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OPEN THE WINDOWS!

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Meditate. To practice meditation, keep the following in view :—

(1) Keep the body in a restful position. It is a spiritual loss to be very weak or very ill.

(2) Be not in hurry. Sit down to meditate when you are not tired but fresh.

(3) Open the windows of your mind and heart and quietly take in what comes. Hence the value of silence. Silence is essential to Health,—spiritual and physical. "The Atman is Silence",—says an Upanishad. There is drain of spiritual and nervous energy in noise. Every prayer in the Ancient Books moves in an atmosphere of *santi, santi, santi*. Beautiful thoughts visited the Rishis in forest-asramas. For there was silence.

(4) Place your aspirations and difficulties at His Feet. Your sins too. Don't be afraid to take into His Presence the very "devil" within you. You will be dynamic when the "devil" becomes a servant of God. Sit at His Feet *as you are*. Sit under His influence.

(5) Call up an object,—an incident, say, from Krishna's life or Christ's or Budha's,—a symbol of the Flute or the Cross. And through such incidents and symbols touch God and the Great Ones. They are of His Family. Do not think they are dead. The Great Ones live. Read their lives and sayings.

(6) Offer yourself as a sacrifice,—every day.

To practise meditation, observe the triple law of (1) *persistence*, (2) *association*, and (3) *vibration*.

The following disciplines will strengthen the power of meditation :—

(a) *Introspection*:—This will develop Receptivity to Higher Influences.

(b) *Sat-Sang*:—Graft a branch into the good stock. What follows? The branch becomes part of the living organism. So do we become spiritually *living* when grafted in *sat-sang*. Our minds and hearts grow into the spiritual.

The second chapter of the Gita gives, in texts 62-65, a significant psychological explanation of the progressive degeneration of man. Lower life begins with *attachment* to things of passing value and shadow-shapes which observe a vision of the Unseen. Attachment (wrong *sang*) leads to *unlawful desires*. But *sat sang* links the soul with a Spiritual Ideal.

The very sight of a true *sadhu* purifies. From him come rays of purity, vibrations of *tapasya*, magnetic currents of love. They kill the evil germs around us and so purify our moral atmosphere.

Sat sang helps because it builds up a magnetic centre of spiritual life. From such a centre flows a vital energy, a *shakti* which purifies our emotions and strengthens our faltering steps on the Path.

Sitting under the influence of the spirit! That is what makes the soul a medium of His message.

Prayer of silence is much neglected in these days. Such prayer is the wireless of the soul.

The inner life is life heightened, life of self-determined Activity. It is the true life of Freedom. How much it is neglected in these days when not a few shout Freedom with hate and passion in their hearts! How poor are they who are in the lime-light compared to those who "sit under" the spirit-light and are silent! Believe me, brother! "greatness" is not godliness.



PEEPS INTO MANY LANDS

(In the world of Ideas and Ideals)

A. SRINIVASACHARI, B. A.,

Work in relation to life

In the beginning there was nought but the supreme Being, the uncaused cause of all, in an unconditioned condition (if it can be called a condition at all)—a thought-transcending, speech-transcending state of pure being, beyond action and inaction, light and darkness, and all relativity. So say the Vedas. For some unknown and unknowable reason, the One Being, the unity willed, 'Let me become the many', and there was the creation of the wonderful universe rich in its infinite variety and charming grandeur. Creation has thus its origin in the activity of the Divine Will and likewise preservation and destruction of the universe too. As a result of the outpouring of the Divine Will energy, the universe animate and inanimate presents to the scientific eye an imposing spectacle of never-ending ever-revolving activity. From the tiniest electron which constitutes a miniature solar system up to the distant regions of the nebula far beyond the ken of mortal vision, everywhere we behold an infinite procession of activity; and man, though the noblest work of God, is but a speck in the ocean of created things. Inexorable is the law of nature that binds the material aspect of him and compels him to be active in spite of himself, as the microcosm is the macrocosm only in a diminutive form. Whether awake or asleep, idle or active, living or dead, in pleasure or pain, at all times, in all places, and under all conditions, man is a bundle of activities, physical, mental or both combined. In short, life and activity are almost synonymous. Work is therefore inwoven into the innermost being of

man, into the very make-up of his personality, and complete freedom from work is consistent only with the transcendence of his nature and his personality.

If work is the destined lot of man here and its avoidance nothing short of impossible for the ordinary man, there arises the question, 'How should one work?' This question naturally involves the question, 'what is the end of all work?' Shankara in his renowned work entitled 'The Crest-Jewel of discrimination' (Viveka Chudamani) says, 'Work is only for the purification of the mind; it does not confer on one the knowledge of Truth'. Our real nature is the peace that passeth all understanding, the joy that nothing earthly can cloud, the existence whose permanence nothing impermanent can affect in the least. If that divine state be our origin and if our present state a state of fall or degradation from it, the activities of life individual and communal meet their consummation in the restoration of our original state of native purity, in the regaining of the lost paradise which is so tantalisingly near yet far. In determining the goal of all our stirrings in this mortal life, the most essential and deciding factor is the cause of that inherent necessity we feel for work. Of course man wanders abroad in quest of the means of satisfaction of all his wants, be they physical, mental or spiritual. All these needs are born in body-consciousness, mind-consciousness and the apparent I-consciousness. In short they are the off-spring of egoism or ignorance of our real nature which is the mother of all the sorrows of existence. Ordinarily performance of work is with a view to the fulfilment of some need felt inwardly or outwardly. It is the resulting combination of action and reaction, the former proceeding from within and the latter from without, and work both from within and from without. Neither action nor reaction binds us but it is the identification of the ego during the process that transforms the net work of action and reaction into what is technically called 'karma' and this karma bears fruits which affect the ego or the doer

bringing pleasure or pain. When a man is endowed with wisdom, i. e., with a knowledge of his real nature, then he finds that in truth he is beyond action, reaction and inaction and is untainted by karma or its fruits; or according to some the real doer is the Supreme Will that manifests itself through the agency of the human will. Any way work, to be fruitful in the highest sense, must of necessity be such as to take us to the goal of life; albeit unavoidable, it must lead us indirectly at least towards that goal of knowledge supreme; by constituting a direct means of establishing purity of mind which is the *sine qua non* of knowledge or spiritual vision.

To be brief, karma or work should be transformed into Karma Yoga—a process of manifestation of the Divinity within, secured by the performance of works in a particular manner. Karma should be imbued with the spirit of Yoga or means of self-realisation. This method of performing work implies three conditions:—exhaustion of the karma already accumulated in the past, by working it out in life, non-accumulation of new karmas and the direction of all the energies of the mind towards the highest spiritual realisation. The first two conditions establish and preserve a state of purity in the mind, thus paving the way for the fulfilment of the last condition and the attainment of the goal in view. The Karma Yogi, finding himself in environments created by his past karma (sum total of the effects of actions done in the past) conducts himself in such a way that the duties pertaining to his situation are cheerfully, patiently and assiduously discharged in a disinterested manner without any eye to the results accruing from them. This mode of discipline while securing the working out of old Karmas at the same time frees the individual from forging new karmas, a condition brought about by the attitude of non-attachment to the fruits of action. Increasing purification and clearness of intellect, dawning discrimination and dispassionateness, and the growing longing for liberation—these appear as encouraging signs on the

way, leading the unwearied traveller slowly to the haven of sweet peace shining afar. The veils of ignorance hiding the effulgence of the Truth existing in the depths of the mind are then removed one after another, and at last, when the last covering itself is removed, the forgotten truth flashes into view and a glimpse of man's real nature is obtained once for all never more to be obscured or forgotten; and then all needs being fulfilled, work ceases to be a means to an end or a necessity or a source of bondage.

Four Stages in Work

Whatever the temperament of the noble seeker after liberation, whether philosophical, devotional, psychical or practical, the essential nature of work in the early stages of his spiritual progress cannot be questioned or ignored. Both before and after the dawn of a higher purpose in life, is work undertaken and carried on by everyone, work of some sort or other physical, mental or intellectual with one end or other in view; yet as the individual evolves spiritually, his attitude towards work goes on changing silently and his motive for work becomes larger and nobler, more spiritual and conducive to the realisation of the particular ideal with which he starts in life. Even the uninitiated man who has not been awakened to a higher life works, because he feels that work, however slight can never be lost and is bound to bear its own fruits for the benefit of the worker. His pursuits cannot but be selfish, and the eagerness and intensity of his activity are solely governed by the richness of the rewards he is sure to earn for himself in course of time. His endeavours are created by past necessities, inspired and sustained by prospective visions and completed by the achievements of results in the external world. The joy of life hangs on future events and naturally cold disappointments and bitter sorrows are common phenomena in the atmosphere of his life. The recurring rubs in life, the hard knocks and rude shocks encountered in it, fond long-cherished hopes mercilessly dashed

to pieces, the tragic irony of food turning into dust in the mouth and water turning into fire in the very act of drinking, breeding attachments and passions—all these unceremoniously awaken the soul slumbering ostrich-like in a state of fancied security and set it thinking violently and seriously on the deep problems of life. His vision now becomes introspective to some extent and dimly he perceives the folly of looking without in search of transient pleasures and the wisdom of looking within for the enduring treasures of peace and happiness. It is some such feeling of dissatisfaction coupled with a higher longing that forces him to wander away from the beaten track of worldliness and walk along the unfamiliar path trodden by men of enlightenment. The path of selfish work loses its charm for him and an indifference towards the fruits of work makes its consoling appearance in the mind. The awakened soul now chooses a path most conducive to its temperament and works accordingly in a newer light and with a fresher energy.

