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TAITIRYA-UPANISHAD

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1. This is a most popular Upanishad. It is learnt by heart by Vaidik Brahmins, and chanted on occasions of religious ceremonies.

2. Its conception and composition is grand. It aims at teaching the student Brahmajnanam, setting to him rules of conduct and practices of meditation, by which he is enabled, by easy and measured steps, to understand Brahman, tracing It through the gross, the subtle and the subtler forms of existence.

3. The Atman is Ananda and Ananda,—the end, and endless bliss. Desire and Karma should be annihilated, and this is attainable only by the fulfilment of all desires, and performing Karma without attachment or seeking the fruit of action.

4. It will be well to study the Upanishad under expert teachers, and to study the Baghwad Gita and Baghavata stotras, for elucidation.

5. It is not intended here to attempt any exposition of the subject, which can be done only by inspired scholarship; it is only intended to exhort to its study, of which the importance and value exceed conception.

6. The Upanishad begins with a prayer by the student for removal of all obstacles to study, and for his and his teacher's prosperity.

7. Lay the proper foundation in letters and phonetics.

Learn the Samhita,—conjunction, —of sounds and their sense of the connection and inter-relation of the visible and invisible in the Universe, and the contemplation thereof as pervaded and filled with Brahman.

Where, by what, of what, for what, how, the world is created,—it is all the will and form of the divine. Meditate on the syllable OM as the Lord,—He who of all forms is preeminent in the Vedas.

8. The teacher prays of the goddess of bounty to place him above want, and prays of the Lord of Light to inspire and illumine his understanding. He prays that Brahmacharin students should flock to him, with governed senses and mind controlled. The student prays for fitness of body, sweetness of speech, eagerness of hearing, and retention of what is heard.

9. Brahman should be meditated on as the Vyahritis, the three-fold sustainers of existence with Him—Maha, as the fourth.

10. The Panktas should be meditated upon, the five fold forms, Pankta signifying Brahman.

11. It is enjoined that justice, verity, penance, self-control, calmness, sacrifice, family life and Iswara worship should be observed and performed as taught in the Vedas.

The teacher says, "Speak truth, do your duty, practise the Vedas, swerve not". "Venerate your parents, preceptor, and guest". "Do what is right, what you approve as right".

12. It is taught that the Atman is encaved in the heart; and its realization should be by the proper study and practice of the Pranas and their regulation and control. This is Tapas.

13. For ordinary and general rules of life and conduct, the following advise is given,

Respect the learned; present them gifts in plenty with faith, modesty, diffidence and sympathy.

In cases where any doubt arises of reason or conduct look to the wise and the learned and think and behave as they do, reason and act.

14. Vow that you
despise not food,
reject not food,
grudge not food.

Meditate on food as divine.

15. Brahman resides in speech as preserver, as acquirer and preserver in the Pranas, as doer in the arms, mover in the feet, discharge in the anus.

So meditate on Brahman as human.

Brahman is bounty in rain, strength in light, fame in gifts, light in stars, increase in procreation, the All in the Akasa,

So meditate on Brahman as divine.

16. You cannot prove Brahman, words reach not Him. Nor sense, nor mind. But who by penance and bhakti steadily and steadfastly meditate on the Beauty and Order of Creation, contemplate Brahman as the birth, sustenance and destiny of whatever is, they who are so vowed, will, through self-purification, in vast time, gradually realize Him, by the study of life formed of food, of life formed of Prana, of life formed of mind, of life formed of gnanan, of life formed of Bliss. Brahman is Bliss.

No cause can be given of the origin of Creation, but the Supreme wished it and made tapas. Having created He entered it. But He is not it. He is sat (what is manifest) and tyat (what is not), defined and undefined, supported and not supported, sentient and insentient, real and not real.

18. Our nature becomes patterned after our faith.

Knowledge is power.

The eldest knowledge is Brahman.

19. Meditate on Brahman as knowledge, knowledge will come. Meditate on Him as the basis and support of life, strength will come.

Meditate on Him as great, greatness will come.

Worship Him as bliss Supreme, bliss will come.

Contemplate Him as the end to be attained, the end of death will come.



A SOCIAL MYSTIC OF SIND

T. L. VASWANI

The Future Historian of Sind

In what words may I speak of Him? There sings in my heart a voice. It says:—'The Lord giveth unto every one; but how many are ready to receive?'. His Gifts are everywhere. And His servants appear in every land, in every Church, in every age. To Sind God out of His rich Store sent a precious soul. 'The Lord giveth, but how many are ready to receive?'. If indeed, Sind had assimilated the life-ideal of gentle Hiranand, she would be different today.

Yet in this place blessed and this town (Hyderabad) a PUNYABHUMI. For to this place came Hiranand as a little boy of 7 years; and years later he meditated and played on his EKTARA here. Here, too, stands his SAMADHI. Big buildings, beautiful red-brick houseware in this town. How long will they endure? I know not. One thing, I think, I know. The future historian of Sind will say that when many of these redhouses crumbled to their fall and many of your institutions and organisations and activities went the way of the passing things of life, there still stood that SAMADHI,—a memorial to one of the noblest sons of modern India.

Witness of an eminent Muslim

Listen to what two great souls said in witness of Hiranand. One a Muslim. The other a Hindu. The Muslim's name is not known to many in this country. He was a founder of Pan-Islamism. Jelaludin is his name. Hindus are thinking today of SANGATHAN. Many years ago Jelaludin conceived the idea of a Muslim sangathan.

(Extracts from a court document by Lordship (Jinnah) in connection with the anniversary of a saint and leader of your kind. Sadhu Hiranand Bora in Hyderabad 1933. Died in Patna 1892. Combining meditation with action. Served the poor and nursed numerous men and women during cholera outbreak 1892. In his memory stand the "Academy" in Hyderabad the "Lycer Asylum" in Karachi).

A great Traveller, a great lover of Islam and Asian unity was this Jellal-ud-din. Hiranand met him in Calcutta. Hiranand was then a youth of 19 studying for the Degree Examination of the Calcutta University. And of Hiranand, Jelaludini said:—"In this youth is the seed of greatness"

Sri Ramakrishna's Blessings

The other great Soul's name is well-known the world over. Sri Ramakrishna Paramahansa. So wonderful was this saint's love for God that if one but whispered in his ears the name Hari (God) he would fall into a state of "Unconsciousness" which was in truth, a state of Super-Consciousness, a state of SAMADHI. And this Saint loved and blessed Hiranand. He often went to Sri Ramakrishna and talked to him and shampooed him and rubbed his body with oil for bath and served him in other ways. The Saint asked Hiranand one day:—"How far is your Hyderabad?" And Hiranand said:—"About 2000 miles away". The Saint said in his child-like way:—"So there is God's man even so far off. Blessed be God!" God's man, indeed, was Hiranand. He was of the race of mystics. By temperament he loved seclusion and solitude. In his heart was deep longing for communion with God.

Action and Meditation

When he returned to Sind from Calcutta, he first took up journalism. He edited two papers. His deeper self was elsewhere. *His joy was not in journalism. His joy was in Service and Prayer and Meditation.* He gave up journalism. He built the "Academy" for students. He started a girls' school. He organised a Band of Hope. He opened Lectures for young men. He projected a magazine of Social Reform. He mingled with the poor. He nursed the sick. He was the ministering Angel of Hyderabad when cholera broke out there in 1892. He served the poor no matter what their creed or caste. He built a Temple open for worship to all. There was in his life a beautiful blend of action and meditation. After the day's work he would seek a quiet corner for

prayer. And again and again he would walk up the Clifton (a quiet place in those days) and sitting on the sea-shore he would commune for hours together with the Great Mystery.

Creative Life of the Spirit

A deep spiritual purpose did he pour upon his work. For the energy the SHAKTI he needed to sustain his work in many fields, this young man drew daily upon God. In him is the secret of all vital work. Great movements have always come from Mystics. For they draw upon the Creative Life of the Spirit. Coming to this town the birth-place of Hiranand, I have said to myself again and again:—"O Hyderabad! Hyderabad! thy need is God!". You have many schools: O! bring the light of God into education! Many political meetings and activities: O! bring the Light of God into politics. Many societies and samajes and temples! Bring into them the Light of God. The Nation's need is God. The hope of the future is God. Civilization's piteous need is God.

"Christ's Law of Love"

Of Gandhi's book named "Young India" (a collection of his articles from his weekly journal) a recent American critic wrote that the book would be regarded as the Bible of New Civilization. And in this book Gandhi's "Young India", I have read nothing more, beautiful, nothing more significant concerning the philosophy of a new civilization than the following thought beautifully expressed by Hiranand in his journal when he was still in his teens:—"Christ's Law of Love is higher than Moses's law of force". Let this beautiful thought sink in our hearts. A new civilization, a new Humanity will not be built except ye build in Love. And God is the Spirit of Love.

