

SUPERCONSCIOUSNESS

SWAMI SATCHIDANANDA

Superconsciousness is the ineffable ecstasy of self-realisation. It is the infinite life in the glory of the cosmic realm. It is in it the flood-gates of the soul are thrown open and the Living Waters of the Highest Consciousness rush forth. It is Samadhi in Sanskrit term. It is the only consciousness that includes and transcends all lesser forms of consciousness. It is the Region of the Great Vast wherein time is blotted out, space melted, and causation swallowed up in Infinite Realisation. It is the deep insight in the Kingdom of the Self wherein all the gods and demons merge, all sound is lost, name and form evaporated, and the moral consciousness of body and mind is dispersed. Thought remains un-thought in it, mind, no-mind, and life and death no more exist, since it is beyond all that is relative. It is the Goal of Freedom, Now and Here and not Hereafter. It is the real sight of the soul stationed in the formlessness of Divinity. It is the sacred light which the earthly self is devoid of. It is the great profound and blissful secret of the Self and it is in this, all the variegated or diversified phenomena of the world, the mere phantasmogoria presented by the magic lantern of the mind, dwindles away like a dream after waking. It is, in short, pure and unconditioned consciousness wherein the objective world is for ever all naught and the self stands revealed.

In the trumpeting and declaring voice of the Upanishads, superconsciousness is not an inward consciousness as in dreaming state (swapna). It is not also the outward consciousness as in awakened state (jagrat). Nor is it the consciousness of the intermediary state. It is not even the ingathered consciousness as in deep sleep state (sushupti). It is not the total consciousness (samasti) as that of Iswara (God). And again it is not unconsciousness as in the case of a stone. But it is unrelated, imperceivable, devoid of all connotations, unthinkable, essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary. And it is resplendent, native and naked consciousness of self-supreme. It is our spiritual inheritance. It is in it the .of.

fulgence of Nirvana is made manifest. It is the divine awareness of the Oneness.

There are three states namely instinct, reason and super-consciousness. They belong to one and the same mind. But the extremes seem alike. The unconscious and superconscious states seem alike. It is by the effect we have to distinguish them. Though the moonlight is the light of the sun alone (sun-light itself), yet it never makes day. Similarly though unconsciousness looks like superconsciousness, yet the realisation of the unitary, self-effulgent and self-conscious state will never be gained. A fool it is said, entering into superconsciousness, comes out a sage.

Let us suppose mind as a lake. Of the three planes of consciousness, subconsciousness and unconsciousness, conscious plane is the topmost surface of the lake of our mind, the sub-conscious plane just below the surface and the unconscious plane is the dark stratum, the bottom of the lake. Whenever a thought arises in our mind, it colours only the topmost surface of the lake and so we are always conscious of the conscious plane alone and not of the other planes whose matter we can bring to the conscious plane by constant practice of concentration. We can thus be conscious of the whole mind-stuff, as it were. We should educate the mind-stuff in the light of the spirit by driving the consciousness of spirituality into it (the one thought "I am Brahman"—or "Everything is indeed Brahman"), and the whole of the mind gets illumined. It is then the superconscious state or Samadhi. In the ordinary states of consciousness, we generally work with a portion of the mind or in other words, a portion of the mind alone is illumined by the rays of the Intelligence of the Atman. But in Samadhi we are beyond or transcend mind and matter that form the basis for the apparent relative existence and remain in our Nativity or the absolute Consciousness.

It is in superconsciousness the world is luminous with spiritual light and we are face to face with the Infinite Bliss touching the Reality everywhere. It is in it the sages and saints who have broken all bonds of limitations, live, move and have their being. The limitations of the person pass away and the Principle alone shines throughout. Shall we consciously live in the lofty and blissful realm of superconsciousness, our innate nature!

OM TAT SAT.



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SRI KRISHNA AND THE NATIONS

T. L. VASWANI.

Krishna, say some critics, never existed! Nor Jesus! Both were born in the minds of primitive 'unscientific' men! They saw nature-phenomena. They watched the movements of the sun. They observed operations of agriculture. And myths of Krishna and Jesus were made!

It is not difficult to argue away historical facts into fiction. Who will not admit that Napoleon was a real person of history? Yet a Frenchman published in the last century, a book to prove the 'non-existence of Napoleon!' The story of Napoleon; argued the French author, was an allegory of the Sun. Napoleon's twelve marshals were no other than 12 signs of the Zodiac. His four brothers were only four seasons of the year. His birth in an island represented the sun-rise. His victories in East but indicated the march of the sun eastward. His loss of power in winter represented the waning power of the sun. His passing away in St. Helena across the seas symbolised the sinking of the sun in the ocean!

(Given a fertile imagination it is easy to resolve facts into fictions!)

The practical question I would put to everyone of my readers is :—Is Krishna to you a reality, or merely some remote far-off figure or illusion unrelated to your personal life?

I confess Sri Krishna is but a name to many of my countrymen. To the masses, He is an Idol. To the "educated", He is an unknown X. In either case, He is not a Living Ideal, and the Message of his Life remains remote. If my countrymen did but take the Message into their own lives, India would not be a defeated, distracted, decadent nation she is to-day.

For one aspect of the message of Sri Krishna, the message of the Gita, is it not this? Make your work an offering to the Lord. It is a message of *shakti*. You are to renounce not work but only the 'fruits' thereof.

To make India a *world-force*, we must make the Krishna-message a *reality*, a *shakti* in our lives. Bring your work,—aye your very 'failure',—as an offering to God. In this message is the hope of India and the nations.

India fell in the day when she rejected the divinity of life and refused to have fellowship with the poor.

India fell in the day she entangled herself in the pride of caste.

Europe, indeed, has *worked*,—but alas! for gold, power, domination. Her 'work' she has not given as an offering to God. Her science and industrialism, her accumulations and expansions, her politics and progress-cults are there to make herself great at the expense of Humanity.

Europe has crucified Jesus again and again and so wandered from violence to violence. An American senator, visiting Europe recently rightly said: 'You want to know what's the matter with Europe? I can tell you in two words: It's war'.

Not this the 'work' which can help and heal Humanity?

Why does Hindu India remember the *Janmashtmi*? This Day, in the long ago, was born one whose blessed life was one beautiful Song of Love. And as I survey the situation in anguished India and the wearied, wandering West and my heart hums a tune of sadness, I see, again, again, Sri Krishna, the 'Lord of Love standing guard on a Great

Height' playing upon the Flute and sounding the ancient Message:--

*Come to Love for shelter, nations of East and West'
And ye will never perish!*

For this is what happens when work is offered to the Lord. *Work is transmuted into love.*

O ye that would serve your nation!

O ye of creeds or no creed!

Listen to-day the Krishna's Call!

Listen and renounce the pride and power which separates brother from brother, nation from nation.

In the Eternal Krishna of the ages, learn to love all communities, all nations, all races.

In Love is the solution of your problems. For all problems are, in their last analysis, spiritual problems.

Love one another; and love the poor and outcasts.

For Love is Krishna-shakti, and without It you cannot build a New Civilization.



HYMN ON SHREE KRISHNA'S NATIVITY

S. NARAYANASAMI IYER.

The Sages Sang :

1. Lord of Truth, of Truth the goal ;
The womb, the eye, the way of Truth ;
Truth eternal ; Truth's embodiment ;
To thee we bend.
2. It is declared of the ancient tree,—Prakrithi and Birth,—
It has one trunk, two fruits, three roots, four tastes, five earth-
seeking shoots, six atmas, seven sheaths, eight branches, nine gates,
ten leaves. And on it perched are two birds,—Jivatma and the Lord.
3. Came existence from non-existence. It was the will of the
Lord. Life felt pain and pleasure ; it kindled with affections, pro-
posed its ends ; it became endowed with the pranas, with senses,
sensations, understanding and will. It settled its constitution. It
recognised itself and surrendered itself to its Author.
4. Thy incarnation is inscrutable but to thy devotees. Thou
comest to correct and save.
5. In blind dismay and in more perplexing pride, men see not
thee. But those who prostrate at thy lotus feet, and do deeds of
charity, sacrifice and penance, with ease attain thy grace.
6. O blessed Lord, thou art the balm to every mortal sore.
We put our fears and hopes on thee, and thou dost guide and deliver
us from samsara's fearful deeps.
7. Unhampered by false and faithless creeds, through bakti, we
ride on wings of the king of birds to thy mercy.
8. Blessed mother of the Holy One, may all fears die ; the
murderous king who seeks His life, tastes his death.
9. Thou art the ransom to our sins. Peace is come. The earth
is free.

