

The Kalpaka

India's only Psychic and Spiritual Review

Published Monthly

Vol. 21 } NOVEMBER, 1925 } No. 11

KRISHNA'S CALL TO THE NATIONS

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The word *Gita* resembles the *Gatha*. Both mean 'Song'. The 'Gathas' embody the great message of the Great Yogin Zoroaster,--the man who came out to teach after 30 years' *tapasya*.

Are we not told in the Scriptures that Krishna, also, practised *tapasya* for 30 years?

The *Gita* like the Zoroastrian *Gathas* is a song with a world value.

Everyone of the 18 chapters in the *Gita* has a note of its own,—one of the notes is the Song of the Soul. The two things essential to a true Philosophy of Life are emphasised by the *Gita* and are: (1) *Stand up, Parantapa!* and (2) *Atman is Eternal*. In other words, do thy duty as a child of the Spirit.

Krishna's message is thus a message of *heroic* spirituality (Great heights have great shadows. Great nations, like great men, have great limitations. India's limitation has been a tendency to plunge, again and again, into pure contemplation. But pure contemplation is abstraction from actuality, from life. Sri Krishna showed profound insight into the deeper meaning and values of life when on the Kuru-field he said unto Arjuna:--'Stand up, Parantapa!')

India has suffered since the Day she confounded the Life Spiritual with Creeds of Negation and Inaction. Krishna taught a doctrine of Conquest and Creative Life. And India may acquire that life by participating in the Life Universal through love and *shakti*, through *spiritual manhood*. It is a hope-giving, a life-giving message this--of Sri Krishna. It is a message not for India alone but for nations of East and West.

**Stand up in the divine dignity of your Manhood!
Sons are ye all of the Eternal Self!**



EASTERN & WESTERN SPIRITUALISM

A. P. MUKERJI

(Contributed at the Editor's special request)

The writer was very much interested to peruse Sir A. Conan Doyle's 'DO THE DEAD STILL LIVE' and 'DR. GELEY'S LAST SITTINGS WITH FRANEK KLUSKI' in September *Kalpaka*. The indefatigable spirit of research which characterises the European intellect has performed wonders when diverted to the realms of psychic investigation. We of the East should feel ashamed of ourselves, that in spite of our being in possession of the richest possible literature handed down to us by sages who had attained to high realisation, we have failed to achieve much off our own bat. The European brain is hampered by its highly materialistic turn, they have been trained from father to son to organise and push business schemes, to carry on scientific researches in the realms of Chemistry and Physics, to engage in material enterprise of all sorts, in fact meditation and introspection are the last things to be expected of them not because they are incapable of it but for lack of incentive, yet when a small section of this race felt interested in Spiritualism they have achieved wonderful results unaided by any literature of Mahatmas. Not only that, but their researches have been carried on lines peculiar to their mentality, i.e., there have been Committees and Psychic Research Institutions in London, France, America of course, etc. industriously at work on investigations, collecting data, and collaborating on the subject by a combination of evidences and reports. We have been reading these things and saying to ourselves "Oh! This science is our ancestral possession. Their researches are very far behind what our great men have written and said on the subject." But, what of us? How much have we, with our vaunted knowledge, contributed towards filling up what we

consider to be "gaps"? Surely, this was expected of us and it was up to us to contribute our own quota. We should really bow to the West in admiration and appreciation of their noble efforts, specially when we consider the absolutely unspiritual atmosphere in which they have had to work. We think they have done much more than we have or could. A friend of ours wrote to Sir Oliver Lodge for information regarding a very dear, deceased relation of his. The reply he received from our esteemed friend Dr. James Coates, to whom his letter had been passed, was to the effect that it was the East that was expected to provide such information rather than the West, etc. When our friend related this story to us, we felt sorry for him and replied "No wonder; you should have given us credit for some knowledge on the subject." "But"; replied the gentleman in question "they can take photographs, etc." "Quite true, but our knowledge is more direct. We do not depend upon a medium nor do we wait for spirits to materialise, but we can see them as we see you and commune with them at will." "True" he said "but I wanted to know what these great scientists could tell me. Their knowledge is well-authenticated and available for public inspection, whereas among us even those who actually possess this knowledge try their best to hide themselves". A description was then given to him in confidence of course, of his dead relation as the latter looked when he had passed away, (the condition of a recently deceased person being very much similar to his last earthly appearance), and certain other information given along with it. The gentleman was then satisfied that what had been told him was absolutely true and first-hand knowledge.

We do not profess to have devoted much time to the study of Western Spiritualism, or for the matter of that to Eastern Spiritualism which is a vast subject in itself, but from what we have read in some books we are under the impression that spirits communicate with living human beings in sittings either through raps and

taps or materialise through a human medium who goes into a trance through hypnotism or voluntarily and whose vital force is drawn upon by spirits for materialisation. There has been much public deception in this connection, as every one knows, and the sceptical public are naturally indifferent to the matter. As soon as the word Spiritualism is uttered, they turn up their noses and say "Oh! It is all bosh. There is a lot of clever clap-trap behind all this". A friend of ours held seances at his own home and obtained very good results, but he told us afterwards that he was doubtful whether the raps took place through the impulsion of the sub-conscious minds of the sitters or a spirit *that he did not feel convinced*. We have ourselves held sittings and obtained good results at the very start, but we had doubts similar to those of our friend.

The matter seems to be still doubtful, and a series of theories. The raps may take place through some force, emanating from the minds and wills of sitters; the action may be sub-conscious and brought about by concentrated expectation on the part of sitters. This question will always remain a doubtful one to the many while there may be a few persons who have had first-hand knowledge and have thus convinced themselves of the truth of the so-called dead being actually alive and present with us. We are of opinion that modern spiritualism is doubted because of these objections. Arguments have been advanced to cast doubts upon the various phenomena of spiritualism as produced at seances, sittings, photography of spirits, spirit manifestations such as music, the lifting of material objects, the stroking of people's persons by spirits, etc. etc. Sir A. Conan Doyle's experience in being healed by a spirit may have been due to the action of his mind. He was certainly anxious to deliver his lecture and his mind was hence concentrated upon the desire to be fit for this task. We have known such cases. We would however accept what he says on the subject in such earnest language, although doubts such as we have pointed out may arise in some minds.

In the East, however, very few people except those whose minds have not been rendered agnostic through Western education, doubt that the dead live on other planes in a finer ether. As a matter of fact, all our after-death rites are based upon this knowledge once achieved by our ancestors, and our sacred books fully support this conviction. They describe the stages through which the soul passes after death and how it is re-born. They give formulæ in the form of Mantras and prayers whereby the recently dead may be helped in their onward course.

The question is: How did our ancestors arrive at this knowledge? They had not the advantages of modern science nor any Killner's screens to help them, nor were there Committees and Psychic Research Organisations in existence at that time, to the best of our knowledge, yet what they have written and said as passed down to their posterity in its mutilated and imperfect form, far surpasses the results achieved by modern methods, which by the way we do not want to deprecate in any way. Their efforts were, first of all of an individual nature, i. e. each man gained this knowledge by his own efforts, through the power of meditation. We do not think that sufficient emphasis has been laid on this phase of this subject by European investigators, not that they do not know of it. Yet we wish to lay special stress upon it: that a man advanced in meditation can easily see and hear spirits talking to him, he can feel their presence even while working in physical life with his mind concentrated upon another subject very far removed from astral life. This is due to the dual action of the mind, one interior and the other being exterior, i. e. a Yogi has *antardrishti* (introversion) and can see things and remain active spiritually even while his normal, waking consciousness is active on the physical plane, and he can so nicely balance himself that others will know nothing of what goes on within him. He can also go into a trance and commune with spirits if he likes, the response from the latter

being instantaneous in cases of sympathy and affection or necessity. This is Eastern Spiritualism. This knowledge, we submit, is far more convincing than any other method of research. We admit the task is a difficult one, in most cases impossible, because without a proper teacher no one ever learnt much in this direction, and such teachers do not satisfy curiosity in any form. Supposing any one wanted to see spirits and requested his spiritual teacher to help him to do so, the reply would be 'What the devil do you want to see spirits for? Learn to see the devils that fill your own soul and try to cast them out first. Yoga is not meant for seeing ghosts. When you attain to a certain grade of psychic knowledge you will have this knowledge too, but you must not pay any attention to it'.

Hindu Spiritualism presupposes man's clairvoyant ability to see astral phenomena of every description, and spirit communion is but a part of them, but it does not encourage a novice in psychic matters to enter upon such research. When a Yogi has evolved certain parts of his soul, he automatically arrives at this knowledge and he reveres it far too much to talk freely on it except in his own intimate circle of true disciples. It may be said that this shuts the door of knowledge to the general public. Quite true, but this knowledge is not meant for all and sundry, nor is it meant for money-making. It is meant only for the chosen few. That is our candid opinion. Those who feel the want of knowledge on a certain subject will get it in course of time.