In the method of discipline that work involves, there are four stages and they have been described in the "Song Celestial" by Bhagavan Sri Krishna, the first discoverer or expounder of the secret of work.

'Fix thy mind on Me only, place thy intellect in Me; thou shalt no doubt live in Me hereafter.'

'If thou art unable to fix thy mind steadily on Me, then by abhyasa Yega do thou seek to reach me. O Dhananjaya'

'If also thou art unable to practise abhyasa be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection.'

'If thou art unable to do even this, then taking refuge in Me and self-controlled, abandon the fruit of all action.'

These four rungs in the spiritual ladder assume different names and forms in different systems of religious practice; nevertheless they mark well-defined stages of growth.



THE ANATOMY OF HUMAN NATURE

SHIV NATH DAR, M.A.,

II—The Dynamic Principle in Nature

There is a constant motion and commotion going on in the universe. All things are in a state of flux. The objects of the sense change sooner than we can name them. It is futile, says the sage of Greece to attempt to describe anything, when the goal of description is constantly shifting. The thought is no figment of vagrant imaginations, but is countenanced by the Atomic theory of the physioists, according to which each material object is in itself a world of molecules—the home of incessant activity. Experiments in Germany are pointing out to the fact that an artificial change in the combination of these molecules can alter the entire nature of the object. Even in the medieval times, Leibnitz, analysed the composition of matter into units of force, which he called *monads*. And he believed that these *monads* when they reached the highest culmination of activity, formed what men spoke of as spirit or soul.

Material nature, seems to the naked eye, all stagnant and stable, and her actions constant and uniform. Indeed the change that is going on therein is not visible or intelligible to the layman. One change is however too apparent, and that change is not insignificant—I mean the process of growth and decay :—The change from youth to age, “to foul from fair.”

The flower in ripened bloom unmatched
Must fall the earliest prey ;
Though by no hand untimely snatched,
The leaves must drop away.

Although the grave is not our goal, yet death is one of the greatest events of our life ; for it implies a most

manifest change. Time often makes very heavy changes. It changes deserts into pastures, surging seas into towering hills, organic bodies into stones. It casts a halo around ordinary faces, and a sanctity about trifling events. What wonderful miracles of the Dynamic nature!

Many of our fundamental social conceptions have been modified by recent biological researches. To-day we believe it as a truism that social life is dynamic, that whatever we are, and whatever we have achieved is the accumulated result of a process of growth. To-day thanks to biological suggestions it is no longer believed that the path of human progress is blocked by nature. To-day science has dissipated the clouds of ignorance and revealed that the horizon of progress recedes faster than humanity advances. There is no limit to the onward march of society.

The analogy is drawn from the experiments and conclusions of evolutionary thinkers. Wallace and Darwin observed that trees transplanted from their natural soil thrived fairly with an artificial elimination of the untoward conditions prejudicial to their healthy growth. They also found that a self imposed change in the environments of the plants tended to produce a differentiation in their type, and to make a slight but marked alteration in their structure and functions. Next they verified by experiments that most of these newly acquired attributes were inherited by the offsprings from their parents, and in this way was evolved a new species, with its own characteristic features. This process of selection and modification is continually going on in nature. Organs which are necessary for the life and well-being of an animal or plant hold their place, while those which are superfluous or baneful become extinct by gradual disuse. The individuals who are the fittest to adopt themselves to their surroundings are the only ones destined to survive in the struggle for existence. Those who lag behind the onward race, the weak, the incapable and the infirm, are automatically destroyed; and the vegetable and animal

kingdom, becomes fairer, purer and stronger, undergoing a slow and steady progress which knows no end.

Similarly in the case of social organisms it is argued that since society is a product of evolution, therefore no advancement in man's character and capacities is possible by an improvement of human environments. Indeed all great upheavels in the current of thought, and rapid advances in civilization, which history has recorded have been due to the energy and initiative of prophets and geniuses who were the iconoclasts of tradition. It follows therefore that as long as humanity has a control over its circumstances, the field for its progress is open and unrestricted. Whereas the "survival of the fittest" is the persistent cry of nature, the fitting of as many as can survive is the noblest of social ideals.

It might perhaps be inferred from what has been said about that progress implies the emergence in the future of something which has never existed in the past. It actually led Herbert Spencer into a belief that there was a traditional state when mankind passed from the unmoral to the moral state of existence. Evolution does not mean creation. In every field of human activity is it true that the seeds of the latest fruits of evolutionary process must be already present in the earliest stages of that process. As James Seth points out, "the ape and tiger nature cannot give place to the gentleness and love of the moral world". *Ex nihilo nihil fit*. Figs cannot come out of thorns, nor grapes out of thistles.

Far from being an ever-ascending movement, progress is a recurrent cycle, a series of ups and downs, of climaxes and catastrophes. We may conceive, with Spencer of "a past during which there have been successive evolutions analogous to that which is now going on; and a future during which successive other such evolutions may go on—ever the same in principle, but never the same in concrete result". What we call progress is like the pendulum of a clock; it goes forward, and then backward, with the result that there is no permanent change in the normal state of man. What a

nation gains in one epoch of history, it loses in the next. The decline and fall of Rome, Greece, and Egypt afford bitter instances of the fact that the countries which were once the cynosure of all neighbouring eyes can be reduced to extreme destitution.

There is still another way in which the cycle of progress moves on. Progress has diverse phases, and it is seldom that all of them are equally developed in any one place. Just as energy if lavished in one direction is conserved in another or as a ball when pressed in one point bulges out in some other part of its surface, similarly progress in one sphere of human activity is accompanied by a regress in other fields. Every age has its virtues and vices. Material advancement may be coupled with moral depravity, scientific and economic progress with a decadence of artistic sensibilities and tastes. This is another series of movements of the pendulum, according to a different rhythmic law. The changes in the world, though varied and numerous cannot bring about anything new. The changes that are manifest over short periods are lost in the cumulative result taking into consideration long periods of time and large areas of the universe. Absolute progress is an illusion.

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

It is the firm belief of the writer that every adversity that may appear against mankind, either great or small, may be completely eliminated through THINKING RIGHT. This belief has been firmly established after years of practice, during which time it has been proven, many times. It has overcome adversities of health, of financial condition, and social condition, as well as every adverse condition of environment. It took as strong a pessimist as the world ever produced, and has made of him a complete optimist and philosopher, able to see the 'Sunny side of Life',--and that side *only*, all adverse conditions and appearances to the contrary notwithstanding.

RIGHT THOUGHT, then is logical because it is also *practical*. Almost any new teaching can gain adherents, but only one that proves itself practical to our daily needs can retain them.

Every created human inevitably believes in some Power, greater than themselves, that rules their destinies. Various creeds teach this Power in different manners, giving it different dwelling places. But in these modern days, when dominion is being given to man over air, earth and sea, there are teachers arising, in many lands, who are dispelling the mysteries that have so long been attached to this Being. Mysteries, as well as miracles are simply the result of ignorance. All things that are beyond our comprehension are, to us, mysterious, until ignorance is replaced with knowledge.

And the cloak of Mystery is being shorn from the person of the Ruler of All that IS, for we are learning that He is to be found 'within' ourselves, if we but look 'within' for Him, and enter into a realization that He is there, always waiting to be called upon, in order to fulfill our slightest needs.

The Christian Scriptures teach that mankind is a counterpart of the Creator, 'created in His image and likeness'. And they vest in Him all Omnipotence, Omniscience, and Omnipresence, but the majority fail to realize that He vests in them a complete Source of ALL-SUPPLY that is sufficient for all practical needs.

There are not many things that it is necessary to know in order for us to be able to accrue the method calling upon and drawing

from that Divine Source of Supply at will, either. First and foremost, it is necessary for us to learn certain Universal Laws, and then to put them into daily practice. The greatest of these is the Law of Cause and Effect, or Compensation. Then the Law of Attraction, or Law of Love and finally, the Law of Giving and Receiving. These three are of the utmost importance, and can be explained in a very few words. They amount simply to this.

Know that every Effect is the result of the *thoughts* of ourselves. Think Right, and the Cause will be right, manifesting only that which is good. Think wrong, and we must manifest erroneously and inharmoniously.

Like attracts like, always. If we have thoughts of envy, jealousy and hate, we cannot attract friends and love. The Law of Attraction teaches us that in order to reap Love, we must sow love.

Lastly, comes the Universal Law of Giving and Receiving. It teaches us that in order to receive we must also give and the giving must come first, as the receiving is the effect of the giving. The more we give, the more we are certain to receive, and the more cheerful we are in the act of giving, the greater the happiness in the the receiving.

We all, at times, need the service of others, in some manner. In order to be served, we must first serve, and in exactly the same proportion that we serve will we be served, in return.

