

# HINDUISM FOR HUMANITY

## Wisdom of the Vedas.

T. L. VASWANI

### Picture in my Heart

There is a picture in my heart. It is the picture of ancient India honoured by the nations. What was the secret of that India? The Aryan ideal. It influenced, in the long ago, countries so far apart as Greece and Egypt and Afghanistan. India evolved a simple, refined civilization. The picture of Aryan Ideal has ravished me. May it ravish the hearts of India's youth! And may some of them be ready to take India's message to other lands.

### Rishis of the West

For not for you, alone, are the Vedas. They are, I believe the first great Bible of Humanity. I wonder if you have asked yourself:—What are these Vedic *mantras*? Mantras are Vibrations. Places and things have their vibrations. So it is you find some places congenial to you, others uncongenial. I was asked once to speak in a temple. As I was speaking, I felt more and more uncomfortable in the place. I learnt afterwards that temple was a haunt of drink and debauchery. As places, so persons have their vibrations. From the body of every one of us go out heat-rays. So our souls send out vibrations. There is in Hindu hearts a hunger for the *sadhu's darshan*. Why? The *sadhu* may not speak. It is enough he sits in our midst and permits us to see him. He sends out good vibrations, and his sight purifies us. The universe sends out Vibrations. And India's Great Ones went into silence, practising *tapasya* in Asrams situated in Forests or river banks to receive Vibrations of the Wisdom that heals. Such men were the Rishis, "seers" of the open Secret. Flashes from the Heart of the Infinite Secret came upon them in Silence.

Not alone in India have such Rishis taken birth. Newton I regard as a Rishi. He was a seer of Science. And to him

came a vision of a law of Nature, known as the Law of Gravitation. Kant was another Rishi. To him came a vision of another Law explained by him in his Theory of Knowledge in the 'Critique of Pure Reason'. There lives in Europe a thinker whom I regard as a Rishi. I refer to Bergson. A vision has come to him, also, of a Law which he refers to in his famous book as "Creative Evolution." And every one of these Rishis I have named was a Brahmachari.

### Witness of Dayanand

Here in modern India was born one who remained a life-long Brahmachari and became a Rishi. From place to place travelled this man in *langoti*, this *tapasvin* re proclaiming the Wisdom of the Vedas, Rishi Dayanand. Homage to him! The great-souled Dayanand did not "narrow" Hinduism. He urged that the Vedas were for men of all castes, all faiths. Another name for the Vedic Dharma as I think he meant it to be is:—*Hinduism for Humanity*.

In my studies of some of the Vedic *mantras* it had occurred to me that the *mantras* may be arranged into 4 classes.

### Ancient Faith & Modern Science

The infinite Mystery speaks to us in Nature, in the realm of Philosophy, in Civilization, and the soul. Those of the first class I may call the *mantras* of Nature. Rishi Dayanand showed his insight when he looked for harmony between the Vedas and the essential spirit of Science. I hold that if the Vedic faith is, indeed, what it claims to be, it must stand the test of Science. I hold, too, that if Science has a mission, it must not collide with the spirit of Religion. I do not believe in conflict between science and religion. And I believe the Vedic faith may appear stronger and more reasonable, if viewed in the light of science. So, too, I hold that Science may better fulfil its mission in the light of some of the great intuitions embodied in Vedic *mantras*. Science is not merely *knowledge* but also *power*. And *power* may be misused. The power which modern science has put in the hands of big nations has been abused. Hence the call of the Rishis to modern science:—

Relate power to *dharma*; control *passions*, and alter the *inner motives*; else would science be a danger to humanity.

### Vision of the One Life

Two of the Laws I find referred to in Nature-mantras of the Vedas may, I think, be of value to the modern student of science. One is the Law of Unity. I may name it *Advaitam* or *Ekatvam*. The Vedic Rishis sing in rapturous strains of their vision of the One Life in all. And we know how the great Indian, Sir J. C. Bose, has shown the value of this vision in the domain of science.

### Doctor Sun

Another law referred to in nature-mantras of the Vedas may, I think, be named the Law of *Surya shakti*. Many are the mantras which sing of the Sun and the curative and healing and life-giving powers of the Sun. In a recent book "Sunlight and Health" by C. W. Saleeby, the author shows how good health is maintained by action of the sun-rays. The best of all doctors is Dr. Sun. Open-air is essential to health and long life. Darkness is the mother of Disease. Dr. Mac Dougal, in a paper read at a convention of the American Association for the Advancement of Science, recently said that he was carrying on experiments at his "Desert Laboratory" and was hoping to be able to get food or bread-energy direct from the sunlight. The bread we eat is really stored up sun-energy, *surya shakti*, gathered by the wheatstalk. Several suggestive things regarding *surya shakti* may be read in nature-mantras of the Vedic rishis.

### Life after Death

Then there are *mantras* bearing upon Philosophy. The Vedic Rishis in hours of Silence and Sadhan, discovered, I believe, some great Laws, also, in the realm of the Mind and its relation to the Body. And *mantra* after *mantra* is luminous with a vital knowledge of Immortality and the Soul's Life after death. But there is no time to speak of this now.

### Thread of the Race

Then there are *mantras* bearing upon the vitality of Civilization. The Aryan Civilization was at once simple and refined.

The Rishis realised, I believe, the value of some of the Laws which Civilization must fulfil if it is to remain vital. Two of these only may I refer to in passing. One is the Law of *Brahmacharya*. Civilizations in the West are dying, for they have not observed this great law of *Brahmacharya*. Where there is *bhog* or violence, the "civilization" is exhausted. Another law is the law of *Pitripuja*. (Worship of Ancestors). Of this, too, we read in the *mantras*. One advice the teacher in ancient *asramas* always gave to the young man when he completed his studies and was about to enter life was:— "See that the thread of the Race is not broken." True ancestor-worship, true *shradha*, is this—to maintain the "Thread of the Race". What are you doing, my Hindu brethren, to maintain the Thread of your Race? You still reject 7 crores and more of your countrymen as "untouchable". You still have pride of "caste"; you still stand aloof from the so-called "inferior" castes. Recently a Panchama built a temple with his own money. Brahmins of the place wanted that the temple be handed over to them. What right had a Panchama, an "untouchable" to build a Temple? The Panchama refused. An influential Brahmin caught the Panchama and battered him to death in the presence of many! Is this how we worship our Ancestors,—those great Rishis who saw the One Self in all? Believe me, there is no hope for India until we repent of our wrongs to the poor and enter into fellowship with them.

### Culture of the Soul

There are *Mantras* bearing upon Culture of the Soul, the growth of the life of the *atman*. Here too, I can but refer in passing to two of the Laws of the soul life mentioned in the *Vedas*. One is the Law of Prayer. Prayer is a force, a *shakti*. The other is the law of Agni or Sacrifice. The beautiful ceremony of Homa which Rishi Dayanand brought back into many a Hindu home is a symbol, to my mind, of the great Law of Sacrifice which the *Vedic mantras* speak of, again and again.

### A Son of the Flame

Shakti through Agni, Strength through Sacrifice,—is the message I fain would give to the nation's youth. A son of

Agni, a child of the Eternal Flame, was Dayanand. Fire was in his heart; and persecuted until he fell a martyr, he faltered not in his mission, but went from place to place lighting up Agni, lighting up Fire wherever he went and telling all who came to him:—"Burn hypocrasies, insincerities, unrealities in the Flame of *Satya*." It is Fire-worship we need. For Fire destroys and purifies. You talk of Construction? Believe me, you cannot Construct unless you be ready, also, to Destroy. There can be no Re-construction of Hindu Society until you be resolved upon destroying the evils which are sucking its very life-blood. In a Chinese book we read of a Rishi walking on and on until he comes to a far-off place where he sees a tree. And a bird is on the tree. And the Bird plucks a branch and presses it, and fire comes forth. And the sage takes a branch of the tree with himself and produces fire from it! In a great "mantra" of the Vedas, as you may remember, the individual is referred to as a Bird. Everyone of you is a Bird. And the Tree? It is the Tree of Life, the tree of the Wisdom of Life sung in the Vedas. How many are there in India to-day who, like the Chinese rishi, have in their hands a branch of the Tree of Life? O ye that are young and have a longing in your hearts to serve India at this hour of her piteous need I ask you, every one of you, to take with you a branch of the Veda Vriksha, the tree of Ancient Wisdom. Then go and kindle a Flame. In every town. In every village. Go and emancipate India with the Shakti of Sacrifice.



# DREAM AND TELEPATHY

WILL. WRCHOVSZKY.

If anything was able to excite the psychological interest of mankind it is the dream. Known to all, now and then exciting the deepest emotion within everyone and yet a riddle to all. The most favorable conditions for the origin of a science—the riddle would not be too obscure!

Thus the waves of scientific interest stow on this dyke and as they were not able either to overflow it nor to break through, they took their flowing off through the lowlands of superstition and fiction.