There are some individuals whose nervous systems are so attenuated to receive special impressions in the psychic world that they get at these matters quickly and without much effort. They are really very good 'mediums', as the word is understood in present day occult parlance. Our own opinion is that no one who has not a highly mediumistic development can attain to spiritual or psychic knowledge, because psychic knowledge may be gained through clairvoyance, clair-audience, psychometric capacity, telepathy, or trance,

and in each one of these avenues of knowledge it is the soul that constitutes the special factor; the mentative process is subjective and not objective. Being a medium is not synonymous with being a 'human negative' such as we see in hypnotic phenomena, spiritualistic seances, etc. The brain and the nerves must be receptive to etheric impressions and vibrations. Meditation and Yoga practice lead to this development automatically and what is left out is made up by the blessing of a Sidha Guru, i. e. a teacher who has the light of realisation and whose psychic and spiritual perceptions have been rendered infallible by thorough training and long experience.

There are certain dangerous and base practices in vogue in connection with Spiritualism, namely enlisting the services of evil spirits to gain material ends. Such psychic traffic can only lead to ultimate disaster. We have known of some such cases. We have also seen men possessed by demons and we have seen them cured at the bidding of a holy man. We have also come across black magicians of the worst possible description and seen them display their powers to gain selfish ends. This subject is a big one and we must close for the present.

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

It is a wonderful thing to know the Logic of the Spirit,—the so-called “secret” of the Everlasting Ego “within” each and every one of us. For once we have come into the realization of the existence of this elementary but ever lasting “Ego”, there then is no secret, after all, but a consciousness dwells within us that enables us to at all times draw, at will, and whenever necessary, from the Supreme Source of All-Supply, created at the time of Creation for the benefit of every Human creature contained within that Universe.

Every student of Truth always has a desire to rise higher into a greater realization that brings forth a wider, deeper, more adventurous new world experience in spiritual life, here and now, in order to be better prepared for those lives that are yet to follow. I believe the present sojourn on this plane of our existence to be but an Universal incident. My studies have taught me to believe that we are, at all times, merely travellers upon the Universal Highway. We started our travel many aeons ago, and we progress,—always progress, and never retrograde, at any time. We are but students, under a great and Divine Teacher, call Him what you may, Allah, God, Shinto, — or any other term. He is always ready and willing, and ever present to guide us with a “still, small voice within” — better known to us as conscience. If we but carefully listen and obey the mandates of its whispers, we cannot err. If, through ignorance or wilful neglect, we fail to do this, then we ARE temporarily retarding our own progress. But what we once learn, we never have to learn again. We have not been compelled to do so in the past, neither are we compelled to do so in the present, nor will we be in the future lives to come.

It behoves us, then, to learn all that we possibly can of the Great Universal Laws governing us and the Universe in which we at present live, move and have our being. Although they are many, and have their actions and retro-actions, after all is said and done, summed all up, they amount to but two things, Universal Love and Universal Service to our fellow-humans. If we love all and serve all, regardless of any adverse appearing conditions whatsoever, be they what they may, we just simply cannot go wrong. We must progress, daily, and enjoy the rewards of such love and service, namely, complete health, harmony and happiness. All ill-health, inharmony and unhappiness is but the result of our neglect to obey the mandates of these Universal Laws. To overcome any adversity, seek the cause back of the effect, and then overcome it through love and service.

Mind is Divine, our only present connection with the Infinite. The soul is that part of the Creator within each and every one of us. All is guided, at all times, by THOUGHT. Therefore THINK RIGHT, at all times. This is what I term the "Logic of Right Thought".

Let us look into some of the Powers of Mind. At present, a new civilization is being born; customs, creeds and precedents are passing; vision, faith and service are taking their places. The fetters of tradition are being melted off from humanity, and as the dross of materialism is being consumed, thought is being liberated and Truth is rising, full-orbed, before the multitudes. The whole world is at the dawn of a new consciousness, a new power, and a new realization within the self.

The real secret of power is consciousness of power. Universal Mind is unconditional; therefore, the more conscious we become of our unity with this Mind, the less conscious we shall become of conditions and limitations, and as we become freed from conditions we become entered into a realization of the unconditional. We have become FREE!

As soon as we become conscious of the inexhaustible power of the world 'within', we begin to draw upon this power and develop and apply the greater possibilities which this discernment has realized, because whatever we become conscious of, is invariably manifested in the objective world. It is brought forth into tangible expression. Our ability to think is our ability to act upon this Universal Substance, and what we think is what is created or produced in the objective world.

Correct Thought is as exact a science as the science of electricity or the science of mathematics, and as unfailling in its workings. Let us take the law of electricity for an example. The electrician only needs to know the unvarying rule that the current always vibrates in a circuit, and then he can apply the various factors or conditions to the unvarying constant Law and get many differing results,—but inevitably the same results if he applies the same conditions. Therefore we now have the beneficent results of light, heat, and power, and we can even measure in electrical appliances.

In the living Laboratory of Mind the same principle holds good. Here we find Supreme Consciousness incessantly creating along the lines of truth, goodness, purity, beauty and love. This is the unvarying Law of Life. Omnipotent Thought is instantaneous creation and all forms of energy and matter are simply slowe, or quicker vibrations and combinations of the Creative Thought of the Universal Mind. The Christian Scriptures state: 'In the beginning was the Word'. This is first Cause. Our thoughts are for us the variants to be applied to the constant unvarying Universal Creative Consciousness, in which we live, and which lives in us,—our very souls, or supra-sub-conscious selves.

For example, as we think true and beautiful love-thoughts, the result is happiness,—HEAVEN. On the other hand, if we think hate, fear, slander, or envy, the result is anger and misery,—HELL,—every time. There is no guessing, no 'it's' nor 'buts' about it. We realize Heaven or Hell right here and now,—exactly the result

of what we think, either right or wrong. The retro-action is as invariable and exact as the action, every time. The effect is always the result of the Cause.

If we are observant and experimental, like a great scientist, we soon learn what thoughts, and how we hold them, bring good results, and what thoughts, or the misapplication of them, produce bad results, (even shock or kill, at times.) And that by always holding certain beautiful, good, true and loving thoughts, positively registered in our sub-consciousness, (the inlet of supreme Omniscience), there is always reproduced in our lives and circumstances the exact results of health, happiness and prosperity that we expect.

Create your variant thought-images or ideal desires in the same serene faith that you have in the multiplication rule that $2 \times 2 = 4$, and by the inevitable Law of Life you get the inevitable result.

We are all doubtless more or less familiar with the result of the exposure to light of a photographic film. But did you ever stop to think that your body, with its five senses, is like a camera, within which, like an endless sensitive film, is our subjective consciousness—upon which we, with our objective consciousness, daily imprint all our thoughts, feelings, desires, and experiences,—those received from outside as well as those we conceive or select from 'within'?

And always is this, our Living Camera, adjusted to Divine Radiance, — to the Sun of our Soul. Eternally, our sensitive soul-film with its sensitized substance, [Spirit-matter,] is more or less exposed positively to Creative Life.

So, like the kodak film with its sensitized paper exposed to the sun, there comes the inevitable likeness, the materialised reproduction of the thought-registrations we focus upon our soul-film. If we have 'taken' good, beautiful and true pictures,— Heaven. Also, if we have permitted harmful visions to become imprinted there,— Hell. For, as the philosopher of old remarked: 'Whatsoever a man thinketh in his own heart, so is he.'

Now listen to the 'still, small Voice' of the Creator. Who will desire to focus mean thoughts, bad feelings, lies; who will allow mere petty passing whims or the smudge of gossip to impinge on his soul, knowing these must materialize into inevitable accompaniments of Life? Ah! Let us be very careful and learn to expose on our human camera only loving and lovely imprints on our souls, so that Creative Life, Omnipotent Love, shall reproduce abounding gladness, buoyant health, abundance and eternal growth, progress and glory for us.

This is that Truth which makes us free, enabling us to at all times overcome every appearance of adversity, be it of body, mind or spirit, and regardless of how long-standing the adversity may be.

Let us know and practise this Truth unceasingly, and reveal it to all souls, at all times, gladly and without thought of pay, for Love and Service always inevitably brings its own rewards. This is the Universal Law of Divine Life, retro-active here and NOW.



STUDIES IN PSYCHOLOGY

PROF. IVI.

Conception—I

A percept is an impression made upon the mind, coming through one of those avenues we call the senses. The percept is the first impression made. The mind has the faculty, through the process of recollection, or conception, of recalling that picture and bringing it up again for review.