Are you poverty-stricken? Are you in ill-health? Does the whole world seem to be moving adversely to your desires? If so, it is but the result of either ignorance or wrong thought. To eliminate the adverse effects, first eliminate the cause. Replace all wrong thought with right thought, and see how quickly retroaction will set in, to your benefit.

Throughout the physical body there are several Thought Centers. A few of these, with their location, now follow.

The Center of Spirituality, situated at the apex of the Brain.

The Substance Center, in the lower portion of the Solar Plexus.

The Love Center, in the upper portion of the Solar Plexus.

The Faith Center, in the Pineal Gland, in the Head.

The Strength Center, in the center of the Spinal Column.

The Life Center, in the Cerebellum, a part of the Brain.

And the Thought Center, in the base of the Brain.

If things are not manifesting as it is your natural heritage that they *should* manifest, then undergo a period of introspection.

Discover for yourself just what is lacking. Analyse yourself as carefully as a physician analyses a patient. When you have discovered the Center that is not working in the proper manner, concentrate deeply upon that center until it is once more fulfilling its particular function perfectly. You have, within you, the power to do this Utilize it, for it is all but a matter of Right Thought.

In time, death, itself, will be eliminated through the power of concentration of thought. It is a well-known scientific fact that the physical body, with proper care, renews itself quite frequently Why then, do we grow old, and wither away until Death claims us? Simply because we believe that man's natural age is less than a century. Anthropological and biological science proves to us that our prehistoric ancestors lived to great ages,—some to near the thousand mark, or perhaps longer. Modern creeds have destroyed the belief that man is able to live to this age, and the result is that he dies because he *thinks* that it is inevitable that he must. On the other hand, in countries where civilization with all of its errors, is practically unknown, we still find men and women attaining ages that are double those of the civilized eras. It is truly a case where ignorance is bliss.

The first place that man is able to make conscious unity with the Source of All is in the 'Secret Dwelling Place of the Most High', or 'within' man, himself. One should not seek to draw from other than the Source of All Supply, at any time. When purely material aids are sought, we limit our powers to those of material agencies, by placing our Mind in a subjective state to that particular agency.

There is an energizing substance throughout the Universe known as the Universal Ether, from which everything that IS, is made. This may be utilized into bringing into manifestation our more worthy desires through the channel of silent concentration.

Paramount to all other considerations, we should at all times realize the wonderful beauties of the Universe of which we are a part for by so doing we are drawing the joy of beauty into our own being. A joyful state of mind is able to accomplish far more than a mind that is depressed. And there is so much of beauty and joy all about us, if we but look for it. The songs of the birds, the humming of the insects, in their unceasing labors, the growing trees, flowers and grasses, the chattering murmur of the rivers and brooks, of the powerful roar of the sea—each and all should have a message of joy for us. This is a true optimistic spirit that cannot fail to attract to us all that is good.

Show me man or woman who is suffering from inharmony, and I will show you a man or woman who is a pessimist, in some manner —one who is not thinking progressively.

Before the completion of this series of articles, it is my intention to prove to you that wrong thinking is not only the cause of all inharmonies pertaining to mankind, physical, mental and spiritual, but that is also the cause of material Universal catastrophies, such as those caused by fire, water and earthquake.

Read history, and you will discover that wherever a community has been inflicted with one of the above-named catastrophies, that same community had been guilty of actions that were direct violations of Universal Law, for long periods of Time. And all action is the result of *Thought*, for we cannot act without first giving thought to the action.



Whence thy power: thy fascination, *maya* !
That I yet choose to be thy servant and thy slave ?
Fickle art thou, I know, and false ;
Why still, then, do I fall into thy snare ?
Beyond thee is the Radiant Real ;
Why, then, do I forget It and reject It
To sport with these that seekest to slay ?
But even in the depths, the Master's Mercy
Reaches me to raise me to the Higher Plane ;
Blessed be my Saviour's name.

T. L. VASWANL

BRAHMACHARYA

BRAJ MOHAN TEWARI.

'Ten tyakten bhunjithah'—'Thou shalt attain happiness through renunciation, says, the Upanishad. And what is this Renunciation? *It is Brahmacharya.*

Brahmacharya is not that rigid asceticism so much misunderstood and misinterpreted generally. It is *ipso facto* the realisation of the whole Truth—the truth that makes you outgrow your parochial creed, thereby enlarging your vision of self and making you a *real* man among so-called men. It is the play of the eternal law of Health. It is life in Truth and Harmony. It is Faith based upon Truth—'the best wealth' which Buddha preached. The most sincere thing about it is that *it is the sovereign cure for the economic discontent now raging in the world. It does away with Socialism, Communism, Saint-simonism and Collectivism.*

Brahmacharya taught you to live more seriously within so that you may live more simply and sincerely without. The satwik quality is the predominating factor in Brahmacharya. Purity in thought, word and deed—the harmonious relation between these three, in one word 'Sincerity' marks the Brahmachari from the rest of mankind.

A Brahmachari is not beguiled by the *ignis fatuus* of immediate gains involving penitence in the future. Whatever he does is done after full consideration. *He lives by curbing his desires.* He is poignantly aware of the fact.

'Lust is the road that's said to lead astray'. He knows the true value of things and enjoys them with the keenest appetite of a R. L. S. *He takes only that much food which is sufficient to build up his health being horribly aware of the morbid symptoms that would torment him if he took more.* A perfect Brahmachari is Health incarnate. Do what he may, he enjoys doing. Nothing ever bores him. *He loves his work.*

The world has need of Brahmacharis before every thing else. All our activities must be directed towards the attainment of Brahmacharya—the highest ideal of humanity. What is Salvation, Nirvana, or Mukti? Nothing but the life of a Brahmachari. Let everybody strive strenuously for living the pure, simple life of a Brahmachari for the attainment of eternal bliss—the supreme birthright of man—Liberty, Equality and Fraternity! The French nation took up arms for the attainment of the trio but failed. Bartholomew occurred only to be followed by Bartholomews of greater magnitude. The world fails because its undertakings are founded upon the law of Discord and not upon the Law of Harmony and Love which is Brahmacharya.

The world tries to foster love with the 'milk' of anger. Alas and alas. How can anger create room for love? Nought can live where there is anger. We kill men so that men may live happy. On being asked by a deva what must they slay? Buddha, the Exalted one replied :

' Wrath must ye slay, if ye would happy live
 Wrath must ye slay, if ye would weep no more
 Of anger, deva, with its poisoned source
 And fevered climax murderously sweet
 That is the slaughter by the Aryans praised
 That must ye slay in sooth to weep no more'.
 ' Anger's the rust and tarnish on the blade '.

A Brahmachari never feels angry. Anger he slays and just also into the bargain.

Hence the supremest desire of everybody be—

' Let the world grow rich in Brahmacharis '



TRANSMUTING THE MENTAL PRINCIPLE INTO POWER DYNAMICS

S. VAIDYANATHAN

Exercises in Thought Control

Here you are taught some of the fundamental principles of cultivating an efficient protective auric atmosphere. Bear in mind *that your auric centre or focus of potentiality must be rendered into an extremely intensified and vitalized state so that it may assimilate all good thoughts radiating from other centres and annihilate thoroughly all evil ones seeking access into it.* Think of your aura as the very impenetrable target of your self. Never subordinate yourself to feeling

Now, work as below :

Think of some convenient hour in the day or in the night which you think is best suited for going into silence or for seeking communion with your Maker and utilize that part of the day or night for the following practice regularly and systematically. Your practice room must be clean and airy and also partially dark. Only books, articles and pictures that will inspire and invigorate your spiritual self and facilitate your higher culture must be found in the room. Simplicity in every thing must be your motto. Before commencing the practice, pay great attention to your mental condition, that is, see* that you are not worried mentally or physically. Unnatural mirthfulness or abnormal exhilaration is also equally objectionable for that will make you too emotional and too dreamy. So secure steadiness of heart and will and perfect mental peace. A cool and refreshing bath just before the practice for this will remove the internal blood-pressures and congestions causing heaviness of brain and body and general sluggishness. Say mentally several times before the practice and just after, in a vehement manner 'I am a child of

power and wisdom'. 'Innocence and purity are my hall-marks'. 'My strength is in the divine love and perfect splendour-laden beauty'. 'I, the self, am the master of my environments'. 'My body is the machine, my mind the wheel'. 'My mind-wheel revolves through the force radiating from the potential energies in the focus of my Self-Will'. 'Righteousness is the essence of my movements in life'. 'My actions are the expressions of my soul-stirrings'. 'The reward of my action is enlightenment'.

Now either sit perfectly well, keeping your spine and chest erect, or lie down on your couch, straight, muscles all relaxed and keeping the hands at the sides of your body. Close your eyes and practise deep and rhythmic breathing, using the nostrils alternately for a few minutes at least, at the same time feel within yourself powerful soul-stirrings impulsively urging you on to your destined goal in the path of attainment. This sort of preliminary breathing exercise will not only calm your mind but will also readily adjust your mind-battery towards your quest. Now drive away all thoughts that may be found lurking within the superficial layers of your consciousness. In this way you will succeed in driving your mind into a negative state,—a state which is entirely under the superior control of your will,—a state which is pliable to self and is capable of being quickly and intensively transformed into a fountain of power and love.

