Mother and consult Her for solutions of difficulties and cessations of doubts regarding himself or others. The torrent of spiritual illumination and inexpressible selfless love which was flowing from within him drowned into depths of silence the vast eruditions of scholars and the scoffing of men immersed in worldliness. To sum up:—'Language fails to describe the versatile character of his exalted spiritual moods. He was a perfect living museum of all the types of ecstasy of love and vision of truth—from the lowliest to the highest'.

(To be continued)



APPLIED PSYCHOLOGY

Dr. JOHN T. MILLER.

Lesson 8. The Intellect, *(concluded)*

The perceptive powers of mind gather facts thru the special senses. The function of the memories is to retain the perceived facts and recall them; each power of mind has its own memory. The memory is strong or weak according to the development and activity of the brain center thru which the mental powers function. This explains why some persons may have a good memory for some things and a poor memory for others. Dr. Karl G. Maerx was right when he said: "The capacity of recollection is greatly diversified according to the physical organization of the individual. Phrenologically speaking, this capacity seldom extends harmoniously over all the various organs of perception in the brain. For instance, localities, names, dates, numbers, forms, etc., are seldom recalled with equal vividness. Parents and teachers should therefore make it their object to discover any specially pronounced capability or defect in this regard and instead of giving undue attention to an already well developed tendency should rather endeavor to cultivate those parts in which recollection appears to encounter greater difficulty. Scolding, censure or other such means of correction are not only useless but absolutely unjust, for the educator is confronted by an organic deficiency rather than by negligence".

Language gives verbal expression, fluency of speech and aptness in choice of words. The location of this organ in the orbital region tends to press the eyeball down and outward giving the full, prominent eye of the ready speaker. Excessive development manifests in verbosity and use of high sounding words. A deficiency is shown in hesitancy of speech and lack of verbal expression. To cultivate, try to express your thoughts both by speaking and writing. Take up some line of reading and tell what you have read, heard, seen and done; choosing your words more and more carefully as you develop this power.

Time is the power to measure duration in keeping time in music; recalling the order of events and their dates; intuitively making the lapse of time; keeping appointments punctually. Deficiency is shown in irregularity in such matters. To cultivate, make a regular habit of rising, retiring and working by clock time and deviate from this as seldom as possible. To restrain, make an effort to break up treadmill monotony by changing the order of your daily routine when possible.

Tune is the sense of melody; pitch; harmony. Large development is shown in the musical composer and performer amounting to almost a mania in some. To cultivate, make a study of harmony; try to sing; attend concerts and make an effort to feel the spirit of the music. To restrain, give less time and feeling to music and more to other things.

The reasoning powers classify and elaborate the facts gathered by the perceptive powers: Causality gives ability to study cause and effect relations and is the principal factor in deductive reasoning. Excessive development is shown in theorizing and speculating without reaching reliable conclusions. Deficiency of this power manifests in shallowness of thought and reason. When extremely deficient there is lack of ability to reason as in the idiot. To cultivate, read Combe's Constitution of Man, Dr. Spurzheim's Doctrine of the Mental Faculties and other works that treat on the philosophy of natural phenomena; think, reason and meditate; plan. The study of the Gallian psychology is especially helpful in developing this power. To restrain, which is rarely necessary, do not theorize too much; be more practical.

Comparison perceives analogy, similarity and difference. What Causality is to deductive reasoning Comparison is to inductive reasoning. It gives the scientist his power to analyze. When excessive it may manifest in criticising and fault-finding; also in redundancy of speech. When deficient, the person is a poor analyst. To cultivate, learn to discriminate. To restrain, guard against becoming super-critical; avoid the too frequent use of figures of speech.



TIRPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM B. A.,

CHAPTER X

Then, Hemalekha seeing that her husband was having rest in the Supreme state, remained without waking him from that condition. Subsequently after an hour and a half had passed, he awoke from his Samadhi and opening his eyes he saw his beloved and the outer world. While he was about to close his eyes swiftly intent upon retiring again to the Samadhic condition, Hemalekha threw her arms round him, embraced him and said in a sweet honeyed voice. "My Lord! on what determination did you close your eyes? What harm is there if they remain open? What gain or what loss happens to you by closing or by opening the eyes? Tell me. What remains unattained when the eyes are opened? What becomes attained when the eyes are closed? You will explain this to me. I am anxious to hear of your condition".