THE BAILEY TECHNIQUE FOR REJUVENATION

In considering the Bailey Technique, it is very important that we get a very clear picture of the ductless or endocrine glands. While a knowledge of these glands is of some importance with reference to other methods of rejuvenation, yet it is more vital in the Bailey Technique as I make use of *all* the glands while other methods limit their function to a single gland.



WM. J. A. BAILEY.

Last month I explained that the endocrine glands controlled every chemistry process of the body. As these articles continue, I will have occasion to explain this control in detail. At present we may accept as a general truth the statement that these glands hold the secrets of our inmost being. In other words, we are what our endocrine glands are. Man is the product—the result—of the action of his endocrines.

As you know, a human being is made up of billions of tiny cell factories. Each group of cells has special functions. The group that goes to make up the endocrine glands are charged with the duty of manufacturing the secretions or hormones. These hormones find their way into the blood stream and by this channel to the various body cells to deter-

mine and guide the countless chemistry processes we call cell life or cell activity. One doctor put it very succinctly when he said, 'Life, body and soul emerge from the activities of the magic ooze of their silent chemistry'.

It does seem inconceivable that a single drop of fluid from an insignificant-looking gland can not only disseminate throughout hundreds of millions of cells but also have a hand in the various chemistry processes of each cell. Yet it is a fact, nevertheless, as we shall later see. And it is around this great fundamental truth that all modern notions of medical treatment must revolve. It is certain that no attempt at rejuvenation is worth while excepting on the basis of definite knowledge of the endocrine control. The Bailey Technique is based squarely on these premises as the working of the various endocrine glands are today like an open book. The modus operandi by which we effect results is easy to understand once we fully comprehend the complex workings of the endocrine glands.

The principal glands that we are concerned with are the Thyroid in the neck, the Pituitary at the base of the skull, the Adrenals over the kidneys, the Spleen at the liver, the sex glands called the Gonads, the Spleen on the left side of the stomach, the Thymus in the chest over the heart and the Pineal in the back of the head.

While each gland secretes hormones that have certain outstanding functions, yet the glands mix their secretions in thousands of different combinations to perform other functions. For example, the work of converting sugar into energy is carried out by the secretions of both the Pancreas and the Adrenal glands with some of the other glands also putting in their oar. This, I explained in my previous article, is known as the 'hormone complex'.

I will take up this "hormone complex" situation as we go along further as it is rather complicated and to tell the truth is not fully understood in all its intricate maze.

A vital fact to bear in mind constantly is the close inter-relationship of these glands—a sort of interlocking directorate. It is because of this fact that we are able to get the "hormone

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complex". The glands may be regarded as a baseball team, all working independently to do certain work (pitching, catching, etc.) and yet all working as a harmonious whole, one assisting the other when necessity arises. The speeding correlation of action noted in a well trained baseball team will find a parallel in the endocrine gland system. So closely do these glands work together that it is customary to use the term "the endocrine chain".

It becomes obvious, therefore, that whatever affects one gland must have some effect on the others, mild or great as the case may be. There is an attempt often at a compensation in the glandular chain. If for example, the thyroid is in trouble we find the other glands speeding their secretions to its aid. This wonderful method of the body to effect and maintain a balance of power is past all present human understanding. I am speaking now of a normal healthy human being whose glands send out their energizing calls several times during the day to take care of the fluctuating exigencies in a day's work.

This correlative effort on the part of the glands plus the idea that the gonads (sex gland) controlled the entire chain, gave rise to the notion that rejuvenation could be effected by the simple procedure of restoring the gonads to normal. On this theory we find the well-advertised monkey gland transplantation, the Steinach operation and the sterilizing X-ray treatment. I will explain these later on, but just now I may say that the sex gland is not always subnormal and secondly, it is not possible to normalize the whole glandular chain through any one gland.

The Bailey Technique for Rejuvenation has demonstrated time and again the absolute necessity of going direct to the gland that is out of balance and correct that. Our remarkable success in giving renewed youth to hundreds of people is due to the fact that we first make a careful study of the individual to learn what glands are not functioning properly and then treat those glands. The 'technique' consists in knowing how much treatment to give them to effect normal balance.

Likewise with the many ailments in the treatment of which the Bailey Technique is highly successful, we must first

ascertain the gland or glands that are primarily responsible for the trouble. In some types of goitre, for example, we know that the ovaries and adrenals are at fault. Therefore, the proper treatment directed toward these glands brings about a cure. It *always* does when we know exactly what glands are wrong and apply the proper technique.

Let me now explain the different glands and their main functions. In this article, I will take up the Thyroid. The others I will describe next month.

Astride the windpipe in the neck we find a gelatinous mass that looks like an open pocketbook. This is the Thyroid group of cells or gland. When the neck swells with a goitre it is due to the enlargement of this gland, so that there is no difficulty in recognizing the location of the gland.

If you could look upon the Thyroid at work, you could see the group of cells as busy as bees producing a chemical substance that looks like iodine and resembles it very closely. You would see infinitesimal specks of this substance, which is the secretion or hormone fluid, finding their way into the blood that bathes the Thyroid. Once into the blood stream, it is distributed to all the billions of cells in the body.

The chief effect of the Thyroid secretion on the various cells is to govern the *speed* at which the cells perform their work. It is like a governor in an engine. If the supply of Thyroid secretion is too small the rate of work of the cells slows up and as a result of this many ailments arise.

Some of our earliest peeps at the mysteries of the endocrines were by way of the Thyroid gland. It was long ago discovered that cretins, morons and insane people suffered in many cases from a diminished supply of Thyroid secretion. By injecting the thyroid hormones of animals into such cases a very remarkable change took place. The dull, stupid idiocy, the arrested mental development, the distinct aberration were changed to a semblance of normal.

But this is only a mere part of the work performed by the Thyroid. In controlling the *speed* of all chemistry processes of the body it has a direct influence on practically all con-

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ditions. For when the chemistry processes start to lag because of too little Thyroid hormones the fire of youth starts to burn out, the quick, animable and alert become the slow, stupid and heavy.

Obesity often makes its appearance. Then rheumatism, shortness of breath, simple goitre, wrinkles, skin ailments, chronic constipation and headache, the teeth get bad, hair falls out, there is a general weakness of the muscles with lack of mental keenness and a host more of complaints. All of these can be very often traced directly to the fact that the Thyroid gland secretes just a few tiny drops too few of its precious fluid each day.

On the other hand we find to our surprise that sometimes the Thyroid makes *too much* secretion and this in-turn speeds up the chemistry processes beyond normal. Thus we find exophthalmic goitre, high blood pressure, heart irregularities, insomnia and many other conditions. When we slow up the speed of production of the Thyroid secretions by the Bailey Technique we eliminate these ailments—very conclusive proof as to the effect of the Thyroid on the body health.

In closing let me call attention to the efforts now being made to put iodine in city water to combat goitre. A more spectacular piece of nonsense can hardly be conceived. The theory is that goitre is caused by too little iodine in the blood due to the fact that the Thyroid does not produce enough of its secretion, yet the facts are that only the harmless simple goitre is caused by an under secretion of the Thyroid while the deadly toxic type of goitre—exophthalmic goitre—is caused by *too much* secretion. Thus, adding more in city water would only seem to make such cases worse. Fortunately the iodine they put in city water is innocuous, thus doing neither harm nor good.



MESSAGE OF ASTROLOGY

M. D. SAGANE, M. A., LL. B.,

Fate and Free Will

Some ridicule the idea of Fate. They hate it. They scorn the very name. They say "Fate does not exist". On the other hand there are some who look with pity on those who are the advocates of Free Will. They take them to be hopeless. They say they are going astray for they believe 'There is no Free Will'.

Who are right? Both may be correct, perhaps both are wrong. The answer would look curious enough. But then there appears to be no golden mean or a positive answer to this question!

The question of 'Free Will' and 'Fate' is attractive and yet very baffling. Many of note and intellect have fought battles, both savage and civil on it but it is difficult to say who has emerged victorious. The fighters are lost in the dead past and the question continues to be as new as ever

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To say we think and do of our own will—to say that the results are brought about as desired or willed is to deny the Order of Grand Nature—Prakriti. Do we not see laws operating everywhere—and at all times?

None can act against the ordained laws Prakriti (we are talking of Humanity as a whole). None can expect to bring out results that are not sanctioned by Her code. None can make a bread out of a stone to satisfy his hunger however he may will, or try freely and independently for such a thing is not within Her book.

* * * *

When we say we willed this, tried for that and got it, we will find that we willed, planned and tried in a way which is in accordance with the laws of Nature. The more our actions are in accordance with Her, the more we get

the credit for our Free Will. But do we know everything of and about this Prakriti?

