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SADHANA

S. NARAYANASWAMI AIYAR

Turn the mind from rowing sense,

Set Reason from disturbing thoughts.

Act firmly regardless of results,

Be equal in fortune, submissive to Destiny.

This is to be, to do, to bear, to achieve.

"I am, I ought, I can, I will"

Convert consciousness into Self-Consciousness, make determined effort to carry out your wisely conceived purpose.

BEHOLD THE DREAMER !

T. L. VASWANI

Meditating upon Jesus, I have often asked myself : --
What did they think of him ?

At one time the poor and outcaste, --beggars and lepers, --were eager to touch the hem of his garment, if only to be cured. He felt happy to see their faces brighten up at his touch. But he did not want merely to be a big doctor of the poor! He had a message to give. He dared to dream of a Kingdom of Heaven. The Dream spoke in his sermons and parables. It gleamed in his eyes. It sang on the Cross. Did they not think he was a dreamer?

Methinks Jesus remained a Child through all the years of his life. Methinks Jesus' cult is a Cult of the Child. Children are Dreamers; and of such, he said, is the Kingdom of Heaven.

Jesus at the Last Supper washing the feet of his disciples! How like a child?

Jesus preaching the Beatitudes! "Blessed are the meek, for they shall inherit the earth"! How far removed from "experience"! The meek belong to the rank of the Defeated. Jesus, too, was "defeated". Else there could be no Cross. Jesus defeated, yet dreaming of the Kingdom of Heaven! Jesus on the Cross, yet promising a place in Paradise to the repentant thief by his side! How like a child!

In a street a dog lies dead. And men of 'experience' make comments as they pass. "How it stinks!" says one. "What an ugly sight!" says another. "What a dirty sore on its back!" says another. Then it heard a gentle voice:--"What beautiful white teeth he has!" It is the voice of gentle Jesus. The voice of a child!

Nicodemus is a prince. He appreciates Jesus, is in sympathy with him, but will not confess him openly as his master. Nicodemus is a man of "affairs", of brains

and position; he even takes interest in "religion"; but he will not "sell all and follow Jesus". Nicodemus has experience, not the child's faith.

Except ye be born again, ye cannot enter the Kingdom of Heaven,—said Jesus. And to be reborn is to become a Child again,—rising on the stepping stones of experience, of doubt, may be of "atheism" itself, to heights of the child-faith that lives in communion with the Endless Wonder, the Wonder of the Ages.

It seems to me a message urgently needed to-day is, Be as a child! Be not great! But be little! Be unknown!

Jesus the Dreamer had his "yoga" which showed the way to freedom from the malady of "consciousness". It is the malady of the West where they are in pursuit of the big, the great. It is the pursuit of mind which has not yet come in touch with Buddhi, the Centre of Illumination. And for centuries has the conscious, over-conscious, aggressive, egoistic mind of the West wandered into a desert of impotence. For the pursuit of Power or Money is but a form of suicide.

The malady is spreading to the East. And in India we find Organisers, Politicians, Platform speakers, Professors, Journalists. But where, Oh where, are the Twice-born ones? The Little Ones who serve and bless others but without "consciousness"? The Beautiful Ones like the star and the stream. The Blessed Ones who following Krishna and Christ and Buddha and Chaitanya dare to dream of Love and Beauty and dare to tell their dream? Where, Oh where are the Dreamers?

THE FOUNDATIONS OF SPIRITUALISM

P. S. ACHARYA

The world is now witnessing a veritable spiritual Renaissance. The scientific West is adding its own testimony to the Faith of the mystic East. The Republic of Letters and Art has already given evidence in favour of Idealism, Mysticism and Spiritualism, adding to that of the mighty array of saints and sages of India who, long ago in the far-off past, saw Truth and unveiled the face of Death, holding communion with Devas and *Pitris* (departed fathers) as well as other spirits and immortals.

Hindu Philosophy teaches us that we have to live in matter for a time—say, up to one-hundred years or thereabouts—if we live clean and healthy and spiritual lives. What then? As Sir Oliver Lodge says, we ‘go home’. Our true home is ‘over there’—not in this ‘vale of tears’, but in fairer spheres above. We are but pilgrims here, to gather wisdom and experience. The earth-life is a probationary course—not for damning us eternally or even for a long time, but for giving us some necessary training, for teaching us both to obey and rule the laws of ‘God-Nature’. The earth life is an inevitable episode in our life-story.

Our life-story is a big romance. It is not an ‘one-act’ play, nor one simple chapter of accidents. A natural and accidental concurrence of forces or atoms is not Life. For it does not take leave of you, when you leave material atoms and forces behind you.

Death comes and goes, but life goes on—living through it all. Our physical body perishes, but the personality survives with the characters we have built for ourselves, with the experiences we have gathered in life’s harvest-field, with our memories, sweet and bitter—including the memories that you would gladly wipe off

the mind for ever. There they are—for good or ill. They are of us, they are with us, they are for us. These we take with us. These are all that we take with us from this earth-life through the gateway of death.

Life is not a bubble. Life is no joke or mere child's play. This life whether that of a king or of labourer—is a tremendous responsibility. This does not mean that we have to live like owls and not like sky-larks. Life is meant to be a song of beauty and joy, though you are required to make the song your masterpiece. For this purpose, you need help and you need wise guidance. Where is the Guru who will take you by the hand and lead you aright? The Gospel of Hindu Spiritualism tells us that the Supreme Spirit—God—has enshrined himself in the human heart, ever ready to shower His gracious blessings unasked. The Supreme Spirit loves to act through the spirits who are His agents.

Man also is *a spirit* living as a 'mortal' dressed in his little brief earthly clothing. As he is a spirit among spirits, even so he is an agent of God the Over-soul. But how many do remember that life is a trust and should not be misappropriated for criminal and selfish ends? As God's agents, we are bound to serve God every where, in all his children, white, black, brown or yellow.

There are also other spirits besides ourselves. We can't do all things. The spirits (in subtler bodies) can and will do certain things. But we have to ask them for help. They are our unseen friends, closer to us than we know. They can help us, lead us, guide us, but cannot compel us. We have free-will; so we have to ask, before help is forthcoming. Ask, and help is given.


These are among the foundations of Hindu Spiritualism. They came to the ancient seers as religion and faith. They come to the modern men of achievement like Sri Oliver Lodge as the result of scientific and rational inquiry.