What makes the reading of the riddle of dream so difficult, is the exceedingly variegated, I may say puzzling variety of its forms of appearances. But therefore there is no reason to get desperate and as there are good brains occupying themselves with this question, it is a sign that we are further than years ago. Who altogether would have thought on the possibility that the estate of the ether can be changed in the times before Faraday—Maxwell—Hertz! And to-day we use the electro-magnetic oscillations based on them for practical purposes (wireless telegraphy and telephony) meanwhile the theoretical scientist is calculating the mechanism of them, as if it were evident.

The experimental research of dreams is still in its first elements. Not only our up-to-date experiences about the efficiency and the progress of post-hypnotic suggestions, but also our present knowledge of the telepathic phenomena admit the possibility of influencing dreams as well as of producing them. But just the experiences in this sphere are not too numerous up-to-date; still there lie before us the relative trials of the 'Society for Psychical Research' (S.P.R.) besides them those of the finely sensitive, unfortunately too early deceased Karl Schrotter, much material on this question has been contributed by Charles Richet, Pierre Janet, Boirac,

*Ochorowicz, Ermacora\**, *Frederik Van Eeden* and *O. Pfister*. But the number of the critically researched clearly telepathic dreams is very large. There is a rich collection in the works 'Phantasms of the living', edited under the auspices of the S. P. R., then in the 'Proceedings' and the 'Journal' of the Society. Lately *Wilhelm Stekel* occupied himself with this subject in his 'Dreams of the Poets' and especially in his 'Telepathic Dreams', and of late Professor *Sigmund Freud* chose this problem as a subject for his lecture 'Dream and Telepathy' in the 'Viennese Psychoanalytic Association' (reprinted in 'Imago' VII., 1 of 1922). In this lecture Freud analyzed two probably telepathic dreams, related to him by correspondents in Germany, but he denied the supposition of a telepathic union between these dreams and the incidents in connection with them, and he is right in doing so. But Freud and his intimate circle doubt altogether of the existence of 'telepathic dreams'; of course, for the telepathic dream contradicts the 'theory of dreams' by Prof. Freud. It is never a 'realisation of wishes'. And therefore the psychoanalysis would not acknowledge the telepathic dreams. But a real impartial judgment of the telepathic dreams must prove to every analytician the reality of telepathic dreams. Surely it must be said in this connection that it is recommendable for in the interest of a scientific exact definition not to speak about telepathic dreams in the future, but about telepathic occurrences in the state of sleep. It is true, *Herbert Silberer* thinks the world of dreams to be the dreamers own creation 'even then, when he is considered as subdued to any influences (for instance telepathic ones)', but Freud's comprehension is in this point proved more correct, saying that 'dreams come from inside, that they are productions of our soul, whilst the very 'telepathic dream' in this opinion is a perception from outside, to which the soul conducts itself receiving'. Telepathy has nothing to do with the nature of dreams and is not able to profound our analytic intelligence of the dreams. But the psychoana-

---

\* Dr. G. B. Ermacora, *La Telepatia*. Padova 1898

do. *Rivista di Studi Psichici*, 1897, 1893

do. *Telepathic dreams experimentally induced*,  
*Proceedings S. P. R.*, July 1896

lysis is able to promote the study of telepathy, bringing many inconceivablenesses of telepathic phenomena nearer to our understanding by help of its interpretation, or proving that the nature of other still doubtful phenomena is telepathic.

Under telepathy is to be understood according to the nomenclature coined by F. W. H. Myers (S. P. R.) the translation of an idea, of feeling or an impulse of one living person to another at such a distance and under such conditions, that the possibility of common physical communications by the known senses of body is excluded. Accordingly telepathy is favoured by the estate of sleep (already known to the Ancients, then Agrippa, Paracelsus and others) though the latter is not an indispensable condition for the generation of telepathic events.

The corresponding supposition of telepathy is a telergy of feeling in the distance an *action in the distance*. But within which limits telepathy and telergy are possible is thoroughly unknown up-to-date but it would be of the greatest interest to know their highest limits. The incidents, described in the following lines, might probably reach and mark this highest limit. The well-known author Carl Vogt related in his book 'Immortality' the following singular events. A friend of Vogt's wished to be convinced about the reality of such occurrences as feeling and action at distance, as soon as there was an opportunity. In sleep he sees himself in the flat of his acquaintance and has the following dialogue with him. 'I came to bring you the promised proofs. Do you know, that we both are dreaming now?' The other: 'What are you thinking; I must know whether I am dreaming or awake!' Then follows a dispute, during which the other gets more and more excited by the insinuation that he might experience all this in a dream and declares his opponent to be ill. At the end the invitation of his friend, the other one might promise five times, one after another, to come to see him the following day at a fixed hour. The promise is given and is repeated five times that it may be well impressed. After this the gentleman wakes up and immediately notes the dispute in the dream. The next morning at the appointed quite uncommonly early, conventionally im-



possible time the other comes saying: 'Don't laugh, I don't know why I am coming so early; I worked late yesterday night, felt suddenly sleepy then and laid down on my bed quite dressed. Then I had a vivid dream, but only remember, that we quarrelled badly with one another and that I was forced to promise you something five times'.

The friend fetches the note and intimates to his visitor the origin of the dispute in the dream.

Yet more astonishing—though belonging to the same kind of facts—is the following case, for the truth of which I take the responsibility. It concerns a friend of mine, Francis L. *Richtmann*. A disciple of Rubiastein and Liszt, he was himself an excellent pianist but he got tired of playing and withdrew himself entirely into private life. With increased zeal he continued his experimental studies in parapsychic sphere, applied himself to certain systematic exercises (of the kind of Indian Yoga) and obtained in this way as well an astonishing rule over his organism, as an extended domination over the organs not subdued to the will in the normal consciousness, i. e., the muscle of the heart. At the same time his consciousness in dream developed in a special direction by generating a certain continuity of dream-consciousness that he finally felt himself to be a consolidated personality as well in dream as awake. In these 'dreams' a person arose now, whom of course he did not know in his state of wakefulness, but which soon took, so to say, the role of a teacher in view of him and especially gave him instructions for his exercises. So far the case would be nothing wonderful in itself what would not have been already known in this form or another as 'dissociation of personality', phenomena of 'incarnation' and so on. But there comes something thoroughly new—in this form, as far as I know. This case shows not only to which unforboded enlargement the human consciousness is able, but also what possibilities of action and re-action are latently resting in it and to which degree they can be developed under the influence of suitable means (exercises of concentration). In one of such dreams, this mysterious partner of his dreams explained to my friend that he is just such a living man as my friend himself and

that he would meet with him in this shape if he could make his mind to travel to Rome.

Richtmann made the journey to Rome and indeed met there his teacher under the circumstances reconciled in 'dream'. I cannot give nearer details but I repeat, to be perfectly convinced about the truth of these occurrences according to the other personal experiences with Mr. R. who besides all was a scientifically and philosophically highly educated and considerate personality, whom I could count one of my best friends during 11 years and up to his death, which ensued in 1919.

As telepathic occurrences in the state of sleep also the phenomena must be signified, which have been observed during 22 years at the Rev. C. B. Sanders and which have been proved after the researches of the psychologist Prof. William James and Dr. R. Hodgson and which are reported in the small book, edited 1876 under the somewhat strange title;  $X+Y=Z$  or the *Sleeping Preacher of North Alabama*.

The reported occurrences represent, it is true, rarissimas on parapsychic sphere at least on our region, but a non preoccupied study of the Yoga-Philosophy informs everyone that the Hindoos are possessing an astonishing knowledge of various parapsychical phenomena and their dynamic since centuries. I may believe, that all that is produced somewhere in European circles as to the exercises of concentration, remains only at the periphery of Indian absorption. According to the numerous notes\* from India, there can be no doubt that a further continuation of such concentrations and contemplations has a peculiarly strong effect on the human mind. We always have the impression that the Yogi has a complete mastery over his mind. The further study of it is a serious task and duty, that could have impor-

\* Dr. HONIGBERGER, a physician from Vienna and later Chief Medical Officer of the Maharadja Ranjit Singh: *Thirtyfive years in the East, London 1854.*  
 Louis JACOLLIO: *Voyage au pays des fakirs charmeurs, Paris 1889*  
 Edward CARPENTER: *A Visit to a Giani-London & Chicago, 1902,*  
 Prof. Oman CAMPBELL, Lahore: *Mystics, Ascetics and Saints of India, London & Calcutta, 1915.*

Then the different reports by Dr. Henry HENSOLDT, Alfred MECBOLD,  
 Cpt. Friedrich SCHWICKERT, Dr. Karl Bosck.

