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TAPASYA OF TRUTH

PROF. T. L. VASWANI.

Blessed is the Truth-seeker. His life is tragedy and tears.

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What is Truth? So many look for it in dogmas and rites. They are as a temple built on the sands. Not shelter but *adventure* is the aspiration of the truth-seeker.

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What is Truth? Some seek it in an artistic synthesis. Is not truth something more wonderful—a Tongue of the Eternal Flame?

* * *

What is Truth? Who knows? Who knows? God the Great Reality remains unknown. And the Great ones of the Race, the great above the great are on the invisible height or in the depth—unknown!

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What is Truth? You will not find it in Books. Withered leaves!

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The Truth-seeker must worship Her with sacrifice. Say not Truth pays. Truth plays.

* * *

Satyameva Jayate—say the Scriptures. Yes. But *Jaya*, victory is not 'success'. Something to look too intensely for

'success' is to miss the victory, as to gaze too hard at a star is to lose it. Truth triumphs when it *suffers*.

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Truth shows its *shakti* in 'failure'. Martyrs sign the death-sentence of Tyrants.

* * *

The Truth-seeker must listen in patience and humility to the Message of Things. Man and nature come from a Common Source. And there is interrelation between Mind and Matter.

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The Truth-seeker is out to break barriers. Beware of him—says the world. He will make you uncomfortable!

* * *

Dedication to Truth! This demands *tapasya*, desire-renunciation. Many seek "knowledge" for its cash-value or social influence. But Truth is neither *interest* nor *utility*. Some would resolve Truth into agreeable feelings. If indeed, the agreeable be the true, the 'Fool's Paradise' would be preferable to the Cross of Christ.

* * *

The lives of truth-seekers are lives of *tapasya*, of suffering. The Man of the Universe is non-hedonistic. The path of Truth is strewn with pain. The end of life is not pleasure, not sensations but *being*. Pain has entered into the very plan of this Plane. The pearl of Truth is made from the tears of life.

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Truth and *tapasya* go together. Invisible is the star of Truth, our kindly Guide, on the broad pathway of Pleasure or Popularity. The Star shines on the 'narrow way,—the Way of sacrifice'.



PEEPS INTO MANY LANDS

(In the World of Ideas and Ideals)

A. SRINIVASACHARI.

The Comedy and the Tragedy

Every explanation in the realm of philosophy resolves itself finally into a deduction based on some fundamental postulates, a corollary derived from some fundamental assumptions; but these assumptions and postulates vary with each system. Now the strange and funny part of the thing is that deductions and corollaries are diametrically opposed to one another at times in different systems; and the deplorable part lies in the tendency of each philosopher to be entirely oblivious to his own starting points which are taken for granted and yet, with a vivid consciousness of his opponent's fundamental assumptions; to assail his position on the strength of the arguments based on his own. "All rationalistic theories of God", observes a great writer, "proceed on a priori reasoning, assuming in one way or other necessary forms of thought; and so long as these latter are claimed to be explained by the a posteriori reasoning of other schools of thought, the controversy, at least, will never end". To be plain:—What is a mote in our eye to our view is a beam to other's eyes and vice versa. This is the supreme tragedy of the eternal wranglings of philosophers; and one is tempted to exclaim with the poet. 'Oh, give us the power to see ourselves as others see us'. The convictions of one philosopher are at the bottom of his 'convictions' (declarations the others are guilty) of others. God save us from such convictions of both types! Woe for the tyranny of the blind 'theocrat'! Let us ring out of the age of 'word packing birds' and their endless disputes and ring in the age of realisation and reconciliation.

Systems of philosophy can broadly be divided into two groups:— those that explain the phenomenal or the actual in the light of the noumenon or the transcendental and those that explain the noumenon in the light of the pheno-

mental. Although every system makes an honest attempt at the reconciliation of both, or rather the explanation of their mutual relationship and apparent or real connection, yet precedence is given invariably to one or the other. In any case, in its quest after the ultimate, intellectual analysis must stop with the reach of an irreducible minimum of postulates which can be verified only by a higher instrument of knowledge, namely intuition; and on this minimum is built the superstructure of every system. Now theological and philosophical controversies are as a rule attacks made upon one set of explanations by the advocates of another set of doctrines. The inability or failure on the part of one system to offer satisfactory explanations of some phenomena of life whether physical, mental, or spiritual is often the butt of ridicule and the target of scathing attacks for other systems; and notwithstanding the fact that this is mutual and of frequent occurrence, the maya of the universe is in the supposed invulnerability of each system in the eyes of its own votaries—perhaps due to their sub-conscious faith in the intuitive truths glimpsed by its founders.

Modernism and its Influence

The wave of modernism that is sweeping over the minds of eastern and western nations is unfortunately at the root of many misconceptions that are sadly betrayed even by the so-called educated in their pompous discourses on religion and philosophy. Without a good grounding in any system of eastern philosophy, without either a deep abiding faith in the unseen that urges one onward to the heaven of truth or a mad divine restlessness that drives the seeker anerringly to the highest in the end, the finished products of modern education fall a victim to the specious reasoning that the aggressive western outlook has supplied in the high-sounding name of rationalism; and hence in serious moments of life when they are ousted violently from their pet moorings in the fields of thought and belief by sore trials and temptations with which life is often beset, they find themselves stranded on sincere agnosticism or rank materialism. Yet the false glamour of modernism blinds their eyes to the materialism that is masquerading within it, and they are too proud to

own their real self. Of course true religion or philosophy founded on intuitive experience expects its self to survive this insidious blow that is dealt at it by modernism. However the error is so wide spread and so subtle that it deserves to be exposed at length in its several aspects.


Some there are who opine that God is an abstract idea that evolves itself in the trained mind as the result of a series of complex intellectual processes flowering in a systematic organisation and synthesis of mental contents. To them the uncompromising sovereignty of the reasoning faculty is a thing that is too precious and sacred to be dispensed with at any cost. God is the Highest common factor that divides all percepts and concepts. It is the Highest and most complex concept depending for its realisation or comprehension on richness of ideas, varieties of experiences and the powers of deep thought, introspection and retrospection. If God is an idea manufactured by the intellect of the thinker, then religious progress must be proportionate to intellectual growth, which is not a fact. Again even when the pursuit of the idea of God is crowned with attainment, the significance of the realisation is very little as it can afford no satisfaction to the glowing ambition of man for sensing something tangible and is a poor compensation for the toil involved. Besides the results of purely intellectual operations have no enduring permanency in them and any religious faith or rule of conduct based on such shifting and slippery grounds cannot claim to have either a long lease of life or sufficient strength to withstand the rigorous test of ever-varying experience or the vigorous shock of a strong worldly temptation. Rationalism that is enthroned in the intellectual kingdom amidst the din and clash of doubting and warring intellectual creeds is a paltry substitute, for religion that derives its authority from a higher source to which reason has no access, for religion that is a perennial source of unflinching inspiration to those that pursue and realise the fact of God as opposed to the mere idea of God. "The human intellect does not bear an immutable or immobile aspect. Its outlook, its view of things, its interpretive standpoint, its range of interest, its temperament and predilection are all ceaselessly changing

Can this intellect be entrusted with the eternal verities of religion? Impossible".

Another theory of God that has been furnished by modern culture and that commands an increasing popularity among a section of the educated public is that communion with God cannot merely be the awakening at will in our mind of the vivid idea of God that is arrived at by intellectual synthesis, as it is abstract and dry and hence devoid of all sweetness, and that the idea to be realised must be enlivened with emotion. According to this theory the idea of God derives its impetus and motive power for moulding the life of a man only when sentiment weaves its charming web round it, and realisation of God is attained when the heart throbs with emotion and glows with enthusiasm at the very dawn of the idea of God. Thus amidst soaring visions of fancy vivified by corresponding sentimental effusions spontaneously called forth is the idea to be realised; not merely with the head but with the heart, the seat of love are to be felt the beauty of God immanent in creation and the joy of His sweet presence. The reason why such a theory of God-realisation gains currency in these modern days is that its advocates seek apparently to remove the antithesis between God and the world of senses or intellect and aim at a reconciliation of Yoga and Bhoga as they call it. They look askance at the time-honoured spirit of complete renunciation and the hoary institutions that are its embodiments; and delight in having discovered a short cut from the kingdom of man to the kingdom of God.

This is a miserable travesty of true religion and God-realisation. As a writer observes thoughtfully: — "What do we mean by the reality of God? Is God real in the sense in which all sense-objects are real? No. Sense-objects in order to be revealed to us, require of us nothing but particular position in space. God is not revealed in this way. Is then God real in the sense in which all thoughts, sentiments and volitions are real to us? No. The mental processes and products are abstract relations and the test of their reality is their conformity with the reality of concrete things. The intellect only gives us our particular way of seeing and relat-

ing sensuous realities; it does not reveal to us any realities beyond those revealed by the senses". Hence the realm of religion and God is beyond the realm of intellect and sentiment. "True religion and its principles can never be evolved from experiences which lie within the sphere of intellect and sentiment. The doctrines of the new prophets, the challenge they bring at renunciation, their so called reconciliation of the flesh and the spirit of worldly attachments and spiritual realisations, are all based on intellectual and sentimental experiences, and constitute mere idle talk in the light of true religion".



