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## VOICE OF THE FLAME

T. L. VASWANI

The nation needs to-day a message of *shakti*, of strength that flames as *Sacrifice*.

This symbol of Agni, the Flame of Sacrifice, speaks to me the secret at once of the India that was and a Greater India that may go again upon her mission as a World-Teacher, as a servant of Humanity.

India was great in the Day she was strong in the Life of the Spirit.

To-day India lies in the Dust, for Her children have changed the pearls of the Rishis for the glittering tinsel of a 'civilisation' whose gods are greed and *ahoga*.

Let this be my word to the nation's youth. *Be simple and strong as the flame*. The centuries are around you,—not dead but asleep. They will wake up with their Song of Wisdom to the touch of *tapasya*. And they will tell you, O children of India worn with many wanderings,—they will tell you that your Freedom is not in parchments of Parliament but in the Inner Spirit.

Strengthen it with *śrādhā*, with *śānti* of the poor and lowly, with the *tipasa* of truth and Love. And out of Strength will flow Greatness and Freedom.

# AT THE BIRTH OF KALIYUGA

S. NARAYANASWAMI IYER

The Lord Sree Krishna had departed Dwaraka, the message of His incarnation done.

The Sage Narada went forth with pilgrim steps to see the world and see its state.

A woman, grief-consumed, was sighing out her time, in anxious watch over a pair of lank and oppressed souls. She begged his help, she thought he could.

The sage, in pity, spoke to her of comfort.

"You are Bakhti, and these are your sons, wisdom and faith.

You three were wont, with Mukti your attendant-maid, to be with God in Bliss supreme.

The time is changed.

Folly in plaguey pride forgets the Lord and His Law.

But let despair cease.

More now than ever in purer yugas past, are grace and mercy vouchsafed to man.

The Lord is compassionate to man's weakness.

For man to feel he is weak is a step made for deliverance.

He is nigh to those who seek their stay in Him.

He comes to be their sustain.

Their supplication wins Him.

On their ignorance He lifts up His light. To defects of doubt He sends His spirit of truth till truth becomes an inward oracle for all truth which is required to be known".

"By His Holy prompting" said Narada,

"I shall make His presence felt by all.

The story of His life, the glory of His deeds, life and light from the never-failing fountain of His might and love, His name and form awakening and keeping afresh.

His worshipful memory,—these shall be wit and taught in hymns,—and the Bhagavatam will become house-hold."

'With heart cleansed and made whole, with thoughts purged and made pure, with every sense set right to serve the soul, will man be disenthralled and free, and will find himself seated unappalled in calm and sinless peace, singing and praising and delighting to hear the songs and praises of, God and God-like Saints'.

Thus will man abide in the Lord and the Lord in him.

Narada met Veda Vyasa, who seemed not to be in perfect peace of mind.

'How is it with you?' questioned Narada, 'You have composed the great Epic Mahabharatam. You and your pupil have written the Mimansas. Is it possible that still you have not attained peace?'

Then Narada told Vyasa, 'Your Epic is an ocean and the Lord's praises are like gems hid in its dark caverns. Set to bring out a work, in mellifluous songs, telling the glories of the Lord. This will work your peace and the happiness of men'.

He then narrated to him a brief account of his life. He was born of a serving maid and at the fifth year of his age was left to attend upon some Yogis. He served them with perfect faith. His mother so loved him that he was all her thought and care. One day treading a serpent on her way, she was stung by it and died. He thought it was the Mercy of the Lord. In the course of his devoted service he imbibed the songs and praises of the Lord from his holy Masters, and became so rapt that he felt, as if within him and from him moved the life of the universe. For vast time he lived in Brahma and then was born his son. With a harp in his hand, he has been roaming, chanting the praises of the Lord and assuaging the anguish of suffering mortality and cheering and lifting up their darkened and troubled minds.

Sage Vyasa composed the Bhagavatam and his illustrious and holy son Suka explained it and made it popular.

This is the secret doctrine—Satwika Samhita—the Book of Devotion,—the study and understanding of which sets man free from sorrow, doubt and dismay.



# THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS.

In accepting a commission from the Editor of *Kalpaka Magazine*, to write a series of articles, dealing with the subject of *Metaphysical Psychology*, I wish to state, first of all, that this acceptance was based upon a desire of the author to *SERVE* all and sundry who may be in need of the small services that he may be able to render.

We are, each and every one of us, akin to one another in the great Universal Scheme of Things, regardless of race, creed, caste, color, financial and social position, condition of environment, or aught else. Realizing this, it behoves each one to do anything possible for the other, in a happy spirit of joyous service, not only because it is our duty to serve, but simply because it is only through acts of loving service that we may be enabled to realize complete manifestations of harmony in our own lives.

There are, in the realms of humanity, but three things that are worth the striving for. Regardless of what one might imagine to the contrary, any desire that you might express can be summed up under one of these three heads. They are easily committed to memory, for they each commence with alphabetical letter: 'H'. First of all, of course, is *Health*, without which neither of the other two elements may become manifest. Next we have *Harmony*. In order to realize *Harmony*, or peace of mind, if you will, *health* must also be manifest. Lastly, but by no means least of the three, is *Happiness*. And happiness cannot be realized unless we have both complete health and complete peace of mind.

In this, the first article of this series, we will take up the subject of the first named element, that of *Health*.

It is the firm belief of the author, based upon past and present personal experiences, that complete health may become manifest throughout our physical bodies if we but THINK RIGHT, without further aid of material remedies whatsoever.

As an illustration of this, it might be well to state at this time that the author, about five years ago, was condemned to die via the T. B. route by several eminent military physicians, as the result of having passed through a gas attack in the French Argonne, during the late World War. I was informed that I had less than three months left of life in which to enjoy the wonders of this mundane sphere of ours. In addition to this terrible sentence, I was placed in a condition of environment as adverse as one can well imagine.

Normally, I am a huge man, my height being over six feet and two inches. Suffice it to say that at the time I came under this environment of which I have spoken, my weight was but 137 pounds,—a mere walking skeleton.

As stated before, I was beyond the powers of medical aid, and hope. To the proponents of medicine and surgery, my case was lost, and there was nothing left for me but an early death.

But within each created human there remains, as long as a spark of life is burning, a hope of life more abundant.

And I shall endeavor to show, before the expiration of this series of writings, that our physical being is dominated by, and under the control of, our MIND. Regardless of the adverse condition of our physical being, so long as we keep a strong desire in our MIND to continue living, we are not likely to die.

Taking this as the sole basis of my desire to keep on living, and having read a little along the lines of psychology and metaphysics, I decided that it was not necessary for me, a man under forty years of age, to give up this life when only half of its normal length

had been spent. I therefore decided to experiment with that well-known psychological slogan: "I will be what I WILL to be", and I willed life,—not death. I have continued to WILL life for over five years since that time, and today I am still a huge man, physically but now I weigh close to 220 pounds, instead of 137, and never felt better in my life. In addition to this, I recently underwent a physical examination by a local physician, and discovered that I was physically perfect,—no traces of T. B., or any other ailment.

Please remember that I have used no material remedies whatsoever, medicine or anything else similar. All that has been accomplished has been accomplished as the result of me having the WILL to live, instead of die, and a daily increasing knowledge of how to THINK RIGHT.

Are you suffering from ill-health? Are you unhappy? Are you suffering inharmonies of any description whatsoever? Does it seem to you that the whole world is wrong, and opposite to what you would like to have it be? If so, I will tell you right now, and later PROVE to you that these adverse and inharmonious conditions are the result of wrong THINKING, and may readily be remedied by utilizing the practice of THINKING RIGHT.

We are all subject to certain inevitable and immutable Universal Laws, the violation of which are certain to cause us inharmony, and the knowledge and practice of which will entirely eliminate these inharmonies and replace them with complete harmony, health and happiness throughout.

Those of our readers who are Theosophical students understand, more or less, something about the Theosophical Law of Karma. These articles will show how we may change our Karma, or destiny, to a great extent, by CORRECT THOUGHT.

If you are suffering from ill-health, commence right away to think health, try and act as though you were in the best of health, regardless of adverse appearing

conditions to the contrary. Daily look about you at the wonders that have been created in this Universe of ours for your special enjoyment. Make use, as much as possible of the great outdoors and delightful sunshine. Breathe deeply of the good, pure, fresh, clean air; strive daily, in some way, to serve someone who is in a much less satisfactory condition of physique and mind than you are, and I guarantee that by the time the next issue of this magazine reaches you, that you will feel much better than you do at present.

Next month we shall continue this subject, taking up the second element of the three mentioned, that of Harmony. We shall also take up the explanation of the workings of certain of the great Laws governing this Universe in which we live, and of which we are each component and necessary parts.