Now when you find that you have succeeded in driving the mind into a negative state, think of yourself alone as a luminous centre of boundless power and as being impenetrably surrounded on all sides by huge, scorching flames. Mentally visualise this picture as intensively and as concentratively as you can by utilising all the energy at your command. When you attain perfection in this sort of visualisation, that is, when you are able to identify yourself with the power or force inherent in the self, think that your self-purification is effected through the flames and that these flames, while rooting out all evil agencies that assail you from outside,

scorch away all evils and impurities and repulsive qualities in your self.

This exercise must form part of your daily meditation. Devote at each time from half to one hour for such practice. Never leave off in the middle half-heartedly. Draw inspiration from your self; your Self alone is your guide. Nothing can challenge the power that emanates from within.

More exercises in 'Auric Culture'

Take these up only after you think that you have attained appreciable efficiency in the first; the indications of which consist in a radical transformation of your character, outlook, atmosphere, aims, hopes and of everything pertaining to your being. The first exercise is intended for generally strengthening your auric atmosphere against the odds and onslaughts from outside and for giving you greater vitality to secure perfect purity for attainment. Your acquisitiveness is also thereby tested. If you wish progress and success, be unflinching in your endeavours and actions. Shape your aims.

The following autosuggestions should be systematically used while practising the above mentioned exercise:

- 'I feel my infinite strength in the ocean of power'
- 'Armed with the knowledge of self and of my superiority over my environments, I render my soul invincible in the face of the odds and onslaughts of life'
- 'I am supremely immutable and unflinching'
- 'I will attain my quest through persistency and effort'
- 'I know and I see that my auric circle is potentially vitalized. My auric-currents, energies, are strengthened with the divine essence: they burn away all impurities within my soul: they transform my environments and my character for my infinite good'

Note the suggestions given above and reflect well over them everyday. Try to improve your list of suggestions by adding to it all new, worthy, powerful and radiant thoughts and feelings that may stir your soul to highest achievement everyday and at the end of a year you will really marvel at the success you have achieved and the progress you have made.

For Strengthening Auric Circle.

When you feel within yourself that you have mastered the first exercise, take the following one. Note carefully the directions regarding first exercise.

Choose your own time for the exercise either in the day or in the night. Stick to your convenient time regularly. Every day make it a point to retire into absolute silence for an hour at least. Before beginning the practice, see that your mental condition is extremely tranquilized. Surrender up yourself to the benign spirit, that rules over you and guides you through the snares and hardships to the abode of peace,—of rest. Mentally visualise as powerfully and as intensely as you can the ideal state of peace and felicity which you wish to secure for yourself. Ever fix in your mind the idea or suggestion that you live eternally.

This suggestion will illuminate the potentiality of your soul and stir you to the noblest of action and the fulfilment of your grand righteous mission in life. Never falter; never be dismayed, awe-ridden or paralysed in nerves; never tumble down. Never try to smoothly glide over difficulties when you are to face them up boldly and crush them out on the spot. Never shirk your responsibilities even should that entail on you the heaviest loss or stigmatise your reputation. Stand to the dignity of your manhood with extreme determination worthy of your creed. No evil can prick your soul. The devouring fires of fiercest difficulties cannot melt away the substance of your self,—for your self is harder than the hardest flint. Even should the whole world go to pieces, no atom of your self will be molested thereby. Realise first this great,—this infinite miracle of self. Unfold your self in the exuberant strength of your character. Release yourself from the bonds of matter and phenomena, from the pangs of affliction and sense-fetters. Say 'no' to that which revolts against your conscience and 'yes' to that which harmonises with it.

Your self becomes impotent, nerve-strung, trophied, paralysed and imbecile only when you fail to vindicate the strength and tone of your character in the fullest measure possible by discharging your duties without any restraint and insincerity.

Just the moment you enter into silence with a balanced mind, practise deep breathing for a few minutes; at the same time relax all muscles and lie down on your couch, stretching your legs to the fullest length and closing your eyes, firmly. Let your hands lie at the sides of your body. Now think that you are alone with yourself and that you are the self itself. Try to remain for a few minutes in utter silence, keeping your mind entirely placid.

Now visualise as intensely and forcibly as you can the picture of the absolute energy; the universal force, pervading everywhere. The method to visualise is as follows:

Think first that the absolute energy is the only reality, filling all space and unrestricted by changes. Affirm within yourself that the absolute energy is the God-principle. Now mentally centralise all your vital concentrative faculties upon the image of a wide, all embracing ocean, affirming that it is in all ways identical with the universal force. Idealise this state fully. Now fix yourself in the middle of the ocean of power. Think of nothing else. Forget the world and your surroundings and try to transport your spirit to the region of bliss. Concentration and absolute faith are the prime requirements for this practice and these will be secured through persistency of observances.

Never take to any of these observances unless you have a conscientious desire to progress in this line.

THE 'VRILLIC' FORCE

VICTOR E. CROMER

'The magnetic force known as 'Vrill', which radiates at some distance from the body can be felt in a tangible fashion by the recipient'. This interested me to such an extent that I wanted to find out more about it. Further enquiries have brought the following statements from the demonstrator.

'Vrill' is a fluid force which, under certain conditions, may be seen in addition to being felt', I was told. 'And it looks, to those who are able to see it, like living electricity. It is a brilliant sky blue 'flame,' but it differs from flame in that instead of going upwards, it is unaffected by gravity, though it is constantly in intense vibration, the atoms of the energy moving at a great rate. But, though gravity does not affect it, it is very responsive to two factors—emotion and thought.'

Under the impulse of emotion the ventral blue light of the vrillic fluid changes with lightning rapidity to all the varying moods of the emotion generated by the individual concerned. Every emotion has its specific color, from the beautiful pink of the emotion of love to the green of jealousy and the black of hate.

On the other hand, thought power directly influences the vrillic fluid, forming it into shape, so that one's ideas take definite form under the consciously directed thought-power of the operator.

In addition this vrillic force can be concentrated upon an individual or a group of individuals so that they will feel its vibrations.

It can be projected as an energising current that makes one feel as though one is under an electric battery, or a soothing current can be directed that soothes and quietens the jangled and tired nerves.

One of the many directions in which this 'Vrill' can be used is in the direction of 'spiritual' healing.

Under certain conditions this energy can be transformed into a healing force, and can be used in such a manner, for instance, as to place the individual concerned in what is for all the world like an electric bath, the person being completely enveloped in the magnetism or vrillic fluid.

In other cases, where specific treatment is desired, it can be concentrated down to a single ray, and be projected with great force upon a local trouble.

The study of this force will place what is known as mental or spiritual healing upon a scientific basis for it is claimed that it is now possible to isolate the actual power which performs the healing and this process can, it is said, be taught by means of lectures and demonstrations.

By certain processes, also, individuals can be made to see the force they are dealing with.

'The point is', said my informant 'that this force has reached the stage where it can be demonstrated and the results gauged with a certain amount of accuracy.'

'Very few people are aware', said, the demonstrator, 'that we possess in our auras the power, did we but know it, of photographing any distant scene and bringing back the photograph so that one can actually see the place or person or scene desired. By means of this vrillic fluid it is possible to project one's thought, focuss it upon an object, and see as in a vision the place thought of. The vrillic fluid bringing back a three-dimensional image of the place upon which or the person upon whom the thought was projected.'

• 'Another power that this vrillic fluid gives its happy possessors is a form of x-ray vision by means of which the working of the organs of the body can be seen, and any disorders can be noted.'

This vrillic fluid is an intensely vital force. To the person who is able to generate it, it acts as a recuperative and regenerative force, acting as a dynamic quality against fatigue and disease, and gives one an added

power of control over all the bodily functions. By means of the will-power the vrillic fluid can be directed to any part of the body. For instance, if one has a headache, the concentration of the vrill to the head by means of certain processes will rapidly remove the headache; and likewise to any other disorders of the physical frame. It acts as a vibrant electro-vital force with a tendency to oppose disease germs by giving the subject increased vitality. The possessor of an excess of vrill, or one who understands how to scientifically utilise the vrillic fluid, is able to impart it to others lacking in vitality or subject to disease. Herein lies the secret of all the schools of healing by spiritual means, from Christian Science to the laying on of hands. Those who use these forces without seeing or understanding them have built up vast theological systems on it. Now, however, that this force has reached the stage where it can be definitely demonstrated, it will be possible to study it scientifically and accurately, and thereby understand its possibilities and limitations.

Once this vrillic force has been generated it is possible to do some very remarkable things with it. Under the conditions in which it is necessary to demonstrate the force, the body of the demonstrator can be seen to be enveloped in a bluish flame. This flame, or magnetic light, can be made to whirl with intense rapidity above the head, or it can be made to revolve rapidly round the room, or it can be held static and projected in a direct line. It has a remarkable effect on the physical body, making one feel as though filled with a soft kind of electricity, and its effect lasts for many days after one has been at a demonstration.