Both Christianity and Vaishnavism hold that God thinks it worth while to come down in flesh (as Avatara) and live among us. This truth is admitted also by Hindu spiritualists and yogis.

God the Supreme Spirit helps us in many ways and through many agents. He is in Humanity as *Narayana*, never away from us—says the Hindu spiritualist. But only through our willingness can His Grace flow in and vitalise our being.

Open your heart in the *silence* to receive the Grace Divine. This is *sarvagata* (spiritual self-surrender). Temptations we have to resist and overcome. This is part of the bargain. Yoga shows the *sadhana*s for sense-control, for struggling with the flesh and helping the spirit onward. But spiritualism says:—Ask and pray for light and light descends in showers from the Deity through His agents.

Higher beings than spirits do exist. Hinduism calls them Devas, Nityasuris, etc. Christianity speaks of angels, the lofty messengers of God, doing His behest in our guidance. Many of these have lived on earth; some perhaps have not. Let us receive their blessings and be thankful for them.



PHRENOLOGY = = = = = APPLIED TO ART

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

If Artists, particularly portrait painters, would study the rudiments of Phrenology, they would find it immensely useful, as well as interesting. Many an otherwise good portrait is spoiled for the want of a little elementary knowledge of the science of Phrenology.

The continued action of the mind's powers gives distinctiveness to facial expression; hence the general make-up of the face accords with the individual's mentality. If artists more fully realised this, and gave a little study to the location of the mental organs shown in the formation of the head, their art would be more easily acquired and more accurately applied, as they would at once get at the basic reasons for depicting character and expression. I have seen artists labour fearfully to get the right expression into a portrait, and clever as they may be in the manipulatory part of their art, they have failed in correctly portraying expression. They may go, as Michael Von Munkacsy, the famous Hungarian painter did, and incessantly search the city for a Jesus face to illustrate his last great masterpiece, *Ecce Homo*, or look for some other face they wish to paint; even then, with the actual model for their study, the result, from lack of understanding of human nature on its most basic principles, may be but a poor, inaccurate portrayal.

Some artists paint delightful scenic pictures in which courtly women are given prominence, but the fearful amount of innate sameness in their expressions places them in a category of portraiture little better than that employed in caricature or the decoration of fashion plates. Far different is the portrait painting of artists possessing the subtle character discernment of that

eminent artist Luke Fildes. The wonderful variety of suitable expression put into the countenance of each subject of his pathetic pictures—The Doctor, and The Casuals; and as a contrast the happy faces of his Wedding Party, stamp him a genius in the understanding and portrayal of human nature.

There are reasons for these differences in artists. One of the largest mental faculties Mr. Luke Fildes possesses is Human Nature, shown in the height of the forehead in the region where the hair commences growth, which gives him an intense interest in and aptitude for the study of human nature and character. This is not shown so conspicuously in artists who choose to paint pleasing, symmetrical, doll-like faces, which are often entirely devoid of character.

Artists may be usefully helped outside of the technique of their profession; and if they would give a little study to Phrenology, it would throw new light on their art.

Mr. Luke Fildes spent many a dreary night in the gloomy slums of London city, in order to accurately visualise his subjects; in doing so, he got his impressions first hand, but with a knowledge of Phrenology he might have saved himself some of this inconvenience.

As previously stated, it is the action of the mind which controls the muscular system and so forms the features. Minus specific mental action, we should simply be vague common-place individuals—even featured perhaps, as shown in doll-faced models, but inefficient and incapable beings with no distinctive mental characteristics. Character is the outcome of special phrenological developments, and it depends on the possession of specific mental traits as to the kind of character a person manifests; and an artist, wishing to paint a true portrait should know what constitutes these special mental characteristics, and their phrenological origin and source. They are invariably shown in the formation of the head. Fear, despondency, tardy mental action and uncertainty, is expressed by a large phrenological faculty of Cautiousness and small Hope; Optimism by large Hope but

smaller Cautiousness; love of praise, ambition, sensitiveness, as well as obsequiousness by large Approbative-ness; indifference to praise and lack of ambition by a weakness of this faculty; dignity of character, love of independence, self-esteem, pride, arrogance, and a dominating disposition by large Self-Esteem; modesty, humility, lack of confidence and self-depreciation by smallness of Self-Esteem; a sociable, companionable and amiable disposition by large Friendship; will-power, persistency of purpose, stability and dogged determination by large Firmness; a vacillating, changeable, instable disposition by a weakness of Firmness and small Continuity. It would not be in accordance with actual fact were an artist to skimp the top head in a highly devotional religious character; he would never look a divine, however his features were painted; and a high head showing large Veneration, Benevolence and Conscientiousness would look completely farcical in the portraiture of a pugilist. The artist may appropriately paint a lawyer or literary man as having a long, narrow head, but a practical businessman, financier, politician or company promoter, attaining his success through the action of large Acquisitiveness, Constructiveness, force of character, organising capacities, and practicability, must be represented by width of head, prominence of the brow, breadth of forehead, and less height than in the divine, or he would not look the individual he is meant to be.

Large Benevolence, shown in the height to the front head and prominence of the anterior superior part of the brain, gives to the true Philanthropist a kindly, sympathetic, benign expression; the philosopher, must have large reflective and reasoning faculties, indicated in the breadth, height and prominence of the forehead; the scientist in prominence of the perceptive faculties and fulness of the middle line of the forehead from the Glabella, or root of the nose, upward and over the upper front head. A home-loving, domesticated affectional person must be given a good show of the back-head or occipital region of the brain.

Large Hope will permeate every lineament of the face with optimistic feelings of joy and gladness; small Hope and small Benevolence, combined with large Cautiousness, Self-Esteem, Combativeness, Comparison and Human Nature, is characterised by an unhopeful, disgruntled, disappointed, contentious, fault-finding, and wholly uncharitable being. Spirituality and Veneration lights up the face with divine faith and trust in the Deity. With large Mirthfulness, Friendship, sociability, Hope and adaptability, the countenance beams with animated feelings of optimism and pleasure and gives to every curve of the face an upward trend, whereas in small Hope and deficient Mirthfulness, all the muscular curves take a downward turn.

The action of Dignity, Self-Esteem, Approbation, Ambition, Firmness, Courage, Cautiousness, Fear, Acquisitiveness, Sympathy, Friendship, Affection and every other mental quality, and all their varied combinations are creative of distinct facial expression. Phrenology is the key which unlocks this mental encasement, and clearly reveals all these specific character manifestations.