When thus questioned by Hemalekha, though he had no mind to reply her on account of indifference, he being as it were in a state of intoxication, yet he replied with much reluctance: "My beloved! without having had it for a long time, now I have obtained immense rest. At no time I had any rest in the outer world that is full of sorrows.

The transactions of the outer world that are like the refuse of sugarcane from which juice has been extracted and which resemble the action of the cows that masticate the same straw over and over, are enough for me. Being unfortunate till this day I did not understand the bliss that was in my own self. Like unto a person who goes a-begging without knowing his own treasures I suffered a series of miseries by thinking objective pleasures which are full of pain to be important and by considering the evanescent to be permanent and I never had

any (1) rest. Alas! people have not the capability to discern what is pain and what is pleasure. Though searching after pleasure, they by reason of their ignorance always obtain objects that are only embodiments of pain. The reaping in this way of pain even after mighty and difficult endeavours is enough for me. My dear! have pity on me. I implore you with folded hands. I desire a lengthy repose in the self of the nature of Bliss. O! it is quite surprising that even after knowing this condition you appear as unfortunate, because without seeking such a repose you are attempting towards the painful on account of your ignorance”.

On hearing these words, Hemalekha said smilingly to her husband: “My Lord, you have not clearly (3) understood that pure (2) and Supreme condition. There is as much difference between that state which if reached by the pure at heart will for ever dispel all ignorance and yours as the distance between the sky and the earth. That which you (4) consider as having been known by you is tantamount to not at all knowing. Will that condition become imperceptible either by (5) opening the eyes or by closing them? Is that condition ever attained either by action or by inaction? That state is not attained either by going to or by not going to. How can that which is attained by an action as the closing of eyes, be a perfect condition. If its becoming veiled is possible by the opening of the eyelids that are only eight grains in length, then such a condition will not be a perfect and all-embracing one. Alas! what shall I say of the might of your delusion? It is surprising to suppose that the uniform consciousness in a corner

(1) The Samadhi state of the nature of supreme bliss, which is reached within the form of one's self.

(2) The form of the uniform consciousness that is devoid of finite action.

(3) It is not grasped as “this is I”.

(4) That which Hemachuda grasped after practising concentration.

(5) To a thing that is self-luminous, everlasting, and all-pervading there cannot happen special, by actions such as the closing or the opening of the eyes, as otherwise it will lose its plenary nature.

of which exists millions of cosmic systems, is veiled from view by expanding the eyelids that are only an inch long. Princes! listen to the essence of Truth (6) that I now tell you.

As long as the knots of bondage are not loosened, there can be no happiness. There are millions of such knots evolved out of the rope of delusion. Therein, the nescience concerning the self is called the rope of delusion (Moha). In this rope there are several knots called errors of judgment. The first of these is the erroneous identity one's self with the body and the senses by reason of which this insurmountable Samsara drags on its course. Again, to regard this world which is only an appearance like reflections in a mirror, as the not-self is another of these knots. In like manner, the ideas that the jiva (individual soul) is different from the Universal Lord are knots of the same rope. Established from beginningless time and having its course (7) over and over, this rope coils itself and becomes knots that bind the jivas. It has been stated that it is only when these knots are (8) destroyed that the jiva becomes free.

That condition which you reach on closing your eyes, that is your true nature of unalloyed non-dual pure consciousness. That is the huge mirror that props the picture of the entire samsara. Tell me, when, where and in which form does that consciousness not exist? In (9) whichever time, in whichever form, in whichever thing, you ascribe that your consciousness does not exist, that time, that space and that your thing partake of only the nature of a barren woman's son. My lord! just as

(6) The clearly conclusive form of the uniform consciousness

(7) Just as the rope itself becomes designated as knots when it gets coiled round itself, the nescience about the self, itself coiled itself in the space of consciousness that is the basis of bodies etc of and becomes finite phenomena.

(8) It must be said that the idea that there is no repose in the form of the self when the mind is not concentrated is also a sort of misconception.