tant results even for the psychological self-education. A deeper study of these concentrations is impossible, at least in Europe. The whole European mind is much too active, and very much too concerned with worldly interests, to give itself up to such psychological experiments. The study of the Indian absorptions must take place in India. It is therefore of such great psychological importance, because if the information brought back by travellers is correct, they would represent a method to attain the mastery over those parts of the organism that are not subdued by the will, as well as to the growing of mediumistic faculties. The European mediumism is a present of chance. Abnormal psychological phenomena appear at certain people, but we don't know why and when. In India, the problem of methodical development of such faculties has apparently been solved many centuries ago. I am, however, certain that *mediumism and Yoga-ship are real and essential contrasts and contradictions!* It is surprising that the Indian physicians have till now apparently not written works on the subject—with the one exception: Comparison of Hypnotism with the Yoga-system of the Hindus, by Dr. Thamo Tharam Pillay (Colombo 1897). So far as I know, there are universities in India, that should really be only natural. Or, have such experiments already appeared in Indian newspapers or reviews. Of course it must not be forgotten that such experiments as these would have first of all, to overcome considerable difficulties in order to come in contact with the individual in question. Indians themselves, who have studied the European knowledge, would have to take the work upon themselves. In spite of this, it appears to me that even the learned Indians cannot easily get contact with the Sadhus, Mabants. Nevertheless learned Indians would have to try and come to them in as close relation as possible. Therefore I should like to call together all those who have a psychological as well as philosophical interest in the problems, to an active co-work. To-day I call the attention to the problem of the relation and interaction of Dream and Telepathy, from now on the problems, methods and results of Parapsychology in Europe shall be marked in a series of articles.



# THE BAILEY TECHNIQUE

## for

### Rejuvenation

**What the new science of radiendocrinology offers mankind.**

I am not stretching the truth one iota when I say that science has at last developed a method of actually rejuvenating the human body or of holding back the progress of senescence. In addition to this work it is now possible to wipe out many diseases that have heretofore been considered incurable.



WILLIAM J. A. BAILEY

I began my researches many years ago on the effect of radiation upon chemistry combinations. These researches finally resulted in the development of a method of treatment that is known as the Bailey Technique. It is based on certain characteristics of special glands of the body and the use of radioactivity.

There is surely enough mystery in this subject to wet the most jaded mental appetite. Not only does the study of the spontaneous radiations shot forth from apparently lifeless matter greatly intrigue us, but the fact that we have been able to actually renew youth through these

radiations holds a lure for us all. I trust, therefore, my readers in India, where I had the great pleasure of residing some years ago, will find this series of articles of some interest and value.

Perhaps we have not said the last word on the subject, but the saddened homes we have brightened, the suffering we have relieved, the new hope of happiness we have put into the hearts of many prove that the Bailey Technique is a factor to be reckoned with henceforth. Already leading writers have stated emphatically that it marks a distinct new epoch in human progress. The Bailey Technique by radiendocrination has already gained a substantial foothold in America and is now spreading to England, South Africa, Australia and other parts of the world. I feel certain it will find a ready reception in India also when it is better understood, for we frankly believe that in radiendocrination we have come pretty close to the real secret of life itself.

Briefly, let me outline the Bailey Technique. I have developed a mechanical device which produces mild harmless gamma rays, without the aid of electricity or any outside energy. The source of the rays are radioactive elements. The device or instrument is placed against the human body over the various ductless glands with the object of stimulating the glands to increase their secretions. So you see there is no operation, no gland transplantation, no dangerous X-ray, no drugs, no electrical appliance.

As the Bailey Technique was entirely new in its application, I decided that this form of treatment should have a distinctive name to prevent any possible confusion as well as to properly describe the method. Therefore, I gave the name "radiendocrinology" to this new science. This is made up of the word "radiation" and "endocrines" (the ductless or endocrine glands). The instrument or device we use is called the Radiendocrinator. The words "Bailey Technique" are being used generally, however, wherever the treatment is now known.

Dr. H. H. Rubin wrote a small book last year entitled "Scientific Rejuvenation without Operation" which describes the radiendocrine treatment in a popular way. Dr. Rubin was

one of my first pupils in this work and has treated over 1,000 patients so that he had the practical experience to enable him to write a preliminary book on the subject. Unfortunately, he gave considerable credit to Steinach, yet let me say to any who may perchance read the Rubin book, that the Bailey Technique is as different from Steinach's as day is from night. The instrument Dr. Rubin used is the Radiendocrinator and the method he used is the Bailey Technique secured under my personal instruction.

In this series of articles, I will describe the various methods of rejuvenation as practised by the leaders in this field and will give also a very detailed description of the Bailey Technique explaining not only the functions of the endocrine glands but also the extremely interesting subject of radioactivity. I will take up the study of old age and show that there is no reason why old age, as we now know it, cannot be deferred indefinitely. In fact, I will try to present to you as clear a picture as possible of the latest scientific developments along lines that interest us human beings as nothing else possibly could—health, longevity and renewed youth.

The first picture we must get in our mind to understand clearly any form of treatment is that the human body is composed of billions of tiny cells, each one a very complex chemical laboratory, and that the body as a whole is a tremendously involved group of laboratories—a gigantic manufacturing plant composed of billions of busy units, the cells. As is well known we develop from a single cell which through various processes becomes a living human organism. So we see that a single cell is a mighty complicated structure capable of untold chemistry changes.

We are what our cells are, as we are in reality largely a collection of cells. Every minute cell is constantly undergoing chemistry changes, so that our body as a whole is a very busy workshop. The forces—the energy—needed to keep up this uninterrupted activity come largely from the air we breathe as well as the food and water we eat. These combine in many ways *throughout the organism to effect the many changes that result in bone, nerve, muscle, etc.* as well as the energy to make the chemistry changes possible.

The constant activity—the building up and breaking down—of a cell is a process known as metabolism. It is very difficult for us to comprehend the full meaning of this constant cell activity but it is this functioning that, to a considerable extent, determines our physical and mental make-up.

There are many different types of cells and each group has a special function. There is food to be cared for, blood to be made, hair to grow, wear and tear to replenish and a hundred other jobs to be handled by the cells. Think of the complex chemistry combinations necessary to produce the thousands of distinct changes that take place in the human organism daily—to produce growth, ward off attacks of microbes and to supply the tremendous amount of energy that we use up in a day's activities. What is the master hand that mixes these chemistry products so accurately that a living vital powerful human body and brain is the result of a few vegetables, some meat, air, water, etc? The answer is the secretions of the ductless or endocrine glands.

The group of cells in various parts of the body that go to make up the endocrine glands have their special job just as the other cells of the body. The job is to produce a magical chemical combination, called the secretions or hormones. These hormones are sent into the blood stream and are carried to all parts of the body to mix with the different chemical ingredients in the cell and there effect the most astounding chemistry changes. Even a tiny speck of this secretion can find its way into every minute portion of the body and take part in the chemistry changes of every cell.

For example, an inconceivably small amount of the secretion of the thyroid gland can be so thoroughly diffused by the blood that a definite amount reaches every one of the billions of cells where it serves the purpose of regulating the speed at which the cell works.

There are only a few of these group of cells we call the endocrine glands and yet their secretions commingle in such a manner that they form thousands of different chemistry combinations. That is, six hormones of one gland and say 60 hormones of another gland combine to effect one chemistry job.

Then perhaps 15 hormones of one gland combine with say 500 hormones of another gland to do a different kind of a chemistry job. This series of combinations, which no doubt run into thousands, is known as the 'hormone complex'.

So every single minute chemistry process that takes place in the tiniest cell is governed by some form of this 'hormone complex'. In fact, we know today that not a single chemistry action in the body is possible without the influence of the hormones or secretions of the endocrine glands. Therefore, this complex laboratory we call our body is managed and controlled down to the most microscopic part by the magic chemistry that finds its origin in these glands.

I have covered a great many facts in a few sentences and one might be led to infer that perhaps we are taking too much for granted. In answer to this, let me say that we have the most incontrovertible proof of all this and in due time I will present the proper evidence as our story progresses.

It may be accepted as a fact that just so long as the cells of the endocrine glands can manufacture their secretions normally, the chances are that the various cells throughout the body will receive the proper chemistry combinations to make their necessary changes. This we call normal metabolism.

The body depends on the ductless glands for its very existence. If they fail in any small way, the cells of certain organs are affected and trouble arises. If we can bring about normal functioning of any of these glands that have fallen down in their work we can remedy these troubles. Therefore, alert medical practice today is centered around these glands as the controlling factors in all chemistry processes of the body. Today we are satisfied we can solve all our problems of disease and old age through the endocrine glands.

So far we have accomplished much as the Bailey Technique is based on the control of these glands. The reason for our success in rejuvenation and so many of the most common ailments by radiendocrine treatment is that we definitely do control the glands and restore them to normal in no uncertain way. In my next article, I will explain briefly the action and function of the endocrines.