Considerable importance is attached to the study of anatomy by art students to aid them in correctly drawing the body; the same care should be taken regarding the shapes of heads, and for this purpose instruction in Phrenology should be included in the educational curriculum. It will be realised that such knowledge would be of invaluable help to them. This also applies to sculptors who are frequently very remiss in giving inappropriately shaped heads to the faces they model.

VITALISING THE WILL—III

S. VAIDYANATHAN

Now, we arrive at the intellectual plane of the human mind. In this we perceive three distinctly defined aspects of the mental condition, i. e., the purely emotional, the purely rational and the purely intellectual. There is also the mixed type. The emotional mind is purely in the instinctive sphere of action. Without being guided by reason, the ego runs on its self-chosen course. As the ego experiences variations and obstacles in its pathways, the mental condition is liable to be exploded by aggressive agencies. The more the emotional traits are developed in the individual, the more the individual is prone to his instinctive tendencies, the less will become the activity of the will.

Sometimes highly emotional beings are very intense in their powers of imagination. Emotionalism commingled with imagination will greatly vitalize mentality. Hence emotionalism, within its reasonable limits is a great stimulus to activity. We notice very often how great writers, men of fame in politics and literature, in arts and sciences, in religion and morals, are emotionalists of a particular type with certain "psychic aptitudes". Emotionalism grows from childhood. The basic adolescent traits, as years pass on, gradually maturing and evolving themselves up, will transform themselves into pure emotional qualities.

As the emotional qualities magnify themselves and as the inner sensory impulses are strengthened, the instinctive mental associations become pliable to the force of morals governing human action and conduct and engender in the very centre of consciousness a subtle determining element which we call conscience. This, evolving more and more on the moral basis, attains a stage of perfection, when it acts as a controller and motive-force of the ego-will in action. In due course,

through the operation of the moral forces, instinctive susceptibilities, are formed up in the individual. These susceptibilities, gradually magnifying themselves, turn out as traits of conscience and identify themselves with personal consciousness.

The individual in the rational plane may not necessarily be free from emotionality. He becomes fully conscient of the fact that emotionalism will prove disruptive to his progress and deterrent to his attainments. Accordingly, he suppresses his emotions and subordinates his interests to the principles of rationality.

The rational man is a man of action in a particular sense. Without action his ego is restless. If the individual will is inclined towards the secular life, then it endeavours hard to safeguard its secular interests at all risks by the judicious exercise of rationality and without being swayed by the energies of emotion. It even happens that secular-willed individuals, who are unscrupulous and in whom morals have made but poor impression, may with great risks to themselves prostitute rationality to suit their aims and purposes. On the other hand, individuals who are exceedingly susceptible to principles and morals and who are dominated by superstitious notions, may even forego their secular interests through fear of punishment, which follows as a direct sequence to any apparent violation of principles.

The man in the intellectual plane is the master of his emotion. Standing on the basis constituted by pure rationalism and in intellectualism, he judges his action, his self-existence and determines the course he must pursue, with emphatic reference to the particular developments in the fabric of society and to the specific ramification and fructification of physical sciences, new inventions, discoveries and other contrivances, which afford a sort of gratification to the senses. The intellectual man is guided by pure reason alone. Hence his attachment to particular active agencies in life by relying exclusively on the constructive resources of his mentality. He is in the desire-world, governed by the

senses and by the formative influences of objective perception. His rationality inveigles his higher cultural forces and drives him on to actions which lead to phenomenal, temporal achievements and illusive results.

The mentality of the intellectual being, actuated by rational forces, transformed into desire-force, moves with great interpredity in its self-formed lines and flames up the ego-consciousness of the individual which instils in him the necessity for building life in the social world. Being thus transfixed to a particular centre of the social world, the ego, impelled by a spirit of personal competition, wishes to attain to the attitude of material progress by using its forces and potential resources.

When intelligence attains its altitude of a form of perfection in its evolutionary progress, we say that the individual of such intelligence is in the super-intellectual plane. For he is endowed with certain abnormal creative-forces through his individual exertion and psychical resource, which are entirely novel to others, conscious of their inferiority to him in his level. But, which is super-intelligence? Is the super-intelligent being still in the bond of matter and its phenomena? Super intelligence is nothing but the latent ability to centralize and apply thoroughly the potential forces of the mind in the forms of a particular channel of action and also the ability to receive impressions of the phenomena of action and to deduce from a series of experiences of the pros and cons of observed phenomena, certain formative principles for a further course of action, consistent with his inner ability

Regarding this point, the most strikingly significant and novel feature of the issue, that astonishes a lay mortal is the fact, that the super-intelligent being focuses his personal objective experiences and individual resources in the centre of his creation and produces results, which display his constructive excellence and creative genius. All that we see as the highest marks

of perfection in physical sciences, all phenomena of wonderful development, inventions and discoveries that promote human desires and facilities and all superfine exhibitions of art and culture, that introduce vital innovations in civilization are essentially the products of super intelligence.

Now, what is the difference between super-intelligence and intuition? Can it be asserted that super-intelligence is a partial trait of intuitive or that the former is an entire negation of the latter? So much it is dear to us that super-intelligence is not pure intuition. It is objective-intuition for the mental and intuitive forces cumulating with the energies of intellect begin operation with a specific kind of objective experiences as their basis. Pure intuition belongs to the realm of the spirit or to the spiritual culture of man. It evolves successively not on the basis of the phenomena of objective life, personal consciousness and sense-experiences but on the basis of one's subjective experiences with special reference to a universal creative source and the phenomena of inner life. The true intuitionist, freed from his bondage to sense-experiences secures a kind of inner perfection, with the aid of which he soars high up in the thought-world and seeks to probe into the mystery of one universal cause of all creations. The will of the intuitionist endeavours to find out what lies behind all outer phenomena of objects and all external operations of natural forces. With a strengthened belief in the existence of one universal law or substance the intuitionist wishes to hit at the reality of existence and of the problems of the laws of action, reaction and cessation.