We might say that a percept is like a negative thrown upon a sensitive plate. The concept is like the picture after it has been fixed by the solution of the photographer.

When we bring this picture up and examine it again and again, we will find, just as we would in examining a picture, details about it on the second examination that we did not see the first time. We will find elaborations on frequent recollections of the same event. It grows because very much of that which did not fully appear on the first impression, will supply itself when examining it and re-examining it.

Conception is the process of bringing up for review impressions received through perception, and the use of this faculty is called recollection or remembrance.

Conception is the power of reproducing a percept and knowing by the means of the inner consciousness that you know it. Many little events of our lives come in and impress themselves and we forget them or we think we have forgotten them entirely until something similar to them makes us think of them again.

That which proves that these concepts are perfect in the mind is shown in old people who find it hard to give to present percepts proper attention. They do not receive clearly the impressions of the things going on about them but let them talk about their childhood days and they can tell you the slightest details of

what happened at a day at school thirty, forty or fifty years ago.

That only exists as a picture in the mind, a concept and it is perfectly clear after having lain there untouched for fifty years, and all the details are there. They never lose anything. If anything it gains. We often speak of a person telling a story so often that he gets to believing it himself, although it is a falsehood. The fact is, the concept has more than the mere impression.

When we remember a thing we get it something like it appeared at first; just keep recalling that thing over and over again and we will get at all that belongs to it after a while.

Conception, or the process of recalling what has once been placed in the mind, is the second movement of the mind in consciousness. The preceding action in order to have a concept, is cognition—that is the actual process of knowing—and recognition. First we know we have it, and second, we can review it just as often as we wish.

Recognition in the stricter sense means knowing a thing again; to know that you knew that thing before. To apply it as we do in psychology, where we are constantly unfolding and coming into a consciousness of this inner knowledge, it is becoming conscious of that which we know but before that we did not know that we knew it.

Every concept requires an idea to serve as its symbol in consciousness. In an idea there is a thought that can be constructed into form and stated with such clearness that you can comprehend it.

In order to get a perfect concept out of the mind you must first know that it is there. That which gives us a knowledge of having it in there is the perception we have employed just before.

The nature of conception is that it is either a mental image of the actual or a mental image of the ideal. When you think about a thing that might be, or construct a thing as it might be, that is what we call

imagination and in that sense it is phenomena of the mind. If you think of the actual, a mental image of the actual is formed by looking at some object. A mental image of the ideal is a thing you have constructed into form without any objective thing to impress it upon your mind. It is the thing about which you have thought.

The mental image of the actual is concrete, particular and individual. It is the memory of an object. The mental image of the ideal is abstract, general and universal. It is abstract in the sense that it is considered apart from anything that it represents. An ideal is a thing constructed in the mind that has never yet found objective expression. It is a product of intuition. However, most ideals are based upon actualities.

The character of conception is concrete, abstract and synthetic. An idea that relates to some particular thing is a concrete conception. Standing alone, having no reference to any particular thing, it is abstract. Built of the various phases of thought material, it is synthetic.

By synthetic we mean it is constructed into form out of various things.

A concept cannot be eliminated from the mind because a concept is a record made upon the memory. Once having been formed in the mind it becomes the property of the mind.

Synthetic concepts may be modified by extension and analysis; and so can all concepts. But a synthetic concept is built of more than one thing; it is not a single idea.

The source of concepts in the objective mind is from the outside world. They are formed from things that exist, like objects, or from things that transpire, like events. The source from the outside world exists in objects and events. These are the things that exist in the forms of being or in any other form, and in the things that happen.

From the intuitive side we get the idea of qualities. In this sense we begin to think. All that the objective faculties can give of knowledge out of the invisible is quality.

We will have to go into deeper thought than objective thinking in order to know of the actual existence of things, and qualities are simply different kinds of material, the material or substance entering into the construction of things or the existence of things.

The classes of concepts are individual and general. It may be the idea of some particular person or it may be the idea of people in general. Neither class is possible without memory. As soon as we begin to study conception we come to memory. We do not consider imagination a faculty of the mind, but treat it as the phenomena of mind.

INHABITIVENESS—LOVE OF HOME

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

Inhabitiveness, the organ of which is located at the back of the head above Philoprogeneritiveness, indicated when large by prominence in this region, is the faculty which gives love of home and attachment to places, such as one's country; where we live or have lived, and the seat or corner we have been used to occupy in the house, or public place of meeting. Persons with large Inhabitiveness do not like to be disturbed from their old haunts; they change little from their regular domestic routine, and seldom take holidays to distant places; but should they do so, they generally prefer to go again and again to the same places that they have previously visited rather than go to fresh localities; if of necessity they are obliged to travel they are all the time desiring to have a settled place of abode, and a home of their own.

It is chiefly on account of their domestic associations that we can pronounce persons happy or miserable; here the sweetest pleasures are enjoyed that beautify life, and the embittering pains endured which sadden existence. The strength and well-being of a country is largely advanced and sustained when families are happily settled and in permanent home-life. It should therefore be one of first duties of Governments to secure proper dwelling places for the people; and to foster patriotism, embracing that love of home, country, and countrymen which tends to make national life more secure.

Persons with large Inhabitiveness, if they possess active Ideality, not only desire a home of their own, but also take great pride and interest in furnishing and improving it, and strive to make home as pleasantly beautiful and happy as possible.

There are many house-proud women, whose great love of home is shown in the cleanliness in which they keep their homes, and the energy and pride they put

into the scrubbing of floors, polishing furniture and ornaments. The bright fireplaces, fire-irons, and brasses in English country homes in the Midlands and North, particularly on Saturday nights, are a joy to behold, adding comfort and pleasure to all home-loving folk, and are a contrast to the dismal and dirty habitations one frequently sees in many places abroad where the inhabitive faculty is not so strongly manifested.

There is character in the house and home life of individuals that is well worth the study. It is a great delight to me to be allowed to see the interior of country houses. During a visit to North Wales, a friend knowing this once did me a great service by taking me into the homes of some dozens of his friends and relations. The Welsh are a distinctly home-loving people, and these endearing domestic traits are seen in their homes. They are inherited characteristics, and the strong family ties are such that each succeeding generation has the inborn desire to provide a homestead, however humble, to be retained in the family, one often sees in such homes heirlooms and furniture handed down from one generation to another, and brass family relics that have been so constantly polished as in some instances, to be worn into holes.

Persons with large Inhabitiveness are able to appreciate the sentiment expressed in the song "Be it ever so humble, there is no place like Home". If obliged to be away for long are liable to get home-sick and pine to return. What a touching wail of loneliness, and longing for sympathy was that which came from John Howard Payne, the author of "Home, Sweet Home." "How often", he said, "have I been in the heart of Paris, Berlin, London, or some other city, and have heard persons singing, or hand-organs playing 'Home, Sweet Home', without having a shilling to buy myself the next meal, or a place to lay my head. The world has literally sung my song till every heart is familiar with its melody; yet I have been a wanderer from my boyhood,

and in my old age have to submit to humiliation for my bread." No wonder he died a poor broken-hearted wanderer in a foreign land.

Persons possessing large Inhabitiveness, Locality and Acquisitiveness, and the Perceptive faculties, may go to foreign countries for the purpose of bettering their position, to acquire knowledge, experience and wealth. Such are good settlers and colonists, and valuable in the building up of new countries, but their love of home causes a constant longing to return to their native land, which they often do to spend the last days of their retirement. Love of home is a deep-rooted sentiment, appealing to affections sacred in the minds of nations all over the world. Home is suggestive of the dearest spot on earth, the birthplace of all that is good, ennobling and exalting, consecrated by the tenderest of memories. The truest happiness is ever found in the home, and the most worthy and laudable education should be to make home happy.

Some animals have the home instinct very large, particularly the cat, which will often remain in an empty house after the family have removed; but the dog having a larger organ of Friendship than Inhabitiveness is very careful not to be left behind when the family departs.

Those who have this faculty inactive take little or no interest in their homes. They are often of an unsettled and roving disposition. It is well that many people have this sentiment strongly developed, especially mechanics and business people whose occupations necessitate their living in districts at or near their employment. If, however, everyone had the faculty large, we should have to forego many advantages which are brought about by thousands of people who travel, both in our own and other countries, as commercial business people, sailors, travellers, scientists and explorers, in the interest of national and business affairs.

VITALIZING THE WILL

S. VAIDYANATHAN.

Mind Energy—I

Mind is a certain radius of human consciousness of active and passive forms.

Consciousness in its most rudimentary or primitive form is a simple representation or evolution of the phenomena of objective experiences in terms of thoughts, emotions and sensibilities, unswayed and unruffled by other foreign agencies independently of the subtle instrument of cognition in the mental will-centre.