---



# THE KALPAKA

India's only Psychic and Spiritual Review

Published Monthly

---

---

Vol. 19

SEPTEMBER, 1924

No. 9

---

---

## THOUGHTS FROM - - - - THE UPANISHAD

S. NARAYANASAMI IYER, B. A., B. L.

I

1. It is good to know Truth.
2. The self and the truth should not deny each other.
3. The self is not the senses.
4. The self informs the senses. What can be greater than the Great?

Turn your senses inwards and see how the outward moves.

5. I know and I know not. Think and seek spontaneous thought.
6. Build in Truth. Toil after Truth. Have Truth.
7. Om. That is Truth.

# TRIPURA RAHASYA

## or A Practical Study in Consciousness

V. R. SUBRAMANIAM.

### CHAPTER XVII

*(continued from the last issue)*

The knowledge that is termed Savikalpa (5) is itself Nescience and nothing else. This nescience is of different sorts and it exists in the form of cause and in the form of effect. The non-recognition of the plenic nature of one's Self is what is called causal nescience. Because the self of consciousness (Ohidatma) is indivisible it is plenic. It is indivisible, because it exists as the basis of space and time which alone can cause division. When there appears to such a Self the finite idea as 'I am now', 'I am here', 'I am thus' that idea constitutes what is called root-nescience. From this root-nescience appears like sprout the effect which is the identification of the Self with the body. Until such a nescience is removed the bondage of Samsara cannot be got rid of. And without a knowledge of the plenic Self, Ajoana (nescience) cannot be destroyed. Such a knowledge of the plenic Self has been described to be of two kinds, Paroksha (intellectual) and Aparoksha (intuitional). That which is Paroksha is the knowledge gained on listening to the Shastras expounded by a Guru (Preceptor). This Paroksha knowledge will not conduce to the removal of Samsaric misery, the uprooting of which is the real goal of mankind. The knowledge which ensues on listening to Shastras will only produce faith in them and it will not effect the removal of nescience. It is only the Aparoksha knowledge which ensues from a state of mature Samadhi that is capable of destroying nescience along with its resultant phenomena and of bestowing felicitous results. But it is only when Samadhi

---

(5) This means that what is called Ajnana (Nescience) is neither absence of knowledge nor indescribable (Anirvachaniya) as held by Mayavadins.

occurs subsequent to Paroksha knowledge, (6) i. e., with Paroksha knowledge to precede Samadhi, that Aproksha (intuitional) knowledge is developed. It is due to this fact that even though ignorant persons have Samadhi (during Vyavahara), they do not attain the goal. But it might be questioned why even those well-versed in the Shastras, though having such spontaneous momentary samadhis do not attain the goal. The illustrations which I give now will explain this. Even though a person who does not know what a diamond is, might see diamonds in a treasure-house, he will not be able to identify them as diamonds. Another person who knows the qualities of diamonds and who has the requisite eagerness to know, directs his attention towards the diamonds, and identifies them as such. But, though knowing the qualities of diamonds if one has no eagerness to know, one will not, notwithstanding one's looking at the diamonds any number of times, recognise them to be diamonds. O, brahmins! the same being the case in the subject I am speaking of even with regard to highly intelligent persons, how can the ignorant attain the result that follows enlightenment, by the mere existence of the ordinary momentary samadhis. The ignorant through their lack of knowledge and the learned though possessing intellectual knowledge, through their want of eagerness, by all means both remain without knowing.

Though an ignorant person might be looking at the stars since he lacks knowledge he does not know what stars are those which are seen by him. And though another person who has gathered information about the stars might be looking at them, he also will not recognise them if he evinces no eagerness to know. On the other hand an intelligent person who has eagerness to know, will with the help of his already gathered information concerning the position, size and direction of the star, search with concentrated inquiry which the planet Shukra is, and will in the end discover and identify conclusively as "this is the planet Shukra". In like

(6) The idea is that the goal cannot be reached without an antecedent intellectual knowledge, by the mere existence of spontaneous samadhi states experienced by the ignorant.

Planet Shukra=Venus.

manner the ignorant through lack of knowledge and others through lack of eagerness do not know the nature of their selves notwithstanding that they have these (momentary) samādhis. These people resemble a man who goes a-begging forgetting for the nonce his possession by his side of a treasure.

Therefore for such men as these the existence of Samādhi is not productive of any beneficial result. It is by reason of this, that though there is always Nirvikalpa condition for new-born infants, since their nescience continues undestroyed, their Nirvikalpa condition is barren of any good results. That knowledge which is of the nature of Pratyabhijña (Recognition) and which is Savikalpa is alone that which destroys the root-nescience which is the cause of Samsara.

It is only when the Deity of the Self is gratified by the pure deeds done through a course of several births that a person gets an intense desire for liberation and not otherwise notwithstanding myriads of years might lapse. Among those that are born, it is very rare to be born as a sentient being. It is rarer still to be born as a human being. Even as human, it is rare to be born with acute intelligence. Look at, O, brahmana! Moving creatures are not one hundredth of the stationery ones. Humanity is not one per cent of what moveable creatures are. Further, though born as human beings millions among mankind are seen to be no better than animals. For, these men do not know what is good and what is bad, nor do they know which is Punya (purity) and which is Papa (sin). Among men, though thousands are intelligent they become haughty and conceited that they are learned and welter in the path of Karma (actions) impelled by their own desires. Even among such men, though some are intelligent, since there exists a residue of sinful impressions in their hearts, (7) they dispute and deny the Non-dual condition and uphold dualistic ideas. It is on account of the dross which remains in their mindā and by God's Maya that the Non-dual state is hidden from their perception. How are the hapless beings blinded by Maya, going to achieve the Supreme Beatitude? That condition

(7) These people, by reason of their strong attachment for dualistic ideas reject the Nondual state by their illogical arguments.

will not get into the minds of those thus blinded by Maya. Further, even if it gets into minds of some unfortunate beings they simply reject it on account of their prejudice. Ah! how wonderful is this working of Maya. Even when the highest non-dual state is perceived by them, do not people reject it like one who throws away a diamond thinking it to be a piece of glass. The reason for this prevarication is their want of Divine Grace. They, by whose worship the Supreme Goddess is pleased become released from Maya and by acquiring sound reasoning faculty and faith become endowed with a firm belief in the Supreme Non-dual state and attain it.

O, brahmana! I shall now describe the gradual process by which that state is attained. Listen to me with fixed attention. By the pure deeds done through a course of several lives, one gets imbued with intense devotion towards the Supreme Deity. Then, after worshipping that Supreme Deity for a long time there happens through Her Grace an aversion for sensual pleasures as well as an intense desire for serving the Guru whose service would lead to felicity. After the formation of Vairagya (Aversion), Tatparata (Eagerness for Service) and Sraddha (Faith), one goes to a spiritual Preceptor and learns from his words the nature of the Non-dual Supreme state. The knowledge which is up to this attained i. e., that there is a Non-dual Supreme state, is only Paroksha (Intellectual). After attaining by listening to a Guru, such a Paroksha knowledge a thorough inquiry should be made with the aid of sound reasoning in harmony with the Shastras as to what that Non-dual Deity of the Self is.

And after reaching a decision freed of all doubts, about the non-dual principle of the Self, it should be objectified and meditated upon with great perseverance and zeal until there ensues intuitional experience. Then, on the ripening of this meditation which ultimately becomes fortified Samadhi, the Supreme state becomes manifest. By Pratyabhijna, that is by recollection in the form of Savikalpa, as "Soham" (He I) of that Supreme state experienced in Samadhi, the root-cause which is the cause of Samsara is undoubtedly destroyed. After attaining the Supreme state in Nirvikalpa

Samadhi which is the mature condition of meditation (Dhyana) and by subsequently recollecting that state one becomes endowed with what is termed as, Pratyabhijaa knowledge, i. e. enlightenment through recollection. By such an intuitional Savikalpa in the form of "I am the Non-dual Self that shone in that Supreme state", thenescience which is the root of Samsara undergoes rapid destruction with all its branches.

*(To be continued)*

## ALWAYS LOVE

### I

Love is the Lord of Life and Light :  
 Hate is just like a moonless night.  
 True Love's like a leafy bower,  
 False Love is a scentless flower.  
 It is for Love the sun does shine,  
 And gives Life, Light and Love divine,  
 On Earth below and space above—  
 So may we always love.

### II

If Love were the Pole Star of our life,  
 We'd know no hatred, spite or strife.  
 But true Love sometimes causes tears,  
 And has its sorrows, doubts and fears:  
 It is for Love the roses bloom—  
 Who knows Love lives beyond the tomb?  
For Love is God—and God is Love,  
 Then why not always love!

ARTHUR C. JORE.