(9) Because time and space are insentient, and non-self luminous and because these do not manifest of themselves without a coalescing union with consciousness, it follows that before the manifestation of these, consciousness pre-exists.

there can be no reflection without a mirror, nothing can exist apart from consciousness. Therefore if that condition of uniform consciousness be rejected, not the least of anything can exist anywhere. How can such a thing (on whose very existence all others depend for their existence) be hidden from view by your mere closing of your eyes? As long as the knot of the ideas as "I see", "I know" continues firmly, till then (10) that state is not attained. And nevertheless if there be anything that might have been attained then that which is so attained is not such a state. If you consider that the state attained either by closing or by opening the eyes is the real state, then such a state is not a perfect one, since it becomes finite and is the effect of an action on your part. My lord! where is not the Mahasamvit (the great consciousness) that is of KALANALAPRABHA (Effulgence of the tremendous Fire of dissolution), which transforms all the firewood of ideations into its own form? After experiencing such a Supreme state there will remain (11) nothing for you to be achieved. Therefore abandon the idea that entangles you as "let me perceive by concentrating the mind". And untie the powerful (12) knot not of "I am not this". Have overflowing bliss everywhere and realise that you exist everywhere. (13) Perceive the whole world as existing

10. The reason being that even the uniform consciousness cannot be said to be plane.

(11) This means that the misconception that the mind has to be subdued, should be removed.

(12) The root cause for the misconception as "let me perceive by subduing the mind" is nothing other than the misconception as "this is not I". Therefore the perception of the not self as "this is not I" should also be removed.

Just as the mirror exists pure even when there are reflections within it, even when phenomena are perceived (i. e., when the mind is not subdued), the form of the self that manifests is pure alone.

(13) When phenomena manifest everywhere and others remain unmanifested, in things that are manifest, prakasha (light) is pervading. That light shines everywhere and ever as the light of the self. But the query, why is not the bliss clearly manifest always as is manifested at the time of concentration is explained

within yourself like reflections in a mirror. Then, remove (14) also the idea that you are everywhere and everything as yourself and remain in the residue of pure Consciousness which is your real nature".

thus. The self is of the form of consciousness and bliss is not different from it. Otherwise there will be duality? Just as the word Samvit (consciousness) is used to denote the destruction of the self that is devoid of any quality and that is of one homogenous infinity, apart from insentient phenomena, in like manner, in order to distinguish from the painful nature of the world, the attribute of bliss has been employed. The experience of bliss at the time of concentration is nothing new in the nature of the self. Because the form of the self is unqualified (nothing special about it, "pain is only for the greedy, how can there be pain for the desireless". And persons having countless desires are like persons surrounded by a huge forest conflagration. Because at the time of concentration there is no sense of duality, desire tendencies lose their vigour. By reason of that it appears like that same new happiness is regained, just as one would feel when a weighty load is removed from one's head. Just as bliss is experienced by the removal of desire—tendencies at the time of concentration if the desire tendencies are kept out even when there is no concentration of mind, the bliss experience will be manifest continuously lasting. To the query that since the dualistic phenomena that is root of desire tendencies are not effaced when there is no concentration, how can those phenomena be said not to create desire tendencies it is explained that all phenomena that appear when there is no concentration are like reflections in a mirror not separate from the self: Just as there cannot arise any desire tendency towards an object that is known to be a reflection, if all phenomena are vigorously concluded to be only a reflection in the mirror of the Self there can be neither desire tendencies nor pain.

(14) This means that after determining by perceiving at first everything everywhere (all phenomena) to be only one's self, then subsequently by excluding that portion of the idea as everything everywhere is one's self, one should turn inwards as the uniform consciousness of the sole form of the perceiver, devoid of the perceived, and should remain therein having only the faintest impression of one's remaining as "I am" the pure Consciousness that is devoid of all phenomena.



STUDIES IN PSYCHOLOGY

PROF. IVI

The Kingdom

The cardinal principle involved in this is, that the power in this kingdom or law of being that rules our life, rules them entirely; first, by creating us, second, by perpetuating us, third, by renewal and fourth, through the law of repair.