BIBLE

FRANKLIN A. THOMAS

The following article appeared in the *Boston Post*, December 15, 1923, under "Boston Federation of Churches, (News)."

In this article Dr. Robert Watson, Minister of the First Presbyterian Church, Boston, said in part; "The Bible is the most accurate testimony concerning God to be found in the world. Men are turning to the Bible as never before, and the proofs of this are many.

"More Bibles are published to-day than ever before in the history of the world, and all are for use. No publisher is putting ornamental family Bibles on the market."

"Many of the leading educational institutions in America originally founded by the Church, but later eliminating from their curriculum the study of the Bible, are now insisting that no one be given a certificate without having passed a prescribed course in the study of the Scriptures....."

"Christianity is being advertised as never before. The Bible has reached the billboards. Such advertising is proving most effective. We do not like billboards, but while they are here, we are glad that they be but to such good use....."

"The papal authorities have decided that it is advisable for all the people connected with the Roman Catholic church to be allowed the free use of the Scripture, and they are reading the Bible in greater numbers than ever before, in the authorized Douay edition....."

"As a Christmas present to Christians in Russia, the Chicago Federation of Churches has sent 1,000,000 Bibles to that great land....."

The 'Boston Globe' of October 29, 1923, relates that Dr. J. C. Massee, Pastor, Tremont Temple, "flew a deft last night against 'New Sciences', which he thinks have too much control of people's thoughts.

"Dr. Massee aimed his chief attack against 'scientific thinking', the method by which persons come to their own conclusions through observation and education in observed facts. He thinks that it is better to get the truth about anything by reading what the Bible has to say about it, than to seek the truth by observation. To Dr. Massee, the Bible is the word of God, and therefore, a much better guide to truth than observation made in laboratories.

'Specifically, Dr. Massee attacked Socialism, Internationalism, Christian Science, Hindu Cults, Fortune-telling and Spiritualism. 'People say,' said Dr. Massee, 'That every man's religion is worthy of respect. Is it, when there can be but one true religion. Should not the man be spoken to' when a warning many save him from the flames of Hell?.....'

"He asked his audience how many of them had been persuaded to attend by newspaper advertisements of the sermon, and several hundred raised their hands."... ..

Dr. Massee's glowingly headlined advertisement in all newspapers, announcing his subject as "New Science," was responsible for the hundreds who attended the lecture, as it was proven at the meeting. It might be safe to judge that these people hoped to hear something of "New Sciences", rather than a tirade against them.

Of the many atrocities committed in the name of the Bible, will quote one, under the orders of a Christian judge. The even score of persons executed at Salem for the crime of practising witchcraft, are not easily forgotten. These cases are still very much alive. Yes, I shudder to think of it and do grievously regret that our fair land was ever the scene of such crime.

It was brought about by three or four children who pretended to be bewitched. They said their torments were put upon them mysteriously by persons helped by the devil, and whose victims were visible to none but the children tormented by them.

The arrest, imprisonment, or execution of all the witches was the evidence of these tormented children.

When they 'cried out' against a person, he or she was doomed. It is said they were countenanced, if not encouraged by Samuel Parris, the minister of the place, who used them to gratify his private enmities.

Longfellow tells us;

"Be not too swift in casting the first stone,
Nor think New England bears the guilt alone,
This sudden burst of wickedness and crime,
Was but the common madness of the time.
When, in all lands that lie within the sound,
Of Sabbath hills, a witch was burned or drowned."

This judge and minister believed in the Bible, just as Dr. Massee does. Dr. Massee did not say what part of the Bible to read to get the truth about anything. The Bible says one thing in one chapter and denies it in the next. To write and correct all the mistakes in the Bible, it would require another volume as large as the Bible.

Dr. Massee does not want anyone to use their brains to think to reason with, but to get the truth from such a book that is nothing more or less than a conglomeration of ignorant writers' ravings.

Sir William Blackstone says; "To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God in various passages both of the Old and New Testament.

This God that is supposed to have inspired the account of Saul's interview with the witch of Endor, was, as thorough a believer in witchcraft as the most superstitious crone of the Middle Ages.

The Bible is printed with type made by man, on paper made by man and bound in a volume by man. In its mechanical construction and appearance it does not differ from other books.

The contents of this book consists of thoughts; human thoughts, every one bearing unmistakable evidence of having emanated from the human mind. There is not a thought expressed in the Bible, the meaning of which can be comprehended, that is beyond the power of man to conceive. If it contains thoughts, the meaning of which, cannot be compre-

hended, they are not a revelation, and are self-evidently human.

There are many Bibles. The whole world is divided into various religious systems. The adherents to each system have their sacred book, or Bible. Brahmims have the Vedas and Puranas; Buddhists have the Tripitaka; Zoroastrians the Zend Avesta; Confucians, the five Kings; Mohammedans, the Koran; and Christians, the Holy Bible. The adherents, to each, claim that their book is a revelation from God, that others are spurious. Now, if the Christian Bible were a revelation if it were God's only revelation, as affirmed, would He allow these spurious books to be imposed upon man-kind and delude the greater portion of His children?

Bibles are manufactured and sold. But all are sold at a profit. The publishers, and the sellers, or Bible agents derive pecuniary gain from their publication and sale. It may be urged that the Bible can be obtained for the asking, that millions of copies are gratuitously distributed. But this is done in the interest of Christian propaganda. Nearly all religious, political and social organizations, to promote their work, make a free distribution of their literature.

The printing and selling of Bibles is as much a part of the publishing business as the printing and selling of novels. One of the leading publishing houses of this country, is that of the American Bible Society. Wealthy and deluded Christians have been successfully importuned to contribute millions to this society. Directly or indirectly, the clergy reap the harvest, leaving the gleanings to the lay employee, many of whom labor at starvation wages.

Not only is the Bible printed and sold like other books, but its so-called divine teachings themselves, are used as merchandise. There are in Christendom, half a million priests and preachers. These priests and preachers are supported by the people. Even the humble laborer, and the poor servant girl are obliged to contribute a portion of their hard-earned money to this purpose. In this country alone, over two thousand million dollars are expended annually for their support.

Dr. Isaac Watts says; "The greatest part of the Christian world can hardly give any reason why they believe the Bible to be the word of God, but because they have always believed it, and they were taught so from their infancy." Really, the entire Christian world—pope, bishop, priest and layman, the learned and the unlearned, can give no other valid reason.

Yet millions of people of recognized sanity and intelligence, profess to believe, and many of them do sincerely believe, that a book called the Bible, is divine. How do we account for this? It is simply the result of centuries of religious education.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so, avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial. They have neither time nor opportunity to examine themselves. They are taught certain doctrines on disputed questions, as if, they were unquestionable truths, when they are incapable of judging for themselves, and every influence is employed to deepen the impression. This is the origin of their belief.

If all the world's inhabitants but one, accepted the Bible, and there was one who could not honestly accept it, its rejection by one human being would prove that it is not from an all-powerful and all-just God. For an all-powerful God who failed to reach and convince even one of His children, would not be an all-just God. Has the Bible been given to all the world? Do all accept it? Three-fourth of the human race reject it; millions have never heard of it.

Here is an argument advanced by Napoleon Bonaparte. Napoleon rejected the Bible. He said that if it had been given to man at the creation, he might have accepted it, but that its late appearance proved to him that it was of human origin. There are millions who take the same view as Bonaparte. Among them are a great many ministers. For the life of me, I do not see how anyone with the slightest conception of justice, could possibly take any other stand.



TELEPATHY

J. C. F. GRUMBINE.

CHAPTER V.

The Mind and the Superior Coherers

As mind is pregnant with spirit, so the brain is pregnant with ether. Spirit acts on and through ether as mind acts on and through the brain. Ether is not electricity, nor is the mind spirit, yet ether is the mother of electricity as spirit is the father of the mind. The inductibility of the mind to spirit is no less a fact than the inductibility of the brain to ether. And it is due altogether to this dual and relative inductibility that both the brain and the mind act as coherers. Coherence is a spiritual property of matter. Cohesion causes atoms, molecules and particles of matter to combine into solids, liquids and gases. Attraction and repulsion are the universal laws of matter which lie back of all the dynamic and static force of nature. And yet whatever attracts or repels is following the dictation of spirit.