# THE MIND'S MASTERY THROUGH SIMPLIFIED PSYCHOLOGY

Dr. C. E. KIPLINGER

## LESSON THREE E

### Purifying our Motives

The first thing to be done is to analyze our method of thinking to find out whether we are thinking right, for thought force is the real creator. 'As a man thinketh, so he is' Is our dominant mental attitude constructive, unselfish, optimistic and cheerful? If not we can consciously make it so.

Thought is called dynamic energy. Human consciousness consists only in the ability of man to think. Every thought is a cause and every condition an effect; therefore we must control our thoughts so as to bring forth only desirable conditions. All power is from within and is absolutely under our control; it comes through exact knowledge and by the voluntary exercise of exact principles.

As I have said, there is only one Consciousness in the Universe which is able to think. It therefore follows that your consciousness is identical with the Universal Consciousness. Or in other words, all mind is One Mind. This is proven by the fact that when we try to harm others, we hurt ourselves most. We cannot Do wrong and Feel right.

The first step is to abolish all fear. Fear of the past, the present and the future. We must realize that all is good and whatever is, is best. We draw to ourselves those experiences our souls need for fullest development, and when we understand that there is no death, there is only a change of form, we shall long to drop our physical bodies.

We should live in the consciousness of eternity. We know what goal awaits each one of us a little farther on. Life immortal is the one important fact in the Universe.

'A true reasoner  
 Makes death his common practice  
 While he lives.  
 And every day by contemplation strives  
 To separate the soul, far as he can,  
 From the body.'

If we plan for Eternity there will never be a lost moment nor an unbearable hour. Plutarch wrote, 'What can they suffer who do not fear to die?' They are wise who hold all earthly things lightly—they are stripping for Eternity. What do we carry with us? Only those things that are not material, for we leave the world of matter. There are no pockets in a shroud.

Character, or the nature of the soul, is one thing that endures after the wrappings are off. Property, station and work do not count, nor nor religious profession. We will not be questioned as to what church we belonged to—for the test is far harder—the degree in which we love others measures our religion. Love eats into selfishness as the sun's rays eat into the black and dark night.

Therefore life's big lesson is to love, and love means service. Love that is selfish is not love. Love is the only good and the only evil is self love. The life of Jesus gives us an example of selfless love. He is a type of the greatest master. He grasped the law and dared to live it.

Life after the change called death is only an extension of these life, and if the thoughts and desires have been for material things, they are likely to continue so until the soul learns to transmute them into desires for spiritual things.

Hence we see the necessity of purifying our motives and desires. A man seeks what he desires. We must use creative imagination in determining how we can best serve others, for we are all brothers and sisters. The soul that loves to serve is safe. His feet are walking in the path that once was trod by him of Nazareth. We must guard well our thoughts; thoughts sent out with earnest prayer have almost the power of Omnipotence. "More things are wrought by prayer than this world dreams of."



Character is an eternal quality. To be at one with the eternal is to banish every thought of death and know that the God in you can never die. Each soul comes into life alone, and alone must go hence. From the gate of life to the gate of death in the journey of real life we strive for soul attainment alone.

To give is to receive. The circle of blessing has no end. When the thought or deed goes forth it passes through many individuals and change its quality, increases its power, and comes back to you from some other source—the same, yet not the same. The law of love is the law of use, and eternal justice cannot fail.

"He that will be greatest among you, let him be a servant." Whatever we become, will be the result of thought forces. We must learn to desire nothing that is not transferable to other worlds.

# GRAPHOLOGY

RUBY F. REMONT

## LESSON VI

### Bromides vs. Sulphides

Few there be who have not heard the difference explained which lies between a Sulphide and a Bromide. Sulphides, be it said for those who are unfamiliar with the terms herein used, are always doing something original, unexpected, surprising and individualistic. Bromides always say and do everything one expects—they are rut-workers. These latter are the people who believe all they read in the papers, who repeat familiar phrases, who frequently fail to investigate, and who are content to say 'THEY SAY' when telling gossip or some tale. One of the finest examples of a Bromide I ever encountered was a civil engineer. It must not be supposed that collegiate education prevents one from being bromidic. Education means to bring FORTH—but college courses often only serve to make a student memorize and repeat knowledge parrot-style.

How this engineer-bromide had a trained mind, a sort of statistical thought process? He wore dull gray continually including hats, suits, socks and neckties. His face was grayish in hue; although young, his hair was a MOUSEY drab. His voice was colorless, there was no emphatic speech and a total lack of humor. True, he could smile or even laugh but his laughter consisted of a 'Baa-baa-baa' like a gray sheep. The opening phrase of which he was fondest consisted of those words 'The facts are THESE!' You know one cannot argue with or convince easily a man of this type. He doesn't think.

A Sulphide bubbles over mirthfully, is enthusiastic, takes keen interest in everything about him. Consequently, he will partake of the traits heretofore mentioned in lessons on angular and motivated writing, as distinguished from the commonplace hand of the Bromide, who writes few, if any, creative capitals or other strokes. Often the Bromide pens the rounded, childish script.

So in discriminating between the LIVE-VIRE type of the Sulphide and the Copy-Cat methods of the Bromide, you must look for some of the following traits :

SELF ESTEEM is found in Sulphides who have sized up their assets and is quite excusable because they really have STOCK on hand. In Bromides it amounts to a 'just as good as you, any day' attitude, because pride or vanity enter into the thinkograph and so fill it that the Bromide can't see he is lacking in really worth-while thoughts of his own creating. This trait is found in the tailness of certain strokes like the first strokes of letters with two or more stems, such as b, w, m, u. A lack of this quality will be the opposite—lowness of strokes, and capital 'I' lower than other high letters. A high capital 'I' stands for the elevation of the ego, of course.

COURAGE belongs to Sulphides and is shown in a very high SMALL 'c' as compared to other low letters, also in a tall form of writing, in the strong forward slant, the i-dots flying ahead to show initiative, the long t-bars which go FORTH. Lack of courage is often seen in Bromides, who follow another's lead. They write a small 'c' lower than the other letters in a word like 'courage' and have t-bars far to the left of upright, i-dots to the left always 'getting left behind'—and in wavering hand-writing. If these c's be very heavy and large, you may deduce more physical courage, especially in a materialistic writing. If firm but light and if you discover the dutifulness and justice of high d. and t. uprights—you find moral courage. This will be corroborated by very high i-dots, of idealism. A Bromide may have ideals and write high dots, but lack the courage to express them or carry them out.

A Sulphide is generally cheerful. If he gets into the dumps, his volatile nature and innate buoyancy uplift him. You will find that in studying philosophy, TRUTH, self-dependence thru God-reliance—people become more Sulphidic daily. In other words, they are warmed by the divine afflatus, they have divine fire—and so their WARMHEARTED methods attract good things, good people, good positions. The

Sulphide shakes hands cordially and firmly with you. The Bromide often gives you a flabby fish-tail hand-shake. Cheerfulness is found in the long cup-shaped loop which starts many letters, or connects letters in words like a quarter moon which would hold water. It is the difference between a concave and convex lens which should be herein brought out for comparison. We say 'the moon holds water—it will be clear this month' or 'it is a rainy moon' according to old sages.

If you picture your hand palm up, cup-shaped to scoop up spring water, you will at once understand this loop in hand-writing. Many persons begin capitals with it. It is the sign of "My cup runneth over!" But suppose you hold the palm down; then the good things will run off as they do from a duck's back, you will be depressed, wonder why you do not succeed. You must ask with hands outstretched expecting to receive. If there's "nobody home" how can God leave goodies for you? If you are one of the Bromides who says "Just like my luck!" or "nothing like that ever happens to ME!" both of which are utterly bromidic and senseless remarks in the light of the Omnipresence and Omnipotence of the All-Supply, you need not be surprised if you write loops like the duck's back from which water RUNS so freely.

Right-handed strokes placed far apart are a sign of cheerfulness. Right-handed strokes (which means strokes following the clock-hands) placed closely together are inclined to depression. The cheerful soul writes uphill or at least straight across the page, often with uphill t-bars or f-crossings. The first sign of the oozing away, of courage and the incoming of despondency or illness is the downhill path of the writing and the inverted loops; Health, money and all good things run away, because there is no place provided in which "I will open the windows of heaven and pour forth a blessing until there shall not be room enough to receive it." Remember the widow had to get vessels "not a few" to increase-her oil. Watch your cheerful loops!

Sulphides are active and energetic. You know the live-wire writing? Trace it with an orange-wood stick to find out how rapidly the Sulphide writes. Left-hand endings and slow

writing show Bromides. Sulphides think logically, write few upstrokes at word beginnings. Great frequency of upstrokes will betray a Bromide who doesn't see the POINT at once, but argues UP and must write upstrokes on n, m, w, a, o - all of which beginning upstrokes are unnecessary.

A frequent change from convex to concave writing shows lack of intellectuality. Perseverance demands the eye single- and the writing going ONE way, not 'two ways for Sunday!

Sulphides are record-makers; bromides are just the records.

One has motive power, the other is just RUN by other people.