I plead with the youth of India

There is the message of Hiranand the Mystic. May it enter into the life of Sind, the life of India! Coming

here I have said to myself again and again: Beautiful are thy nights, O Hyderabad! but dark alas! is the night of thy soul. Who will dissipate the darkness? They who believe in "Christ's Law of Love". It is the Law declared and sung by the Rishis and Teachers of Ancient India. It is the Law to which Hiranand bore witness in his life. I plead with the Youth of the Nation to study carefully the life of Sadhu Hiranand. For I believe profoundly that in the Law of Love is the revolutionary force of a new social order, a new India, a new Asia, a new Humanity.

THE MASTERY KEY TO HEALTH

M. GNANAPRAKASAM PILLAI, C. E.

Health is the manifestation of life within the body. Life is the whole of being. With life all things are possible. Where life is not nothing is. Life and health go well together and are dependent on each other. No person can do his best, no individual can unfold his possibilities, unless in health. No matter what a man's position is, however high his intellectual attainments or business capacities may be, sickness and pain brand him as a failure. There is not normal action of brain in disease. With an unhealthy and imperfectly developed physical body, the mind cannot function properly nor can the fleshy instrument be used to the best advantage by its master, the soul.

Physical power carries with it many advantages. It affords a degree of comfort and buoyancy that the weak body cannot give. It enlarges the capacity for work and for enjoyment. It gives a measure of comfort in rest that the weak body cannot afford. It naturally gives confidence in self in the present and in the future. It is of the highest value therefore to know the laws and privileges of our being, the underlying principles that govern the physical body—its care—its well-being—its health—its strength and all that tends to keep it in its natural and normal state of health.

Health is the natural state of man. . He who feels no impediment in his body in carrying out his wishes; he who does not get any reminders of pain, in harmony or disease, from any part of the body; he who is perfectly unconscious of the body and who keeps the spirits and freshness of youth enjoys perfect health. Such a man can never think that he has a body. He is not sensible of it. The body obeys his every wish. This is the normal condition of man as created by God.

Disease is simply absence of health. It is no entity; it is nothing. People are apt to think of disease as a concrete something or a fierce demon that has taken possession of the body in order to work havoc there. They seek to kill it by some poison or at least scare away the frightful animal. They talk of it as though it were a demon, as 'it' attacks us, 'it' seats itself in an organ; that 'it' runs out its course; that 'it' is quite mild, 'it' yields readily, 'it' is very malignant, that 'it' persistently resists all treatment, etc. As I have already pointed out it is nothing of the sort. It is only an abnormal condition consequent on the violation of some natural law and this condition will vanish as a matter of course when health steps in as darkness flies before light. Health is real, disease is unreal. It is simply absence of health just as darkness is absence of light. When light comes in darkness disappears.

That which we call disease is simply an attempt on the part of Nature to dislodge the abnormal condition and to resume normal action. It is a defensive action on the part of the vital force a remedial effect. It often makes us sick in order to make us healthier--brings on disease in order to get rid of some foul matter or other poisonous substance which our carelessness and folly have allowed to intrude in the system or have been allowed to remain therein through imperfect elimination.

If one simply complies with the laws of Nature there is no reason why he should be sick. Life manifests within the body according to well-established laws and if these laws are understood and obeyed, premature death from disease would be impossible, as Nature never intended that a man should part with his body until a ripe old age was attained when it would be gladly laid aside as a well worn garment and the immortal "I" would step out of its temple to meet eternity for further revelations. So long, as there is life within the body and the vital organs are uninjured and intact, the various organs and cells of the body would function normally and harmoniously and the man will continue

to be healthy and strong. Self-preservation is the first law of nature. This principle is ever in evidence wherever life is. It is always working for life and amidst all conditions it is constantly doing its best for us, in spite of the reckless way in which we violate the cardinal principles of right living.

The greatest discovery of the 20th century is that man is a self-sufficient being, having within himself the master-key to health, viz. the soul, vital force, nature, instinctive force, subconscious mind or whatever you call it,—which is constantly doing its best for him, working always for life, more life for health—more health. It is a cure—all and every description of disease of whatever origin is within its scope. Whatever manner of treatment is resorted to, it is the vital force within the body that determines and in fact effects the cure. When a surgeon treats a wound or broken bone, he does not purpose to heal it; the office of the surgeon is simply to adjust the parts to a normal condition, to place the bones in juxtaposition and keep them there, while the great Vital Force knits the fractured parts together. He simply opens the right of way for 'nature', the Vital Force within the body, to do the repair work, forming new cells, sending out filaments and opening new canals, connecting tissues and broken wires and in hundreds of other ways complete the patchwork and restore normal action. The necessary materials and subtle chemicals required for the repair are likewise found within the body.

All phenomena of life are exhibited in cells whether alone as in unicellular bodies, or develops into organs and tissues of animals and plants. Every organ, part, bone, nerve, vessel, tissues and everything else in the body is built up of cells, which have formed certain combinations. There are individual cells in the blood and other parts of the body. Each of these cells is a living individual and complete animal having a mind, life principle or Vital Force and a body of its own. Each living cell has power to reproduce itself. The cell-mind is connected with and directed by the mind in the res-

pective cell groups, which are in turn controlled by the higher centres (the sympathetic nervous system) until the Central mind of the Individual is reached through the central nervous system.

The healing of a wound, apparently so simple a process, brings the careful observer face to face with the intelligence—the mind in the cells—and let him see Creation in active operation. The materialist who has studied as a machine only has certainly seen only one side of him. Reflex action came to be a convenience to help him over difficult places; but to these lower nerve centres are now being ascribed an intelligence, actions with design, means to an end.)

After the advent of Hypnotism, the powers and activities of the cell-mind or the Instinctive mind have been fully studied and re-established and all the organic activities that have been thought to be entirely independent of the conscious mind, have been brought into such a close relation to the will as to give man a part in the vegetative and functional activities of his body, hitherto not understood. This relation between the conscious mind and the Instinctive mind controlling the vital forces within the body, is to be the great privilege of every man who will understand his inherent powers and make intelligent use of them. The mind in the cells is known as the subjective mind in Hypnotism on account of its negative or subjective nature. The mind in the central nervous system with all its satellites, viz. thought, reason, intellect, will, etc. is called the objective mind.

The chief characteristics of the subjective mind are:

1. It is constantly amenable to control by suggestion. It is a ready and obedient servant, capable of doing anything for you, if you only tell it. It has the power. No discovery made has given such an insight into human nature as has the Law of Suggestion and its control of the subjective mind. The subjective mind is swayed by suggestion. The most powerful suggestion that can be given to the

subjective mind is Auto-suggestion, that is the suggestion that the objective mind gives to its own subjective mind.

2. The subjective mind is incapable of Inductive reasoning but from any given premise it can reason deductively. It has no power to contradict.

3. It has absolute control of the functions of the body. It has such knowledge of metabolism of the cells, of the actions of organs, of the circulation of the blood, of the mysteries of secretion of nervous activities, indeed of the entire processes and mysteries of the life-principles within us, of which science stands in awe and know so little that from the standpoint of our objective mind we may indeed trust in its powers and mysterious capabilities.

4. The subjective mind is capable of independent action, having powers distinctly its own. Numerous instances of telepathic cures are in evidence of the fact that the subjective mind can be reached without the intervention or knowledge of the objective mind.

Thoughts are soul realities. They are creative. Every thought materializes and every ideal is realized. It is a well-known psychological fact that 'Thoughts take form in action' and its converse is also true, viz. that physical acts produce the corresponding mental state. **THERE IS NO PSYCHOSIS WITHOUT NEUROSIS** The mind in the cells being passive and receptive to suggestion from the conscious mind, it is constantly acted upon by thought and is influenced by any and every suggestion from the central mind for the good or ill.

The mental attitude of a person has therefore much to do with his health. Bright, cheerful and happy mental attitude reflect themselves in the shape of normal functioning of the physical body; while depressed mental state, gloom, worry, fear, hate, jealousy and anger, all react upon the body and produce physical in-harmony and eventually disease. Experiments have

been tried, times without number, tending to prove that the body is most receptive to the mental attitude or belief, and persons have been made sick and even to die and others cured by auto-suggestion or the suggestion of others, which in effect are but mental attitudes.

