

THE KALPAKA

India's only Psychic and Spiritual Review

Published Monthly

Vol. 19

AUGUST 1924

No. 8

SOME HINTS ON HAPPINESS AND WELL-BEING

S. NARAYANASWAMY IYER, B. A., B. L.

I

- i. Health is going easy; it consists in the rhythmic working of our system.
- ii. Happiness is the glory of a nature satisfied.

II

- i. Never eat unless you are hungry. It is good you do not feel you have a stomach.
- ii. Never eat until you have earned an appetite.
- iii. Eat leisurely, chew and taste.
- iv. Vary your foods, keep intervals of fast.
- v. Be cheerful in temper. Do not put strain on your feelings.
- vi. Where the will and the imaginations conflict, the latter win.
- vii. Think without effort. Forced thinking affects breathing and *vice versa*.
- viii. Not the ills suffered, but the state you wish to attain should be your concern.
- ix. Cultivate courage and confidence.

- x. Learn the gospel of a clean body and a pure mind.

III

(Sri Narayana's Teaching)

- i. Leave the thought, "this is good for me", fondness will die.
- ii. Quell desire, anger will die.
- iii. Realize that money is a drudge, avarice will die.
- iv. Realize the eternal Lord, fear will die.
- v. Realize that life and death are inevitable, dependency will disappear.
- vi. In the society of the great, learn humility.
- vii. Cultivate meditation by control of speech.
- viii. Kill hatred by sympathy.
- ix. Conquer fatigue by control of breath.
- x. Regulate sleep by regulated satwik food.
- xi. Veneration and worship will, without effort, achieve all bliss.

IV

(Thomas A. Kempis)

Set me free from evil passions, and heal my heart from all inordinate affections, that being inwardly cured and thoroughly cleansed, I may be made fit to love, courageous to suffer, steady to persevere.



THE HEART OF THE FLUTE

T. L. VASWANI

'Go to Him for shelter with all thy being, O Bharat!'
—These the words of Krishna in the Gita.

Five thousand years ago, He spoke the words in the day
of India's urgent need.

Urgent, too, is India's need today.

I look for solution of India's problem in Him and cling to
you in Krishna's name the ancient words;—'Go to Him for
shelter with all thy being, O Bharata!'

Krishna the Wise was Murti-mad.

And the Flute maddened many. Boys and girls heard it
and were ravished. Cowherds and milkmaids listened to it
and lost their hearts. The flute became a Shakti in Gokul and
Brindaban.

In that Flute the Ancient Wisdom became a Song. That
Wisdom is the Nations' piteous need.

That wisdom has India guarded through the centuries.
Upon a roadside stood a cottage. Within it a lamp was
burning. High winds swept. A poor man sat in the cottage
and prayed:—'May the light be not put out!' Such has been
the dominant aspiration of India's great ones:—'May the
Light be never put out!' India's sages and seers have guarded
the Light of the Spiritual Ideal through all the storms which
have swept over the Land. Alexander came. The Greek, the
Sycythian, the Arabian, the Vighin, the Pathan, the Moghul,—
swept over India. Then came the storm of Western 'civiliza-
tion.' But the greatest among the Indians have guarded the
Lamp of the Soul, the Ancient Wisdom.

That Wisdom may yet take the Nations out of the night.

For what is the situation of India? What is the situation
of this world?

There is unrest, there is depression,—in this country.
How many think of the poor? How many have the keen long-

ing for the freedom that heals? What shall we do?—is the question asked me by many. When will dawn the People's Day?—asked me a young man. My answer to all the questions is in the words of the Gita:—'Go to Him for shelter with all thy being, O Bharata!'

Consider the situation in Europe. The nations hate one another. France and Germany are at *digners drava*. There is in Germany a Movement of students and young men. In their hearts is growing a desire to take revenge upon France—when the day comes. Again, there is hate between the classes and the masses. There is Bolshevism eager to conquer Europe and Asia with its creed of violence. The British 'empire' is decadent,—is reverting, according to some, to a state of barbarism. Currencies are depreciated, Science and organisation are being used more and more for destruction. Europe is an Armed Camp. Europe still believes in Violence. Europe still tramples upon the Sermon on the Mount. The Master still lies wounded in the House of His 'disciples'. Europe has forgotten the ancient truth that a nation's fall is through internal decay, as a nation's rise is through internal strength. To Europe in her state of chaos, I fain would give the message of Ancient Wisdom:—'Go to Him for shelter with all thy being'.

For the Creative Principle is the spirit, the *Atman*. And a state is free, is alive, is healthy and progressive in the measure it expresses and helps on the life of the Spirit. The state is not the absolute. The Moral Law is above the State. And they offer lip-service to Liberty, who violate the Moral Law. *India's freedom means India's transformation*. And you will not transform India by some external change of machinery. 'Seek ye first the Kingdom of God and His Righteousness and all these things shall be added unto you'. Hate and selfishness can only deepen unrest. They may set up some *swaraj* only to upset it and overwhelm us into deeper chaos. 'Go to Him for shelter with all thy being, O Bharata'.

'With all thy being;' With thy *mind*, O Bharat! For superstition never helped a Nation. Truth will make us free.

With thy *heart*, O Bharat! For knowledge which is selfish must create bitterness and divisions and strife. And a Nation that would win freedom must stand up as one man to claim its birth-right. With thy *will*, O Bharat! For mere emotion will not help. A Nation must *act*. And the highest act is *sacrifice*. In self-renunciation is self-realisation of the will.

'Go to him for shelter with all thy being, O Bharata'! It is the heart of Higher Hinduism. It is the secret of the Flute. It is the message for the Nations. Chains are on our feet. Yet may we give to the power-proud nations the message of the Flute.—and in doing so at once serve Humanity and hasten the day of India's Liberty.

Radha asks Krishna one day: 'Master! The Flute is on thy lips. Why is it so dear to thee?'

And the Master points to the holes in the Flute and says:—
 'The Flute has emptied itself and has consented to break its wholeness into holes. And so I breathe into it my breath. And there is music for the healing of men.' In self-emptying is the secret of strength. India is in agony, India is pierced through with pain. Will India by a supreme act of will surrender herself to God? Will she accept the *sāchan* of the Cross, the discipline of Sacrifice? Then will the Master breathe into her His breath; and out of her again will come music for the healing of the Nations.



PEEPS INTO MANY LANDS

A. SRINIVASACHARI.

Practical Religion

It is in practical religion that one finds the real key to the reconciliation of apparently conflicting religious faiths and principles; and seers of spiritual truths are one in their opinion that the individuality of which so much is made by every living being is the only real or unreal foe or friend at every stage of its development. The self is verily the friend or the foe of every one, says the Lord in the 'Song Celestial' or the Gita. Practical religion in its endeavor to treat the self recognises two distinct methods, one positive and the other negative. The expansion of the self or the 'I' is one method, and the annihilation of the self is the other. In the former, the apparent or undeveloped self, the centre of whose consciousness is in the individual body and whose field of consciousness is circumscribed by it, gradually expands itself more and more, till it includes the whole range of created beings and identifies itself with every created object in the universe, till it transcends all limitations of name and form and becomes infinite. In the latter, self-consciousness is sought to be contracted from its present stage of development by slow degrees till it becomes infinitely small or is annihilated completely, and as the pressure of the 'I' diminishes more and more, the higher self forces itself into the soul and manifests through it all the more, until when the individuality is a complete vacuum, it is completely filled with the Higher self or the Lord of the universe. As was so very beautifully and poetically expressed by Gish Chander Ghosh, the famous dramatist and devotee of Bengal, the disciple of Sri Rānakrishna Paramahansa, every mortal that is caught in the net of maya has to extricate himself from it either by thinning oneself to the extent of slipping through its meshes or by bursting the net by sheer pressure of expansion. But such is the inscrutable power of Maya that is always stands ready to expand or contract its meshes

to an almost inconceivable extent in proportion to the power of the individual to expand or contract his ego; and the struggle goes on practically ad infinitum with increasing vigour and opposition on each side, until in the case of the seeker striving towards perfection with one-pointed determination, maya becomes exhausted and owes its defeat with joy. In the Science of religion the former goes by the name of the path of wisdom or Gnana Yoga, and the latter the path of devotion or Bhakti Yoga. The blessed disciple G. C. Ghosh once remarked that Swami Vivekananda chose the path of the expansion of the ego, and Durjacobaran Nag, his illustrious co-disciple, a householder in form but a sanyasin in spirit, chose the path of the contraction of the ego. Other paths generally merge themselves in one or the other of the two-fold paths of self-assertion and self-surrender. The stream of unselfish service (Karma Yoga) and the stream of meditation (Raja Yoga) although each by itself can lead to the destined goal, yet in the lives of many seekers after Truth, flows as tributaries to the rivers of devotion or wisdom and mix with it, colouring its waters throughout its course.