A of village X promised B of village Y to give a ton of gold provided he met him at X at 12 noon on 3—3—1903. Not to miss the opportunity and not depending on the last train possible B goes to the Railway Station two trains in advance. But alas! No train reaches the station for 2 days. There is some breach or the like on the rails. Who knew such a thing would ever come to pass and poor B would suffer? and yet the breach was quite in accordance with the laws of nature. Thousands of instances like this occur day by day.

The more we know of the Nature and her laws the more is the scope for Free Will but alas all her laws, the times of their actions are not known!—at least to all and thoroughly well to few even. Hence come the limitations to Free Will. To that extent we are so to say outside of or not in harmony with Nature.

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The Free Will then has got a cover, a kernel, a skull (thick and hard according to individual case) of the ignorance of the laws of nature—better to say of that much portion of the knowledge of Prakriti which remains hidden to us, of the armoury from which no one knows when and what arrows of pain or pleasure would be let loose.

One therefore who knows all laws of Prakriti thoroughly, in fact becomes Himself, has full Free Will. There are no limitations for him. But there comes the rule.

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Firstly, before becoming Nature itself, it is evident that one has to know, obey and act according to her laws. He is to be a slave to Her for there can be no give and take policy—a compromise with her. The process of becoming Prakriti is therefore a sort of binding slavery. Where and what is the much talked of Free Will then?

Secondly, what is first a limitation becomes Free Will. Both being part and parcel of Prakriti and Prakriti being

the same all through, it is obvious therefore that they are one and the same thing. For, what is known to us, we take the credit of Free Will and for what is not known to us we point to limitation. Limitation thus gets named Free Will with greater knowledge of Prakriti. What harm is there then—to say Free Will is essentially the same as limitation? Is it not the difference of nomenclature only that too of our own choosing and imposition when we differentiate limitation from Free Will? It is; for Prakriti is both Free Will and limitation in the alternative.

But this is not all. Prakriti itself is not Free. The very fact there are laws in Her proves that there is some supreme intelligence behind which controls Her. How can then he who has become Prakriti be called all Free? He can be said to be full of Free Will in true sense? He possesses Free Will so far Prakriti is concerned. But still he has limitation, the very limitation the Prakriti has namely that of supreme Intelligence.

It is when one rises above Prakriti and becomes the Supreme Intelligence himself that he can be called fully Free and possessing Real Free Will. The supreme intelligence controls everything but is not controlled by anything. This supreme intelligence is the Grand Free Will, the Grand Limitation, the Grand Fate. Prakriti is necessarily lesser Free Will and therefore lesser limitation, lesser Fate. Free Will and Fate are one and the same thing.

This is what Astrology teaches; this is the message of Astrology. In our next article we would explain it better in less abstract language.

THE CALAMITY OF UNUSED BRAINS

J. MILLOTT SEVERN, F. B. P. S.

Unused or but partially and unscientifically used brains is the greatest calamity of the present age. Every other abuse of man's nature is insignificant compared with the negligence of his mind's powers. Nearly every abuse to which man is addicted may be averted or diminished by a proper knowledge of himself and suitable guidance. The negligence and misuse of man's mental powers are at the root of every disastrous thing that happens to him. Whilst business people and governments generally are entreating and demanding economy and the scientific use of almost every available and useable commodity, they are allowing the brains of its peoples to run to waste and ruin, and at a time when every bit of human mentality could be so usefully and profitably employed; and yet the scientific teaching of Phrenology, which is the only absolute remedy for all this, is ignored.

The responsibility of educating and training every person in accordance with their innate mental gifts, must in future be effectively dealt with by the State, and not left entirely to individuals, who are often hampered by unfavourable environments, or are indifferent regarding their intellectual developments, and the educating and training of the same.

To deal with the mental measurement and the scientific adaptation and efficient use of the brain power of the country, there should not only be ample private phrenological practitioners, but also State Phrenologists in every town and city throughout the whole country.

Just as Phrenology reveals the mental capacities for equipment, so it reveals those of mental efficiency.

While the results of efficiency in business, commerce, manufacture, science, art and mechanics are the outcome, generally of organised training, personal efficiency is the result

of personal effort, and is the basis and original cause of every other kind of efficiency; without this personal incentive to achievement which is incorporated in man's mental equipment, efficiency of any sort, be it great or little, can never be acquired.

Seeing that efficiency aims to show us how waste materials, waste motions, and waste mental and physical energies may be avoided, the development and cultivation of the qualities which constitute efficiency is a matter which largely affects not only business and personal, but also national affairs, and should be usefully applied to everything that concerns the State, politics, municipalities, commerce, manufacture, science, art, sports, domestic life, health, education and the home.

Efficiency is having intellect and common-sense conjoined to the capacity for taking pains, and so making oneself competent and thorough; and those who rightly understand its principles will aim to make the fullest use of whatever means or gifts they possess to the advantage of themselves and everyone concerned.

Edward Harle Furinton says some interesting things relative to personal efficiency. He speaks of a grown man as ten men—a leader in his business or profession and nine additional men, which include householder, provider, husband, father, neighbour, mystic, warrior, statesman and humanitarian. Civilisation comprises a preponderance of half grown men, who may be seen everywhere in commerce, education, law, medicine, politics, religion. The half-grown is content to succeed in his one job, and fail in everything else. It takes a big man to concentrate on his one job, but a far bigger man to forget it.

There are some mental qualities which specially contribute to the development of efficiency. Friendship and the good-will of our fellows may be accounted amongst the very best of efficiency assets. A more fearfully tragic admission of failure can scarcely be imagined than the confession of a German officer, who is credited with saying 'We Germans have no capacity for making friends'.

In nearly all great achievements, there is need for co-operation, and the interchange of advantages which friendly interests and association afford. Persons miserably, or lacking the capacity to make and keep friends, by their isolation, seclusion and unsociability, limit themselves in many ways. Again, mere association with others is not sufficient; there must be the hearty fellow feeling, and real, unselfish, unselfish mutual interest. The self-isolated, solitary and narrow life of a hermit has little use attached to it. The good-will and friendship of men, who by their broad-minded outlook have attained to great achievements, is widespread, and extends to thousands of their fellows, who may not be in actual touch with them; but the permeating influence of this friendship and good-will is largely felt and understood. Were the quality of friendship non-existent, the progress of nations and individuals would be astonishingly slow, restricted and limited, and stripped of much that gives business interests and makes life worth living.

A useful factor in efficiency, as well as in the attainment of general success is health. While much valuable service which has affected for good the destinies of millions of peoples, has been done by persons in poor physical health, we wonder sometimes what these intellectual stalwarts might have done had they enjoyed perfect health. Healthy persons should value this qualification; it involves responsibility; with it they are better equipped for the attainment of efficiency and success than their fellows who possess poor health.

Efficiency and success may be accounted almost concomitant qualities. A capable, efficient person could scarcely be otherwise than a successful person; thus much the same training and the observing of many of the same rules and maxims which apply to the cultivation of efficiency, also apply to the attainment of success.



THE MIND'S MASTERY THROUGH SIMPLIFIED PSYCHOLOGY

DR. C. E. KIPLINGER

LESSON FOUR

Directing Our Thought Forces

Mind is creative, and all our experiences in life are the result of our predominant mental attitude. Therefore the secret of power depends upon our method of thinking. There is a world within which is governed by mind. When we discover this world we shall find the solution for every problem. The world without is a reflection of the world within. The world within is the practical world in which men and women of power generate courage, hope, enthusiasm, confidence, trust and faith, by which they are given the intelligence and skill to see the vision and make the vision real.

Herein is the faith that leads to accomplishment necessary. Faith or a strong belief in ones power to attain is essential. This faith we may all acquire, and faith backed by reasoning is creative, and not destructive. You can acquire it deliberately and scientifically, because faith in a given idea means nothing more or less than giving the idea first place in your mind and allowing it to control your thought for the time.

The operations of the mind to procure this faith are produced by two modes of mental activity, the one Conscious and the other Sub-conscious. The sub-conscious are carried on with certainty and regularity. The value of the sub-conscious is enormous; it inspires us; it warns us; it is the storehouse of memory. The Sub-conscious mind is a part of the Universal Mind. A part must be the same kind and quality as the whole. The whole is creative; therefore mind is creative, and as thought is the only activity which the mind possesses, thought must

necessarily be creative also. The world within is One with the Universal, the world in which 'we live, move and have our being,' the great creative principle of the Universe. And everything you find in your world without has been created by you in the world within. So you see it is very necessary that you concentrate on the things that you really desire and not allow your mind to dwell on the things that you do not want. Think of abundance; idealize the plans and methods for putting the law of abundance into operation. Create ideals only, giving no thought to external conditions. Make the world within beautiful and opulent and the world-without will express and manifest the conditions which you made in the world within.

