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KRISHNA IN THE COTTAGE

Prof. T. L. VASWANI

Krishna, like Jesus, like Budha, like Mahavir, is a lover, a champion of the Poor. An epithet which according to a Purana, Krishna loved the most was 'Friend of the Poor'. His dear ones, through the centuries, have found happiness in the cottage, have voluntarily embraced poverty. The rich make money;—how? By murdering their souls. Krishna's *bhaktas* love poverty; for they are rich in the Lord's Remembrance,—the only treasure that counts.

Who were the first worshippers of Krishna? Poor cowherds and milk-maids and cows. Who were his companions in Brindaban? Shepherds; himself a shepherd of Humanity. Who bring him up in Vraja? Simple cowherds.

The Krishna-cult knows no caste. As Sri Chaitanya, said: 'If a *mochi* (cobbler) has *bhakti*, I bow to him a thousand times'. With what joy the poor cowherd Sudama goes to meet Krishna! Here is an extract from a medieval song:—'Here comes the cowherd Sudama with a striped turban on his head. He almost reels like a madman for joy at the expected meeting with Krishna'. This joy springs from a feeling that Krishna the Simple is a lover of the Poor.

And I have often thought if we asked him to-day what we must do to follow him, his answer to us would be like the answer of Jesus to the young ruler:—'Go! Sell what ye have and give to the Poor if ye would follow me'.

“GOOD IS THE FINAL GOAL OF ILL”

NARAYANASAMI IYER

From repentant wrongs great virtues spring, and
ills suffered turn to joy.

The Almighty, by ties as it were, of rope, binds man,
be he lord of fortune or its slave.

To be rid of temptation, whether it smiles or frowns,
is hard indeed. Shree Rama felt it, and his spouse, and
Lakshmana.

Wisdom it is to bear fortune's buffets and rewards
with equal thanks. It is unwisdom to be fortune's
bonded slave.

Faith redeems, faith comes of heart's sorrow and
ensuing clean life.

Flesh is frail; and in the polluted prison of our body,
is caught the divine soul. Make the body the temple of
the soul, and let every sense, thought, word and deed
bear offerings of incense at its altar.

God is equal in love to all; the distressed sufferers
are nearest his care. None need fear of being altogether
cast away.

Through folly, anger, and madness, King Lear at the
close of his tragic career came to understand the mystery
and mercies of the Lord.

A turn of fortune, in a trice, converted Oliver from
an unnatural murderer to a loving brother.

Celio asks 'was't you that so oft contrived to kill him?'
Oliver answers:

'I was I; but 'tis not I.

I do not shame to tell you what I was, since my conversion
so sweetly tastes, being the thing I am'.

Wolsey's glory belonged to his end.

What seemed his greatness brought his fall, his
repentance since raised his worth.

A divine feeling of brotherly sympathy belongs to
every man; to smother it lowers nature, to cherish it
exalts.

'Ruined love, when it is built anew,
grows stronger, fairer far than before' — *Shakespeare*.

THE GODDESS OF PROSPERITY

P. S. ACHARYA

Life follows the dominant ideal. The Yogi knows how to embody his ideals in the form of his favourite deity—his Ideal God or Goddess.

As is the deity, so is the devotee—says an old saying. It means that an honest God is a man's noble ideal—that the worshipper attains *surupa* here and now—i. e., becomes like the Lord of his Love. The devotee takes on the character of the deity.

The Yogi-student keeps enshrined the Idea of his deepest devotion, in the *varba grih*, the holy of holies, of his heart. He worships the Lord with his habitual right desire. The ideal enshrined within is as a city set in a hill. It mirrors itself in the face, outpictures itself in life. The ideal realises itself by its vigour, by its intensity. The Yogi knows this, and, to him, nothing in this God's living universe is impossible or improbable. The Yogi so disciplines his mind that it never dwells on life's darker side. No failure, no defeat can dare to leave its mark upon his heart or person. He looks upon the whole creation as the Lord's Loving Leela. To his mind, failure and success are both parts of an interesting game and nothing more. As often as he 'fails' so often does he begin again with faith and firm resolve. He retires into silence—retreats so far back in the soul that he can smilingly aver: 'None of these things move me!' Thus affirming, the Yogi faces all conditions in good cheer, in 'God-consciousness'.

Man is thought-created—says the Yogi Psychology. This truth must sink down, down below, in the consciousness of the sadhaka before he can succeed in making any progress worth the name. It means the recognition of our responsibility for all life-conditions, good or bad.

It means, again, the necessity for the building up of a new consciousness with a view to the fulfilment of all right desires.

At the outset, the Yogi searches himself—i. e., his mind or thought-world—for the real and underlying (and note merely the apparent) cause for his consciousness of lack. Then he proceeds to review the thought life of his which is more 'submerged' than superficial or conscious. This renewal means to the aspirant the awakening in him of a new consciousness of Sakti which consists in a new power to be and to do.

What is this new awakening? How is it brought about? The new awakening of power is rooted in the 'superconsciousness' of the sadhaka that he is a child of *Sri* the Goddess of Prosperity.

Forget all about the world and the things physical and know you are a spirit-son of Sri Lakshmi Devi the Divine mother of Prosperity. Affirm: (I am right where the Mother wants me to be—serving Her precisely just as she wants me to do. I am the beloved of the Mother. She loves me and holds me in Her all-embracing arms. I worship Her with all my soul and thank Her that I am passing rich with Her grace. I rejoice in the richness and beauty of my life;

On these lines the *Dhyana* of the Mantra-Yogi proceeds whenever he needs anything for his normal expression. He believes that by the Grace of the Mother he has the power within to transmute his desire into expression. He gets in his mind the idea that the Mother wants him for service in Her Name. By *Dhyana* he develops the faith that he is ever in the presence of an infinite, eternal and creative Mother-Heart whence all things come.

The Creative Mother-Heart of the Universe beats in harmony with the laws of the universe, returning to you 'the fruits of your seed thoughts'. The world overflows with the abundance of motherly love. What you get

out of it depends upon yourself—upon how much the 'beloved' of the Mother you make yourself.

The Hindu Mythology has made Prosperity not a God—but a Goddess, a Divine Assistant. This means that Prosperity is not all in all, but should be rightly used for living the life harmonious and abundant. Again it means that true prosperity is not synonymous with mammon worship, but, above all, the prosperity-consciousness that creates good fortune.

According to the Mantra Yogis the sure way of developing the prosperity-consciousness is the way of 'Lakshmi Upasana' or true worship of the Goddess of Prosperity.

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

‘Happiness’

In our first article of this series we defined the three elements, or qualities comprising the *summum bonum* of Life's requisites as Health, Harmony and Happiness. We have pretty thoroughly discussed the first two named, and in the present article we will endeavor to define that which is, after all is said and done, but the natural result of the first two named qualities.

If we have complete Health of body, and complete mental harmony, happiness is the result of that combination. Inevitably so.

But, regardless of the fact that we have quite thoroughly discussed Health and Harmony, there still remains some very valuable suggestions, which, if followed, will be found to be invaluable adjuncts of Happiness.

The writer is not speaking theoretically. He has known the heights of high financial and social position, and has experienced the sorrow that accompanies a downward course from these heights to the very uttermost depths of despair that one is able to imagine, where he was friendless, penniless, and at times had about decided that he was also completely forsaken by the Ruler of All that IS,—and even had doubts in his own mind of the existence of such a Being. But there is a very true ancient adage which states that ‘While there is Life there is HOPE’, and another one belonging to the Salvation Army that was very popular during the late World War that states:—‘A man may be down, but he is NEVER out’. And the author is willing to readily admit the veracity of both slogans, for he has proven them to be facts beyond the shadow of any possible doubt.

For many years while possessing practically all that one deems necessary to a happy daily existence, I was violating practically every Law governing this glorious Universe of ours, —unintentionally and unknowingly, it is necessary for me to admit, but ignorance is never any excuse for violations of Law, either Universal or Mundane,—with the result that I am at present, and have been for over six years, an inmate of an American penal institution. By so violating these Laws, I was incurring a debt that HAD to be paid, —and I am now paying that debt, in order that the natural equilibrium of the great Universal Scale may again become balanced, so far as my account is concerned.

For over six years I have been mingling with men who are, more or less, subject to despondency. Personally, although I was quite sad-hearted when I first came here, and, as I stated before, friendless, penniless, and all but hopeless, nevertheless there existed in my innermost being a spark of the fire of hope for the 'better things' that could not become entirely extinguished. I voluntarily underwent a period of introspection,—weighed myself in the balances, and found myself very much 'wanting'. As a result of this self-analysis, I decided to improve. The ultimate result has been that I am, today, a happier man than I have ever been before. I have gained friends,—legions of them, each and every one who is 'far more worthwhile than any I had previously known even in my balmiest days of high financial and social position in the past. I have become enabled to manifest an abundance of material things sufficient for all my needs; I have discovered an ability to assist others, both in my environment and out of it, that I had never possessed before and I have learned just how to call upon the Supreme Source of Supply that is inexhaustible, and always ready to supply us with all that is deemed necessary to our daily existence,—viz Health, Harmony and complete Happiness.