The vrillic force, which is a soul-force, seems to well up from within, and rushes out of the body through the extremities, the feet, the hands, and the top of the head. When demonstrating the operator can often be seen with the force extending from the ends of the fingers for a considerable distance.

The demonstrator is of the opinion that it is possible both to demonstrate and to teach the use of this force to all. The power lies latent in everyone, and needs only to be awakened, and the conditions of its manifestation understood, for man to be endowed with an added force of immense power and importance and fruitful of great good.

Thy Name is Nature's Ritual each day renewed ;
Thy Name is the Worship the Cosmos hath offered
through the Ages ;
Thy Name is the Staff of the nations stumbling in
darkness of the weak ;
Thy Name is the Strength of the rejected, the poor
and the meek ;
Thy Name is the Garland of Thy servants and saints ;
Thy name is this sinner's Temple of Sacrifice.

T. L. VASWANI.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUDRAHMANYAM

CHAPTER XXII.

The Gem of Bhrigu's race (Parashurama), after hearing in this manner the story of Rakshasa, again asked that eminent Avadhuta, 'O Lord! What did that Brahmana who was released from the curse, further ask Hemangada and what was the reply that the latter gave? Please tell me with compassion all about them. Because their conversation would not have been a light one, I long to hear all about it.'

When thus requested, Dattatreya replied with kindness, 'Rama! I shall tell you their discourse which was full of mighty import. This is what Vasuman afterwards asked Hemangada who was by his side. He asked, 'O Prince! I shall put to you certain queries, please explain them to me. In the first place, I grasped the Paramatma tatva (truth about the universal self), from Ashtaka Yogindra and subsequently I clearly understood from your own words that Supreme State. Still how is the condition of one like you who are enlightened, thus? How can one who has clearly known what is essentially to be known, have inclination for worldly activities? Like light and darkness, can these two co-exist in the same place? Prince! please explain this to me so that I may comprehend it clearly.' When he was thus asked, Hemangada replied the eminent brahmana, 'O brahmanal your delusion is not yet completely removed. Which Jnana (knowledge) that (1) originates

1. To the query which knowledge is affected by worldly activities, whether it is the knowledge that is the Swarupa (own form), that is so affected or whether it is that special knowledge called Pratyabhijana of the form of 'Soham' that is so affected, the answer is that the former is not affected. Because if by worldly

in the self is affected by worldly activities? If it be that the Jnana of the nature of swarupa (Own Form) is affected, then where is the utility of the goal of humanity? Will not such a Jnana become unreal like a dream knowledge? Since all these worldly activities that happen, depend upon Jnana (knowledge-cognition), how can that Jnana be affected by such activities. You answer me this. That alone in which this world shines, is called Jnana. And activities take place only by Samkalpa (willing). And in Jnana all are manifested. It is certain that he who after removing Samkalpas, has apprehended clearly by his buddhi, his Swarupa, is released from bondage and becomes one who has achieved his goal. Therefore, O Brahmanal this question of yours is not acceptable to the learned.' When he replied in this manner, Vasuman continued to ask that highsouled Prince, 'Prince! what you now said to me is true and I also have arrived at the same conclusion. The Swarupa is Nirvikalpa (homogenous); and that is what is called Samvedana. But when ideations sprout forth

activities the swarupa knowledge were to be affected, that swarupa knowledge will become similar to dream knowledge untrue and thereby cause the effacement of the Swarupa of the aspirant. By this who will ever attain liberation, the goal of humanity. Then, we shall see how the second special knowledge which destroys nescience is adversely affected by worldly activities. Is that adverse affection of the nature of a redemption of the Swarupa (own form) or of the nature of a denial of verity? Of these, because the swarupa is momentary there is no necessity for its redemption. After grasping by Shravana (hearing) intellectually, one's own form which lies hidden beneath the volitions of the mind and other activities towards phenomena, after realizing the same intentionally by Nididhyasana (concentration) and then by markedly recognising by way of 'Soham' (I am He) an aspirant accomplishes his goal. And since by such a Pratyabhijna (recognitional) knowledge, nescience is destroyed, he becomes released from bondage. Therefore since to such a person there will not rise any ideas that will not undergo effacement and since his knowledge cannot happen to be regarded as a non-verity, his special knowledge also is not in any adversely affected.

again, how can there be no delusion again as before? It is Vikalpa 'differentiated idea' which is of the nature of the appearance of a serpent on a rope, that is delusion.

To which Hemangada replied, 'Brahmana! listen to me, you have not understood what is delusion and what is non-delusion. Since even for those who know the reality about the sky, the sky appears as blue, they speak sometimes in worldly converse that the sky is blue. But by such a wordly converse (wherein they talk of the sky as being blue) their knowledge about the sky cannot be said to be of the nature of a delusion. It is only delusion (Brama) in the case of persons who do not know the truth about the sky. But in the case of the enlightened, it is a verity (Prama) or knowledge of negated appearance (Badhita Jnana). That knowledge of the blueness which is devoid of the vitality of being regarded as positive can be likened unto as dear serpent. And the activities of such a person (who knows the reality) will be like the activities concerning the reflections within a mirror. Therefore there is much difference as regards the knowledge that the sky is blue between a person who knows the truth about the sky and one who does not know it. To him who knows, that knowledge of the blue-ness is called Prama (verity or knowledge of negated appearance) and to him who does not know, it is called Brama (delusion or knowledge of non-negated appearance). All the activities of a Jnani are knowledge only and they are like the transactions concerning the reflections seen in a mirror. Therefore to the enlightened, delusion will never recur. That which is caused solely by Ajnana (nescience) can be eradicated by Jnana (knowledge). But how can a thing that had its origin in Dosha (impurity-evil) be removed solely by knowledge? In this same manner, though a person who has ophthalmia (timira) in his eyes, knows the truth, he sees things as double. The appearance of this world had its origin in the Dosha (evil) of Karma. Therefore, until Karma undergoes dissolution, activities will not disappear. If Karmas were to dissolve, then the non-dual Chinmaya (plenum

of consciousness) will remain as the residue. Therefore, for the enlightened, there is no delusion at any time”

On hearing this, that Vipra (brahmana) asked the Prince again, ‘Alas! son of King! whence came a residue of Karma for the enlightened? Notwithstanding that they are united with the fire of knowledge, how can the cotton of Karma continue to subsist in them?’

On this, Prince Hemangada explained to the brahmana as follows, ‘O brahmana, hear me, I shall tell you. The Karma that is uniform for all the enlightened are of three kinds, as Apakwa (immature), Pakwa (mature) and Hatodita (destroyed on rising). Out of these three, excepting the middle one, the other two kinds of Karmas are destroyed by knowledge. It is Kala (time) which enjoined by Ishwara, seasons the Karmas of souls. The Karma which is ripened by Time is called Pakwa (Mature).

The Karma which is not thus ripened by time is called Apakwa (immature for producing result). Those Karmas that are done by one after enlightenment are called Hatodita, because these are destroyed by knowledge at the very moment they sprout forth. Among these the mature Karma is what is called Prarabdha (begun for giving results). This Prarabdha will, like a discharged arrow, steadily continue giving results until the force of its momentum lasts. Though the appearance of the world which has this Prarabdha for its cause, resembles a delusion, corresponding to the degree of ripeness of knowledge, it is not to be regarded as a delusion (in the case of the enlightened) on account of the difference in the way it yields results. When the world appears for manda (inferior) Jnanis, the results of the form of pleasure and pain will be distinctly manifest to them. In the case of (2) middling Jnanis, the appear-

(2) To the middling Jnanis the appearance of results during their worldly activities will be similar to that of inferior Jnanis, but these (results) will not be so very clear to them. These will be manifest to them just as the sensations of pain and pleasure one would experience when beginning to slumber at the flag of mos-

ance of results will not be distinct for them. And for superior Jnanis, even if the results appear to them distinctly at that time, since these will be to them like a hare's horn, O Brahmana! these cannot at all be regarded as results with regard to them. The result of Karma of the Ajnanis is one that is fattened by their full imagination. And that result is sustained before and after, by the realistic imagination of the Ajnanis. Since the current of imagination of manda (inferior) Jnanis towards results is interrupted by their flow of meditation, towards their self, the results that accrue for them by reason of their Prarabdha do not become strong enough (to affect them). In the case of middling Jnanis, the result of this Prarabdha will be imperceptible, like the pain caused by the sting of fleas while one is in a soft slumber. For superior (3) Jnanis, that result will, continuing as before, become like a charred rope. And the sole reason for the same is none other than their ever uninterrupted flow of meditation of the Self. Just as in a drama one would, by taking several parts, pretend oneself again and again as joyful and sorrowful and at the same time would be imperturbed in one's own mind, since a superior Jnani, though getting fully all the results, is not affected by them, these are like rabbit's horn to him.

Because in the case of Ajnanis, the pure self remains unapprehended by them, because they remain fully identified with their bodies and because they regard phenomena as real, they have inclination and attach-

quitos and at the blowing of wind: In the case of superior Jnanis, though the result of the nature of pleasure etc. during their worldly activities are clearly manifest to them from the standpoint of other people, since these are akin to rabbit's horn from their own standpoint these are not to be regarded as results for them.

