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STUDIES IN KAIVALYA

S. NARAYANASAMI IYER

Know yourself by yourself.

Who will not know himself is like straw caught in the whirling wind.

Of birth, and being, and death, what see we but changing states?

Of ten men who swim up a river, one counts nine, not counting himself and is puzzled.

Think of the ghee in milk and understand how life separates from life.

He is you, you may become He.

You are not what wisdom seeks to know nor what wisdom seeks not.

With vanquished doubt and radiating wisdom, the true seeker realises the Lord within himself, the author of all which lives, through his service and calm and singed mind.

The Lord has no name, and form; He is one by His Maya the forms and names, which puzzle our understanding, appear. Seek, by His grace, to be unentangled and free.

To attain wisdom, you have to practise it. Meditate on one-ness. Realise one-ness.

OM

WITNESS OF THE ANCIENT

T. L. VASWANI

ENGLISHMAN:—I cannot understand why you make so much of Ancient INDIA.

INDIAN:—It was the Homeland of great Ideals.

ENGLISHMAN:—Of dreams?

INDIAN:—Name them as you will, Dreams? or nonsense. They are the richest part of life.

ENGLISHMAN:—How?

INDIAN:—They remain when many other things have passed away. Persistence is a test of reality. Much of the 'Modern' is already exhausted. The Ancient has an Energy that endures. 'Civilization' has been strangled. The Aryan Ideal has borne the burden of the ages and is re-asserting itself today.

ENGLISHMAN:—How will you mark off the Modern from the Aryan?

INDIAN:—There is in the 'Modern' an element of great value *viz. scientific culture*. Science is the fifth Veda. But the malady of the 'Modern' is its *long*. Look at 'Civilisation'. It is nerve-sick. The Aryan Ideal aimed at *communion*,—with the Infinite. A little boy the other day, committed suicide. He was sick of life! A great man like DOSTOEVSKY was tired of the 'Modern', and his last word was 'Escape'. The Ancient Aryan did not try to escape life. He rejoiced in the great gift of the Universe. He felt it a joy to draw the breath of life. We run after superficial things, titles, councils, honours, money-bags. According to the Aryan Ideal, wisdom was wealth. The emphasis was on the *inner* values not, as today, on *economic* goods,—on mind and spirit, not garments and gold.

ENGLISHMAN:—Is not matter, too, of Him and from Him?

INDIAN:—Matter indeed, is not baggarly. To despise matter is unspiritual. And to respect matter is not materialism. But then is matter rightly respected when it is seen, to express the Spirit. With such a vision in his soul did the ancient Rishi sing of the world as a 'vesture of God'. And the teaching was given again and again that we must love nature and man,—for the sake of the Infinite they partly veil and partly reveal.

ENGLISHMAN:—I thought the *rishis* were ascetic renegades to Life.

INDIAN:—You forgot the *rishis* repeatedly taught that the life of religion was a life of *action*. The *rishis* were not quietists. Many of them were householders. Some became law-givers of India. Many took part in activities of the nation. But they were, also, men of vision. Unfortunately in modern life there is a cleft between *vision* and *action*. The scholar, the scientist, gathers knowledge; the man of action, the politician is anxious to produce *external* results. But 'knowledge' becomes a weapon of destruction and politicians become diplomats when the Spiritual Ideal is set at nought.

ENGLISHMAN:—Is the Spiritual Ideal in your national struggle of today? Or is there hate in your political movement,—hate for other nations of the West?

INDIAN:—Let me speak for myself. Europe too is of humanity. And the message of the Rishis is not for us alone. It is for the world. For the message came to them from the World-Heart.

ENGLISHMAN:—It is a beautiful picture you have of Aryavarta. Beautiful *if* true.

INDIAN:—Beautiful *and* true!



THE MIND'S MASTERY

Through Simplified Psychology

DR. C. E. KIPLINGER

LESSON SIX

Methods of Attainment, Concluded

Affirmation, another strong factor in producing results follows Visualization. If you want Health affirm that you have it. If love, friends or money, instead of fussing and worrying because you do not have them, reverse the order of things by affirming that you have them NOW and start being thankful for them. This method has worked for others and will work for you for all things are possible to those who have discovered the Power of the Mind. An excellent affirmation covering much ground is, 'I am whole, perfect, strong, powerful, loving, harmonious and happy'. Use it as it is. Take it into the Silence with you until it sinks into your sub-consciousness so that you can use it anywhere; on the street car, in the office or at home. This is the advantage of spiritual methods; they are always available. Affirmation impresses the thought embodied therein on the sub-conscious mind and it will automatically correlate with its object. This is the law by which the people in all ages were led to believe in the power of prayer. 'As thy faith is, so be it unto thee'.

The strongest affirmation that you can use for strengthening the will and realizing your power to accomplish is, 'I can be what I will to be'. When you have found the 'World Within' you will have learned to control yourself, and will be able to control your 'world without'.

Affirm, 'I am letting go all adverse conditions, such as hatred, anger, worry, jealousy, envy, sorrow, trouble or disappointment of any kind.' You can let go of these things if mentally determined to do so. - This can be done by voluntary intention and persistence.

But in order to get the most out of these Methods of Attainment, which we have mapped out for you as follows, Study of Self, Concentration, Idealization, Visualization and Affirmation you must take them with you into the 'Silence,' which we will now explain.

It is not only necessary but absolutely important that we set aside a time and place for meditation. A place where we may, 'Be still and know'. This MUST be a quiet, secluded room free from noise as possible, where we may, 'Enter into our inner chamber and close the door'. Where we may close our minds against worldly thoughts and be absolutely alone with God within us. This silence and physical stillness of the body if persisted in will lead to the accomplishment of all good things the heart desires, for it gives perfect control of the mental and physical.

The best time for entering the Silence is in the evening a half hour or so before retiring. Make yourself perfectly comfortable, by sitting in an easy chair or lying on your back. Shut your mind against every form of bodily sensation, and forget for a time that you are encumbered with a body. Shut out ALL thought. Relax every muscle. This will give you control over thoughts of care, worry and fear, and will enable you to entertain only the kind of thoughts you desire. Keep every muscle and nerve in the body completely relaxed until you feel quiet and restful and at peace with yourself and the world.

Bring all your problems into this silent retreat with you. If it is Physical help that you desire place your hand over the organ of the body you wish to influence. Form a mental picture of the organ, and realise it a part of yourself, realizing yourself as a part of or One With God. As a part of God your organs are perfect. Put yourself in touch with this Divine power, and as you become conscious that your thoughts are permeating your body you will feel a glow and a very exhilarating and joyous sensation.

Not over thirty minutes should be devoted to this Silence just before retiring. Have the things you desire most in your mind when sleep overtakes you, as it is during this transition period between the sleeping and waking stage that the best results are accomplished, and this is true any time during the day if we can put the mind in this semi-conscious state. Some have found the early morning hours excellent for going into the Silence.

Make it a point to always use the same room, the same place in the room and the same couch or chair for your 'Silence' at the same time.

If you become confused and worried during the day stop what you are doing if possible and go into the Silence for guidance and power, and for wisdom to work out your problems.

Whatever discouragements come to you shut them out of your mind, and remember that you were born to be successful and victorious over all conditions.



THE BAILEY TECHNIQUE FOR REJUVENATION

What the New Science of Radiendocrinology Offers Mankind

(By DR. WM. J. A. BAILEY, DIRECTOR, AMERICAN ENDOCRINE
LABORATORY, 15, W. Street, New York)

In my previous articles I have endeavored to explain the Thyroid, Pituitary, Adrenal and Pancreas glands. We have now to consider the Sex Glands or Gonads, the Thymus, and the Pineal. Then we will take up some special glands that function only under certain conditions.



DR. WM. J. A. BAILEY

The sex glands have two very distinct functions, in that they are both external secreting and internal secreting glands. We are not concerned with their external secretions the

The Sex glands or Gonads are the ovaries and testes. A great deal of nonsense has been written regarding these glands and while the male glands in particular have been the object of considerable interest since the early dawn of man our information on the gonads is very meagre in so far as their internal secretory functions are concerned.

ova of the ovaries and spermatazoa of the testes. These secretions are very definitely known to be for procreative purposes. We may criticize nature for giving the gonads a double function as the functions are totally distinct and there is very little relation one with the other.