A very easy sign to remember, however, is this: that if one pens unusual strokes, invents time-saving strokes, has a peculiar or even erratic handwriting, the sulphidic make up is noted. Spencerian writers, those who embellish cards and whose family often say 'Oh if I could only write like Mary. Every letter is just perfect!' are sure-fire Bromides. They would not deviate from a rule learned in school for worlds. They dare not think independently enough to have the courage of convictions and write unusual letters, lest some one criticise them. Bromides wince even at well-meant criticism. They are often sensitive and write looped d. and t, whereas, a Sulphide may be sensitive, proud, and not *fond* of criticism, but at least listen and strive for self-improvement. Sulphides have decided opinions about everything, hence shade letters UNCONSCIOUSLY. Bromides shade ostentatiously, just as they are so conscious of walking into a cafe that they fairly mince steps and continually touch up the hair lest some one think them not quite au fait. The sans gene mental attitude of the Sulphide is far more refreshing. He writes the vigorous, *pushing* strokes, often the long, sympathetic terminals plus the knotted t. and f. which betray energy and resistance, and will 'try anything ONCE.'

Often the Sulphide has mother-wit shown in one upper stroke of y. being higher than the other, like a mouth crookedly twisted into a smile, if you like. It makes no difference which stroke is highest-but you find mimicry, imitativeness, humor. Also any letter starting HIGH above writing line betrays

humor. Those who can return at night and amuse the entire family with a recital of the funny things viewed during the day, of the employer's peculiar habits or of an odd trick in a voice, have this sulphidic and histrionic trait—which really amounts to talent for comedy. Many entertainers betray these strokes.

Emotionality belongs to both Sulphides and Bromides—but is differently manifested. The former may be emotional but controlled thru will; the latter may give way to hysterics or be a clinging vine. To sum it up, Sulphides keep you awake and Bromides put you to sleep. That's why lively young ladies so often annex a quiet, bromidic spouse and cave-men frequently seek the quiet little mice, who cater to their needs but never have a mind of their own. Extremes meet and attract frequently.



# MEMORY & MENTAL EFFICIENCY

J. MILLOTT SEVERN. F. B. P. S. F. L. L. C.

There has in recent years been a great deal of advertising relative to memory cultivation and training of the will and other mental qualities. This is a step in the right direction, and shows that practical business people are recognising that mental qualities such as memory, will and concentration are necessary business assets. Ample instructions are usually given for the training of the mental qualities,\*but unless teachers and lecturers are acquainted with Phrenology, though the best methods of training may be chosen, failure will result if the pupil lacks the appropriate brain capacity for assimilating knowledge of the subjects expounded to them. A person needs to have the brain which corresponds to the manifestation of memory, will and concentration, if any real benefit is to accrue from the teachings relative to these subjects. If teachers realised this, it would save them much wasted effort.

As regards the value of his services, the practising phrenologist is generations ahead of the ordinary business instructors of men's mentality, for besides giving appropriate advices for the cultivation or restraint, when such is necessary, of every fundamental faculty of the mind—of which there are forty-two, each distinct, and not merely phrasings of the faculties such as are attributed to memory, will and application—he is also able definitely to state how much brain capacity respecting these mental faculties a person actually possesses, and is capable of cultivating and training to the necessary degrees of efficiency which would assure success; hence it would be a sensible thing to do, before taking a course of memory or mind training, to consult a practical phrenologist, and ascertain the existing amount of brain capacity available for such training. The attainment of successful results would then be more certain. It is just as useful to know mental limitations as possibilities. The phrenologist is able to point these out and advise accordingly.

Monetary assets, business machinery and appliances, and physical health and strength may, amongst other conditions, be reckoned as necessary equipment; but be these what they may, mental equipment is the primary guarantee of success. It is impossible to become mentally efficient if you are not in the first place mentally well equipped.

Having briefly explained what may be understood as mental, physical and business equipment, it will be well to turn attention to efficiency. This word has been much to the fore, and particularly used in connection with business concerns and the mental and physical training of business persons during recent years. The word is old, but a new interpretation has been given to it. Dictionaries variously define it as efficacy, being effective, the producing agent or cause, and as a state of competent knowledge with any art, practice or operation. It is somewhat analogous to ability. By efficiency is meant the mental as well as the physical fitness of individuals to their life's work.

Efficiency has of late years become of special significance and is much used as a modern substitute for system, and as indicating business expertness; but, as an able writer explains "Efficiency is not system. There may be systems without efficiency. Nor is energy; mere misused energy is one of the greatest wastes in business. Nor is it hustle or slave-driving; it is exactly the reverse. It is not in any sense a form of oppression or extortion. It may be defined as a higher percentage of results; the scientific way of dealing with employees, equipment, materials and the public".

As an indication of the scientific thought that has been given to physical efficiency, the various motions employed in manual work have been carefully observed and tabulated. An American engineer named Gilbrath found that the bricklayer made twice as many motions as were really necessary to the laying of a brick; this involved much waste of muscular action, and he devised a moving stand to be placed on the scaffolding, which made stooping unnecessary; and arranging the bricks in a certain order he obviated the frequent turning of them over. He further modified the usual habits of travelling, and was eventually able to establish a method



enabling the bricklayer to lay 350 bricks in one hour with less fatigue than he formerly laid 120.

Many other similar labour-saving, efficiency experiments have been made. Another, particularly worthy of note, may be termed 'the science of shovelling', in which two first-class shovellers were chosen to proceed with an experiment lasting some months. They were instructed to work at a fair pace and do a fair day's work, for which they were paid double wages. They began with the maximum load of which the shovel used was capable of holding—about 38 lbs; during the whole day long the shovelfulls were counted the time noted, together with the total tonnage moved. When these experiments had been tried sufficiently long to establish an average, smaller shovels with a capacity for holding about 34 lbs, were employed; the result showed that the men shovelled a bigger tonnage than with the heavier shovel. A 30 lb. shovel was then used, and the men moved a still larger tonnage, which was increased with a 28 lb. shovel. These experiments went on until a 21 lb. shovel was used, when it was found that the men obtained the highest tonnage. With shovels ranging from 20 lbs to 14 lbs, the record diminished. A law of manual labour was thus established 'showing that the best shovelling could be got out of an employee by using a shovel with a 21 lb. capacity.

If saving can be effected to this extent in ordinary physical labour, what wonderful things may be accomplished and saved by the economical and efficient use of man's mentality. The business world is realising this perhaps more than any other class, and the phrenologist will soon be as essential to the business man as his managers, or his departmental experts and advisers.

---

Read '**Mind Power**' By Atkinson

# THE SUBCONSCIOUS MIND

VICTOR DU BOIS.

While earnestly talking with a person, and, apparently having his perfect attention, in fact, you have the undivided attention of his conscious mind, and may be **UNFAVORABLE** making a favorable impression upon him, some **SUGGESTION** awkward motion or position of yours may, unconsciously to him, present an unfavorable suggestion to his subconsciousness. Thus your whole interview may have been wasted, and you may never be able to regain what you have lost by your own carelessness.

A young man, is calling upon a very precise and prosperous business man, lost a good sale by hanging his leg over the arm of the office chair while talking; another produced the same effect by standing on one foot and fumbling with his hat; while a third 'queered' his whole interview by scratching the dandruff out of his hair, over his coat collar, and down on his Prospect's immaculate desk. One might as well try to make two photographs on one plate as to expect to succeed under such circumstances.

Favorable Suggestions may in the same way be made on the subconscious mind while the conscious mind is entirely occupied. You may be talking as fast as a talking-machine can run, and, apparently having your Prospect's undivided attention. The showing of **FAVORABLE SUGGESTION** a photograph at such a time often makes a profound impression upon the subconsciousness;--the dropping of a suggestion between your sentences may have the same result. The effect of such suggestions may be noted before you close your interview; it may be seen on the occasion of your next call, or even weeks or months afterward.

The subconscious mind is a psychological fact that we must accept. The clearer one gets these terms fastened in his mind, and the better one comes to understand the whole

subject, the more successful he will be in dealing with his fellow men. You know in your inner self that there are powers there which you have never been able to express. Allow yourself to unfold as gently as a flower blows; permit those powers to break their bonds, and you will steadily and rapidly advance in your chosen work. There is no limit to your capacity; subconsciousness cannot be exhausted in the quantity, quality or variety of its power. Therefore, if you cause all your powers to work harmoniously, keeping them perfectly controlled, you can do whatever you desire. Never question this; *it is possible.*

When one says: 'I will do a thing', he expresses the sentiment with his conscious mind; but his subconsciousness furnishes the motor power to carry out what he wills to do.