The faculties of cognition, assimilation and reflexion and representation of conscious experiences and the multiple phenomena of external sources are inherent in the centre of consciousness and they are linked up and fertilized by the cohesive force of the cosmos, that specially operates on them and consolidates them with all their accretions relative to the growth of personal self-identity or distinctive knowledge of the individuality of existence as in essence separated from phenomena and having successive evolutions in the ultimate source of the inner and outer expressions of life, without at all being interfered by the too frequent mental upheavals and insurrections resulting from the conflict of senses and diverse perception.

If we can just conceive of mind as an abstract principle, as being independently and of course definitely regulated and actuated by the upheavals of changes and instinctively or voluntarily expressed by the organism of self or individuality, permeated and resuscitated, expanded and contrasted in its active focus by a certain inflow of energy or force, which decentralises at one time all of the particles of atomic congregations in the faculties of cognition, assimilation and reflection and at another time rehabilitates them in a particular form, we are necessarily to conclude or deduce therefrom that the external operations taking place in the realm of matter, have an essential reactionary force latent in themselves and such reactionary force has a positive controlling influence on mind and its triple functions of cognition, assimilation and reflection or retransmission.

Also we deduce therefrom that what we call 'mind' independently of the self, characteristic of the personal ego governed by the law of cognition of self through the instrument of self is acted on by

matter from outside or by the cosmic phenomena, and consequently reacts upon its own centre of radiation with the accretions, it has secured through the external influences. The tendency of the mind to act and re-act upon its own self-centre, independently of its self-identity or the potentiality of the ego, unwavering by the external operations or by the essential transmutations of matter identities cognised through the instrument of sense-perception, is vitally due to the insurgence and resurgence of the cosmic waves of sustenance, growth, multiplicity, variety, density, subtlety and decadence or collapse.

The rehabilitation of the energy particles or atoms of mental growth in a finer or grosser form is chiefly effected by the laws of cohesive and interdependent control of the cosmic forces, permeating the subtle organisms of the mind and revivifying partially or revitalising successively with interruptions the stimuli of mental responses to the phenomenal oscillations and other accretions of mind and intellect gathered through linking up consciousness with matter and energy remaining outside self and inter-related.

When the mental accretions take place simultaneously with the projection of individual consciousness in the various centres of matter organisation, the personal identity or the personal ego, has fewer chances of expressing itself beyond the limitations and restraints imposed on it, though artificially by the phenomena of change controlling the mind-functions and resisting or putting under a restraint the powers of motion and action in the faculties of cognition and will.

But it should be noted, that the self remains entirely in a placid state and it retains its individual faculty of cognition throughout unmolested by the complex mental vagaries and independently of the functions relating to the phenomena of change; however the faculty of cognition in self remains rather in a state of apparent oblivion because it cannot rise above the finite limits and restrictions of the changes, evolving the energies of mind incessantly.

Hence we find duality of cognition in self. The self is fully engrossed in the consciousness of the ego-personality and of the disabilities it has to overcome before it can again rehabilitate its potentiality after a temporary setting up of some sort of cosmic or mental recrudescence, which is a sequel to the waves of external phenomena.

Again we find duality of cognition expressed in the stage, when consciousness without losing hold of self, differentiates identities of objective phenomena from the self, grouping them under 'non-

self' and recedes to its self-focus, breeding identity only to individuality and its ultimate basis of evolution.

This is further cleared by the fact, that both the self and the mind are always in an entirely placid state, interrelated with each other through the links of consciousness, but since consciousness is moulded very often by the phenomena in mind, the operations of self have positively no control over the mind functions and the potentiality of self tends itself to imbecility, while remaining all the while cognizant of the fact relating to its reciprocal relationship with the mind and the formation of an independent identity in the personal ego or Will-consciousness.

When the self cognises and realises itself as self within the boundary it has conceived of, without attaching itself to the mental consciousness, scintillated by the radiations of materials and identities formed, cognised and assimilated through the instrument of mental perception, the essence of identities and of phenomena, rehabilitated and reinforced through the cosmic force and the upheavals within, is ever conserved by the subtle receptacles formed beneath the exterior surface of the mind and its superficial layers.

This essence thus conserved with the receptacles, is subjected to a course of direct manipulation by the energies of the primitive source that has given origin, substantially to the mind and its vital tumescence. The phenomena of thought-formation, ideation, objective impression, potentiality of reflection and recapitulation are in direct response to the inhibitive stimuli in the mental energy-centre tumescing gradually and steadily, persistently and forcibly to the finite scope, restricted by time, space, causality and retrogression.

PRAYER

P. V. S. IYENGAR.

Oh! Mother of the Fountain-head of Power Supreme!, of Wisdom Supreme!, Of Bliss Supreme! Make me like the tempered steel that will not break, but will break through the hardest steel. Let the strength of your wisdom temper me and strengthen me to face with unflinching courage the fiercest onslaughts of life. May my lurking potentials of this earth escape not my searching vision. May the fire of Wisdom burn them to ashes. Having destroyed all my earthly potentials, I approach Thee, Oh! Mother of Unfathomable Mercy, and insurmountable grace!, in all humility, love and reverence, to worship Thee, to kiss Thy sweet lotus-feet and to shower on them the simplest flowers of my purity and earnestness. Teach me to keep content at all times, placing implicit faith on you even as a child on its mother. Teach me to be standing alert, like a soldier on guard at my self-stand always watching for the signals at your imperious commands. Teach me to chase away all noxious intruders like flimsy pursuits, idle talk and mental flourishes that seek entrance into the palace of the self. May all my conditional identities break and vanish before me like the phantasmagora of an idle dream. May my vanishing self be strengthened with the Wisdom of Thy Reality and Thy Permanence. Teach me always to ruminate on Thy unconditional nature, how you are of the mass-energy, an ever resplendent reservoir of Power and Wisdom, how under the unconditional tension-law that mass energy operates and how the notion of Existence is only in the mass-energy and nowhere in this conditional, vanishing, vibratory phantom of a Universe. Who can grasp clearly the nature of the Dual wills, of which you are the active Chit Will while the other is the Sat basic-will? Who could conceive that you can contract to a

point and expand to infinite? Who knows that in your sphere unconditional, no notion of Time, Place or change can be?

Oh! Mother of illimitable Grace! Teach me to realise, that you are the supreme Factor of Bliss Supreme! that you can liberate at your sweet choice, the shadowy spark of my consciousness, from the fetters of this physical cage and place it in your unconditional sphere with motion, action and recognition, that you can confer on it an identical solid body to move about with unconditional senses in the sphere of Wisdom and Power! Who could realise the magnitude of Thy Power which could create at will innumerable variety of objects for enjoyment in the unconditional world similar but far superior in type to those in this conditional world! More than all this, no adequate sense of love or gratitude can reciprocate for the spontaniety with which you drown the *jeevas* with your ecstatic Ananda current, the state of highest bliss achievable for a mortal consciousness.

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XXII.

(Concluded)

For the middling or intermediate Jnani, there is neither a veiling of real tendency nor unreal knowledge. To such a one, a little knowledge sufficient for him for carrying on worldly converse comes about, without his real knowledge becoming veiled. That which is stated herein in this manner, is the condition of a Siddha. I shall tell you hereafter the condition of a Sadhaka (one who practises). Hear me. In whichever time a Sadhaka attempts to practise Samadhi, it must be understood that at those moments, he is stoutly oblivious of unreal knowledge. But for a perfected person well ground up in Samadhi training there is utterly no memory of unreal knowledge. To such a person, a knowledge of the unreal occurs only forcibly, i.e., by intense external stimulus.

Brahmana! Then again, there is not the least distinction between the Samadhi and worldly activity of a Superior Jnani. The reason is that always he has no veiling (forgetfulness). The non-veiled condition of an intermediate Jnani who is always inclined towards Samadhi, will become a bit impure, during his worldly activities which are only states of unreal knowledge. O Bhusura! but the non-veiled condition of a Superior Jnani will be uncontaminated even when he enters into worldly activities either by his own will or by the influence of Prarabdha. O Bhudeva! hear me. In fact for both superior and middling Jnanis, there is not the least Karma. Because they are persons that have reached the perfect state and because they do not regard any-

thing as (4) existing outside of the Self which is Samvit. When everything is burnt to ashes by the Fire of Consciousness (chidagni) how can Karma continue as a residue? Therefore as regards such Jnanis there can be no residue of karma. The actions of such Jivanmuktas will resemble the action of a magician, that are looked on by others. Listen to the conclusive secret I tell you. O brahmana! A Jnani's view is also the same as that view which Shiva has (towards the world). And it is undoubtedly true that there is not the least difference in their views. Therefore, there cannot exist any residue of Karma, for Jnanis'.