In both the ovaries and testes we find certain special cells that taken as a whole constitute distinct and separate glands. These are called the Interstitial glands. Therefore, to be really accurate we should never refer to the gonads or sex glands in connection with the endocrine group of glands, but we should always refer to the Interstitial glands. However, common practice has made the usage general so that the gonads will be referred to in the endocrine chain with the understanding that we have in mind only the Interstitial glands that are situated in the gonads.

It is the secretion of the Interstitial gland that we are concerned with primarily. There is considerable doubt that these secretions have any immediate direct connection with the onset of puberty, menopause (change of life) etc., in spite of their close physical relation to the gonads. The chief function of the secretions of the Interstitial glands is to govern the secondary sex characteristics. That these glands exert their influence at birth and up to puberty is shown in the fact that a girl baby or child is most readily distinguished by general features, build, etc. from a boy—unless other glands interfere to change the picture.

At puberty the hair distribution, the fat distribution, the proportions of the skeleton and the psychic reactions are the secondary sex characteristics that differentiate the male from the female due to the difference in the secretions of the Interstitial glands of each.

The Interstitial glands are held in check largely by the Thymus and Pineal glands, which latter determine the onset of puberty. As soon as the brakes are released due to the partial atrophy of the Pineal and Thymus then the ovaries and testes start to secrete the materials

necessary for reproduction while the Interstitial glands begin to accentuate the secondary sex characteristics. Thus the Interstitial glands are the actual dictators of the process by which men and women are distinguished.

There is no question but that the Interstitial glands have a tremendous influence on the other glands and are largely influenced in turn. In fact they are the most sensitive of all the endocrine chain of glands. Whatever connection they have on the ovaries and testes proper are no doubt due to their connection with the other endocrines. Situated as they are in the interstices of the sex glands they are no doubt readily influenced by any changes that take place in those purely external secreting glands.

If for any reason the Interstitial glands do not function properly there is always trouble. The chief defect we find is that the glands do not secrete enough of their magic fluid. We call this a hypo gonad condition. Whether this condition is due to an over-secretion on the part of the pituitary, thyroid or adrenal or to entire ablation, the results are usually the same.

Women with an under ovarian (Interstitial secretion) are usually of the aggressive, enterprising, domineering type because they have an over-supply of some other gland that makes for these characteristics.

Castration of male or female before puberty usually results in mental sluggishness—a dull mentality. Few eunuchoids or eunuchs have ever achieved great prominence except in rare instances where other glands compensated admirably.

Some day we hope to diagnose glandular conditions largely from the psychic reaction. What a person thinks, does and evidences mentally already gives us a clue to the condition of his or her endocrine glands. The sub gonad man is usually secretive and shy, often with infantile mental state, light hearted, timid, easily laughs or cries, has unreasonable dislikes and excessive tenderness. Women are often just the reverse, particularly if they have good adrenal glands for they then

become virilists and are active in feminist movements. If men do not get much help from their other endocrine glands to make up for the diminished activity of the gonads they become often secluded introverts, shut off from the the interests of normal life or may even enter the fringe of insanity.

On the other hand if a man's other glands come to the rescue he is helped in many ways. He may never be a really great man mentally or physically but often becomes an active, aggressive, never-resting, keen and relentless fanatic reformer.

The external characteristics of hypo gonads in men are many. As a rule the Adam's apple is not prominent, hands and feet are small and shapely, the muscles are soft, flabby and weak. Bones are generally large and fragile. He is often tall and slender but may be undersized. The fat distribution is feminine in character, particularly with rounded breasts and pronounced nipples with pigmentation around same. In very bad cases, such as eunuchs, these features are more evident. Early eunuchism means growth to a great height, while late castrates are usually obese.

Women so operated upon may become coarse featured, flat breasted, heavily built and angular in her outlines.

It is interesting to note that the hair on the scalp of men may be well preserved, though dull, dry and brittle, while the hair elsewhere is either absent or sparse. Women on the other hand, frequently get considerable facial hairs.

The voice tells us much. In women the voice is husky and low pitched while in men it is high pitched, even gentle and subdued or strident and rasping. Some hypo gonads have beautiful high tenor voices.

There is always a certain amount of salacious interest in the life history of the gonads, but the mistake has been to confuse the external functions of the gland with the internal secretions of the interstitial portion of same. Voronoff, Steinach and others would never have attained

the newspaper prominence they have were it not for the fact that they were offering youth through renewed sex glands. We still seem to have a desire for Phallic worship in one form or another. The real facts of the case are that when men are impotent we usually find that their interstitial glands are in good condition while the Pituitary gland is off color.

Rejuvenation can never be effected solely through the sex glands. No doubt a certain temporary increased libido is experienced through surgical operations on these glands, but no true rejuvenation of the organism is possible excepting by means of the whole chain of endocrine glands starting with the particular gland or glands that are not doing their work. It is by this method that we have achieved such splendid results through the new gamma ray treatment—radiendocrination. If the sex glands are at fault they are treated. If other glands are at fault then we naturally treat them. But to attempt rejuvenation through the sex glands alone in spite of their recognized position among the endocrine glands is unthinkable,—because it doesn't work.

COLOR CURRENTS

ARTIE MAE BLACKBURN, B. L. I.

The Green ray and Individualization

' O sun-girl children! stand secure amidst these cascades of light,
These aureoles have stellar rays that stream into the opened eyes
In circles endless, color springs and fairs in tidal waves on space.
O mighty spells that ring us round! Earth, with her canticles of joy,
Heaven, hung on rainbow nebulae, and man, encircled by his dream.
O spells sun-waft to unity! O spells that alchemize our thought
In creosoles of light and sound, till knowledge like a golden bead
Floats to the surface of the soul!'

The Cosmic Color Currents have been considered before in this series of articles, particularly as they affect us thru our name vibration by which we are definitely related to one of these mighty streams of force.

Cosmic Consciousness thru Cosmic Color Currents is possible of attainment once we comprehend our relation to these forces, our periods of attainment thereunto and the method of indrawing their attributes.

No occultist can doubt the reality of these currents of power-streams which the Aspirant can call to his aid—Nature's Finer Forces—which are just as real, just as vital and as potent as are the invisible currents of air or water, of magnetism or electricity etc. in the objective world.

These Color Currents are streams of ASTRAL LIGHT, variously alluded to by the ancients as the 'universal Fire,' 'Solar Force,' 'Paraklete, and the 'Light of the Logos'—which in energising becomes what may be described as 'living, conscious electricity, of incredible voltage and hardly comparable to the form of electricity known to the physicist

THIS FORCE CAN BE GOVERNED BY MAN,
and when governed IS THE INSTRUMENT WHICH
THE SOUL USES TO BUILD UP THE SPIRITUAL
VEHICLE.

This Astral Light is the quintessence of vibration, rendered magnetic by the stars and by them impregnated with various streams of Color-force. It is the 'primordial fluid diffused thru Infinity and constitutes all substance, being either volatile or fixed. It is thru the medium of this subtle agent that the impressions of the inner man become Universal'.

Effect of Green

The green current corresponds to *individualization*. This is the reason Green in its lower aspects is associated with deceit and jealousy—The 'green eyed monster' and SELFishness. It is only the sullied and debased green vibrations which denote treachery and the unpleasant emotions. Manifesting in the GREEN current is all desire for personal aggrandizement.

Selfishness in its lower aspect is in a sub-current and belongs to the current called bottle green.

Every fourth planet in its chain of seven is said to diffuse a green light, for like our own earth, these planets are passing through the period of individualization. Engalese says that any planet of individualization is where Men or Minds become self-dependent, independent, self-reliant. The keynote is shown to be Ra, corresponding to Green, and produces it by vibration. Animal souls are green at the time of birth, not becoming red until their bodies begin to express the desire for procreation.

The occultist understanding the power of the color currents, uses the Green force to create wealth, honor, position, and all material things for others, if not for himself.