The Allegory of Surabadma

The mind is the great slayer of the Real, says a great thinker. It is the only channel of manifestation for the ego, — nay, the very seat of egoism. This hydra-headed monster of egoism is ever waging war with the God-in-man, and in the Hindu mythology that is pregnant with its allegorical significance, Surabadma, the great demon typifies this rebellious spirit. The havoc wrought by this Asura knowing no bounds and the three worlds groaning under the weight of his iniquities Lord Subramania, the son of God and the great deliverer of mankind from all woes physical, mental and spiritual, imposed upon himself the labour of love of subduing the mighty demon. Long and terrible was the warfare. The demon was proud and defiant and stern in his refusal to yield to his immortal foe the Lord; and Subramania the symbol of true manhood riding on his war-horse, accompanied by his help-mates and armed with a long spear rushed forth to battle. The head of the

monster was severed, but lo! another appeared; that head too was severed, but on the neck of the redoubtable champion of egoism grew a new head. On and on the noise of battle rolled; head after head shot into existence only to share the fate of its predecessors. Tired at last of his powers of head-multiplication and foiled in his attempts to resist the unfailing spear-thrusts of his calm and invincible opponent, the mighty demon vanished in a trice, and to the astonishment of all stood transformed as a beautiful peacock offering his services as a vehicle in token of his eternal submission and surrender. So ended the memorable fight between the demon and the God, but although the enemy was vanquished, Sri Subramania never forgot the intense enmity of his vehicle, the Asura, and even to-day he sits on his back with eternal vigilance, ever ready to nip in the bud the least trace of rebelliousness that may crop upon in the vehicle.

The foregoing is only an allegorical representation of the unceasing struggle between the divine element in man and its hostile element, the ego. Lord Subramania, the choicest embodiment of eternal youth, parity, grace and perfection, stands for the soul, the eternally free, pure, unquelled soul that neither bondage can touch, nor impurity taint, as Surabhadra for the undying restless demoniacal egoism, the solitary unflinching foe of all truth-seekers. Egoism yields to none other than the Gnana Shakti (wisdom power) of the soul (as represented by the spear) aided by its two other forces called desire-power and will-power (Icha Shakti and Kriya Shakti), as symbolised by the divine consorts of the Lord. Who so carries on the struggle with a never-relaxing and never-recoiling determination to the end may rest assured of final triumph, but let him beware, for the snake can only be scathed and subdued and made powerless to stir, yet it cannot be killed entirely—such is the verdict of Shaiva Siddhanta.


Mind - Transcendence

“When shall I go to thee, and when shall it please thee to lift me above the mire of worldliness into the heaven of bliss and peace?”, enquires the disciple fondly; but the seemingly

stern guru replies, 'When shall I be dead'. The pupil stands aghast, not knowing that the wise preceptor means by 'I'—the disciple's egoism.

Behind the mind lies the pure soul, whose three forces of desire, will and wisdom operate on it, and form the basis of its three-fold functions of feeling, willing and knowing respectively. The vision of the highest truth is attained only when the 'I' is transcended, when the mind is transcended. This process of transcending the mind is possible by the intensification of any one of its three functions and the consequent subjection of it by the rest. The feeling function when rightly trained and directed and carried to perfection ripens into an intense devotion for truth in its personal or impersonal aspect, which is ultimately crowned with the enjoyment of the object of its quest. This is Bhakti Yoga. The willing function or will-power similarly, when it is cultivated a long right lines and its pressure brought to bear upon all impulses arising from the lower self, subdues them and drives them deep down into the inmost depths of the mind, where they are at first kept in an attenuated form and finally fried beyond the least possibility of germination; and this state of mental tension flowers into absolute selflessness or one-pointed meditation on the supreme truth, and either lands the seeker on the shore of endless bliss far beyond the ocean of worldly existence fraught with pit-falls and sorrows. This is Karma Yoga and Raja Yoga. The knowing aspect in a like manner when developed results in the growth of useful knowledge and the dawn of discrimination which enable the enquirer to carry on a searching analysis of all things; and as the fire of renunciation is made to blaze more and more, all dross is burnt up, all unrealities shed their name and form and stand naked in their intrinsic hollowness, and the penetrating gaze of the aspirant pierces right through all the veils that hide the truth and he is blessed at last with the entrancing vision of the one permanent Reality lurking in the midst of impermanent false shows of the universe. This is Gnana Yoga, the path of wisdom. In all these paths the essential condition of salvation, deliverance, illumination or liberation, whatever be the nomenclature with which the S...

state of beatitude may be invested, seems to be the transcendence of the mind by anyone or more or all of the means suggested. When the petty domineering ego that is so obtrusive in every one of the mind's activities is completely swept away by the flood of maddening all-absorbing devotion and the divine will flows freely and ceaselessly through the mind, operating on it as on an instrument, or when the self is effaced completely in the struggle for the ideal of service for its own sake, or when the modifications of the mind-stuff are absolutely suspended by an overwhelming thought-wave which too is afterwards quelled, or when the self is expanded more and more till the universe vanishes in a vision of the One self, then does the ego disappear and is the ego transcended. The tenacious ego clings to the aspirant in its subtlest form even when the last rung of the spiritual ladder is reached; and one brave mighty leap is needed there to kick off the earthly ladder and soar freely into the immortal regions of elysian bliss where nothing of earth can breathe. It is this insistence on mind-transcendence that is the unifier of all religions, that stands for inter-religionism in the midst of a multitude of religions.



TELEPATHY

J. C. F. GRUMBINE.

CHAPTER VIII

The Hypothesis of Thought Transference

That thoughts can be transmitted from mind to mind at a distance by a process not understood as yet by the scientist is admitted by such distinguished authorities on psychic research as the late Dr. Hodgson and Frederick Myers, Professors Hyslop, Crookes and Sir Oliver Lodge. That such extraneous thoughts when transmitted often appear in the mind as a natural and logical expression of the mind itself, as of external inspiration, is also true. And it is not always easy nor possible for the expert in psychology to separate normal from supernormal thought or the thought of another from that of one's own mind, except of course in such remarkable and concrete exhibitions of telepathy as the Zarzigs perform. Such experiments are remarkable.

Most persons are as quickly influenced by extraneous or foreign thoughts, which touch and inspire them from sources and centres of radiation most hidden and distant, as by immediate subjects or objects of perception. And this is due to the subtle, insistent power of the foreign thought and the natural attraction of the soul for it. Often thoughts are sent as important messages, just as a telegram may be sent in the usual or wireless form, and if the recipient is in the passive, sympathetic condition of mind which is so essential to successful experimentation, the message cannot fail in being received and perceived. A personal experience will make this point clear. Some years ago about 1898 we had our residence on the South side in Chicago. While on my way down town, both my wife and a governess prearranged, without my knowledge, to send me a thought to purchase for them a trifling gift—my wife willing or desiring that I bring her a bouquet of violets and the governess wishing that I procure for her a fresh bunch of saffron bark. It was in the spring of the year, and the one naturally artistic

longed for the violets, and the other very practical thought strongly of sassafras tea for her blood.

While the electric car was turning the corner of Twenty-second street and Wabash Avenue, I chanced to look out of the window and saw a display of flowers, among them violets, in a florist's shop. I acted immediately on the impulse, got off, purchased a large bouquet of violets, and then taking another car resumed my journey in town. After finishing my purchases and walking down State Street past Marshall Field Company's department store, in an unobtrusive doorway I saw a man with a basket, selling sassafras. The impression came instantly to purchase a bunch, and at the time I was very conscious that I had received two distinct thoughts: one from my wife and the other from the governess, and that I had responded correctly. The reader can imagine how pleased I was, when handing to each the article she had wished, my wife laughingly remarked, "Didn't I tell you that he would do it?" A more startling test was the wish I personally made while in Washington, D. C., about 9. A. M., a certain day. I stood before a show-window of pictures in the store of Woodward & Lothrop, and as I stood admiring the beautiful coloured photograph of Washington's home, I mentally wished that I might have that picture. A voice from within me, or the silence, said "Why not wish that everyone in Washington had it?" I said "Indeed, I do", and I wished it. I turned up F Street (why I do not know) and stopped at the shop of a florist. A large dahlia with beautiful white blossoms attracted my attention. As I stood silently wishing that I possessed that plant, the same voice spoke to me, "Why not wish everyone in Washington had it?" "I do, and more, I wish that every one in the world had it". I went about my business, and thought no more about these experiences.