He believes in the continuity of life experiences and in the uniformity of laws with reference to all phenomena of activity and all evolving and revolving processes on a singular causal-basis. By first fixing his ego in his consciousness alone and moving in the subtle etheric thought waves, by controlling his sense-avenues and freeing himself from desire-identities, he develops

his higher super physical perception. He probes into the phenomena of earthly creations not objectively, but to analyse and synthesize their basic outer and inner traits, to determine their formative expressions and to judge of the extent to which they bear close proximity to the working of the universal law. Realizing, therefore, that all outer signs of movement and activity are illusive and transcient, the intuitionist seeks to elevate his consciousness to a plane of its existence by ignoring his personal identity or self-conscious survival, so that in that stage he may have fuller knowledge of his source of existence, which can be translated into the primordial energy of creation, revolution, evolution, involution and phenomena of multiplicity of forms and vicissitudes. By knowing the prime function of the primordial energy the mystery of cause and effect is solved, which is the key to many vital problems.

Intuitive knowledge blossoms forth in the mind like a lovely flower with its delicious fragrance. When the mind's pathways to the objective world are closed and where the galloping senses are controlled, individual consciousness first identifies its personal basis with reference to the creative-energy and then ignoring its personal basis it grows in intuition. As it attains to the altitude of intuitional perfection with the accretion of its subtler energies, it has super-conscious experiences. It moves in the higher mental planes and by reason of the essential culturizing influence of intuitive exercises, certain superior psychic traits and super-normal characteristics are developed in the individual; prevision, apperception, the method of attaining knowledge of the world and the cosmic economy independently of the senses, power of determining things and arriving at correct conclusions without using the ordinary scientific processes of mental analysis on deduction, induction, comparison and contrast and the mode of securing the hypothesis of action which cannot have any foundation in sense-experience and other objective phenomena. It is this knowledge of intuition, that baffles all human scientists, because their processes

of acquisition of knowledge are diametrically opposed to the true principles of the science of intuition. Unlike the objective-intuitionist, who moves purely in the sense world governed by desires, attaching his identities to objective forces with a conviction in the individual creative source in the plane of his action, the true intuitionist desire-free, moves in the thought-world. As the energies of thought centralise in his self-focus, he becomes the governor of thoughts and he is able to extend the constructive, creative thought-forces to any limit he chooses and is capable of transmuting them into pure will-energies which may project into any centre of physical creation.

Till intuition grows into super-consciousness, the individual will-energy and the activity of the ego are held in suspension, but when the powers of intuition become more and more intensified, the ego-sense may also slowly try to assert its mastery over higher nature and tend to drive the individual to the lower plane of desires. If the ego secures freedom to any extent, then the individual becomes passion-ridden and in spite of the development of his higher, subtler faculties, his spiritual progress is impeded, his endeavours become fruitless, his inherent strivings for soul-freedom are stultified. He is again a prey to restless waves of senses in the sea of desire.

With the subtler and vibrant energies of thought as embodying his creative will and will scope, it is possible for the perfect intuitionist, to penetrate the dense, matterful veil of cosmic structure and phenomena of earth activity, to dive deep into the unsolved riddles and hit at the fundamentals of objects and their finite characteristics, In the ecstasy of his heart, in the ardour of his mental research and in the dissociation of his self from the pangs of desire, the intuitionist attains self-illumination, self-perception with a clearer outlook to shape up his further trend of activities towards perfection, which means to focus his consciousness in the *amanda* of attainment of liberation, of universal will-*Shukhi*.

Recognising that, with the vitalizing of the will and conscious self-perception through intuitive exercise, intuitive experiences also grow and enfold and that these experiences are in the realm of spiritual culture, is it not necessary that a truth-seeker or spiritual aspirant must first attain to intuitive-perfection? Nobody can be a true intuitionist, unless he or she has become non-hedonistic in feeling and temperament, has curbed the lower propensities and emotional and desireful inclinations and has attained to a certain level of intellectual appreciation through inner purification.

Inner purification is secured by surrendering the 'personal ego' to higher aspirations and needs, by using the process of self-analysis in distintegrating the forces of pride, prejudice and vanity and hatred in our hearts, by securing mental harmony through our receptivity to higher, whole-some and spiritual influences, by subordinating our interests to morals and principles and by our accessibility to good discipline.

Righteousness must be the motto of the sadaka: righteousness in thought, in action, in perception, in self-discipline and in all that concerns the unfoldment of higher nature and consciousness. Self-restraint is essential. It opens the higher avenues of development. Intellect is essential for the growth of the spirit. Intellectual power must be strengthened through the judicious exercise of the faculties of observation, determination and acquisition. Through the exercise of the reflective forces the sadhaka must determine his course of conduct and the path he must pursue. After attaining to a certain knowledge of the world and its phenomena, the sadhaka can train his mind on intuitional lines. The intuitionist must practise reticence; he must control his thoughts and concentrate them in the Divine focus; he must live the truth-seeker's life, never satisfying himself with mere observations and apparent perfections of the phenomena of creation, but always endeavouring to hit at the secret adjustment and basic source of all creations. As his inner perception grows more and more,

his intuitive faculties will glow resourcefully on the following basis of investigation.

If the basic force of the unconditional energy is static, permanent, illimitable and infinite and if the world and the cosmic forces depend entirely on the unconditional energy, how to perceive the operation of the unconditional law in the workings of the cosmic energies? To understand fully the laws of the science of unconditional power and wisdom, it is fundamentally necessary, that we should, by displaying ourselves move on the lines of spiritual investigation and research.

Investigating on such lines, as we move swiftly in the flowery pathways of Divine Wisdom, it should come to light our inner potential understanding that all apparent illusive signs, phenomena and movements of the creations and objects of the world are evolved out of a force which has its foundation in *ephemeral impermanence*. The unconditional law concerns itself with the inner beauty of life. The human mind, fettered by senses by which it cultivates the physical expression of the outer world, is incapable of transcending its limitations and of deeper penetration into subtler and mystic fields of life.

As in our ordinary every day experience, we cultivate our sense-faculties by gathering and retaining impressions of the outer world, we see so many diversities in creation, so many variations in things and incongruities amongst objects and harmony and inharmony amongst the numerous forms of life. It is hardly possible for us to reconcile these numerous conditional agencies of life unless by re-searching the unconditional source. Understanding the evolutionary processes more thoroughly and with a conviction of the fact that disintegration or pralaya must supervene, when things, objects and elements of earth-life come to their most primitive order after attaining to the highest watermark of their evolutionary level, we must overlook the incongruities and inharmonies.