Nervousness Relieved by Green

In cases of nervousness, the occultist uses Green to 'individualize and strengthen the nerves,' and when he draws this vibration into the body of a patient, he brings in new material and new atoms, which give new life. Particularly are the optic nerves revitalized and individualized by the Green Cosmic Current'. (Engalese)

The Green Current is also used as an antidote for altruism. 'There comes a time in the life of every man in some life when he feels he must be an Atlas and go about carrying the world on his back'. Those who thus dissipate themselves mentally, physically and financially are sooner or later victims of nervous prostration and allied ailments. For such cases the occultist uses the Green Current to restore the person to a normal state of individualization.

Perhaps one of the most difficult lessons for the occultist to learn is 'never to give more than his surplus, and never to assume the burdens of another, for by doing so he sometimes robs that other of experience he came into this world to get

H. P. B. says that Eastern symboligists from the earliest ages, have connected the spiritual and animal minds of man, the one with indigo and the other with pure green. Curtiss adds that the higher spiritual mind continually aspires to the Divine and is represented by the blue vault of heaven, while the lower mind tends toward and is represented by the Earth where green in its endless variety of tints prevails.

Green, which stands in the middle of everything and is the color which is between the outer and the inner, or the higher and the lower, worlds or planes of consciousness, is significant of universal adaptability. Clear bright emerald green is always attractive and gives a sense of home wherever one is travelling.

Green is beheld clairvoyantly in connection with persons who are great nature-lovers. Homesickness is banished by green and tired eyes are rested by green glasses. Green lampshades are particularly restful, and this color will be found a valuable soporific, an antidote to all that induces insomnia.

Pale Green Encouraging

Pale green is very encouraging to sensitive persons who are easily dispirited, and it will be found that people are usually helped most not by the color that pre-

COLOR CURB

dominates in their aura, but by which will make its appearance symmetry has been attained.

The lighter shades of green thy--not that maudlin, misdirected sympathy which increases trouble by dwelling upon helpful sympathy which environment and pleasant conditions suggest to a painful environment, says Curran gave him great insight into manifestation.

When Nature strikes her true color her cheering green in the spring, it penetrates hearts of men and awakens in them a desire to do, to create, to accomplish. No one thinks of the tree spiritual, yet who can look up into the branches of a noble tree and not have his Soul lift from Nature to Super-Nature. Green is the color of the human intellect LOWER MANAS, the highest attainable by physical nature and man.

'Green is the keynote of the physical world, it is always restful and pleasing to man. It is the color of worldly power and the success due to intellectual achievements, its lower aspect manifesting as envy, greed, etc. It is a necessary link between Nature and Super-Nature, therefore do not despise the color of the humble world of Nature or even a perfect animal-soul, for without perfect functioning, there would be no stable basis upon which and thru which the higher forces could act. There have been many ridiculous theories advanced as to why nature is green, some holding that it is due to yellow sunlight pouring thru blue ether, etc, but were this true every thing would be green. Nature is green because green is the point or keynote in the vibratory series to which Nature upon this planet responds, and thru which it has evolved'. (Curtiss)

and women have ever aspired. The philosopher, poet, writer, scientist, artisan and labourer, all alike no living person may be an exception for which he was born must not necessarily be useful, yet few persons are really successful as we are to regard success. In proportion to the success is open to every individual, and it is difficult to appreciate the reasons why so many who strive for success fall in its realisation. Failures in life are generally the result of mismanagement of talent, and unforeseen circumstances or accidents which we have little or no control over, and which of these causes or happenings may conspire to defeat the aims and resolves we have made, and from which we hope to reap our harvest. Numberless accidents may occur which human beings cannot wholly protect themselves. The war has provided an illustration which shows us how we may be attacked from the air, sea, above and below, and be perfectly helpless and unable either to extricate ourselves or stop the menace. In our gain, we may have built a beautiful home for ourselves, or successfully organised a big business concern, when fire, flood, or some other disaster that had its beginning elsewhere may sweep them away. We may have placed the hard-earned savings of years in what we thought was a safe financial investment, but the crash comes, which spells for us ruination, and the criminal carelessness of others sweeps away, without a moment's warning, the accumulations of years of toil and thrift. These are cases incidental to all phases of life, though the majority of failures do not occur from these causes.

While it would be wrong to argue that every individual possessing brains and intellect can be as successful as his talents entitle him to be, yet brain capacity is the chief factor generally in every kind of success.

There are always successful and unsuccessful men in society. The conditions under which society lives favour these extremes. One man has education, and the personal influence of friends. Another with brain power just as good is less favoured in these matters. A man may possess native strength and intellect, but being destitute of appliances finds himself unable to cope with the power and arm of his well-armed and well-organised competitor. One man may possess an iron constitution, but never being well equipped when necessity demands to work long periods both night and day in the achievement of his purposes. Such men are invincible; entire failure to them is impossible. While another unfortunate individual with an equal brain capacity but whose constitutional power is weak, lags behind in the race of life, though perhaps the while desperately combating and trying to stem the tide of difficulties all around him; or just at the critical moment of his struggles his health fails, and a combination of circumstances which no one but himself can understand requires his personal attention, and his employees, lacking the stimulus of his example, energy and supervision, are unable to accomplish their duties. Thus he becomes one of the great army of failures, who following in the wake of the strong and successful, has to be satisfied with the coarse and less valuable products which the others disdain to handle.

There are widely different standards of success, so much so that what constitutes success in one may be a decided failure in another. To set up a uniform standard, and expect everyone to conform to it would be quite unreasonable. What would be exceedingly pleasurable to one, and an incentive to his best efforts to attain, would be distasteful and perhaps unworthy of the ambition of another.

Success should be reckoned in accordance with capacity. If we counted success on the lines of money-

ary acquisitions, we should have to conclude that one man getting a hundred a year by his labour is just as much a success as another who is getting thousands. Each may be working up to the fullest extent of his capacities, but the one being more strongly endowed mentally as regards his capacities for acquiring is the best equipped for this purpose; his thousands, however, may not be worth more to him than the other one's hundred; for with his ability for acquiring he may have greater requirements and needs for spending.

I once told a man with a small narrow head that he had not much ability either for acquiring or saving; if he did save it would be his love of independence, and his fear to spend, that would prompt him to do so. His head was high in the crown, and combining with other qualities indicated but average intelligence, a steadily persevering disposition, and marked love of independence. He told me I had made a mistake, and said he was very saving. I asked him what his occupation was, the amount he earned, how much he had saved, and how long he had been saving. He said he was a Groom-gardener, had eighteen to twenty-one shillings a week, that he was forty-seven years of age, had been saving since he was a young man, was unmarried, and had saved seventy-three pounds. It had taken this man half his life to save what many a business man would make in profit in a single business transaction, in which perhaps but a few moments expert judgment were needed. The Groom-gardener may be considered a successful man; he had worked diligently and honestly, had endeavoured to give his employers satisfaction, and plus the requirements of his meagre existence, he had taken care of what he had not the sense to spend, or was afraid of spending for fear that his independence would suffer should he in any way have to be beholden to others; but such success would not satisfy a more highly endowed and ambitious individual. Carnegie with his wide head and large Acquisitiveness, and his capable and practical mind, was not satisfied until he became possessed of millions.

GRAPHOLOGY

RUBY F. REMONT.

LESSON NO. 9

Making Graphology a Lucrative Hobby

Taking the word 'lucrative' as meaning *profitable* graphology may prove of personal benefit in a socially profitable manner, as a means of subsistence, or as a self-protective, hence profitable hobby.

To avoid the loss of money thru entering contracts in which a partner is 'slick' or even dishonest, or becoming a director in a corporation which eventually dissolves because of poor business methods—is quite as important as actually MAKING money. With an understanding of characteristics, even a signature may be read quickly, so that one will at once avoid dangerous affiliations. One has only to enter any department store to see the lack of efficiency, the enormous waste going on, to prove that a regularly employed graphologist would save the firm large sums. Tearing off sheets of wrapping paper entirely too large for the bundle is one system of waste. Not understanding the stock often drives away a customer because she has no time to waste on a girl who lazily remarks 'We don't keep anything like that!'. Frequently I have found just what I wished on shelves behind the salesperson. In one store's credit department I noticed five stenographers grouped about a tiny table striving to fold their day's output of letters, stamping and sealing the envelopes. Any office boy could have done that job well. A clerk's time is too valuable to waste on mechanical work of this type.