It is an accepted fact that 90% of all diseases are due to depletion of vital force, the most prolific source of which is wrong thinking; the remaining 10% may be attributed to injury, accident, poison, bacteria, etc. Even these ultimately tend to vital depletion. All negative thoughts produce nervous deficiency. Now as each vital cell of the body is in some way connected with the central nervous system, nervous deficiency tends to lassitude of functions and the depletion of all organs. The whole machinery of the human body becomes deranged, normal functions of all organs are interfered with, the secretions and excretions are obstructed, circulation is affected and the blood becomes impoverished, but saturated with poisonous products, and all manner of disagreeable and unnatural symptoms present themselves. The final result is disease. On the other hand, cheerful, optimistic thoughts promote the digestion, increase the appetite, helps the circulation, and in fact acts as a general tonic on the system.

Chemical tests have shown that anger interferes with the metabolism of the cells, causing them to produce poisons and unhealthy secretions. These little chemical laboratories become so affected by these disturbing mental processes, that like certain bacteria, they produce and throw off toxins injurious to the bodily welfare. It is poisoning by slow process with disease and death following in its train.

If the general law of the body be that cheer, hope, joy, love and desire for health and happiness give growth to tissue, strong and normal action to the organs of the body, and thereby health in general; while fear, melancholy, malice, hatred, dejection, loss of confidence and all other morbid state of mind tend to lassitude of function and depletion of all organs. I feel that too

much enthusiasm cannot be raised in the reader's mind upon these all-important facts.

Having realized the stupendous fact that the real cure in all form of treatment is accomplished by the mind in the cells (the subjective mind) operating the vital force within the body and that the mind is greatly influenced for good or ill by corresponding mental states; it is easy to understand how faith plays such an important part in the cures. This is because the mind in the cells is negative to the influence of the central mind of the person. The subjective mind receives its instruction or suggestion largely from its own objective mind. And if the objective mind is filled with the mental states of disease, fear, undesirable beliefs, etc. then the negative cells and organs must be affected. If on the contrary the mental state of the person be changed from fear to hope, confidence, faith, belief and expectancy, then it will be readily seen that the effect on the cells will be changed for the better. This is how faith influences the cells. And if in addition to these improved mental states, a still more positive state—a state of conscious control and power through concentrated Thought and Will be produced and held in, then will the curative effect be greatly magnified and increased.

Faith or belief in the objective mind resolves itself into auto-suggestion to the subjective mind, which give the subjective faith requisite for healing. Faith is the fountain of hope and to inspire faith is to arouse hope and ambition, for that perfection which every being desires and is inherently capable of acquiring. This is accomplished by suggestion.

A cure by Suggestive Therapeutics is accomplished by teaching the mind to consciously exercise its healing powers. Having acquired a conscious knowledge of these powers, it knows how to heal the body and is always available to render any service required by accidents of life.

Under a skilled suggestionist the healing of disease becomes the best possible foundation for permanent

health. Not only can all kinds of bodily and mental diseases be cured, but all bad habits can be corrected. Objectionable habits and traits may be eliminated and desirable ones substituted or newly induced. Its principle rests on the fact that Brain centres and brain cells may be grown, developed and increased by properly directed suggestions so that one can be practically 'made over' mentally.

This is an age of aeroplanes and electricity and Suggestive Therapy is rapidly coming to the fore. The wonders of this form of practical Psychology are being unfolded rapidly and a great era is before us in this branch of science. I have conducted many experiments and treated several cases along these lines, with a surprising degree of success, during the past twenty years and I purpose making the results of this work public at no distant date. The broad principle of the treatment lies in the fact that 'Mind in the cells is negative or passive to the Positive central or objective mind and the former can be influenced to any extent by the latter through suggestion especially when it is concentrated and skillfully applied'. Here we give the subjective mind such assistance through proper suggestion as may be required to establish normal physiological function and then what is commonly termed a 'cure' is accomplished by the forces within the body.

The whole process is summed up thus:—Disease is unnatural. Health is a natural state. Normal function is the only preventive. Its restoration is the only cure. Mind governs matter. Thought governs mind. Suggestion governs Thought. The law of Affirmation is established.

In succeeding articles I shall give the necessary evidence of the mind's power over the functions and conditions of the body, and show how each individual may avail himself of the resources of his mind and thus enjoy the glorious privilege of being one's own doctor. The practical application of the general principles enunciated in this article will receive detailed and elaborate attention.



THE BAILEY TECHNIQUE FOR REJUVENATION

Last month I explained the endocrine gland chain generally and went into some detail on the Thyroid gland. It is necessary that one get a clear idea of the functions of the various glands as the Bailey Technique by radiodecination, using Gamma Rays, accomplishes its successes in rejuvenating the human body, in curing insanity and other mental and nervous conditions, by means of these glands.



Wm. J. A. Bazzani

marks the departure of the Bailey Technique or radiodecination from all other methods of rejuvenation treatment. It is evident that it is impossible to operate on the other glands as death might result, so that we can reach them to stimulate their activities ONLY by means of the Gamma Rays, which I shall explain later.

Voronoff, Steinach and others had the mistaken idea that, as all the glands worked in more or less harmonious correlation, it was quite enough to correct or activate the sex glands in order to normalize all the rest. This is not a fact in spite of the prominent position held by the glands in the human body. We find that it is necessary to treat directly EACH gland that is not functioning properly. This method

A very prominent gland in the so-called "endocrine chain" is the PITUITARY. This is really two glands in one, known as the posterior pituitary and the anterior pituitary. It is regarded by some doctors as the most important of all glands due to the fact that Nature placed it in a well-protected location in a bony cradle called the Sella Turica (Turkish Saddle), in the Skull at the base of the nose. It is only as large as a pea yet the hormones or secretions it produces have a tremendous influence on the human body.

I might remark that the secretions from the anterior portion differ from those of the posterior part so that they really should be regarded as separate glands. In fact some doctors think that the cellular tissue that separates the glands is also an active-producer of secretions, which has a definite connection with diabetes insipidus (not the common diabetes mellitus). Generally, we feel that the main function of the anterior part is to control body tissue, especially that of the skeleton—the body framework, the mechanical supporters and movers—as well as influencing the sex glands. The posterior part, from which has been extracted the substance, "pituitrin", seems to maintain blood pressure, stimulate the nervous system and muscles and supplies a means of continued effort to the cells and organs. We saw in our last article that the Thyroid accelerated energy PRODUCTION—the posterior pituitary facilitates energy CONSUMPTION.

It is rather confusing to go into the intricate details of the functions of each part of the Pituitary gland, so we often speak of it as one gland, because the parts being so close together anything that affects one part may readily affect the other.

Speaking generally, if a person has a Pituitary that is not supplying sufficient secretions, (due perhaps to a tumor on the gland or other cause, there is readily noticeable an increase in body weight, a lowered body temperature, sluggish mentality, slow movements and diminished sex activity. For years doctors have tried to cure certain sex troubles by way of the sex organs, when a

a matter of fact we can trace the cause directly to the Pituitary gland. Once we improve the functioning of this gland we improve the sex conditions. Likewise obesity has baffled science. All kinds of salts, creams, rubber belts, exercises, thyroid extracts, iodine, tablets, etc. have been used with little or no effect simply because the little Pituitary gland was not manufacturing enough of its magic chemicals to speed up chemistry processes so as to get rid of the waste. This applies particularly to the obesity from the hips down to the ankles.

Should the Pituitary gland produce more than the normal supply of secretions it is just like stepping on the accelerator of your automobile and running the car high speed. If the gland overacts in early life we see a precocious development of sex glands—children are transformed into puberty over night. There is also a rapid growth of the long bones so that they often grow to giants. In fact this is the cause of giants—an over-acting Pituitary gland in early life. Later the giant loses much of his early sex precocity and is apt to be impotent.

Often the Pituitary trouble arises after adulthood, when the long bones cannot grow any more, so that the bones of the hands and the feet only grow larger. This is quite common. They may be normal in stature and size and yet have tremendous hands and feet.

We can get much information from X-ray pictures of the Pituitary and are learning each day the role of this gland in many ailments that have heretofore been obscure. People with persistent headaches of the migraine-type have suffered without relief. The late Mayor Mitchell of New York had the best medical skill of his day for this type of persistent headache. Today, we know this trouble to be due to the enlargement of the Pituitary gland and the consequent rubbing of the gland against the sella turica. There is an erosion of the bone which is very annoying. This can be readily observed in an X-ray picture.

Constipation, dim vision, weak muscles, backwardness in children and a host of similar troubles can be traced to the fact that the Pituitary does not produce enough hormones.

On the other hand when there is too much secretion we find insomnia, irritability, high blood pressure, inability to concentrate, etc.

Astride the kidneys we find clumps of yellowish fat known as the Adrenal gland. Thus there are two glands—one over each kidney. Like the Pituitary, each Adrenal is really two glands in one, known as the medulla and cortex. To a large extent the secretions of the medulla balance the cortex although each has more or less distinct work to perform in the body.