After lecturing in another part of the city, I returned to my rooms about 5 o'clock, and incredible as it may seem, there on the table stood the identical picture and the dahlia which I had wished for that morning. The explanation which to some, unfamiliar with supernatural happenings will seem as great a miracle as the miracle itself, is this, and I

telepathy explains it. A certain woman, who had become deeply interested in my work, and who in former years had been a novitiate in a convent in Georgetown, received the wishes the instant I made them, while she was busy at her desk in a room of a building in a certain department of the Government, and so insistent and precise were the impressions of the things which I had wished for, that she, acting upon the impulse, purchased both and had them sent to my rooms. That this might occur to one and not to another, I am not ready to concede, for the law of telepathy is no respecter of persons. In some such mysterious way a wish is father to the deed, and no doubt our holiest aspirations and prayers are thus answered by both human and divine agency. Thoughts are more than things: they are the souls of things, and can reach centers of intelligence under normal and supernormal conditions as instantly as the thought itself is conceived. Whatever mysterious law governs it, in its radiation, remains for science to discover, but that the law exists and produces as it governs the phenomena of thought transference, no one familiar with the new psychology can deny. No scientist as yet has been able to explain heat and cold, except to say that the one is the absence of the other. If heat is the absence of cold and cold is the absence of heat, what is that which produces either or both at the same time? Science can tell us exactly what produces heat and cold, but it cannot explain what they are. It cannot explain matter or life, but it can talk learnedly on some of its by-products and endless, various phenomena.

How by the power of the will thought leaps from mind to mind, irrespective of vast distances, or how it seems to reach one, without any direct effect of the will, is still a hard problem of psychological science. Some claim that it is translatable through the medium of ether or by electrical conditions and is forwarded very much as any fine material substance by, for instance, some superior dynamic power, as is employed in wireless telegraphy. But such speculative notions are untenable, because how can thought, itself immaterial and inapprehensible by any physical apparatus, be pushed or touched by any agency or force inferior to its nature and quite outside of its own sphere of phenomena?

It is absurd to entertain so material an hypothesis! A far more plausible and reasonable theory is, that thought is itself dynamic and possesses within itself all inherent power for infinite radiation and vibration. Neither words seem quite adequate to explain what thought does, except to show that thought moves toward a center of attraction after the same law as made Jesus say 'the spirit goeth wherover it listeth'. And if it is explained that thought suffers from limitations: that is, its power telepathically is restricted by the same law which holds a spirit on a man, or, in fact, any life to a certain course, some idea of what is here conveyed will be realized. Certain thoughts appeal to and seem to be in sympathy with certain persons, and such persons can obtain them much easier than others. An artist or a poet who lives in the sphere of imagination and ideality would, as a matter of course, be a capable subject or sensitive of visions and inspirations, the finer, purer, sublimer, and more spiritual forms of thought would more easily touch and influence than by the law of attraction than coarser minds. A musician whose ear is attuned to the audience of the purest notes, would be the one to whom would come those tender vibrations which linger in the soul of harmony. As a saint is one to whom angels would choose to send their messages of love and light, for 'the pure in heart shall see God', so an evil-minded man would attract and entertain only coarse, profane, sinful thoughts. And the limitations of thought, so far as the law is concerned, is in the fact that thoughts are graded. All thought, as all minds, are susceptible to inferior and superior, material and spiritual expression, and while essentially thought, mind, spirit, are divine, their evolution or expression in the ego follow this law of attraction which governs them. A dark thought which is an evil thought, is a thought to which its own light and power are withheld. And while an evil thought has power, it is a negative power, harming and destroying the one who generates it more than the one who is negative to it. A thought when raised to its highest increment of divine power is most beneficial because illuminating. The evil thought when lowered to its deepest potency is chaotic and auto-destructive. To think and will evil is to reduce life to a negative. A so-called demon

or devil is a soul that is obsessed: that is, enslaved by the trinity or three-cornered power of darkness—darkness of body, mind (soul) and spirit. Self-purification is the source of thought regeneration, constructive power and illumination.

The faculty or ability to transmit thought, in the technical sense, whether evil or good, is a power which while dependent on the quality of the thought which is transmitted and the state of the mind of percipient and recipient, can be cultivated to a degree which the trained student of telepathic phenomena would hardly think possible.

When to think and love good music, poetry, literature, or to love all that is refined and pure, is to place oneself immediately in the sphere of the musician, the poet, the artist and the saint, and so be receptive to their thought and influence, one can grasp the far reaching value of telepathy, both as a positive educational force in the life, and a source of information and illumination from the unseen spirit world. For who, unless possessed of a candid and selfish ambition would and could seek or attract the influence and inspiration of the one, without seeking or attracting that of the other? For thought is of the mind and the radii of the mind are of the spirit, and the spirit is expressing and manifesting thought on all planes in and out of a physical body.

It is true that telepathy is but a mode or process of thought transference and does not qualify a thought as evil or good. This it is powerless to do. It is a common carrier of thought, and as such its purpose is to register or convey to and in the mind of the recipient what is thought or sent by the percipient. And common, though unconsciously so, as telepathy is with most of us, first as the law of our own guidance and experience, and as the mode thought takes to satisfy our human and divine needs, more and more will the principle and benefits of it impress themselves upon mankind as it puts into practice this ever new but old educational method.

What intuition or divine inspiration was and is to those who realized or now realize its sovereign and helpful guidance, that telepathy will become when man employs thought as a constructive, reformatory and spiritualizing force in his

own life and the lives of mankind. And the hypothesis as here presented signifies the use of thought as the latent but intelligible, universal language which the spirit uses, not only to manifest and express what it is,—for the material world and life are but the complex manifestation of thought, while their life is its expression,—but also to establish the kingdom of heaven on earth and within ourselves. And since in the beneficence of God no one is denied the Divine plan and power of living, the most helpful source of inspiration, wisdom and grace lie potentially within ourselves.

Error can be outgrown, evil overcome, weakness and disease conquered, the insane and criminal class made whole and a new race made possible by the divine employment of thought. Our ignorance and hence our prejudices, our evils and hence our weaknesses, alone prevent us from being masters and sons of God!



MEASURING MENTAL EQUIPMENT

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

There are grades of mental equipment of which the phrenologist is able to take measurement. A person possessing 23 or 24 inches in circumferential measurement of head, if the quality of brain is good, is generally better equipped mentally than one possessing only 22 or 21 inches. Size, however, is not entirely a measure of power; the shape of the head, and the quality of brain, as well as its volume, must also be taken into account.

The adult head measuring 22 inches in circumference and well-proportioned is rather above than below the average size, and if the quality of brain is good, a person so endowed may account himself mentally well equipped, and capable of much achievement. The quality of brain in women is generally superior to that of men; thus from half to one inch less circumference of head measurement in women is equal to that of men.

In addition to the size and quality of brain being important factors in determining mental equipment, the shape of the head is equally important. In the frontal lobes of the brain are situated the intellectual organs, which when large give prominence to the brow, and height, breadth and fulness to the forehead. In the posterior and parietal lobes at the back and crown of the head are the organs of the domestic and social affections and aspiring sentiments, giving benevolence, affectional and self-regarding qualities to an individual. The executive organs, which when large give width to the head at the base of the brain, are located in the temporal lobes; while the organs of the moral and religious sentiments have their seats in the top head, and when large give expansiveness and height to the head.

In most of the professions a predominance of the intellectual faculties is required if success is to be attained, though busi-

nesses are like the new, demanding more intellectuality than years ago.

Long, narrow heads are generally indicative of intellectual types of mind, particularly if the chief developments of the brain are in the frontal lobes, and are indicated by prominence of the brow and fairness and height to the forehead. Prominence in the back of the head gives a more slow, emotional disposition; wide heads indicate executive power, aggression, and force of character; high heads when well developed towards the front, indicate religious qualities, and imagination and creative capacity. Thus the kind and amount of mental equipment a person possesses may readily be discerned by one examination of the head.

Equipment, efficiency and success are essentially associated and go together. To be successful a person must be efficient; to be efficient, he must possess appropriate equipment. Success is usually a visible quality, and thus speaks for itself; a successful person cannot very well hide the facts which are the cause of his success, because it affects many others besides himself.

Success has been the theme of many writers in all ages; efficiency is a qualification which has obtained special recognition during recent years, and has been added to the qualifications in business enterprises as an essential condition of success. Equipment has hitherto been less recognised; though all three are necessary to the achievement of man's highest aims and purposes. There can be no real substantial success without efficiency; there can be no efficiency without equipment. Success is almost invariably proportional to the possession of the other qualifications or equipment and efficiency. Hence persons ambitious of success must first ascertain the amount of mental and physical equipment they possess, organise this into efficiency and success is then an assured condition.