Therefore, aim to become a corporation expert. Many insurance companies now use graphological experts. Bankers like to 'get a line' on prospective clerks as to rapidity, efficiency, cleanliness and conscientiousness. We have all noted the teller who

flourishes his pen about in circles in order to make a lovely entry or to fill out a voucher for a lazy woman depositor—while a long line of depositors sigh and wait for their turn. That's a loss to the bank, also. In addition, it makes not only the teller but the depositors nervous.

The wall-flower who is never noticed by the gay crowd of young folks who like vivacity, charm and 'jollyng' may become the center of attraction if she can give a few readings. Many of my shy students have fairly blossomed forth thru their ability to analyse. As approbation is one of the strongest human traits, one who can find good points and talents in handwriting of her acquaintances quickly becomes popular.

But outside of all that, graphology has this beautiful advantage. If one does not care to contact the public personally, a pleasant and lucrative business by mail may be built up by way of handwriting analyses. Once the public's confidence in the analyst is established, it no longer becomes necessary to advertise. 'The goods sell themselves' if the graphologist is honest, helpful and of spiritual type. Graft in any line of work soon kills off the business of the grafter. The best business is built up on personal recommendation.

Now then as to choosing a life-mate. Look at the chart of writing slopes. Suppose the writing slopes in diametrically OPPOSITE directions. Can one expect congeniality? Yes, if the writers are spiritually inclined, if each is ready to yield a point where PRINCIPLE is not involved. But on the other hand, speaking from the broad, general basis, of the emotional mind, of the quick-tempered, grasping or selfish thinkograph, people usually are NOT HAPPY or well-mated whose writing slopes in opposite directions. Remember always, however, that in intelligent, poised, controlled persons this does not hold true. Those who overcome faults graciously, who do not sulk or yield to sensitive pride or vain imaginings can get on together, no matter how the writing slopes.

From the material basis, then, if writing slopes ardently forward indicating sexual desire and over-impulsiveness, a mating with one who writes a prim, vertical hand, or a stiff backhand showing secretiveness, control, lack of sex-desire, is unwise. The demonstrative and impulsive individual who enjoys petting those he loves will discover in the prim writing sloping away from his own a person who says 'Oh, go away, can't you see you're mussing my hair? Why don't you sit still?' In public, the voluble talker may offend the secretive backhander. The shrewd backhander who likes to economize and keep his plans to himself, who wants to save, to think quietly over any scheme before putting it to the test, is apt to be disturbed over the careless, make-shift, extravagant and confidence-betraying forward-hander. But there is a lesson to be learned and often Fate brings just such persons together, that the one may become more freehanded the other a bit economical. So I repeat, if they are wise and learn lessons thru application of PRINCIPLE, opposites may be happily wed. The great trouble is that every one who strives meets the temptation of wishing to 'make over the other fellow'—but Emerson says 'Why make another YOU? One's bad enough!' or something to that effect.

So then if you detest stingy people—don't marry that type. If you dislike a sloppy woman, don't marry her and blame her later on because she is not careful like mother. Know beforehand thru graphology just what you have to meet and then decide whether you are sufficiently strong and developed to carry the problem to safe conclusion. We are divided into negative and positive types. The over-positive may ruin the best dispositions in the home by striving continually to mould the more negative natures. Toleration is the great thing to be gained, for as Max Muller said 'There never was a false god, nor was there ever really a false religion, unless you call a child a false man!'. We're in different classes of the great life-school and we are happiest when we associate with those in our own class or consciousness. A couple whom I knew to live happily together

for ten years have now separated because the wife strove only for the metaphysical and the husband became an ardent material scientist. Really, selfishness entered into this separation. Neither was willing to let the other live his own life.

But in any case, you should know 'what you are up against' either in business or love. That is why graphology is going to help the generations to come. Every one will study his own handwriting and find therein dormant characteristics to be encouraged or eliminated, and he will enjoy this taking of stock.

Suppose one member of the family writes weak, faltering t-bars to the left of upright and the other sends forth strong, inch-long t-bars across the word. Can't you see instantly who will 'rule the roost?' The work of that positive member is to control the SELF with the will, not to force his ideas down the throat of the weaker one.

One case of a shut-in betrays how helpful graphology may be. A boy forced to lie on his back since his third year began to study my lessons when nineteen. He lived in a town of 3,000. His life was very lonely. After he mastered handwriting analysis, he not only had all the lively company he desired, but made a nice living giving readings to the townsfolk, who brought him their business problems, love affairs, and asked his advice vocationally. The woman on a lonely ranch may have a world-wide friendship thru practising graphology, too.

MESSAGE OF ASTROLOGY

M. D. SAGANE

Fate and Freewill

Fate and Freewill are one and the same thing. The Supreme Intelligence is the Grand Fate—the Grand Freewill.

Every man, every Ego is the Supreme Intelligence in essence. In essence indeed! But He has chosen to dwell in the Form—in the body of Matter. Why and how of the first time we do not know. It is His Leela—Maya. What else?

He was an all-limiting circle without a circumference—a line in fact. But He has chosen to be bound up by describing a circle with itself as a center. The point has started off as it were from the line and created a limitation around Him. He has started a pilgrimage in the realm of Matter.

Can He not go back? Can He not be as He was before?

* * * *

Yes he can. How can He not? He is the supreme Intelligence, the All-Powerful—the Almighty. He surely can.

Let Him increase the radius of His circle over and over. Let Him embrace and cover more and more area of the realm of Matter—Prakriti—in which His journey lies. Let Him make the radius infinite. His circle will be without a circumference then, and He will be on the line—the line itself. Let Him know the Prakriti thoroughly and thereby rise above Her.

Thus He can break the stronghold of Matter and rise above Limitation—be a Limitation Freewill himself

* * * *

Till then He has lost His freedom as it were. The laws of Nature operate upon Him. Desire, thought and action now encircle Him. He must reap in subsequent lives the effects of the causes set up in former lives.

The circumference of Matter thick or thin must be destroyed by making it thinner and thinner by rarifying and thus making it larger and larger.

* * * * *

In Astrology the Sun, a point within a circle represents the descent of Spirit the Supreme Intelligence into Matter. It represents Spirit in relation to Matter. The point has taken the cover of the circumference—the Prakriti and thereby of the laws of Nature. It was His freewill. The Limitation is thus born of Freewill. The freewill now works within the specified area enclosed by the circumference. The point must free itself from the circumference and this He can obviously do by expanding and burning the circumference. Heat and fire can expand and burn. Hence Leo and Aries, the fiery signs, are the signs of his dignity and exaltation. It is the all-absorbing Fire which expands, rarifies and makes the circumference infinite and thereby burns the bonds of Prakriti. The point gets free.

Saturn represents the lower and higher man. Shani the son of the Sun represents the Seed-body—the KARANA-DEHA which is the source of further manifestations. He is the compressed concentrated bundle of experiences carried overhead to be worked out during next lives. He is thus the product of the Sun's (manifesting Freewill's) acts and desires and becomes the cause of results in next lives. It is an abiding binding influence but born of Free will in contact with Prakriti. There cannot be complete expansion or combustion unless the source of further accumulation and manifestation is stopped unless identification with Prakriti and evil deeds ceases. The opportunity of rising to higher mind then begins. The balancing of what we call good and bad must therefore be an intermediary step somewhere in the pilgrimage. Saturn the Mind must accordingly be balanced in order that it may rise higher to destroy the possibility of further manifestations. Hence Libra the sign of balance is the exaltation of Saturn. It is therefore significant that Libra represents

equilibrium, justice, honesty—and Saturn in Libra means a defender of justice, honesty, etc.

Moon the reflector of Sun's glory or might is the Astral body—Sookshma-Deha. Mars is the principle of activity, Jupiter of expansion, Mercury of reason and memory, etc. One and all these planets are the counter-parts or manifestations of the sun—the Ego, and are intimately connected with the pilgrimage of Soul through this world. And they explain the philosophy thereof.

The planets in relation to signs, mundane houses and aspects tell the enchanting story how the Almighty is performing His Loeia.

The Grand Freewill He is. But this Grand Freewill identified Himself with the Lesser Freewill in manifestation. To be perfect again, Prakriti must be surveyed thoroughly well and fathomed deep (to know its illusive nature rightly). Thereby mind, Thought and action will be perfect. Then and then only will no longer the planets embodying these principles have any significance. The philosophy of planets will cease there.