On hearing in this manner, the exposition of Hemangada, Vasuman was cleared of all his doubts, his mind became lucid by Vijnana and after being worshipped by the Princes, he went to his quarters. Afterwards the Princes also returned to their city.

After hearing in this manner, Rama said, turning towards the son of Atri, 'Guro! by hearing from your words this Vijnana, my doubts are eradicated. I have grasped that supreme state. I shine outside and inside as one Samvit which is entire in everything, in the form of my Self. Nevertheless, O Teacher! I beseech you to tell me briefly in order that I may have a connected whole to help my meditation, all the Vijnana that you expounded to me, from beginning to end once more.

When Rama requested him thus, Atri's son said again, 'Rama! I shall tell you the essence of everything, hear me. That Chidrupini who is Parameshwari (great Goddess), (5) who has Purnahanta (plenic I-ness) and who is supreme, always displays the impossible world though she remains uniform, like reflections in a mirror,

(4) This explains why there is no Prarabdha to a person who has attained the plenic state. Again, for the reason that middling Jnanis also do not see anything extraneous to the Self of consciousness, neither have they any Prarabdha.

(5) It is necessary, in order to differentiate Intelligence from the non-intelligent to attribute certain qualities to the Intelligence (Chit). And that is the Sphurti (flashing self-consciousness) of the Swarupa. Sphurti is of two kinds in the world i. e., it occurs as 'I'

by the glory of her Maya shakti otherwise called Her Swatantrya [freedom]. How it is brought about is thus. Hear me. That Parachiti [Supreme Consciousness] who is plenic, who is Parahantamayi [full of plenic I-ness] she, by means of her freedom, causes her own self to appear as dual. When in a portion of her Swarupa [own form] an Apurnahanta [incomplete I-ness] becomes manifest, then the other portion becomes one that is devoid of Ahanta and this portion itself is, relatively to the aspect of that finitised Ahanta, an Avyakta [indefinite] or an outside [a without]. That chidamsha [portion of consciousness] which has incomplete finitised I-ness, is alone, what is called Sadashiva tatwa. That Sadashiva, though seeing the Avyakta to be separate from himself, always broods over that indiscriminately [undifferentiatedly] as 'I [am] this'. Subsequently, the Sadashiva himself becomes Mahesha in order to project the diverse world, by means of his own freedom and by brooding as 'this Avyakta is my body' and 'I exist in the form of this Avyakta'. The Ishwara who thus identified with Avyakta, becomes himself tripartite as Rudra, Vishnu and Brahma and manifests the creation of several Brahmandas [Cosmic eggs]. There are several such Brahmas; likewise there are very many Vishnus who have the form of cosmic eggs. And there are several Rudras who dissolve these cosmic systems. The world is such as this. Such a world as this, O Rama! is nothing

and 'this'. Herein, since the sphurthi occurring as 'this' has no independence, and depends upon another, it will lead to endlessness. Therefore, the Sphurthi as 'I' occurs in consciousness alone. Since this Sphurthi of I-ness is finitised by time, space, &c. it is imperfect while related to the body. But when it occurs with relation to the consciousness which is the Swarupa of time etc. and everything it becomes plenic. It was for this reason that She was stated as having plenic I-ness.

The infinite She has been described as it were differentiated, at the time of instruction, simply to help the easy realization of the swarupa. When She of Supreme Consciousness takes repose in extraneous phenomena, then that is what is termed as 'this-ness'. By withdrawing from phenomena, Her repose in her own swarupa is what is called (Ahanta) I-ness. This plenic I-ness itself has been stated, before creation to be the swatantrya (freedom) of the form of Iohcha (will), and the time of creation, to be Maya of the form of

other than [6] an appearance like reflections in a mirror, and it has not in the least any origin.

Though the Parachiti is filled by finitised Ahantas (I-nesses) She is one who has always the form of Purnahambhava. I shall illustrate this. O Rama! just as you, though you are identifying yourself severally with your eyes and other organs and are doing respectively several actions, have Ahambhava generally as regards your whole body, She of Samvit, though comprising the Apurnahantas that range from Sadashiva downwards to micellae is one who is infinite and who has Purnahanta (plenic I-ness). In reality it is she, the Chit of Purnahanta form who manifests herself in this manner as finitised Ahantas. Just as you, though having a general identity towards your body, by reason of your inability to apprehend by yourself, forms, tastes and the rest, place yourself in identified association with the several sensory organs and motor organs and apprehend all things, at all times, Sadashiva, the Lord also, though he is all pervading, becomes by identically associating with the forms from Brahma downwards to micellae a knower and a doer. Just as your Nirvikalpa form which though existing as the basis of your body, senses and the rest, remains without knowing or doing in the least, similarly, though, the Para (supreme) who is Samvit is the support of all worlds, She is not one who knows or (7) does any differentiation at any time.

In this world, everything originates like reflections within a mirror, by Her freedom and shines within Her

Active Energy. Active Energy is of the form of neither Motion nor change. It is of the form of projection similar to reflections within a mirror. In this manner, it is the plenic I-ness, freedom and Maya which become the Shaktis (energies) of Jnana (knowledge), Ichha (will) and Kriya (action). Since the plenic I-ness is always the swarupa, the manifestation of the world has no finitisation by time. Division appears only to the view of the partite consciousness made so finite by the appearance of an exterior; and not to the view of the plenic consciousness.

(6) The world is only an appearance; its origin has no beginning.

(7) Because the objective world and the activities therein partake the nature of itself.

(consciousness). Just as the appearance of reflections is none other than the appearance of the mirror, the appearance of world is Her appearance only. Herein all the cognisers who are the seers as I, you, and others, become, when the appearance of the perceived vanish away, the pure consciousness and not otherwise. Just as when from a mirror which had been reflecting pots, etc. the pots etc are removed, the mirror which underwent apparent differentiation at the time, the reflections were manifest within it, becomes as it were pure afresh. Similarly when the appearance of phenomena caused by differentiating ideation is removed, she of Samvit who is of non-dual form continues to exist as the ultimate residuum.

(8) Because there exist not the least pain She is of the form of infinite bliss. Because She is desired by all. She is of the form of a massive totality of the bliss of all beings. By reason that all creatures desire it, the swarupa (own form) of the Self is bliss alone. Because nobody desires pain, that thing for which the idea of the body and rest exists, that thing which nobody remains without desiring, that thing whose moiety sensual pleasures are stated to be, such an Ananda (bliss) of the form of the Self becomes manifest at the first moment of discharging a heavy load that was on one's head and also during Sushupti (hypnosis or dreamless slumber).

The ignorant do not know the bliss that is in the Self. They imagine, by reason of the difference in the auxiliaries, that pleasure is a thing different from their own selves. Just as the images seen reflected in a mirror appear, until the truth about the mirror is known, as being different from the mirror and just as when such a nature of the reflected images is known, they cease to have any existence apart from the mirror and the mirror alone remains pure, similarly, to him who has known the truth, the world, though it might continue to appear, is nothing other than his own self. Like

(8) In order to determine that residuum is the goal of humanity, its nature is herein explained.

pots from earth, ornaments from gold, images from a rock, the world is caused from the self that is consciousness. The view that the world does not absolutely exist O Bhargava! is only an imperfect view. That contrary conclusion as "it does not exist" can never be established. Because the Sadhaka of the two sides "it exists" and "it does not exist", continues to remain as the form of the self (as a witness of both affirmation and negation) and shines himself distinctly even after the rejection of every-thing.

How can the dissolution of the world come about by the mere imprecation that it does not exist. It must be said that just as the city reflected in a mirror has only the essence of the mirror, the world exists having only the sole essence of the consciousness—Self. This is the perfect knowledge that ensues on removing completely all narrowness of mind. Like the mirror which took the shape of a city, it is the essential conclusion of Shastras, that the seer alone has by the might of his inherent freedom, taken the shape of the seen (phenomena).

There is neither bondage nor liberation, neither Sadhaka nor Sadhana. The unfinitised non-dual Tripura alone shines. She alone is Vidya and Avidya, the cause of bondage and of liberation. Bhargava! this much only is to be grasped and nothing more.

Rama! thus have I expounded to you the method of Vijnana, commencing from the acquisition of Sadhanas. (9) People who thoroughly inquire into this and understand it will not again go to grief. Thus said Dattatreya, the ocean of compassion.

O Narada! if this Jnana Khanda (knowledge portion), that comprises sound reasoning and intuition, be listened to, whose delusion that is caused by ignorance, will this not destroy? He (whose delusion is not in the least destroyed even after hearing this, to such a Sila purusha

(9) Herein it is implied that there is no rule that aspirants should belong to particular castes or orders.