(3) Though a superior Jnani who has outward Samadhi also, might appear to the view of others as being affected by pleasure and pain, to the view of such a Jnani himself, the results accruing from objects are like a burnt rope i. e., wanting in reality.

ment towards results. Though, by the Manda-jnanis the self is understood to be pure Chinmaya and the world to be unreal, by reason of their flow of enlightening meditation being interrupted on account of their practice being dull, the idea that they are the bodies and the thought that the world is real will occasionally rise for them. Afterwards, they would by means of their Jnana Vasana (knowledge tendency) ward off their unreal view. Because the Vasanas (tendencies) of Mandajnanis intermingle one another in this way as real knowledge and (x) as unreal knowledge, occasionally the results will be distinctly manifest for them. Here me O Brahmana! although the two tendencies are equipoised, they are different by reason of their functioning. It is only that the tendency of nescience which is unreal knowledge is destroyed by the tendency of real knowledge and not the contrary, i. e., the tendency of the real is not affected by the unreal tendency. Although the unreal tendency has been destroyed (by negation). Since, by reason of one's practice not being perfect it rises up again, the Mandajnani continues to have a recurrence of unreal tendency. But he subsequently determines that unreal tendency to be a delusion and by removing it he gains real tendency. Therefore it follows that the real tendency is not affected at any time.

(To be continued)

(x) Real knowledge—knowledge of the real. Unreal knowledge—knowledge of the unreal. Real tendency—a tendency inclined towards the real.



THE PSYCHOLOGY OF - GOETHE'S ' FAUST '

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

Phrenologically Goethe possessed a powerful mentality: the forehead was specially high, as well as broad, massive from the ear outward and upward. The head was of exceptional compass and height, with wonderful eyes. There was ethical and spiritual strength, with remarkable imagination. The idealistic and refining faculties acted powerfully in conjunction with the intellect. He had a splendid command of language. The face and head suggest an intellectual giant on the literary and artistic side. His wonderful head-piece would suggest higher and finer work than that presented in his translated works.

However, it must be agreed, Bayard Taylor presents a really fine poetical translation in the original metres, far, far superior to the interesting, though somewhat prose versions before the public. The soul of the great artist—literary artist and poet—is, in some measure, revealed.

It is evident, at the outset, that both Mephistopheles and Faust stand far higher ethically, spiritually, and intellectually than the world has supposed. Mephis is not the Devil of orthodox Christianity, but rather a great spirit from heaven awry for a period, though not necessarily for ever. He is very far from wholly evil. In the prologue in spirit-land, he pays, unconsciously perhaps, a fine tribute to the aspiring soul of man.

' His spirit's ferment far aspireth ;
Half conscious of his frenzied, crazed unrest,
The fairest stars from Heaven he requireth,
From Earth the highest raptures and the best,
And all the Near and Far that he desireth
Falls to subdue the tumult of his breast '.

There is an unsatisfied spirit in the advancing human creature, and rightly so, for perfection is his ideal, and the apparent slowness of his gains whilst urging on gives restlessness. May be Mephis perceived in what he portrayed as ill, that upward striving, ambition, creative desire which really tells in the evolutionary unfoldment for good. In some sense, Faust stands as representative of the race. Mephis had a relationship to the human: 'Man's misery', he says, 'even to pity moves my nature'. Yet this great wandering spirit obtains power to shadow Faust for the darker side of life and lead him on, might it not be 'to his triumph or undoing'.

Though Faust, in one sense, is representative of the race, he is an exceptional personality. He is a great literary and scientific explorer, a philosopher, whose knowledge embraces law, medicine, and divinity. He has amassed mental wealth. He is revered by his pupils. There has been high mental attainment; but he feels the limitations of life, and feels weary of the eternal knocking at the doors of the spiritual. He will force an entrance; he will employ magic art to secure a fuller unfoldment. Faust would over-reach.

We must not blame Faust overmuch for his boldness; his mentality was far beyond the ordinary. True, for the many, the soul is safer and happier when by faith it rests in the Immeasurable Good, prepared to press on only as the unseen opens freely. But there are great exceptional souls. As Faust, the wise and beloved old doctor, reclines in a chair at his desk in the 'lofty-arched, narrow, Gothic chamber' he is not wanting in sublime thought:

'When I the starry courses know,
And Nature's wise instruction seek,
With light of power my soul shall glow,
As when to spirits spirits speak'.

Thus we perceive great forces of good in Faust, which all the shadows of evil could never wholly crush. His best desires proclaimed the divinity within himself.

Man draws mighty forces toward himself both of good and ill. The spirit realms are not of the mere imagination. They have been verified by modern Spiritualism, although known throughout the ages. Faust, however, was far too reckless, and perhaps insufficiently prepared his soul for so high a venture. The spirit he called forth terrified him. It would seem that the sense of Fear is in us—it was in Faust—oftentimes it casts a shadow over the noblest and the bravest. But it was not necessarily a predominating force in the wise old doctor. However, the spirit justly taunts him:

'Thy soul's high calling, where?
Where is the breast, which from itself a world did bear,
And shaped and cherished—which with joy expanded,
To be our peer, with us, the spirits, banded?'

It is then Faust rises to the occasion:

'Thee, form of flame, shall I then tear?
Yes, I am Faust, I am thy peer!'

These are brave words; but the opening up of vast psychic experiences proves a severe tax upon his mental resources, there are terrible fits of depression, moments of self-torture such as make the mind a torture house; indeed but for the music of Angels, the gentle guardians of the souls, he would have ended his mortal life.

Faust's recollections of childhood are touched with beauty, the chorus of angels brought back sweetest memories

'Once Heavenly Love sent down a burning kiss
Upon my brow, in sabbath silence holy;
And, filled with mystic presage, chimed the church-bell
And prayer dissolved me in a fervant bliss. [slowly;
A sweet, uncomprehended yearning
Drove forth my feet through woods and meadows free,
And while a thousand tears were burning,
I felt a world arise for me.'

Faust's contact with the spirit, Mephistopheles, eventually opens a bigger world to him, and the follies of his early days with the Spirit, enjoying all too much the blisses of youthful grace, wealth, and to some degree power, pass into insignificance before the unfolding and expanding soul.

If Mephis had been the supreme spirit of Evil—the Devil of orthodox Christianity—Faust's wonderful evolutionary progress would probably have been impossible. His first period with the spirit lacked ennoblement; he travelled wildly, seeking mere pleasure and excitement. It was only later that the true psychic self within him fully revealed itself, and Mephis gradually lost his powerful hold. Faust's relationship to Margaret seemed a curse rather than a blessing. The evil influence predominated. Margaret was young and charming, she possessed a sweet spirituality and a girlish innocence, although lacking strength of character and moral courage. She was not equal to exceptional circumstances. Margaret greatly sinned, and greatly suffered. Her ignorance of human nature seemed remarkable. But she loved Faust, and hereafter, in spirit-land, was able to stretch out her soul to aid his spiritual advancement.

The individual life varies at different periods of earthly existence, and it is perhaps difficult to connect the philosophic doctor and the brilliant courtier. We creatures are, however, many sided. The mind is a big thing. But the career of Faust was perhaps never wanting in the realm of success. For instance, see him passing through the village in his philosophic doctor days. He is immensely popular. The people bless him for services rendered in the past—the villagers in festive dress celebrating an Easter holiday. They are dancing and singing: they are full of the joy of innocence, yea, more, they are fired with hero-worship. These villagers throng the wise old doctor to do him homage. He is the centre of their love, reverence and affection. He discourses to the crowd; they hang upon his words; they glory in the splendour of his venerable age. He is a kingly soul; he possesses moral worth and mental wealth. He and his father sacrificed themselves for the people in the time of the plague. They had visited every home; they had healed numbers of the sufferers, they had made themselves beloved. It is a glorious festival day, and it is only in the mind of the great doctor himself there is a sense of imperfection and

regret. His father and himself, he then but a youth, had merely experimented: the supposed cure resulting often fatally. Thus good and evil seem to be strangely blended in our lives.

If Faust would overstep the bounds of man's ordinary life and thinking, he was often conscious of those high ideals and aspirations which made for the Godlike. A great new life was opening out before him. Mid doubts and thoughts of evil, he yet aspires

' Out of the open ocean speeds my dreaming;
The glassy flood before my feet is gleaming,
A new day beckons to a newer shore, I
.....' I soon shall ready be
To pierce the ether's high, unknown dominions,
To reach new spheres of pure activity !'

Sometimes, alone with his thoughts, the highest good predominates, thus, entering his study, he says:

' Behind me, field and meadow sleeping,
I leave in deep, prophetic night,
Within whose dread and holy keeping
The better soul awakes to light,
The wild desires no longer win us,
The deeds of passion cease to chain;
The love of man revives within us,
The love of God revives again '

What wonder if, at such times, Faust feels that if a glorious spiritual gift were given him, and perfect freedom of soul, he would not resign the gift for 'the costliest stores of treasure'.

What then shall we say of Mephistopheles, Faust's mystic companion? He was far from wholly evil. In referring to Margaret and Faust, he says:

' Thy love sits lonely yonder,
By all things saddened and oppressed;
Her thoughts and yearnings seek thee, tenderer, fonder,
A mighty love is in her breast '.