But till then the Celestials will continue to show off what level, material or spiritual, the ego is standing, what have been His desires and actions in previous lives, and what has He therefore to suffer or enjoy in this life or following lives as a result: what is the field for the exercise of the so-called freewill; what the limitations and how can He utilise them to their best advantage.

The signs with their peculiarities will particularly denote the colouring of the Soul in relation to prakriti; the mundane houses the circumstances and the nature of His mundane sojourn, and the aspects the binding or liberating, harmonious or discordant influences in both the spheres.

More of it hereafter.

BLISS OF THE BEYOND

SWAMI SATCHIDANANDA

It is a definite and practical fact of realisation that the Bliss of the Beyond is within us all. The Centre of Bliss or the Home of Happiness is within the inner recess of our heart only. We have to dive very deep into the calm depth of our personality to feel the source of full Bliss from within, because the Bliss of the Beyond means the transcendental of the network of time, space and causality. As man is nothing but the expression of God, the eternal and infinite bliss, and God, All-Bliss is the only Reality of man, we have to sink deep down into our soul in order to be conscious of the bliss that is beyond all dreams of the world, the mind's multiplicity of modifications.

The Bliss that we think and seem to enjoy in the sense-objects, is the bliss of the beyond alone dimly objectified. And we call it pleasure. Our own bliss is brought and sold back to us in the objects of the senses.

In the silence, past all sound, in eternal peace, is our birthright bliss of the Beyond. It is of the super-conscious plane wherein the individual 'I' is not and the Infinity alone is. It never exists in the valley of mere things of the personal man, as it is the infinite consciousness of the awakened soul. It is the greatest ecstasy of the soul in tune with the Self. It is not only the conscious feeling of the One without a second on the spiritual plane but also on all planes. Bliss of the Beyond is the supreme goal of human life in cosmic Consciousness. It is the feeling or expression of the real sweetness of Existence. It is in it we are in spiritual touch with the divine side of every living creature, with the practical lore of selfless love which is the eternal law of life. It is in reality the transcendental realm of our innate nature. It is a sunshine of infinite love beyond body, mind and soul. It is the serene silence of the self supreme wherein the body and the mind get healed and

emancipated respectively. Bliss of the Beyond is the smile of Heaven on earth, touching God everywhere. It is the inspiring thrill of Joy sublime, both within and without, above, below and on all sides. And it is this the sages and saints of all religions consciously inherit. Let us also live, move and have our being in the Bliss of the Beyond, all through and through.

OMI PEACE AND BLISS OF THE BEYOND.

ILLUSION

LINN A. E. GALE

Shadows,
Grotesque and grim,
Frightful and fear-inspiring,
Sinister shapes across our paths,
Filing us with childish alarms
As we gropè along
The dimly-lit pathway
Men call mortal life.....

Shadows,
Dreadful things they seem
When 'tis dusk.....

How different,
Ah! How different
When gorgeous sunlight comes
And dawning day reveals
A majestic tree instead of a bloody giant,
A regal rose bush where we that gory plotters squatted...

So it is ever,
Misfortunes are blessings,
Enemies, friends,
Handicaps, stimuli to final triumph,
When we see with the eyes of the Spirit
And the shadows vanish
And illusion ends.....

PSYCHOTHERAPY

DR. SHELDON LEAVITT.

Limitations

As the best form of psychotherapy has for its immediate aim the bringing of one to self-mastery, an indication of the chief hindrances will be welcome.

One does not attain perfect self-mastery until he has broken down all limitations, a thing he can hardly hope to do while incarnate. But even relative attainment means at least relative triumph over the limitations common to humanity, some of which I wish now to mention.

As I have already indicated, the first and most conspicuous of these is *fear*. Jesus aimed a whole broadside at it in his sermon on the mount, wherein, among other things, he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

This great preacher of faith knew the disastrous effect of fear on human life, and sought wherever he went, to deliver people from its thralldom.

From the power of fear one must be delivered before he can rise to a position of self-mastery. Mind you, I do not say from the SENSE of fear. No one should undertake to control his emotions, because his every effort to do so will but dignify the emotion and make it more insistent. But let him control HIMSELF—i. e., his conduct, his voluntary expression. Right here is where people oftenest stumble. They spend their efforts in a vain attack on their emotions; I say to them, 'Never mind the emotions; they will ultimately get tired and

leave if you deny them dominance. Be steady, firm and resolute. Hold yourself a definite, predetermined line of action. Be master and not servant'.

A second limitation over which one who has come into self-mastery has triumphed, is pride. If your feelings are easily wounded, if you are afraid of criticism, if you are diverted from a course into which your intuitions urge you, through fear of the people; if you are made unhappy by the nature of outward appearances which have been forced upon you by circumstances you were not able to control; if you are long made WRETCHED by a sense of humiliation from anything whatsoever, you may be sure that attainment is still a long-way off.

Then there is self-will. The man or woman without a good, strong will and its accompanying attribute, -self-reliance, can never reach the heights at all; and yet self-will, which does not spring from deep intuitional sources, must be overcome. Remember that the struggle is to overcome SELF and bring it under direction—direction not of the emotions and impulses, as they ordinarily reach our consciousness, but of profound and well-considered purposes. It is the difference between controlling and being controlled, and that difference is as wide as the poles. There must be a submission of impulse and motive to the criterion of character, and then the subjection of conduct thereto.

Among the strong forces within us, intended; as were fear and pride and self-will, in their normal expression, as an aid to development, I may mention anger. Those who have risen to the heights have brought this passion under control. Though it once had, it no longer has dominion over them.

It will be observed that I have nowhere said that any emotion or passion—any 'strong man' within us—intended as each is for our use as a force with which to overcome—I have nowhere said that this should be suppressed. It not only cannot be, but it should not be. There is a difference between suppression and repression.

What is wanted in dealing with this complex Self, so full of variously acting forces, is nothing but REGULATION. There is no impulse common to humanity which is unwholesome to the individual or to humanity at large when once it is brought under the direction of will and clad in its own proper work garb.

Then there is the physical organism, so prone to go wrong when not under the direction of a disciplined consciousness. What has been done with it? Does he who stands high up the mountains carry with him a disordered and domineering body? No, for the physical has been brought under control. Its functions are now in fine co-ordination. *Dis-ease* could not remain. The three planes of life have been brought into harmonious action and interaction. The flesh no longer 'lusteth against the spirit and the spirit against the flesh'. Love reigns throughout.

Is this Arcadian? Cannot man attain to it? As I said at the beginning, there is no perfection here. The heights to which I allude have other heights piercing still deeper into the Empyrean blue. But still they are human heights and are attainable. Many souls are already there.

He who stands on the mount of human self-command, with his infinite powers disciplined, so as to reach their highest functional usefulness, he is the man who has attained to the heights, and above his head glows the Shekinal nimbus.



TELEPATHY

J. C. F. GRUMBINE.

CHAPTER X

Is a Telepathic Code Possible and Practical?

Some Rules For Experimental Work.

When modern Spiritualism awoke the world from its sleep of death and its torpor of materialism, it presented to the intelligence of man a scientific code for the interpretation of its generic phenomena, which, in simplicity and comprehensiveness, paralleled all rules of ethics laid down by Jesus of Nazareth and other teachers since his time, when he said, "Let your communications be 'yea and nay' "

In Spiritualism one rap is for no, the negative; two for doubtful; and three for yes, the positive, or affirmative.

It is a code which for economic reasons can not be improved upon or surpassed. Aside from the depth of meaning in the code, for the declaration of one, for no, the N placed before the O means the negation of spirit, or matter; the two, or doubtful, means the seeming balance and parallel between the yes and the no—therefore doubt and uncertainty of one or the other, concealed or revealed knowledge,—the one or no, for the yes or three; and the three, or yes, means the positive will or law of spirit concerning mind or soul and body or matter. All other and derivative meanings grow out of these simple ones.

To illustrate the value, power and authority of this code of raps, two questions can be put to the intelligence back of the phenomena of Spiritualism.

QUESTION:—Who or what cause these phenomena? Ex-carnate Spirits?

ANSWER:—(Three raps), Yes.

QUESTION:--Death does not end life?

ANSWER:-- (One rap). No.