And it is my firm belief that what I have been enabled to accomplish under the most adverse environment

and conditions imaginable, others can more quickly accomplish under better circumstances, providing that they possess the knowledge of "HOW" to do these things. That is the purpose of these articles,—to tell "HOW" complete manifestation of Health, Harmony and Happiness may be gained, regardless of present financial, social or other position, and regardless of race, creed, sex, caste or color.

If you have given attention to the suggestions of the two preceding articles, and as a result are in possession of physical health, and mental harmony, all that is necessary to manifest complete happiness is to *love* and *serve* every created thing, both human and otherwise, that you come in daily contact with, for each and every one is a necessary component part of the Divine Whole in the Universal Scheme of Things, and not created to be ignored.

Universal Brotherhood is the most necessary requisite to promote complete Happiness. Hate, envy, jealousy, fear, and all like qualities are but promoters of unhappiness, inharmony, ill-health, and finally, death, itself.

Next in importance to Universal Brotherhood is Universal SERVICE. Brotherhood begets brotherhood, and service begets service. It is, after all, but the inevitable manifestation of the Universal Law of Giving and Receiving, that was explained last month. Truly, as the Christian Scriptures state:

"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP"

Love, and love comes to you. Hate, and hate is but the inevitable harvest of your own sowing. THINK HEALTH, HARMONY and HAPPINESS, and health, harmony and happiness is yours. Think illness, inharmony, and unhappiness and you shall surely just as inevitably reap the harvest of such sowing.

Serve, and you will be amazed at the innumerable services that come to you, unasked, and unthought of

Such are the rewards of Service to others, whether it be man, or any other living creature.

We are all one great family, bound together by a binding link that is unbreakable—fellow students along the Pathway that we now know as Life's School. From the date of our birth into the present existence until we have passed that gateway that we can only express in a word that, to us, is almost meaningless, owing to its mysteriousness, i. e., DEATH, we are *learning*. Whether what we learn causes progression or retrogression, it is for us, as individuals, to decide.

So, at the beginning of this glorious New Year of our present existence, let us resolve to aid one another, to love one another, and, most of all, to SERVE one another in every possible way. Let us resolve to entirely forget self, and daily live in the service and love of others.

And, what is far more important than anything else, let us combine our efforts, and daily *manifest* these good resolutions.

If we do this, Happiness is ours, for such is the Law of the Universe.



PEEPS INTO MANY LANDS

(In the world of ideas and ideals)

A. SRINIVASACHARI

THE PSYCHOLOGY OF PRACTICE

The psychology underlying the practical side of each religion or each path of religion is essentially the same in all. Our present state of degradation or fallen state is but the consequence of a distorted vision of truth, the distortion being brought about by a wrong imagination that has been wilfully cultivated through ages in the course of a series of lives. Hence all paths are at one in their unequivocal presumption or declaration that religious practice consists in overcoming the wrong imagination by the right imagination. When one set of forces is domineering the mind, another set of forces of the opposite sort is generated, powerful enough to neutralise it; and the two forces destroy each other, making the mind a vacuum and a medium for the revelation of the Highest Truth. If our present state is the cumulated effect of bad karma, then the remedy lies in the wilful generation of contrary karmas until the effects of the latter prove more than a match for the former. If the mind is ridden by *tamoguna*, by darkness and inertia, then the cure lies in making it intensely active and thoughtful, in cultivating *rajas* to such an extent that the mind acquires the state of equilibrium or *sattva*. If our ignorance consists in misreading unity as variety, then wisdom is attained by the practice of trying to see the unity in and through the variety. If bondage is caused by persistently thinking, feeling and willing that I am the body and an individual, then the state of liberation is reached when our thoughts, feelings and resolves are forced constantly to turn round the central idea that I am the Atman, I am the One Truth that exists. If the individual will is a delusion, the way out of it

lies in maintaining an attitude of complete self-surrender and in ceaselessly impressing upon the mind the idea that man is but a machine in the hands of God. Thus an error of thought that has become deep-rooted in the human system can be uprooted only by generating the opposite thought persistently and with increasing vigour until it tends to dislodge its opponent and crystallise into a settled habit of the mind and a pronounced attitude; and further, an evil and its remedy belong to the same category though they produce opposite results.

REALISATION—ITS NATURE

Again, another idea common to all paths is that the Truth sought for is ever-existing in us whether we are in a state of irksome bondage or blissful freedom. The practice of religion constitutes in reality a process of discovery of a truth hidden from view, a process of searching after a lost treasure, an attempt to recollect the knowledge of a truth that has been long forgotten. Religion is realisation and realisation is not the acquisition from without of anything foreign to us, but the attainment of a state of consciousness of what we are ever. This reality that we are may assume a variety of denominations in particular systems of philosophy or theology, but the essence of each is the spiritual consciousness of some aspect or other of the transcendental truth or in other words the knowledge of our real nature or Swarupa. Our real nature, some say, is Infinite Peace; others describe it as existence—knowledge—bliss; absolute; others declare that our souls are eternally related to God—a divine relationship which when rendered in the imperfect language of human earthly experience may be expressed as that between the son and the parent, the lover and the beloved, the servant and the master, the thing possessed and its possessor, body and soul, the saved and the saviour and so on. These relationships are not artificial attachments that we have to cultivate assiduously to achieve the end in view, nor are they fanciful creations of maudlin sentimentalism, but are natural spontaneous

relationships inherent in our very nature whose outward manifestation is crushed by the superincumbent load of earthly relationships that have been earned by effort during successive lives. The Highest Truth in us dwells like fire in fuel, and ghee in milk and lustre in an unpolished gem—so sings a poet-devotee in the garland of verses dedicated to Shiva. The three similes, while being equally suggestive of the latent perfection of the truth awaiting manifestation, imply at the same time the degrees of the intensity of effort required for the three grades into which spiritual aspirants can be commonly classified. The highly-developed seekers realise the Absolute God with minimum of effort just as a gem obtains lustre by being cut and polished. The middle class must bestow more effort as is required for obtaining ghee from milk. The least developed souls have to struggle hard, sweat and toil laboriously, with patience and perseverance, till the fire of gnanam (wisdom) begins to glow, just as fire is obtained from wood as a result of friction only with great difficulty. Another similar comparison is furnished by the Gita which avers authoritatively, 'As fire is enveloped by smoke, as a mirror is rendered useless by the dust accumulating on it, and as the embryo is covered by a thin membrane, even so is knowledge within veiled by desire'. Further, saints and sages have felt after realisation that their former state of ignorant bondage was akin to the condition of a man sitting on piles and piles of food yet famishing, of a man sitting on the banks of the Ganges yet dying of thirst. It stands to reason also that what is not in our own nature can never become a permanent possession beyond all fear of loss. Thus it is evident that authority, experience and reasoning are in agreement as to the dictum that religious discipline revolves round the central idea that the truth sought for is an ever-present but forgotten truth awaiting our search and discovery.



“THE UNTHANKS”

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

He was a big-minded, lonely man, an agent for his own property, and I was arranging to take temporary premises of him for the summer season in a fashionable sea-side resort. He had a dark, sad, stern countenance, and was looked on by the people in his locality as a most unsociable, severe individual—a person to be avoided; but there was something in his disposition that attracted me, something really good in the man that was overlooked by most people who knew him. From the first I felt a kindly regard towards him, and he evidently reciprocated my feelings. He realised that I understood him. “You are the Phrenologist”, he said, “I have never had my head examined—will you do it for me?” Our business transaction being settled, I made no hesitancy, and having a tape measure with me, I measured his head, and there and then described his character, in considerable detail, as his disposition lent itself to a good deal of interesting explanation. He had quietly taken in all I said, and had fallen into a reflective mood, and for a while it was difficult to know what conclusion he had come to regarding my delineation. He looked me earnestly in the face, and said, “Yours must be a wonderfully interesting science. You know me as no one else seems to”. I had been explaining many subtle qualities in his character—how that he understood others better than others understood him. He had a distinctive personality, possessed large Firmness, Conscientiousness, fairly large Benevolence, great intuitive perception of character and motives, detective instinct, a combative spirit; was keenly observant of details, critical, cause-seeking, analytical, all of which qualities made him exacting, contrary, wilful, over-firm in adhering to principles once formed, and though he possessed generous feelings, a mighty sense of justice over-ruled his character. He resented injustice of any kind, and was

intolerant of fraud and deceit. Though certain combinations of faculties made him subtle and difficult of being understood, he was frank and outspoken; but he lacked Approbativeness, Veneration and Hope, possessed an intense love of independence, Self-Esteem and dignity of character, could not bear anything that savoured of condescending, was unhopeful, absolutely disregarding of others' opinions, defiant, hated forms and ceremonies—was distinctly unconventional.

He told me he had had a very hard life, could not bear to be in any way beholden to others, nor ask the least assistance of others. To be chummy and friendly, as he observed many others, was quite beyond his own conception, so much so that he almost abhorred association with others, and he felt that he would rather die than work under any living person. His parents did not understand him, and he had some difficulty in understanding himself. He left home when quite a lad to seek his fortune in the wilds of a foreign country, and years of comparative isolation only added to the singularity of his character; and after encountering every sort of hardship and disappointment, with his hard-earned savings he returned to his native land, married, and set up as a property dealer. He seemed reluctant to discuss his family experiences, and I rather surmised that they had not added to his happiness, though he was a home-loving man, and had grown-up children, they were not then living with him. He invited me to take lunch with him, and a few days later I went as arranged to his residence. He came out to meet me. What struck me especially as I approached his house was the peculiar name inscribed in bold gilt letters on the entrance gates, which read as follows:—

The Unthanks.