# THE TEN AVATARS

## From the Occult Point of View

P. S. ACHARYA

The Hindu believes that the all-pervading, all loving Lord (Mahavishnu) comes down among us, as often as the absolute need for the protection of *Dharma* arises. Of the *Avatars* thus assumed, the ten are mentioned as the most important and known in Sanskrit Sacred Literature by the name of *Dasavatare*.

Wherever you find beauty, truth, grandeur, love and selfless service, there you behold a ray of the divine glory out-pictured. Such is the gospel of the Gita. But the *Avatars* are not mere fragments, but they embody the concentrated essence of the Divine glories found scattered through Nature. God leaves no country and no people without a witness into His Grace. All the founders of all the great religions of the world are either the Avatars or the prophets of God. The Hindu has included even the great founder of the heterodox Buddhism in his *Dasavatare* or ten incarnations. The late revered Paramahansa Ramakrishna looked upon Christ also as an *Avatar* of God and Christianity itself as a sect of his all-embracing Hinduism. Modern criticism feels constrained to regard the Avatars as heroes of the dim past or of mere poetic imagination. This rationalistic hypothesis however, cannot explain away all the *ten incarnations* of the Hindu Mythology.

The Occultist believes there is an esoteric side to the puranic stories and legends. To him the *ten Avatars* are the landmarks in the onward march of evolution, both physical and spiritual.

### The Fish-God

Geology tells us that North India known as Aryavarta, the sacred land of the early Aryans, was once at the bottom of a great sea wherein life-forms were evolving gradually towards the first backboneed animals—



*the earliest fishes.* The fish was a structural advance over the earlier animal forms. The Age of fishes is, therefore, a landmark in evolution. The fish-incarnation refers in the pictorial language of the Puranas to the geological Age of fishes as well as to the occult truth that the aspirant strives at the outset to catch the Over-soul (or God) in the net of his love.

### **The Divine Turtle**

Out of the fishes with 'gills and lungs' were evolved probably the 'Amphibians, in which lungs have displaced gills altogether'. The Avatar of the Amphibian marks 'the change from water to water and land'—the 'Rajputana Sea' receding along with the 'central Asian Ocean' and the islands appearing. The birth of the Amphibian is a further stage in evolution. This is the tale of the Divine Turtle of the Puranic writers. To the aspirant, it marks the stage of spiritual evolution when he learns to progress from mere Bhakti or love to 'Gnana and Bhakti' (Love-inspired Wisdom).

### **The Great Boar**

As evolution progressed, higher animal types came in the form of reptiles, birds and the mammals. The uplift of the snow-capped Himalayas and the emergence of dry land in the home of the Aryans which linked itself to the home of the Dravidians of South India, mark the appearance of new and higher animal forms which could live on land only. Reptiles now almost yielded place to mammals, of which the boar was the highest type. This is the meaning of the myth of the Boar-God (Varaha-Murti) who, as the Puranas tell us, kills the 'golden-eyed' demon (Hiranyaksha) and brings out on his tusks the earth from the ocean whither it has been plunged hidden by the wicked one. To the *sadhaka*, the story points to the path of service, the fruit of 'Gnana-Bhakti' and the overcoming of obstacles on the way.

### **The Man-Lion**

After the mammals, less evolved, came the more highly evolved, familiar types—'the horse, the elephant

and the lion'. The lion is the lord of the brute kingdom. To the primitive man, this king of the forests, with his noble semi-human face and deep-toned roaring, looked to be very much near the level of the 'lord of creation' himself. It is thus that our fathers discovered the Avatar of half-lion, half-man. To the sadhaka, this Avatar marks his own stage of spiritual evolution when he has almost transcended the brute in him and risen to true manhood, destroying the godless demon of evil in his 'Pilgrim's Progress'.

### **The Dwarf God**

Life, evolving through countless yugas, reaches its roof and crown in man. The early man was little removed from the brute kingdom; he was ill-formed, dwarfish. 'But in reason and apprehension, how like a God'—as the poet exclaims. Though physically weaker than the animals around, man was man because he thought and was mentally much better fitted to survive than his animal brethren. Such perhaps, is the significance of the story of Vamana the Brahmin dwarf beating by virtue of mind-force the imperial impersonation of brute force known as Bali the Great. The birth of the dwarf is the birth of man the thinker, man the reasoner. The practical occultist lays stress on the lesson that mind governs and controls matter and that by the magic of his mind-force, the sadhaka should practise controlling the brutes and the brute-like man for their own good and for his.

### **The Brahman Warrior**

Parasurama or Rama with the Axe is the next Avatar. He marks the advent of the metal age in our land. Man, able to overcome the brute, brutally wars against brother man. In this age, he destroys and does not construct, by 'strength or skill or both'. To Parasurama the soldier-priest is assigned the task of destroying the destroyers and humanising man. To the sadhaka it means that he should destroy the destructive tendencies in himself—i.e., the rude and restless Kshatriya spirit—and proceed to constructively develop his life as an art

and as a science whereby it may be a blessing to all and a boon to himself.

### **The Ideal King**

Sri Rama and Parasurama co-existed for a time. Sri Rama the Ideal man is the spirit of co-operation and brotherliness. To the Occultists, this means that they should develop as brothers, as comrades in a common cause and should war against Ravana, the principle of Evil, wherever found.

### **God the Beautiful**

Krishna is God the Beautiful. If Rama is *Purna Avatar* (the complete incarnation) Krishna is *Puripurna Avatar* (the most Perfect and Beautiful one). The soul of India and of humanity is visualized in Sri Krishna. It is this God the Beautiful that the occultist contemplates in many forms—through nature and man—in the privacy of his worship-room or outside.

### **The Enlightened One**

Cast away the mere forms and enter into the Light—is the message of the true Buddha. First, develop yourself; then do good and be good. Such is the lesson of Buddhism for the Occultist.

### **The Coming Avatar**

The coming Avatar implies the evolution of yet a new type in the far distant future. To the occultist, it means that man must tend to become more than man—more and more and fuller and fuller—until he becomes God-like—living the Life Divine.



# RE-LEARNING FROM THE ORIENT

LINN A. E. GALE

Revival of interest in the Orient late years has evidenced the collapse of some of the cool complaisance and conceit of Occidentalists.

We are awakening to the uncomfortable fact that Western superiority, so-called, is a very one-sided superiority. The Occident excels, to be sure, in the spectacular, the sensational, the commercialistic. But it has made wholly disproportionate progress in things of substance and seriousness. It skims lightly over the foam of that and is well-pleased with itself. That the really rich and recompensing life is one in which the depths of thinking are probed, has not occurred to the average Westerner.

Too many of us are like Sancho Panza, the faithful aid-de-camp to Don Quixote, who said 'I am so taken up with business that I have scarcely time either to scratch my head or even to pare my nails'. Being busy with matters of lasting value would be commendable enough but the trouble is that most of us are not only in a perpetual half-frantic haste but in a perpetual half-frantic haste over the trivial and unimportant.

It is agreeable to drape ourselves in the convenient camouflage of Western self-reliance and resourcefulness. In many Occidentalists these qualities have been developed to a high degree. But far more frequent are the instances in which the claim to them is only pretence to hide intellectual vacuity. The dizzy doings and absurd gesticulations of the empty-headed too often pass for proofs of admirable energy and industry. Much ado about nothing betimes distracts attention away from the nothing which the much-ado serves to cover up.

Many an even-paced Oriental, despite appearances and popular verdict is more efficient than his nervous, racing, rushing Occidental brother.

Fuss and fluster are excellent intoxicants to make men forget their real circumstances. If you want to prevent people from doing sober reflecting, by all means keep them on the jump all day and on the jazz all night.

On a par in effects, with this hysteria of super-activity, is the suave sedative of faith in the hereafter. He who is firmly convinced that all will be righted in the 'sweet bye-and-bye' is already partly or wholly willing to let present abuses have their day. He is more likely to tolerate existing inequities because of the expectation of 'pie in the sky'. Why trouble one's-self over the wrongs of Now and Here if the harps and diadems of Then and There will more than repay him for his sufferings?

I am not one of those who believe death ends all. I believe the individual ego has gone thru many incarnations. I believe most egos must go thru many more. But I do contend that whereas the great philosophies of the East, Krishna, Gautama, Lao-Tsze, Jesus and others, all taught the continuity of life, not one of them preached the pernicious doctrine of acquiescence on Earth and reward in the clouds. Such dogmas, I maintain, were grafted on to the original philosophies at latter periods by designing ecclesiastics working in conjunction with designing rulers. These additions were mainly the products of fertile occidental minds keen about the main chance.