What a battery is to electricity and the practical application of electricity to human services, that the brain is to the mind and the mind is to the spirit. Never lose sight of the fact that spirit generates life and power, even organism and phenomena, not through external but internal agencies or functions. What the life of the tree is to the sap and form, that spirit is to the mind and brain. It is the life that generates the sap, as it is the sap which produces the leaves, branches, trunk and roots. All material analogies must be read, as it were, appositely, backward from within or esoterically by the spirit. If one supposes that a battery creates electricity he is in error, for electricity existed before the battery was even invented. The battery is only a conductor in the broadest and most technical use of the term. It displays or manifests the phenomena. The brain acted upon by the mind deduces, before it induces, thought and thought exists and existed as it will continue to exist when the brain

ceases to act; that is, when the organism is no longer useful as a function of spirit. Whence does thought come, and where does it go when the brain ceases to manifest it? It is in and of the mind as the mind is in and of the spirit, a fact or condition of spirit not recognized as yet in the textbooks of either normal or abnormal psychology. The time is at hand when it will be. And then 'supernormal psychology will revise the canons and hypotheses of normal and abnormal psychology.

The brain as a conductor is the best instrument for thought coherence and radiation which could possibly be conceived. It generates thought only in so far as it provides room and function for its manifestation. And this is the larger and spiritual significance of generation as taught by the great teacher Jesus to Nicodemus. In this sense evolution is never creative. Involution lies back of evolution and governs it. Thought arises in the brain as moisture and dryness in the air from other sources than the apparent. The mind is the medium between spirit and brain in the translation, manifestation and conservation of thought, and, technically speaking, is a repository of thought or a thought collector. It is a much finer, sensitized and attuned coherer or instrument for the apprehension or ductibility of thought that is the brain; and yet the correspondence between the material (physical, sentient) and spiritual (superphysical, supersentient) world could not exist and would not be possible, were it not for the brain and mind. What the mind is to the spiritual world through the subjective, psychical or supernormal and spiritual life, that the brain is to the material world through the objective, sense and organic life. And so as this unity and harmony remain unbroken the spirit can do its work and live its life in a normal and supernormal way.

If all thought is inspirational and not sensational in its origin and essential nature, the office and function of the brain and mind as coherers become at once evident. To pass or impell thought from the ego—the seat of personality and the personal life, the residence of the subjective and objective mind, and the source and the resource of the mind—

ple personality and all potential and manifest experiences to the mind,—is a matter wholly of the need of the ego, so far as its life and destiny are concerned. Remember, that the ego is essentially Divine and becomes individualized for expression: that is, to be one with God,—to attain the apotheosis. And this need lies back of its growth: that is, what is termed its material and spiritual expression.

The brain provides a means of deductively (from the potential subjective sphere of the ego) and inductively (from the active, objective plane of the ego) perceiving and receiving thoughts which fit into the warp and woof of the soul's needs. In this respect it coherens the thought from the mind only to manifest it by means of sensation on the plane or in the sphere of physical existence—the sense or self consciousness.

The consciousness is directly the source and reservoir of all thought, and without consciousness thought, mind, brain would have no existence. This is the normal order of the soul's education and culture. The abnormal is a deviation from it, as the supernormal is a higher fulfilment of it.

A person is said to be moral when he obeys customary standards or rules of living, and immoral when he fails to do so; but he is spiritual only when his life is pure, loving, unselfish. The material—that is, the moral and immoral—and the spiritual, seem strangely mixed in each one's life; as mixed as the Scriptural tares and wheat; but the mixture is the result of a refining and purifying process from which each soul will escape in time. One's work or purpose in life, as well as one's life in the material and spiritual sense, are involved in the use he makes of thought. And thought is given to supply human needs.

[*To be continued*]



HUMAN BODY

VASUDEVA.

Human body is a sacred thing. Being God's trust we should take care of it and develop the inert powers in it. The people of old days called that knowledge the Yogavidya which taught them how the various organs and faculties of the body could be trained and developed for the highest perfection. It was by a constant training of the body that the wonderful perfections enumerated in the Vibhuti Pada by Patanjali were reached. The modern mind may waver to believe those things, the reason being that Yogis who could prove their truth practically are not found everywhere. But still there are instances of such Yogis who drive home the truth of those siddhis acquired by the body and I believe some of the readers might have come across them. For these thousand years of decadence in art, literature and sciences, if India has lost any thing of material weight, it is the loss of Yogavidya which can never be made up. The rest may now be imported from the west, but the producing market of this commodity was nowhere in the world but in India herself.

In one of my recent interviews with a Yogi living at Benares—who I found possessed all the perfections of the Vibhuti Pada—I asked him why the yogis themselves did not try for the revival and maintenance of the Yogavidya. His one plain answer was that there was now nobody ardently wishing to learn it. Whom should they teach when none goes to them with an earnest request to be taught? The Yogiji told me that he had devoted full thirty-six years for that Vidya and learnt it on a high summit of the Himalayas where he could find true Yogis still residing. But it was his conviction that anybody living with him could learn all that within one-fourth of that time which he spent. To begin from childhood is the best age. If all parents were determined to train at least one of their children in this Yoga Vidya, I think it will take only one generation for the resuscitation of this ancient lore. It is the sacred duty of all family-parents in India to pay serious attention to this matter.

Young men also wishing the health of their minds and bodies should practise Yoga. The Yogic postures or Asanas which are referred to by Patanjali only by one sutra are many in number and as interesting and useful as any other system of exercise. We have now two systems of taking exercise prevalent in the country--the indigeous and the foreign. The Deshi wrestlers who are mostly professional follow the old system of wrestling. Danda and Baithak, while the educated people have taken to dumb-bells and bars and other new contrivances. It can only be said on the ground of common experience that the system of Yogic exercise by Asanas different from the above two is more efficient, useful, interesting and fashionable. With the least waste of energy which is incurred in the other systems of resistant exercises, we perceive the most wonderful results in the practice of the yogic Asanas. The process of sitting by these postures has been told in the Hatha Yoga Pradipika and the Gherand Samhita, but because there are no diagrams in those books they do not very much help the beginner. Lately there has come forth in Hindi a very nice and up-to-date publication on the Asanas from the pen of Sripada Damodar Satvalekar of the Swadhyaya Mandala, P. O. Aundh, District Satara. I may heartily recommend the book to those who are able to understand Hindi. The book gives all the diagrams concerning each posture and may be taken as a safe guide to learn. The readers will be themselves convinced with the efficiency and usefulness of the Asanas when they practise them, for it is a system that has stood the severe test of time. For my part I may say that the body is made free from all chronic or temporary diseases and is rejuvenated with fresh energy. The circulation of pure blood is established freely and profusely in all parts and the whole thing is given a new life. The most complicated cases of constipation, indigestion and costiveness may be treated in a week by Mayurasana (the peacock's posture), the Kukkutasana (the cock's posture), the Shirasana, (standing on the head) etc. The readers may find detailed descriptions of these in the above referred book.

The body is transformed by the practice of Yoga, says the Svet-Asvetara Upanishat.

The first sign of Yoga is that the body becomes light by being relieved of all foreign matter. New health comes and the man ceases to be tempted by good tastes. The complexion becomes fair because red blood begins to run under the skin. The voice becomes small and pleasant to hear. There is a very pleasing scent coming out of the mouth and the breath, and the excretions become limited in quantity,

The life of Yoga is a life of perfect self-restraint and regularity. The beginner has to be very cautious as to what he eats and how he lives. Gita defines Yoga as the skill or doing things and the balanced state of the mind. One should adopt the middle course of life, neither of sensuality nor of affliction. One should strictly refrain from eating rich and savoury dishes nor should he starve himself. The best diet prescribed by the Yogis for themselves is o milk. Where they live in Asramas they keep milch cattle in hundreds and maintain themselves only on milk. For the average practitioner it may be said that he should keep himself wholly on milk only as long as he is contending against some disease in the body by the practice of Yoga. He may however supplement it with dry fruits. After that he may use ordinary bread also, but milk and clarified butter are the most preferable. Care should also be taken in the other routines of daily life.

Yoga relieves him from suffering (specially physical) who is cautious and punctually regular in his food, recreations, sleep and waking. When the life is once moulded on this path, the system works very harmoniously like a machine. Every man in whatsoever state of life can regulate himself in this manner, and though no perfection will come to him by his rudimentary practice, a desire will be kindled in his heart for higher knowledge. One may then possess a healthy mind living in a healthy body.

GRAPHOLOGY

RUBY REMONT.

LESSON II

General Classification of Handwriting

The tyro who understands only the SLOPES of handwriting may give a short analysis in a general way, even as one classifies persons under the types of the countries in which they were born. There are three main classifications, the forward-sloping writing, more commonly employed than any other, the vertical stroke, and the backhand.

It is not to be supposed that one may judge of left-handed writers from a backhanded style, since many of these "south-paws" have the forward slope also. Slope indicates the general mental state of the writer.

The easiest method of memorizing characteristics from slopes is to make comparisons. For instance, the forward hand writer is the greeter, the individual who comes FORWARD to meet you, who is responsive, affectionate, sympathetic, passionate, impulsive, quick-tempered, gushing, sociable, sexually ardent, apt to worry and to live emotionally, to live much in the objective. They are fond of music, art, the theatre. They like exercise, are restless or industrious, as other signs later given may indicate, and are frequently independent. You see, they are the "glad-hand" writers for they give OUT or come TOWARD you. They meet you half-way.