He had a substantially built villa away from the busy activities of the town, in a snugly secluded spot, hemmed in with high hedges, neatly trimmed, behind which were beautifully cultivated flower and kitchen gardens, hot houses, lawn and shrubberies. Reveling in the beauty of nature, lived this peculiarly dignified, unsociable and

misunderstood man. An excellent meal had been prepared, and dinner laid for two, followed by a selection of wines and cigars, which I did not indulge in.

He made no apology for there being no other member of his family present; and the meal was well served by a quiet elderly person, whom he introduced as his housekeeper. He showed me many things which he appeared to treasure in his beautifully furnished home; we walked around his garden, and chatted whilst sitting under the verandah. He was a well-informed and very practical man, had had big experience of the world, and at one time had been a mining engineer. We talked on many subjects, and eventually I asked him why he called his residence 'The Unthanks'. Opening out his mind to me he said that he delighted in the possession of nice things, had always in his wanderings longed to have a home of his own; his lot in life had been a hard one, everything and everybody seemed against him, he had met with little kindness or sympathy, but through all his struggles and disappointments, he had made sufficient money to become independent, and to build himself a nice home; but he had nobody on earth to thank for what he had; it had been acquired through much self sacrifice and hard work, and that was the reason he called his home 'The Unthanks'.

We have in this man an example of many another well-meaning but misunderstood individual. What a light Phrenology throws on a character of this kind. His hard-working disposition, his honesty of purpose, and love of the beautiful in nature, were evidences of his good intentions, but nobody troubled to understand him. He was allowed to estrange himself from the loving influence of home and family, and haphazardly developed his character in hard unresponsive environments, in which nobody seemed to care for him; and so he developed a hard, ultra-critical, wilful, antagonistic and contrary nature, whilst longing for things different. Under the guidance of Phrenology, his life might have been made more happy, and prolific of greater usefulness.

GRAPHOLOGY

RUBY F. REMONT

LESSONS XI, XII, &c.

Tabulated Characteristics

CURIOSITY: Good asset if directed intelligently. Fosters invention, gives initiative, love of travel, associated with forward hand writing, shown in HOOKED NOSES or points traveling toward the right on TOP of m's, n's and other small letters. This "nose for news" is easily discernible under a glass, often with naked eye also. If open a, o, d, etc., are written, you may know the writer "brings and carries a BONE!" She HOOKS in all the news she can find—then has an open mouth (open a, o, d,) from which such news will be scattered toward the four winds. Is low d, and t, accompany such writing—you will find a poor confidante. If a hooked back terminal (especially the UNDERHAND HOOK) accompanies the other signs, you may know that such individuals betray your confidence and then COVER OVER THEIR TRACKS, make excuses, evasions—even LIE to escape trouble. With an intelligent hand, curiosity would be directed toward acquisition of KNOWLEDGE—not gossip.

DEDUCTIVENESS: D-strokes turning back toward left at top betray introspection, retrospection, intensive thought. Back-curling terminals give resourcefulness, caution, reminiscent attitude—hence one learns from experience and makes proper deductions. Connected words, often only connected thru t-bar, show deductive ideas.

DEPRESSION: Writing straggling downhill, weak + bars and other strokes, nervous, flighty hand, looped d's of super-sensitiveness, connected with back-curling terminals showing that THOUGHTS TURN BACK TO SELF entirely too often. Should be encouraged to think

of a HOBBY and to forget the self. 'Tis a form of selfishness—but the depressed individual finds it hard to swallow this assertion. The cure is to DO SOMETHING FOR ANOTHER. Even a suffering shut-in could manifest unselfishness and cure depression by WRITING A CHEERY LETTER to some other shut-in. Hard work—but worth while.

DECEIT: The underhand back-curling terminal, low d's and t's, writing becoming indistinct toward end of word, unfinished letters dragging off into mere wavy lines. Narrowness of curves in a, o, g, h, p, l.

DIPLOMACY: Often backhand writing. There will be words growing smaller at right end. You will find back curling terminals, back-curly on t-bars and even while talkative hooks are found, closed letters offset this. Diplomatic people talk but don't tell all they know.

DISCOURAGEMENT, DISAPPOINTMENT, DIS-ILLUSIONMENT: Lines sloping down at right, often high i-dots of idealism; intensely loving natures with generous impulses and much idealism and buoyancy, natures which have little will power, too many virtues, are forced to accept reactions of the aforesaid traits. Unwisely bestowed gifts, lack of self-protection, yielding to flights of fancy in the hope that 'something will turn up'— a la Mi-cawber—bring disillusionment and disappointment. The cure is logical thinking, common sense giving.

ELEGANCE: Plain, artistic capitals, light, refined writing. Greek 'e', good margins, lack of ostentation, graceful, rhythmic form of writing.

EMOTIONALITY: Decided forward slope writing, excited, flying t-bars, i-dots placed with no relation to letter, tremendous loops, sudden change of writing slope within words or lines, last stroke of capital N. or M. abnormally high, HOOKING its nose toward the right—a sign of hysteria and tendency to insanity. Brain trouble manifests in omission of punctuation, omission of words, lack of t-bars, showing that will has no power

to hold emotion in check. Strong t-bars always check emotion and must be taken into consideration in making diagnosis.

EMPHASIS means a heavy pressure on strokes, underlined words, unconscious shading, strong t-bars and i-dots, especially if latter are made in cross-stroke form, horizontally placed.

ENERGY: Quick, rapid forward pen movement. Triangular lower loops on y, g. Triangular loop-back on t, which shows resistance, force, muscularity. Use tooth-pick to trace letters. Energetic persons occasionally stop off y. or g. at left—sign of deliberation and **ACQUIRED** caution. Angular writing shows more energy than rounded. Flying t-bars corroborate trait. Lower loops finished on **RIGHT** side of down stroke are sign of quick mind, of energy wisely directed, of time-saving methods. Practise making lower strokes such as y, g, f. Notice difference in time consumed if left unlooped, if stopt short at left side, if brought up over and to right, if finished **AT THE RIGHT** without crossing over from the left.

ENTHUSIASM: Mixture of optimism, energy, courage, ambition, emotionality. Usually found in sociable natures—hence forward hand writing. Backhanders restrain enthusiasm—are conservative, cautious, careful. T-bars heavy at left and light at right show enthusiasm of short duration. Heavy bars at right, light at left, show loss enthusiasm at start, but courage to finish with unabated enthusiasm. Stubborn hooks and bars bolster up enthusiasm. Weak writing detracts from it.

ECONOMY: Small margins, curtailed terminals, small, cramped writing, lines close together with words far apart, showing *acquired* economy with innate love of freedom and **PLENTY**, small writing with unlooped y's and g's. If contradictory trait is discovered—benevolence and generosity coupled with contractions, lack of margin, resourceful back-curly, etc., you may deduce that the writer is "Penny-wise and pound

foolish." Women of this type often deny themselves everything, save nickles rather than use cars and then buy some utterly ridiculous thing for a loved member of the family. Women like this save scraps of bread for a pudding and then add fifty cents' worth of eggs, milk, sugar and spice—and call it ECONOMY. They spend two hours making over left-overs, use gas ad libitum—and *denounce* their neighbors who can't find economy in such methods. True economy lies in character development, not in hoarding STRING!

EXTRAVAGANCE is shown in putting few words on a page, keeping great margins, using tremendous loops, writing open a, o, d, s. Long terminals and generous spaces indicate extravagance. Ambition fosters extravagance. Vanity begets it also. Pride and sensitiveness make on "live up to the Jones's" and are the cradle of extravagance.

EXAGGERATION: Flamboyant loops, especially on d. and t. Weak t-bars, talkativeness, as shown in initial hooks and open a and o. Vanity—begetting a love of exaggerating the importance of every little detail regarding the SELF. Any exaggerated symbol in handwriting, especially if recurring frequently.

FRANKNESS: Blunt strokes, honesty shown in tall letters end of word. Practicality in unlooped lower letters, open a. and o. and d. An unostentatious writing usually accompanies this trait.

FIRMNESS: Same as emphasis—precise t. and f. crossings added, careful penmanship, lack of nervous strokes.

FLIRTATIOUSNESS: Upper part of d. slants off into a grape-tendril. A looped t-bar is wound about upright of t. like a capital "P". Loving, affectionate nature, imagination runs high, conscientiousness is often low. No particular concentration or logic noticeable. Curved writing usually accompanies this characteristic.

FORCEFULNESS: Signature larger than other writing. Heavy down pressure and strong t-bars. Triangular lower loops. Heavy horizontal connecting strokes between letters.