QUESTION:--Immortality is a fact? The personal identity survives the change called death?

ANSWER:-- (Three raps). Yes.

Positive questions are answered by yes, negative by no. A doubtful answer is always implied in two raps, and it has been found that doubt does not always mean ignorance of the topic under consideration. Sometimes it is not wise to say yes or no, and so two raps are given. Sometimes a negative or positive reply would inspire terror—hence two raps are given, or none at all. Should the question be pushed for either a positive or negative reply, error is likely to creep in. This forcing of the tissue by stubborn, unreasonable persistence is one of the gravest dangers in the pathway of psychical researchers, and the fruitful cause of the mass of unreliable material which has libelled the fair and pure name of Spiritualism.

Spirit, soul (mind), and body (matter) are symbolized by three, two, and one, for the simple and fundamental reason that matter and spirit are the universal negative and positive of life. Matter absorbs, uses, destroys all that life manifests, while spirit reflects, conserves and preserves all that life expresses. This is the greater mystery of Spiritualism.

The triangle of spirit, soul and body is the sacred trinity of the Ancients. The apex is spirit. The content of the triangle is life, the three lines forming the three lines of the triangle, sometimes called the ego, individuality and personality, are the operative soul, and they form the organism, or the body.

Spirit is the eternal, the Divinity within us which matter occults or conceals in its dense, opaque forms or bodies. So that when one rap is made to stand for no, or the negative of life, it is to show by dissimilitude or antithesis the extreme but integral relation which matter bears to spirit. Whatever is less than spirit or more than matter is of course a doubtful, and were a question asked

about them it could not be answered always in the negative or affirmative because they are in a state of flux.

On such cardinal teachings or principles the cypher code of communication between world of incarnate and excarnate spirits was established and projected. The alphabet was brought into use as the key to thought. Whatever was manifested was accompanied with its own message or teaching. Thus the hypothesis of Spiritualism preceded and followed its phenomena as the only key of explanation.

There is no question but that efforts are being made by the spirit world, in fact, plans are already laid whereby a system of teaching concerning the chemical and physiological effects of telepathic thought on the human mind and brain will lead the advanced scientists to discover some simple means by which the power and forms of thought can be known and depended upon when transmitted from percipient to recipient. Conditions for such experiments are generally very simple, and when put into practice lead to astonishingly successful results.

The complexity of life and experience and the demands first for the commercial uses and advantages of telepathy rather hinder than promote the investigations and researches in the virgin field of our psychological life, and for the reason that ridicule and scoffing are the usual rewards of the ideal but pioneer workers. Still, whatever discouragements follow the heroic efforts of the few brave men and women who seek to associate the world of spirit with the world of matter and who apply the law of inspiration to the transference of thought from one mind to another, regardless of sensuous means and material distances and who employ the spiritual hypothesis as a basis of their experiments, these hindrances or limitations act in no sense as deterrents. And from such as fear no foe to truth, who refuse to be laughed into oblivion, who know what they are about though the ignorant and the Pharisee cry out impostor and charlatan and mob shout crucify him, will come

whatever the later generations will accept and use as a matter of course and without question. This is always so, and the pioneer, a fearless and brave reformer, looks upon his work as a mission divinely appointed, and therefore is neither afraid nor ashamed to announce a new idea.

Despite all that the Psychological Research Society has done to collect abnormal and supernormal facts of the strange operations of the mind, no important university or college has been brave enough to adopt the spiritual hypothesis as the only rule of life. Science has not yet discovered a system of philosophy by which these facts can be made the universal and common property of all who choose to put certain rules into practice. That a system of simple rules will and can be found which can at least apply to most sensitive persons, is a fact which cannot be too strongly emphasized and generally understood. The postal, telegraph, telephone and wireless service accomplish in a crude but very satisfactory form what telepathy will cover in a most economic and less laborious system, when man dares to use the virgin forces within him which now go to waste or are untouched, because of his indifference to and ignorance of them. Performances which the Zanzigs give could not be possible between two persons, unless the law of thought and consciousness made it possible between mankind and the world of spirits. This is an important inference, on which must be built the rules and rationale of the science of telepathic communications. Psychic powers which the Zanzigs exhibit are certainly puzzling to most astute minds because unusual, but their work must not be classed among the claptrap of the charlatan or mechanical feats of the prestidigitator. It is easier to explain away than explain such marvelous, supernormal faculties. How much of mediumship or the control of incarnate spirits enter into their work they have never told and might not care to do so, if they knew, for commercial reasons. And this element of occultism and mystery in all such extraordinary feats makes it doubly hard for the man of science who wishes to know

and to get at the facts to account for and define. However, the Zanzigs do not claim to be mediums, and such feats, if not explainable by the old, are explained by the new psychology. Spiritualism reveals the law by which such phenomena are possible.

What then is the law? It is sympathy and never antipathy. Sympathy makes simple and intelligible what is meant by the statement quoted by the Zanzigs, 'Two souls with but a single thought'. For it is one thing to think a thought foreign to your own mind, and quite another to transfer it to another mind, often regardless of distance. In the case of the Zanzigs it appears on the surface that the ether plays little or no importance in their experiments. At any rate, the so often quoted value of the ether as a medium of communication between percipient and recipient of telepathic phenomena is not a matter to reckon with or against. So quickly, almost instantly, do the thoughts travel or pass from the mind of Mr. Zanzig to that of his wife, that not even a frictional disturbance in the ether seems possible. What may actually happen in the ether, both as physical and superphysical matter is touched by the thought, may never be known, but it is so small and imperceptible and in no sense a condition of opposition that even as a medium it may not enter into the fact of such experiments at all. But sympathy is the very soul of attraction and as such is the secret of any telepathic success.

Sympathy is the basis of the finest and most cordial relations between souls. As a law it is as potent, universal and all pervasive as gravitation or attraction. It is the heart of attraction, without which atoms or molecules could not be drawn to each other by adhesion or cohesion. And so involved is it in our emotions and sensations that few realize that it could be both mother of and godmother to them. The sympathy has its origin in what, in the terminology of the new psychology, will be technically defined by the word sensitiveness. Sensitiveness is a supernormal power. It is that of feeling, by which one becomes aware of the spirit, its influence

and effluence. Sensation, the senses, our emotions and feelings, are organic and physical in their outward appeal to the soul. But whatever appeals to the soul through the sympathies is inorganic, must come from within and is the product of sensitiveness. The sympathies are rooted in, and are born of, sensitiveness. To cultivate the sympathies, that is, make them acute, responsive and electric, one must strengthen one's sensitiveness. To do this, the student must seek to function on the supernormal plane and think often, — in fact, live for the time, in the inner world of psychic vibrations. Above all, one must practise telepathy. No exercises or experiments which will produce results are to be spurned. In order to succeed, certain mental conditions are necessary. These conditions are the application of rules for action by which uniform results are obtained.

An objection may be raised here that telepathic phenomena are often secured when and where no rules at all are followed. True, but haphazard and sporadic results are proofs of the operation of the law, when they are not evidences of the application of the rules of the science. He who understands the science and the simple rules for producing results is better qualified to secure and understand results than one who is ignorant of them. Ignorance is never an advantage, but always a disadvantage. Patience, repose, courage, hope, faith, tranquillity, and above all, a sublime consciousness of one's Divinity, are virtues one can never overdo or exaggerate. The mind should be clean; that is, free of objectional thoughts which may ingress to subjective and spiritual states. Disharmonious thoughts should never be entertained. Lustful, selfish thoughts corrupt and darken the mind and harden the feelings. The affections should be exalted by ethereal and ideal meditations. A diet in which condiments and stimulants as coffee, tea, liquors and meats, are absent, is preferred and recommended. Abstinence from food at times of experiments is better than indulgence or stuffing. Surroundings need not be any different from the normal. Still, harmony and an agreeable environment are more helpful on

the mind than their opposite, and therefore one should be pleasantly surrounded. The less catering to the physical senses, the quicker and more definite will be telepathic results. The times for experimentation are the times when conditions can be best applied and the mind is ready for the work. Uniformity in time is unnecessary although popular with public and experimental telepathic entertainers. Amateurs will find uniformity of time helpful in securing successful transference of thought.