The world is wonderfully prolific of almost everything that man can wish for, and there is always plenty in prospective. Persons on the road to success, having reached the goal they have set themselves to attain, may fix it further ahead, and still go on achieving. There is practically no limit to possible

lites. It is always a puzzle to me, factors should be so many petty jealousies existing among individuals, and that they should limit and keep themselves within such narrow and confined lines when the conditions in front are so abounding in wealth and so limitless.

Man's physical proportions, his height, weight and strength are measured and taken into account as efficiency and business assets, but never until the phrenologist adopted the practice was the exact mental measure of a man taken. The phrenologist was the first, and is still the only business individual who measures the head, and so takes into account the amount of mental equipment a man possesses, and it is far more necessary that this should be done and properly tabulated than the mere measurement of his physique. Man may be well equipped physically; his physical proportion and strength may qualify him to be a heavy-weight lifting champion, a great walker, prize boxer, runner, or capable of other feats of physical endurance, and generally his qualifying assets for these may be measured by his muscles and biceps, but mentally he may be an absolute weakling, incapable of much understanding or intellectual training. The mind is the measure of the man: mental efficiency is the result of brain capacity, which may be measured with just the same degree of accuracy as the physical trainer measures and weighs the physical and muscular constitution of the athlete.

THE POWER OF WORDS

NARBADA SHANKAR GOVINDJEE

Uttara was pregnant when her husband Abhimanyu the son of Arjuna died in the great Bharat war after displaying indescribable valour. The unborn infant died in the womb by the horrible instrument of destruction sent by Ashvathama, son of Dronacharya the great teacher of the Science of War. By the entreaties of Uttara, Shri Krishna put life again in the embryo. This was Parikshit who received the Realization of Brahma in eight days.

Once this Parikshita went for a hunt; no animal could escape him but one deer being wounded by his arrow ran away; the king went after him a great many miles but could not find the deer; but while in this search, he came across a Rishi Shamik; the Rishi was taking practically no food, and was observing the vow of silence. The king asked the Rishi about the deer but the Rishi naturally did not reply; the king was enraged and he, through anger, put the corpse of a dead serpent round the neck of the great Rishi.

Shamik had a son Shringi; he was a great Tapasvi, very powerful and had a great temper; some of his friends informed Shringi about the insult of his father. As soon as he saw father his anger knew no bounds and he uttered a curse 'who-soever has done this base deed will be stung on the seventh day by the horribly poisonous serpent Takshak'.

Father Shamik coming to this world consciousness after deep contemplation was approached by the son who informed him about everything. Father was displeased with the rash act of the son whom he said 'Son, you have committed a great wrong. The ornament of the Brahmans is Forgiveness. We lose our power which we get through Tapa; moreover my insulter is a king; he is noble and our protector; for a small mistake like this you have dealt a heavy punishment'. Shringi replied 'Father, I have spoken and my words must come true'.

Shantik sent one of his disciples to the king and informed him of the curse. The king by the advise of his ministers prepared a palace in which not an insect could enter and it was everywhere well guarded against all sort of animals, reptiles, insects. The king lived in this palace to protect himself against the *power of words* of a Brahmin boy.

A Brahmin, Kashyapa by name had obtained Mantra Siddhi; on knowing the trouble of the king he determined to obtain money, fame, influence, and at the same time he could save the life of a great king by his science of Mantra. On his way to the king's palace, Kashyapa came across an old Brahmin who knew about his intentions. Kashyapa said 'I will save the king and obtain plenty of wealth'. The old Brahmin said 'I am that Takchhak; if you have got such power to try it on this tree to which I will give a sting'. Kashyapa agreed. The Takchhak stung the tree, it fell down to ashes; soon Kashyapa took water in his hand, spoke his Mantra and threw the water on the ashes; gradually the tree got the trunk, branches, leaves, fruits, flowers etc. Takchhak was wonder-struck and he thought that this Kashyapa will surely give life to Parikshit after I have stung him. He argued with Kashyapa and said 'you require wealth, get it from me and go home; the life of the king is at an end and I think it doubtful whether your Mantra will work successfully there'. Kashyapa concentrated on the life of Parikshit and soon he knew that it was at an end; he accepted wealth from Takchhak and went home.

The master serpent saw that the king was strictly protected on all sides; so he made some of his associates to take the bodies of Rishis and Brahmins; these came to the king with fruits, flowers and water in hand. The king welcomed them all with great respect and accepted the fruits they had brought. The Brahmins returned and the king asked his counsellors to partake of the fruits. The king himself took one in which the Takchhak had hid himself in the form of a small insect; the king took this insect in hand, and spoke 'Let the words of the Rishi come true and let this insect take my life'. So saying he put the insect on his throat, it soon turned into Takchhak and he took the life of Parikshit.

From this we may deduce 'Even great kings are destroyed when they insult the Brahman power'.

The Power of Words is wonderful and infallible.

A very powerful future cannot be avoided by ordinary means.

The Serpent Sacrifice

Janmejaya, the son of Parikshit wanted to take revenge on the serpents; he began the serpent sacrifice and millions of them were sacrificed. Takshak was much afraid and sought the protection of Indra, the King of the Gods; but by the power of the Mantras of the Brahmins even Indra was drawn to the fire of the sacrifice while Astika interfered and the serpent sacrifice stopped there.



THE MIND'S MASTERY THROUGH SIMPLIFIED PSYCHOLOGY

Dr. C. E. KIPLINGER

LESSON TWO

The Law of the Way

Thought preceded everything in the world. It is only by proper and systematic thinking that we are able to reach the desired goal. The mind that controls circumstances may be compared to a general directing his army; his commands must be obeyed. Our impressions are very hasty and need careful analysis. Changes are going on everywhere, in every form and if we do not govern them, they govern us.

There are well established facts about the laws of growth which we cannot overlook when seeking the way forward. Anything in our physical economy cannot grow without its proper function or use. Action then is the principle and most essential thing, as activity is the soul of growth. Inaction causes atrophy and decay. As muscular activity increases physical power, the brain becomes powerful by the exercise of rational and original thinking. Soul power is attained only by aspiring to the loftiest heights of which the mind is capable.

The soul is stulted when we think only of material things and this causes spiritual atrophy. By turning our attention to nature, we have ample proof of this, as nature punishes inaction by atrophy. The same is true of the soul. Desires and aspirations are essentials for progress along the line of soul attainment. The desire for a thing, backed by the right amount of activity, will bring us to our goal of power. We should desire spiritual power in order to be of service to others for we can help ourselves only by helping others.

All human accomplishment comes about through some form of bodily activity. What controls and directs this action?

As the mind is the instrument through which, and by which all things are acquired, let us consider the different phases of this mind. The Consciousness is that part of the mind which has to do with action and bodily experiences. It is the door of our being. The Sub-Conscious Mind is the latent or God part of our being which never sleeps but is always striving for betterment and supremacy. It has been termed a reservoir of emotions and impulses which are brought forth through the various senses. It is inspirational and intuitional. It impels one to muscular activity.

Our plan of thinking and attention given will determine the result of motor impulses and action. To control all bodily action concentration and close attention are necessary. The plan of doing this will be given farther on.

The plan of Constructive thinking is that of eliminating the habit of living in fixed channels. The persual of habit is the greatest hinderance to growth. Are you a King or Slave? Does the better YOU dominate your every action for good, or are you still a slave to tradition and habit? Are you in the rut of Don't Care or the Grave of Indifferesce? If such is the case it is time to take stock, check up on your faults and get busy on their elimination. Become original and "come out from among them". "Why," someone will say. If for no other reason, dear reader, that you can see at this time, but to be different, to be in a spiritual and mental class. Doers of things and a leader, instead of a follower like sheep.

Determination is the first requirement. Get some fixed idea of what you want, be it material or spiritual, then ardently strive to attain it. No one can solve this problem for you. You must decide just what you want MOST and FIRST of all. Then create by action. Let your first act be to supply the mind proper food.

But we cannot feed the mind on husks and expect gold in return.

Your mind is a mighty intricate machine which will turn out riches, health and happiness, but you must first have a definite aim. You are the Master, but you must resolve and for-

ulate before you can create. Your choice of material must be a constructive plan of thinking, as herein set forth.