FINANCIAL ABILITY: Tightly closed s., accentuated by final stroke curling in looped fashion around lower part. Punctiliously placed i-dots, close to words—desire to meet obligations **PROMPTLY—On The Dot!** Terminals curl back resourcefully; backhandwriting accentuates financial capacity. Left-hand i-dots and t-bars with a strong handwriting betray caution in expending cash.

GENEROSITY: Long terminals betraying a 'HAND-OUT' to use a slang expression for the sake of clarity; lines and words far apart, ditto letters. Warm love nature. Intuition shown in disconnected letters—giving the writer knowledge of another's needs—the forerunner to generous aid.

GOOD NATURE: Rounded writing, benevolence. Lower part of n. shaped like u. Expansive—wide—capitals, such as B., D. Right-hand strokes spread over a wide area. Not often given to unkind criticism, hence a combination hand frequently shows rounded and pointed strokes: observation, criticism and the "cloak of charity" (rounded strokes) enfolding all.

HONESTY: Covered in previous explanations. Must be connected with high d. and t., words often growing larger at end, ability to hold a confidence sacred, absence of underhand terminals, clearly read script.

HUMOR: Any letter started at word-beginning **HIGH ABOVE LINE** and connected with next letter touching the line, such as an i. without upstroke, starting right under its dot and connecting with d. as in "idea", will show humor. It is connected also with the one upper stroke of Y. being higher than the other—either left or right—makes no difference, so long as you can image the "crooked, smiling mouth" a-top the y. Sarcastic humor would betray itself in sharp letters, in flying, hasty t-bars, mean loops coupled with other signs of humor.



MESSAGE OF ASTROLOGY

M. D. SAGANE, M. A., LL. B.

Fate and Freewill

The birth-horoscope of a particular man is thus a living description of himself wherein are denoted his environment, his heredity, the colouring and the tenour of his soul, in fact his character, his thoughts, desires, and actions, their lines of least resistance as well as of obstruction, which all together sum up or make up the sorrows or joys, experiences and impressions of a particular earthly life.

As all things change, the planets and their positions etc. also change, and consequently we have a progression in the horoscope which gives opportunities for the expression of birth influences as well as for the building up of the material for some portion of the next life or lives.

Questions that arise then are:—"Can there be no revolution or a short cut for speeding up the ultimate goal—namely the identification of self with the Supreme Intelligence, and thereby for essentially or incidentally escaping the miseries of this world? Is the self to proceed, necessarily slowly, along the path of evolution which for all practical purposes has been laid down by our free action in our very first life? Can there be no conscious display or exercise of the inherent Grand Free Will? Is it not possible to destroy the root cause of manifestations? If the answers are in the negative, then scriptures, religions, good counsels and advices, for spiritual development are worth nothing and meaningless!. Such are some of the cries of a sincere soul who is keen to be developed spiritually!; He wants to know solutions to these questions and the ways and means to work them out.

In a sense these questions should not arise. Having arisen they must have solutions. Before attempting these solutions it must be remembered that for the humanity in general outward actions are the projections of soul and the cause of happiness or misery. Material wellbeing is its chief concern. It identifies itself more with matter than with Spirit. Now in the very nature of things, Freewill and Fate (which is born of Freewill itself) cannot act in opposite directions. What is denoted as Fate—PRARABDHA—cannot be avort-

ed for it is the result of past actions. Having done the actions in the realm of Matter the Ego must have His reward in that very realm, good, or bad according to the quality of those actions. Such fate is inevitable because it pertains to the physical and material sphere with causes behind—the sphere of which the Soul has taken a sheath, and has therefore become subject to its laws. Moreover the Geometry of Nature must be fulfilled in fact. Such Fate is undeniably represented by the planets in the cardinal and earthy signs and houses, their rulers and aspects prevailing among them.

Now actions (and as a matter of fact all physical and material occurrences) do not spring up as actions, or present themselves as such for the first time. They have their counterparts pre-existing in the form of desires and thoughts before their actual occurrence (i. e. in prior lives), may be a desire or thought for becoming a poet, a wealthy man, a conqueror, etc. Their entertainment sets a cause which by re-iteration or otherwise becomes ripe for manifestation with all its concomitants, and subsequently manifests itself as a whole into actions which are followed by all the miseries or pleasures that are attendant on them. Desires and their conversions into thought are thus the mainsprings of future actions, and consequently of Fate. But Desires form the attribute of Mind. LORD SHRI-KRISHNA has therefore proclaimed to the world:

‘ Mana yev manushyanam bandhanmokshayoho karanum ’

‘ Mind is the cause of man’s bondage or freedom ’.

The thought that emerges out of this is that as mind is the source of the programme of our future, it behoves with us well to bleed, curb, or use it, rightly to change, reconstruct, or destroy the programme so as to make it conducive to the ultimate goal. This is essentially true with all its implications and would claim attention in the next article.



VITALISING THE WILL—II

S. VAIDYANATHAN

Can the instinctive will be cured? Is it by getting rid of all knowledge that the individual consciousness must be lifted up to a vision of its true nature and growth? Or is it by the process of annihilating self-consciousness engendering baser notions that the mind must be focused more fully on experiences relevant to its higher nature and refinement? The mere annihilation of the individual experiences of personal existence and of sensual tendencies and the extinction of personal ego-sense are not sufficient to chase away the instinctive expression of a baser mentality; for verily, till the very last stage of development is attained the ego must guide consciousness along lines of perfection. The ego must serve as a necessary instrument to stir the spark of consciousness and self-existence. The ego must not become extinct. It has got to be judiciously and rationally disciplined. The ego-sense in its rustic state is a barrier to growth, refinement and mental lucidity. Even so in its finer state, it becomes an accelerator of the mental forces and superconscious experiences. The more the ego-sense materialises its existence (concerning itself primarily with the objective experiences of the world) the more does it tend to degenerate the will and the outlook on self. Excepting perhaps a few high-souled mortals, all individuals, save a few high-souled ones are beings, in whom the ego-sense, has been developed to the fullest extent. Hence almost all of these constitute the instinctive class of mortals.

Can the instinctive mind be reformed and made accessible to genuine culture? For this the instinctive-willed man must first learn to control himself fully. To this end, he must cultivate the power of receptivity. This is essential. For it is a bar to the lower nature of his personal ego. He must be amenable to discipline. He should cultivate catholicity and genuine understanding. He must try to learn the truth about his personal existence and his associations and environment. This must be with special reference, not to his sensuous experience and self governed ego, but to the existence of the universal energy and to the creative sources of the universal will, which is the storage-battery of all vital supply. The notion of the existence of a personal God begets egoistic will in the centre of the instinctive consciousness. This must therefore be eliminated. Thus when a belief in the existence of a supreme-

force is strengthened when the individualistic subjective tendencies and phenomenal experiences are overruled by the refined ego sense and by the extension of consciousness, the individual ego without asserting its independence enlarges its scope of vision on a larger basis of life-experience. Then the ego becomes cognisant of the fact, that in the continuity of life, all manifestations are but the natural and orderly sequences of innumerable, varying successive processes of an evolving physical ego. As much as the ego, ignoring the personal self-creative source, feels within itself an inner impulse to express itself beyond the outer signs of existence, so much does it extend its self-knowledge and self-will on the granite static foundation of universal consciousness and catholicity of thought.

Reason and Instinct

There is no such thing as pure rational mental state. For the instinctive will in its evolutionary gradations and upward movements assumes the garb of the Rational will to suit itself to circumstances and necessary vital conditions governing the process of activity originating from instinctive impulses. When Rationality grows and enlarges its scope, as an intellectual element, refining the mental processes and curbing the self-chosen lines of action of the indwelling ego consciousness, there is then a conflict between *Reason* and *Instinct*. Instinctive-willed individuals are not essentially rational in their understanding and action. But when the force of rationality is too intense in them, their egoistic consciousness has to abide by certain restrictions and conditions, qualifying their mental promptings, and endeavours. The instinctive-willed man adopts himself in a peculiar manner to the environmental influences that govern him. By the exercise of his rationality or a certain process of logical analysis and synthesis of experiences and deductions of principles, relative to his well-being, he strives hard to adjust his mental battery and his personal egoistic will, in such a wise as would tend to fresh source of action on the basis of his remodelled notions and life-experiences.

As observed above, Rationality acts as an expression of determining intellect in the instinctive will centre of the individual subjective consciousness. To the extent the accretions of intellect and rationality take place in the mental state, the emotional traits may also grow up incidentally. But there may be vital exceptions to this rule. When thus rationality and emotionalism work upon the intellectual centres with all their potent resources

the subjective expression of the will, constituting the egotistic self, surrenders its freedom of action to the varying mental phases and phenomena of thoughts, which are the visible signs of an exquisite emotional nature, gradually forming in the mind-centres.

The individual-will, choosing a particular line of action, faces a number of obstacles and a succession of events of varying phases, being the natural results of the processes of the consummation of action. Then arises either the entire modification or suspension of will-activity. For the individual mind begins to take under its observant scrutiny and analytical review the pros and cons of action on the basis of its own experience of the results of action. Now arises "emotionalism in the mind as a characteristic feature of the lower psychical centre. For to the extent the individual will is objective in its perception and action, to the extent the egotistic self entangles itself in the knowledge of the sensory perceptions and to the extent the mind is liable to be influenced by the outer physical variations of its action and by the conditional forces governing the life-processes, there will arise variations in the mind as a sequence to a single trend of experiences, with numerous diverse phases. Thus, these emotional traits, when unguided by rationality and ill-disciplined will, will prove to be regular predicaments to actions. Rationality in the will-centre of consciousness, will refute emotionalism. And by checking the emotional thought-effusions in the mind it redirects the will-centre to strenuous activity on a well-defined basis.