The law of physical evolution is constituted by three phases: *origia, growth and decadence*. Every object in the physical world is subject to the law of evolution according to the amount of cosmic energy it receives for its nutrition, sustenance and growth. The concentrating energies of life are the particular cosmic energies which have the power of uniting and reconstructing, shaping and reshaping the disintegrated particles of atomic matter in the link of the cosmic-economy, thus tending in a way to preserve the balance between the organic and the inorganic worlds.

THE SOUL'S QUESTIONINGS

HARIPADA DAS M.L.L.C.

Peace, Peace and rest I want :
Ah ; where shall I find it ?
I know not whence I've come.
No whither I am floating,
I come and go and come again ;
Always I weep and laugh ;
Always I think and ponder—
Whither am I going ?
Who moves me I know not,
Why I move, why I act :
As if steep'd in enchantment,
I'm awake, yet I sleep ;
O what is this darkness ?
O what is this stupor ?
O when will sweet morning
Arise and smile in the East ?
Impatient and ceaseless
The wind's ever blowing :
So onward, ever onward—
I'm flying, I'm going.
Who I am I know not,
Nor where I have come,—
Nor my ultimate goal.

Through diverse countries and climes
Aimless I swim and I float;
Confusion all around me,
And wails and cries of despair,
Myriads, they come and they go
Laughing and weeping and singing:
Behold, they come;—they are here;—
And like a flash they are gone;
What for we come, who knows?
What to do, do we go?
Who knows what all this means—
All this sport, all this play?
Onward, ever onward.
The swift current floweth:—
Who can hinder its course?
No help, no help? and no shore?
Who ever Thou art That watchest,
Give me to wake and to stir;
Long, too long have I slept:—
When will this dream be dispelled?
O ye that be watching,
Go not to sleep again:
Deep deep is the torpor
Impenetrable the gloom
O Thou; this darkness destroy—
Shine forth in Thy glory;
None but Thee That can save
Grant me refuge at thy feet.

HOW TO FREE AND USE YOUR STORED ENERGY

ANNE STURGIS DURYEA

I. Turning Knowledge into Power

The desire for power is universal.

It is a natural desire, resulting from fundamental human instinct.

The fundamental human instinct, is that of self-preservation.

The possession of power makes a man feel safe.

The practical man is interested only in that which he can turn into power.

He wants power to make money, but he wants money in order that he may have a sense of power.

There are many sources of power, and one is as good as another to him who knows how to use it to create power.

The old saying that 'knowledge is power' is not always true though it can be made true.

Knowledge that lies in the mind but is not used can never be a source of power.

Knowledge that is used, turned into energy at the right moment through action, is the greatest source of power.

A man has taken a dose of poison: in a few moments he will be dead. He knows the antidote stands on the table beside his bed. That knowledge is not power. Knowing it he will die in twenty minutes.

If he turns his knowledge into action by stretching out his hand taking the draught, swallowing it, he transforms his knowledge into power—power to save his own life.

A public man prominent at Washington said some years ago: 'I know that if I would just lift my body slowly on my toes twenty times morning and evening, it would preserve my health, but I do not do it.'

Yesterday I met him looking pale, thin, old. He said 'I've had to give up, cut everything, going on a long vacation'

On being reminded of the conversation of ten years back he said 'I knew, but I did not convert my knowledge into action. Here I am! a man without power!'

Not only must knowledge be turned into action in order to become power, knowledge must control and direct energy, to prevent its becoming destructive force.

The habit of mental control over both internal and external energies is the only thing that results in power.

The President of one of the greatest corporations in this country originally refused his election. He said 'I have no time even to attend your meetings'.

He finally accepted an enormous salary for attending the company's annual meeting only. His great value lay in his habit of making quick decisions. He had learned to convert his knowledge instantly into power.

Any one who is sufficiently interested in himself to read this, to insist on remembering it and acting upon it, has stored a valuable supply of practical energy.

—NAUTILUS.



TRIPURA RAHASYA

Or a Practical Study in Consciousness

V R SUBRAHMANYAM

CHAPTER XVIII

(Concluded)

If it be said that the cognised are real because they have quest and action about them, then even in dreams these properties permanently hold good. Everyone holds while dreaming, the dream objects to be permanent. The following is the only difference between dream vision and waking vision. In the waking state there arises the idea that dream is unreal; but while dreaming there is no such idea that waking phenomena are unreal. It will not follow solely by this difference that waking phenomena are real. Tell me, is it not seen in dreams, that objects have permanence and fitness for quest and action as is found in the waking state? In the same manner, just as there is not in dream a sense of the waking state, there is no sense of the dreaming state while in the waking condition. In both these two states quest, action and permanence concerning objects manifest in equal degree. Think over this minutely and see whether there is any difference between past dreams and past waking states.

And further, look at the permanence, quest and action which are found about objects projected by a magician. And these to be considered as real because they have permanence, question and action about them? Since ignorant people have no discrimination as to what is real and what is unreal, they reigned the world as real by reason of their delusion. Ramal only that which is not touched at any time by the attribute of (34) Abhava (negation—non-existence) can be said to be real. Since the non-existence of consciousness cannot shine (*) and since there can be no such non-existence if it (non-existence) shines, consciousness has not the attribute of Abhava at any time. Since the insentient objects appear as several

(34) That which is not affected by the attribute of non-existence is the real. And the reason why the consciousness-self is not affected by the attribute of non-existence is, it can never be at any time that consciousness does not exist.

(*) Because the non-existence has to be illuminated by consciousness if it is to shine.

they have disappearance. For these (phenomena) exhibit by all means in their relation with one another (*) a sense of non-existence. But where and when does the non-illumination of consciousness become manifest? How can that time in which it is stated that the consciousness does not shine manifest (without consciousness)? If it be said that because it is not experienced therein, consciousness is non-existent in profound sleep (sushupti), how (35) can the non-existence of consciousness itself shine? Ramal since consciousness continues to shine even when 'that time' and 'such non-experience' are not shining, She of Consciousness is the only reality.