The one purpose of Life is growth. Thought takes form and the law of growth eventually brings it into manifestation. You may think what you choose, but the result of your thought is governed by an immutable law. Learn to keep the door shut, keep out of your mind, out of your office and out of your world every element that seeks admittance without a definite helpful end in view.

When you become thoroughly conscious of the fact that mind is the only creative principle, that it is Omnipotent, Omniscient and Omnipresent, and that you can consciously come into harmony with the Omnipotence through your power of thought, you will have taken a long step in the right direction. The next step is to place yourself in position to receive this power.

As it is Omnipresent it must be within you; The law of attraction will certainly and unerringly bring you to the conditions, environment and experience in life corresponding with your habitual characteristic predominant mental attitude. Not what you think once in a while when you are in church or have just read a good book, but your predominant mental attitude is what counts. If you have been faithful to your ideal, you will hear the call when circumstances are ready to materialize your plans, and results will correspond in the exact ratio of your fidelity to your ideal.

It is the combination of Thought and Love which forms the irresistible force called the Law of Attraction. We will get just exactly what we give, but we shall have to give it first. It will then return to us many fold and the giving is simply a mental process because thoughts are causes and conditions are effects. Therefore in giving out thoughts of courage, inspiration, health or help of any kind we are setting causes in motion which will bring about their effect through the Law of Attraction. Thought is spiritual activity and is therefore creative, but it will not create the things you desire unless you consciously direct it systematically and constructively. There is a vast difference between idle thinking and constructive thinking. Constructive thinking means practically unlimited achievement. To think correctly, accurately we must know the Truth. To know the Truth, to be sure, to be confident affords a satisfaction beside which all else is uncomparable. It is the only solid ground in the world of doubt, conflict and danger. To know the Truth is to be in harmony with the Infinite.

GRAPHOLOGY

RUBY F. REMONT

Significant Sign-posts

LESSON VII

In order to make a scientific analysis, the student should stick strictly by the list of queries given in this lesson. Jumping at random from one stroke to another makes for a poor reading. Even a beginner will give salient points of a character if he adheres to the questions propounded, in so far as he has studied lessons heretofore. Some of these questions will not be answered at the present time because the course is not completed. The list should be preserved carefully. Always begin analysis from hand writing by choosing a sample of some friend's script so that you may check yourself with an intimate knowledge of the writer. But it is to be remembered that a mere contradiction by that same friend—a statement that he does not possess certain traits—is not to be taken into account very seriously. We have seen that self-deception is one of the traits most generally discoverable. Every trait may be misused, so that one with a fine sense of justice possibly will only employ justice for himself. That is why one finds employers preaching the rule "the laborer is worthy of his hire" in so far as it applies to that employer—but his idea of justice is that a minimum wage with maximum industry is the right thing for the employee. He argues that his superior brain-capacity entitles him to splendid profits; he says that if the employee were really clever—he, too, would rise and be an employer. It is the one-sided argument on the subject of justice. Self-righteous persons always apply a trait in this way.

But the person who is easily worked is usually one with idealism and a tremendous bump of justice. He feels that in order to be just and honest, he can't do enough for the salary paid. Great discernment is needed to distinguish between self-protection and selfishness as allied to thoughts of justice.

Therefore, the denial of possession of a certain trait does not mean that it is absent. Sometimes it is merely dormant; sometimes creativeness exists unused, unexpressed. One may not yield to jealousy because there has never been a cause presented. Yet a life-lesson might suddenly arise involving envy or jealousy.

A case in point is that of a woman in my city who was frightfully timid, fearful, given to anticipation of dangers, always worrisome. She was a dear, lovable, sympathetic, considerate friend and business associate. She spoiled many parties thru her fear-thoughts. Her character was noble and she won love readily, and yet her friends really disliked inviting her to join in excursions because of her abnormal fears and utter lack of courage.

A few weeks ago, a fire broke out at night in the suburban home of this woman. It spread rapidly to the adjoining house. The timid woman forgot herself in her great love, charity and sympathy--and awakened all the neighbors, ran into burning houses, rescued two sleeping children at great danger to herself, saved some valuable papers and was acclaimed in all the newspapers the next day as the heroine of this occasion, as a woman of superhuman courage and self-sacrifice. She is telling her friends now that she is cured of fear. She had been a truth student for years and unable to overcome the timidity which had attended her from early childhood, yet the greater traits in evidence, the love of service, Christliness and humanitarian principles lifted her above fear when a real danger arose.

So remember the dormant characteristics, point them out, give warning of the habits to be overcome, but do not criticize or condemn. We are here just to take account of stock as a grocer might, and to weed out things which have no advantage.

Queries to be answered in Regular Order

WRITE DOWN YOUR ANSWERS, sum up conclusions and consider motives lying back of these. Remember in this connection that a person who shows secretiveness and talkativeness may have as motive either dishonesty or caution.

may chat on general subjects entertainingly but be too shrewd to uncover future plots or moves.

Ask yourself **WHY** a writer is **UNRELIABLE**, for instance. Is it because he is careless, scheming, insincere, impatient, hasty-tempered, impulsive, lacking in reason, overstimulated by imagination? A good graphologist must discover causes.

1. What is size of writing?
2. What its thickness?
3. What its slope?
4. Is it angular, rounded or combination of both?
5. Is writing careless, blotted, written on torn sheet of paper?
6. Is it formed of connected or disconnected strokes?
7. Are there unusual letter formations? **WHERE?**
8. Does writing appear very old, if so, why? Or is it merely unusual?
9. Are there wide, narrow or no margins? Is left margin wide, right narrow?
10. How far apart are words, letters, strokes, lines?
11. Is writing strong, forcible or weak and nervous, wavering?
12. What of writing slope in actual **LINES** written? Uphill? Downhill? Straight?
13. Do you deduce activity or deliberation in using a tooth-pick tracer? Remember all left-sided endings where jump to next letter above is essential, show a stop which means some caution or deliberation.
14. Do letters touch the invisible base-line evenly? Do they dip up and down?
15. Do letters start without upstrokes? How about word beginnings?
16. Is there any shading, unconscious or consciously ostentatious, showy?
17. Do terminals extend above the words, ascending sharply?
18. Do terminals curl back to the left? Straight out and heavy (will power)? Or do they straggle downhill?

19. Is there an absence of terminals, or a combination of terminals and words without them?
20. Are capitals high, low, cronic, plain, eccentric, narrow, wide, heavy, light, sloping to the left or right? Is capital I. often repeated? Why?
21. Do you find embellished scroll or heavy straight line, or a long heavy backcurving terminals under the signature? What is the slope of signature? Is it done without lifting the pen, or with separated letters? Is it involved?
22. Are lower and upper long letters looped or plain? Or combination of the two? Are the loops excessively wide, ovoid or shapes, or do they end up in a waip-end? A looped terminal may resemble a wasp's stingers at the lowest point.
23. Do letters begin at mainstroke simply with a short hook? Do letters begin high above the line in starting a word?
24. Are there initial hooks on words, t-bars, cross-stroke on capital E.?
25. Are there terminal hooks on any of the above? T-bars often have initial and terminal hooks, talkativeness and secretiveness combined.
26. What of the t-bars? Describe these minutely as to style, slant, hooks, pressure, placement, on or over letter, close to the upright, and so on.
27. What of the i-dots? State shape, size, thickness, placement, whether written UP or DOWN, straight across, heavy at one end and light at the other.
28. What of the proportionate height of d. and t. as compared to l, h, b, etc.?
29. Are small letters HIGH in conjunction with a general low form of writing, so that the small letters are almost the height of capitals? This makes strange-looking writing.
30. Is one upper stroke of the y. higher than the other? Which?
31. Are the d. and t, looped? Or do you find unusual d. or t. formations? Has the d. a grape-tendrill effect at the top


instead of returning to page? Does top turn backward like a terminal, instead of returning to the line?

32. Are letters sharp-pointed at the top or on the base-line or both? If round at the bottom and pointed at top, what does it mean?
33. What decidedly contradictory traits are discoverable? One might be easy going yet quick-tempered? Why? One could live for years so peacefully that temper never was called forth. Could one be cautious and impulsive? Why? Because intuitive. One might rush forth enthusiastically—and then be given the HUNCH to stop. Many contradictory traits are found and the study of this one query alone is a great mental unfoldment, makes one focus clearly, gives one far-sight and discrimination.

We have gone over the meaning of strokes at least as far as Query 20. In the 21st question, we take up signatures. The scroll under such with two dots is a sure sign of approbation or vanity. It is very commonplace, shows lack of higher education, a desire for ostentation and display. An interesting comment was made in this connection by Mr. Chauncey M'Govern the famous San Francisco handwriting expert who figures in our courts on the subject of forgeries and disputed documents. While studying character-analysis from handwriting in one of my classes, the subject of underscorings was brought up. He mentioned that in Mexico those who cannot write use this very scroll and dot as a mark of identification instead of the severe cross made by illiterates in other countries. This is quite easily explained when one remembers that curves represent music, imagination, art, emotionality, love of beauty. The peon would then naturally make his MARK to cover the innate characteristics. The clod-mind of other countries, often unemotional, uses the cross opposite the name written in for him.