TRIPURA RAHASYA

Or a Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XVIII

[Continued from the last issue]

The location of Abhimana (26) (identity or attachment) in a portion is alone what is termed as finitisation. This again is what is called a sense of incompleteness (Aparna Khyati), or Avidya (Nescience). By means of Her pure freedom She of Supreme Consciousness causes in this manner Her own real form to appear as severally divided (finitised). O son of Bhagir! concerning this point even logicians and many other learned men, without verifying their own self and without having introspection grope in ignorance. Until a person verifies and perceives whatever little, whether good or bad, a Guru (teacher) might teach, in himself, those instruction will not bear fruit; because, mere hearing is productive of only Paroksha (intellectual) knowledge. Therefore, Rama! observe by acute perception in your own self that which I tell you. As She or that Consciousness who is supreme, mighty and uniform throughout, is of a different nature from the insentient (jada), she is of the sole nature of luminosity (Prakshantiji). Again since by reason of this, She has the nature of having Visranti (repose or rest) in Herself, She is one having Supreme Ahanta (I-ness). But the Jadas (insentient) are things which have rest in the Self of Cons-

(26) How the plenic self of consciousness become finitised is thus:—The Consciousness-Self is of the nature of phurat-Prakasha (flashing luminosity) as distinguished from the insentient luminosity of lamp lights, etc. The repose which this flashing form of luminosity takes in objects that are Not-self is alone what is called adam-Bhavana—a sense of "this". And the repose which this has in one's own self is what is called Ahon-Bhavana—a sense of "I". Since the supreme consciousness-self has repose (vishranti) in all forms, it is said to possess Puratambhava—plenic I-ness. For Her, who exists thus as plenic and infinite, the repose that she takes is a moiety of phenomena manifested by her freedom otherwise called daya, is what is described as finitisation. That which is mentioned in the Sastras as Aparna-khyati (a sense of delimitation) and avidya that is apar-ahambhava (incomplete I-ness). And the entire space of the consciousness-self that exists as distinguished outside this repose of I-ness in a moiety, manifests as the ether of space

sciousness; because they shine within it. Since the insentient do not shine in their own forms by themselves, they have no rest in themselves. On the other hand Consciousness is capable of shining alone by itself, and without depending upon anything else. Therefore it has got Visranti (rest) in itself. This Visranti which is not found in the insentient is what is termed as Supreme I-ness. As in this there is not the least touch of differentiation this I-ness is plenic, i.e., all embracing; as there is no finitisation in it there is no touch of differentiation. And since everything exists like the reflection of a city in a wall-mirror, within the consciousness of plenic I-ness, it is devoid of any finitisation. For the same reason, there is no touch of differentiation. That plenic frilling* (Sphurana) of Her who is of such an all-embracing form is what is called rest in own self and Purnabhanta (Plenic I-ness). Though twain as consciousness and plenic I-ness, these two form one uniform infinite whole. But for purposes of exposition these are treated as severally different. Though freedom also is one infinite whole with it, both plenic I-ness and freedom are its one solid and entire energy. As light and heat do not exist separately in fire, She of Consciousness is of one uniform entire form composed of freedom and repose. This plenic I-ness is the Shakti (Might) called the highly impossible Maya. Though uniform with Consciousness this shakti causes like a mirror, innumerable diverse forms to shine within consciousness. But even while manifesting itself variously that consciousness does not lose its real nature and form.

The manifestation in this manner, by its freedom otherwise called Mayashakti of itself as finitised is what is called the manifestation of the Not-self. This (not-self) again is what is called Avidya (Nescience), Jada Shakti (insentient energy), Shunya (void), Prakriti (Nature), Atyantabhava (absolute negation), Akasha (ether of space) Tamasa (Opacity), and Prathamasarga (first projected). The product of the original finitisation is what is described as all these. O Rama! when from that state of repose in plenic I-ness, that repose becomes through delusion located in a portion, that identity with a portion is the manifestation of Akasha (ether of space).

When the I-ness gets itself attached to a portion, then that portion of the self with which there is no such identification as one-self is what is described as the ether of space. This ether of space

* Sphurana or Sphuratta = frilling, flashing spontaneity or sponsivity—a term peculiar to Agamas.

Spontaneity or Sponsivity.

is the cause of Samsara. This alone is the difference between the diverse forms perceived by the ignorant and the ether of space.

Ramāi look at (27) the ether of space with minute observation. This ether of space is the self and intelligence for the multitudes of creatures found within it. What appears to you as the ether of space in other bodies, is itself to them (those bodies) their solid consciousness—Bliss Self. The Consciousness that is thus veiled over by the ether of space projected by its own Samkalpa (volition) is what is described as mind. Therefore the self alone is the mind and nothing else. Herein, taking prominently into consideration the veil, the instrument of cognitional function is itself described as the mind; and taking the (28) veiled chiefly into consideration, the very same is called the cogniser or Jiva. The consciousness that is the self, besides being veiled over thus by the ether of space willed by itself, again wils in that ether of space which is subtle, intangible formless and pure, grossness, tangibility, density, and impurity and by causing thereby the manifestation of elements (Bhutas) becomes enwrapped within a body composed of those elements and like a light within a (29) pot which irradiates within the pot, it remains within the body as a light of consciousness shining like a hidden light only within the body. Again, like the emission of rays of light through holes in the pot, the consciousness (30) goes out again through the apertures of eyes and other sensory organs. But in reality, there is no such thing as 'going out' for the consciousness; because it is plenic and actionless.

As long as the *Sphuriti Shakti* (flashing or frilling power) of the self of consciousness continues to dispel (31) the veil of the

(27) It is shown that there is no difference between the ether of space and the self.

(28) The consciousness that is enveloped by insentient energy is itself the Jiva or finite soul.

(29) This means that even when there happens the identity with the gross body, it does not lose its nature of consciousness.

(30) Though a knowledge of pots etc. rises through the organs of sense as eyes etc. these (knowledge of objects) exist only within one's self. And the ever-luminous consciousness shines again afresh in the form of phenomena. There is a semblance of "going out".

**sphuriti-shakti* = cognitional energy or luminous undulatory force
Sphuriti = flashing, frilling spontanicity. *Khullition of Consciousness*.

(31) Here, the following is the hidden import. The perceiver (subject) who is endowed with the finite I-ness that is manifested by the freedom of the supreme consciousness-self is the Jiva. Like a light that is kept within a pot, that Jiva dwells within the body irradiating the luminosity of conscious-

ether of space (otherwise called the insentient-nesscience) till then this 'going out' will manifest clearly. The removal in this manner, of the veil by the *Sphurti* (flash) of consciousness is what is described as the functioning of the mind. Therefore, O Ramal what is described as the mind is not a separate thing; the self itself has been described as the mind. When She of Consciousness moves She is the mind; when She is still and motionless She is of the form of the self. Ramal the removal of the veil by *Sphurti* is the moving of consciousness. And again this is what is called *Vikalpa* (thought or ideation). The *Nirvikalpa* knowledge that ensues by entirely stopping this ideation is the plenic form which alone yields *Moksha* (liberation). Concerning this, do not entertain any doubts whatever.

If you think that the veil continues to exist even after removing ideations, understand that there does not at all exist any such thing as the veil. The reason is, the veil is not a real entity; because it is the product of one's own ideation. As long as a person continues in his day-dream, he finds himself bound by an enemy, threatened and beaten by him. If at the close of his day-dream, the beating and the threatening vanish away, will his bondage alone experienced in his dream continue to exist? Think over this. O Ramal From beginningless time (32) bondage there is not for any one here (in this world). Dispel the delusion of the self being insentient, analyse, and see which it is that is bondage. To conclude that bondage is a reality is itself a formidable bondage. To say that bondage is real is like saying when a child is merely frightened that he is obsessed by an evil spirit. As long as one does not get rid of this delusion that bondage is real notwithstanding whatever mighty endeavours one might make, one will not be freed from bondage. Wherefrom is this bondage for the pure self of consciousness? How can there be such a bondage? If from the cognised that are reflected in the mirror of the self, there can be bondage, a reflection of fire seen in a mirror should also scorch a person. There is no bondage anywhere, for anyone apart from the two ideas that bondage is real and that such a thing as the mind exists. Until these two dirt are thoroughly

ness. Just as the rays of light that beam through the apertures of the pot, dispel the darkness that surrounds it, similarly whosoever the *Sphurti-shakti* (flashing energy) of the consciousness-self makes its way through the organs of sense since it removes the enveloping *Ajnana* otherwise termed the "ether of space", there is a semblance of "going out" for the consciousness.