Now take the backhand—it does the very opposite. It slopes AWAY from you, indicating reserve, caution, self-sufficiency, a lack of intimacy on short acquaintance, shrewdness, self-interest, pride, revenge, self-pity, insincerity, diplomacy, tact, scheming methods. The backhander works more personally than the forward handwriter, who is usually far more humanitarian, generous and active in the world's affairs. The backhander is generally blessed with a good mind, even if he has had no education. He wishes to progress, he is more thoughtful and careful, more calculating in every way, because he CONTROLS himself, in other words, he HOLDS BACK. He will so hold back speech, emotion, affectionate intercourse. He makes a business even of love, very often. He

has a bump of suspicion, he indulges in doubts, he argues within himself, shrinks into his shell. Like the turtle, he draws back and avoids dangers into which the forward hand writer rushes pell-mell. The backhander counts the cost. He leases reason to emotion and excellent chances for financial success, mental development, acquisitiveness in all directions. He need not be classified as stingy, but he does get VALUES. That is because he thinks about the value of a thing before buying. The forwardhander buys if he FEELS like it, and indulges in sense-testimony more freely than the backhander.

The vertical writer is a slow, deliberate type. He stands between the others. I am often asked if our school-training does not affect writing to such an extent that one cannot get true values in analyses. No, that's not true at all. The independent, quick thinker cannot be FORCED to write a slow or vertical hand. He may be trained for some years to copy a certain style, but his innate characteristics will eventually crop out. The way to discover slowness of thought and action is simple.

Take a tooth-pick of orange-wood stick. No beginner can tell rapidity or slowness at a glance, he must use the tracing method. Should you find yourself skimming quickly over the writing in so tracing strokes, you may know you have a rapid thinker and worker; Should you, however, discover left-hand endings, such as loops on 'y' or 'g' or perhaps 'p' ending at the left-side of the downstroke, necessitating a special effort to jump up to the next stroke on the line of writing, then you have a DELIBERATION. Any such stoppage indicates caution, doubt, timidity, stoppage for some MOTIVE. Hereafter you will be taught to locate motives as the basis for cursive traditions in the handwriting. For instance, the impulsive and intuitive forwardhander may write such stoppages. Why? He has dashed forth to accomplish something. He gets what he terms a "hunch" about the problem or a personality, and stops suddenly to deliberate. So will his involuntary penstrokes betray his state of mind. He wishes to betray a confidence—and suddenly the memory of a friend's admonition to keep this secret sacred bobs up before him. He controls himself thru DELIBERATION. He wishes to buy something, perhaps then remembers that rent-day is due soon and that caution would advise putting off the purchase. So he stops again. Then, too, the back-curling terminals which are to be explained in other lessons indicate that even the forwardhander THINKS BACK—which makes him more resourceful and tactful, of course.

Not all backhanders are slow writers, you see. The stick will show you how rapidly they may pen their strokes. The backhander will think perhaps more rapidly than any other type, at times, but because of this very condition he will control himself and check impulses, sense danger-zones, hold on temper, and so on.

Vertical writers are sensitive, they are self-conscious to a great degree. They dislike being hurried or flurried. They should never take up pursuits like stenography or typing which require the rapid nervous mentality. Vertical writers are careful, they are copyists rather than originators. They are constructive, not inventive, usually; they should never marry a passionate, jealous or over-impetuous mate. You can see for yourself that if strokes pull in opposite directions there can be no good TEAM WORK. There is always this to be remembered, however, that if both are strongly individualistic, but know the TRUTH, are unselfish, ready to yield a point, even that antagonistic or pulling-apart state of mind may be overcome and harmony rule in the home. As a safe middle path, however, I do not advocate the marriage relation between the over-sexed and passionate types and the cool, dispassionate, calculating individual. Only those who understand and practise true spirituality may look forward to a happy union under such circumstances. The problem may be worked out—but it takes strong characters to accomplish this. You can't start off by saying "Oh, well, that's how I feel about it, I'm just a sensitive soul. I can't help showing it when I am neglected or criticised. I show it right on my face if I don't like a person!"

Electricity is a natural force—yet we harness it. Emotions are natural forces—should we excuse ourselves, acknowledge that we are NOT the masters of our emotions—by such silly remarks? In handwriting you will find your true self mirrored. You will not find fault with, or condemn yourself—will simply take STOCK and weed out the things you do not like reflected in this pen and ink mirror of the soul. You will neither excuse nor pity yourself, but simply size up the situation and go calmly to work—as if you were a tailor or dressmaker, ripping out ugly stitches, putting in neat work. You see, in this old world of ours, everybody is trying to make over some one else. The real joy to come will be in each man minding his own doorstep and making over himself. This is a GOD'S SIZE JOE, remember. It requires fore-knowledge and then concentration thru control of the emotions.

It is to be remembered, too, that the above characteristics are only general. In graphology, as in music, grammar or other studies,

there are the exceptions to the rule. The latter must be memorized first, of course.

The next classifications are as to size of writing. You will find the writing large, medium or small. The large writing indicates the motive temperament, independence, dislike of detail work, love of travel, prompt action, variety, excitement, change, personal appearance. The large writer often is very creative, highly imaginative, impulsive, temperamental—always ambitious. He's a sociable type, may sell goods, interview, entertain. Few actors and actresses write a small hand. They love applause and approbation—and you may always appeal to a large hand writer by praising his efforts and avoiding criticism of his acts, appearance or manners. He's a generous type, a good provider, frequently extravagant—as you will see by the few words he pens on one sheet of paper. You find the comparison easy—diffuse thoughts—waste of paper!

Small writing indicates concentration. Suppose you were to ship a harvest of cotton without baling or hulling? You would spend much for teams, freight, space and laborers to load many cars. If you bale cotton after cleaning, much may be got into small space. The concentrative thinker eliminates waste of time, words, effort, materials and gets right down to a FINE POINT. Scientists, philosophers, writers, editors, lawyers, doctors, engineers, artists and theologians usually write the small script. Office assistants and accountants stick to the small writing for neatness and dispatch. "The best goods come in smallest packages" —so if you want to get to put much into your head, concentrate. If you persist in rushing the body about, you cannot expect to put much into your thinkograph. You will find that those who practise the MEDITATION eventually begin to trim down writing until its aspect is very different from original style penned. If you THINK—your head saves your heels.

On the other hand, a man may write the large, ambitious looking script. He may PLAN a canal, skyscraper or bridge yet never touch the details which are given over to ordinary draftsmen and surveyors, laborers, ditch-diggers. A great designer may dislike sewing on hooks and buttons. She may write a large, fanciful, artistic script showing executive and creative capacity. Executives have wide heads and often write a diffuse, wide hand. Note that narrow-headed men do not rule their fellow-men. So narrow-headed animals like rabbits are not brave or predatory, but cat-tribe animals have cunning, executive capacity, cruelty, destructivity, all of which

go into the make-up of the adventurous individuals, even if constructively directed by the more intelligent.

Medium writers partake of mental-motive temperament. They work equally well with brain and brawn. They betray magnetism and versatility of strokes are unconsciously shaded and varied.

Heavy writing shows materiality—light writing spirituality. Gross eaters write heavily. They live objectively and for gratification of senses—the outward things, the tangible values. Light writers prefer a dainty table, well-appointed. Spirit — thought — is ethereal, elusive. Light writing indicates this thru lack of INK, less matter, more thought. Heavy writers are positive, often braggards will 'put the foot down hard' Hence they put the ink down hard. They live on the earth-plane. The combination of light and heavy writing indicates medium state, polarization, common sense plus ideality;—negative and positive zones of consciousness.

PSYCHOTHERAPY

DR. SEELDON LEAVITT

Wrong Thinking

Destructive thinking is slowly but surely snuffing out the lives of many. Not often do people think destructively with deliberate intent, as does the ordinary suicide, but they take deliberate chance on destruction rather than change their course. I have had many examples of this. But they commonly think suicidal thoughts through ignorance. How many know that the depressing moods of whatever sort in which they indulge are poisoning their physical organisms? Tell them, and few will credit your statement and others will cling to their ions under a mistaken hope of self-vindication, pride or duty. Fear-thought is always destructive and we indulge it at our ultimate peril. A rational prudence does not involve fear in the sense here intended. To be sure, the exact boundary between prudence and fear is indistinct and may even differ among people according to temperament and training; still there is such a line. Cowards are always getting hurt; but the courageous pass through danger unscathed.

This is the thought I wish to emphasize, that fear is destructive in its tendency and is to be avoided. But how? Surely not by running away from our bugbears. It is to be overcome by bravely meeting the object of our fears and looking it squarely in the face. "That is not easy", did I hear you say? No; but do you expect to triumph over any difficulty or danger without strenuous effort. If so, drop the expectation and get down to hard work, or you will remain among that vast herd hastening to destruction.