Ramal listen I shall briefly tell you what is the distinction between the real and the unreal. That which shines without depending upon another is real, the others are unreal. If it be not even rope-snakes (36) etc. would be real. According to your conception, Badha (Negation) is the perception of Abhaya (non-existence) and such a perception occurs towards an object regarded as existent. In like manner, there happens towards non-existence a clear perception of uneffaceable existence that it is real. And from this you conclude that, that which has no Badha (negation) is real and that which has Badha is unreal. But since this theory is liable to variation by all means, it is not a sound one. Therefore, nothing can there be, if consciousness does not shine. Further, even the negation cannot however exist. Therefore, that ass of a logician who says that consciousness does not shine is one who denies his own existence. Who will be able to answer to the satisfaction of such a person? If it be possible for a person who forever, doubts his own reality to uproot delusion in others by his sophistries, even this rook which is insentient will be able to dispel the ignorance of another. Therefore, it will not follow by the mere manifestation of quest, action, etc. that a thing is real.

There is no doubt that all knowledge (of phenomena) is illusory. And it is another greater illusion to think that this illusory knowledge is not illusory. Since illusion always precedes the knowledge which destroys the illusion, all knowledge concerning

(*) e. g. where there is a pot there is the non-existence of a cat.

(35) If it be said that since in dreamless sleep there is no experience of consciousness, it is non-existent then, how can such a time be arrived at (without consciousness).

(36) If it be said that to be affected by the attribute of non-existence? As 'this is not' is alone the nature of the unreal and those that are not so affected are real it will follow that, the serpent which existed before it was a med subsequently by the rise of a knowledge that it was not serpent, in connection with a rope-serpent perception, is also real.

the phenomenal world appear as non-illusory. The perception of silver becomes illusory only after it is known that the object is an oyster. In like manner, when there arises a knowledge of the Self of Consciousness, all other knowledge will turn out to be illusory. Just as the illusion that the sky is blue is uniform for all, the illusion of the world is on account of Dosha (evil) uniform for all. That pure knowledge which is of the form of the Self of Consciousness is the only knowledge that is not illusory.

Thus, have I given you proper answers to your several questions. Abandon all your doubts concerning these and determine them for yourself. You asked me before, how there happens worldly activities for the liberated. That, I shall tell you. O Rama, bear me with concentrated attention. In the world, liberated Jnanis are of three different degrees as superior, middling and inferior. Those who, notwithstanding their knowledge of the plenic form of the Self, suffer from the effects of enjoyment of pleasure and pain produced by their Prarabdha (past actions which bear fruit now) are inferior Jnanis. Those are said to be middling Jnanis whom though they enjoy and bear the effects of Prarabdha remain like bees which have sucked honey, without being conscious of those sufferings and enjoyments. And those who remain without being in the least perturbed by myriads of Prarabdhas and their various effects, those who remain undaunted even by a rush of multitudes of calamities, those who are not astonished at any marvel, they who do not get exalted even by mighty pleasures, and such persons who are serene internally and who appear outside as ordinary mortals, are they who are superior Jnanis. In this manner, varied by difference of intellect, by difference in the ripening of knowledge and by the might of their residue of Prarabdha, the worldly activities of Jnanis take place diversely.

**Thus ends the Eighteenth Chapter
in Tripura Rahasya or
A Practical Study in Consciousness.**

A STUDY OF NISBET'S "THE INSANITY OF GENIUS".

W. GEORGE WHEELER, L. F. F.

Apart from the title, we are glad to recognise the intrinsic value of this philosophical, literary and scientific work. The author shows genius in its production, and without insanity. His facts and theories open a world of thought, these have relationship to brain and mind, to men and letters, to the master-souls of many periods and to psychic problems. The work shows extraordinary research, is crowded with useful mental knowledge, and as a book of reference alone makes a valuable addition to a first class library. There is an interesting study of hypnotism and phrenology. He admits probably all the leading tenets of the latter science, with a wide knowledge of the former. Had he studied phrenology from the standpoint of Dr. Bernard Hollander's "The Mental Functions of the Brain" his conceptions of Gall's philosophy and science would have stood higher, but he worked well in that direction.

The following points in phrenology are accepted by Nisbet, and will be generally appreciated by the followers of Gall and Spurzheim. "The cerebrum, which fills the upper portion of the skull in the shape of the right and the left hemispheres"; "The hemispheres of the brain consist mainly of a mass of white substance overlaid with a thin coating of gray matter"; "This outer layer varies in thickness, averaging about one tenth of an inch. Its surface enormously increased by being thrown into numerous folds or convolutions. The gray matter is thickly charged with nerve-cells"; "The hemispheres being the counterparts of each other the brain is double, uniformity of action being ensured by a broad connecting band of fibres". "Gall and Spurzheim are entitled to the credit of perceiving a fact, conclusively proved in our own day, namely, that the brain is a sort of mosaic, and that its various parts are charged with special functions"; "The frontal lobes reach their highest development in man, and an ample forehead is, no doubt, the general indication of a clever mind"; "Among criminals a low or narrow forehead is common"; "the brains of civilised races are considerably heavier on the average than those of the un-civilised and more convoluted, showing a general correspondence between size and function"; "all the lobes of the brain appear to

grow in bulk and complexity as the race advances in intelligence"; "that breadth of head is a good indication of executive energy"; "that particular functions are carried on by the various centres of the brain". He adds, "to concede this, as physiology must do, is to concede the principle of phrenology".

Here then we have the whole ground-work of phrenology acknowledged and broadly accepted. What matter it if the author of "The Insanity of Genius" is doubtful as to detail. The localisation of forty or fifty organs must of necessity be a matter of long scientific research, but the practical phrenologist has verified the great mass, the generally important cerebral centres.

We pass from phrenology to the general argument of Nisbet, and his remarks on men of genius. William Blake, the poet, he says, was "moody and mystical", troubled with "hallucinations of hearing and of sight", declared that his art "designs were the work of revelations".

We think, however, Blake did not necessarily stand "on the borderland of genius and insanity". He was a mystic. He believed he had lived before. He held communion with the departed; he probably distinguished between the True and the Real. He was aided from the spirit realm. These things should not favour insanity, and it surely cannot be true that everyone out of the commonplace is, or borders on, the insane. We should say, Blake was psychic and had a fine imagination. We now know these psychic tendencies to be quite healthy, the outcome of a normal faculty or faculties, the result of a full brain action at certain centres. Of course they may be overdone, but in thousands of cases you could not detect it from a study of the individuals. The individuals are perfectly normal.