Attention follows determination. This is a big word from the standpoint of mental development. Plant your idea deep, foster it with a sympathetic plan of action, by doing a thing the moment you think of it. Procrastination has shipwrecked many a well-meaning person. Break the habit of putting off

Thoroughness: Get the habit of being thorough. Guessing causes mental atrophy. To know is the secret of success. The foundation must be laid before you can build your castle. Not by dreams and delusions but by actual tangible facts in the visualizing beauty and harmony, and not overlooking the material through putting them into use.

PSYCHOTHERAPY

Dr. SHELDON LEAVITT.

Certain Essentials of Success

I am daily becoming more impressed with the value of confidence,—and in effect soul-confidence at that,—as the final element in the dynamic circuit of human expression. It characterizes capability in all life's affairs. Without it, education is powerless to serve the most earnest as it should. All other qualifications fall flat when not animated by it.

I had a visit from a successful practitioner of Mental Medicine the other day, during which, after mentioning the marvels of psycho-therapy, I said that the key to success lies in assurance,—self reliance,—faith. To this he quickly and unqualifiedly agreed and then he went on to tell me how he dealt with those who come to him to learn his methods: "I say to them,—'I can teach you my methods and my theories, but I cannot guarantee that you can even then practise with success. There is my library, with many books on the subject, to any and all of which you are welcome. Study them, you *may* learn to do as well as many others. But it takes something more than an acquaintance with methods, or something more than experience, to practise with success, and that "something more" is *confidence*". After all, methods count for but little. I have seen men apparently without a special method, succeed better than others who had excellent drill, and who have elaborated most admirable methods.

There are many factors entering into success, no matter what we may be doing. Why does one succeed and another fail in the same line of business, even when seemingly of equal education and general ability? It is largely because one has certainty of victory before he begins and the other has but a wavering faith at any time. The successful commander wins his battles before they have gone much beyond the manuscript and map stage.

When a man says 'I will try', I have small confidence in his success; but when he says, "I will, sir", I have no further anxiety.

But blind faith is not worthy of commendation. The commander whose reasons for confidence lies in a simple trust in God or in luck, with the better guns and larger numbers against him, may win, but the chances are that he will not. If placed in such a situation by force of circumstances and compelled to fight, that is the proper spirit to hold; but that does not negative the inadvisability of accepting it from choice. He who neglects preparation and rests his faith on the forces intended to work through mental means, will at times perform startling feats, but is in general irregular and untrustworthy. Dependence on subconscious illumination belongs to a lazy soul. The whole wealth of the subjective mind is ours for use, but it serves us best when united with conscious qualification.

'But isn't there danger of running to the other extreme?' asks a timid one. There is such a danger. I have seen men and women so sure of winning that preparation of an accurate and adequate nature was omitted. That is where the only danger lies. In such a one confidence amounts to conceit, and conceit leads him to underrate the opposing forces, and to trust too much to 'luck'. A practice of relying on the subconscious powers, in an emergency, is all right. One often does best to trust to the inspiration of the occasion for the subject matter of an address of large importance; but it would be unwise to follow out such a course for every address. There are very few inspirational speakers who are worth hearing.

The successful man rests his faith on a rational foundation of adequate knowledge and equipment. The unsuccessful one rests what faith he has on insufficient preparation and tentative effort. One succeeds because he conforms to the law of success, and the others fail because he does not conform to it.

What about the object of faith? Should it be faith in God? In a sense, yes; but it should be faith in God as He

stands for immutable law. To whom are thanks due for successes? To God? Yes, in the sense that God represents law. One's faith is really in the law; and gratitude, if there be any, should be to law. When we pay a purchase price for a home we act in perfect assurance that the law will protect us in the exercise of our rights as owners. Faith is in the law, but in the law as it represents the Government of which we are a part. Is there occasion for gratitude to anybody because we are so protected in our rights? We being a part of the Government, is there call for thank? Would they not be out of place? We are living under law, and when we conform to the law of success, we shall win. All we have to do is to exercise sufficient faith to bring us into conformity to the law, and the thing is done. Is that all there is to it? In buying your home you must believe that you are getting something, or the sale will fall through, because the purchase money will be withheld. But if the title prove good and your faith fail not, the purchase money will be paid over. Then, behold! the home is yours and you are protected in your rights.

But what about the man who fails in his undertakings? Why, he fails because he keeps back a part of the price. He never pays in full, and therefore does not establish success conditions. He doubts the value of the place, the opinion on the title, and the intention of the laws to protect his rights. This paralyzes his interest, and consequently his efforts, so, that the mortgage is never raised, and he loses his home.



GRAPHOLOGY

RUBY F. PEMONT

LESSON V

Trained Reason vs. Emotionalism

One of the greatest lessons to be learned is emotional control. This is not to be done thru suppression or repression, but by way of the same philosophy, by understanding the NOTHINGNESS of little irritations. Emotions are natural forces—and because natural on a certain plane of consciousness, people often deem it unnecessary to curb them at all. Others would like to control them and do not understand the *modus operandi*. And there is that other great class which doesn't recognize emotionality and does not understand in the least degree the difference between FEELING and REASONING out a proposition. Because a feeling is NATURAL to mortal mind, because it bubbles up spontaneously, is no reason for allowing it to go uncontrolled. Electricity is a natural force—yet we harness it to make of it a good servant.

To analyse handwriting for emotions, one must first segregate these into major classes, as follows: FEAR, SENSUOUSNESS, SEX DESIRE and VANITY. If it were not for FEAR, doubtless we should have few crimes. Fear of poverty brings in its train theft, murder, jealousy, doubt, despondency, all failures, and other inharmonious conditions. Jealousy is a composite trait not to be deduced from writing in a single stroke. Jealousy is made up of egotism, selfishness, passion or temper and fear, hence you will look for cramped letters, abnormally high capitals, t-bars long and flying to the right of letter—perhaps ahead of it. Jealousy means fear of having to *share* one's love with another! So then, it means ambition to have all the love for one's self, all the attention possible, which is selfishness.

Mild persons, who write fine, light writing, light t-bars and wide spaces showing unselfishness, are not readily moved to any jealousy. They are willing to share all.

T-bars to the left, very light and wavering t-bars also, show fear. This may crop out in fear of mice, dogs, public opinion, disease or of entering a new venture. It is a **HOLD-ING BACK** idea—this left-hand t-bar. Impulse makes the t-bar fly forward, aggression and determination and heaviness to the bar. Never fear what others think of you, merely allow yourself to be ruled by **PRINCIPLE** in every problem to be overcome. This gives the strength of t-bars, is the outcome of **REASON** and overcomes the emotional method of handling one's self.

Sensuousness is found mostly in the heavy writing, as we have found heretofore. If you eat when hungry and stop before you are filled to the point of discomfort, you will not write the gross hand. To criticize the drunkard or drug-addict and then indulge one's self in food when there is no hunger is to be purely sensual. You know that the backward writer has more control than the forward-hander. The vertical writers do not go to extremes. They are not sensual nor even sexually ardent.

Strong sex desire is shown in the approbative which makes a capital entirely too fancy, a 'd' whose mainstroke does not descend to the line, but finishes off in a little curly gray-tendril at top of letter to the right, in writing sloping too far to the right, in the imaginative loops on lower or upper long letters swirled to create forms, and in heavy, aggressive writing of materiality, of course. The moment one directs creativeness into some legitimate channel, such as art, writing music, or any original self-expression, there is less thought of the material desires. This is the direction to be taken, not that of suppression thru will or thru striving to **FORGET** habits and desires. Substitution of trained reason and creative work is our goal.

Vanity is perhaps the most subtle trait and so seldom recognized by any of us, that it is well to study handwriting dispassionately and see ourselves as in a looking glass. Vanity is found in ostentatious shading, in highly ornamented letters, in capitals **WRAPPED AROUND THEMSELVES**. This type is called the cross-cut capital, because the first

stroke cuts across the entire letter very often, and wraps itself around the upright stroke of capital I or W, as the case may be. Just as people are 'wrapped up in themselves' so do they wrap one stroke around the other in a twining fashion. If you add to this terminals curving back to the left, you have a self-centered person, one who is always studying himself; you have retrospection and introspection with vanity and the product is self-praise, self-condemnation or self-pity, and an emotionality which brings out huffiness if one corrects such an individual. There is the spiritual vanity which makes teachers and preachers and laymen wish to pose and shine before others. It is expressed in contempt for the weaker ones, it actuates the reformer. This self-righteousness is found in the aforesaid strokes coupled with every high upright stroke on d. and t. These are the conscientious d's and t's, like church-spires. Consequently, the writers of such upstanding letters and of words getting larger at the end—the sign of honesty when last letter of word is taller than preceding ones, especially true of small letters—prides himself on always fulfilling his duty and says self-righteously and purely thru the emotional instinct; 'Now I would never do anything like that! How CAN Mrs. Blank act that way?' Such statements are devoid of reason, of kindness.