Auxiliaries—vehicles or adjuncts.

(stonelike man) how can there be any knowledge? There will ensue firm knowledge by hearing this, even only once. If this be heard twice or thrice, why will not even dull heads become enlightened? It is certain that if this be heard, all sins will be destroyed and that thereby this will yield enlightenment. If this be written, defects of eyesight will vanish. If this is worshipped, mind will become pure. If this is studied always, dullness will be removed.

By inquiring into and by realizing distinctly which form that is the Self of All there ensues liberation, whereas on the contrary there is only bondage, that is Tripura alone who is Hreem.

**Thus ends the Twenty-second Chapter
In Tripura Rahasya or (A Practical
Study in Consciousness).**

**Thus ends this Important Itihasa of
Tripura Rahasya.**

OM TAT SAT



May God Give Enlightenment to All!

Jayatyasha para Shrimat Tripura

Sarva Sakshini

Ya Sevakan uddharati Samsriter

Guru rupini.



PSYCHO-ANALYSIS

& Rational Business Success

DR. WM. FRANKLIN KELLEY

Unless you are content to have the association remain disagreeable and to end disastrously one's rights stop where the rights of the other fellow begin. Every individual, married or not, has a right to his own being and his own existence. Let him work out his own destiny as far as he can,—and then strain a point to let him do it even more completely than that,—just as long as it doesn't interfere too much with yours. Try to understand that. That is the proposition. If he wants your advice and help, all right, well and good; but don't impose them on him. Unreasoned opposition to the other fellow is what gets us into more trouble than anything else. The wise thing to do is to cut it out. Do not impose”.

The lady said: “It will be very hard for me to keep my mouth still, but certainly I will try it”. A couple of months later I received a letter from her husband saying: “My wife is an angel; she is entirely different. I am glad she joined that class”.

What has been illustrated in this citation, is a simple “domestic relationship complex”. A “complex” may exist on any-item or subject. For instance, in regard to the strenuous occupation and economic conditions of the present day, it is common to meet people who have a well developed and paralyzing “financial complex”. Such will be by no means easy to analyze, unless the first interviews are designed to “educate” him well to constructive intention and effect of the entire procedure. In a general way too, you will find that the people will stall around on answering questions concerning the things on which their complex is most pronounced.

In practising psychoanalysis on people, always have that in mind. Just as soon as you come to the place where they begin to be evasive, or just shut up like a clam in the face of all your questioning,—you may smile and say to yourself: “Aha, my friend, I am getting your number”. And you are. That evasion or silence is your cue. It is as though some inside informer had warned you that right there is the place to use your intuition. Use reason and inference as well as intuition.

Now in analyzing or “making out” anything in regard to a financial situation, or a domestic situation, or any personal problem which has any bearing upon things of an intimate nature, it is absolutely essential that your patient has explicit confidence in you. In fact, in order to be a success in any line of business, any line of practice, it is absolutely necessary that you conduct yourself in such a way that you win the supreme confidence of your patrons. If you fail in that, you have absolutely failed in the most essential thing in psychology. You must win and keep the confidence of the people with whom you deal. You may succeed through trickery to get people's money once in a while, but that is not success.

In practising analysis, whether on yourself or others train to get down into consciousness, into its submerged or subconscious phases. Train to open up the paths and channels there, and let the light of awareness and of consciousness bathe the subconscious. That will establish grooves of contact between the subconscious mind and the conscious. The thought forces will then begin to equalize and flow freely, and as soon as that equalization takes place completely, the pressure ceases and the “complex” is gone.

Many people have a personality complex. By that is meant this: you may have plenty of money, you may be perfectly healthy, you may have a good disposition and all of that,—but there is some proposition that keeps you from being and doing what you want to do because of somebody else that is, because of some other

person or persons. Suppose you see some body else over here who is a good lecturer,—and that is, just what you want to be. You try to lecture and do not do it quite as well as this person. You are jealous, and yet you go away rather downcast, as if saying to yourself,—“I know more than that individual. I understand the subjects he handles better. But somehow I simply can't make good”. Automatically, probably, you repeat this to yourself from a variety of angles. The first thing you know, you are developing a “personality inferior complex”. You are depressing yourself and holding yourself down, because you see other people doing something that you would like to do but can't. That is one kind of “personality complex”.

Realize that the consultation with you may mean a great deal more to your patron than it means to you. Make the procedure interesting to your subject. Explain enough of psychology, enough of the need for analysis to secure unreserved confidence. As time allows, give your caller more than agreed upon, —something a little extra. This may readily take the form of a miniature education in psychoanalysis itself, so that when your patient is cured, he will also have a better knowledge than has the average layman. This may actually work out as advertising for you; but whether it does or not, it makes people consulting you feel good. It may cost you something in the way of slight sacrifice now, but in the end it will bring you back mighty big interest. That is a matter of common everyday experience which, of course, applies in every line of human endeavor; but in the practice of psychology and psychoanalysis, its importance is peculiarly magnified, due to the intimate and personal nature of much of the work that is required of you.



GETTING THE PROSPERITY CONSCIOUSNESS.

There are those metaphysical students who are able to demonstrate prosperity according to law, and those who are not. Some one asks: 'What is the difference between these two classes of students?' But one answer can be given: 'A difference in consciousness'

Many people read and study metaphysical laws and truths for years but fail to make the individual application. They neglect to see that they themselves are prosperous right here and now. They study Truth but in their daily studies fail to apply the prosperity law. The Truth that they have studied has but penetrated the surface of their intellect and has not become ingrounded in their consciousness. Their knowledge of Truth is like the facts of romance or fable—often beautiful to contemplate but nowise related to things as they exist in the world of every day affairs.

One should see that prosperity comes by an exact and scientific law. He should understand that it is not limited to a few who are on the inside of the secret but that it can be obtained by any person who, through consciousness, sets the law into operation.

We can see that the person who is out of a position or out of funds is simply out of the prosperity consciousness. To relate himself to prosperity he must get into the consciousness of prosperity. To help him we must help him to rise out of the consciousness of lack. We must help him to get the prosperity vision and to see himself in the prosperity picture.

The consciousness of prosperity is magnetic. It draws prosperity to it. The person who has something worth while to sell readily finds a buyer; in fact, the buyer seeks him. The employee with rich ideas is always being sought. The employer is willing to pay

for these ideas because they are the seeds which will make his own business prosperous.

One out of a position plainly shows that he does not have the thing which the employer needs. Many an employee, if he were to take stock of himself, would discover that he would not employ himself. Employees should train themselves for the purpose of having something which is marketable. By so doing they are simply making themselves in demand; they are building a consciousness of how to do things efficiently, how to produce, how to serve, and how to receive.

One seeking a position should give much thought to the matter of making himself a magnet for a position. He should not try to deny and to affirm himself into prosperity unless he has something substantial on which to ground his statements. We have some big lessons of service to learn before we can command our substance right out of the ether. Before we enter the consciousness of how to draw coins from the mouth of a fish we pass through the consciousness of giving and receiving. We serve an apprenticeship.

If you have a business which needs more prosperity, give it such a radiation from your prosperity consciousness that every belief in lack will be dispelled. First get the inner conviction that that business is the finest and noblest thing you can be engaged in at the present time. Get the realisation that through it you are going to serve man unselfishly and well. Clear from your consciousness every belief in injustice, dishonesty, hard times, lack, and poverty. Know that no adverse thought can injure or retard your business, that no negative thought can keep prosperity from coming to you through that avenue.

Do not permit yourself to indulge in any idle speculations about lack or poverty. Your business is an external evidence of your consciousness and it responds to your thoughts and feelings. You must keep your thought charged with prosperity if you wish to see your business manifest prosperity.

Through your consciousness you have power to bless your position and your affairs and to make them yield you bountiful prosperity. In fact, this blessing should not be spasmodic, but continuous. One should not condemn his affairs part of the time and try to bless them only when he is not giving them such destructive thought.

See your business developing and prospering. See it yielding abundant prosperity. Give thanks for every evidence of prosperity. Even before your prosperity appears you can give thanks, knowing that it is coming to you, if you have the prosperity consciousness.

Develop your business through rich ideas. This is one of the avenues through which God mind prospers the individual; it gives the individual substantial ideas with which to work. Many have built up fortunes by setting some useful ideas to work.

The secret of your demonstrating prosperity lies in your ability to think it so vividly that you absolutely cause it to appear. Literally walk out of the mental tatters of poverty, and clothe your mind in prosperity ideas. The first thing you know, prosperity will be coming to you from many sources. Your consciousness will have made the adjustment which relates you to the infinite bounty of God.