'You can change yourself, improve yourself, advance yourself; grow out of any inferior condition into any superior condition; create health, harmony and happiness in abundance; **LIVE AS YOU WISH TO LIVE**; become what you desire to become; increase perpetually your capacity to attain and achieve; build character and ability to the highest degree of efficiency and power, and place yourself upon that high pinnacle of being, where you can truthfully say, 'My life is in my own hands, and what my future is to be, I, myself, **HAVE THE POWER TO DETERMINE**.'



# DUTTONISM

PROF. R. E. DUTTON

LESSON XXXVIII.—Hypnotism is different from Mesmerism in as much as the hypnotic state is induced by suggestions and the latter by magnetic passes and as a result of magnetic state of the nerves and mind. In hypnotism it is a controlling force that is generated in the mind of a subject that controls every feeling and thereby makes the subject unconscious. Mesmerism produces the same effects on a higher plane as it is inspired feelings and thoughts and the magnetism of the operator which always brings about the higher phenomena that hypnotism seldom brings on. Hypnotism is the positive thought force that creates new physical conditions and is due to the strain of mind produced by the hypnotist, while Mesmerism is the passive, the natural psychic, mental condition induced, in ease and perfect peace, from the fountain of inspiration within.

LESSON XXXIX:—The cardinal principles of Duttonism are taught in the various lessons of this Course. Duttonism is a force and power to control human destiny and influence people, similar to hypnotism and mesmerism; only it is an exalted psychic force that Dutton has developed through spirit aid.

My original method of 'cabinet sittings' for the development of this peculiar force in the human body consists in the following discipline. (Make a closet, a few feet of space to sit in; this is better than building a cabinet. You must line this closet with dark brown cotton flannel, the fleecy side turned in toward the centre of the closet. Line the walls and ceiling thoroughly, place a clean carpet on the floor, and keep this closet perfectly clean. Now put a chair in the closet (covered with dark cotton flannel). Never use anything white in the closet. At 8 P. M. on Mondays and Thursdays, go into this cabinet and close this door and 'sit' for 30 minutes in total darkness and profound silence) You will develop and hear spirit voices, receive spirit electric shocks and may see the spirits.

While this is developing you will often see lights, hear sounds and music in the extreme silence and experience warm, magnetic, inspiring shocks. Then chills and electric shocks as the spirit force develops with your magnetism. When this development is accomplished it will be a peculiar psychic force in your system that in blending with your peculiarity of temperament will be different from that of all other people developing in the same way, and will deserve its name of the 'ism' after your own name. This development can never be accomplished without invoking the aid of the spirits, and this is the reason that you must sit at these appointed hours so that the spirit may know when to be with you for development. Don't make the mistake of trying to develop too fast; it requires months and even years with some people. Don't try to practise all the methods at once, but study these lessons and choose for yourself the best method and means that give best results.

**LESSON XL.**— This power was developed by various great men and among the nations of antiquity, under various names of occult and religious cults of by-gone days. In tracing the pages of Biblical history you can plainly see that without this 'occult' there could have been no religion, without this power Christ could not have worked miracles.

This one power, in respect to the peculiarity of various temperaments and peoples developing it, depends upon intensity, and activity and genius of such persons. The power will be used by those who have the faculties of construction largely developed for invention, of acquisitiveness to make and hoard money, of memory, of history and science, of love for art, and beauties in nature, of human nature and character reading and for mediumship, etc., as many different faculties as Phrenology delineates for the mind.

The sages and seers of old, in truth and effect so many practical hypnotists, clairvoyants and mediums, hold communications with certain spirits supposed to be God. God was their name for the spirit who acted as their guide; in reading the Bible you will see that there were many Gods.

[ ] My first experience of my powers was shown me in a dream, by the angels when I was a child. This experience was

that by merely laying my baby hands upon people with headache they would be instantly relieved. I remember distinctly the messages brought to me in dreams by the spirit, when I was but four years old. As I grew older I began to experiment with my powers in the way of charming snakes and animals of all kinds. Later in life I took up the study of Mesmerism, then Hypnotism and Magnetic healing and spiritualism and developed these mediumistic powers now known as Duttonism,

I developed my psychic powers through Self-Hypnotism and 'Cabinet Sittings' by aid of spirit powers. They changed the chemical composition of my blood by attaching the 'spirit electroids' to certain nerve centres and turning the same into a spirit fluid which felt like continuous mild shocks from a medical battery for hours at a time, on certain days of the month. I took the field as a psychic scientist, teacher and developing medium in 1900, when I rose rapidly to fame.

After discovering the fact that I possessed the power to charm and capture wild birds I studied mesmerism and hypnotism. I found that I was possessed with a sense of strong psychic force that left my hands like electric sparks from a battery and that my thoughts could hypnotise people. I discovered that this power always worked to heal and develop others whether I willed it or not. Experience proved that I could really develop many people into great mediums by having them, here and there, over the country to be passive at an hour when I would send my force and my spirit friends to control them. In this way those who sat at these appointed hours became great psychics and mediums and healers



Read 'Personal Power Books'

## RAMBLINGS OF A SPIRITUALIST-III

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

In a small town like Rewa—these experiments were sufficient to create a sensation. The news spread like a wild fire in the educated circle that Mr. Rishi a spiritualist could call back the departed souls and that they can communicate with their relatives. My host Major Balwantsinghji used to hold seances after my first visit to Rewa, but they being of a private character the people at large had hardly any information regarding them. After a few days interest was created in the Deccan Brahmin Community of the city and the leading person in their community requested me to come and demonstrate these phenomena. Very interesting results were obtained in the seances held at his house. Mr. Kunte who invited me, never knew or dreamt that he possessed some mediumistic power and could communicate with his beloved dead. Within a couple of days it was found that he was much mediumistic and can readily succeed in spirit communication. He is a robust man of middle age holding a responsible post in Rewa State. He never believed in the possibility of the phenomena till he witnessed them on my going there. In the seances his father was the first to communicate with him. Some of his departed relatives and friends nearly ten in number came to communicate with him in the very first seance. His father naturally was eager to communicate some important private matters. Several details were given by him and other spirits unmistakably proving their identity. The seances produced a profound influence upon the sitters who were quite convinced of the whole matter. They were so much taken up by the subject that seances were held for some days till late at night. I urged moderation as I knew that excess was not desirable in any way.

Balwantsinghji and Mr. Kunte wanted to try spirit photography as they were desirous of obtaining more conclusive proof regarding these matters. The spirits assented to their suggestion and we tried to photograph the spirits by

the aid of an ordinary camera. Two mediums were seated on chairs in a candle light with black background. The seance was held at night, the camera being exposed for about three quarters of an hour. It was very tiresome to the mediums as they had to sit for a pretty long time without moving in any way. After developing the negative plate it was found that although the faces of the spirits could not be seen in the plates still there were two white clouds on the right and left side of one of the mediums, which was a very encouraging feature in as much as it led us to hope that better results could be obtained if we persevere for some time. The development of the plates was done by an expert photographer under the supervision of Balwantsinghji, so there was no ground for fraud or fault in the developing process. It was this fact which impressed Balwantsinghji and Mr. Kunte and myself; and we hope to succeed in further attempts. Spirit photography is an interesting branch of spiritualism but it requires greater amount of patience than is required for table tilting or automatic writing.

The main object of my visit to Rewa was also partly successful and I have to thank His Highness for the donation which he was pleased to give for the publication of the book; although it is not sufficient for the same we hope His Highness will be pleased to donate the additional sum and expedite the publication of the book. As a result of the awakening of interest in this subject some persons joined the Indian Spiritualistic Society and evinced their generous sympathy for the progress of spiritualism in India.

I have much pleasure to announce that our friend and sympathiser topped the list of the members at Rewa where he promised to secure many members for the Indian Spiritualistic Society.

I next visited Alichabad the capital of the United Provinces. It is a centre of multifarious activities and naturally I could awaken much interest in the inhabitants of the city. My first lecture was under the auspices of the Local Y. M. C. A., under the presidentship of Dr. Ghosh who since then has been keenly studying the subject. The second lecture was arranged in the Mut Central College where as



the end of my discourse I was riddled with questions by several inquisitive friends. The immediate cause of my visit to Allahabad was the invitation of Mr. Netram Chaturvedi B. A. who was deeply mourning the loss of his dear wife and yearned to have communications from her. Fortunately he was found to be a good medium, although he had hardly any idea thereof. Within a very short time he developed the faculty of automatic writing which usually can be readily cultivated and yields the most convincing results. During my stay several seances were held in the Dar family who were deeply interested in the science of spirit communication. It would be too long to describe all the seances held at different places in the city. Some persons attending the seances could receive messages even at the very first sitting. A special feature at one of the seances was the progress in spirit photography which was achieved during our sittings.

Mr. Chaturvedi together with Mr. Dar were photographed for obtaining a spirit photograph of Vraj Kishori Devi, the wife of Mr. Chaturvedi. The results obtained this time were far more satisfactory than that at Rewa.

A dim figure of the lady was impressed upon the negative plate of the camera by the side of the two sitters.