Emotionality is most easily recognized by letters bobbing up and down from the INVISIBLE BASE LINE, like waves of the sea; like a rhythmic motion, undulating. It also causes the optimistic rise of lines to the right, or the pessimistic down-trailing lines at right of sheet. Usually the great loops of imagination are found on long letters.

All emotional parents bring out the wavy baseline effects. If you are diagnosing for talent to act, play instruments, write for publication, enter the field of sculpture, art, designing, you must find emotionality. If it be controlled by reason, success is assured far more readily than if you find untrammelled emotionality. Remember that the forward slope of letters accentuates the trait since the back-sawder checks emotions even if you find his wavy baselines and magnificent imaginative loops. Always compare and make

proper valuations, look for motives—and then you will find yourself already beginning to use TRAINED REASON.

Reason will crop out in handwriting then letters beginning without upstrokes. You see, a letter may be read without a line going UP to the main stroke. Notice your left hand margins. Do all words begin with UPSTROKES. If so, you purely FEEL your way into things, you use the feminine method of reasoning UP instead of beginning at the main point. You waste time. To save time is to eliminate upstrokes. All great reasoners and thinkers write with few upstrokes. To add some here and there is quite permissible, but the main idea is to arrive at an answer with as little waste and circumlocution as possible. This makes for sharp-pointed letters, too, for it is giving you perspective and focus—both of which are SHARP. Again, where there is nothing but reason and imagination has been slain, you find few looped letters. You also discover very firm t-bars. You will remember in the first lessons we looked for small writing and back-curling terminals, closed ja's and o's, connected letters and words or words connected thru t-bars—to give us trained reason. You will also note punctuation, placement of writing and marks of neatness. In purely emotional, hysterical writing you will find flying t-bars, haphazard placement, imperfect margins, omission of t-bars, i-dots and punctuation in a consistent manner. Do not think, however, that if you have a sample with well-poised writing and omitted i-dots in some words, that you may look for mental inferiority. Great executives at times omit details but the firmness of script shows you this is but due to hurry because the otherwise careful writing, with its straight lines, good margins and clean appearance gives the clue to executive ability. Careless writing with misspelled words and omitted dots, bars and punctuation is a clue to emotionality. You can't 'pin such people down'! That is why the writing bobs and dips so erratically. If they FEEL blue, they dip down in script, and if they FEEL happy they bob up like a cork on the wave. If they used trained reason, they would know that a temporary disturbance of any kind on this plane of consciousness is not to be feared,

is not to be held in consciousness, but put out by sane thinking.

Now then, if you find emotionality with open a's and o's and d's, instead of the well-closed round parts of such letters, you know that your correspondent is going to tell you his worries, his feelings, and whatever offended his emotional nature. If the neighbor's children quarrelled with his—your man can't be satisfied until he has communicated that fact. If the t-bar flies off at the right of letter—he 'flies off the handle,' and 'jumps at conclusions!' If the woman writes immense loops and such bars, and shows vanity—sign—she jumps at the conclusion that her husband is untrue and you have the sign of jealousy, the egotism, temper, imagination and fear combination. You must remember that jealousy may be quite without sex appeal. One may be 'jealous of one's rights' or jealously guard from interference. If one were to use trained reason and say 'God made all things for all people. There is sufficient supply for all—enough love for all—I can afford to share my loved ones and my possessions with others'—jealousy would vanish and reason would conquer emotions. You are jealous when you want to KEEP something for yourself. That is why jealousy so often brings liver troubles, it contracts the liver and affects the spleen. Giving OUT makes freedom of action and we want to keep our organs functioning 100% thru freedom from jealousy. Abnormally SMALL loops on y and g show liver congestion.

Everybody makes mistakes—that's why erasers were put on lead-pencils, but we can overcome that mis-spent energy called SIN by taking five minutes off to COOL down when emotions rise or fall, and reason it all out.

DUTTONISM

PROF. R. E. DUTTON

LESSON XXXV.

In teaching you how to develop your magnetic force into psychic force, a fluid which is a mixture of spirit magnetism with mortal magnetism, I want you to practise physical passivity by lying flat upon the back and raising first one and then the other arm, also the foot, and letting them drop as dead weights and taking long deep breaths to make the body as passive as possible. Make your body as passive as you can at certain times, corresponding to each day of the week and hour of the day. Before this practice give yourself in prayer to spirits in earnest; you can never develop Psychism without spirit aid and they will always aid any mortal and heed his prayers if made in **TRUE FAITH**.

LESSON XXXVI.

The system and method this lesson will give for the development of the new force psychism consist in **PERFECT FAITH** and prayer offered up to the spirit at certain set periods, say twice a week, or as often as you choose. You are to magnetise a black cloth large enough to cover you when sitting in a chair. You must always use this cloth, covering it over your head when offering your prayer because it acts as the conductor of magnetism and you develop far more rapidly if you use it. You merely sitting under the cloth (which must completely cover you) and the prayer and mental force sent will thoroughly magnetize the article and the spirit can come closer to you when using it. Never pray for more than twenty minutes or stay under the blanket for a longer period of time.

This magnetized cloth method is a powerful method for the developing of mediumship. The prayer must be given in strong faith and the strength of the method depends upon your belief and strength of Faith. In this way you develop stronger than by the ordinary method, and if you "sit" in total darkness you will finally have the cloth lifted from your head by a spirit who will stand revealed in a luminous light.

LESSON XXXVII.

A medium when under control is hypnotized by a spirit operator in much the same manner as a subject is hypnotized by a mortal; only the force which does it is distinctly different. A mortal hypnotises a subject mainly by suggestions, aided partially by mind transference, while spirit hypnotizes a mortal mainly by thought-transference and in some cases by magnetic currents turned on through a spirit battery during spirit-hypnosis. If the subject becomes unconscious or falls asleep and is awakened under the spell to speak without a muscular twitching, it is evident that thought transference has done the work, but if convulsion is experienced it means that the spirit battery is used. Thought-transference is the best blending force between spirit and mortal in hypnotizing; a mortal can also hypnotise with thought-transference, if he knows just how to think. A spirit can think and transmit the thought better and so have better results. You can learn to hypnotize or mesmerise in this way and induce the clairvoyant state in susceptible people while passive by impressing a vision or scene on their brains as if your mind was inside of their brains. If you think strong, your susceptible subjects also will think and see that thought as a vision and not know where it has come from. They will act on your thought involuntarily. This is a state of independent hypnosis where the subject does as the operator thinks and is not asleep or unconscious.

In this way, you can hand your subject over to the control of spirits and they in the same manner turn them back to your control again by bringing you into their thoughts (transferred into the subject's mind). You can thus transfer your subject to any mortal or spirit whom you wish to control the subject, that person can accordingly control the subject if he will. If you have hypnotized a person by suggestion you can turn him over to the control of another mortal or spirit by telling your subject that he will obey that person.



THE SUB-CONSCIOUS MIND

VICTOR DU BOIS.

As far back as 1798, what we call "the sub-conscious mind" was designated as "the natural consciousness".

By more modern thinkers it has been called "the DEFINITION stream of consciousness". The sub-conscious mind is sometimes called the unconscious mind; it is never unconscious, however, though we may not be conscious of possessing it. It has also been called "the undermind". At the present time it is called "the subjective mind", and it is subject to the intellect or conscious mind.

The sub-conscious mind directs all of our bodily functions while we sleep, or while the conscious mind is busy with other matters. This part of the mind never sleeps, and carries on the functions of life for us without our conscious knowledge. The continual work of digestion, circulation, repair, and any change in the cell-life of the body; anything that is done automatically, or without our conscious knowledge is done by the sub-conscious mind.

The sub-conscious mind is headmaster, and directs his subordinates, the organs and cells. When the sub-conscious mind has received a suggestion of pessimism, illness, cowardice, or fright, and the suggestion is acted upon, the pessimistic thought will cause the corners of the mouth to droop while an optimistic thought will surely have the opposite effect; the suggestion of illness will make one actually ill; and that of cowardice will make one's nerves shaky. The suggestion of fright will give one a desire to glance behind, or listen for noises in the dark. These are all done unconsciously until brought to the notice of the conscious mind through the same agency that causes their performance.

Adverse suggestions given to the sub-conscious mind will interfere with the proper functioning of the body, and cause one to become incapable of performing good work, demonstrating perfect health, projecting the finest thought, or planning the best business suggestions.

Doing things "by heart" means that we have mastered them consciously, and then passed them on to the subconscious mind to be brought forth when needed. Thus we can perform two tasks at once; the one of which we are consciously thinking, and the one which we do automatically.