If we were giving the short-cut to prosperity we should say in two words: "Live it". Know the truth about prosperity so thoroughly that you conform the outer act to the thought. Make yourself such a valuable employee that prosperity must come to you. Make your business so prosperous that all who contact it will sense the prosperity atmosphere. Prosperity always attracts. It brings more prosperity to itself. Every evidence of prosperity causes the consciousness to take a firmer hold and to manifest more of itself.

—*Unity Daily Word.*



INTERNATIONAL CONGRESS OF WORLD SPIRITUALISM at Paris

Notes.—A United Congress of the Spiritualists of the world opened at Paris on Sunday, September 6th 1925.

Some 28 Nations were represented.

M. RIPERT (*Secretary, International Federation*) felicitously welcomed all.

M. ALBIN VALABREGUE, the well-known French playwright and dramatist alluded to the work of the great French Spiritualists and in special to the generosity of M. JEAN MEYER, in presenting to the French Spiritualists the handsome building (Maison des Spirits, 8 Rue Copernic) in which they were assembled.

SIR ARTHUR CONAN DOYLE was welcomed with acclamation, and expressed his pleasure at this great gathering of many nations.

Many representatives spoke in praise of the movement.

It was then agreed that the Conference be divided into four sections to consider Spiritualism under the following aspects:

1. PHENOMENA. Records of experiments and demonstrations under the various phases of mediumship.
2. DOCTRINE. The Soul, its existence, survival and progress; reincarnation, etc.
3. PHILOSOPHY AND ETHICS. The effect of Spiritualism on Science, Morality, Religion, Sociology and Evolution.
4. PROPAGANDA. Methods of organisation and publicity, statistics, etc.

The assembly then adjourned to the Lower Hall and was introduced to an excellent exhibition of articles of psychic interest.

* * * * *

The Congress reassembled at 3 P. M. in the Hall of the Societes Savantes, Rue Danton. Mr. GEO. B. BERRY occupied the chair.

The chairman, in a few felicitous words, introduced M. Leon Denis, the great Spiritualist in France.

M. Leon Denis, speaking in French, welcoming the Congress said: 'There exists above us one great Fatherland, from which we receive our inspiration. The brothers in that higher life are united to serve with and through us. Let us think of the great history of humanity's search for truth, of the sacrifices made and of the victories achieved. The search is a complex one'.

Mr. Berry replying said: 'We meet under conditions of a world stress which compels attention to our phenomena and the significance of our message towards the solution of these distracting problems. The destiny of nations, yea, of civilisation itself, hangs in the balance. The old impulses of Materialism cannot save it. Only the acceptance of a new principle in the interrelationship of the nations can lift humanity out of the Slough of Despond on to firm ground, and inspire it to seek greater glories for the human families. That new hope and principle we can give the world in our deliberations this week. It is given us to demonstrate once again that man lives on earth surrounded by spirit entities, that he is governed by an undeviating spiritual law, that he himself is here and now a spirit being who will shortly pass from this sphere of activity to reap on other planes of conscious existence the full sum of his efforts to understand and live by the recognition that everywhere men are brothers and children of the same living God'.

* * * * *

'SIR ARTHUR CONAN DOYLE, creator of 'Sherlock Holmes', had one of the biggest successes of his career

as a Spiritualist lecturer when a thousand persons, including many women, stormed the doors of the Salle Wagram, forced their way past barricades of police and ushers, and listened with serious faces to the British Spiritualist as he told of the evidence that convinced him death does not end Man's contact with this world.

Sir Arthur showed spirit photographs of his dead son and photographs showing the results obtained in recent years by Spiritualistic science

GREAT JOY AFTER DEATH

'Materialism is the curse of the world and will destroy the world if it is not checked,' Sir Arthur told his audience. 'To know is better than to believe; the age of Faith is past and the age of Knowledge is here. As sure as I stand here, I have seen and heard messages from those on the other side. I have seen my own mother and my son as clearly as in life. There are thousands of others all over the world who have had similar experiences, and know that there is a life of great happiness amid beautiful surroundings waiting for us immediately after death. There is no limit to the glorious future of Man.'

'Spiritualism' concluded Sir Arthur, 'is opposed to no religion. We say to all the world, 'Take what we have to offer you, add it to your religion, and you will find that your religion will be better because of it.'

Sir Arthur Conan Doyle's lecture brought tears of hope into the eyes of hundreds of unconsolated men and women who wanted assurance that their loved ones were not gone forever.

Voices trembled, as they plaintively urged the great spiritist to assure each one personally that he would see the particular object of his affection, in the great crowd that swirled around the platform at the end of his lecture. Febrile hands reached toward his, to give it a pressure of gratitude for the comfort he had given. Gorgeously-gowned women, shabby little midinettes, rough day-laborers and old gentlemen erect in frock

coats pressed toward him, their eyes gleaming with a new hope.

SHOWS GHOST PICTURES

In a voice ringing with conviction, the great creator of Sherlock Holmes affirmed his belief in a life beyond the grave, reasoned with sceptics, expounded the doctrine of mediums and of ectoplasm, and then brought applause and gasps of amazement and terror with photo after photo on the screen of spirits emerging from ectoplasm. A tremor ran through the great audience packing the Salle Wagram to the doors, as he showed pictures of ghosts and explained what they were

EMERGE FROM ECTOPLASM

All the spirits shown were in various stages of emerging from ectoplasm and had a hood, or as Sir Arthur called it, an 'arch' of ectoplasm around the head.

Ectoplasm, Sir Arthur had previously explained, to make the sense of the pictures clear, is a subtle vapor which every person throws out. Mediums secrete much more of it than other people. It is a sort of half-way house between spirit and matter. For this reason etheric bodies choose it as a means of communication with the living world.

The possibility of taking pictures, Sir Arthur explained, is a result of the sensitiveness of ectoplasm to a photographic plate, even though it does not register on the human retina. It is a soft, chilly, fluid substance; full of life. It is sensitive to white light, hence seances must be held in the dark. It can take the form of a human face or even of a whole form, hence the photographs.

CROWD GASPS

A gasp arose from the crowd, of conviction and of startled incredulity, as the picture was thrown on of Lady Lodge sitting with the famous medium, Mrs. Leonard, and between their heads the head of the dead Raymond, Lady Lodge's son, veiled in an aura of ectoplasm. This was that Raymond, son of Sir Oliver

Lodge, who was killed in the war, and about whom his illustrious father wrote the pathetic story of his messages from the spirit world.

A new thrill came as Sir Arthur showed by two successive pictures the development of a spiritual body from a mass of ectoplasm. On the first plate, taken too soon, the ectoplasm appears simply as a vague mass, a sort of bag rising from the head of the medium. The second plate showed the bag opened and from it a head revealed with the face of the dead wife of the man sitting with the medium.

A series of pictures of mediums was then shown, each with ectoplasm issuing in great quantities. These pictures showed no spirits, simply the unformed substance.

MEDIUMS' PHOTOS

The Danish medium, Nilsson, had great streams of it flowing from his mouth, like a patriarchal bard, while two doctors held his hands for control. The medium Willy had a long seemingly rigid rod of it protruding from his mouth like the forked tongue of an adder. This picture, Sir Conan Doyle explained, had been accepted as authentic by twenty-five German University professors. Mrs. Marjorie Grandon, the Boston medium, had a stream of ectoplasm from her ear.

Another photo showed a box containing an electric bell which could only be rung by pressure on the lid of the box. When this bell started ringing mysteriously, the box was photographed, and a ball of ectoplasm found pressing on the lid.

What Sir Arthur called the most remarkable spirit photo in the world was that of the great English scientist Crookes, standing arm in arm with the ectoplasmic figure which he called Katie King. Katie King was photographed repeatedly in the laboratory of the great scientist. Always she was discreetly garbed in what looked like the uniform of an hospital nurse.

It is to be noted that whenever ectoplasm forms bodies, it also discreetly provides garments for them.

Another demonstration, not too clear, was that of the famous gloves which ectoplasmic bodies dipped in paraffine and then laid on a table. Plaster casts of these gloves were made, pictures of which were thrown on the screen. In every case, the wrist of the glove was visibly smaller than the hand, showing that some immaterial body must have been inside, otherwise the hand could not have been drawn out.

Americans in the audience leaned forward with interest as a photograph, strikingly like that of Abraham Lincoln, was thrown on, hovering over the head of the famous medium Mumler. Incidentally they added to their knowledge of American history in learning from Sir Arthur that the great Lincoln was a spiritualist and was helped by spirits in a great crisis of the Civil War.

Sir Conan Doyle's own dead son appeared to him from ectoplasm through the intervention of the great English medium, Hope, and as this picture was shown, a murmur of sympathy went through the crowd.