Out of the mystic and mysterious Orient, at times decadent, at times re-assertive and renascent, yet always a fount of human inspiration, have come the truly great philosophies of the Earth.

And constantly Western civilization has sought to emasculate and commercialize them. Devotees of the Almighty Dollar have understood how effectively an attitude of take what-comes and trust in the Great Beyond would lend itself to the process of maintaining

general docility. Every cannibal, slave-holder, profiteer grafter and kaiser who ever lived would endorse with emphasis the dictum that it is proper to endure present evils and leave it to the Good Lord or Inscrutable Inanity or Hocus Pocus to balance accounts somewhere sometime.

This policy of supineness is plainly an after-addition. None of the mighty Oriental teachers offered any such advice. Old Omar Khayyam hints as plainly as possible that man should be his own Providence when he says :

‘ And that inverted Bowl they call the Sky,  
Whereunder crawling coop’d we live and die,  
Lift not your hands to It for help—for It  
As impotently moves as you or I ’.

And again:

‘ I sent my Soul thru the invisible,  
Some letter of the after-life to spell :  
And bye-and-bye my Soul return’d to me  
And answered. ‘ I Myself am Heaven and Hell ’.

In clear, crisp words Sir Edwin Arnold’s ‘ Light of Asia ’ warns us :

‘ Nought from the helpless gods by gift or hymn,  
Nor bribe with blood, nor food with fruit and  
cakes ;  
Within yourselves deliverance must be sought ;  
Each man his prison makes ’.

The Dhammapada’s call to humanity is in these ringing words: ‘ Loose thyself from the past ; loose thyself from the future ; loose thyself from the present, O conqueror of the world ! Free from all things, thou shalt be beyond birth and decay. ’

The Orient contains an infinitude of wisdom of which we scarcely know. The treasures we have gathered from it are few in comparison with those that remain to be appropriated.

But nothing is more striking, more worthy of notice and emulation, than the spirit of philosophic calm, of immovable serenity, that permeates the realms of the rising sun:

The Orientalist says, 'None of these things move me', and quite generally practises it. The Occidentalist is moved by every passing zephyr of chatter and cackle.

The Orientalist says, 'Greater is That Which is within me than all that is in the world', and relies on his imperishable self rather than on deities and dogmas for his salvation. The Occidentalist trusts implicitly in his father confessor, his political boss, his 'Big Business', his "Main Street", his ruling oligarchy that fixes fashions, legislation, prices and wages by its own fiat, and shirks responsibility here because all will be adjusted 'There'.

It is well that we have stopped and turned back a moment toward the East. It will be well if we re-learn from the East some of the things we once knew but have so quickly forgotten in our childish carryings on.

# PEEPS INTO MANY LANDS

(In the world of ideas and ideals)

A. SRINIVASACHARI.

## The ideal and the actual

Is realisation merely the superconscious perception of the transcendental reality? Does the process of divine realisation exhaust itself with the complete negation and annihilation in mind of the actual? Has the actual no other value beyond repelling the mind of the thinker more and more away from it until it crosses the farthest limit of its compelling influence of bondage? Are those precious souls, the great seers of truth lost souls to this mundane world of darkness? Emphatically No. Even the highest state of superconsciousness, the very apex of all human achievements, is but the rending of the veil, the remover of the last obstruction; even the intuitive glimpse of the Absolute does not entitle one at that stage to the rank of the highest Gnani or wise man, strictly speaking. The soul dazzled by the vision of the Ideal and the Absolute, by degrees comes down to the plane of the actual and the relative, unwillingly though not unconsciously, and the actual stands in its intrinsic utter nakedness, as a mere vesture of the Ideal or as a figment superimposed on it by age-long sense-experience. The illusions and hallucinations have no doubt died away beyond the least chance of any revival; yet the soul is keenly alive to the vast divergence between the world of its divine inner vision and the world of its outer sense-vision; and then commences the process of reconciliation of the ideal and the actual, the final process that dowers the mind with a luminousness that knows no obscuring ever after. Wisdom is in reality the destruction of the ignorance clinging to the thinking—feeling—willing mind by an ever present vision of the same thinking—feeling—willing mind clinging to it by virtue of a higher intuitive glimpse



Like things alone can destroy like things. Ignorance of the mind can be killed only by the wisdom of the mind. Avidya maya is killed only by Vidya maya. Wisdom is only the continuous remembrance of the superconscious experience by the mind in its conscious state as distinguished from its sub-conscious or superconscious state. Speaking in technical language, Vrithi Gnanam of one kind alone can vanquish Vrithi Gnanam of another kind; Swarupa Gnanam cannot as in the deep sleep state.

### **Mysticism and Mystics**

It is the reconciliation of the transcendental with the actual that gives the only solution of the riddle of life. The wide divergence that is felt soon after coming down from the higher to the lower state, from the superconscious to the conscious vision, slowly melts away in course of time as the result of right reasoning in the light of the higher vision and the actual becomes transformed into the ideal in some manner that cannot be explained at an imperfect stage. Herein is the consummation of all spiritual endeavours. Here is real mysticism, whatever may be the outward form it may assume; for temperament has a great part to play even at this exalted state of human mind. Broadly speaking, three orders of mystics have existed side by side and flourished in this world adorned by their existence and hallowed by their very birth—mystics who have been characterised by the predominance respectively in their normal moods of the thinking, the feeling and the willing functions of the mind. Each of these types resolves itself into two distinct classes—the hungry, restless ones, and the calm contented ones. The sublime grandeur of the ideal, its immeasurable fascination for the mind that was once gifted with its vision, and the utter insignificance and impermanence of the relative when compared with the eternal and absolute verity, exert such an overpowering influence on the former class of mystics that even after their return to the normal state, their minds

are filled with a divine and deep unrest urging their souls to kick off the relative and fly with an intense longing to the regions where permanent union with the truth is possible. Their mental constitution is so delicate that it cannot bear the touch of any earthly experience; the intense anguish that is felt at the loss of the higher experience makes them hanker for it with an unceasing and ever increasing fervour until all bonds of earth snap and the soul flies merrily to its native land to return never more. But the mystics of the latter type after their return from the superconscious state adjust their minds to their environments, which though long familiar now stand transmuted by a process of divine alchemy in which wisdom acts the part of the philosopher's stone. The world when viewed from the attitude of the remembrance of the divine vision no longer appears as a thing to be shunned or as an object of temptation leading them astray from the Truth. The scales fall off from the eyes; the universe is seen from a new angle of vision; the transcendental reality is seen to be an immanent reality in and through which move the infinite procession of phenomena. The ocean of mind and matter is but a thin transparent veil through which shines the effulgence of the Truth which cannot be fully concealed although it cannot either be fully revealed. But yet even this refracted light is sufficient for quenching the insatiable soul-thirst of the mystic, and this mystic's mind thus established in equilibrium with his mind turned inward towards the true basis of the unity behind the changing variety, is calm and contented, conscious of its own victory over the soul-enthraling attachments and confident of the attainment of the state of beatitude that awaits the soul after its final liberation from the body. The mystic is truly a soul dragging behind a corpse which falls off in its own time which is determined solely by the duration of the karmic forces that have already begun to fructify. Longings both material and spiritual vanish from him and the peace that passeth all understanding folds its wings around him ever. These noble souls may be seen active or idle

outwardly, may be engaged in any kind of work from the meanest to the most dignified, yet are unattached and unmoved by the distressing pairs of opposites like pleasure and pain, praise and abuse, heat and cold, good and evil, etc.; they may wander with their minds and bodies clad in naked simplicity, often mistaken for fools or lunatics by the garrulous multitude and sometimes recognised as the great ones that form the very salt of the earth, without whom the world is a big lunatic asylum or a den of fierce brutes or what not. Now, both these classes of mystics, the restless and the serene, fall under one of the three types referred to above. Those who have attained the goal through philosophy are marked by a superb indifference arising from a philosophical insight into the nature of perishable things; those that chose the path of intense love or prema to a personal God retain their devotion and reveal in the ceaseless and rapturous outpourings of love and blissful service rendered on behalf of their beloved Lord solely for His delight. Be it the heart-rending agony of separation from the Beloved or the intoxicating divine ecstasy arising from the union with the Beloved, each emotion is sweet to the mystic who tries to express in a fitful imperfect manner the truly inexpressible emotions surging through his soul with the aid of earthly analogies and symbols and in the language of human aspirations. There are others again that lose themselves day and night in the thought of serving the Great Orphan, the humanity, sometimes appearing as super-men endowed with psychic powers of a high order bordering on the miraculous or sometimes as gigantic world-movers. But all of them, to deserve the name 'mystic' must have reached the other shore of the ocean of visible existence, reaching which there is neither doubt, delusion nor darkness overafter.