Nisbet referring to Dr. Johnson says: at twenty years of age he "was in a state of perpetual irritation, fretfulness, impatience, dejection, gloom and despair"; he "suffered from nerve disorders, feared insanity". We think Dr. Johnson's mental make-up was great; but imperfect. He had probably a small organ of Hope and a large organ of Cautiousness or Fear. It must be remembered, however, that most persons have an imperfect make-up. It is not more noticeable in genius than in ordinary individuals. Nisbet might as reasonably talk of the insanity of all men. Thousands mentally inferior to Dr. Johnson have large Cautiousness and small Hope. The battles in the mind arising from the two faculties would cause, or make the individual liable to "irritation, fretfulness,

gloom and despair". Johnson was a pessimistic type. There was nothing insane about him, although he was peculiarly eccentric; but every man and woman has his, or her, own little peculiarities. Dr. Johnson is not a good representation of great men.

Nisbet tells us that Southey "as a child was precocious; his sensibility extreme". He possessed "an highly strung nervous system". Yes, but Southey showed no signs of insanity. He had full control of his mental self. A highly strung mental-nervous system does not suggest insanity, rather the opposite. His life as a whole proclaimed genius, without a touch of insanity. His literary output was enormous; he probably worked to excess. Nisbet himself says of Southey; It is "a matter of surprise that he suffered so few derangements; he retained the use of his faculties till within a few years of his death".

Nisbet says of Shelley, 'from boyhood he was fond of musing alone', and "thought to be a strange, unsociable being." At Eton he was known as "mad Shelley". He combined shyness, singularity, carelessness of attire, and unusual excitability of temper. He often lost himself in walking visions followed by much nervous excitement, his eyes flashing, his lips quivering, his voice tremulous with emotion. His sleep was disturbed by frightful dreams, and he was a somnambulist. He was, at times, "unconscious of time places and persons". The essayist has carefully studied Shelley's picture from a phrenological standpoint. Shelley had a compact, but extremely active brain, with a highly strung mental-nervous temperament. His mind predominated. He was psychic and imaginative. He was a poet: poets are not generally insane; they are only out of the common. He was not "mad Shelley" because matter of fact college buds called him such. His being excitable might mean the opposite to insanity. We know that extreme activity of brain tends to sleeplessness and dreams. A poet of such great imagination might well be "unconscious of time and persons". We find, people who read deeply and have powerful concentration forget time and persons for a period, even though not poets.

After a study of thousands of heads of people representing many departments of life and many nations, the essayist considers all the peculiarities mentioned may be phrenologically accounted for apart from insanity. Nisbet's idea, as far as his title is concerned, is imperfect; true only to a limited degree. What he says in his preface, or in the earlier portion of his work, is true: 'All special aptitudes and predispositions depend upon the preponder-

ance of certain areas of the brain possessing more enduring records more vivid recollections, a great supply of nerve force, active or latent, than other areas'. Moreover, 'the results of modern research affecting most intimately the question of genius, is, first, the localisation of the functions of the brain'; 'phrenology necessarily receives some share of attention'. If we may judge from 'The Insanity of Genius' it is a very considerable and most important share. Nisbet himself says 'Genius is not lunacy; is not insight, power, and energy in excess of the normal allowance'. We are certain however that it is incorrect to suggest 'in excess of the normal' as abnormal. We might refer to Gladstone as possessing 'insight, power and energy in excess of the normal'; but Gladstone's brain was magnificently formed, well developed all round; it was not abnormal. This applies to a large number of others in many departments of life.

We take it, Nisbet's idea was to work out a great problem selecting the broad philosophy and science of Drs Gall and Spurzheim as his basis. He did not, and could not accept all the superficialities and popular fancies connected with phrenology by many of limited knowledge and lack of scientific research. We fancy, few would more have appreciated his fine work than the great medical discoverers of the phrenological system.

HOW WE DRIVE AWAY THE THINGS WE LONG FOR MOST

ORISON SWIFT MARDEN.

‘Never mind, I am working for God and He is rich,’ replied Dwight L. Moody, the great Evangelist, to the friends who both criticized and laughed at him for leaving a fine position, taking the money he had accumulated during years of strenuous effort, and devoting his earnings and his time, his strength and his very life, to his new, and to them, foolish venture, missionary work. ‘Why, your money will be gone in no time and then what will you do?’ they asked, and his quiet reply, embodying his great faith and abiding trust in the Giver of all gifts, held them silent.

The majority of us seem to forget that God is rich and that we are the heirs of all He has created. We forget that the Source of all real wealth, the Source of all power, is in infinite Intelligence, and that we are an inalienable, inseparable part of this great creative force of the universe. Why are we poor? We have access to all real riches. We need never be sick because we contact with all health; we need not be ignorant because we have access to all knowledge. If we could only learn to trust this All-supply, to rely upon It to bring our own to us, to take care of us in all things, there would be very little poverty, ill health, or unhappiness in the world.

I have a letter from a man who says his entire life has been one bitter struggle a perpetual fight with poverty and poverty-stricken conditions—with hard luck and disaster of all kinds. He says that he has had to contend with sickness and trouble all his life; that he has never known what it is to be free a single month from some kind of misfortune, trial, or anxiety. His insurance has run out, a good business location has been changed

to a poor location by a shifting tide of trade, and he is ready to give up.

Now, my unfortunate friend, I have known you for years, and I have never seen you when you weren't talking along this line. Your mind seems saturated with pessimism and discouragement. How can you expect the creative forces within you to produce prosperity, to build opulence, when you do not obey the laws of prosperity and opulence? For years you have been violating these laws; you have been thinking and talking poverty, going about among your fellows with the expression of a pauper, with a poor-house look and attitude, a poor-house echo in your very conversation and bearing.

There is no philosophy by which you can demonstrate success while talking failure, attract opulence while talking want and lack. You must talk and think success and opulence if you want to attract them.

It is a tragic fact that most human beings are actually driving away the very things they are pursuing, that they long for, killing their fondest hopes, thwarting their ambition much of their lives, without being conscious of it, because they do not know the terrific power of thought; they do not know that their mental attitude at any time is the pattern which is being built into their life, which becomes a part of their career.

We strangle our happiness supply, the source of our joy, by dwelling upon our miseries and misfortunes, and by our lack of faith that the good things of life will come to us. A current of plenty will not flow towards a poverty-stricken parsimonious thought; nor will the stream of happiness flow towards the pessimistic, doubt thought. Prosperity flows only through channels that are wide open to receive it. A magnificent faith in the Source of all supply, the conviction that prosperity and happiness are yours by your divine birthright—this is the mental attitude that keeps the supply pipes open and brings you an abundant flow.