Moving in Lines of Small Resistance

There is a law in inanimate nature which finds expression in a tendency of forces to move in lines of least resistance. Running water, under the action of gravitation, meanders in order to find lines of ease for its flow. Even the lightning follows a zigzag course because of varying resistance.

This same tendency is manifest in human endeavour. We choose those paths which are easiest and smoothest, declining to put forth unnecessary effort to accomplish our purposes. We are continually looking for easy ways of doing things.

Within limits this law should be allowed to act as there is always a call to economy of resources—a conservation of energy. When we are pulling against a stream we are wise to avoid the most strenuous parts of the current, rowing along the banks and otherwise onwards as easily as possible. Sometimes “the longest way around is the surest way home”. *But that is quite different from floating because it is easier than rowing.*

There are people all about us who have ceased advancing because to go on requires of them efforts they are unwilling to make. I run across these floaters every day. They are not quite well and are gradually getting worse. Everything looks hard to them. They cannot bear a thought of strenuous exertion. They have “that tired feeling” characterizing insipid mental states. They want to get well, but, when they find it impossible to do so without earnest effort, they seek elsewhere and thus go on from bad to worse.

Friends, if you want to get back your lost ambition and strength, begin to move along resistant lines. Rejoice in hard work with its tired muscles, but good sleep. Account it a privilege to find a contest in which victory is assured to those who resolutely and fearlessly meet and overcome resistance. *Energy, human energy, is developed through activity, and in no other way.* Muscles—mental, moral or physical—never grew in size and strength from non-use. Be willing to strive that you may win. You are already in the environs of neurasthenia, and it is high time that you were changing your course.

The value of Decision

Indecision is a frequent cause of failure and ill health. “He that wavereth is like a wave of the sea, driven and tossed”. Executive characters are the successful ones. Long parleying and ruminating over projected moves prove disastrous. Questions of importance are not to be quickly decided. Premature resolves are to be as positively shunned as is procrastination. Wisdom is shown in the even balance of mental attributes expressed in action.


Unstable Decision

Those who are too much under the dominance of emotion may decide again and again, but are as often swerved from their firm resolves by entrance of some emotional experience. A discouraging word, opposition of relatives or even an unpleasant dream are sufficient to shatter their resolution. An emotional nature can be held to a purpose only by the action of *grande passion* capable of overriding all lesser and opposing emotions. Such a nature proves

a handicap only when in want of a ruling motive which ousts every contrary emotion from the arena. At the same time it is worthy of mention that robust emotion is a motive power better capable of carrying human beings to heights of success than any other. There is no denying that it does often make one wavering, indecisive and vacillating.

In those who are inclined to indecision there is, then, need to be on guard to protect themselves against the demoralizing influence of varying emotion. When a young man is ready to enter upon life's activities it is time to have done with the weaknesses which characterize the emotional life of children. He should gird himself for vigorous and manly action and refuse to be swerved from a consistent course by considerations which find access through emotional channels. Having become a man he should put away childish things.

- This is all said under the supposition that emotional considerations have already been given due weight and that a decision has been made in a judicial way. What is more, I would encourage no one to a stubborn and ruthless adherence to a resolution when new and important events and considerations have materially changed the data upon which the original decision rested. But mental balance is never to be lost. No matter what the nature of the new evidence, it is to be given no more than provisional consideration and relative weight.



PHRENOLOGICAL FACULTIES

Self-Esteem

W. GEO. WHEELER, L. P. I.

Excesses of all kinds are generally injurious both to ourselves and others, it is by understanding our own minds and learning to reduce the over developments of our brain and the abnormal activity of certain faculties we secure harmony and happiness. Self-esteem is a faculty of the human mind; it has its cerebral centre, and has been verified and attested after endless studies and personal examinations. Like all other faculties of the mind it is in itself good; a faculty may be misdirected or neglected, thus, resulting in injury to the individual, but the Almighty-Giver did not present an evil thing when man was thus endowed.

Now to my mind, the religious education in England, beneficial in many respects, has, in some sense, proved deleterious in that it has over emphasised the spirit of humility. The fear on the part of the Church generally that pride of character, self-conceit, over-confidence might spoil the individual life, and the belief of certain religionists that man must needs be represented as worm in the sight of his Creator, may perchance have been pressed home over-much, leaving the human being too meek and lowly to fulfil his highest mission. Even when self-esteem is over active, I have sometimes found it to be removed from the injurious by the combination of certain other mind powers of a noble order, linked up with marked spiritual influences on the gentler side. I have worked with men quite amicably in public and in private life who possessed naturally a large organ of Self-Esteem, and thus, I take it, it is only injurious under certain conditions. Of course, a master-man with self-esteem bordering on the abnormal, may be, and sometimes is, very objectionable, but generally there are other mental faculties out of tune also, causing it to take an unhealthy direction. There are hard, domineering men; close, mean, selfish men; non-conscientious men; avaricious men, and when the pride faculty is greatly active in these, it is, more or less injurious. I knew a manager who possessed abnormal approbation combined with self-esteem, with a one-sided conscientiousness and small Benevolence. He was shamefully unjust in the treatment of those under him, but he eventually came a cropper. Men of this type are, however,

becoming quite the exception in England, such unhealthy mental unfoldments and brutalities do not pay.

George Comb in his work, "A System of Phrenology", refers to some of Dr. Gall's illustrations, two of which we quote: "A Physician of Vienna, an otherwise amiable man, carried the feeling of pride to such a height, that every time when called to a consultation, even with practitioners older than himself, or with public professors, he regularly took the precedence both in entering and coming out of the apartment. When any document was to be subscribed, he insisted on affixing his signature first. He had connected himself with the director of the great hospital, but solely as he himself told afterwards, for the purpose of supplanting him";

"At Heidelberg, Dr. Gall saw a girl of eighteen, of a remarkable character. Every word or gesture in the least familiar revolted her. When she spoke, assurance and presumption were painted in her features; she carried her head high, and a little backwards, and all the movements of her head expressed pride. Although only the daughter of a quill-merchant she spoke her native language with extraordinary purity, and communicated with none but persons of a rank superior to her own. In these individuals Dr. Gall found the organ of self-esteem very largely developed".

The danger of the Humility teaching may be realised from the fact that thousands of young people undervalue their intelligence; their degree of self-confidence does not in any way equal their general mental forces and they fail to make the best of themselves, fail to apply their minds for the fullest purposes. A gentleman went with me to a literary Society. He had large mental developments, a fine frontal region of the brain: His self-esteem and concentrative organs were, however, small. He wished to speak on a subject with which he was perfectly well acquainted, and held out his hand to me for paper and pencil. He was unable to take a note, a nervous fear of failure had taken possession of him, and he could not get on his feet to speak. This gentleman, on leaving the hall with the writer, went into detail respecting the subject under discussion, expressed his deliberate opinions, and showed how erroneous had been the utterances of many of the company. Here was one with whom want of proper self-esteem and concentration of thought played havoc, and things that should have been said to hundreds were imparted to but one or two. This same gentleman started for himself in business and failed; he had not sufficient self-esteem and concentrated will-power to be successful. It is so with thousands-

they possess some forty faculties normal in their manifestation, but owing to one or two deficiencies such as we have mentioned, their lives are almost complete failures. Those who have weak self-esteem should make a strong effort to cultivate it by placing more confidence in themselves and believing more in their mental possibilities. Many who were once weak in self-confidence have so developed the faculty as to make themselves easy and pleasant speakers.


My attention was called to an orator who possessed great self-esteem. He made many successful speeches, and had a good amount of knowledge. One thing, however, was annoying; he never gave way in regard to his opinions. Men of intelligence and talent might bring overwhelming evidence to bear against him, other would perceive the force of it, but this gentleman never. Here we perceive excessive self-esteem proving injurious to himself and displeasing to others. Those who possessed this strange disposition to reject wholesale others opinions, should slightly readjust their mental forces. It is easy to snap one's fingers and declare opinions worthless, but let us be certain it is not we who are in error clinging to preconceived ideas which to all reasonable and well-balanced minds have been overthrown.

The largest head the writer ever examined was twenty-five inches in circumference. The owner, a gentleman, possessed a good degree of the mental temperament. He was also a big man physically, and looked ever so fit. He was probably engaged in musical and literary undertakings, but largely on the business side. He said he worked sixteen hours a day. There was a good deal of pride of character, self-confidence, self-esteem; the ruling faculties were large. He did not, he said, take off his hat to any man. His was a combination of temperaments which enabled him to put a good deal of enthusiasm into everything that he took up versatile yet largely successful in most things he touched. I laughingly informed him that a twenty-six inch head suggested water on the brain. This man had plenty of self-esteem, but nearly all the other mind powers were active to modify it and keep it in its proper place.