# TRIPURA RAHASYA

## Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM.

### CHAPTER XVIII.

O Bhargava! as described by Janaka, that Samvit (of the form of the Self) has been stated to be devoid of phenomena. It was also heard by you that there are various states in which that can be realised and known. Persons who are stupefied by Maya remain, since they lack previous experience, without knowing that Consciousness. That state of pure Consciousness which is devoid of phenomena is comprehensible only by those having great acumen and not by others by any means whatever. Rama! what is the use of any lengthy descriptions? Listen to the essence I tell you.

All objects are known only by the mind. As there is no organ to know the mind, it has not the property of being perceived objectively. Therefore the conclusion is arrived at that apart from (1) and freed of phenomena there exists a mind that is transcendental. That mind which is devoid of phenomena is (2) the knower — Consciousness. The knower being of the nature of immanent experience, always remains as unknown. If another is required to know the knower, it will lead to endlessness and consequently nothing can definitely be known.

Bhargava! when you perceive an object, do *you* not shine and manifest? If you reply that you do not shine, you exist not. For, that which exists must shine (appear) and that which does not shine exists not. From

1. In the interstices of object knowledge, there exists a mind that is free of phenomena, just as in the interval between activities, an actionless organ continues to exist.
2. By being self-luminous, she exists always as known. If this self-luminosity be not accepted, a different consciousness will be needed to know the consciousness. And since this will lead to endlessness, nothing can be known definitely.

a person who does not exist how can queries come forth? Lo! how can one who is like sky-blossom devoid of existence be expected to aspire to felicity? To you who deny yourself, how can I procure your Self for you? Think over and see. If you mean to say, "I do not deny the Self but that since I do not (3) know my self in a specific manner, I desire to know specifically my self who am manifesting generally", then know Rama what you have understood as the general manifestation of your self is no other than your (4) immortal non-general form. Ah! wonderful! even after knowing this you are groping in vain.

As all the illuminators of things have the specific form of the objects which manifest, that consciousness which is in junction with objects is not your real nature. Therefore you shine yourself generally as pure Consciousness. If you say that you shine in the form of body, you shine as such because you imagine (will) that you are of the form of body and not otherwise. Though you shine while you are perceiving other objects that are different from the body, do you shine as body? No. If you say that when the body appears, you who are really the Self of Consciousness, get connected with the body which then becomes your form, then in that case, while the Self of Consciousness gets connected with such objects as pots, etc. these should also become your form. If it be said that it is by the upadhis (adjuncts) which cause division, that the Self of Consciousness takes the form of

3. In the world, this query would be appropriate only with regard to objects such as pots, etc. which exist in a general and special form, and this query is not fit to be applied with regard to the solitary, infinite, homogenous form, which is like the ether of space and which has the quality of being neither special nor general about it.
4. Immortal = devoid of the transient forms of body, etc. That common nature of the consciousness that is free of the distinctions as cogniser and cognised; that alone is your real form. Whether special or general, both of these attributes manifest relatively only. These do not manifest independently. But the Self of Consciousness will manifest in the special form of being non-general—that is devoid of any relativity. This is the meaning.

the body, then since even at the time of cognising pots, etc. the I-ness appertains to the Consciousness which reflects the idea of pots, etc. those pots, etc. also should become your form on account of the adjuncts that cause division. Thus, you become whatever body you will (imagine). For these reasons, when you become everything, how can you assume that you are this single body?

Therefore the seen cannot be your real form, for, they vary severally. Therefore you are of the sole form of the seer; and the seer can never be the seen. That seer who is of the form of the Self is (5) Self-luminous. It is not in the least qualified by objective forms. In it are contained (6) the variegated pictures caused by the distinction of body, space and time. Therefore, note, that (7) the pure consciousness alone which remains of itself after abandoning all Samkalpas (volitions), is your Self and apprehend it. When after rejecting all volitions, the Self is clearly grasped and sensed, then by the consequent removal of mistaken identification with the body, the nescience which is the cause of all Samsara under goes instant dissolution.

There is no such thing as Moksha (liberation) either behind the sky or in the nether world or on earth. The flashing of the pure form of the Self subsequent to the removal of all Volitions (samkalpas) is itself Moksha. Again, since this Moksha partakes of the nature of the self it cannot at any (8) time be as 'attained'. The goal is accomplished by the mere expurgation of Moha (delusion). Apart from this, no other Moksha is conceivable; because, those attained (9) by action are transitory. If Moksha be a thing that is separate from the self that

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5. Self-luminous means not depending on another for its manifestation.
  6. This means that like a mirror filled with reflected images.
  7. The idea here is, that Ajbana is destroyed only by the Pratyabhijna knowledge that is capable of uprooting the erroneous identity with one's body and not by the superficial Pratyabhijna consequent on the nirvikalpa states experienced in momentary samadhis.
  8. This means that Shravana (Hearing) etc. are not useless.
  9. It has already been established that there can be no place outside one's own form (Swarupa)

would only be of the nature of a rabbit's horn (non-existent).

Since the Swarupa (own form) is everywhere entire, where can there be a Moksha outside of it? If it be said, let there be Moksha (like the world) within the Swarupa, then such a Moksha will not like reflections in a mirror, be separate from the Swarupa. In the world no Moksha is conceivable other than the removal of bondage. This removal is of the nature of Abhava (non existence=negation). How can the removal which is of the nature of Abhava be true? A thing that partakes of the nature of both bhava (existence) and Abhava (non-existence) can never be anywhere. If it be said that objects found in dreams have both existence and non-existence and that they are real because they appear and that they are unreal because they disappear, then the reply is, that the attribute of Abhava (non-existence) is by itself a disappearance (Badha). And as this attribute of non-existence exists within time and since the Self is of the nature of eternal luminosity, the Self cannot be unreal. In whichever object such a Badha (disappearance or effacement) is seen, that is unreal and not others. All phenomenal objects have this Badha in the form of the attribute of Abhava, i. e., that they will disappear at some time. Therefore all things that partake of the nature of both the attributes of Bhava and Abhava are unreal. That thing in which (10) there is not the slightest touch of this attribute of Abhava at any time or place, is the principle of Consciousness and it really exists by all means. Therefore there cannot be a Moksha apart from the Self.

(11) The lucid manifestation of the plenic Swarupa is what is called Moksha (liberation). It can be stated that by merely (12) getting rid of the cognised, the consciousness becomes plenic. The manifestation of the

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10. Devoid of badha==negation.

11. That manifestation of the Self wherein it is not veiled by Avidya (ignorance).

12. This means that though the consciousness is naturally plenic, it appears as if finitised, by reason of its junction with the cognised.

cognised is alone the contraction of consciousness. Since finitisation is removed when (13) the cognised disappear, she of pure consciousness remains entire. If the consciousness be stated to be (14) finitised by time space, etc. tell me is that finitisation attributed to the cognised that are illuminated by consciousness or to those that remain unilluminated by it? There can be no such finitisation in things that are unilluminated; and in things that are illuminated by consciousness, the latter pervades. In the world, among things that are finitised by time, those things are the finitised and time is the finitiser. These two natures appear only in things and in time that are merged in and (15) pervaded by Consciousness. When not so pervaded by consciousness how can there be any finitisation? If any object were to exist outside the limits of consciousness, then that itself is finitisation. But the existence of anything outside Consciousness is by all means inconceivable. How can even such an 'outside' that is (16) unconnected with Consciousness exist? Further, it is not proper to state that this connection takes place (17) in a portion of time, etc. For, the other portions (those that are unconnected with consciousness) will become untenable, i. e., only those portions that are connected with Consciousness will shine and the rest will not. Therefore it must be conceded that the thing 'outside' is immersed in consciousness. Consequently all objects can be said to be immersed in consciousness. How can (18) things that remain immersed in one substance cause a delimitation or fini-

13. Because a mirror appears partitioned as it were, by the reflections within it.
14. This means, that for consciousness, there is only a semblance of finitisation by the objects that appear within it, and that it is not really finitised by time, space, etc.
15. This means that consciousness is not finitised by time, space etc. which are pervaded by the former.
16. It is only objects that are encompassed by consciousness that can be said to have existence and not others.
17. If it be objected that, let objects such as time and space have existence by their mere contact with consciousness, the reply is given, refuting the same.
18. Just as the ether of space is not divided by pots, etc.



tisation of that substance? In this way O Rama! Reason out properly and understand that the Self or Consciousness undergoes no finitisation whatever by the cognised. Those that appear as immersed in Consciousness are of the nature of a reflection (in a mirror). It is not possible to describe the nature of the cognised (phenomena) in any other way. The reason is, we do not come across in the world a really existent thing within (the space covered by) another really existent thing. If it be otherwise, all existent things would intermingle and by all means (19) would undergo change. Therefore the cognised, like reflections in a mirror have no separate existence apart from the Self of Consciousness.