A straight, heavy line under signature denotes courage of convictions. It adds a positive sign to the name. It shows that one is not afraid to stand by one's viewpoint. In the back-curling understroke, often long enough to go back under the entire signature, one finds caution, shrewdness, thinking

back, reminiscent attitude, 'watchful waiting,' and a serious trend of mind, as in President Wilson's signature recently published in these articles. Connected signatures show logic, desire to have facts represented—for such persons leave no LOOPHOLE. Connected initials with name but letters *within* surname detached would show logic and intuition in combination. Letters much separated portray high intuitive or psychic qualities. Uphill signatures are optimistic, cheerful, adventurous, enthusiastic; downhill are discouraged, depressed, lacking in virility, often the fore-runners of illness or despondency. Heavy signatures are like heavy writing, light-type signatures are more spiritual, the mixed light and dark strokes betray magnetism and versatility or adaptability. Cramped signatures show suspicion, doubt, distrust, stinginess, evasiveness, insincerity and so on.



TELEPATHY

J. C. F. GRUMBINE

Psychic Unfoldment and Human Destiny Under Telepathic Law

Scientists at length realizing the existence of supersentient and supernormal facts, began to speculate upon the cause. Many liberal researchers declared themselves in favor of the spiritual hypothesis as the only working and comprehensive solution of their origin. This meant not only that spirit was at once recognized as the basis and cause of life, but that life itself, being of spirit, was not destroyed at death. The spiritual hypothesis proves that man's personality or identity, at least the intelligent and spiritual portion of it, survives the destruction of the body. The psychical science has pretty clearly demonstrated.

It follows that what has been written in previous chapters about the super-physical origin of thought and the reality of inspiration as the law and content of consciousness, creating the infinite modes or spheres of its expression and manifesting a correspondence of the inner cause with the outer effect, will not seem at all improbable, unfeasible or unscientific. For while telepathy is recognized as a fact, neither its cause nor its law is as yet known.

Therefore in advance of more definite revelations and precise scientific discoveries, the hypothesis of the supersentient and super-physical origin of thought and its modes of transference can be stated, not only as the plausible but feasible one.

Certain corollaries may now be presumed.

1. An absolute (Divine) order exists which human life follows or obeys.

2. Spirit immanent in each one has access to a knowledge of this order and when necessary can wisely, inspirationally advise the ego functioning on lower planes.

3. Spirits incarnate and exarnate can flash upon the mind impressions, dates, facts,—events which belong to the past, present and future of the order of each human life.

As to the first corollary, how can it be proven that the sovereignty of God is at all opposed to the freedom of man? Or how can it be denied that life with its variety of experiences and endless episodes is not exactly what both the will of man chooses and the will of God permits under immutable, eternal law? When it is remembered that sovereignty, will, freedom, mean law, who will any longer tolerate theological or moral distinctions between actions, when the relative need always subserves the absolute end of life? But in a far deeper sense, who will fail to perceive that actions, like water, find their own level and integrate or disintegrate their forms by their uses? So that thoughts and feelings (for essentially they are one and the same) relate to actions, not as a something which is either intrinsically good or evil as these terms are scholastically understood, but as natural impulses, inevitable, if not necessary, in the universal order of cause and effect. An action appears moral or immoral because of consequences. Yet these consequences are unavoidable under present existing conditions of human nature. What is temporal or relative, though necessary, is the evidence of the eternal and absolute law. The law or the order or the plan is involved in the development of action of the life itself and cannot be separated from it. Here is where and how the end justifies the means.

As to the second corollary, since action disposes of the substance of the soul's character and destiny very much as a turn of the karyidoscope alters the figure of the bits of coloured glass, the principle of action is the ego itself. The ego is inspired by a variety of impulses, in which self interest is the strongest. If self interest is found at last by experience to be a disastrous cause leading to fatal results of action, the lower ego is so informed from the higher ego within itself, from a sphere of knowledge incomprehensible to the senses. Abstractly, that information comes from intuition and conscience for the one appealing to the intellect and the other to the heart become the popular oracles of Divinity.

So that whatever may be a man's choice, however necessary his action, he is never free of these twin voices of truth. Thus the human and divine order interpenetrate each other, as ether the air, the one like fire destroying the relative, finite and temporal forms, all that the ego desires and hence manifests of love and life, because the creation of human nature, to make room for the realization of the pure and simple spirit.

If the Divine Spirit did not interpenetrate human spirits how could man know right from wrong, good from evil, truth from error, and so far as the survival of the fittest in life itself is concerned, how could the human spirit survive death? For that problem of problems resolves itself into one of the conservation of energy or a mode of life which, producing the least friction, survives every change and becomes victorious over death.

By conservation of energy is not meant asceticism, but such action as produces no reaction; a life which lengthening the period of time between birth and death, by increasing the increment of life itself, so sublimates human nature as to make possible eternal youth.

Eternal life after all is not less but more than conservation of energy, a life in which there is and can be no waste and consequently no need of experience. This is Divine Life. For when life has not apotheosized itself: that is, unfolded and perfected itself, waste goes on, until the alloy is separated from the gold and the pure gold remains. The mystical assignment of the power of gold to that of the sun implies what is here meant. Evolution means refinement, not reproduction of old or new forms of creation. And while this plan dominates life, evolution proves that life is actually working out the plan. The universe, illustrated by the pyramid of life, seems to incorporate the plan which the ancient builders embodied in these unique geometrical structures. Who knows but that this world of ours is a symbol, more vast in its significance, than the pyramid Cheops? For if it be true that it is an enduring monument of life, perpetuating as well as exemplifying by its numbers and measures those canonical laws which were

the pattern and source of later theological systems, it is a fitting symbol of the universe itself.

The apparent resolution of life into phenomena, mind into thoughts and spirit into sensations is no less a mystery than the permeability and penetrability of matter by spirit. Yet as matter is a veil which discloses life, as life is a veil which reveals spirit, the fundamental and ultimate object of life is related as the circumference of a circle is to its centre, so that the natural and spiritual life find a common ground of action and inspiration. Life waits upon spirits and its law, as mind upon consciousness and its law. As desire is at the basis of all experience or action, Divinity like the sun dispels all shadows of separateness, hurling darkness into the abyss of oblivion and permitting the ego to shine forth in its native, original glory. So that man, to say nothing of other creatures, has access to this source of omniscience and indeed is led by it. And the correspondence between the sphere of the ego, in the material and spiritual world, is an endless chain of inspiration and thought; fitting into the normal life and indeed *destinating* it.

It is not remarkable therefore that the soul of mankind unfolds from the spirit of universal life within each separate life, or that in the human kingdom it is nourished in knowledge and understanding from a divine source quite beyond, but nevertheless within the sphere of, our own normal powers. Nor is it strange that thought should not only be the measure of life itself, but also the means by which the absolute and relative, the eternal and temporal, the infinite and definite should meet, on a common parallel or in a mystic sphere, where the mystery of Divine sovereignty and human freedom become intelligible from the human viewpoint. If experience is the product of thought, and sensation is the product of experience, thought itself is the product of the ego, acting in a sphere where, as Paul hinted, the natural which is first should precede the spiritual which is last. And by this is meant that thought, like fire, calcines the soul, so that nothing remains but the spirit of thought, which is the spirit of life itself, the first becoming last and the last first. But man is led and fed telepathically, by the sovereign spirit to do and to be as he feels or thinks, to the end that the river of his thought may at last find its source in the ocean of being.



TRIPURA RAHASVA OR A PRACTICAL STUDY IN CONSCIOUSNESS

V. R. SUBRAMANIAM, B. A.

CHAPTER XVII

(Concluded)

The cessation of *Vikalpas* (thoughts) is the ripened state of meditation. Manifestation of multiplicity is *Vikalpa*. Manifestation of uniformity is what is called *Nirvikalpa*. If the extraneous forms which constitute the Not-self are kept away from perception, *Vikalpas* will cease. When *Vikalpas* cease, the naturally ever-existent *Nirvikalpa* will manifest of itself. Just as when the pictures are rubbed out, the wall remains pure by itself, *Nirvikalpa* continues to exist (when phenomenal forms are removed). Acquisition of the pure wall is none other than the effacement of pictures on it. When the *Vikalpas* are thus removed, the *Nirvikalpa* mind remains of itself. The acquisition of *Nirvikalpa* Self is none other than the removal of *Vikalpas* (thoughts). Beyond this, there is no other purer state that is capable of being attained by anybody. In the matter of attaining this Self which exists ever as already attained, even intelligent persons display their ignorance, being overcome by the might of *Maya*.