When man violates the law, or becomes discouraged, or depressed, or sick, he will have again to comply with the law. If he can comprehend that this kingdom is within him and is his real self within, he will have to reinstate his confidence in him self. This is the first voluntary step in complying with the law. He gets out of harmony with the law by thinking he can't do a thing. The only way you can get it back is to turn the other way and say "I can".

This is what you must teach to your patient. Whatever you teach, to become effective must become the patient's own determination. The moment you do this the cure is effective. It is at least begun in such manner that it will become permanent because it is one of those experiences that if once commenced never ends until it has completed its purpose.

Man comes back into harmony with the law when he ceases to violate it. When he ceases to think of his weakness his strength will assert itself. When he ceases to think of diseases, health will assert itself.

It is easier to get well than it is to get sick, ten times as easy. It is easier to do anything that is right than it is not to do it, because the law that operates in you will do the right for you. You have nothing to do except to allow the law to take its course.

Whatever produces misery within a human being, that person has to work to get it; whatever produces health and happiness, all you need to do is to give your consent and then the law working through you does that for you. So it is easier to do the thing you need to do to get well, if you are sick, than

not to do it, because in fact, you do not have to do anything only by willing it shall be done. One is constantly redeeming himself from his own mistakes by unconscious activity. He is doing things of which he is not aware. Every time he breathes freely and easily he is bringing health and life into himself, although unconscious of the fact that that is what he is doing. But he just keeps on living.

Man can never get any closer to God than he is now. The presence of God is just as much one place as another and you have just as much realization of it as you are conscious of possessing.

Let us take two cardinal principles. The first: one is that all that God will ever do for you is already done. He will not do another thing for you more than He has already. One of the things He has done is to provide perfect health, perfect happiness and perfect life for you. All you can expect is to let Him let your life be that way. You say 'I want it that way'. You may want a great many things but that is not the way to get them. You will have to believe you are entitled to them. That gives them to you because belief is the road's way of purchasing truth. You have to believe in those things, have to assume they exist.

Cease to allow adverse thoughts to control you and the law, impartial and unchanging, will forget your mistakes and manifest its perfect purpose in you as before. We think of God forgiving our sins. Your sins are already forgiven when you cease to commit them, before you can make any reference to them, because the law does not remember your sins.

The law does not remember anything that is not anything. It is man that puts value on error. The Infinite Mind cannot conceive of error. The unconscious mind of your being cannot conceive of error. It can only conceive of that which is good. Hence there is nothing that is remembered against you.

There is a joint relation between the kingdom and man. We have a principle in common with all life and a personality which makes us different to that to which we are all absolutely united in a higher sense. Whatever is the characteristic of our being is a characteristic of everything which has being in it.

We are in some sense like that thing, related to it. It is that principle, or good there, is what makes those things useful to us.

We can see evil only through our imagination, Imagination is that act of the mind that constructs unreal things, or it is that phenomena of an unreality that may appear before the mind without any object to suggest it. In the conscious mind we see things and a thing may suggest, may look like something else and we may be deceived, but imagination is the mind's own deception of its own state and being. It looks at that thing which is wrong.

We are separate in principle only so far as choice is concerned. In nature we are one. The only things that make us different from any other form of life, are the things we choose for ourselves. The difference between us and the vegetable kingdom is that the vegetable never chooses anything except what belongs to it and man is constantly choosing things that are totally foreign to him. Before he learned to do those things as a little child he grew and appropriated everything that came into his life just as the lily or any other plant would do and he got everything in perfection. In that sense the rule of the kingdom manifested through him without any hindrance, without any friction, without any discord. Until you can consciously allow this law to govern you as it did unconsciously you cannot know the kingdom in its fulness.

The actual innate wisdom in the plant is just the same as the wisdom in us, but we have learned to believe many things that are not true. The trouble is not in the amount or number of things we know but so many of the things we know are not so.

If everything we believe were true—everything we believe is what we think is true—then we would have no trouble. But we are so constituted we can prove the truth or falsity of every impression made upon us. We possess these faculties of mind; hence we can say, think all things, believe all things, prove all things and then hold fast to that which is good. But we do ourselves an injury whenever we allow a thought to become fixed in the mind without first demonstrating and proving whether or not it is true.