Another large headed man who came to me, possessed very marked firmness, self-esteem, conscientiousness, and acquisitiveness with ambition: a good business type. His head was very high in the crown. He could not well work under others. He said he had had a good measure of success: "I was an assistant to an auctioneer,

The men who were over me are now my assistants. It must be admitted that a good degree of self-esteem, other things being favourable, aids considerably toward success.

My impression is that self-esteem is rarely approaching the abnormal in women, and that is only the comparative few who possess it to a very marked degree. In cases where I have found the organ large it has struck me generally as beneficial rather than otherwise. For instance, a lady member of the Board of guardians who came out top in an election, visited me. She was on many committees, including the Charity Organisation Society. A tall lady with a predominance of the mental-motive temperament, giving her great activity both of body and mind. There was a high moral character, especially conscientiousness. The ruling faculties were very strongly marked, including Firmness and Self-esteem, giving pride of character. There was a considerable degree of concentration. This lady had the ability to govern and control others; her influence was strong; more likely to mould her friends than to be moulded by them. Her head showed originality of method, mental grasp: very reflective, with good powers of observation and a fine development of human nature. Kindly, yet ruling; expecting a good deal from others as well as from herself. Without a good development of self-esteem, I doubt if she would have accomplished anything like such fine work as she was then doing.



THE LAW OF SUGGESTION

VICTOR DU BOIS.

Suggestion by Comparison.

Suggestion by comparison is very forcefully and commonly used. It may be Ocular, Verbal or Written, and is brought about by similarity or contrast.

(a) Similarity of objects produces a very strong suggestion. The man of the house sees a beautiful vase in a second-hand store. Its similarity to the old vase in the attic suggests the desirability of having it as a **Similarity** Companion piece. He pays the price asked, and proudly carries it home. The joke is on him when he finds that his wife, only the day before, sold their old vase for which he had just paid ten dollars, to the proprietor of the second-hand store for fifty cents. Apply this principle in your every-day business affairs, and you will find it a vital force in producing success.

(b) Contrast is "Comparison by exhibiting the dissimilitude of the contrariety of qualities in the things compared; the placing of opposites together in order to make the antagonism of their qualities more apparent". **Contrast**

Suggestions by contrast are produced daily in every business man's experience. A salesman recently sold a new piano to a friend by contrasting its fine polish, **Example** quality of tone and perfect condition with the shabby appearance, poor tone and cracked sounding board of the one then in use. Show the superiority of your goods by contrasting them with something your customer thinks is just as good.

Suggestions by Similarity and Contrast may be produced by word pictures, or by writing as well as by ocular demonstration.

Written and printed Suggestions are very extensively and successfully employed in all lines of business. The art of letter writing is a vast subject by itself, and Written and is not pertinent to the matter in hand; but Printed those who have mastered the art have at Suggestion their command a great means of suggestion. Properly written letters and attractively printed folders, illustrations and advertisements, offer an extensive channel through which to effect suggestions.

Such sources of suggestion are very often, and effectively used in leading up to an interview, or in concluding a deal, after other methods have been used.

Mr. A. had a Billy goat which he desired to sell to Mrs. B. He led the goat the two miles that separated their homes, in order to give an Ocular Suggestion. He brought into play all his powers of persuasion, and even tried

Example to coerce her into buying the goat, which she persistently refused to do. His very action and attitude suggested that the sale should be consummated at once. The next day he clipped from a magazine, a very cute picture of a little child being drawn by a pair of goats harnessed to a small cart. He enclosed this clipping with a persuasive letter, saying that he believed she must have changed her mind by this time and wanted the goat for her boy. Johnny got the goat.



DUTTONISM

PROF. R. E. DUTTON

LESSON XXI.

Somnambulistic control is very near to hypnotism only the somnambulist first goes to sleep naturally and is then aroused to a state of unconscious action just as one is aroused from a hypnotic sleep to see illusions or hallucinations.

My most successful method for this is to place the sleeper's hand VERY gently into a pan of cold water so as not to awaken him. Then go back in the corner of the room and begin talking over some event of the day which you know interests the sleeper most. Talk as you would if he was awake, and finally he will respond to your suggestions and be hypnotised well. Now you have made a hypnotic subject. *Post-hypnotise* by telling him that hereafter when he is really awake you can hypnotise him instantly by a snap of the finger, and the next day you can do anything with him you choose. Remember that it is not necessary to awaken the sleeper, but allow him to go back to bed and he will awaken the next morning not knowing a single thing he did the night before.

You develop this ability in yourself by praying the spirit world to make you perform in the same way you inspired your subject. These performances conducted at the same hour each night for a period of time will enable you to cause your subject to arise at your will, by thought-transference, and the habit will grow until he will arise voluntarily and be controlled by spirits and you will have made him a wonderful Trance-Medium.

LESSON XXII.

The Sub-conscious mind of a person is the faculty that carries out the suggestions when asleep. It also receives thought as a telegraphic instrument. Strong thought is the best method for arousing sleep-walkers. You enter a room where a person

is asleep and are very full of perplexing thoughts, and you think and think. You will invariably notice the sleeper will get restless, his muscles will twitch and he will stammer in his sleep. If you are a spiritualist or medium who brings spirits around at your mental call, you will notice the sleeper being controlled by one of these spirits. If you hold these "silent sittings" at the same time for 30 minutes each evening with your sleeper who is not aware of your plans, you will soon see him controlled and the spirit friends will play the chords of communication so that he will even speak in an unknown tongue as he will be controlled at times by spirits who are foreigners.

The experiment will be so interesting to spirit friends that when you sleep the same hypnotic exhibition made be made of you. Your friends will receive spirit messages through you but they (any mortal) will not control you as the spirits will never allow that of their medium.

LESSON XXIII.

Clairvoyance comes as a dream in natural somnambulism, scenes and events being seen as in your dream. Angels minister unto you and warn you often in dreams. You control the mediums, as you wish, through self-hypnotic control as shown in the foregoing lessons. But you control the dream in the unconscious state by making a strong "love-prayer" and request to the spirit world to show you the things you desire in sleep. This prayer acts as an auto-suggestion, burying its meaning deep in the memory of the subconscious mind, and, as a result of natural law, you dream of the very things you choose to. In this lucid sleep the spirit has voluntary action to leave the body and pick up such knowledge about the country as desired.

LESSON XXIV.

THE ONE GREAT CAUSE of children talking in their sleep is that spirits so love them that they seek to make mediums of them and as a natural consequence children are more easily controlled. You can greatly aid the spirit by talking to the 'voice' that speaks through the child. The spirit is merely

using the child's vocal organs in order to communicate to mortals and poor ignorant parents often. Now parents! I want you to never, never drive away the spirit, if good. Let them develop into mediums your children. It will be a blessing. You will have child mediums in any home where the parents send out mental thoughts to the spirit world inviting the Angels of God.

My original method to develop children is to use the long mesmeric passes with the hands from head to foot, and have the head of the bed turned to the north so that the iron in the blood may be attracted toward the brain by the currents of the earth's magnetic action. After making a couple of dozen passes, commend the child to the spirit and leave the room.

LESSON XXV.

The powerful method this lesson gives for controlling yourself in the unconscious sleep-talking state will pass you into the lucid state and prove the existence of life after death and how death in itself is produced without pain. Lie upon a bed flat upon your back, close your eyes and think of nothing but a spirit, imagine that you see off in the deep dark sky and see the stars shining. Finally you will see the light. The spirit and you must unconsciously hold this mental vision. At first your mind will wander, but finally you will have no trouble of holding any thought concise and clear, as long as you may wish, as a mental vision. This will pass you into a deep sleep. If you imagine that you hear spirits conversing you will sleep in that inspiration and be inspired to voice the wish of a spirit from your deep unconscious state. If you concentrate in mental vision on a dying man you will pass out. The nature of any scene or psychic sense of feeling you take on when entering this sleep, you will receive in physical and mental condition even after awake. If you have your mental vision of health and strength you will awaken that way no matter what the ailment be when going to sleep. After once inducing this Psychic Sleep you will never say to yourself that you doubt that existence of a Hereafter. You will develop conditions of self-evidence within your being that cannot be driven out by any philosophy.

LESSON XXVI.

The method this lesson gives for developing Divine love intense and strong to control you in sleep and trance that makes one happy and free from disease and pain like the Angels in heaven, is the same psychic ally as the foregoing—only you after being able to call up the mental vision, again call up in spirit by a telepathic thought sent out to see the ideal spirit of your love's aspiration and hold him or her in your mental vision with your keenest sense of love until sleep ensues. This causes in sleep the Trance-Love that you will awaken from as happy and free from care, worry, sorrow and disease as the Angels in Heaven.

LESSON XXVII.