This state is easily grasped by persons of acute intelligence. Aspirants who are qualified for this knowledge, are of three degrees as superior, middling and inferior. The superior or the eminently qualified aspirant understands and perceives clearly that state, even at the very moment of instruction. Because, he remains in fortified meditation, simultaneously with his mental analytical inquiry even at the very moment he listens to a *Guru*. And the highly qualified do not experience any difficulty in attaining that state. (Herein King *Janaka* describes his own experience).

Long ago, on a certain moonlight night during summer, while I was in the embrace of my consort on a sofa in the pleasure garden, I heard from the direction of the sky, the mellifluous words of siddhas' conversation. Those words pertained to Non-duality and at that moment I could not catch their import. But instantly in less than an hour I grasped by my meditative inquiry and contemplative concentration that perfectly pure state and then by remaining merged in that condition (8) fully for one muburtha (2½ hours) I plunged deep without hindrance into the ocean of Supreme bliss. Subsequently I regained my senses and I began to think as follows: 'Alas! In this wonderful state, the nectar of bliss is overflowing. I have not had such an experience before this. Therefore, let me remain again firmly in that state. The pleasure of Indra (King of Celestials) and others are not in the least comparable to this Samadhiic bliss. Everything from the joy of Brahma downwards will not be a match for this bliss. So, till now I have spent my days fruitlessly in vain in the pursuit of sensual pleasures like one who forgetting the possession of a hoard of touch-stones (Chintamani) and emeralds, goes a-begging for a handful of rice. Alas! Do not people by reason of their ignorance make tremendous exertions to obtain low pleasures of the senses without understanding the bliss of their Self. My vain endeavours till now to attain pleasures of the senses are enough for me. I shall always remain immersed in this boundless ocean of bliss. Enough! Enough! what gain had I by these outside concerns wherein everything is done through ignorance over and over for the sake of sensual pleasures. Lo! even after enjoying repeatedly again and again for a long time such objects as food, garlands, sofas, ornaments, and women people have not only no reluctance to leave them but also cling still more firmly to these. By reason of the tendency of the world to imitate what another does, there arose

(8) In the Nirvikalpa samadhiic condition.

(9) This is in reply to the objection that since Samsara cannot be avoided by the mere non-appearance of phenomena, it is necessary to control the mind to remove the subjective phenomena that rise up by the inherent tendency of the mind.

in me till now to disgust for pleasures of the senses." When after determining in this manner, I attempted to turn myself to introspection, quite a different and suspicious idea struck my mind as follows: "Ah, wonderful! How did such a foolish idea rise in my mind? When I remain always filled with joy, what action remains for me to do? Can there be anything for me that is to be sought for? If there be any such thing, where, when and how am I going to get that? How can an 'unattainable thing be really attained? Alas! For me, who am of the form of boundless Consciousness—Bliss, where is the necessity for any action? I have no action even through the body, the senses, the internal organs and the rest, because these partake of the nature of dreams. When the bodies, senses, and internal organs of (9) all creature belong to me of the uniform, infinite Self of Consciousness, what is the use of restraining a single internal organ of perception? Are not the unrestrained internal organs of other people also mine? That being the case what gain have I by restraining this one mind of mine only? Is it not within me that the restrained as well as the unrestrained minds are manifested? Even after restraining all minds do I not remain unrestrained (10) by that? For, can there be restriction for me (11) who am more expansive than the ether of space? When I remain thus in a state of perfect bliss where is the necessity for me to go to Samadhi? How can such a necessity arise for me? How can there be for me any work to do when I am absolute plenum and more expansive than the ether of space? What have I to do by the actions that appear in connection with the body? Is it not by my glory that the actions of all bodies appear? What matters it to me whether

(9) This is in reply to the objection that since Samsara cannot be avoided by the mere non-appearance of phenomena, it is necessary to control the mind to remove the subjective phenomena that raise up by the inherent tendency of the mind.

(10) This means that how can there be anything special with regard to the unqualified and uniform own form (Swarupa).

(11) Even when phenomena appear within me of infinite bliss, since the experience of bliss is uninterrupted I acquire no samadhi practice.

such actions appear or do not appear? I have not the least of anything to do or the least of anything to undo. Therefore, why should I restrain this mind of mine? For me, who am immersed in bliss and who am verily of an all-embracing nature, what matters it whether there be Samadhi or whether there be not? For the reason that I have not the least of anything to do let this body continue doing its wonted actions to which it is habituated'.

In this manner, I am dwelling in the exalted edifice of bliss that is located in the Self. I am the Light that never sets. I am Sampurna (absolute plenum). I am unattached. My state can be said to be that of a superior aspirant. Inferior aspirants (Adhikaris) get enlightenment after several births and reach the final goal. Middling aspirants get knowledge in course of time by the practices of hearing, meditation and concentration one after another. The Samadhi which bears the fruit of enlightenment called Pratyabbijna is very rare. What is the use of having hundreds of samadhis that are barren of the fruit of enlightenment? Therefore, it is certain that there is no use by having momentary samadhis which do not produce enlightenment. To give an example: (12) when one is walking through a path, if one moves on without paying special attention to the objects that lie on both sides of the path, his (13) ignorance concerning those objects will not be removed and he will have only a Nirvikalpa perception (general view). Since object-less perception is of the nature of Nirvikalpa, though it is manifest always, it is the same as non-manifestation. This apparent non-manifestation of the Nirvikalpa condition is due to the (14)

(12) This is to illustrate that the Nirvikalpa condition is not capable of removing nescience.

(13) In the absence of any special attention being paid, the objects will appear only generally, and it cannot be known which pots, which trees, which houses, in which manner existed on the path. Therefore the ignorance concerning those objects is not removed.

(14) The illustration is that just a mirror filled with reflections is not manifest, the existence of the mirror being veiled by the reflections

well caused by Vikalpas (thoughts). When these Vikalpas are removed the Nirvikalpa condition manifests as it were, anew and as non-existent before. That which remained unknown when the knower and the known were undiscriminated and were regarded as one, becomes known when the Vikalpas are removed. This is the progressive path for attaining the Supreme Knowledge of the Self. O, brahmins ! you will perceive everything clearly by making further inquiries about what you thus heard from me. And after knowing the Principle of the Self you will reach the ultimate goal¹.

Sage Ashtavakra who was thus instructed by Janaka, after being respected by the King returned home and by practising meditation and concentration realized cleared of all doubts the Supreme State and swiftly shone as a Jivanmukta (liberated in life).¹

Thus ends the seventeenth chapter in Ashtavakriya in Tripura Rahasya or a Practical Study in Consciousness.

THE NECROMANCY OF THE BRAZIER

“Color for Anthems and Perfumes for Prayers.”

ARTIE MAE BLACKBURN, B. L. I.

The result of harmonious surroundings is far-reaching. The effect is not alone in the establishing of those abstract qualities of poise, character and culture thru constant contact with the refined and artistic environment, but an environment expressing our individual color and perfume harmonies contributes to our material success.

Lack of harmony in the environment, whether created by jangling, nerve-racking color schemes or by the use of atrocious and antagonistic odors, has a very noticeable effect upon us mentally, physically and psychically.

Indeed, of such importance is the proper selection of color and perfume and so tremendously do these agencies affect our happiness and progress thru the creation of harmony or discord that the denial of these requisites is an extravagance rather than an economy.

While we may be fairly familiar with the subtle effects of color—for thru the revelations of the individual's name, numbers and planetary influences, many students are being taught to determine his reaction thereto—yet of this equally potent influence—PERFUMED—we remain for the most part in woeful ignorance.

Commenting upon the philosophy of odors as witnessed in the amazing olfactory discrimination of creatures whose appraisal of their entire world of consciousness by its penetrant power enables them to interpret in term of odor all values mental or physical with which they have relations. Rosa Abbott remarks that it is by this sensate psychism that the dog detects one man among hundreds and that animals and insects are led to food supplies.

Material and occult scientists agree that perfumes expand the consciousness and, under proper conditions, may exalt the sense faculties or—craftily selected from gross and sensual ingredients—may as powerfully degrade.

From ancient times incense has been employed to summon discernate entities and exorcismal aromatics used to banish diemonic spirits. We are most careless in our use of odors and particularly in the use of incense, selecting at random the least magical, least exalting as well as the least religious in favor of voluptuous and heavy odors, ignorant of the gross base of these odors and their effect upon our astral bodies as well as of the sensual and material entities which they attract.