Rama! the thing 'outside' which I told you (already) is by all means the product of Avidya. Tell me; How can objects which have for their basis such an 'outside' be real? Therefore, since one's own Self of Consciousness shines always by its independent might called Maya, as various phenomenal forms, there exists nothing anywhere, apart from one's own Consciousness".

*(to be continued)*

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19. Otherwise pots will become cloths and cloths will transform into pots.

## BRAIN CAPITAL & SUCCESS.

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

“Success in any business or undertaking comes through the working of the law”, says Prentice Mulford. It never comes by chance; in the operation of nature’s laws there is no such thing as chance or accident. The so called accidental tumbling of the stone from the mountain side is the result of forces which have been acting in that stone through countless ages. You and your forces are no more the things of chance than is the tree from its earliest growth. You are the product of the elements; and you are that product through the working of a law.” To all this we must agree; having a distinctive knowledge of the basis of character, phrenologists recognise that men’s actions, whether tabulated in the categories of success or failure, are the outcome of recognised laws, and thus they are not much inclined to believe in luck or chance. But, when Mulford further says, “You can as you find out that law, make yourself whatever you please”, he is not so philosophical. We can only make of ourselves what our mental endowments permit of us being. A man may be ambitious to become wealthy, but unless he has the faculties enabling him to accumulate, and sufficient brain capacity to command wealth, he may have the desire, and the ambition, but of his own ability and energy he can never become wealthy, and should such a person have wealth lavished upon him, he is generally quite unable to retain it.

In just the same manner, if success means a high measure, or a high attainment of anything, we can only acquire such things in accordance with, and in proportion to our natural endowment. This law is immutable; hence, the great advantage it should be to anyone to know just exactly what they are capable of, and what they can by thought and perseverance most ably attract to themselves. I readily acknowledge that apart from the teaching of Phrenology, I have gained more from

New Thought study than perhaps from any other; but the New Thought advocates frequently fail in not knowing what best they can do, or what best they can bring their ambitions, desires and strenuous thought-forces to bear upon.

You can do much by constantly willing. I have proved this; but all the willing in the world will not make a musician or an arithmetician of a person who is weak, or but averagely developed, regarding the phrenological faculties which qualify a person to be an efficient and successful musician or arithmetician. You may improve a weak faculty and strengthen a larger one, but you cannot create ability where none exists; hence New Thought teaching, while delightfully optimistic and stimulating, is sometimes misleading.

The British people are only just awakening to the New Thought advocacy. It is the disposition of the British to be tardy in taking up anything new, but when they do so they invariably carry it to a much further issue than others, and while the New Thought teaching may become a useful factor in drawing the attention of the British people to the study of Self, they are perhaps less likely to be misled by its lavish optimism than have some other nations, in which we may include not only the Americans but also the Germans. I have reason to believe, from the many letters I receive from popular advocates of Psychology and New Thought, that the Americans, who have more strenuously embraced the New Thought teaching than any other people, are getting tired and credulous of this straining for something which its advocates assure every one of getting if only they persist sufficiently, and they would verily like something more realistic and practical to take its place. I can assure these enquirers that there is nothing more satisfying or more simple and to the purpose than Phrenology. Seeing that Phrenology is really the essence and basis of all psychology, no other psychological teaching is complete without it. Other systems may give elaborate instructions regarding what to do to attain mental development and success; but

Phrenology not only tells its adherents how to be successful; it tells in what directions, and to what extent they may expect success; hence it is scientific and philosophic and not simply utopian. Business people and others will have to come to the study and utilisation of Phrenology as the best method of practical personal helpfulness, and the sooner that this is realised the better will it be for every nation of the world, and every living person.

To experience success is to feel satisfied and assured that we are filling a place in the world worthy of our best endeavours, whether that sphere be public or private, exalted or lowly. To feel success within yourself is an inward feeling of satisfaction that can alone defy fate.

Capital and labour are imperfectly understood terms; we have a fundamental capital within ourselves; that is our brain capital, which may be accounted the ability to labour, while labour represents the use we make of our inherent brain capital. There can be no true idea of success until we come to realise the value of our own natural capacities, and there is no means of fully ascertaining these excepting by Phrenology. Until we realise that the true source of success comes from within, and is based on our natural endowment of brain power, and the use we make of it, and is not outside ourselves, we cannot expect to attain the fullest success due to each individual.

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# GRAPHOLOGY

RUBY F. REMONT.

LESSON NO. 10

## **Contradictory Traits - How Reconciled**

Back of all self-deception lies a conviction that one possesses certain virtues. The able graphologist will not dispute this fact. Every trait is inherent in every person. God's justice is so fine that there can be no partiality shown. That which makes for dispute when one receives a reading is the fact that traits lie dormant in some or are abnormally developed in others. Then there is the destructive mental attitude of the individual who always says 'I perfectly HATE that sort of work!' or 'I never could do THAT kind of work!' or 'I am so sensitive, I cannot mingle with the business world in that field!'

None of these things are truth. Man's potentiality is established—it only needs to be brought forth. Take a college education, for instance. How many heart-aches are borne by those who have insufficient means to attend a college. Yet, as a matter of fact many young men striving to be engineers and who have finished such courses, either thru the aid of parents, or stern self-sacrifice, find that they never get further than the draughting board, with a meagre salary to boot. The trouble with college courses is that one memorizes—one does not LEAD OUT of one's self...and education means to lead out.

I have in mind two young men bent on electrical engineering. In one case the entire family made frightful sacrifices to push the young fellow thru college. He was studious and faithful, but he has not arrived at anything like good fortune. The other bemoaned his lack of funds, but set about to achieve his ambition entered a great western corporation dealing with every thing electrical, learned the business from ground up,

was within the first year sent to Panama, Alaska and other far-away ports, and was paid \$35 a week while learning and working. He will be one of the really great engineers and is delighted that so-called Fate hindered his going thru college. It is the practical education that counts, and so long as one has the destructive thought that only thru taking college courses and having silver spoons handed out freely, there can be no great mental unfoldment or creative genius. The great men of the world have been independent thinkers and workers, mostly poor men who rose thru their own efforts. If you want to be something—you CAN! If you insist on telling your analyst that you dislike certain duties, that you hate certain environment, that you can't get along with 'that kind of people' and that you have no fitness for a vocation suggested, you must reap from such destructive thoughts.

So the trouble lies not in the analysis, but in the contrary mental state of the obstinate, super-sensitive or lazy individual. Graphology brings out that which IS—not that which you at present manifest. Herein lies the first contradiction. Secondly, a sacrifice is demanded. No good thing can be got without a price. You must give time, labor money—or give up personal desires, social engagements, pleasures, better sartorial equipment perhaps, or even sacrifice desire for food—if you would carve a career gloriously. Here lies the contradiction between what you OUGHT to do and what you WISH to do. Too many persons allow the wishbone to develop and the backbone to weaken.

How are you going to reconcile such contradictions? Suppose you write the high capitals of ambition, the looped letters of fine imagination, the strokes of many shapes and sizes indicating versatility, and then top it off with a weak and wavering t-bar? Or you may write terminals bearing DOWN heavily or t-bars ditto showing that you put your foot down hard on well meant advice. Does it prove that you have not such abilities as would make of you a leader, inventor, pianist, writer

just because stubbornness suggests that you can't and won't be any of these—too much work, no opportunity, no money, and so on?

Really, then, the main contradictory trait is destructivity. You find the constructive hand of the original individual - that is, in embryo. The traits are all there, like the SLEEPING BEAUTY, waiting for the prince to awaken them. Thorns hedge about your castle. You want to wait for a prince and sleep on. It's easier, and you won't hurt your fingers or lose your temper. Some day, each of us has to carve his own path—no use shoving it off. Excuses are the outcome of fertile imagination, creativeness, scheming. Look for these characteristics in odd letters, loops, back-curling terminals, words dwindling off to nothing.

Again, there may be the rounded, easy-going hand with real talents back of it, but love of comfort predominating. Such persons will contradict you when you say 'You would be a great violinist, if you would but practise and stick to a HOBBY! They all see that which is visible to the human eye—not that which the inner eye discerns. Persons who enter get-rich-quick-schemes always scheme. You may find the flying t-bars and upcurling terminals which betray a desire to promote, to talk enthusiastically, and then the little secretive, underhand hooks at bottom of certain letters which have no other terminals. And you will find the talkative initial hook, of course. You will find weak t-bars, low i-dots showing No idealism, or high i-dots betraying that sort of idealism which paints the immense profits to be gained by investing in a stock-selling proposition. Of course, you will look for imagination. All promoters have it. Suppose the handwriting looks rather pretty, has the unconscious shadings of magnetism, you may be deceived into thinking that the acquaintance is worthwhile. Here comes in the contradiction. Such persons are not usually deliberately dishonest or insincere, but they would rather talk than work, are only interested in things when anticipating results, soon tire of anything that is well under way. Women of this type

write t-bars light at left-end. They always urge on a picnic, entertainment, or the buying of a bonnet and then 'perfectly hate the old thing' after it's been worn a few weeks. You must look for this contradictory trait, too.