There is no puzzle in considering God within and God without if we consider God as omnipresent; if you think of God as omnipresent, and with our present advancement in physical science, knowing the nature of ether, which exists and permeates everything, this idea is not so hard to grasp. If we can think of ether, a physical substance, a thing we now call matter—we use to call only solidified substance matter—but we also call ether matter and yet we walk right through it, just like the atmosphere, and it permeates us, but we did not know that it is the same thing as considering God as omnipresent—then it is not difficult to consider God as omnipresent; as within and without.

But it is this intelligence, this power that keeps us alive and would keep us perfectly if we allowed it to operate perfectly and have absolute control. It is this power that rules our being. The law of being that keeps every part of the physical organism in harmony is within the physical organism and it is also without. The body is constantly changing. The same ether that passed through your body while we are telling you about it, has been replaced by another strata in the same wave. It is going through with a motion so rapid that you cannot conceive of its movement.

A man coming absolutely and instantly into perfect harmony with the law can have all diseases swept away just like a leaf picked up by the breeze and carried along. The power is there. Once in a while that is done and then we see what is called an instantaneous cure.

The life principle exists in everything according to the nature of the thing through which it finds expression. The nature of a personality and the nature of an individuality should be considered.

The nature of personality is that which distinguishes it from everything else. The nature of individuality is that which relates it to everything else. Personality is the acquired range of reaction to thought vibration. Individuality is the potential range of reaction to thought vibration. The same power rules each of us just as the same ether permeates each one of us.

This life principle is your existence, as well as the existence of what seems to you the unoccupied chambers of the air about you.

When we recognise the God is the same as we are, then the power which we feel is love. Realising that all the power there is, is around us, in us and about us, all feeling of fear vanishes, because if it is something to be done we know that it takes power to do it. If it is something to be learned we know it takes wisdom to comprehend it. If we can feel that power and wisdom are ever present, and then just rely upon them all fear disappears from our minds. When that consciousness comes then we are free from fear, and that sense of contentment, that sense of consciousness of the Infinite Presence, is the sense we feel and we know that we call the love of God

If man will recognise that he has within him a principle separate from God, capable of acting its own way, yet united with God, capable of acting exactly as God would have him, then he becomes a part of the Infinite in consciousness.

Man's recognition of his unity with infinite power makes him absolutely free. This is the one great thing we all want to realise. The personality of that kingdom as it rules in each of us, is ourselves. Hence, we say that the kingdom of God within you is you. It is you. Then you can have the rule of this kingdom without hindrance, without objection, without a single hitch in its action, or you can have it struggled to hold its place against your unbelief, your doubts and fears.

EXPERIENCES IN HYPNOTISM

G. SATHYANARAINA ROW,

To an appreciable extent I have made use of Hypnotism, in case of myself and others:—

(1) With regard to myself—the following are the benefits I have derived. (a) By auto hypnosis, I can now sleep for some time whenever I like. Before, when I slept for one or two hours, during day time, I could not sleep until very late in the nights. (b) I was previously subject to ill health, but now I am keeping better health. (c) I have successfully tried the undermentioned experiment. I fell into auto-hypnosis with strongest possible will, that I should appear at such and such a time to a distant friend of mine. Even after I woke up, I had only this idea. That night even in my natural sleep, at times, whenever I got up, I had only this idea of appearing myself before my friend. To my astonishment and delight, my friend told that he had seen my vision in the night etc. I have every reason to believe it is not a chance or dream. For I noticed myself successful in an another instance

With regard to others:

I have hypnotised more than two dozen persons. All the tests, I was successfully performing on many people.

I formed from my experience the self confidence is very essential in producing the results. I have noticed my failure in one or two cases, where the subjects sat with an obstinacy not to follow or heed my suggestion.

Once it so happened that I was not able to hypnotise or perform the tests on a person, whom I used to think my good subject. I afterwards found out the secret. There were some persons present, and they were telling out of mere envy that it was all false and that I could not hypnotise that man and so on. They secretly taught my subject not to heed my suggestions, but to make auto suggestions contrary to all what I said.