Yeats counsels us to "steep the mind in odors as in color and sound to produce vision" Oriental and occidental occultists improvise reactions upon the astral plane thru use of incense, inducing entranced raveries and stimulating pre-natal memory and the retrospect of myriad incarnations and conjuring psychic visions for "like a magic mirror the spirals of filmy vapor unfold an aerial perspective of spirit realms."

Certain ingredients in incense are rendered magical in effect thru elemental influence. The extract of certain plants fermented or distilled is a special link between the physical and the elemental—the astral worlds. When certain derivatives of animal or vegetable life come in contact with the human elemental, it opens the door by which the physical and astral world are separated. Depending upon the nature of incense and perfumes employed, lofty intelligences are invited or obsessing entities attracted. Here enters the law of Sympathy and Antipathy and the quality of phenomena resulting and vibratory conditions induced depends upon.

The law of Signatures

The reason why the rose and the poison oak may grow in the same soil and extract therefrom and from the air different qualities is due to the seal or signature which is in the seed and which permits the use of certain combinations only and forces the concentration according to the effect of the signature.

In certain plants and animals, as in certain groups of humans, the fiery element is concentrated; in others the watery, airy or earthly element predominates. Every element must follow its seal. The sensation produced by smell, taste, sight, etc., is idiosyncratic in its varying influence, individual reaction depending the manner in which the human elemental is effected by the seal.

Naturally the human elemental is most agreeably affected by those gems, colors, odors and tones which have a seal similar to his own. Incense identifies with the fire spirit as renovator and purifier.

In Temple Teachings the writer has endeavored to present the rationale of incense, outlining its full significance and effect, showing precisely why odor in certain walks of life is so potently employed for evil.

As a sanitary measure incense is unrivalled. From the days of the early Christian martyrs who used it as an antiseptic fumigant in the catacombs, its power has been recognized in nullifying devastating epidemics.

Genuine incense is distinctly hostile to all negative vibrations such as worry, inharmony and grief. The mystic employs incense in the demagnetization of rooms whenever an unpleasant atmosphere has been created or when undesirable astral conditions prevail.

That even the Occident is being gradually awakened to the subtle influence of incense is shown by its use in Roosevelt Memorial Park, the unique cemetery in Los Angeles where no monument or other reminder of death will ever rise, but where every evening at sunset the world's largest pipe-organ will be heard within a radius of five miles, and as the deep-throated tones of the organ crescendo into a volume of sound, two enormous braziers above the entrance of the building will send forth continuous spirals of incense.

Inner harmony, the attunement of soul to its individual keynote, perforce expresses only harmony on the objective plane. The Mystic or true Occultist instinctively selects those

names, numbers, colors, gems, perfumes and incense which are the natural expression of his inner being and are attuned to his individual key.

Many earnest students seeking spiritual unfoldment, mental development and material success are floundering thru a maze of self-imposed inharmonies, unconsciously affording thru an unhappy selection of color gem, number, perfume or similar agency, a perfect channel for the expression of his most malefic planetary influences.

And so let us remember, beloved fellow-student, that the physical, mental and spiritual conditions which environ us are the result of harmonies or discords played upon us by our **NAMES, NUMBERS, the SELECTION of GEMS, PERFUMES, INCENSE, etc.,** Untaught, we may evoke jarring discord which with **UNDERSTANDING** we may transform into sweetest melody, for "Nature is conquered by obedience and all her mighty forces can be used at our bidding directly we have the knowledge to work **WITH** the **LAW** and not against it."

And so when made of gums and essences the undulatory rate of which harmonizes with spiritual devotional and vibrations, incense burning becomes an invocation, the soft prayer of aspiration, of devotion, from which emanates a tangible beauty uniting the soul to the Infinite Source of Beauty.



SELF-MASTERY THROUGH AUTO-SUGGESTION

VICTOR DU BOIS.

An Auto or Self Suggestion is one given by one's conscious mind to one's unconscious mind. Whether we recognize its agency or not, it is *the potent force* in self-mastery.

To be successful in business, whether you are working for yourself or for others, you must be the master of circumstances, your own disposition, and your environment.

OF CIRCUM-
STANCES

"Circumstances alter cases", is an old adage. When you find that circumstances over which you apparently have no control or about to control *you* give yourself suggestions for harmony at once, and you will find that a consciousness of peace harmony and equanimity in the circumstances will change them into a blessing.

When a circumstance or situation occurs that balks your plans, do not make a drive for a "comfortable chair", a "relaxed position", or a certain room, in the middle of forenoon's work. Never make that an excuse to loaf!

BE
PRACTICAL

whether you are on the street, in a car, in an office, ~~or in a~~ suggestions and nothing can harm your work in the end... Something will come to you; some suggestion will be flashed up by your sub-conscious mind that will illumine the situation, and you will see clearly how to meet it.

Above all else do not allow your disposition to hinder your work. Hatred, envy, jealousy, avarice and petty spite will ruin your chance of success. These *must* be

OF
DISPOSITION

mastered if you would succeed in business in the highest sense. Even though you may attract money while possessing a disposition composed of such characteristics, *that* can hardly be called success in the broader and nobler acceptation of the term.

It is a matter of history that some of our greatest men have become such in spite of early environment. No environment can overcome you if you have one ounce of pluck, two ounces of ambition, a tablespoonful of grit, two table-
 OF ENVIRON- spoonfuls of personal magnetism, a tumbler full
 MENT of will-power, a point of integrity, a quart of optimism and a quart and a pint of perseverance.

Shake all together and use them constantly 'in your business'. Never be without them in your mental house.

By all means give yourself strong auto-suggestions at odd times and while you work; but work them out with a mighty hustle. Then, I care not what your environment may be; I care not what part of the country, what state, what
 REALIZATION town or what part of the town you may inhabit; if you give yourself success suggestions, and then GO OUT AND ACT ON THEM WITH ALL THE WILL-POWER THAT YOU POSSESS—and more will develop—you will master your environment, and 'your own will come to you'.

Auto-suggestions for self-mastery are harmonizing. They may be given at any time. When you feel morally, spiritually or physically weak, give yourself the suggestion of strength, and thus master the weakness at once. It takes but a minute—less than a minute—then go right on with your work, **FORGETTING YOURSELF**.

One must *dig* for success, and *dig hard*. There is little time to analyse one's feelings, or talk about them. Did you ever know a successful person who did not work hard in some way, if not now, at some time in his life? Be assured that it is extremely hard work to be rich.

WORK Riches bring care and work and worries of which the poor man can have no conception.

The successful businessman of immense interests works more hours and harder, or has done so at some time in his life, than the laborer who works a stated number of hours a day. They each earn what they get; brawn may get a loaf of rye bread and a pail of beer; brain can command the luxuries of each season, but **THEY BOTH MUST WORK!**

STUDIES IN PSYCHOLOGY.

PROF: JVI.

Thought—II

The first step in getting started to use the perfect part of the mind is just to think until you can make yourself know the meaning of these two words, "I can". You cannot think of anything you can do that you haven't the power to do or the wisdom to acquire.

In subjective thought each movement of the mind is perfect and if not interrupted would bring about perfect results. There is somewhere in us the impulse of perfect thought with regard to everything.

Primarily the movements of mind are divine movements. That is they are in harmony with the infinite and stay so until on the conscious side of ourselves we believe something that is not true.

The conscious impulse that makes the mind move is will, or choice. We often speak of the will as being strong or weak. The will is not strong or weak in the sense that we deal with dynamic force. The will chooses for the government of the individual the kind of movement which the mind has to make. But mind is a force as universal as electricity, as universal as God's presence, and the man with his will only determines which of these forces can be used; whether it shall be that which has impressed him by his beliefs or that which he would desire to have.

The highest desire—and that which exists in every person as long as life exists—is the capability of selecting perfect movements; the capability of selecting perfect thoughts. But this mind may be impressed by adverse thoughts. Nothing hands over man with so much certainty of finally encompassing his own destruction as his belief in his own weakness, because to believe he is weak or limited simply cuts off from entrance into his being the thoughts which would make him strong. It stands as a barrier between him and the strength and virtue which lie around him.

The intuitive impulse which makes the mind move is hope. Hope is the forward movement of the Divine Mind. Unqualified belief admits thought movements which become fixed in the mind. One should be all the time in that attitude where the thoughts are being changed in the mind, because if man becomes fixed he is in a dangerous condition. Until man has accomplished all that he can do in the world, until he has reached as near perfection as his opportunities will allow, he must be changing every second of his life. He must be growing or else he will be decaying. He must be open to this and that thing.

The character of thought is constructive or complete. Constructive thought is that which has in it a purpose; which has been completed before it has been expressed. It is thought which has been completed in the mind.