The cortex part of the gland is much larger than the medulla part—in fact in man the cortex is nine times as large. In lower animals this ratio falls off considerably. From the medulla there has been extracted a secretion known commercially as “adrenalin” which has been used widely for a number of conditions.

The adrenal cortex exhibits great influence over the brain and sex organs. If the gland over-secretes before birth a girl baby will look like a boy in every way,—taken for a male—and the error will not be discovered until an operation or post mortem.

If the glandular activity occurs after birth there is a precocious development similar to that of over-pituitary action. The child grows up in physical appearance over night, as it were. A girl or boy of six or seven may reach full maturity.

A woman past puberty who has her Adrenal cortex overacting may take on a decided masculine appearance with mustache, hard muscles, etc.

The cortex regulates skin color. It is felt that in this gland we may look for the solution of the different colors of the skin of various races. We do know that people with a tubercular Adrenal gland get a bronzed skin color.

The Adrenal medulla keeps up blood pressure. Emotions or exertions increase the secretions in the blood. Fear, rage, pain, excitement, etc. make the secretions pour into the blood quickly and tense the nervous system. More sugar is poured from the liver into the blood and into the general circulation, especially to the brain and skeleton muscles. The nerve cells become more sensitive to stimuli.

Everyone has noted that under excitement the heart also beats faster to handle this increased blood supply, breathing increases, the sensitivity of the senses is increased (quicker brain action, keener hearing). This gland is thus the gland of combat or flight, the gland of energy for emergencies.

When the Adrenal glands (taking the cortex and medulla as one) are not functioning up to par there is primarily a distinct mental and physical fatigue. It is well-known in America under the name of NEURASTHENIA. After years of treating this condition as a nervous affliction or imaginary condition we now find that it is due to the fact that not enough Adrenal secretions are produced to keep up the muscle tone and nervous tension.

When there is an overaction of the Adrenals we get some conditions similar to too much Thyroid secretion although in the Hyper-Adrenal state we get a high blood pressure.

Another endocrine gland of considerable importance is the Pancreas. This is known as the sweetbread and until recent years it was thought that its only function was the production of pancreatic juice for digestive purposes. We lately discovered that it secreted a special hormone that has recently been isolated called "insulin". The Pancreas and Adrenals work together to handle the sugar in the liver. If there is too much Adrenal and too little Pancreas action we get the well-known disease—diabetes mellitus. The theory upon which insulin works is that by supplying this pancreatic secretion artificially to the body we produce a balance

with the Adrenals so that there will be the proper chemistry mixture of these two glands to handle the sugar. I cannot acquiesce in the great claims made for insulin in this connection, for at its best it is but a crutch to lean upon.

We have cured any number of diabetic cases by *putting the Gamma Rays over the Pancreas and stimulating the gland itself to greater activity.*

Above I have given only a thumb-nail sketch of three principal glands of the body. In the next article I will give an outline of the other glands, and then explain in detail the methods of radiation with Gamma Rays to show the modus operandi of treating ailments successfully by this new technique.



SMILE OF HEAVEN

SWAMI SATCHIDANANDA

Hand, head and heart are the three chief factors in the department of life that make man and woman wear the warm smile of Heaven on their face. Hand works aided by head for the purification of heart. Having had sufficient services of the hand, head thinks out the theme of life, nobly and well, to make the heart feel. Heart really feels the Truth of life, transcending hand and head. To be still clear, hand means physical (karma), head means mental (yoga), and heart means spiritual (Gnana). These three are the three rungs in the ladder of spirituality to ascend one from the other to the lofty heights of Exalted state. One does not contradict the other but fulfils. Hand makes up the head by repeated experiments and experiences; head, soaring high up into the vast regions of intellect, pierces right through into the heart to feel; and the heart reveals the Glory of God and the Divinity of man in the Life of superconsciousness. It is through the heart we enter deep down below, transcending all the phenomena of the surface, namely, time, space and causation; and realise, feel and declare the One without a Second. When this unity is realised, everything is done.

The subject in question mostly refers to the heart. Hand and head have also, no doubt, their equal right with it. We can make the smile of Heaven play in them through the heart, in other words, we can coat hand and head with the smile of Heaven through the heart. The three are, after all, the instruments through which we can express the smile of Heaven on earth. It is the inner expression of the infinite joy, a joy that bars all bonds. It is the supreme bliss made inside out in its self consciousness, as per adage, "As is within, so is without". The smile of Heaven is the spiritual message that exhibits itself out from within the inner core of the

heart. It is the revealer of Truth in the man of ecstasy. It is all full without limit, ever springing forth and never becoming dry. It is always green and gold on the face of man with Light and Love. When once it dawns on a man of inner-consciousness, he becomes thoroughly unknown to the hell of muddled and maddened mind. Every muscle in his face beams with this beautiful and solemn, Smile of Heaven which dispels the deluded darkness of the world. It fills every soul it comes in contact with the rapture of Bliss. It is the manifestation of the perfect divine life on earth.

No one can imitate the smile of Heaven on his lips since it is purely of originality in itself without an imitation of any kind. Granting it is imitated, the cat will be out of the bag very soon. The ass, wearing the head of a lion, will and shall be ass and ass alone as soon as it brays and not the lion as per the fables of Esop. We have to work it out from within, as it is our natural smile and never extraneous or foreign. We can express it out in every-day thoughts and deeds, if we but rise above the pairs of opposites of this world. The dead and dark gloom with the agony of birth and death will be done away with once for all in the sunshine of our native and inner smile on our outer lips. We will be ourselves then fighting with it every object we come across.

We should always wear this simple and sincere smile, the smile of Heaven. It is the smile of Bliss eternal, unshaken and unshakable at any time and on any ground. It is the smile that bestows immortal lustre to the overlasting Beauty of self-realisation. Without it, life is dull and our face dirty. Without it we should shut up ourselves and not show our face to our neighbour, just like a man whose fine dress gets soiled by chance with the muddy dirt, shuts himself up and does not come out till it is washed clean. In the like manner, if we are down with the world and our soul is soiled with its sluggish sin of impurity and with the petty desires and demands, we should not show our

face to our neighbour with that contagious disease of misery. On the other hand, we should get rid of the super-imposed dross of the world and shine on the immortal brow of Bliss. We are the inheritors of Immortal Bliss, hence why should we be sombre and morose, sunk in the mire of materialism. Let us be up and away with the delusion of the world with its contents, and wear the practical and silent smile of Heaven here and now. With it, we can make everyone blissful, relieving the bothering burden of mind. This smile of Heaven fills nectar into everyone's being. It adorns hills and dales, suns and stars, castles and cottages, prince and page, bird and beast, etc., with its roseate hue. The wild beasts and men are at once tamed and taught. Peace and Bliss in its presence. It triumphs physically, mentally and spiritually and breathes a new life altogether into the whole of nature. It brings a blissful paradise on earth dismissing hell with its eternal perdition. No man can ever drag a miserable existence under its reign. It is only when our mind is indrawn to the most and dissolved into the Infinite Life and Light, we wear the warm smile of Heaven on our shining face and it is with this smile that we see the All in all we see. Hence let us exchange our look of mortal woe with the smile of Heaven, as we would be then living in the spirit and no longer in the flesh. Let us live to smile this smile of Heaven, ever and everywhere.

OM ! PEACE AND BLISS OF SELFLESS SMILE UNTO ALL.



GRAPHOLOGY

RUBY F. REMONT

LESSON EIGHT

The T-Bar

Even though one has not much knowledge of hand-writing analysis, a very creditable short analysis may be given thru the t-bars. The length and strength and rate of vibration of the will are shown in the bars. Courage or lack of it, procrastination, quick temper, force initiative and even health will betray themselves in one's t-bars. It is to be remembered that WILL should not be used for suppression and repression; that it should not degenerate into the achievement of selfish ambitions; into acquisitiveness misdirected; into moulding others to one's own liking. The wilful individual never knows his own family. Every one plays a PART, fearing to tell the truth to a self-willed person. It is necessary to 'show consideration' to such beings continually, if one would avoid friction. All this means that one cannot be natural or sincere. If father insists on having everything done HIS way—the family has no opportunity to express its own ideas. All this curtails self-expression, unfoldment, ease of conversation and true communion of souls, with all the dear confidences in which tolerant persons so gladly join.