Ghosts gave a final thrill to an audience whose nerves were already on edge. These, Sir Arthur explained, are spirits whose grossness keeps them in an inferior form of spirit life. One photo taken in a haunted house showed a particularly villainous face, in clergyman's garb, peering through a doorway'.

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The peculiar habits of Mystic Madeleine, the Amazing Apparition of Mantes, sixty kilometres from Paris, were described to delegates to the Congress of Spiritualists at a "social evening" offered to the visitors by the Duchess of Hamilton and Brandon, Miss Lind-af-Hageby and Miss Felicia Scatcherd in the salon of the Hotel Gallia, in the heart of fashionable Passy.

PREFERS ROSY LIGHT.

For the last four years, he related, the spirit of a 19-year-old girl, who has been dead since 1908, has been

materialised at regular meetings of the Mantes organisation. A humble worker acts as medium. Madeleine is now on such friendly terms with members of the group that she is no longer afraid of white light, but prefers a dim, rosy light, with phosphorescent screens shifting in all directions about the narrow chamber. She remains visible for as long as three hours, plays the piano and has even kissed, with a friendly smile, no less a personage than Senhor da Costa, a League of Nations delegate from Portugal.

"But Madeleine is very particular, and will not kiss nor allow herself to be kissed by anyone who seems to doubt. A director of a Paris theatre was re-buffed violently and Madeleine assumed another form and disappeared from the seance only a few weeks ago," related M. Thibault. "But I can kiss her, place my hand on her arm, caress her forehead, and she always returns my kisses, because she knows that I believe. It has been suggested that the medium does the kissing, but I know that isn't true. The medium has a bristly, blond moustache, and when the kisses are given, there is no moustache felt." Numerous Americans in Paris, the speaker added, have already visited the Mantes sessions, and Madeleine has given permission for others to attend a seance during the coming month."

KING EDWARD'S "SPIRIT"

This was only one of many amazing stories told by the duchess' guests. Another told of the sudden appearance, in a controlled seance, of the spirit of King Edward VII. When the word "King" was used, the spirit's message was "We have no kings here. Just call me Teddy!"

Remarkable experiences with the spirit, visible and invisible, of the late William Stead were numerous. A document signed by eleven reliable witnesses told of the appearance of Mr. Stead's face, surrounded by a brilliant light, during a seance held at his Wimbledon home a few weeks after he was drowned in 1912. "It disappeared suddenly," said the witnesses. "After a

while the face again appeared in the corner of the room, much clearer, and with his head and shoulders in ordinary attire. Afterwards he was heard to speak, characteristically, in his own way, and we all distinguished what he said."

Miss Scatcherd declared that during seances the chair Mr. Stead had formerly occupied was seen to move without being touched by anyone. His chair at the supper table was half-turned as though Mr. Stead was about to take his place, and when a heavy pot of flowers was used to weigh it down, each of the blossoms (hothouse daisies) was seen to nod its head separately, as though saluting the little family gathering.

"UNUSUAL LIBERTIES."

"Spirits will permit unusual liberties if they have confidence in those about them," said Dr. Abraham Wallace, of London, a collaborator of Sir William Crookes and other British psychic scientists. I have had the unusual experience of suddenly entering the medium's cabinet and seeing sitting beside her an absolutely naked female spirit. Following my instincts as a doctor, started to examine her, and did not meet with the slightest resistance."

But it was through Mme. Greffulhe, an exceptional Parisian medium, that M. Fortuny, Secretary-general of the Congress, was removed finally from the ranks of sceptics. Mme. Greffulhe, had a vision of M. Fortuny's soldier son, reported as missing, falling from a great height while military bands were playing festival music. Some time later it was learned that M. Fortuny's son, had crashed with his airplane in an armistice celebration in Rumania and been killed instantly.

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At the final sittings of the Conference the following resolutions were passed:—

"Spiritualism is a Philosophy based on Scientific and precise facts. Its Fundamental Principles are as follows:

1. Existence of God, Supreme Intelligence and cause of all.

2. Existence of soul or spirit. connected during earthly life to a physical and perishable body by an intermediary element called perispirit, or fluidic and indestructible body.

3. Immortality of the soul and its continual evolution towards perfection through progressive stages of life.

4. Individual and collective responsibility, and the universal fraternity and communion between all beings".



REVIEWS

WHEN IT WAS LIGHT. *The Message from the Stars; Pre-historic Mysteries Disclosed.* By HENRY LEE STODDARD, CHICAGO THE YOGI PUBLICATION SOCIETY, 500, North Clark Street, \$ 10-00.

This work adds one more to the interpretative literature on symbolical teachings of the Masters. This is indeed a notable addition and read side by side with the author's work—*Kabala*—will be an interesting reading. To a student of Hindu Philosophy and Astrology there is nothing however to add to his knowledge.

MODERN PSYCHISM. By G. BASEDEN BUTT, LONDON, CECIL PALMER, 49, Chandos Street, Covent Garden W. C. 2, 7sh. 6d. net.

This book is an attempt to stabilise Theosophy in the light of modern researches in Spiritualism, Automatic Writing, etc. The author has practically established a Survival after Death. The book furnishes an interesting reading in modern Psychic Research.

THE EVOLUTION OF THE UNIVERSE. Or, Creation According to Science. Transmitted from MICHAEL FARADAY, THE COSMOS PUBLISHING CO., Los Angeles, Cal, (U. S. A.).

The discoverer of obtaining Magnetic-electricity from the magnetic-Michael Faraday, is the intelligence who has dictated this work. The control of the elements is shown to be possible by a developed will. Though a scientific colour is given to the work, it is far ahead of the present-day scientific researches.

THE LIFE RAY. By MAUD S. LEVETT, LONDON, THE C. W. DANIEL CO.; *Graham House, Tudor Street, E. C. 4, Pp. 24,* 1sh. 6d. net.

The work aims at perfect health and eternal youth and beauty by the transmission of the healing power of light through the human mind. The theory is really worth one's serious consideration, especially of those interested in all systems of healing.

THE PROGRESSION OF MARMADUKE. Writings given by him after his passing to the Spirit-world (First Series) AMANUENSIS, FLORENCE DISMORE (Flora More). LONDON, STRAD'S PUBLISHING HOUSE, *Bank Buildings, Kingsway*. Price 3s 6d. net.

This is a record of how a human soul suddenly forced out of its physical body in the midst of a life of depravity and selfishness, slowly awakens to the horror of great darkness it has created for itself by its own actions and how hard it struggles for Light. The mediums through whom the messages were recorded are well known people above criticism. The work is really very interesting and would reform many a fallen soul. Spiritualists will find this to be a treasure as Marmaduke vividly describes the various stages of his progress in his new life.

MEMORIES AND ADVENTURES. Illustrated. BY SIR ARTHUR CONAN DOYLE, Author of 'THE WHITE COMPANY', 'THE LOST WORLD', etc., etc. LONDON, *Hodder and Stoughton, Ltd* Price 20s. net.

The adventures of Sherlock Holmes pale into insignificance when you go through the life of Sir Arthur Conan Dyle told in his own words. Dr. Doyle is too well known a person and it would be sheer impertinence to introduce him to our readers. In the foregoing pages you have an account of his work as the President of the recent Spiritualist Congress held at Paris. He has devoted his life to the cause — He seems to be a staunch believer in the 'Coming Avatar'. If you care to know the A to Z of Spiritualism take up Sir Arthur's Memories and Adventures.

THE WISDOM OF THE EAST. An Authoritative exposition of Metaphysical or Spiritual Healing. BY M. J. KEANE. LIVERPOOL: THE LIVERPOOL BOOKSELLERS CO., LTD., 70 *Lord Street* Price 7 sh. 6 d. (post free, 8 s.)

Optimism is the keynote of the whole work. The author adds one more to the advocates of suggestion though he does not seem to approve of Monsieur Coue's methods; but we don't find much difference. The closing chapter has a fine collection of "Metaphysical and Philosophical Aids to Reflection" from thinkers, major and minor of all times. We would recommend him a study of our Hindu Advaita Philosophy and Maya.

WHAT IS PSYCHOLOGY? With sections treating of Suggestion and Auto-suggestion. BY CHARLES W. HAYWARD, M.D., C.M., etc., 7½" x 4½" pp. 254. LONDON: GEORGE ALLEN AND UNWIN, LTD., *Ruskin House, 40, Museum Street, W. O. I.* Price 7s. 6 d. net.

It would be apt to give this work the title 'Character and its Development' based on suggestion. The author is a close follower of Coue system. Above all he is under a misapprehension as to suggestion and its effects. His view is that suggestion takes effect only when it is accepted. He would do well to know more of *Mind*.