The origin of constructive thought is in the infinite and is hope. Hope is that passion or impulse of each human being that reaches out for perfection. If man would trust his hopes, his better impulses, he would naturally in his own life, without anybody to instruct him, soon reach that place where nothing short of perfection would satisfy him, because hope is perfect in its nature. Of course, hope being a perfect impulse, has to have its origin in Infinite Mind. Then it gets its first impulse in life in this element that belongs to it. Hope is not an element of mind, nor a faculty of mind, but power that belongs to mind. It enters into every faculty. It enters into and holds together all the faculties.

The nature of constructive thought is in harmony with the Law of Being. It is associative. Constructive thought is always associated because it unites with itself just what belongs to it. It recognizes and realizes the value of movements not its own and acts with them. It is cumulative. That is, its momentum increases all the time.

A thought that is constructive is constantly adding to itself. It is unchanging in that it never ceases to grow, thus becoming greater and greater. The result of constructive thought on the physical plane is health. On the moral plane

it is virtue. On the commercial plane it is success. On the social plane it is recognition, fame and reputation. On the intellectual plane it is learning, power and accomplishment. Its application is essential in every detail of life. It may be directed and intensified by conscious volition.

We have another view of thought other than a movement of mind, which carries with it the attribute that we ascribe to mind back of thought, and that is that thought is the directing power of the mind. It is that which gives direction or volume of purpose. It is the purpose in the thought that gives it the power to direct.

Mind having reached a judgment, determines the movement which shall govern, and the purpose in the thought is the directing force, but it seems it must have had some direction given to it before it started out as a movement.

We have constructive thought and destructive thought. The origin of destructive thought is in the antipodes of hope. It has its origin in the lack of hope. It has its origin in fear. Destructive thought begins when we lose hope.

The nature of destructive thought is fragmentary and incomplete. Nothing can be made of it.

The nature of destructive thought is inharmonious. In music it produces discord. In the physical being it produces disease. It is inharmonious and degenerating. That is, it is constantly taking away. Each fragment that is broken loose depletes and leaves the person less strong. It is disintegrating. No matter to what it applies, our destructive thoughts, or all thoughts that have their origin in fear have the power to disintegrate and separate the atoms belonging to the thing and scatter them.

The result of destructive thought is sickness and dissolution on the physical plane and on the plane of commerce is lack of success.

The vital principle of thought is intention. Intention in suggestive therapeutics is to your suggestion what the chemical property of the drug is to the doctor's prescription. It is the vital principle of it. It is the purpose in it. It comes from the inner mind. It receives its physical form in the brain. That it needs to have a physical form to exercise power, we

do not admit for a moment, but it does have to have form in order to have physical expression. That we do send thoughts and receive thoughts that have never come in contact with the brain, I am sure. Mind only needs the brain in thinking when it wants to express that thought in words or sounds, or something the hand can do or the physical organism can express.

A thought formed for a definite constructive purpose and sent out, will execute that purpose.

Concentrating all the force of the mind in one intention assembles to your aid all of the thoughts which are in harmony with that purpose, which are in the thought world. There is the associative, cumulative power of thought. When you take up some thought that fix the general desire and fix into the general need of a great many people, from those who are thinking positive thoughts along that line, your thought gathers up like the sun glass takes up the rays of light.

You cannot think alone when you think constructive thoughts. You are always thinking alone when you think fragmentary or destructive thoughts. Nobody wants your fragmentary thoughts. They do not want to associate with them if they are trying to make progress.

Until man reaches a purpose in life his thought does not become cumulative. Each person attracts to himself those thoughts which make him efficient in the line in which he works most of the time.

The thoughts which move and control us are the things which we believe. The thoughts which become fixed in the life are admitted through the attitude of belief. The thought which we are able to control and use are the things which we know.

The medium of transmission of thoughts is suggestion. We have seven principal ways, There are many others. We have spoken words, written words, cell vibration, actions, telepathy, music, nature and art. Whatever makes us think is a suggestion. Whatever thoughts those impressions cause us to form and express are the influences that use us and which we use in the expression of our thoughts.



REVIEWS

THE NEW IDEALISM By **MAY STROGATE**. 14/- Net
LONDON: MACMILLAN & Co, Ltd, 52, *Mark Lane Street*.

This book is designed to meet the wants of those who are seeking the truth regarding realism and idealism—notably the new idealism which, according to the author, will supplant all the old logic of the idealists like Kant and Hegel and Berkeley, taking 'serious account of the world of space and time'. Replete with carefully thought-out essays, this work both examines 'the foundations of realism' critically and outlines a reconstruction of idealism accordingly. It explains fully how idealism cannot but be influenced by the formidable appearance of the New Realism on the philosophical stage. For the past seven years the clear issue between realism and idealism has been narrowed down to the field of time and space. In a word, idealism has 'got to move on or go under'. It is the 'first lines of possible movement' that are mapped out here. Though one may not agree with all that the author says on the subject, one can not but admire the genuine attempt she has made to estimate the effect of the New Realism and to show the possible lines of reconstruction. The book is highly interesting, inasmuch as it enables the idealist to be forewarned. It would be impossible within this short review to convey to the reader anything but an extremely meagre statement of the mass of information to be found in this book.

ATMAGNAN or Life In The Spirit By Prof. T. L. VASWANI
KRISHNA'S FLUTE By Prof. T. L. VASWANI, Published by
Mohan Ganesan & Co., Publishers, MADRAS, Rs. 1/8- each.

Prof. Vaswani is one of the conspicuous builders of Tomorrow in our country. He is sure to have a permanent niche in the temple of our national literature as he stands for 'an India built on Indian culture' welcoming Truth wherever it comes from, as Thiruvalluvar puts it. His central concept is that of Asia the home of spiritualism—notably of, his

motherland—to wit, the spiritual unity of humanity. It is this concept that centres round our age-old religious philosophy of *Atmagnan*. The learned professor wants to make this a living faith behind our thought and action, that it may raise to higher consciousness our life both collective and individual.

The 'Vaswani' books never fail to give the reader a gloriously refreshing mental bath. They emphasise the urgent and imperious need for revising our Table of values in terms spiritual, pointing as witness among others to the new rents in the veil attempted and indeed partially effected by the psychic investigations. "View the human race simply as a biological organism, as an assemblage of individuals born in time and perishing with the process of the suns,—and it will at best have claims on your social duty; it cannot inspire you with supreme devotion. On the other hand, view the human race as a *spiritual organism* whereof every member is immortal, and you feel Humanity is worth working for, suffering for, dying for. Social service must have its inspiration in the love of God". "He would have us be co-workers with him for the multiplying of Love's centre.". "The Soul of Europe is sick; Civilization is strangling spirituality; intellect divorced from the great intuitions of the soul is become separative, destructive. The God of the Nations summons India to enter upon her ministry of help and healing". Such is the inspiring message that Prof. Vaswani offers to India and the world. Have we not need of it, to-day?

HOW TO TURN YOUR DESIRES AND IDEALS INTO

REALITIES By BROWN LANDONE, F.R. E. S. \$ 1.50. Published By THE ELIZABETH TOWNE CO., INC., HOLYOKE Mass. (U. S. A.)

A great modern Psychologist observes thus: 'As one of the curiosities in History, and further, as a lesson in humility, we may point out that the states just described under the names of collectiveness, contention and auto-hypnosis, are described with considerable psychological acumen, though not, of course, in modern psychological terminology, in the precepts by which, for centuries past, the Yogis of Hindustan have been accustomed to attain Self-Mastery'. Most of the

Yogic aims and ideals are of life's deeper spiritual things, though some of the Yogic, and many of the Mansic, ideals relate to the things of the earth. But the Yogis as well as the Mantra-Yogis of Hindustan have for ages sought "the basis of the soul's faith in the unity of all things" both spiritual and material. We are glad to find the modern idealist Mr. Brown Landone coming forward to present the same basis of Unity in modern terminology with a view to clearing the way towards the conversion of our desires and ideals into realities by the process of *Idealisation*. The beginners for whom this book has evidently been written will find in it everything they care to know about idealisation and its phenomenal results.

THE PHILOSOPHY AND PSYCHOLOGY OF HUMAN

RELATIONS By DR. WM. F. COLVILLE. Price \$ 1.45

Published By THE FLORIDA PSYCHOLOGICAL PUBLISHING Co.,
OCALA (Florida—U. S. A.)

The work before us is practically a need—in absolute need for the present-day young men and women. This is the first of its kind in the English language. The instruction though meagre is more than sufficient to meet the popular demand. The book contains only some rudimentary principles and fragments of the science of *Male* and *Female*. There are very valuable books of this kind in the languages of India and the present-day hide-bound society would consider them indecent publications. The writer has clearly transgressed the law and has kept himself beyond its pale.