Will determines intensity of thought, whether constructively or destructively employed; whether it should vibrate slowly or quickly; whether it shall proceed at low or high rates of speed, shall reach long or short distances. Will determines direction of thoughts—the person, place or thing to which thoughts are sent. So you see, if you write a very short and wavering t-bar, you are neither farsighted, prophetic, firm, decisive, courageous or blessed with great initiative. That is why those who pen all their t-bars to the left of upright are always GETTING LEFT, are afraid to rush out and grasp

Dame Opportunity. That is also why procrastinators complain of hard luck. If everything is pulled back toward the self and the talents are allowed to remain buried in the napkin of timidity or 'I'll attend to it tomorrow'—the t-bar will be a short, thin stroke to the left. Yet there is an exception in left-hand bars, for those who write shrewd back-curlics, a strong backhand closed a's and o's, s's and d's, who show clipped terminals and write small, concentrative scripts, these—I must warn you—are persons who are merely conservative, cautious, careful. Probably you will find other t-bars showing decision after deliberation, or left hand endings of lower loops betraying a pause for consideration. The greater the variety of t-bar, the more versatility you find. This holds true of i-dots as well as of shapes of letters. Variety is the spice in handwriting.

The t-bar flying ahead of letter—to the right of the up or main stroke—is that of one who 'flies off the handle' quickly, hence the bar flies off. This betrays quick temper, impatience, vivacity, quick action, impulsiveness, enthusiasm. If the bar lifts at right end, you have optimism. Here again the contradictory trait enters. There are many persons who write some of these flying t-bars who show deliberation by the left-hand ending of loops, conservative writing, back-curlics. Also they may pen some long, decisive t-bars. In this case you would know that impulsive, intuitive persons often lose the temper or are impatient over trifles, but are very patient in real troubles. Women who 'fly off the handle' when they break a favorite vase or allow the coffee-pot to boil over, are sometimes extremely patient and forbearing when illness of long duration visits the home. A nice discrimination and an interesting study of character may be found herein. This leads to good FOCUS and is a character-builder in itself. You will become a close observer by studying t-bars.

T-bars extending across the word show decision, virility, strength, positive viewpoints, ability to stand alone, initiative, independence. If a t-bar extends to

the first letter of next word forming a connection, you may be sure that prophetic vision and time-saving methods are found. Only one who thinks for enough ahead would save ink, time, labor by making one stroke do the work of two. Such persons take upstairs an article when they are going AFTER something on second floor, and vice-versa. It is the stroke of intelligent thinking, of mastership, and it saves time and work.

T-bars flying above the letter or word betray flights of fancy. If curved, there is the musical trend. If you occasionally find a small T made and crossed so that it exactly resembles a capital "P"—you may deduce that you have a pleasure-loving individual at hand. The t-bar high at left and down at right shows obstinacy. Such put the "foot down hard!"

Light vacillating t-bar show indecision, weakness, lack of magnetism. The opposite is true of the heavy bars. T's looped back upon themselves in one stroke betray resistance and insistence, and as you often find a tri-cornered loop, you may be sure that such writers look at all sides of the TRIANGLE and resist interference or even temptation. Possibly this back-loop goes out again in a long swoop and then you find enthusiasm and initiative restrained by reason. A -t. which ends simply with a short terminal extending from the line, without a bar at top, is goodnatured and non-resistant. However, one may be firm and yet goodnatured, so you must take into consideration the preponderance of certain bars and weigh the matter carefully. Strokes oft-repeated give accentuation to any characteristic.

Lack of t-bars shows weakness, forgetfulness, carelessness—as you may deduce from the rest of the script. Always look for corroborative strokes elsewhere. T-bar light at left and heavy at right show a rather careful beginning but a fight to a finish. The reverse stroke is that of the promoter, fake-stock salesman, variable woman, moody person and so on, who is enthusiastic at the start, hence begins heavily and who peters out into almost nothing. Such persons are always found buying hats with great gusto and tiring of them three days

later. Their joy is all in pursuit, not in persisting out working of problems. However, they do very well in selling and advertising or any business with constant change.

A very short t-bar far down on the upright shows preciseness, care, short-sighted ideas, but means that the writer will do good detail work. He's not swift in action. Such persons do well in finding flaws in materials, in hunting for real estate records, in routine work. They NEED a boss. They do not GO OUT AFTER opportunities, hence write curtailed bars. If this bar is very-light, you may be sure the writer is commonplace and undecided and never will rise to an executive position. In a weak handwriting showing the tremors of illness or old age, the light t-bar flying to right is indicative of loss of memory. Such put their purses down on a table or chair and can't later remember where the article was misplaced. The heavier the bar, the stronger the will, force, magnetism, initiative, self-will or domineering traits manifested. These may be corroborated by the horizontal connecting stroke between letters of words or horizontal, heavy terminals. If letter t. descends below writing line, with downbearing bar, letter d. also descending on second stroke below line, you have a very resistant and insistent person to diagnose. Intuitions are usually somewhat obstinate as they persist in following their hunches. Will may be misused by going after what one desires without thought of any one else, or used constructively by finishing out a plan founded on principle. For instance, you decide on having a daily silence at ten o'clock. Then you allow a desire for a shopping tour to cause mis-use of will. You would not break an engagement with a close friend but you do not think it makes a particle of difference whether you break that date with God. If you make up your mind to do a thing at ten A. M. unless necessity interferes, stick to it bravely. This cultivates will. If you said you would practice an hour daily, do it. This is to prove to yourself that you CAN exert the will. The t-bars will change as you build on principle.

THE MIND'S MASTERY

Through Simplified Psychology

DR. C. E. KIPLINGER

LESSON FIVE

Method of Attainment

The First step necessary, in order to attain success and realize your hopes, is a study of yourself in order to determine definitely just what it is that you are aiming at. A mere general wish in one line or another will not do. Everyone has that. But you must be SURE that you know just what you want MOST and FIRST of all. You must specify NOW the ONE BIG THING you desire most intensely.

There are only four things that can possibly be desired and they are Health, Wealth, Love and Power. Universal Substance is "All Health", "All Substance", "All Love", and "All Power" and the mechanism of attachment whereby we can consciously connect with this Infinite Supply, is our method of thinking. When you send out the thought "I am whole, perfect, strong, powerful, loving, harmonious and happy," you bring about harmonious conditions, because it is in strict accordance with the truth; and when Truth appears every form of error or discord must necessarily disappear.

If you desire WEALTH; a realization of the fact that the "I" in you is one with the Universal Mind which is all Substance and is Omnipotent, will assist you in bringing into operation the Law of Attraction, which will bring you into vibration with those forces which make for success, and bring about conditions of power and influence in direct proportion to the character and intensity of the creative thought you have sent out.

Just how to bring this about most satisfactorily will be more fully explained under "Silence" taken up further on.

If you desire Love, you must learn that the only way to get love is to give it. That the more you give, the more you will get, and the only way in which you can give it is to fill yourself with it until you become a magnet.

The Second step is that of Concentration. We must learn to concentrate all our thought force on the thing we desire. In order to concentrate properly we must learn to "be still" first physically, then mentally.

The Third step is Idealization. It is the most important step because it is the plan on which you are going to build. It **MUST** be solid; it **MUST** be permanent. The Architect when he plans a thirty story building has every line and detail pictured in advance. He sees the completed building before a single step is taken. So you are to picture in your mind what you want; you are sowing the seed—your brain is the soil—but before you sow the seed you must decide what kind of a harvest you desire in order to sow the right kind of thought seed. With a vision of what the harvest is to be, in your mind, you sow the proper thought seed and continue to aid its growth by thinking that produces results. This is Idealization.

Then comes Visualization. Visualization is the mechanism of the attachment which you require. It is a product of the imagination and therefore a product of subjective mind. The thing visualized will manifest itself in form. The mechanism is perfect, it was created by the Master Architect, who does all things well. Visualization is the process of making mental pictures, and the image is the mold or model which will serve as a pattern from which your future will emerge. Therefore make the pattern clear and make it beautiful. Do not be afraid to make it grand. Remember that you are not limited as to cost of material, unless you limit yourself by wrong thoughts. Draw on the Infinite for your supply. Construct it in your imagination. It will have to be there before it can be anywhere else. Make the image clear and clean-cut, hold it firmly in your mind

and you will gradually and constantly bring it nearer to you. Now see the picture more and more complete. As the details begin to unfold, ways and means of bringing it into manifestation will develop. One thing will lead to another. Thought will lead to action; action will develop methods; methods will develop friends and friends will bring about circumstances and finally your plans will materialize.

If you can conscientiously follow these directions, you will develop Faith. The kind of Faith that is "the substance of things hoped for, the evidence of things not seen." You will develop confidence; the kind that leads to courage and endurance. You will be led to do the right thing at the right time and in the right way. Hold your mental image firmly and demand that it materialize, until the law of growth brings it into manifestation.



Love

Love is Truth and Love is Beauty,
 Love—the Soul's desire;
 Love—the only sweetest duty;
 Heart's eternal fire.

Love is sweet and gracious pity,
 'Tis to feel with all;
 Love is God's immortal ditty;
 Nature's ringing call.