It dawns upon us that there is no power; or spirit or Devil supremely evil, wholly bad. That though there are great spirits for ill, like Mephistopheles, misdirecting the mind-forces, the mind-forces are in themselves good.

Who can doubt that the Immeasurable Good uses even such as Mephis for the final triumph of right?

Faust seems, in course of time, to exert a certain amount of power over his strange companion. He almost compels him to make arrangements for his visiting Margaret in prison, until Mephistopheles answers: 'I will convey thee there; and hear, what I can do! Have I all the power in Heaven and on earth? I will becloud the jailer's senses: get possession of the key, and lead her forth with human hand! I will keep watch: the magic steeds are ready, I will carry you off. So much is in my power.'

This suggests a kindly side, even though difficult to arouse. We must remember, too, Mephistopheles is not coarse or vulgar, although smart and witty. There is art and grace, if naughtiness and satire in his speeches. It maybe he really regretted the follies of individuals and nations. Perhaps in his deepest soul he was grieved over 'man's inhumanity to man'. Anyway he says:

.....' The realm was torn by anarchy,
Where great and small were warring with each other,
And brother drove and slaughtered brother'.

And in the German Court in Wartime, Faust continues to unfold his mental strength and advancement. He is no longer greatly influenced and moulded by his strange companion. He has become a great thinker and adviser. He has ideas for the benefit of mankind. The soul is pushing forward in noble undertaking. [His utterances are sometimes sublime:

' The night seems deeper now to pass around me,
But in my inmost spirit all is light;
I rest not till the finished work hath crowned me
God's word alone confers on me the might'.

His life had been beset with temptation; often he had fallen, and one of the princes of darkness struggled for his soul. But, in spite of all, the divine spark burns within him, and through almost endless battle he triumphs, angels, at last, bearing away his Immortal part, his true self, to the kingdoms of light.

Goethe has carried life beyond the period of earth; man is a spiritual and unfolding Being. There is a vast psychic evolution. Faust attains. He is aided from the heavenly realms by his beloved Margaret, and although their relationship on earth proved largely evil, there seemed every prospect of spiritual union in the land of the Immortals.

In Bayard Taylor's splendid translation, we perceive the beauty and holiness of Goethe's poetic art, as for instance when Faust says:

'The deeps with heavenly light are penetrated;
 The boughs, refreshed, lift up their leafy shimmer
 From gulfs of air where sleepily they waited;
 Colour on colour from the background cleareth,
 Where flower and leaf with trembling pearls are frigh-
 oned
 And all around a paradise appeareth.'



PSYCHO-ANALYSIS

& Rational Business Success

Dr. Wm. FRANKLIN KELLEY

(Continued from last issue)

Psychoanalytical Procedure and Methods Illustrated

There is a sensitiveness, about every human being, which is most pronounced right in connection with the ailment or faulty condition for which cure is sought. That is only natural, when you recall that adverse suggestions causing the ailment, formed and implanted themselves during some protracted period of tension, which in turn may have been too intimate to confess at the time, and of itself not agreeable.

However, if you can get your patient to understand even this much of psychoanalysis the game is half won. For then he will make an honest effort to stop the 'habit-mind' from covering up and shielding the origins of the fault, and to co-operate with you in bringing to the surface and reciting the otherwise buried impressions.

This recital if carefully conducted, and aided by well timed and judicious prodding on the part of the analyst, will serve two big purposes. First, it will enable you to determine the nature of the bad impressions; second, it will make the necessary space in the subconsciousness of your patient, so to say, for the lodgment of the reconstructive suggestions which you will later give him. It is as though your client or patient had some time ago eaten a poisonous meal. This meal has remained partly undigested, and the part which has digested hurts the system to the extent that it assimilates. By emetic or by purging you would first want to remove as much of that meal as possible, and would probably even resort to a sweating to eliminate as much as possible of the assimilated portion; then you would know that the reconstructive diet on which you would put your patient would have its proper effect, and not before.

Even before the analysis is allowed to go as far as above indicated, it is best for the practitioner in this line to perfect some formality, and apply it, whereby the subject will find it necessary, to make payment, all or part, for the time and work which will be exacted. Some analysts furnish a card case, or diagnosis card, which in effect is a questionnaire requiring information on the

mental attitudes of the subject, also the history of the case, including love affairs, domestic relations, marriages, divorces, etc., of the patient. To an observer all such questions reveal themselves, of course, as searching out the bygone emotional periods, the times of tension and of stress in the life of the subject.

Now here's the proposition in psychoanalysis: What you are after is to reveal just as much as you possibly can of the character, disposition and condition of the patient, to yourself for the purpose of healing him, and to him for the purpose of being healed. You must 'square up' each step with your subject; that is, you must reach a point of agreement. That point of agreement must be arrived at through reasoning and elucidation on both your part and his. Any bulldozing on your part will oversail the results you are striving for; any evasion on your part and his may leave you with a counterfeit 'point of agreement'...which will be no more than the cheap and usual, oily and conventional unspoken agreement NOT to uncover the sore spot in the subconscious. If you succeed in making the analysis without sidetracking into any of the byroads which suggest themselves in the foregoing, then, in a great majority of cases, that will be almost all that has to be done. After that, it is but a matter of systematic, constructive suggestions.

It is somewhat like the treatment for a sliver imbedded in the finger; you would excise the sliver, clean the forced cavity, rub it a little, and if needed, put on a clean bandage. Nature will perform the actual healing.

In regard to fully 75% of human difficulties and woes, all that has to be done is to pull out the emotional depression, 'kink' or 'sliver', as you might call it, and Nature will bring about the cure. That much is demonstrated by psychoanalysis without any further aid. To this, in our present teaching of Applied Psychology and Rational Metaphysics, we are adding the virtues of Suggestive Therapeutics, and consequently doubling up on the efficiency of the procedure.

Therefore, as you lead your patient or subject down through the analysis keep on the watch for any question or statement which seems rather to stir or stimulate his emotions. At such places, enjoin your subject to stop, to meditate for a few minutes, to watch right there for the reactions in his own consciousness, and to state them fearlessly and without evasion. If the claim is that nothing whatever is resulting in his mind, have the patient close the eyes, become passive, and state anything, picture, word or thought, that may drift into his mind. If the patient is honest

about wanting a cure, there will be no lack of material from which you can divine your next step in the treatment. Remember, and make your subject understand as well, the slogan of the psychoanalyst,—now becoming a watchword even in other schools of therapy,—which is this: 'In the correct diagnosis, if that diagnosis is understood FULLY both by physician and patient, lies the cure'. The significance being, that a fully reasoned out diagnosis is the ONLY treatment needed.

We would hardly state this as an always verifiable fact, but it goes a long way in bracing and encouraging the patient to keep in the straightforward 'open confession' attitude, which IS a big factor in any cure.

Whenever you are giving a lecture on Psychoanalysis, the question will naturally be asked: Why cannot I analyze myself? The answer is 'You can, and with good results; but never to the full extent that it can be done for you by another, assuming, that both have like training in analytical psychology'. The poet Burns voiced the truth of this in his oft quoted words: 'O would some power the giftie gie us to see oursels as others see us'.

In fact we 'see' others none too clearly, unless we practise all that has been recommended in this tuition when we take our view. As a rule one person understands the other only through the glasses of his own preconceptions. We have to allow for the play of our own emotions, and discount the power the emotions may have over our judgment, before we can help others in a true sense, by our association. It is just on this account that I venture to say not more than one-third of the homes in the land are real homes. Now that is indeed sad and the reason is that people do not understand how to get along with others. They do not understand the action and reaction of emotions and of feelings and of temperament; they do not understand the law of suggestion and how it acts and reacts, nor how it influences the actions, and the states of feeling in people. If Psychology, both analytical and applied, gains the world-wide acceptance for which we are working, this will be all changed. Even now, if Psychology were taught in the public schools and people were instructed along those lines; if all children and young people were encouraged to make a definite study of conduct from the standpoint of how we all act and react to suggestion, environment, circumstances, etc. if all were drilled along such lines of study and investigation, I do not believe it would be much more than two generations; before such a term as 'unhappy home' would become unknown through disuse.

—NOW.



A. CONAN DOYLE OPENS SESSION OF SPIRITISTS

[Mr. V. D. Rishi, B.A., LL.B., *President-Founder, The Indian Spiritualistic Society and student of the Latent Light Culture, Tinnevely, represented India at the Conference,—Ed. K.*]

TAP! TAP! TAP!

Eerie knocks, fantastic screen shadows, a woman's cries, angry fists on bolted doors.....and darkness!

It was a night for the great Sherlock Holmes himself. But it was not Holmes for whom the stage was set. It was the great master himself, before whom even the sleuth of Baker Street paled, who smiled coolly at these fearful occurrences in the Hotel des Societes Savantes in the little rue Danton.

Sir Arthur Conan Doyle, world-famous writer and spiritist, adjusted a cuff of his immaculate dinner-jacket, and sighed a bit wearily at the turbulent antics which greeted his inauguration of the International Spirit Congress in Paris.