Perfect Self-hypnotic control of the system is required for the feats of this lesson. The mind can neither be unconscious or conscious as you make it as per methods in the foregoing lessons. You must now gain Psychometric control, as you in the foregoing lessons had more of the Clairaudient and Clairvoyant control. You imagine that you feel the chill of the winter winds until your body experiences that condition. In your thorough concentration of thought-force and "Mental Vision", you see yourself at the fire trying to warm yourself and imagine yourself getting a burn. You will feel a great pain and actually a blister. When you get such a control of feelings it is called Psychometric control. This system of control is handled exclusively upon the live wires of thought. You can thus at will make the heart cease beating, retard the circulation of blood and make the pulse to a frightfully low condition. Then in one arm if you turn the battery of your thought to rising temperature, the pulse fall will quickly rise to a high point while that of the other arm is low and near the death point.

TRIPURA RAHASYA

or A Practical Study in Consciousness

V. R. SUBRAHMANYAM.

CHAPTER XVI.

When he heard this story, Bhargava Parashurama was greatly astonished and not being fully satisfied with what he heard, he again asked Atri's son, "O Lord! the ancient story narrated by you is wonderful. You will tell me what further queries were put by sage Ashtavakra to King Janaka and what answers he gave for them. The story appears exceedingly marvellous. I have not heard such a story till now. Master! you will tell me all about the method of Vijnana (knowledge).

On being thus requested, the great Sage Dattatreya began to narrate the highly secret lore. "Bhargava! listen. I shall tell you what the magnanimous King Janaka said. After the Tapaswini's departure Ashtavakra, the Sage's son, surrounded by many brahmanas went to King Janaka and began to question about the brief but highly meaningful words of the Tapaswini, which I have already narrated to you.

He asked, "O King! Ruler of Videha land! As the Tapaswini told me briefly, I was not able to understand the subject fully and distinctly. How can I know the unknowable? O fountain-head of mercy! kindly instruct me about this". On being thus questioned, Janaka replied with simulated wonder, "O Man's Soul listen to what I shall tell you. That Principle of Pure Consciousness is not by all means unknowable nor is it by all means knowable. If it is by all means unknowable, how can even a preceptor expound it? Tell me. Because a Preceptor instructs the Principle it is necessary at first to go to a Preceptor (Guru). Therefore it is not wholly unknowable. It is at the same time easy and also difficult to know that Principle of Pure Conscious-

ness. It is easy for those who have introspection and it is difficult for those having Paragbhriti (outward vision). Even though this purely indescribable Principle remains unknown, since it has been described in a certain other way, i. e., by way of negation of the non-principle, it is knowable. That Principle has been stated to be known in (1) the form in which it perceives objects. Abandon vain arguments, inquire with your acute reasoning and see for yourself that substance which shines in (2) objective perceptions. When the illuminated i. e., objects are separated from the illuminating force i. e., Consciousness, which with its sole form of luminosity illuminates everything, that which remains is the basic principle of all objective illuminations. O Muni's Son! know that that illuminating (3) force is the Principle (4) of pure Consciousness.

Since the cognised cannot shine of themselves they cannot be the cogniser. Therefore the cogniser is different from the cognised. It is by the cogniser that the cognised i. e., objects are illuminated and not by themselves at any time. It is She the knower who knows the known of various forms She (the knower) does not undergo any change at any time to suit the diverse forms of the known i. e., objects. Variety

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- (1) It has been stated by others that cognitional knowledge is comprehended by the same faculty as that by which phenomena such as pots, etc. are perceived. In the statement "I am a knower of pot", knowledge (of the pot) is understood as being distinct from the pot and being relative. It is not understood without such a relativity. And the uniform knowledge that pervades through a limitless series of such finite knowledge (made to appear by the several adjuncts of objective forms) is alone the real form of the self.
 - (2) How to grasp such an unfructified uniform knowledge (consciousness) is thus: abandoning all illogical arguments, and having faith meditate on your own faculty of cognition, that manifests in the form of objects as pots, etc.
 - (3) There are two elements in a knowledge of the pot. The pot and the knowledge. The pot is the illuminated and the knowledge is illumination. The knowledge of the form of illumination is called the illuminating force or energy.
 - (4) When from all manifestations the cognised portion is eliminated, the illuminating force that is the uniform basis of all such manifestations which residually remains, is alone that Principle, i. e., the Principle of the Self of Pure Consciousness.

is in the nature of objects; it does not affect Her at any time. Since differentiation is seen in the forms of objects it is in the nature of objects to be varied. Differentiation is not in the nature of the formless knower. To prove that this is not a mere intellectual assertion, separate objective forms from your perception, subdue your thought waves and see with your subtle understanding the Consciousness which is devoid of any form. Just as variously different reflected images are formed within a mirror though it be uniform, similarly consciousness takes the shape of various objects and appears as several.

It is possible to know the (5) knower only in this manner i.e., through the introspective method, by negating all objective forms as "this is not, this is not". And it is not possible to know Her, the basic Principle of the whole universe in the same manner in which other objects of the world are known. For, since that consciousness is the ultimate form of the knower, she remains unknown always. Ashtavakra! inquire and see for yourself, your own real form by the method detailed in this way. You are not the body; neither are you the life current nor the mind. For, these are transitory and have no uniform appearance. How can the body composed of a conglomeration of tissues be your real form? When you direct your (6) attentiveness towards other objects, your sense of being identical with the body slips away. In like manner your egoity slips away from the life-current and also from the mind. By the reason due to which, consciousness does not at any time forsake the sense of "I-ness" it is She (consciousness) who knows everything. Astavakra! in reality you are She. What I say is not a mere intellectual

- (5) Herein the following is the important. The pure consciousness cannot be known objectively as "this" by any organic function of the agent who perceives. But when after the body etc. which appear as being oneself and which are the cognised are rejected as being not oneself, since one's own self cannot be rejected likewise and since when after rejecting everything one remains without thinking of anything extraneous one shines of oneself, to one who wakes from such a condition that condition becomes as it were an object of recollection.
- (6) When extraneous objects such as pots etc. appear the I-ness that was attached to the body evades as it were and the consciousness assumes the form of that extraneous object.

assertion. Look at your own self which is pure consciousness with your eyes turned inwards. Think not that you can do it conveniently at some other time. Ardent inquirers of good intelligence will look at and verify the form of their self even at the very moment of initiation. "To look with eyes turned inwards" does not mean these eyes of the flesh. It is the mind's eye that was spoken of. That which perceives in dreams is the chief eye.

I shall tell you how this Mind's eye is to be turned inwards. Hear me O Brahmana! Without such a turning nothing can be perceived by our eyes. In order to perceive an object, it is necessary in the first place to detach the mind from an object which the mind was perceiving till then, and then it is further necessary to attach it towards the object that is to be perceived. Then only the latter object, can be perceived distinctly. Otherwise, the object will not appear clearly. Without such a turning of the mind the object that is to be perceived will not shine lucidly. Dim appearance of an object is only tantamount to non-appearance. The same can be said of the other senses such as hearing, touch etc. The feelings of pain and pleasure formed in the mind are of the same nature as described above. By a mind which is not thus turned, it is not possible to know even a bit of anything.

Therefore in order to perceive an object an "attached turning" towards that object is needed and it is further necessary to detach one's attention from a former object which was being perceived. But to know the nature of the Self (Atma), it is enough if attention is detached from other objects. There is no necessity for any "attached turning" of the mind. I shall tell you the reason for this. Listen. That unknowable Consciousness is known by the mind. Concerning this point even pundits who are well versed in Agamas and Shastras commit blunders.

Towards external objects, the mind works in two ways. In the first place it detaches itself from one object and in the other it attached itself attentively towards another. In that still moment when the mind has only detached itself from an object (i.e., before it attached itself to another object) no ob-

ject will appear in its (mind's) perception. Therefore in order that objects might appear (or shine) the other function called "attached turning" is also necessary for the mind. In this manner all finite objects which constitute the Not-self are revealed only by the dual function of the mind. For the reason that Chit (consciousness) is undivided, with regard to Her, both functions of the mind are not necessary. For Her to shine, it is enough if the mind detaches itself from external objective forms. I shall give you an illustration. In order to perceive a particular reflected image within a mirror before us, we have to detach our attention from other reflected images of the same mirror and direct it towards the particular image which we wanted to see. But to perceive the sky in the mirror it is enough if our attention is detached from the reflected images. For, the sky is all-pervading and it exists always in the mirror. But it might be asked why the sky was not perceived in the mirror when the reflected images were shining. The reason is that the sky was hidden from you by the crowding of reflections; hence it was not apparent. Notwithstanding that the sky is the basis of all and is all-pervading, it was hidden from you by the reflections and when the reflections are discarded and attention is withdrawn from them, the sky becomes apparent. In like manner, consciousness is all-pervading, is the support of all and is ever fully interpenetrating the mind, like sky. Therefore for consciousness to shine (to be known) it is enough if the mind withdraws from external objective forms which constitute the Not-self. Where and when she does not shine? Think over this, O Brahmana! In whichever time, and whatever place, it is said that She does not shine, that time and that place will not shine devoid of Her presence. As Consciousness is thus omnipresent and plenic it is enough to turn the mind from external objects. Because Consciousness thoroughly pervades the mind no fresh turning of the mind towards consciousness is needed and because this "attached turning" is not needed in the case of consciousness it was described before as "unknowable". Again for the same reason, it was stated before that it is possible for a "pure mind" to know the Principle of Consciousness.