I could not produce any results because they filled the atmosphere with their bad suggestions. Then at the very sitting, I again tried with the very man after a few minutes with **TEN TIMES MORE WILL AND ENERGY** that no influence can counteract mine. I was able to perform satisfactorily all the tests, very interesting hallucinations and illusions, catalepsy and anaesthesia

On many of the young persons who happened to have been hypnotised by me, I have produced the states—good catalepsy and anaesthesia. Hallucinations and illusions are nothing but very ordinary. I have tried on some occasions, and I was successful in hypnotising subjects from a distance. I used to sit in one room and ask the subject to sit in another distant room without any disturbance, and to be faithfully thinking of me by seeing any object he liked in the room with the suggestion that he would fall into sleep within 3 minutes by my power. At the end of 5 minutes, I found the man in deep hypnosis. I used to have a perfect telepathic-enrapport established between us before the subject went into sleep.

I also found that in cases of hypnosis of this sort, hallucinations and other states produced in the sleep are very strong.

From experience I find that young people are more susceptible to Hypnotism than elderly persons.

One day, I felt much energy in me, and when I went to office, I asked one of my assistants who is younger than myself by 5 years i. e. who is 23 years old whether he could concentrate. He said yes. I asked him to look into my eyes and I gave him few downward passes with the suggestions sleep, sleep. In five minutes he was in deep hypnosis. After some time, I worked him up with outward passes saying that his sleep has left him. Next day I went to the office, some two or three clerks were working at a table. I asked them to see me for some time. Then I told them "you are unable to write" they could not write and as a fun I tried various other tests on them with success.

In conclusion, I thank the Latent Light Culture for the benefits I have received, and I am confident of making further improvement under the guidance of the Latent Light Culture Society specially in some research work.



BOOKS RECEIVED

- LETTERS ON OCCULT MEDITATION Revised and edited by ALICE A. BAILEY. NEW YORK CITY: Lucifer Publishing Company, 135 BROADWAY. \$4.00.
- INITIATION, HUMAN AN SOLAR By ALICE A. BAILEY. Price \$3.50. NEW YORK CITY: Lucifer Publishing Company, 135, BROADWAY.
- THE CONSCIOUSNESS OF THE ATOM BY ALICE A. BAILEY. Price \$2.00. NEW YORK CITY: Lucifer Publishing Company, 134, BROADWAY.
- MENTAL CHEMISTRY By the author of the Mastery Key System Mr. CHARLES F. HAANEL, 709, PINE STREET St. LOUIS, MO, (U. S. A.) Price \$3.00.
- KRISHNA'S FLUTE By Prof. T. L. VASWANI, Price Re. 1/8
- ATMAGNAN Or Life In The Spirit by Prof. T. L. VASWANI, Price Re. 1/8 Published by Messrs. GANESH & CO., MADRAS (INDIA),
- HOW TO MAKE YOUR MENTAL PICTURES COME TRUE By Schubel, \$1.60.
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- CRYSTAL VISION. THROUGH CRYSTAL GAZING. A Unique treatise on this subject, showing its true value to the Occult Student BY FRATER ACHAD, Price \$2.00.
- THE CHALICE OF ECSTASY, BEING THE INMOST SECRET OF THE DRAMA OF PERZIVAL, by FRATER ACHAD, Price \$2.00. Published by the Yogi Publication Society, CHICAGO, III. (U. S. A).



OUT OF THE PAST

MEREDITH STARR

If the Fates are kind and the Gods are willing,
The words I whisper this night to you
Will kindle a secret flame, fulfilling
The promise I made in the days we knew...
Beautiful days in a life long past,
When love joined closely your soul and mine,
When I vowed my love through the lives should last
Till we met once more in the Great Design.

Have you forgotten those ancient days?
You would not follow the Star that beamed
Above the tortuous human maze:
Your soul in its chrysalis basked and dreamed,
I followed the Star; you remained behind,
But I swore to seek till I found you again,
When haply the eyes that of old were blind
Might glimpse the Star through a mist of pain.

Is it not so? As your eyes meet mine,
I see the hunger that nought can still
Save only the light of that Star Divine.
Whose rays all space with sweet music fill
I see the incense of Love arise
From a broken heart and a life undone
I know that sorrow has made you wise
The Star and your spirit will soon be one