(31) If, in that case, the course of initiation, etc. are considered as useless, the answer is:—Though there be a knowledge of the self, as long as there continues the misconception that bondage is real, since the result will not evolve, this is the chief bondage.

washed away by the water of sound meditation, neither I, nor Brahma, nor Vishnu, nor Shankara nor even Tripura the embodiment of Wisdom will be able at any time to remove a person's samsara. Therefore, O Ramak remove these two impurities and become happy. Since while the mind is in Nirvikalpa condition the self alone exists, the duality of the mind will not continue to appear.

There is no such thing as the mind apart from the ideations as "this", "that". When the ideas as "this" "that" are completely removed, the self which is of the sole form of illumination exists of itself.

There is no doubt that the illusion of [33] rope-snake is none other than the appearance of snake-form in an object of the form of a rope which is regarded as real. Here, even after the disappearance of the superimposed snake-form, the rope-perception which was the basis of illusion continues permanently to exist apart from the self of the form of consciousness. When it is clearly grasped with the aid of dream illustration that the rope which appeared as the snake is also a product of ideation by consciousness and when that rope form also disappears, how and into which will that rope-knowledge dissolve itself? In such cases, wherein the cognised disappear, the knowledge of those objects i.e., their awareness becomes the pure knower (detached from the known). And as that illusory perception also has no existence apart from the self of consciousness, how can there happen duality by that illusion?

(To be continued)

(33) It is further shown that there is no duality even from the standpoint that the world is a delusion.

A STUDY OF LOUIS FIGUIER'S

'The Day After Death'

W. GEORGE WHEELER, L. P. I.

This splendid literary production deals with the whole problem of human life past, present and future. It refers to the soul previous to entering a human body; to the mind journeying through vast periods on various planes of existence, to evolution in its fullest sense and on the psychic side. It is a valuable philosophic and scientific work, based on the collective evidence of a great past, formed into something of a system, with perhaps many theories, yet revealing in its closely, ably written pages the deeper facts of life.

The author perceives in man three elements. The Body; the Life or vital force; the Soul. We raise no objection to this classification, it covers the ground and answers the purpose. "This triple alliance", he says "of the body, the soul, and the life, is not peculiar to man; it exists also in all animals". "Figuiet has, we perceive, concentrated on the idea of evolution after the great conceptions of the Eastern philosophies. He says, "the reincarnation of souls is not a new idea, it is, on the contrary, an idea as old as humanity itself. It is the metempsychosis, which, from the Indians passed to the Egyptians, from the Egyptians to the Greeks, and which was afterwards professed by the Druids". The soul has a previous dwelling in the bodies of several animals, before it reaches the human body; the spiritual principle begins in the germ of plants; this germ grows and develops itself in passing through the bodies of a progressive series of animal species to issue at length in man". Herein then, we have evolution in a broader, fuller sense than that portrayed by modern scientists; more in harmony with Sinnatt's fine work, 'Esoteric Buddhism'. The author remarks, 'The

Darwinists take into consideration only the anatomical structure, and put aside the soul'.

Figuiet proceeds on the scientific side, 'The body must be decomposed, and its elements distributed among nature's great reservoirs of material, earth, air and water'. 'The matter which forms the bodies of men and animals is not destroyed, it only changes its form, and under its new conditions it aids in the composition of fresh organic substances'.

These are now recognised truths, and help to clear the way for the acceptance of the immortality of the mind, since there is all the difference between myself and my body. We may feel assured that as nothing perishes in the world of nature, so also, nothing perishes in the realm of mind. The old ideas of the resurrection of the body, and the rising again at the last day, may be safely put aside. Figuiet says, 'after death the soul goes away, to feel, to love, to conceive, to be free, in a new body, endowed with more powerful faculties'. This is understandable, for as the soul unfolds and shows itself more fully, it naturally needs a higher type of organism through which to reveal itself.

There are evidently thousands of people who fail to make the best of themselves, who do not recognise soul unfoldment, who have little desire to educate their mental faculties. What of these? Figuiet says if the soul has not undergone a sufficient amount of purification and ennobling, it recommences a second existence, passing into the body of a newly born child, and losing the remembrance of its first life". Without necessarily accepting this idea, it is certainly in a line with the highest, fullest evolution, for the more or less stagnant soul must needs have further opportunity for the unfolding of its spiritual wings. Figuiet thinks these reincarnations may be renewed again and again.

The author's next idea is somewhat novel, although quite within the realm of reasonable possibility. He points out that 'above the atmosphere there extends another region, which astronomers and physicists call

Ether or planetary Ether', and that, 'at three or four leagues in height the air is so rarefied that it becomes impossible for men or animals to breathe it'. He considers this planetary ether to be the habitation of the superhuman Being: that is, the soul who on earth has fulfilled its destiny and passed on. This is heaven, although not the goal of the soul. Here the individual possesses greater power and unfoldment. He says 'The superhuman Being who comes from the earth can place himself in communication with men who are worthy of the privilege. He directs their conduct, watches over their actions, enlightens their understanding. When they too reach the celestial dwellings, he receives them on the threshold of their new abode, and initiates them into the life of blessedness'. Although the superhuman Being is mortal, he is 'provided with special attributes; endowed with mighty faculties'.

This is all far, far better than the old fashioned theology of the western world with its outrage of evolutionary law, its fixed heaven and hell, making man a mere puppet, with limitations for 'the mind that governs the universe'. 'Through reincarnations and the passing into higher realms at last, life becomes a sacred and wonderful thing.

The superhuman Being, with all the higher faculties awake, in a suitable environment for spiritual unfoldment, enjoys as never before the great psychic forces of his being. He has 'extra intuitive knowledge', sweeter moral characteristics, and a greatly extended mental life. He is able to 'transport himself rapidly from one place to another, to any distance; to him darkness is unknown; he never loses sight of the sun; time is an element which does not count'. He enjoys the realm of planetary ether, 'an excessively subtle and rarefied fluid', requiring 'the superhuman Being who is to float and fly in it to be wonderfully light; a slight material tissue, the body supported and refreshed by mere respiration of the fluid'. He does not require food or repose as when on earth.

This conception of life on a higher plane should prove delightful anticipation to the upward struggling soul; after the climatic changes of the earth the constant rush and pressure of circumstances, the ever variable physical organism, the limited environment. Moreover 'sex does not exist, love is for all an ideal, an exquisitely pure sentiment; there is true charity, comprehending the entire universe; reproduction is unknown and unnecessary'. 'The battalions of the elect are recruited by arrival from the lower worlds'.

This heavenly state, this idealistic utopia will scarcely appeal to the majority of the present people of the earth, for to them, life is inseparably connected with material gain, with the push and drive of the animal forces, with eating and drinking, with night and day. We fancy it would require many reincarnations for millions of individuals before this superhuman Beingstate could be possible, and yet this is only a stage in the great psychic unfoldment; there is a wonderful passing on. The soul cannot even in this seeming heaven unfold its fullest life. 'His spiritual principle enters into a new body, that of the archangel or arch-human being, in whom the proportion of spiritual principle predominates still more strongly in proportion to matter'. Figuier remarks, 'Painters, like Raphael, by suppressing the larger portion of the body, and reducing the seraphic being to the head, the seat of intelligence, indicate that in the angel of the christian belief the spiritual dominates, in immense proportion, over the material part'.


We are inclined to think, however, that there are, intermediate states between the earth life, even after various reincarnations, and the heaven of the superhuman soul. We know that spiritualists, groping after truth and indulging in psychic experiment, often come into contact with low forms of spirit life beyond this earth, and these, unfit for the high realm of planetary ether must therefore belong to other realms of states in the great evolutionary cycle.

Figuier referring to the linking up of life, says, "each organised being is attached to another which precedes, and another which follows it, in the chain of the living creation. The plant and the animal, the animal and the man, are linked, soldered to one another; the moral and physical order meet and mingle". "Man differs from the superior animals, to which he bears a strong resemblance in his physiological functions, and his anatomical structure, in the very considerable development of the faculties of the soul". This latter statement harmonises with the idea presented by Gall and Spurzheim under the phrenological system.

The final passage of the soul, according to Figuier, is peculiarly striking. The superhuman Being continues his reincarnations in higher realms till arriving "at the highest degree of the celestial hierarchy, the spiritualised Being is absolutely perfect; in strength and intelligence. He is entirely freed from all material alloy; he has no longer a body, he is a pure spirit. In this condition he passes into the sun. The Sun, the King-star, is then the final and common sojourn of all the spiritualised beings who have come from the other planets, after having passed through the long series of existences which have rolled away in the plains of ether". "The spiritualised beings gathered together in the sun, send down upon the earth and upon the planets emanations from their essence, that is to say, animated germs".

The writer congratulates Figuier, on earth or in spirit land, on his wonderful conceptions, apparent philosophic solutions of mighty problems, and having relationship to science. The work reveals a profound research into the psychic mysticisms of the ages. The finality of soul evolution is perhaps beyond all knowledge, at least for we creatures of the earth; but Figuier has, in thought, perceived, afar off, the lands of our dreams, the cities of boundless light. We are, we feel at our best that we are,—flashes from immortal mind, our souls the great central life of the evolutionary process.