The result of my activities there was much encouraging and I hope that repeated visits will strengthen the newly awakened interest in Spiritualism.




---

N B.—The course in "Hindu Spiritualism" by the Latent Light Culture will be of great help to those interested in Spiritualism.—Ed. K.

# STUDIES IN PSYCHOLOGY

PROF. IVI

## Thought

What we have now to deal with is the product of mind; that is, thought. If we have to deal with atmosphere in the way we deal with mind, we will have to speak about wind.

We say that thought to the mind is what wind is to the atmosphere. Wind is the atmosphere in motion. Thought is the movement of mind. It is the substance of mind in a state of activity. Then we say we have thought as the substance of mind in a state of movement. Hence, thought is not only a movement of mind but the thing that moves.

This may not be scientifically correct but if mind is the original power then all of its movements must be the exercise of mind-force and force is simply power in a state of action.

Power is latent energy. Force is this latent energy acting. When we speak of mind then it is latent energy but thought is the energy awakened into action; hence, we have to try to consider thought as mind in a state of movement. Then it is the substance of mind in a state of activity.

Thought is not only that which moves but it is a movement of the thing which moves. Every movement of mind of which we can determine the form, purpose and potentiality, is a thought. We do not speak of it as being a thought unless it has these three elements

A movement of mind must have form in order to describe it. It must have reason for its existence; hence we have its purpose. It must exercise a certain degree of power. Then we see that the three elements necessary to the consideration of thought, as a movement of mind, are form, purpose and power

Conscious thought is a movement of mind determined by the will and is influenced by what man conceives of as his judgment. We think at all times that we use our reason. Judgment is the conclusion that is arrived at by the use of

reason. Conscious thought is a movement of mind determined by the will and is influenced by what man conceives of as his judgment; as his choice; as the best thing for him.

Judgment determines the selection of things. Man can have a cultivated judgment and the mind acting rapidly can decide matters very quickly but dependable judgment is a decision reached after due process of reason.

The origin of thought is in Infinite Mind. Man thinks he originates thought in his own mind but thought being a movement of mind, must have its origin wherein mind has its origin. It seems that human experience teaches us that thoughts come to us: that no thoughts exist just as separate entities and that man can make himself acquainted with the thought of another person by hearing another person talk, or by reading what the other person has written, but before it was written or spoken it had to have form.

Thought must have form that the mind from which it proceeds can comprehend in some way without hearing it spoken or seeing it written.

Thought then exists as real entity and we are advancing in our studies until we believe we can get those thoughts without hearing them spoken or seeing them written. This is what we are trying to do in our study of telepathy and from the history of man in his relation to intelligence, thought exists in a universal sense and we believe the human mind is capable of receiving, transmitting and translating thoughts direct from the Divine Mind.

This is another thing that leads us to know that thought has its origin, and that mind moves and has its origin, in the Infinite Mind; that man acting along perfect lines, when he has a perfectly sound body, his thought relating to his body and the thought of the Infinite, are in harmony.

The mind is satisfied only when it can control its actions so that it produces harmony and yet the conscious mind rebels against what it considers the necessity of obedience. This rebellion which exists in the mind of anyone to do what someone else tells him to do, has made man resist those perfect

things and create or invent for himself things less perfect. Hence, man's thought has become distorted and his movements have become deflected or diverted from the original force.

Thought has its origin in the Infinite Mind. Thought has its origin where life has its origin and man's mind is one of the mediums through which it finds expression. Man is simply an individualised expression of Infinite Mind. He is an individualised expression in such manner that he knows himself as separate from other things and as he finds out that he is separate from them and knows himself as separate from them, he can examine those things without partaking of them. But after a while he will find as he examines himself more closely that there is something in which those other things are like himself. Then he knows they all have a common origin; that in mind we are exactly the same; in the last analysis that spirit is one thing and it is a universal thing; that soul is one thing and it is universal. Spirit and soul are qualities of mind and synonymous terms with mind.

The capability to know without any feeling, is one thing. That is intelligence. The capability of feeling without any bodily feeling is the soul part. Feeling is knowing, but it is knowing in another way than that of simply knowing in the abstract. It is through the understanding of this particular phase of personality that we learn that we are not only individualised expressions of Infinite Mind but that, as an individual we are united with Infinite Mind,

Man first learns himself as separate from other things. Then he learns himself as related to other things and then last of all he learns himself as related to that which created all things.

Sometimes what seems to be a thought passes through the mind and we should ask ourselves whence comes this impression; what its form? What its power? What does it mean?

The most important thing to understand about the thought you feel within yourself or the one that impresses you from without is to find its purpose. Allowing a thought to come into the mind without consulting its purpose, leads us into the

fields of superstition of weakness and mistakes, because the purpose of letting thoughts come in perfectly is a perfect purpose.

Until man reasoned out that the law of life is perfect he could not discover its purpose. When he discovered its purpose was to perfect everything created then he knew that it was not God's will, not the will of this Infinite Mind that produced all things, that anything should be out of harmony.

Then he finds the purpose of the Infinite Mind is perfection and each thought that harmonises with the Infinite Mind must have that element of perfection in it.

In physical manifestation the nature of thought is vibratory. This is where we have discovered that thought is a movement of mind; that wherever thought manifests itself prove any of the forms of being or forms of life it does it at a certain rate of movement. In some of the lower, baser woods or metals we find the lowest vibration and in the mineral world we find the highest vibration.

The most elusive mineral probably, the highest latest known is Radium, but whatever it is the rate of vibration determines its character in physical manifestation. Thought is capable of infinite accomplishments. It is capable of infinite development. It is constantly becoming more and more alive as we learn more about it. It is susceptible to infinite training.

Training is nothing more than using in what is conceived to be the proper direction, the force that we possess; trying to get it into proper lines; but it is susceptible to infinite training; we do not know how much.

Man has never done all of the things with his conscious mind, or through the exercise of his conscious will, that he is capable of doing because we are constantly finding something new. We often hear the question by one who is not advanced very far, when he sees some new and wonderful thing worked out, what will the world's next. That depends entirely upon what the world wants to do; what man believes he can do.

Thought will not lose its identity when purposeful. The nature of thought will not lose its identity when it has a purpose.

in it. The aimless thoughts or purposeless thoughts are the tones that lose their motions. They are lost motions.

In divine manifestation the thought of Infinite Mind is always harmonious because its purpose is perfect. Infinite thought finds expression in everything that has existed and is the very life of that thing. It is always perfect.

The thought of the subjective mind is always perfect and is not susceptible to change, nor is it susceptible to training. This ought to be the gladdest news that could come into a life; that there is something within him that is perfect and will act with perfect precision if he only knows how to use it.



## MORTALS AND IMMORTALS

Inasmuch that it is generally realised that human beings are but spirits clothed upon with a fleshly body during the period of their earthly career, only to be disincarnated when freed from the earthly tenement, then it is conceivable for the individualised spirit as an immortal soul to continue its activities in greater freedom than when encumbered with its former and more material body. This is in fact the outcome of world-wide observation of investigators of modern spiritualism and psychical research, demonstrating beyond reasonable refutation the survival of life and personality after transition to a more advanced condition of existence. Evidence and testimony to this effect is now overwhelming, and capable of corroboration by patient and persevering investigation by persons desirous of ascertaining the potency of the spirit faculties, as exhibited in phenomenal and mental manifestations of varied phases.

The intercommunion between mortals and immortals of recent times not only corroborates but supplements much of previous similar experiences as recorded in sacred and secular history, and has also very largely extended a revelation of spiritual verities, opening up what may fitly be described as a new dispensation regarding the evolution of life. With survival established, it is but a step further in recognising the universality and indestructibility of life—everlasting Life. The immanence and supremacy of Spirit (God) as the foundation of 'all that is', involving in opinion of some thinkers the universality of Life itself. Recent investigations in psychic photography, with use of certain screens, show what is understood as vitalised parts of etheric media in cases of amputation of limbs. Such effects considered in conjunction with the nerve sensations experienced by the maimed members must help in our realizing the etheric characteristics of the spirit body. The immortals frequently refer to the 'vitalized', as distinguished from the static, ether as the medium upon which their trained will powers are exercised in psychic manifestations.

It might be well for some capable and experienced psychic investigator to codify the more important communications that have come through from the immortals bearing on the varied methods used by them in controlling, or directing, mortals as their media of communication or manifestation. In all probability there would be found a certain concensus of agreement on many vital points for establishing a surer foundation for a scientific understanding of problems yet outstanding. That some attempt in this direction is much to be desired, even though the task may well be considered one demanding time and careful discrimination. Possibly some of the organized psychic societies might advantageously consider the proposition and appoint suitable representatives to engage in the needed work.

"PSYCHECOTE"

THOMAS BLYTON

*Canada Road,*

BATTLE. (Sussex—Eng)