A woman can run a sewing-machine, guiding her work under the needle consciously, while her feet **ILLUSTRATIONS** keep the treadle in motion unconsciously.

One can walk for miles without thinking of single step-taken, and without seeing one bit of the scenery, while the conscious mind is working out some problem in mathematics. We have seen old ladies knit by the hour without more than an occasional glance at their work, while their conscious mind was completely absorbed with other matters.

"Note the difference between learning to do a thing and then doing it after it is learned." The sub-**HABIT** conscious mind is sometimes called the 'habit' mind. When a habit is once formed by the conscious mind, and passed on to subconsciousness, while the intellect goes about its other, conscious work, the habit becomes so fixed that it is hard to eradicate it. In fact, though the subconscious mind can be given counteracting suggestions, and habit may be broken, the memory of it will always be retained, somewhere, and it will "crop out" when least expected.

It is said by those who have almost drowned that they remembered every action of their life. The **RECOLLECTION** whole life's history may be reproduced and brought to the conscious mind, by the unconscious memory; the reproductive faculty of the subconsciousness. We may have forgotten names, places, conditions and circumstances that we wish to recall, but if we will give up the effort for a while, the subconscious mind continues to work at the problem and will dig out what we want from the conscious mind and pass it on to our recollection like a flash.

One may easily see that a suggestion given is never lost, even though it apparently has no effect. If you see no im-

mediate results from your business suggestions; throw all your care and worry about the matter 'down the railroad track', because they are like seed dropped in different soil—some take longer than others to germinate.

The subconscious mind receives all sensations conveyed to the mind by the five senses, and acts automatically on all that do not require judgment or decision. You place your hand on a hot stove, and without any reasoning, you automatically jerk it away.

This mind receives suggestions from many sources; the projected thought of others, as mentioned in Mental Suggestion; the five senses, thoughts originating in your own conscious mind, and all suggestions received from the nine sources mentioned in the previous chapter.

In dealing with the subject of Suggestion, the statement is frequently made that all suggestions are sent by the conscious mind into the subconscious mind. This is true, but misleading. The facts are these: All suggestions made by *my own* intellect are made to my subconscious mind and called auto-suggestions; but all suggestions made by *you* to me are made directly to my subconsciousness, and passed on to my reasoning powers or intellect. It is not a case of intellect speaking to intellect, and then the suggestion being sent down to the storehouse. They appear to say that the suggestion goes to the subconsciousness *by way* of the conscious mind, which is not the fact with anything originating outside of one's own mind. In other words: 'I'—my intellect—suggest or pass ideas to my subconscious mind which is 'myself'; but you, in speaking to me, speak directly to the subconscious mind, which passes the knowledge up to my intellect, or conscious mind, for deliberation, except in cases where the subconscious mind acts automatically. All suggestions are first given to the subconscious mind, whether given by *my* intellect or *yours*.



RAMBLINGS OF A SPIRITUALIST—II

V. D. RISHI, B. A., LL. B.

Bhopal was the next place that I visited in my tour. A high official in the state had repeatedly invited me there in connection with spiritualism. He had recently lost his wife and was naturally desirous of getting communication from her. Most of the population in the city is Mohamadan and consequently my host found it much difficult to make convenient arrangements for me. The seances were attended by several big officers in the state, who seemed to have a very happy time thereof. Some had come with the evident intention of ridiculing the idea, but their attitude after the seances put me in mind of Goldsmith's line 'Those who came to scoff remained to pray'. The host had read much about spiritualism and consequently did not show any scepticism about the phenomena. All the same he had not the good fortune to receive message from his wife, because the lady was not prone to communicate, as stated by the other spirits who attended the seance. The husband and son of a respectable Christian lady appeared on the scene and gave very comfortable and convincing messages so much so that the lady could not help shedding tears at the narration of several touching episodes. I do not think worthwhile to describe all the details of the seance. Suffice it to say that the conviction that spiritualism would remove the differences in various religions was greatly fortified by the experiences at Bhopal. A christian spirit communicated that reincarnation was a fact. The lady was puzzled by the message as it was supposed to be against the common beliefs of the Christians and she inquired from the spirit why he was telling something against her faith. But the spirit replied that he was telling what he had witnessed there. The world will be greatly benefited if more light were thrown on these matters of transcendental interest. Regarding the spirit-world the spirit stated that there were birds and other animals and that he was taking a vegetarian diet which

was obtainable from the Guru (governor of the next world). Since then the brother of the lady wrote to me that 'you would rather be surprised to hear from us that we have begun to hold seances ourselves. My sister and my mother sit at the planchette. We have been wanting for Mr. Phadke (a spirit) to tell you in spirit message but somehow we forget at the time of sitting to call him. Anyhow he came the first day and introduced some Christian spirits. From that we are holding seances every day. We have begun to keep records of our daily sittings and I have sent two or three messages to the relatives of the spirits. My sister wishes to congratulate you on this success of ours. Planchette works very nicely, table also tilts, as nicely as anything. Please send some admission forms as I and some others are anxious to become members of the Spiritualistic Society'.

Very recently the lady herself communicated to Mrs. Rishi that 'we have been having very successful sittings. We were at first troubled by some bad spirits, but God has blessed our sittings. Myson (a spirit) brought John the Baptist who is the Guardian Angel of my husband's family. Now we have four saints, sometimes five come everyday. His Highness the Maharaja of Rewa is much interested in the spread of this knowledge. Last year I had the pleasure of an interview with His Highness who since then seems to have become aware of the immense possibilities and utility of spiritualism. The whole credit of my interview with His Highness and patronage to the cause must be given to Bhayya Sahib Balwantsinghji who is a sincere student of spiritualism and has been taking abnormal interest in the spread of this knowledge, so much so that his sympathy for the movement which I have undertaken does not in any way abate even in discouraging conditions. For some days I had received no reply from him and consequently I earnestly wished to see him since I had come very near Rewa, particularly because I was seeking an interview with His Highness in connection with my Hindi book on 'Life After Death' which is dedicated to His Highness. I was groping in dark about His Highness's whereabouts and consequently on getting down at Satna Railway Station I telephoned to

Balwantsinghji and learnt to my great satisfaction that he was at Rewa and that His Highness was expected the very night at Sutra. All arrangements about coming to Rewa were made by Balwantsinghji and I was comfortably lodged in his palatial building. Although he had to go abruptly to Allahabad on account of the sudden death of his near relative he made all arrangements for my lecture before a few officials of the state. It was more or less an informal gathering and the people seemed interested to hear the lecture. I could ascertain their intense desire to know this subject by the number of questions which were put to me by some persons in the audience and the visits of a few distinguished officers. Not satisfied with one lecture another opportunity was seized or knowing my thoughts and experiences by arranging one more on a large scale in the school gathering. It was attended by people of all classes who seemed to listen to the discourse with rapt attention. As usual some persons expressed the desire to have a practical demonstration in a public meeting. I told them that home is the best place for seances and requested them to see me with a view to have some personal experience. As a result of this suggestion a few interested persons did turn up the next day at the appointed hour and held a seance at my residence. For a few minutes they tried at the table but as there was no response I thought it worthwhile to have the aid of my usual medium with a view to have some demonstrations. Within a few minutes there was the usual tilting of the table indicating the presence of a spirit. That day I had the pleasure of conversing with a spirit who intimated to us that he used to live in Bombay a few years ago and had a wife and some other relatives still living. It was quite an unexpected visit as there was not the least idea of any such spirit in the mind of any of the sitters. They were much puzzled by the experiment and seemed to be much impressed by what they witnessed. After a few questions of an important nature I bade good-bye to our visitor from the unseen world.

TRIPURA RAHASYA

or A Practical Study in Consciousness

S. R. SUBRAHMANYAM.

CHAPTER XVII.

O, Bhargava! I shall narrate to you what Ashtavakra asked the king on hearing these words of Janaka. Listen attentively.

Ashtavakra again asked, 'King! you said that there are minute samadhis even during wordly activities. I request you will describe the same over again so that I may understand them clearly'. On being thus requested by Ashtavakra King Janaka of all-pervading mind continued, 'I shall describe the Samadhis that are found during worldly activities. Listen Brahman! when being embraced by one's sweetheart, during the first moments of the embrace for a second one is not conscious of anything externally or internally nor is one overcome then by sleep. This is what is called Samadhi. While the quest of an object has been abandoned as hopeless after attempting for it for a long time, if one were to gain that object accidentally, for a second one is not conscious of anything outside or inside. Nor is one overcome then by sleep. This is what is called Samadhi. When one is walking fearlessly in good spirits, if one were to meet all of a sudden a tiger that is an embodiment of death, for a second one is not aware of anything outside or inside. Nor is he overcome then by sleep. This is what is called Samadhi. When a person hears all of a sudden that his beloved son who was capable, intelligent and healthy is dead, for a second he remains unaware of anything outside or inside. Nor is he overcome then by sleep. This is what is described as Samadhi. (1)

(1) Thus, it is described that in great pleasure, in great gladness, in great fear and in great sorrow, when these occur all on a sudden, in their first moments, the mind remains still without *vimarsana*, in the form of the self.