B. N. TIWARI.

A FIRST-RATE NATIONAL ASSET

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

The heads of those generally best equipped for business efficiency are fairly large, and in every way well-proportioned. They need large, Perceptive faculties to give them keen observation, a practical bent of mind, and love of order and system; large Reflective and Reasoning powers to give them reasonability, critical judgment, intuition and originality. They should be, well endowed with imagination, creative and inventive abilities; and Constructiveness, so that they may be fairly prolific of new ideas, resourceful, and have the ability to organise and put their ideas to practical and profitable use. They are all the better to possess home-loving and social qualities, to give staying power and a legitimate incentive to work for home and family as well as posterity: Approbativeness to prompt them to ambitious achievements; and Hope, that they may be enterprising, and inspired with the possibility of rising to the topmost rung in the ladder of success. The Executive faculties and Firmness and Conscientiousness, should be large, to give them courage to face difficulties, together with stability of character, perseverance, and the disposition to be thorough and reliable, combined with energy and executiveness of purpose. They should have fair Acquisitiveness, to give them sense of carefulness, economy, and appreciation of management; and they should have fair concentrative power and Cautiousness to give application and prudence, but not so much as to make them prolix, or hinder prompt decision and the relish for enterprise and speculation.

This briefly describes, phrenologically, a generally efficient person. The heads of efficiency experts will necessarily deviate according to specific mental requirements. The head of an efficient business specialist will differ from that of an efficient surgeon, lawyer or statesman: in addition to the qualities enumerated, they need

to be endowed with mental qualities specially adapting them for such callings. The possession and cultivation of these mental qualities are factors in the development of personality, and a personality that is sure of itself, and has the ability to back up this assurance, is a qualification that counts. Every efficient person, besides successfully helping himself, is a first-rate national asset, and deserving of the commendation of his fellows; and all aspirants to national and useful lasting service should in every way be qualified and efficient persons.

So called self-made men are generally the most efficient because they have used and tested the verity of their innate common-sense; and "common-sense", as an able author says, "is only to be learned in the world. A scholar may possess it but, if he is without it, University training will not supply the missing quality". The same writer - Mr. Arnold White, speaking of public service in his work on "Efficiency & Empire", says in the first of his five elementary maxims for efficient administration common to all undertakings, that - "Every man in the public service should be chosen with sole reference to his capacity for the duties he is required to perform. There should be no round pegs in square holes". When the services of the phrenologist are more largely employed, there will be less to complain of relative to failures arising from round pegs in square holes.

Another useful factor in efficiency is reading. Generally speaking people do not read enough. The reading of good literature, and regular systematic study, if not absolutely necessary, adds a large percentage to the qualifications of efficiency and success. Phrenologists have particularly good opportunities of usefully advising their clients regarding the class of reading and the most suitable for the cultivation and improvement of their minds in accordance with their special developments.

Marriage, when the contracting parties are well matched and happily wed, will prove an additi

efficiency. The companionship of a congenial matrimonial partner is both exhilarating and reassuring. A man can have no better safeguard than a good sensible wife; and a wife feels stronger and surer in having the companionship of an intelligent, practical and true husband; either are more capable of successfully combating the battles of life in double harness than singly. I say this because many practical business men are inclined to delay marriage too long, and perhaps to forgo marriage under the delusion that it may hinder their business or professional prospects; while the modesty of good women who long to be useful help-mates prevents them pushing themselves forward. 'The unity of strong nations is in the family' says Arnold White, and 'All legislation, habits, ideals, policy or ambitions that increase the welfare and multiply the number of happy families are good for the nation. Things that stunt, belittle or ridicule domestic life are bad for the nation. This is the common-place, but rock-hard Truth'.

The quality of our food and drink has more to do with efficiency than is generally supposed. Gross feeding will not enable a person to evolve a high mentality. Any more than gross thinking would be conducive to refined manners. While avoiding fastidiousness, there should be abstinence in the use of foods, and discretion in its selection. Too many meals and over-feeding should be avoided. Again, narcotics and stimulants do not help clear thinking, and the less they are indulged in the better. Our habits, and the choice of our food and drink have largely to do with the quality of our thinking and clear thinking is necessary to efficiency.

TELEPATHY

J. G. F. GRUBBINE.

CHAPTER IX

Spiritualism, Externate Spirit Thought and Telepathy

It is neither scientific nor practical to make telepathy cover or explain the whole range of psychical and supernormal phenomena, an error into which many psychical researchers drift. That the subjective and objective mind of the percipient and recipient play important parts in telepathic and psychical communications no one who is familiar with the subject of Spiritualism doubts. How much the substrata of the subliminal or subjective mind tincture or affect telepathic messages will be known as the psychologist lays bare the inner workings of the mind and reveals the conditions on which all telepathic phenomena depend. But it is positively proved by the investigations of the most advanced psychical researchers that whatever influence the subjective or subliminal mind has on psychical phenomena telepathy, in the technical and broadest sense, cannot be made the working hypothesis, nor can it be made the cause of all mediumistic and psychical experiences. There are so called mediumistic and psychical phenomena, hitherto unclassified, for which telepathy can account, and it is the province of the telepathist to know what the limitations of this branch of supernormal psychology are in dealing with cognate and similar abnormal and supernormal phenomena.

First, let it not be forgotten that normal phenomena are related to supernormal by the law of correspondence. Both clairvoyance and clairaudience as the supernormal powers of seeing and hearing are but higher forms of perception, dependent upon the same spirit and consciousness which the normal senses employ. But mediumship at once makes a distinction between nor-

mal and abnormal. As the supernormal is never abnormal, so the normal is never supernormal. The abnormal is a deviation from the usual, natural form or manifestation of life and law.

The mysteries of the multiple personality are not explained by mediumship, unless they are phenomena of spirit obsessions or preexistent lives, or reminiscent experiences brought again to the surface of the self-consciousness through some brain or mental abnormality. And it might be possible, if reincarnation is true, that such singular phenomena as the multiple personality or as are involved in a chain of strange obsessions dug out of the occult spheres of the mind by suggestion or negativity under hypnosis, are after all the once familiar facts preserved in the supernormal memory and revoked by lapses of normal powers brought on by organic or functional derangement.

The distinction made between normal, abnormal and supernormal phenomena are distinctions which the teacher of the new psychology will make, and it will clear the atmosphere of much fog concerning words and terms now happily in vogue.

A phenomenon is not abnormal merely because unusual, nor abnormal because supernormal: that is, because the result of the operation of a normal power raised to a higher, purer, more spiritual vibration. An abnormal phenomenon can be produced both supernormally and often normally. And when it is claimed that mediumship plagiarizes the normal while it hints at or implies the supernormal the law of supernormal in relation to the normal and abnormal is made plain. To illustrate: a body is the organic form or vehicle of a spirit called man. This body is a chemical composition. The spirit gives it form, life, intelligence, mortality. This is normal, and the body, life, mind, intelligence, may be called the **NORMAL PHENOMENA** of spirit. If this is so, and the spirit is immortal, then **MEDIUMSHIP** as Spiritualism and Psychical Research Society have proved, affords the incarnate spirit the means (by a law not yet known) of producing similiar (but abnor-

mal) phenomena under natural conditions. This explains how the abnormal relates to the normal on the plane of phenomena. A hand, a face, etherialisation, moving of ponderable objects, writings, inspirations, trance—these are possible through mediumship, because they are the natural, fundamental phenomena of a human spirit. As this is clearly perceived, mediumship will appeal to the investigator of psychic phenomena, with all that it implies in the supernormal world of spirit, and not as the operation of spiritual law in the material world in a supernormal sense. Physical and mental phases of mediumship do not disprove what is here claimed for mediumship. Nor does it disprove what is here affirmed of the supernormal powers. The law of correspondence obtains and holds good among all the powers, whether they produce normal, supernormal or abnormal phenomena. And if it be true that "spiritual things" (psychical or supernormal) must be spiritually discerned it follows that the power of seeing or perceiving spiritual things is the same, only the ego is functioning on higher (supernormal) plane.

It is not strange that telepathy as an hypothesis of psychical phenomena should show striking analogical agreement with Spiritualism. But these analogies simply show the more independent operations of the spirit in the thought world. Back of psychical phenomena are principles or laws which the spirit of man employs in telepathic communications; for, if thought is divine in its origin, and influences the ego from within the sphere of its potential desires and needs, if man is inspired telepathically, and we can transmit both normal and supernormal thoughts to each other and to incarnate spirits, as is proved by Spiritualism, then telepathy and spiritualism cover and explain much the same phenomena, in much the same way. And lest the student or expert in telepathy might at once conclude that if by telepathy man, without any consciousness or proofs of immortality, can produce many phenomena covered and explained by Spiritualism, then the evidences of

Spiritualism are discredited, it must rather follow, and in fact it follows, that the reverse is true—Spiritualism proves telepathy!