This able work of Figuier's is rich in facts and theories, it abounds in ideas. He says, "Oblivion of our past life is only a temporary condition of our new existence, a sort of punishment". We may have "lost the remembrance of the facts, but there remains the moral consequences, the resultant". "Death is the separation of the soul and the body". "The air which surrounds us is, like the earth and the seas, a vast receptacle of living creatures. There are myriads of existences in the air". "No void exists anywhere in nature". "The space which lies beyond our atmosphere is heaven". "Time does not exist for God". "Our night and day are produced alternatively by the rotation of the earth upon her axis, a rotation which hides the sun from her view during one half of her revolution".



DUTTONISM

PROF. R. E. DUTTON

LESSON L. Hypnotism demonstrates the psychic control of the subject—the self-hypnotic control in the subject—the self-evident fact and experience of the power brought unto self. Duttonism is the power of manifesting its powers and recording its effect upon the physical conditions. Dutton Therapy is the art of controlling the mind in using the psychic force of thought at will to effect any physical condition or change for the cure of diseases. Health, in Dutton-Therapy, is brought about by the choice of the will to think the desired results as psychic thoughts or thoughts seen as mental pictures or clairvoyantly by the psychic sense or felt psychometrically.

LESSON LI. As a man thinks in the bottom of his heart, even so he is. For when one thinks one thing to the exclusion of all others, he is practising the art of Psycho-Therapy, because a condition of thought is thus brought about, to be seen by the soul as clairvoyant vision and to be felt by the soul under physical conditions as psychometry. This method and system of thinking results systematically in bodily results, as recorded by the will from the soul.

LESSON LII. The physical conditions of the hypnotic subject can be cultivated and improved instantly through post hypnotic suggestions which affect the subject in this way. You control a subject by sleep suggestions to effect hypnosis; you then control him by suggestion so as to act, and experience any psychic condition. You awaken the subject also by suggestion, but before awakening him you post-hypnotize him by impressing upon the psychic sense (more strongly than when he is awakened) that you can hypnotize him instantly by a snap of the finger. This you can do with the subject when awake and at any time. So if that

person is sick thereafter you can hypnotize him instantly and make a few suggestions and wake him up, sound and well.

LESSON LIII. Magnetic Hypnosis is the stage of self-induced sleep out of which you awaken intensely thirsty. It may be a sign that the spirit is transmuting you into a magnet whereby force has been used to effect 'materialisation'. You should 'sit', or sleep behind a curtain, or in the 'cabinet' or closet where black heavy curtains separate you from the 'circle'. In time forms will begin to appear to the 'circle' in full view while you sleep.

LESSON LIV. Thought transference is the ability among people to think thoughts that travel to some one and come up in his mind as thoughts which he invariably acts upon as his own. When one acts upon such inspired thoughts, whether they be sent from a mortal, or spirit, he is in a conscious state and is a mind reader, though hypnotised in a sense.

LESSON LV. Suggestive hypnosis comes in where you affect ones mental actions and control the feelings merely by speech or suggestion. To hypnotise one, you carry this means to the extent of compelling one to 'do' your suggestions. You effect this frame of mind first by getting a person to agree to it and then tell him to sleep. Do this by making him shut his eyes and think of nothing but sleep. You will intensify the coming sleep by telling him he is getting sleepy, then more and more sleepy, asking him to feel sleepy, and to intimate the NATURAL PROCESS of sleep as near as possible. Your skill as a hypnotist depends upon your putting him to sleep, and when you see he is asleep you control his dreams by asking him to see one thing and another. He, like a sleep walker, will act and do as you suggest. You then awaken him by telling him he his waking up in the same way, as you put him to sleep by telling him he was getting sleepy. As you become skilled in this feat, you accomplish anything a professional can.

LESSON LVI. Suggestive Therapeutics is the system of treating persons by suggestion, the same as that when you had them hypnotised by making them passive and receptive to you. The control is similar to, only not so intense as, the condition when the subject is put into the sleep.

LESSON LVII. Magnetic therapeutics is the magnetism of thought force that goes with suggestion. The suggestion serves as the natural means of making the subject passive as in Suggestive Therapeutic treatment and then the psychic powers of the healer's thoughts and magnetism straight into the passive nerve system, which often enables the spirit guide to gain complete control of the subject for being treated. Thus a miraculous feat in the healing art is effected.

LESSON LVIII. Magnetic psychopathy is the system of treating diseases by bringing on the psychic control by the old magnetic healing methods of making passes and magnetising the head of the patient and also afflicted parts by the laying on of the hands. The hands of the healer must vibrate with the magnetic waves to produce the magnetic psycho-pathic control in the subject. Thus the subject will fall asleep and will imitate the magnetizer's movements and act on his thoughts.

MASTERY

Daunted never,
Potent ever,
The Spirit presses on
Toward the shining heights
Toward the golden goal,
On toward Mastery,
Will unbending,
Faith unending,
Transform obstacles into stepping-stones
Or shatter them in'o fragments
As Man steadily advances
Toward Supremacy.
Guided by the mentor, Mind,
All who truly seek may find
The Path out of life's labyrinth of illusion,
We are Monarchs, erring strayed,
Now returning home to thrones indestructible,
To reclaim our Kingship.
What to us is circumstance?
We laugh at the scare-crow, chance.
The Universe is ours and the fulness thereof.
We are Gods, sun-crowned, flame-clothed, almighty.
We command and control egos, elements, eternities.
We banish Time and Space,
All limitations erase.
Thru the shadow-shapes of matter we calmly pass,
Invoking higher forces to overcome lower ones,
Disregarding distance, so-called "substance", gravitation...
From farthest planet to smallest cell,
From highest heaven to deepest hell,
The "I" is free to fly on its esoteric errands.
Bodies of the earth, earthy, have we like other men,
Yet unlike other men we are not subject to the laws of the
We are emancipated. [earth plane....
From mortality we have gain'd release,
Acquir'd Serenity, Wisdom, Peace and Power,
Above the conflicting cross-currents of humanity's muddled aura,
We stand in silent strength, patient and unmoved,
Directing psychic vibrations and streams of spiritual energy,
Shaping events and moulding destinies,
Building visible things out of invisible...
For we have attained Mastery. —LINN A. E. GALE,

HEALING BY LIGHT AND COLOR

E. D. BABBITT, M. D., LL. D.

The power of all substances may be made known by their colors in case we ascertain what their innate color forces are. The colors of sunlight when combined constitute the ordinary white light, and this streaming down on all things is the great vivifying and potentizing principle of the animal and vegetable world. Being so mighty in all nature, I conclude it must be powerful also to heal disease, and that the chemistry and therapeutics of color could be formulated into a science.

LIGHT IS A MATERIAL SUBSTANCE: Light is a material substance as well as the result of certain vibratory laws of motion in the atoms thru which it passes and each of the colors which combines to form the full ray of light, has a special grade of substance with its own style of power, which is capable of being transmitted as a refined medicine or chemical agent to the human system direct, or into water or other substances which may be taken into the stomach, applied externally or to the skin, etc.

ELECTRICAL OR COOL COLORS: What I have termed electrical or cool colors were formerly called actinic or chemical colors, the absurdity of which will appear when we remember that the warm of thermal colors are exactly as chemical as the cold ones, for without the aid of these the cold color forces could not act chemically and vice versa; in the other words, substances whose innate forces are manifested in the form of blue, indigo and violet color require substances which are active in the red, orange or yellow, potencies, before chemical affinity can take place freely. To be more exact, the red affinitizes more directly chemically with the blue, the orange with the indigo, the yellow with the violet.

Thermal which is coarser than the red and just below it in the solar spectrum, is the region of greatest heat and invisible.

The red, yellow and blue constitute the most distinctive and important colors. The red and yellow combined equally form orange; when yellow predominates it is yellow-orange; when red, a red-orange. Red and blue form purple which nearly resembles violet, while yellow and blue form green, it being blue-green, when the blue predominates over the yellow, yellow-green, when yellow is more abundant. The pure violet of sunlight is a more refined element than ordinary purple, but cannot be obtained in absolute purity by means of any colored glass, tho' the blue glass, especially masarine, will transmit a large amount of violet, as well as trans-violet, blue, and some red. Royal purple is really a red-purple and is more rousing than the blue-purple.

CHEMICAL AFFINITY AND REPULSION: While chemical affinity brings electrical and thermal substances together, chemical repulsion causes similarly colored elements to repel and stimulate each other; thus red light stimulates a red principle, like arterial blood; yellow light with some orange and red, stimulates the nerves, the interior elements of which are strong in their colors; blue cools the arterial, and intensifies the bluish venous blood, etc. We see then that chemical affinity helps balance extreme or onesided conditions by bringing a contrasting color or substance; while chemical repulsion helps kindle into greater action any part which is deficient in intensity. Thus, for the head, where the blood and nerves are predominant, we generally need blue or violet light as a balancing principle; for the extremities, red is generally best; for the thorax and stomach, purple is best; for dormant liver and dormant bowels, yellow and orange; for deficient menstruation, red over the womb; for too free menstruation, blue; for a pale cold susten the red is best, if nervousness is not too great; for arterial, inflammable conditions, blue or indigo is required.