You will not forget to look for t-bars with talkative hooks and secretive terminal hooks, because these tell a tale. You will remember that almost anything can happen with an intuitive person. He is FULL of contradictory traits, and writes the separated letters here and there. You also must think of the contradictions offered by the wilful individual—so sweet and lovely when having his own way, so full of temper, jealousy and selfishness if thwarted. You will know that one may have jealousy lying dormant for fifteen years, but blaze out upon occasion. So if your friend denies the trait, be not deceived. Combination of passion, ardent love, egotism, ambition, wilfulness, desire to be center of attraction, and quick temper will show you that jealousy may awake any day.

Then there is the impulsive person who is cautious. You suggest this to the family and how the members do laugh you to scorn. 'Sallie cautious? Why she'd spend the last cent she owned if she saw something she adored! She doesn't know what caution is!' You note Sallie's forward-flowing, sympathetic, fall-for-you script. You see her t-bars here and there flying AHEAD of the letter with impatience, i-dots ditto. You note her open a's and o's—she can't be secretive. Her words grow taller to the end—showing honesty, frankness and ingenuity, guilelessness, lack of diplomacy, a confiding spirit. And you wonder that you could have made such a mistake.

Again, be not deceived. Look for many t-bars to the left of letter. Notice the t-bars heavy at left, petering out at right end. See her sensitively looped d. and t. upright. Notice her separated letters. Sallie is cautious and timid, too. Why? She is intuitive. She IS impulsive and impatient, but suddenly she for once in



her life listens to and obeys the sixth sense. 'Don't go boating; You may fall in! Impulsive as she is--that hunch saves her life, perhaps. The contradictions offered by intuitives are many and their motives must be most carefully studied. So right here you gain another trait, dear students,—that of discrimination...or rather, you bring it to the surface, for you have always had the seed within YOU. The penny-wise and pound foolish persons show contradictions. You find extravagant writing, words, lines, letters much separated, long terminals, perhaps open s's. Just looking superficially you call that individual extravagant, generous, easy-spending type. You must look for very narrow margins, perhaps none at all. Then look for n's, m's, w's cramped together and perhaps left-hand t-bars, or very short ones. Such persons spend on themselves in pound-foolish fashion, but they stint on others and are very penny-wise when it comes to TIPPING. They invite one to a theatre or dinner thru selfish motives--because it gives THEM pleasure. Ask that generous friend to sit at home and mind a neighbor's babies. Tell her to give her theatre tickets to the neighbor and his wife instead of going herself--and you will see her run true to form. You will find the excuses bobbing up which her liberal imagination suggests. You will discover her mis-use of creativeness; that she is generous with the ego--not with others. A generous hand often presents more contradictions worth studying than any other.

Take this case in point: a stingy, economical, grasping, greedy type of woman who fears poverty above all else and hoards in every direction. She is married to an extravagant and idle husband, who has a quick temper, whom she adores. She fears to spend nickles for carfare. He enters into any sort of speculation offered--and continually loses money. She has to make good, to hand him thousands where she saves single dollars at great personal sacrifice. She gives as her motive, "it is my duty to help my husband." She prates about her self-sacrifice and high sense of honor and duty continually. Those who know her intimately are aware that constant

bickerings occur on the money question, and that the husband would leave his wife were she to deny him the sums asked. Fear makes her hand out her savings—not any honorable motive such as her self-deception would assert. The neighbors and the public know nothing of scenes enacted behind locked doors, only a few close intimates are aware of the truth. This cramped, narrow, stingy handwriting even turns words around to the sides of left or right margins, rather than carry an extra syllable to the next line. Every letter is scrooged together. How could you, as a newly hatched graphologist, sense that she spends thousands in vain? You must look for her CUNNING, her underhand hooks, her scheming terminals, her idealism (extended to love of the spouse) and her timid t-bars. You must know that she can be BULLIED into doing things, so she may show the contradictory trait of spending in pound-foolish manner. Timid persons show great contradictions, just as very brave persons often cannot stand seeing the suffering of a loved one, thru operation or accident. They are brave in achievement, not in overcoming emotions.

“What a chimera, then, is man! What a novelty what a monster, what a chaos, what a subject of contradiction, what a prodigy!”

(Pascal—THOUGHTS.)



# DUTTONISM

PROF. R. E. DUTTON

LESSON XLI.—Another method for developing to see clairvoyantly and hear clairaudiently is to go into a barn where doves can be scared up and, as they fly out into the air, to listen intently to the flap of the wing. Then vision the bird in the air as you quickly look at a space in the blue sky; you will yet see the imaginary bird flying and can hear the imaginary flapping of wings. You can sight a tree, or windmill or house on the horizon and then look off into the blue sky and you will see it in the air.

LESSON XLII:—Cultivate the mind as in the foregoing lesson and then practise seeing an object that you think of when the eyes are shut and continue this practise until every thought you direct upon anything will make a mental picture, clear and strong, in your mind. This is the true and proper power of thinking that becomes clairvoyant and is the quickest method of becoming a professional psychic.

LESSON XLIII:—My personal experience at becoming a psychic was to learn how to think. Then I went about my daily pursuits with every thought as a vision, and mental picture. I could not think of any body or any place without seeing it in my mind's eye as reality. If I would think of pleasure I would have beautiful and charming visions, and the psychic ability of the system soon developed. So I felt JUST as I THOUGHT and that thought was always accompanied by vision of the thought or thing thought of. I would see trouble if I thought of it, I would feel troubled; I would see the glories of good thoughts and feel the effects as well. Thus I healed disease. Follow this method and your development is rapid and certain.

Lie flat upon your back on a couch, close your eyes and turn them inward and try to imagine that you see a spot on your forehead at the place where the hair begins; keep the mental picture of this thought firm in your mind for some time and suggest to yourself that sleep is coming, and you will grow very sleepy. Then imagine the couch turning and tumbling in the air with you and that you are finally sailing away out in a balloon, and as you sail away imagine yourself falling and are frightened. You will feel yourself controlled by the sub-conscious mind so as to spring to your feet.

Try to hold yourself in peace, but the sub-conscious mind may refuse to do so and will raise you upon your feet and save itself in the sensation of the fall. This method might be called Self-Mesmeric Control.

**LESSON XLIV:—**The Dutton-Therapy method for generating and retaining psychic force is by a Mental Drawing of force about you, to attract it as you make your mind a perfect blank. Without effort or strain you rapidly saturate yourself with this force.

**LESSON XLV:—**Realize the unseen forces of nature. Thought *revels* at an incalculable speed. Wood, iron and earth are as transparent to spirit and thought as the window pane is to the sun's rays.

Sit as passive as possible and give yourself in deep and profound thought to the unseen powers and the possibility of spiritual things and a universe filled with things unseen. In this way your mental and clairvoyant sight will become plain, and you will see more things in nature that can be realized in your fondest dreams.

**LESSON XLVI:—**The Psychic Circle and members and students of any school have set aside the hour commencing at 7-50 A. M. and 8 P. M. to 'sit' for psychic development. You must 'sit' 30 minutes in a comfortable quiet place at these VERY hours, taking your own standard of time. As the earth revolves the 'sitters' in all sections of the world will keep up a continuous thought current that will encircle the globe and do great good to each 'sitter' in his development as his particular hour arrives for each to sit.

**LESSON XLVII:—**The conditions differ for the various temperaments of students to develop intuition and psychic senses. Adapt yourself to the methods of any of these lessons most suited to your development. You must also use your genius and skill in inventing methods and means for bringing on the clairvoyant sight by trying to form mental pictures of the things that you deal with most, during the day. What your occupation is, is the easiest thought to mentalize upon and produce these visions. Your tasks and desires will call out the mental picture for you. One person mentalizes upon landscape easier and another upon forests, etc.

**LESSON XLVIII:—**To bring your mediumship in rapport with various nationalities read such history as creates the thought and brings it to you. If you practise imitating a foreign language you will soon get a foreign spirit to control you and cause you to speak that language. A thought for one's relations in spirit will usually

bring them to your side. A thought sent out brings one in rapport with the spirit hypnotists and seers of old whose duty it is to control and educate the mortals.