Besides these, I shall tell you how momentary samadhis occur. Hear me. In the interval (Antrala) between the waking, dreaming and profoundly sleeping states there exists the samadhic condition. When one is perceiving an object which remains at a great distance one's mind undergoes expansion like a leech (2) when it crawls from one shrub to another. While the mind remains in the body in the form of the latter and in the distant object in its form, note with acute vision, the propless mind that exists expanded midway between these. What is the use of any elaborate description? (I shall tell you the essential fact. Be attentive. In Vyavahara worldly activities) knowledge (3) is not uniform at any time. Worldly activities are composed of several finite cognitions of objects. It is on account of this that Vijnanavadins say that the difference between Atma (self) and Buddhi (intellect) is only a second. In the intervening seconds between these momentary cognitions of things there exists the Nirvikalpa condition. O son of Kapotal Endeavour to understand the nature of the samadhis which can be brought into experience and consider the other samadhis to be of the nature of a rabbit's horn (worthless)!. Thus said King Janakā.

On hearing these words, Ashtavakra again asked, O, King! when all persons have such Nirvikalpa Samadhis during worldly activities, how came the bondage of Samsara? Since in profound sleep and in object-perception Avyakta and insentient objects respectively shine, these states cannot conduce to the liberation which is the goal of humanity. But how is it that the bondage of Samsara continues, notwithstanding the fact that there are Samadhis such as these momentary ones

(2) The mind that remains within the body becomes expanded as far as the solar sphere. An oscillating mind can expand.

(3) If knowledge were to remain uniform there cannot be any worldly activity. Pot knowledge occurs in one moment and there occurs a different knowledge at the next moment. Pot-knowledge cannot become cloth-knowledge. This means that in the interval of each thought-wave, there is an undifferentiated condition of consciousness. Therefore it follows that the undifferentiated portion of the mind is continuous and indestructible.

which are capable of illuminating pure consciousness? It is not the knowledge which is called Nirvikalpa Samādhi that is capable of uprooting Nescience and of leading to Supreme felicity? O Mighty King! instruct me in such a manner as to clear all my doubts!

When thus questioned by Ashtavakra, the king said to the renowned sage, 'O, brahman! I tell (4) you now the mighty secret. Listen attentively. This Samsara (transmigratory course) is having its course from beginningless time and it is caused by Ajnana (ignorance). This Samsara which appears as a tremendous current of pain and pleasure and which is continuous like a dream is always experienced by all. It has been determined by the wise ones that the remedy for this is knowledge. The knowledge that is thus capable of removing nescience is of the nature of Savikalpa. Nescience can not be got rid of by Nirvikalpa knowledge. The reason is Nirvikalpa knowledge is not antagonistic to anything. Nirvikalpa knowledge exists just as a wall supports the various pictures drawn over it, as the basis of all Savikalpa knowledge. The pure consciousness that is devoid of the reflected images of objects is what is called Nirvikalpa knowledge. On the other hand, Savikalpa knowledge is formed by the union of a multiplicity of forms with this Nirvikalpa knowledge.

(To be continued.)



(4) Janaka says that the nescience that is the cause of Samsara cannot be eradicated by mere Samādhi alone.

STUDIES IN PSYCHOLOGY

PROF. IVI.'

Conscience III

The products of the unconscious mind are all our conceptions of Being and our relations to it. Everything we have, all that is higher than ourselves, brings into use this subjective mind, because it is just beyond that which we see, feel, hear, smell and taste. It is that which we know of existing, but which the senses cannot recognize.

The different phases in which Being is manifest come together in the comprehension, and becoming conscious that you comprehend it, makes one capable of exercising Universal love.

Universal love is that passion, or that feeling, that reverence, that we extend to everything in the universe in which we see something that is like ourselves.

If you ascribe being to all those things and ascribe being to yourself, then you can love all those things, because you give the same consideration to other forms of being you do to yourself.

We do not want to get the idea that love is that which makes you prefer something. That is merely appetite, or simply your make-up. Preference is one thing and universal love is another.

The realisation of the possibilities of perfection is another product of the unconscious mind, or of conscience. It gives us entrance to the border land of infinite possibility. It presents to our view the possibility of knowledge in a state of completeness.

Now we have the value of a comprehension of conscience. It is our standing in conscience that determines our health. If all our inner forces are allowed freedom of action, freedom of expression, they will keep this body of ours in a perfectly normal condition.

To know this law and to know that it governs us, gives us a change from being governed by the law without knowing it, because this law does govern us whether we know of it or not and is the action of the subjective faculties of the mind, never changing. The moment we cease to violate the law the process of repair commences at once and we are taken right on. In this sense every night sleep we get are getting back into harmony with the law. Man can live longer, being deprived of everything else, and retain his mental balance, than he can without sleep. Man can live a long time without food and retain his mental balance but he will become insane, he will lose control of himself; his control of his mentality withdraws quicker by loss of sleep than any one other thing of which he can be deprived, especially if during his waking hours he is violating the law.

When man realises that he is a part of everything, he will begin to seek his relation to those things, in what his relation consists.

Man has an entirely different view of the world when he feels that it is a part of him, that he is a part of it, and that he cannot be separated from it.

Conscience tells us of the broader attainments we may reach.

An understanding of conscience gives us a knowledge of how to secure harmonious relationship between the conscious self and the unconscious. It gives us some idea of this, that if I feel that my whole body is not doing as it should and I can realise that there is within me a perfect law operating in harmony with Divine purpose and that I can just be still for a little while and let it alone, then the law will take up its course again and harmony will return.

I do not know exactly how this law operates but I know it operates and it does its best when I do least. It does its best work when I withdraw from any control of it. This is the great value of conscious relaxation.

Conscious relaxation consists in removing all control of the conscious mind from the use or movement of the voluntary forces of the human body.

As I know myself and my real powers I am master of myself. The man who is master of himself can make himself be still. The greatest accomplishment we can attain is to be still and let the conscious mind rest.

Many say that they can relax the body but they do not know how to relax mind. You will have to take off all resistance; just offer no resistance to anything; become passive; then the mind is relaxed. Take away all resistance to everything about you. Relaxation is just withdrawing all resistance to anything about you. Let yourself alone. Just do not care.

As I know myself in conscience, so am I. I am just what I think of my higher self. If I think of my higher self as limited in any degree, if I try to overcome those limitations, I am going to seek someone else to help me overcome them. If I am sick I have to hunt a healer. If I want to know something I will have to find a teacher.

But if I feel that within myself I have the power to acquire for myself whatever belongs to me, and everything belongs to me than I am free. I may not know what I want to know but I am free to acquire that knowledge and I have the power within myself to do it.

We can never see our little possibilities and till we remove our fear to know. The man who is afraid to know will always hold before his mind a barrier which will keep before his efforts a hindrance.

If being, the intelligence, the power and principle of all that is, have in us free course and play, this heart of a thousand strings, the physical body, upon which the soul plays will be kept in perfect tune.

Man loses his fear when he knows perfection is possible. He will lose a little of it when he simply believes it is possible. He does not need to know it. But if he knows it, of course he loses all of his fear.

Everything that has in it the element of perfection or its consideration, is a step in the direction of the attainment of

completeness. The idea of completeness is something that always appeals to the mind after it has made itself free enough to assume that such a condition is possible. In fact, we like anything complete. The mind is not shocked by anything in its completeness but only shocked by that which is partly hidden and incomplete.

The application of the knowledge of this subject of conscience is that it provides the law for the government of our bodies. Remember it is a knowledge of these powers that does that.

If you can convince yourself that you have operating within you a perfect law, if you just let it alone to do its work, you would need to use no other remedy except to relax consciously and to sleep unconsciously.

Man has this knowledge within him but he has to use it before he knows it is there. Conscience must be brought into play before we reach any of the higher accomplishments of life.

If we can conceive that being exists in everything in which life exists, then we can correlate ourselves with and relate ourselves to everything in existence, seeing something like ourselves in all life, and in that sense we can love all life and in all life see God. But until we can see in everything that which is like ourselves we do not know the first principles about what constitutes loving God.