“Purity of mind” is none other than withdrawal from phenomenal objects. This has been said to be the chief requisite for enlightenment. As long as the mind remains impure how can there be knowledge? If the mind be pure, what is there to prevent a rapid attainment of knowledge? All practices and observances are only for purifying the mind. The rituals, worships and acts of renunciation and others which Shastra ordain are for the sole purpose of purifying the mind and not for anything else. Therefore the self which is Consciousness is illumined (known) by a purified mind”.

(To be continued)



STUDIES IN PSYCHOLOGY

PROF. IVL

Consciousness - III

All the experiences of life which have given us conscious knowledge; all the things that we know that we know is conscious knowledge; all of the pleasures of the objective self are the products of consciousness.

Pleasure is said to be that which gratifies the senses. So in the purely sense world we live in consciousness but we are constantly getting something which lies beyond; of the subjective self.

The conscious mind acts through the medium of consciousness. To define consciousness and make it stand out in perfectly clear relationship, or clear from its relationship to the other part of this, we will say it is that which enables us to feel and use any of the other senses in such degree that such feelings and sensibilities can take on the form of measurement, susceptible to adequate description or statement.

That which we feel beyond that which we can state is that which is still in the subjective, but we know of its existence. All of us have relative knowledge in consciousness. We may know a great deal about someone particular class of things and then all that it is related to or relates to it that we can measure and about which we can make a statement is also a product of consciousness.

The mere consideration of the possibilities of life, expands man's conception. That which is an expansion of man's knowledge is merely a coming out into consciousness of that which lies beneath it, or beyond it, or above it.

We speak of depth and height, or of high and low, in the same term, but in reality in the mental world there are no such dimensions as high and low. And so we want to grasp this when we get into the study of vibration and then about the only thing the mind can grasp and make a measurement of it correctly will be the rapidity of movement, or the fast or slow movement of the mind.

Mind moves in all directions. There is no up or down, no high nor low, but there is a slow and a fast movement. The next thing is the value of consciousness. An extended knowledge of any thing upon this plane leads one to the point where he sees something higher to learn and the possibility of perfection in all directions. Or, in plain language, the extension of consciousness always leads one to pervade the realm of the subjective, or into the unknown. It not only teaches him how much he can know, and leads him from one step to another. It brings to us life's individual enjoyments, when we rest upon hope.

Hope seems to be a subjective force that exists within each human being, that reaches always beyond that which pleases the senses or which satisfies the soul. It is the medium through which we are enabled to manifest the higher self, conscience.

No one ever knew the full value of hope in his consciousness until he started out to learn a thing and was perfectly willing to know whatever that thing had to reveal. It has only been a few years,— it has not been a century,—since a great many people have become not afraid to know what may be learned.

There have always been restrictions and limitations placed around what man may legitimately know. The principal thing that has displaced the fear of knowing things is to know that you know some things.

The result of the fullest exercise of consciousness is the next thing we will consider.

We might divide consciousness and conscience into these two categories and say that consciousness is the fact of knowledge, while conscience is the capacity for knowledge. In reality, conscience is the part of the mind that absolutely knows all the time. It knows at the beginning.

The result of the fullest exercise of our consciousness leads us to conscience. Or, conscience is brought into manifestation and we know ourselves as we really are.

In the fullest exercise of consciousness hidden knowledge is revealed. There are many things that we have been

taught were mysteries and should always remain so, and those things were said to be hidden. But there were philosophers in all ages who did not believe this and who hinted at the fact that even the infant is born with this knowledge.

Power that lies hidden within the human mind, become conscious possessions.

Through the exercise of consciousness we can reach into the borderland and traverse and explore the whole of the subjective realm.

What we know is only a very small portion of what may be known. What we do not know now of that other unknown part, is knowable, and it will all have to come out of the evolution and unfoldment of this subconscious part that we call conscience.

We go from the obvious comprehension of the subjective faculties into a partial consciousness of subjective power.

Consciousness applies to the acquisition and the enjoyment of everything on the conscious plane.

NOTES OF THE MONTH.

There are Psychic Research Societies all over the world. International Congresses and Conferences are held now and then. Savants of the type of Sir Oliver Lodge and Camille Flammarion are the guiding souls of such movements and still the most wonderful phenomena, which are of everyday occurrence in this mystic land of India are

Psychic Research simply ignored and no research of any kind is made. No regular organisation or even a Research Society is established in India and our Indian brethren want only some one else from a foreign land to come and establish such organisations. We hear of small psychic clubs formed here and there in small towns and cities of this land. If our Princes and Noblemen who donate large sums of money for orthodox religious movements would turn their attention to the grand occult mysteries and the hoary teachings of the Rishis of India and put them to practical test they would be not only establishing the supremacy of our religion but as well lay bare to the world at large the most profound secrets that will help humanity in its evolution. Will anyone come forward?

Interesting particulars as to the methods of procedure in experiments for obtaining Psychic Photography are given as follow in the "Two worlds":—"The first requirement for success in psychic photography is to find a person possessing the necessary mediumship. This in itself in-

Psychic Photography volves a good deal of experiment. Photographic mediumship seems to be one branch of the physical rather than the mental types of psychic manifestation. In the purely mental phases of mediumship it is the faculty of the medium which is acted upon, while in physical mediumship there seems to be some substance (probably of an etheric mixture) exuded from the body of the medium, which is moulded and materialised extraneous to the body of the medium. These are broad divisions which can be illustrated by (I) clairvoyance, the prompting of a clairvoyant-

ty; and (2) materialisation, the moulding of a substantial form external to the medium. Between these two, however, there are many gradations. The physical and mental gradually merge into one another, and it is difficult if not impossible to define any exact line of demarcation between the two. In psychic photography, however, we have in our opinion a form of physical phenomena which acts and is in turn reacted upon in some small degree by the mind of the medium. In mental mediumship we have the use of a *faculty of mind*, in physical mediumship we have evidence of a *power or substance* capable of being *exuded from the body of the medium*. How can we discover individuals who possess this exudation? We have found the following, a simple and comparatively inexpensive form of experiment. Obtain a packet of photographic plates of ordinary type (fast plates are not, in our experience, as good as those of average speed) and also a supply of "light proof envelopes". The latter will be found to contain (a) a thin red or orange coloured envelope and (b) a thick black envelope. Let the experimenter go into his workroom, open his packet of plates and put each plate separately into a set of envelopes, sealing them carefully and making sure that no light gets to them. Let one of those plates be handled by all the sitters in a circle for two or three minutes each, and see if there is any power which affects the plates when developed. The first signs of the presence of psychic force will generally be blobs of light or striated markings, which, by all the canons of photography, should not be there. The experimenter will be unlikely to get results in his first few experiments, but where a person is present who possesses the necessary power, in a few sittings such markings should be produced. The next experiment would be to discover by a process of elimination which of the sitters or which combination of sitters has affected the plate, and when the medium has thus been found the camera can be used. We have sometimes found results obtained with the camera when the previous experiment has failed, but in the generality of cases such experiment will find the medium. The more the plate is handled the more likely is it that the psychic power of the medium will affect it. Subsequent experiment with the camera should be

proceeded with only after the plates have been well handled by the medium. This is what is called "magnetising the plate", and if the plate is well sealed and well secured we see no reason why such handling need excite any suspicion whatever. The probability is that the magnetising of the plate merely sensitises it to some ray which at present is undefined, and indeterminate, but which we may call the psychic ray. Most spirit photographs show very clearly all the signs of double exposure, i.e., the sitter is lighted from one angle, while the psychic extra may be lighted from a different one. This may merely mean that there has been *simultaneous exposure to two different rays*, and these signs of double exposure do not, as some foolish critics think, constitute evidence of fraudulent manipulation. One other consideration emerges. In all probability we have two factors: first, a psychic power possessed by some persons which sensitises the plate; and secondly, an invisible ray which makes visible the psychic extra. Generally speaking, a psychic photographic medium possesses these *two* qualifications, but it may well be that two persons co-operating together may secure results, which either of them working alone would fail to obtain. One of them may possess the psychic power to sensitise the plate, and another the particular light which transfers the psychic image to the plate. These seem to us to be some of the lessons which have emerged from our own experience. It may well be that further and fuller experiments may extend or modify the opinions here expressed, but this can only be discovered by the co-operation of many people experimenting under varying circumstances. Finally, let it be remembered that success depends very largely upon the co-operation of discarnate intelligences, or at any rate intelligences other than those present in the body, and in order to secure such assistance we have always found that the cultivation of the devotional and aspirational state of mind is a valuable asset. Open your circle and start your investigations in an earnest, prayerful and harmonious atmosphere, and you will be more likely to attain success.