**LESSON XLIX ;—**Sit with the 'Psychic Circle' at the appointed hours, and as you 'sit' place a watch on the wall and listen to nothing but the ticking of that watch with the concentration of all your mind on hearing that ticking. In a little while you will grow sleepy and the ticking of the watch will be heard remote. You will settle back into a restful and inspiring sleep and your mind will wander in the mental currents of the psychic circle. You will awaken in a short time with the body charged with magnetism.



# STUDIES IN PSYCHOLOGY

PROF. IVI.

## Thought—IV

It is a good deal like trying to swallow a whole barrel of water at one gulp, to try to contemplate all that telepathy means. It is too big. You will lose sight of the fact that you are looking out here and be conscious of the fact that you see equally well behind you. That is the condition of the mind in which you have to be before you can tell whether you are in rapport with other minds.

Minds are not located alike; while you do locate them according to their centres you can just as readily put yourself in rapport with this mind here as you can over there. You will find that mind exists as a sheet not as a compact personality.

We haven't learned the law of telepathy. We only know that it exists.

The product of thought is vibration. We speak of thought being associative and cumulative. We must keep these two qualities in mind. Then we must understand that magnetism is the power that anything has to attract to itself that which is like itself. It is the power of attraction. It is the mind's law of gravitation.

Thought is so powerful in its magnetic power that it attracts to itself all constructive thoughts like it. All destructive or fragmentary thoughts are not attractive, neither are they effective.

Magnetism is an attractive force, not a repellent one. The mind that seems to repel is simply a mind that fails to attract. It has no power. It has no power by which it can bring to itself anything like itself. All it does is just to dispose of itself.

Then we have vital magnetism which is just the life-force that exists in animal bodies or in anything where life exists.

Vital Magnetism is life and attracts life. Personal Magnetism is the attractive power each individual possesses.

All the accomplishments of life are products of thought. What we think is what we become. What we have thought is what we are. Perfect results will follow as the effect of perfect thought-movement.

Faith is work based upon belief. Belief is the attitude of the mind that receives a thought and considers its truth. Faith is the action of the mind that proves its truth or falsity and changes it into knowledge.

The man who exercises faith and acquires a knowledge of a few-things will soon be capable of ruling very many things, because the same kind of faith that acquires a knowledge of one thing will acquire all other knowledge. It is the key to the whole situation.

People had been wondering for centuries whether the healing of the sick could be accomplished by the laying on of hands, or whether they could find out how it could be done.

The next thing, of course, was whether you could do it.

Every movement of Infinite Mind is the inherited prerogative of finite mind and until man has been able to know and consciously live those thoughts he has not come into his full inheritance.

The intensity of thought is governed first by the intention carried by the thought or the intention which constitutes the vital principle of the thought; the purpose which is to be accomplished.

When a thought is governed by a definite unchanging purpose, its possibilities are unlimited.

Thoughts are cumulative. That is, the same thought expressed a second time has more force than it had the first time.

The same purposeful thought in any human mind will produce the same vibration. If the purpose is absolutely definite it will have the same power. If you

have never succeeded in certain things that you would like to do, but have seen others do, simply get a purpose in singly, get it down until it stand by itself and remember that you purpose to do a certain thing, will accomplish that thing just as certainly as that of anyone else will. The power is in the intention.

The action and reaction of anything exerting power is equal, instantaneous and in opposite directions ; hence this is true of thought. This is an abstruse proposition to explain and to understand it you have to understand what the omnipresence of mind means ; that mind exists everywhere.

When a thought is thought, that thought goes out around just as voice goes around. The next thing is, thought is power and power is never lost. The thought which goes out will accomplish that for which it was sent.

Then we have to take the conception that mind is omnipresent, that power is not lost, that it is infinite and travels in cycles. One thought will overcome another or will displace another.

The effect of thought depends upon the intensity or the meaning of the thought. Some thoughts will not displace others. That is, they will not displace others except in this sense ; think to-day you are weak because I have said you were ; if I change that suggestion to one of strength and you feel it, you take that suggestion and in this sense the thought succeeds another. Thoughts change each other just as they succeed them, in a certain sense, but they only do so temporarily.

Thought exercises force upon the nervous system, in its vibration. It produces the same vibration in the brain cells that it produces in the rarified forms of matter in which it exercises its activity, and is reflected upon the nervous system.

The same thought produces exactly the same effect upon all materials but its effect is not noticeable upon all materials alike. This is also said of ether, that ether permeates and exercises the same identical force upon



all forms of matter that have become rarified enough for us to detect the effect of ether upon them.

You cannot think of a thing you would like to have to do but what the power to do that thing is in the same mind that produced the thought. You cannot think of a thing that you would like to do that you are not able to do. The power to do that thing is in the mind because it is out of that power the thought came.

The human mind cannot ask a question that it cannot answer, because the power to answer the question prompted it and the one who asked the question is closer to the answer than anyone else because he is more interested. But you have to do something else before you answer it. You have to believe you can.

The desire to know has been the result of belief in the enjoyment of the exerting of certain powers, and sprang out of the capacity to know and the capacity to attain

Now believe you can know whatever you desire and the power to attain it comes with that belief. You may have to work a long time to attain it.

In disease the physical organism reacts upon the mind through the agency of thought. In the case of thoughts of disease and health, the action of helpful thought is greater than the reaction of thoughts of diseases

Man is subject to the effects of the thought atmosphere about him. He is unless he knows how not to be. Of course, it would take the very closest of watching, the very closest attention to one's life to keep from being effected by the thought atmosphere about him. But man can be greater than that.

The power of thought depends upon the intensity of the intention. It is purposeful thought that heals. The movement of the mind is the mental healer's remedy. Thought is the power that heals. Not the suggestion, not the intention,—the intention determines the principle involved, but the movement produced by the intention in the thought itself is the power that heals.

# UNDERSTANDING OTHERS THROUGH NUMEROLOGY

Dr JUNO WALTEN.

## The Science of Names and Numbers

'Why can't you think the way I do' are often the words of people troubled by misunderstanding with others.

The people cannot think alike unless they are alike, and every one differs from another in some way, even though in many respects they seem to be similar. When people come to realize this and to know that each soul has its own individual urge and destiny to fulfill and that it is not possible for one life to be like another life, to think and act alike unless it is their soul urge to do so, will find that they have peace and harmony in their associations instead of inharmony and mistrust.

Each individual thinks and acts according to the secret treasures of his heart, when it comes to the final test of opinion or action. It is useless to argue with him or to attempt to force him to act otherwise than according to his true nature. It is true that by our opinions we may direct and guide others and sometimes overpower them with the strength of our character, making them do as we desire or think best, but when we have accomplished this it is only to find that we have made a weakling instead of one strong in the way we expected. More than this we have interfered with the Divine destiny of another's life by not allowing him to be true to himself, and generally suffer the consequences of our interference. But through teachings, both scientific and spiritual, we are getting away from the old method of bending the twig in the way we want it to go, and the pain and inharmony of this bending, into the kinder way of helping others to be themselves, allowing them to go the way of their deeper heart's desire, until through their own experiences they find the strength of their characters. We learn to understand them by finding

their innermost likes and aims, and although they differ from our beliefs and experiences, to say—'If this is truth to you, then I respect it' and to give sympathy and encouragement in place of bitter resistance and denunciation.

Numerology, the Science of Names and Numbers gives the keynote to the individual desire and helps one to know the urge that is in the heart of another. The sum of the vowels of the full name given at birth will tell you the inner urge and heart's desire. The individual may have many other characteristics and phases of disposition, but when you try to convince him against his will, you will find that he seeks to act according to this urge.

The value of the letters is as follow:—A is 1—E is 5—I is 9—O is 6—U is 5 Add the numbers of the vowels in the name given at birth and it is important that the full name given at birth is the one studied. Reduce the sum thus attained to a single digit by adding the numbers of its component parts together if it is made up of more than one number. This final digit is the heart's desire. For example:—if the sum of the vowels is 27, add the 2 and 7 together which will be a 9 This number 9 is the single digit and heart's desire.

People whose heart's desire is a number (1) like to lead. They like to be at the head of things and find it hard to take a back seat. They like to set the standard for others and make good directors and often have the pioneer spirit. They do not like to be restrained and may at times be positive to the point of bossing others. They love the richness of life, to do things in a magnificent way and to be up and doing.

Number (2's) peace loving people. They are inclined to efface themselves rather than to do any thing that makes them feel conspicuous. They sometimes lose their life for peace's sake. Their way is the gentle way, retiring and reticent and they do not care about the stress and strain of life. Yet through tact and diplomacy, which is the method they know how to use to gain their heart's desire, they often win even greater honors than

their stronger brother, the number(1). They are good mixers and love to be with their friends. The Spiritual side of life interests them.