From the moment the venerable Britisher stepped upon the platform before a cheering mass of people, it seemed the evil spirits had convoked a goblin revelry in competition. Flickering lights, and an auditorium packed to suffocation, were not conducive to order. Add to this a stereoptican operator who seemed to take a rare delight in so confusing the slides that the subjects appeared out of all order, as well as standing on their heads and in other undignified positions.

Mysterious Tapping

Then came the mysterious tapping on the door. A woman's voice demanded that she be permitted to remove her husband who had taken ill. It was found that all available doors had been locked on the outside and the battering began. There was a short intermission and it was rumored that the evil spirits were in reality members of the anti-spiritist faction at work.

In spite of great difficulty, the famous speaker was able to deliver his speech with amazing good-humor and he was rewarded at the close with loud shouts of 'Vive Doyle'.

'Spiritism is not a theory,' he declared. 'It is a scientific fact for which we have ample proof and which is actually a powerful force for all religion. We have found that death changes nothing, and in so doing, we have made the greatest step in the march of the human race.'

'The world is awakening to a realization that it is not only moving tables and floating chairs which concern us, but a profound philosophy ... a religion based upon facts which can explain the mysteries, reveal our future, and thus abolish fear of death.'

Spirit Photographs

Sir Arthur showed a large collection of portraits of famous spiritists including several spiritistic photographs, one of the latter, he declared to be of his dead son and made entirely by himself. Another was of Abraham Lincoln.

'Thus it is that we shall furnish a rational view of life and of human destiny,' concluded the speaker. 'It is the supreme victory which will come at the end of the long combat in which we have the honor of service as soldiers of God.'

—CHICAGO TRIBUNE.

MISCHIEVOUS SPIRITS END

CÓNAN DOYLE'S LECTURE

Sir Arthur Calls Off Meeting After Projecting Lantern Fails - Blames "Sabotage" for Disappointing Crowd of Thousand

Mischievous spirits put an unexpected crimp in the opening session of the congress of the International Spiritualist Federation at the hall of the Société des Savantes. Sir Arthur Conan Doyle, who succeeded in making a fervent plea for spiritualism as a religion, absolved 'spirits' and blamed 'sabotage' for the interference which developed after the congress had been in session for half an hour. Whatever was wrong and wherever the blame may be traced, Sir Arthur suddenly found that his lantern-slides were not being properly projected. Some were turned upside down; others could scarcely be seen although the plates were pronounced perfect; photographs of materialised spirits and ectoplasmic experiments appeared wrapped in an inexplicable haze.

LANTERN FAILS IN DUTY

The projecting lantern which, the spiritualist leaders declared, had been tampered with failed to do its duty, and in righteous anger Sir Arthur decided to close the meeting before he had shown more than a third of his collection of spirit views.

The announcement aroused the sympathy of the thousand men and women who had crowded into the hall. A thousand more had been turned away by the police when it was evident that no more could be squeezed into the corridors. Safety exits had to be opened to permit the carrying out of two women who fainted when a spirit photograph of Sir Arthur's son appeared on the screen.

MAY TRY AGAIN

'It is useless to try to show any more', announced the British author-psychic. 'The finger of malevolence is in this. Perhaps we can complete the series later in the week'. To satisfy the clamors of the crowd, it was announced that the week's program would be changed to include another important session in the same hall at 9 o'clock. It is also possible that one of the largest halls in the city will be obtained for Sir Arthur Conan Doyle's lecture before the congress closes.

The audience, which included delegates from twenty lands, was more than sympathetic: it was apparently deeply interested. Murmurs of awe came from all sides when a photograph described as "Lady Lodge and her spirit son, 'Raymond'" flickered on the screen for a moment, as well as when Sir Arthur's photograph, taken by himself, and showing his dead son's face in an upper corner, was exhibited. The spirit photograph of Abraham Lincoln, superimposed on the photograph of an American experimenter, failed to elicit much applause, and the non-Spiritualists in the audience were not in accord with the contention that a nebulous face on another photograph was that of the late Dr Geley, the French psychic investigator and exponent, who was killed in an aeroplane accident in Poland while on his way to lecture before an English group of spiritualists. The photograph was said to have been taken at the hour Dr Geley should have been lecturing.

PHOTOS APPEAR IN MIST

Ectoplasmic emanations were being discussed by Sir Arthur when the lantern began to play its worst tricks. An expert electrician and operator could not find anything technically wrong with it. Several photographs, shown for the first time in any land, and depicting experiments conducted with 'Marjorie,' the psychic wife of Dr. Crandon, of Boston, Mass., appeared as in a mist, and, finally, the famous Cenotaph photograph, taken on Armistice Day, was so vague that none of the hundred spirit faces could be distinguished. 'I have never had that happen before in my travels in two continents. Turn on the lights, and we will all go home,' Sir Arthur ordered.

MATERIALISM GREATEST ENEMY

Spiritualism's greatest enemy, said Sir Arthur, is materialism, 'the materialism of churches, temples, synagogues and mosques, which have abandoned themselves to trivial things and have lost that constant and living communion with the superior world.

'If we are to believe the churches, we might imagine that God abandoned the world two thousand years ago. But we know that the great central intelligence directs our every step, and that the angels, superior spirits, exist in Paris and London as in Jerusalem. The revelations were not confined to the Jews or to ancient Judea, but we may find them, if we seek them, and if we merit them, in every country of Europe.'

For materialistic religion, Sir Arthur would substitute a religion of Knowledge, instead of mere Faith, and this he has found in Spirit-

ualism, 'the proofs of which,' he continued, 'are crushing in their weight. And if we are sure, absolutely sure, that we will have to give account of our actions, in accordance with an automatic law, it is certain that we will have a sense of personal responsibility which is to-day lacking, and which is necessary to the reformation of the world.'

DISCIPLES OF SPIRITUALISM

The speaker cited illustrious names as disciples of Spiritualism—Abraham Lincoln, President Theobald, Victor Hugo, Sardou, Ruskin, Lodge, Crookes, Lombroso, Zollner, Flammarion, Field-Marshal French and others. 'As for myself,' he added, 'I have not a doubt. I have talked with several of my friends and relatives who have passed from this earthly world, and I have seen, as clearly as in life, the materialisation of my mother and my nephew. For me, it is no question of opinion that we live after death. I know it, and I know also that in making this discovery we have made the greatest step forward in the history of the human race.'

Phenomena, eagerly discussed in the newspapers, are really secondary in importance, just as the sound of the telephone bell is a warning that communication may be had, but it is the communication itself which is essential. Sir Arthur warned seekers after Spiritualist comfort not to seek trivialities, but to concentrate on establishing communication with 'angels,' who are really the 'guides' of the Spiritualists.

'In fact, I have always thought the name Spiritualism too general and that 'Angelism,' the desire and power to place ourselves in communication with superior beings, more exactly describes our religion. Once we have touched the invisible world, we must learn the lessons it teaches us, and which are of incalculable value—the voice of voyagers who have arrived at their destination, and who give us directions according to their experiences during the voyage and the new country in which they find themselves.'

FRESH STREAM OF HOPE

'To-day we are as a clear and fresh stream running into the ancient swamps of the world. We bring new messages, new hopes, new inspiration from that spiritual source from which come from time to time divine messages for poor humanity,' fervently proclaimed Sir Arthur. 'For sixty years we were punished for our beliefs, but that phase is past and to-day our movement lives in all countries. The world is awakening a little and is beginning to understand that it is not only a matter of moving tables and floating chairs, but a great philosophy, a religion founded on facts, which will some day explain mysteries, enlighten our future which may abolish the fear of death and furnish a reasonable view of life and the destiny of the human race.'

—The New York Herald.



REVIEWS

THE GUIDE TO READING: *Edited by* DR. LYMAN ABBOTT, ASA DON DICKINSON & OTHERS. NEW YORK, NELSON DOUBLEDAY & CO., *Garden City*, Price \$ 1.00.

This is Vol. XXIII of the Pocket University series. There are four sections full of sound and interesting instructions: 'Books for Study', 'On Books and Reading', 'General Index of Authors', 'General Index of Titles'. This deserves to adorn the library of every earnest student of English literature

SREE KRISHNA: *By* BEPIN CHANDRA PAL, *Rs. 1/8*. Published by MESSRS TAGORE & CO., *Publishers*, MADRAS.

The author traces the history and evolution of India in this incarnation of Maha Vishnu. The extensive learning and erudite scholarship of the author forces one at every point to think and cherish the Divine Love.

LECTURES ON CONDUCTIVITY (*The Theory of Physical Immortality*) (1) Prevention of Physiological Regeneration, (2) Possibility of Physical Immortality. *By* R. D. GUPTA, *Published by* THE WATER CURE INSTITUTE, ALLAHABAD.

The two booklets 'Prevention of Physiological Regeneration' and 'Possibility of Physical Immortality', summaries of lectures delivered at the Medical and Rotary Clubs, Calcutta, are really interesting studies. The theory is similar to that of the Great Sympathetic Ganglia that the origin of the life of the human heart is due to the Great Sympathetic Ganglia acting as an aerial system for the absorption of life from the etheric forces which envelop man.