Simple tests which anyone can use—in short, those tests which beginners employ—are the transmission of colors and numbers. Letters, words and sentences are more difficult because more complicated. If one begin with the simple colours, the practical and easy way is to think of the color red, blue or yellow and then of the complimentary colours, until the recipient receives the thought of the color instantly from the percipient. This can be accomplished by practice. To think of red, blue or yellow, the percipient holds the mind strongly to each color to the exclusion of the others and to the extent that he or she can concentrate on it, and the percipient and recipient are closely en rapport,—that is, in perfect mental and psychical harmony and oneness,—the thought will reach from one mind to the other, regardless of distance.

It can be said that conditions of sympathy and harmony between percipient and recipient precede and qualify perfect telepathic communication. In fact, if most attention is paid to the establishment of the spirit of sympathetic oneness between transmitter and receiver, successful results will be inevitable. No technique is available to anyone who rejects simple for complex rules and conditions, and who applies some elaborate system at the expense of primary and fundamental spiritual principles. An objection may be offered that for commercial purposes this oneness of spirit between percipients and recipients may not always be practical or available. Then accurate telepathic communication

cannot be had. Because on this spirit telepathy depends and rests.

A little electrical device called a psychometer may be invented in the shape of a compass, containing the twenty-six letters of the alphabet and the numerals from one to nine and ten (ten being indicated by a cypher), with a delicate needle, so magnetized as to be susceptible of thought vibrations, as the needle of a compass is to magnetic attraction, and such an instrument may serve the commercial world who are looking forward to some private means of communication with their friends on business interests at a distance. But it is doubtful if any instrument can be attuned to so delicate a vibration as thought or be capable of deducting thought from the mind as a copper wire coil can induct electricity. The brain is a wonderful dynamo; it is more than an electric battery, and yet its substance is alive with electricity. It, in some mysterious process not known to science, can pass an immaterial (spiritual) to a material (physical) substance—(thought), as a physical impact called sensation is conveyed to the mind and there transformed within the mind to a thought, as a thought can be transformed into a sensation or experience of a sensation of physical things.

There is this coordination existing between the phenomena and action of the supernatural powers and the normal senses, which staggers the imagination when man views the mind in its dual aspect to spirit and matter. To run thought off on to a machine will prove as difficult a task as to invent a machine which will receive thought. However, it is to be hoped that the inventive genius of science may yet find a way by which (as through mediumship in psychography or slate writing) messages can be conveyed not only from the spirit world to our world, but from one to another at a distance. If such a machine is invented, it will be the most delicate in structure which the human mind can conceive and will not depend as does wireless telegraphy upon a superior electrical voltage.

When the experimenter has proved the virtue of sympathetic oneness of mind and spirit, he is ready for telepathic experiments. Some such experiments as the transference of a flower may be next employed. A red or a white rose, or a pink or a white carnation, will be an easy exercise. Whatever two persons like the best may be easiest to transfer. Think of the object, say a red rose or a white rose, in a separate or segregated form. Individualize it. Picture one in the mind; hold it there with a definite idea of its presence, color, form and the sympathetic condition between you as percipient and your friend as recipient will make haste to transfer it at your will. Then a perfume may be tried. A delicate fragrance as violet, will carry as far as a perfume of a rose, a hyacinth or musk. It must be remembered that the mere thought or conception of the flower is not sufficient to carry forward or transfer to a distance or to another an odor.

In some rare instances this might follow, but it is best and always advisable to smell the flower strongly in the mind and concentrate on the particular odor, in order to make the experiment successful. From these simple experiments other and complex experiments can be made, until two persons can indeed translate messages and whole letters, for social and commercial purposes, and still be operating within the sphere of sane, healthy and sound minds and bodies.

And while Spiritualism has been ridiculed, condemned and neglected by the world at large, the time has come for it to show mankind that as all messages, either of the nature of physical or mental phenomena, are sent to the earth, as thought is flashed from mind to mind, so incarnate spirits communicate with incarnate, so even God, the Spirit absolute, eternal and infinite, source of omnipotence and omniscience, inspires all spirits throughout the universe.

In the years to come, telepathy will be as commonly practised as is the telegraph and telephone, and the one who is not a telepathist will be the one who is scoffed at, condemned and martyred.

WHERE SCIENCE AND SPIRITUALISM MEET

P. V. S. IYENGAR

India wants a science, not of the type of the so called advancement of the West which utilises its knowledge only for the destruction of humanity and the exploitation of powerless nationalities, but a science that is well founded on ethics, a science that is strongly supported by the pillars of philosophy, a science that gives due regard to the divine principles of love towards humanity at large, truth and beauty, and all that makes existence beautiful and blissful. We know too well how the Christian nations of the West violated the broad principle of humanity in the World war that transpired. In spite of their boasted advancement in culture and their power of increasing human happiness, they preyed upon one another in the field and turned many a happy home into a desolate wilderness.

Love is the essence of the Almighty. Love is the essence of existence. Love is the only thing that is permanent. A science that may be based on anything but Love is as sure as anything doomed to die. In the Ramayana, we read that Ravana's city of Lanka shone in full glory of splendour and scientific advancement. He harassed the forces of Nature and used them as his servants. In short, Ravana built a civilization and a science that had every requisite except the basic principle of Love. So it ceased to exist as it would naturally do. We do not find any trace of the scientific advancement and the civilization of the Atlantis, which used its powers against the Will and the intention of God--Love.

If science is to be built on purely spiritual lines, it naturally follows that the moulding of the spiritual life precedes that of the scientific life and that the scientific life, or the possession of scientific knowledge follows as

a natural consequence of a life of spirituality, and the science thus built up should in the nature of things partake of the nature of the Spiritual Being or the Supreme Being. Such a science should have unchanging laws and permanent truths as its axioms, and in application productive of bliss to humanity.

Our Hindu Vedas, believed to be a revelation, should necessarily partake of the essence of the Almighty and be perfect in itself. There are two systems of obtaining knowledge, viz, the intuitive and the didactic. The intuitive method leads us to the essence and the source of things. The didactic method leads us only to the processes and never to fuller possibilities of knowledge. People in the present day world follow only the latter method and the little knowledge that they gather fills them with the idea that they have gained what they wanted. The egoistic tendency of man stops at every fresh discovery and loses itself in its achievement without advancing further. Any science built up through its method is bound to be imperfect.

Not so the intuitive method, or the truly spiritual method. The effort to reach the source of all knowledge precedes the attempt to discover things and explain the laws of nature. When once man elevates himself in tune with the Almighty to the sphere of spirituality, the attempt to discover the laws of nature and find out its hidden possibilities reaches its vanishing point. Truly speaking, there is no attempt on the part of a truly spiritual being. Everything is an open book to him, as it were. The miracles which Jesus Christ performed, which every true Christian believes in, and which every Hindu doubts not, as similar instances miracles are of every day occurrence among the people of India, baffle the scientific man of today, because the two stand on diametrically opposite viewpoints. The spiritually advanced being takes his stand on the summit of all knowledge and sees things as they are. He sees truth in its essence, sees fully, hears fully, and senses to their maximum capacity. He is not ordinarily but is imposed on him by nature, &

over her and can use her to the fullest extent. The siddhis, or the occult powers that come as a natural consequence to the yogis are of this type. But the yogis know full well that the possession of these powers, though they dazzle the eyes of the ignorant, are of no use in themselves as they are hindrances in the path of advancement of the soul, if used too often and indiscriminately.

What is the most advanced scientific man of today when compared with the truly spiritually advanced man? Is there any more valuable treasure in the world worth finding than the treasure of the soul and is there any life worth living than the truly spiritual life, the life that boards the ship of divine grace, voyages on the waters of divine love, and reaches the shores of Bliss Eternal.

Oh man! Be not frightened at the boasted scientific advancement of the West. The machine guns and the bombs cannot destroy an atom of the Indian Soul which is sustained through divine grace. Feel strong in the strength of your soul. Sow broadcast the feelings of love. The mighty tree of spiritualism is bound to grow once more in the Indian soil and confer on the world its beneficent effects of peace and happiness to humanity.

Om ! Peace ! Peace !