The number (3's) are artists at heart. Enthusiasm is the source of their power. They like the bright, the happy and seek the places where there is fun and good cheer. Personal self expression is their constant demand and they do not like routine work. They love color adornment and must have the freedom of speech. They, are hard to repress, but must be taught to direct their energies for they will have many interests. They are good entertainers and seek to be entertained.

Number (4's) will seek the practical way and the details and facts of life. They love order, law, arrangement and form. They are conscientious, good workers, like to be busy and are not happy unless they can reach the logical conclusion. They conform to conventionality and custom and have little time for the fads and fancies of the number (3). They attend to their own affairs and are inclined to be serious and matter of fact, often sceptical about things that cannot be proved. They do not like to be hurried and can be relied upon to put every thing into order.

Number (5's) are the lovers of freedom. They refuse to be bound and become restless and discontented under exact law and order. They seek variety in all that they do. They love life and the world and the social side of things interests them. They adjust easily to new conditions and find it hard to settle down. The mysterious and hidden always awakens their active imagination and curiosity. Change will affect their lives and they will do their best work in the association with many people.

Number (6's) love sympathy and approval and must have this in order to do their best work. They hold the ideal of the home and companionship. They seek to serve and take the cares of others upon their shoulders. They love truth and suffer in environments where this is lacking. Fond of the beautiful, music, art and the humanitarian side of life, which

gives them the opportunity to express the best of their characters for they give willingly of themselves to make others happy.

Number (7). These people are quiet and reserved. They like to be alone and to not readily reveal what they think and feel except to very close friends. They seek to understand life and yet are often misunderstood because of the silence of their natures. They are quick, sharp, clever, self-reliant and positive in thought and action. They do not find it easy to form partnerships as they are quick to uncover the motives of others and seldom reveal their own unless they feel the utmost confidence. They are generally skilled in some direction. A number of dignity.

Number (8). These people seek to reap what they have sown. They like to see the results of their labors. They like power, position and the things money can buy. They have the power to win these things through their own creative ability. They often come into positions of authority where they have the right to judge others. They love to win success for success sake and when true to their highest self always take others into their success. They do not take positions of service with ease nor do they accept the judgments of others concerning their affairs for they feel their ability to judge for themselves. This is a strong number and makes an ambitious life.

Number (9's) are full of trust and faith in others. They are big-hearted and compassionate and love the many as well as the one. They see the good in all and find joy in their ability to help and do for others. They desire to do the big thing and try to help others live to the highest. They become discontented when they fail to reach the perfection they realize is possible. They generally give more than they receive and love for love's sake rather than reward. They have genius, revelation and the gift of attraction.

Compare your heart's desire with that of your loved one and understand.



## REVIEWS

### **UNDER THE SOUTHERN CROSS** A Record of A Pilgrimage

by HORACE LEAF With an Introduction by SIR ARTHUR CONAN DOYLE. Illustrated, LONDON: Cecil Palmer, 49. Chandos street, Covent Garden, W. C. 2. 12/6- net

In the work before us of Horace Leaf, we have the true record of a unique pilgrimage by a spiritualist medium—indeed, a new pilgrim's progress, through Australia, New Zealand, South Africa, India, etc. Our pilgrim, however, is not a mere blind unreasoning worshipper of the 'occult' and all that this much abused word implies. He has, above all, the attitude of a rational inquirer, never fond of 'queer things' for their own sake, never scoffing at things that reason cannot at first sight make out. The pilgrim almost followed on the trail of the Apostle of Modern Spiritualism, Sir A. C. Doyle and supplemented the latter's able intellectual expositions by his own actual and convincing mediumistic demonstrations which are the stepping stones to a gloriously comforting gospel of life and death.

The author has had 20 years' varied experiences of mediumship on which his own faith is broad-based—his experiences embracing clairvoyance, direct voice, materialisations and other remarkable manifestations. May the seed sown by the pioneers like Sir Arthur and Horace Leaf grow and multiply into a rich ripe harvest! May the great truth (voiced by Sri Krishna) that 'Death cannot touch the spirit, dead though the house of it seems' spread throughout this 'sorrowful star', driving out the ghosts of disbelief and materialism! This interesting record is gratefully dedicated to Sir Arthur Conan Doyle and to his beloved helpmate, Lady Conan Doyle.

**THE PLANET MARS** And Its Inhabitants. A Psychic Revelation. By IRIS URIDES, (a Martian). Written Down and Edited by J. L. KENNON. Illustrated. Price \$ 1.00. Published by Mabel J MCKEAN, 765, Hayes Street, San Francisco, Calif. (U. S. A.)

The work is the product of a high imagination which is purely itself. It is what a human heart aspires to be. The work would help to mould thought in the right channel.

## NOTES OF THE MONTH

Most people who constantly hear the words 'mystic', 'mystical', have not the least little conception of what these clearly imply or denote. Correctly speaking, mysticism is the *pranayama*, the effort--the 'effort-

WHAT IS less effort' as the siddha would phrase it--  
MYSTICISM? to live in constant and close conscious or superconscious *union* (yoga) with the One Life Eternal. Or, as the Bhakta would say it is the 'effort' to enter into close touch or union with the Divine Friend and Lover (Ishta Devata). The Vaishnava mystics of the Tamil country popularly known as the *Alvars* sought to 'drown' themselves in that ocean of Love, personified as the Infinite Purusha. They sought to get rid of everything making for separation by casting off at once the golden chains of pleasure and the iron fetters of pain. This helped them to gain an incomparably higher life and transport themselves into 'permanent present'.

This 'mystic' state of mind need not preclude joyous service in the world. The visible world that is too much with us appears to the mystic as a golden dream--'a moving-glow' vanishing at the magic touch of the rising sun. But even this 'dream-life' is a beautiful and joyous expression of the Eternal

WISDOM and must be usefully and actively lived.  
AND  
SERVICE Thus understood, mysticism may yet regain to-day its old power of fascination. Mysticism is not merely 'misty' or 'mist-like', but has a great practical value even for our every-day life. The aim of the mystic is to enter into communion with the over-soul or with supernatural powers, with or without an eye to common weal or self-advantage.

Even primitive peoples and religions could boast of a sort of mysticism which helped them to a state of ecstasy. Primitive mystical cults can be traced in the Vedas as well as in the old Testament--the cults which played a conspicuous part 'in the later development of ancient paganism, and spread their influence over the whole Greeco-Roman world'. It is but the lower type of mysticism that is condemned by the 'old-world' prophets who were themselves true mystics pouring themselves out in a rhapsody of high poetry or song while in a state of divine ecstasy. The 'song of songs' or Canticle

MSYTICISM  
THROUGH  
AGES

symbolises, by its bold imagery of human love and marriage, the mystic union of Israel with the Divine Father; even as the Alwars and Nayanars and other Indian mystics and Persian Sufis use the language of the indefinable love-passion for picturing their secret soul-experiences and the raptures of their divine intercourse.

Prahlada the boy-mystic, says the Tamil Bhagavata, beheld everywhere the Divine Image. To the mystic the world is an embodiment of his Deity. If he will, the mystic can contact the Unseen Master. Evil and sin are but the impermanent wrappings of God

**MYSTICISM** —says the poet Kamban. The demons or  
**IN** Rakshasas are the personifications of sin  
**BRIEF** and evil—merely the externals of exist-  
 ing things—the gross, mechanical in-  
 ferior and imperfect aspects of creation. The world ema-  
 nating from the Divine, it follows that evil cannot be  
 real—cannot be perfect or permanent. The mystic ob-  
 tains, as a divine gift, light and love and life which are  
 spiritually and ultimately indetical.

Hindu Mysticism is above all a mysticism of *Dhyana* (meditation) and *Tanq* (renunciation). *Dhyana* is im-  
 proved by the art of Yoga. The Tamil Hymns going by  
 the name of 'Thevaranam' (God's garland) and 'Nalayiram'  
 (the 4000 psalms) seek to unveil the heart of the great  
 Tamil mystics—Alwars and Nayanars—who are the  
 crown of Hinduism. As pointed out in,

**HINDU** the 'Hindu' dated 13th December 1924  
**MYSTICISM** Tiru Gnana Sambanda stands foremost in  
 the order of the great Saiva hymners. But  
 we cannot blindly accept all that the so-called student of  
 history' says about *Shiva* and the Noan's ark and  
 the patently absurd and exaggerated claims for the effi-  
 cacy of 'mystic repetitions', allegories, etc. in the hymns  
 referred to. The unique greatness of our Tamil mystics  
 is to be found only in their heart experiences and soul-  
 communions sung in immortal language and incompar-  
 able musical beauty.—P. S. A.