Now savages have psychical experiences which the most highly civilized experience on higher planes. Dreams so blend with visions, reveries with ecstasies, that some pathologists and even psychologists have classified these phenomena under the head of hysteria, while others more advanced have found in them the extraordinary evidences of a detached, supernormal intelligence. They can no longer be set aside or dismissed as the product of imagination or superstition. The quantity is too enormous and the universality too common to consign them to the realm of fiction.

Imagination is a faculty of the human mind, but what one imagines is not identical with dreams, visions, ecstasies. What part imagination plays in the production of these experiences is an important study, but such phenomena still exist and persist when one is quite aware of the possible activity or intrusion of imagination. Nor are they the spasmodic ebullition of memory, especially that occult form of it called pre-existence; for they deal chiefly with future rather than past events. Dreams are made of experiences which are stored away in the memory, but visions, as the Prophet wrote, arise out of the potentialities of man's future. "Old men (because retrospective) shall dream dreams" and "young men (because prospective) shall see visions"

One revives or repeats in sleep his dreams, as it were from photographic reports, but the other extemporizes and materializes before his mind's eye the things that are to come.

This is the exact distinction between dreams and visions.

Another important fact about vision is that they seldom come—or if they do, are usually transmitted symbolically—at night, but they transpire early in the morning or often when awake. Day dreams are reproductions of the past, objective but conglomerate

experiences or fancies, and like reveries, are often illusive, mental silhouettes or shadow pictures of dream stuff.

To say that visions could not appear *a priori*, to deny what does appear; but to say that they float into the mind without either law or cause and contradict the ordinary experiences of life, is to affirm what is neither scientific nor true. All psychical experiences depend for their expression and manifestation upon the same law of causality which governs nature.

Spiritualism as dealing with psychology proves that the ego functioning in or through the objective and subjective mind has psychical experiences of a supernormal order which are independent of spirit obsessions and are not wrought upon or within the mind of the active agent or percipient by outside telepathic means. Indeed, while this is true, it is further shown that it is not easy or always possible to separate telepathic from incarnate spirit or outside telepathic agency. All three forms of phenomena may appear in a single manifestation. Telepathy can explain its own and sometimes other phenomena, but never spiritualism. Spiritualism is an astounding historical record of extraordinary abnormal and supernormal facts.

If telepathy can be proven to be a law of thought or the means of thought transference,—whatever other mysterious or undiscovered laws lie back of or within it,—then abnormal and supernormal phenomena become exactly what might be expected. Among those who hitherto realized such phenomena and who sought for their source and explanation in vain, the spiritual hypothesis which modern Spiritualism propounded in the beginning becomes at last the only workable rule or law of life.

And whatever the advocates of the new psychology may claim for these facts, or whatever novel theory the exponents of psychical research may advance in the future, indeed, however extended, the sphere of our own

Divinity may reach within the unexplored spheres of the human soul, the normal, abnormal and supernormal phenomena of spirit will each as a class occupy a characteristic sphere, though the psychologist may be unable to separate them to a nicety.

Mediumship, as here shown, will cover abnormal psychical phenomena and all other such phenomena will have to be comprehended and explained by the word supernormal. The supernormal will never become the normal as the word normal is technically defined by science. And since Spiritualism proves by its abnormal phenomena that the normal and supernormal powers are one and the same, only differing in degree of expression,—that is, the supernormal powers, as clairvoyance, clairaudience and clairsentience being the normal seeing, hearing and feeling raised to a higher, finer and more spiritual degree or increment of power,—it follows that the thought and the life can be sublimated and purified, so that our own spirits can function at will on the supernormal plane of being and have the fullest knowledge and joy of such communion and find at last the proofs or demonstrations of both immortality and Divinity, not outside of ourselves as through mediumship and abnormal spirit phenomena, but within ourselves.

And this follows that no psychical researcher or member who has earnestly, fearlessly and honestly pushed the theory of telepathy to the extreme limit of its application to abnormal and supernormal psychical phenomena has not seen it break down under the weight of evidence in favor of Spiritualism. Spiritualism not only hypothesizes and proves that incarnate spirits are back of abnormal phenomena, but that spirit is the sovereign, active agent of all supernormal phenomena. A few hard-headed and conservative investigators like Podmore refused to yield to the most convincing evidence, and turn up their prejudice by declaring with the late Sir David Brewster that 'spirits will be the last things he will give in to'. Of course, such an egotistic and pseudo-scientific attitude of mind is childish, to say the least.

The time has passed when the enormous total of facts can be scorned or rejected! The cock-sureness of experience, the a priori ignorance and the boastful prejudices of science are today alike inexcusable, in view of what is now accepted the world over as proved for all time. However, this does not mean that all that passes for abnormal and supernormal phenomena must be accepted under the name of Spiritualism nor without careful investigation and under the most rigid scientific or test conditions. This goes without saying. But what is Spiritualism? Is it comprehended by spiritism, that is, by mediumistic phenomena only, produced under some form of spirit control, obsession and trance? This is the popular notion, and the public has been openly taught or educated by the most of the spiritualists themselves their speakers and mediums, that this is what the SPIRITUALISTIC, if not the SPIRITUAL, hypothesis means. So that Spiritualism and spiritism have come, until very lately to be interchangeable terms, to signify one and the same thing. No explanation was more incomplete and unspiritual. As spiritualism is not the invention or creation of man, as there is no patent on the word, as it is also an elastic word, capable of the profoundest as well as the most shallow interpretation, as no school of men or church are the oracles of its philosophy or religion, the word can and should be given a spiritual and scientific rather than a sectarian and necromantic definition. Emerson made it stand for spirit, the spiritual life, spirituality, in contradistinction to matter, the material life and materiality; and these words were not to be used as opposite to or antithetical of each other, but rather in the only way in which life and its phenomenal forms will harmonize with the law of cause and effect. Without spirit, the spiritual life, and spirituality, there could be no matter, material life or materiality, and peculiar as the juxtaposition of these words seems there is a logical and sequential correspondence, which the phrase divine immanence helps us to understand.

Life is essentially spirit and spiritual, however material we may make it. Spirit penetrates matter, whatever agnostic science may say to the contrary. And it follows that since there is and can be no matter or life without spirit, our personal, individual spirits, by abnormal and supernormal phenomena, prove and seek to prove their Divinity; that is, their spiritual substance and nature by thus demonstrating their immortality.

To do this the incarnate spirits choose two means or paths to the one end—one is by MEDIUMSHIP (trance or automatism), so called; the other is by ADEPTSHIP (consciousness).

The former is the abnormal; the latter the supernormal means to the end. Both are allowable in the laws of our being and permissible by Divine wisdom. Mediumship or the retrogressive method is not so free, simple and conscious a source of knowledge as adeptship or the introgressive. Hence, no doubt, the universal opposition to the spiritistic movement. But when the spiritistic movement (mediumistic) is understood, who will doubt its daily blessings or its omnipresent providences?

Adeptship deals with that means to a knowledge of our personal immortality and Divinity which the spiritual use of our own supernormal powers affords. And since to practise mediumship and demonstrate incarnate spirit presence one must become a medium, he must allow his soul, mind and body to be overshadowed, inspired, impressed, influenced, controlled and obsessed by the incarnate spirits, as the case may require. In short, he must be willing to become a negative, on which the incarnate spirits can produce not only the phenomena which man is to receive as indirect proofs of his own immortality and Divinity, but of the immortality and Divinity of the manifesting spirit intelligences. The difference between the two, that which produces abnormal and that which produces supernormal phenomena, is at once clear. And it surely will not be a stretch of imagination, nor a twisting of the law of spirit to add, that

mediumship hints at or implies potential adoptship, as a higher, more direct proof of immortality than that afforded by mediums through mediumship, as mediumship hints at and implies Divinity; that is, the power and realization of God in us. This deduction is all important.

From the normal to the supernormal is but a step, as from the normal to the abnormal is but a lapse, with the exception that all can realize their supernormal powers who will and therefore can consciously function on the plane where communion and communication between incarnate and exanimate spirits is a blessed fact; while only a very few, perhaps less than one out of every fifty thousand is a medium who can receive genuine, abnormal proofs of exanimate spirit existence and identity.