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POWER

BRIJ MOHAN TIWARI

Vedas say: 'Na ayam atna bal hinen labhyah'—this soul is not attainable by one, deficient in strength. Power is a preliminary to the attainment of the soul. The power, I am alluding to, is not that which is obtainable by any of the means with which our modern scientific inventions can provide us. And those of us who may be, prepossessed by such a notion should at once dismiss it from their mind. The Power that I mean, is that *insight* into the nature of things existent, from the centre of which you may view everything in its minutest details, in its most unshadowy aspect, free from the overshadowing clouds of partisanship; standing where you can feel your soul having its closest touch with the World-soul; where you can see even the very ideas of the world mirrored in your self; where your vision is undimmed. Such power will enable you to realise your most cherished desires, that are conducive to the weal of mankind in general. Such power will effect its purpose without being felt as tyranny or terror. And those who will come into contact with such power will find themselves immensely strengthened by it. Such a power will be a friend to all. To the guilty and the distressed it will bring peace, prosperity and happiness and every possible blessing. Just as the salvation of the dry grass lies hid in the rain-laden clouds of July, in the same way the salvation of the World lies hid in the realisation of this power. This power will open the eyes of the people to the vision of Beauty—that the ultimate salvation of the world lies in the realisation of the aesthetic side of things. This vision of Beauty will come to the sinner like the affectionate pat of the mother to her obstinate child. The prime factor that is instrumental in making us to realise Beauty or Truth is synonymous with them. This potent factor, the 'be-all and end-all' of our human existence is LOVE. Through this power, we will achieve our true liberty.



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PROF. IVI

Thought—III

Now we have the essentials to the transmission of thought. Thought is treated in these lessons as a movement of mind. Essential to the effective movement is the positive mind. Positive means having a fixed purpose or an intelligent purpose. It has in it the element of place. The positive mind knows where it is. It knows where it is as well as knowing everything else about itself.

A person can hardly be positive on what he believes. He can only be positive on knowledge. The person who knows is the positive person.

Then there just be a definite intention. A definite intention is one you can define, one you can state comprehensibly.

The next thing necessary is a suggestion that will state your intention. This is very essential to the healer.

Intention to suggestion is the same as the chemical property is to the drug.

Another essential is a steady, rhythmic action on the part of the sender; and unchanging purpose. One of the most important things for the healer to learn is how to delegate to his hand a certain vibration and allow it to remain undisturbed for a given length of time.

You cannot produce a vibration that is anything like normal by making the hand move. The thought makes the vibration.

You do not make your hand vibrate you just let it vibrate and it carries the intension you trust it to convey. In the use of the laying on of hands the hand is the suggestion. The vibration of the hand is the intension finding expression.

The suggestion is nothing more than the statement of the intention. Your suggestion may do harm while your intention will do good. Your intention will never go wrong. A suggestion may be offered, often falling short of, or exceeding the value of the intention.

A thought related to one particular thing never changes its purpose. Here it is meant that every thought has its own rate of vibration and it was brought into existence through the exercise of intention. You may change your intention but you will not

change the thought that was produced. If you change your intention you simply produce another thought, but the one you produced formerly will keep on and on.

We have these five things essential to the transmission of thought; a positive mind, a definite intention, a suggestion that will state your intention, steady, rhythmic action on the part of the sender, and the general statement, a thought relating to some particular thing never changes its purpose.

Essential to the reception of thought, first, is a passive mind. A passive mind is one that offers no resistance by either doubting, denying, challenging or questioning in any way. Passive is non-resistant. A receptive mind is one that has made itself open to receive some specific thought. A passive mind may not be receptive at all. In fact, it may be just as non-receptive as it is non-active.

The mind must offer no resistance to what you suggest and then it must be willing to receive what is offered. It has to pass through a passive state in order to exert itself. All our actions begin in passivity; all we learn begins in passivity.

A thought can only come into the mind when the mind offers no resistance to its entrance. If a thought finds immediate expression in the mind, the mind receiving that thought becomes its positive exponent, but if it constantly receives without expressing, then it is in a state of receptivity.

Another essential is a mind vibrating at the same rate as the sender. Every thought is a certain movement and we call that movement vibration. The patient must be receptive to the thought of the healer, if the healer's thought produces a heal. Hence, we say the thoughts of both must be the same. If a sick person does not know what to think, he will have to rely upon the postulate that he will rely upon the thought of who is going to help him.

The same thought in any mind will produce exactly the same effect. But the mind of the patient must vibrate at the same rate as the mind of the sender.

Another essential is a careful discrimination of what is received.

To produce a permanent effect, let every treatment you be given with the intention of curing the patient with that treatment. That is the beginning. After that all you need to do in any case is to add your health each time to the accomplishment purpose begun at the first treatment.

The result of these four attitudes would be the synchronising of two minds, forming a perfect agreement. Belief is the first and last proposition to be considered all the time when one is to receive thought into the mind because it is the one method by which thought can get into the mind and the only one.

The quality of thought is that it is inponderable.

Thought is penetrating. In its penetration it permeates everything. Constructive thought is indestructible. The only way we can find out that constructive thought is indestructible is by a study and understanding of the human memory.

Incomplete thoughts are very hard to recall from the memory without a great many times repeating them and thus keeping them before the mind, while it is impossible to lose a constructive thought out of the mind. Even though it may be lost for some centuries some mind will trust its memory and bring it up again. We have constant illustrations of this in the revival of lost art and lost knowledge, and we find that where we get this knowledge is out of our memories proving to us that we do not only remember what has come into our own minds consciously, but in our minds is stored all of the constructive thoughts of all ages, and of ages we know nothing about in consciousness.

These are the different faculties of mind through which thought finds expression and finds entrance to the mind, the source of activity. The first process of the mind in receiving thought is the faculty of perception or through the action of the senses. The next is conception. And then we have apperception. Apperception is the next produced by some objective thing which makes us an impression upon the senses. If we have had an impression made upon the senses and clearly recognised it we call it perception. If we had impressions made upon our minds and at the time did not recognise them but at a later date find them coming along with others, we call them apperception.

The location of apperception as a faculty of the mind is the most difficult thing to modern psychology, because it belongs just as much to the unconscious mind as it does to the conscious. There is a subconscious reasoning going on in each conscious act of perception, but not enough of it to effect us, because as long as we allow ourselves to be passive to appearances these things will creep in.

Our perceptions can be retained until they are almost equal to us until they become inactive in their action.

Apperception is the effect of anything that has entered the mind passing the senses. This forms in the mind a precept. We

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cannot take these out of the mind; removed from the thing that caused the impression we can bring them up again.

We call that process of bringing up before the mind anyone of those perceptions, conception, and we call the image as it exists in the mind a concept. The process of conception is just the ordinary process of recollection, or the process of remembering.

Apperceptions are those impressions that accompany other impressions. They are not the principal impression.

Apperception then is the power of the mind in thinking, to cumulate thoughts and correlate them within the mind and it is also the process that associates the central thought with all the things by which it is surrounded. It is that which contributes to our general intelligence in all our processes of thinking.

We cannot think a thought, even though we concentrate to allow that one thought to control the mind, that other thoughts do not accompany it.

The next faculty is reason. That is the power the mind has to compare and ascertain values. Reason uses all of the conscious faculties of the mind in reaching its conclusions. If man would reason on everything he undertakes to contemplate his knowledge would always be reasonably accurate. The faculty of reason is the one we have to cultivate in order to change our beliefs into knowledge and to change our relative knowledge into absolute knowledge.

Probably the purest reason we find anywhere is found in the discussions of proportion in arithmetic. Proportion elaborated and signs used instead of figures gives us the science of algebra, which is that part of mathematics that proves the harmony of truth; proves that a number can always determine its own value.

The next faculty is the will, that part of the mind which decides. The will never made a positive, wise choice until reason has come into action. No thought ever came into the mind that did not awaken some thought already there. Hence we cannot think at all without the memory.

Then we have intuition, which is the unlimited capacity to know a thing perfectly.

Next is telepathy. This is the allusive thing in the faculty of mind. Telepathy is the thing we are trying to learn.

(To be continued)





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E V I E W S

HOW TO HOLD CIRCLES FOR DEVELOPING MEDIUMSHIP AT HOME. BY REV FRANKLIN A. THOMAS, D. S. S., 34, WESCOTT STREET, MALDEN, MASS.—(U; S. A.) Price \$ 2.00.

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