In drugs or chemicals exactly the same of force as manifested in colors of sunlight rules, thus:

Such red substances as capsicum (Cayenne pepper), red cedar, bromine, the oxides of iron, which are generally bright red, ether and alcohol in which the ruling element hydrogen is bright red in the spectroscopy, ammonia, and potassa, the spectra of both of which are predominantly red, etc., are spoken of by our medical authorities as being, rebeſaciant, arterial stimulants, raising the pulse, etc.

Such yellow or orange substances as saffron, valerian, mustard, dandelion, senna, podophyllum (May apple) colocynth, sulphur, figs, gluten, castor oil (yellowish) ginger, etc. which have yellow as a leading color in the spectrum, or yellow and some red, are known to be stimulant of the brain, or nerves of the bowels, liver stomach, etc. All purgatives or laxatives stimulate the nerves of the bowels, by means of the yellow as the leading color, altho in drastic purgative, as well as in emetics, diuretics, and brain stimulants, a good deal of red substance is also used as a blood rousing principle. Some of the yellow stimuli animate the bile, which is a greenish yellow substance, and is itself a purgative.

Such blue or indigo or violet substances as aconite, ergot, indigo, the galls, sulphate of copper (blue vitriol), together with a moderate form of acids which have the blue principle of oxygen in them, including sulphuric, phosphoric, nitric, etc. are spoken of as being refrigerant, astringent, antiseptic, arresting hemorrhage, narcotic, allaying spasms, etc. Chloroform has the blue-green, blue, indigo and violet strong in its spectrum, and is called 'a direct sedative to the nervous system'. Tannic acid, the bluish yellow externally, has the oxygen very strong, and its blue and indigo principle seems to be potentized by the hydrogen in a way to make the substances, as a whole, highly astringent. Aconite, whose flowers are dark violet blue, is called a 'powerful nervous sedative and anodyne'. Opium, which has the red and yellow elements in predominance, and yet being called a narcotic, and sometimes an astringent, may be that to controvert the principle, but it should be remembered that opium is a narcotic, by over exciting and

congesting the brain, and is an astringent by drawing the vitalizing ethers from the bowels to the head, which thus leaves the bowels weak.

SUMMARY OF COLOR POWER IN HEALING: The red is warming and especially stimulating to the arterial blood, and desirable in cold, pale and bluish conditions.

The yellow, aided by some red (yellow-orange,) is animating to the nerves, being laxative, diuretic, stimulating to the brain, liver, etc. and especially desirable in constipated, paralytic and stupid conditions. It is contra-indicated in delirium, diarrhea, etc.

The blue, indigo and violet being cooling and contracting, are nerve, astringent, refrigerant, antiseptic, febrifuge, anti-inflammatory, narcotic and anti-spasmodic.

They are contra-indicated in cold, bluish and chronic conditions, unless considerable excitability is present.

The green is mainly cooling and much like the blue as strained thru ordinary green glass, tho the yellow part of the green gives some nerve stimulus, good for uterine inflammations, etc. The green may often be used to advantage over the small of the back and lower spine in cases of over sexual warmth and seminal emissions.

The purple combines the blood warming red, and the cooling, antiseptic blue, and is excellent for lungs, stomach and other parts where animation without irritation is needed. Red purple is good for a dormant stomach, but blue-purple is best if the stomach is hot and excitable.

The orange arouses both nerves and blood.

These colors are usually applied to the bare body by means of colored panes of glass.

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NOTES OF THE MONTH

H. H. The Maharajah of Darbhanga presided over the annual meeting of the Calcutta Psychic Society which was recently held at the Calcutta Arya Samaj Hall. The various speakers detailed their

Psychism experiences in spiritualism, thus expressing
in Bengal their reasoned faith in 'life after death'.

The annual report dealt at some length with the origin, history and manifold activities of the association. It was pointed out at the very outset that every Hindu is also something of a psychic, especially from the sastric point of view. The President mentioned some well-known names among the advanced western thinkers and scientists and scholars who had already embraced the cult of spiritualism. But he did not tell us how the sceptical Bengali mind of the last century became reconverted to the age-old spiritualist creed of the mother land. Nor did he prove that spiritualism is not an exotic but a child of the soil, brought up on the lap of Hindu Dharma. He quoted Ruskin as stating that 'his assurance of immortality depended upon the observed facts of spiritualism'. But one feels tempted to ask at this juncture: 'How can spiritualism assure one of immortality, though it can demonstrate the survival of personality after death?' The observed facts and phenomena have shown indeed that the 'dead' are not dead but alive and active, and do communicate with us in various ways, being not unmindful, as is often erroneously assumed, of their surviving brethren in this 'vale of tears'. Strictly and scientifically speaking, this is *survival* and not *immortality* which wants other and more important evidence than spiritualism to prove it.

Scientific spiritualism goes no further than this—The dead have survived their physical death or dissolution and they live in their *sookshma* bodies in *sookshma* lokas or subtler or fairer spheres of life and activity.

But how long do these in subtle bodies survive in subtle worlds? Are these subtle bodies immortal, or the subtle worlds eternal? Here modern **Spiritualism** or the subtle worlds eternal? Here modern **Scientific or** spiritualism becomes dumb and cannot **Religious** throw any useful light. Now appears on the scene what we may call 'Religious spiritualism' or Yogic spiritualism which lights up the way to life Eternal. Modern scientific spiritualism gives no genuine intimation of immortality. But the ancient Hindu religious or yogic spiritualism leads you on from darkness to light, from death to immortality. We heartily congratulate the enlightened Maharajah of Darbhanga on his keen and eager interest in spiritualism, but we would respectfully urge on him the imperious need on his part for further study and research, not only on modern lines, but on the approved Hindu lines, at once psychic and spiritual.

After the presidential address came the resolutions the first of which recorded an appreciation of the services of the late revered Moti Lal Ghosh

A Veteran and others. Babu Moti Lal is indeed a **Spiritualist** name to conjure with, though the other names mentioned are not as well-known. Moti Lal Babu is undoubtedly watching from his home (over there) how the movement which was so near his heart is progressing. He himself derived his inspiration from his brother and Guru Sishir Kumar Ghosh, that patriot-saint and father of modern spiritualism in India. We very much regret the disappearance of the child of his heart—the Hindu Spiritual Magazine—and feel that no journal has so far taken or can ever take its place in Bengal. But we are willing to wait and see if the promised publications can really advance the cause of spiritualism on both national, and rational lines.

It is understood that a committee has been formed for the new year for carrying on the objects of the society, under the patronage of Darbhanga and the presidency of Swami Sri **Red-tape-ism'** Abhedahanda. We cannot say anything about the composition of the committee, as we have no

information as regards the 'qualification' or aptitude of the various members concerned. But we trust there will be no 'red-tape-ism' but real and solid work on approved spiritualistic (but not spiritistic, as Swami Abhedananda gave a timely warning) lines. May we also hope that our Bengali brethren will not set up a mere 'Psychic Bureaucracy' or 'Spiritual autocracy' in the place of a popular and rational gospel of spirit-communication?

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The All-India spiritualistic conference has come and gone. It was admittedly arranged in a great hurry at Belgaum during Congress week. According to Mr. V. D. Rishi the enthusiast in **In Desperate** the new cult, the citizens of Belgaum **Hurry.** 'seemed to be hardly aware of the last session at Cocanada'. And we think they justly 'doubted the desirability of holding the conference'. Apparently the time is not yet ripe for such an organisation. Much spade work has yet to be done without fuss by leaflets and pamphlets and popular magazines and newspapers before any organised attempt for the diffusion of spiritual and psychic knowledge can be successfully made. Last year, at Cocanada, a committee for propaganda was formed, in pursuance of some pompous and solemn resolutions. But what has that committee so far done or striven to do? No good blaming others for their lack of sympathy and support. Mr. Rishi toured in North India with an almost missionary zeal and fervour. Mr. Rishi's addresses display his remarkable enthusiasm rather than sustained and solid pioneer work in the enchanted field. Besides, the principles of spiritualism adopted by him from the 'World Congress' in Belgium need not necessarily be the *basic* principles of experimental spiritualism as claimed by him. For instance we are at a loss to know how modern experimental spiritualism can demonstrate the existence of God, the Supreme Cause, which is said to be its first principle'.

Again how can anyone be sure of immortality of the soul being inseparable from its fluidic body (book-

shma sarira)? And yet this is another basic principle. Out of the six principles enunciated at Liege (in Belgium) by the so-called world-congress and appropriated quietly by the 'All-India' Spiritual Congress only four of them can be called *basic* spiritualistic principles:

Root Principles (1) Existence of the spirit bound to the *schooli sarira* (physical body) during earth life; (2) spirit-communications, which to be the correct source of information,

should be very carefully compared and criticised, sifted and arranged; (3) Progressive spiritual evolution towards perfection; (4) Personal responsibility coupled with the Law of Karma. Besides these four broad and basic principles of experimental spiritualism, Religion emphasises two more: (1) Existence of God and (2) Immortality of Man. The sceptics may not care to believe in the latter axioms or postulates but those of them who have honestly investigated the subject can not but accept the four truths of rational and experimental spiritualism as already formulated. We have no space here to trace the Hindu idea of spiritualism which alone to our mind, is of the utmost importance to our people interested in a study of Life and Death and of other darker problems of existence.

—P. S. A.