No theologian or scientist ever dared to explain where the Divine and human substance or intelligence begin and end. And under the circumstances it is far more in keeping with recent psychical findings to admit the Divine immanence in mind and matter, which God can withdraw as the spirit is withdrawn from the body, than to attempt to separate man and God, or the human from divine life by the sophisticated and false theories of theologians. It is this spirit which can be called the spark of Divine immanence, which qualifies the man; so that when it is known as Spiritualism proves, that spirits produce the abnormal phenomena through mediumship, which affords the world a certain direct proof of their immortality and an indirect proof of our immortality, then our own Divinity, immortality and the potential supernormal powers within us, which we should express, in order to substantiate and corroborate the other exotic material evidence, should at once impress their dormancy or potentiality of existence and their awakening upon us as the next step in the life and the greatest work ever placed before us!

STELLAR-NUMEROLOGY

ARTIE MAE BLACKBURN, B. L. I.

How your name relates you to the Cosmic Color Currents

'In Sanskrit, as well as in Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effects. The VOWELS especially contain the most occult and magical potencies.'

H. P. B.—'SECRET DOCTRINE'

It is a well known fact in Magic that when another understands your weak point, whether it be anger, jealousy, envy, or other destructive passion, and knows how to draw it out, he has you absolutely in his power.

It is equally true that when the number-mystic knows the vowels comprising your name centers, she knows not only your weak points, but understands as well your strength and possibilities, how you may unfold your inherent (the perhaps undreamed) talents, and how you may attune your life to rhythmic vibration and at what periods of the day you are in harmony with the great Cosmic Color Currents sweeping the Earth's surface.

An interesting parallel exists between the world's attitude toward spiritual phenomena and its interest in Number-Mysticism. Concerning the relation of spirituality and psychism there exists the profoundest and most colossal ignorance. Casual investigators, blind spiritually, becoming bewildered by the delusions of psychism, deny the source of the world's light. It is unfortunate that he who is devoid of spiritual vision, seeing nothing spiritual should delude himself into the belief that it does not exist. The world, in general, assumes the same attitude toward the profound underlying principles of Number-Mysticism. Priding himself upon his superior knowledge, he lays at our door, if, functioning

upon super-normal levels, we know of things psychic and testify thereinto, a charge of utter imbecility or charlatanism: or turning to Star—and Number Lore, perhaps earnestly seeking illumination from this lamp of ancient Hebrew wisdom, he shrugs with derision at the mis-statements of an unlearned exponent of 'numerology', recognizing them as gold-digging devices of one who seeks the easiest way of earning a livelihood.

In either case the result is lamentable for it sets back the progress of humanity thru possible lines of intellectual advancement. Because of the world's spiritual blindness and lack of discernment, those who know greater things seem also to know that they must not speak.

Let the more phenomena-seeker (as well as the disgruntled patron of the Number-fakir) remember that while much brass has been sold in the market for gold, yet the unwary buyer who scouts the idea that real gold exists, makes only himself ridiculous.

And so, dear student of the occult, you are urged to exercise caution in the study and consideration of properties popularly attributed to letters and numbers. Just as you discriminate between the facts of science and the theories of scientists, so in the realm of Number-Mysticism, you must learn to distinguish between the TRUTH concerning numbers and the theories of numerologists, remembering that in all occult science one FACT established is worth a thousand theories.

Whatever your field of research—whether psychic, occult, or purely scientific, accept only that which appeals to your individual consciousness as TRUTH. Meditate, discriminate, assimilate. Reject that which does not stand the test of actual experience.

VOWELS ARE THE KEY NOTES

In reading music, the keynote governs the musical composition and in Number-Mysticism, the VOWELS are the keynotes determining the general trend of planetary influences operating thru the name, relating the

individual to a definite Cosmic Color Current and indicating the time of day of his closest attunement with these mighty forces.

While, there is, we all know, actually but ONE force, it manifests at different rates of vibration, according to the medium of its expression (the planetary ray which transmits it to earth) so we treat as separate, distinct currents the various subdivisions of the one great Outbreathing, quite in the same manner as we break up the ray of white light into its seven prismatic constituents by passing it thru the prism.

As a manifestation of the Universal Law of Correspondences the Occultist sees in the 7 colors of the spectrum definite relationships with the 7 notes of the musical scale, the 7 planetary deities (expressing in the Cosmic Color currents which bath the earth) the 7 vowels, (name-centers) and the 7 planes of the Cosmos as well as the 7 principles of man.

The powerful Color Currents, vibrant and pulsing with electrical, magnetic and other forms of force have been measured as to velocity, energy, etc. one current corresponding in density to water, another to Air, a third to Earth, while a fourth—the red stream (that which causes heat and flame when its etheric channel is disrupted by friction or chemical combustion corresponds to Fire density, and so on.

Within the limits of this article it is not possible to consider each of these currents and the times of day suitable for centering of powers, but each of us has this specific period of perfect attunement with the great cosmic forces—and there is no more valuable knowledge, no truth which more speedily advances man's evolution than this of his hour of perfect blending with the currents sweeping over the earth, an hour in which he should center his force, focus his powers upon the object of his desire, remembering that misplacement of centers and scattering of forces is the cause of all cyclonic disturbances—not only in air currents, but in the currents of human thought and action.

It is well to bear in mind, dear fellow student, that this word con-CENTER has its exoteric, or common-meaning as well as its esoteric, or hidden significance when used in connection with the powers of the mind:

the exoteric idea being to center the mind upon one particular thought or action, inhibiting all outside thoughts and actions. The esoteric idea is the con-CENTERING of the mind upon the Ego, the real self, inhibiting all thoughts of the dense body, dwelling in the higher regions of the SPIRIT.

The first named method is a most valuable acquirement for man in this competitive age. ALL LOSS IS THE RESULT OF A SCATTERING CONSCIOUSNESS. ALL GAIN is the result of ACCUMULATIVE CONSCIOUSNESS—the focused, concentrated one-pointed consciousness. It is thru employment of this method, concentrating his powers at his hour of perfect attunement, that man easily wins victories, develops the power or money consciousness and visualizes, develops and materialises the things of his desire on the material plane; but the second form is most desirable for those who would know more of the REAL SELF, who would establish UNION with that self. This latter form is the one employed by those who quickly develop clair-sentience, who function consciously upon levels higher than the purely physical, who penetrate the interstellar spaces and who develop Cosmic Consciousness thru Cosmic Color Currents.

Of course the art of scientific centering one's forces is a most desirable practice; but to be able to follow such methods at the time of day when there is perfect attunement to the streams of force then operating gives enormous advantage over the hap-hazard methods practised with utter disregard of suitable and harmonious hours. Practising this method, you come to realize, beloved, that

YOUR ENVIRONMENT IS WITHIN YOU
and that 'the environment which influences your conduct and your life is not a chance massing of outward circumstances, but is the product of your own mind'!

Know, dear student, that 'in every city block, every section of the prairie, in every palace and cabin, there are a thousand environments, from the high place of the seer and saint to the lowest things that crawl and love darkness. Surrounded by multitudes, or alone in the wilds, one wrestles with the powers of darkness, is victor, and holy angels come to minister, while another in the same environment sinks to the lowest depths. Your destiny is determined solely by yourself.



REVIEWS

THE SCIENCE OF SELF BY SWAMI RAGHU-NATH RAI OF
MULTAN. Price Rs. 2/8- OFFICE OF THE SCIENCE OF SELF,
Krishna Mandir, TRIPICANE, Madras.

The book is in the form of a dialogue between pupil and master, giving an exposition of the doctrine of one Swami Raghunath Rai of Multan. It starts with a discussion as to the purpose of life which is said to be Happiness Everlasting. Then by a process of metaphysical analysis, the author tries to maintain that Self is not the body, gross, subtle or causal, but is unthinkable and inscrutable. Besides such metaphysical discussions, there are also some useful hints on Will-Culture, Attainment of Equilibrium or Higher Indifference, character-building, Health-habits, etc. admit much that is controversial or admits of further discussion.

HUMAN ENGINEERING or Psychology Simplified for Vocational Efficiency By PROF GEORGE W. SAVORY, INDIAN HILL
BLVD. AND HARRISON AVE., CLAREMONT, LOS. ANGELES CO.,
CALIF. (U. S. A.)

It would be very disturbing to our so-called educational authorities and experts to be told that there are no bad boys at all but 'badly' educated boys and that the bachelors and masters of Art, though gluttons for books, have their thought-muscles as well as the physical either flabby or atrophied for active service. And yet that is what the author of this valuable booklet has to say about the educational institutions even in the Western countries. Alas! How much truer is this of the boys 'educated' in our own colleges and schools. There is nothing common between 'schooling' and success in life. What is more necessary, however, is what the author calls 'Human Engineering' or a rigid course of self-disciplining that educates or calls out the latent talent in the pupil. The book is claimed to be a 'short cut' to brain analysis and brain-harnessing. It is splendidly illustrated and can enable the reader to have a good idea of the subject with which it deals.