If you want a better position, more salary, money to pay off debts, or to get what you are in need of, what-

ever it may be, cling with all your power to the picture of what you are trying to get. Never for a moment doubt that you will get it, and soon the thing will be yours, for faith has always accomplished the 'impossible'.

Haven't you found when you were absolutely compelled to do a thing, and had to bring about certain results, that when you made a tremendous call on the power in the Great Within of you, it always responded and helped you out? You may not know exactly how this is done; but the new philosophy of life, which lays so much emphasis on the power of spirit, is making this clear to us. When, in a great emergency, the soul calls on its God, without realizing it, you make connection with Omnipotence; you ally yourself with the great Source of all power, you contact with the All-supply, the great creative Intelligence of the universe, from which everything must spring and thus make yourself a channel through which flows from the Fountain Head the divine supply to meet your need.

It takes all sorts of things,—great crises, catastrophes, emergencies,—to arouse the giant in most of us, that is, to connect us with our Source and to put us in command of the power that does the impossible. But the new philosophy seems able to do this without the shock, without the catastrophe. It calls it out by showing us the reality of ourselves, by showing us our oneness with the One; by showing us our real relationship with our Source. When we become fully conscious of the power that is ours through this relationship, we can accomplish whatever we will. We can make our lives all that we desire.

But the longing for prosperity is only the first step in the creative process. We must back up this step with practical efforts to make our dreams come true. Faith and work, work and faith, the one without the other is of no avail. And while the realization depends upon work, it is faith that must lead the way in every achievement. Over and over again Christ emphasized the fact that it is according to our faith we receive supply. 'According to thy faith be it unto thee'. This not only

refers to healing but to everything else in life. And we can say with equal truth, 'According to thy worries, lack of faith, be it unto thee'. We can't get anything which we think we can't; we must believe that we can first. This is the initial step in the creative process. 'According to thy faith, be it unto thee', every time. As a man believeth, as he expecteth, so is he.

What would you think of a prince, the son of a powerful monarch, who would go away from home and wander about in rags and peverty, live in lack and misery, when there was abundance in his father's palace waiting for him, and yet complain of his poverty and wretchedness and insist that he couldn't get any of the things he needed? Of course, you will say the suggestion is absurd, or else that the prince must be crazy, since it is evident that these things were only kept away from him by his own mental attitude, by his refusing to accept what belonged to him.

But is there really any difference between the position of such a man and those of us who, in the midst of abundance, remain in perpetual poverty?

We are indeed the sons of God, and 'He is rich'. We have inherited all He has created. There is no lack of anything we need on God's earth, any more than there is a lack of sunshine. Who would think of complaining that the sun refuses to shine on him, that its rays will not rest upon him, will not bring his crops to maturity, will not warm and cheer his life? There is no lack of sunshine, but we can cut ourselves off from it. If we choose to live in the shadows, if we go down into a dark cellar where the sun cannot enter, it is our own fault.

It was intended that we should have an abundance of all the good things of the universe. None of them are withheld from us except by our own poverty-stricken mental attitude. There is no possible lack for a human being of all that the heart can wish for in the great cosmic ocean of supply that is all round us. All we have to do is to open our mind, our faith, our heart, to its reality, and use our intelligent effort to get the good there is in it for us.

—*Nanusius.*

Psycho-Analysis and Rational Business Success, Etc.

Dr. Wm. FRANKLIN KELLEY

There are certain facts in life which are self-evident to all people who believe in the Reality of Existence and in the ruling power of Natural Law. We shall start our Course by pointing out these essential principles.

Having stated these fundamental truths we shall proceed to build our mental structure step by step as we would a house in which we expect to live the rest of our life. Remaining true to this unerring, demonstrable foundation it follows that we cannot go wrong.

If these axioms appeal to the reader he need not fear in following the course herein laid out. The teaching which follows is but the logical sequence of these basic truths fully explained and consistently related.

AXIOMS OF REASON: 1. The Universe in which we live is infinite, absolute and eternal.

2. Space is boundless. Time is endless.

3. Creation is governed by immutable principles called Natural Law.

4. Reality is the foundation of Creation and of the Universe. Everything is real on its own plane of existence.

5. God—Mind—Spirit—Life—Substance is the ultimate of Being. From this Divine essence all things come.

6. The interaction of Cause and Effect is the eternal 'First Cause', Law and Power of Creation.

7. I, the individual self, am the Divine Atom, Child of God, thru which the infinite becomes manifest.

8. The Universe is the totality of the individuals, life atoms, ego, self—Divine particles out of which it is composed. 'I and my Father are one'.

9. Evolution is the natural process of creation, and holds true from atom to man and from man to God.

10. Knowledge is power. 'Know the truth and the truth shall make you free'.

11. Knowing the Law of Life, man can be what he wants to be. 'With God all things are possible'.

12. Right thinking and right living fulfills the law; these bring supremacy, health, happiness and success.

PROVE EVERY PRINCIPLE: In this course of instructions the student is asked to prove every principle in his own life to his own satisfaction. What is true to one person may not seem true to another. Experience and education, powers of imagination and reason, beliefs and disbeliefs, determine, in a large measure, one's mental and spiritual vision, or ability to perceive Truth. The mind must be trained along the line of intended application to enable it to accurately conceive, encompass and weigh new ideas.

PERSONAL AND PRACTICAL: As we proceed in this study it will become evident that we are engaged in a line of philosophic and scientific research which is extremely personal and practical. Indeed, it is this very thing which has, in recent years, made Psychology popular. Applied Psychology is today filling a long-felt need in the life of hundreds of thousands of people. It assures health, happiness and success to all who accept and apply its principles.

FOR EVERYBODY: It is a teaching which is for everybody—Christian and Jew, Catholic and Protestant, believer and atheist. It is not a new religion or cult; rather it is a definite, positive science and demonstrable system of personal mind training, which often amounts to re-education of the individual.

HARMONY IN THE REALM OF TRUTH: Through a clear understanding of these principles it will be seen that there is a scientific and rational way to link up the metaphysical with the concrete and practical. In the Realm of Truth there is no conflict. Order, harmony and law is supreme. Error, illusion and contradiction have

existence in personal consciousness only, and do not exist in the fundamental nature of things or in Divine Mind.

REALITY AND TRUTH: Facts are the atoms of Truth, the fragments of Divine principle. When all of these fragments are assembled on any given subject the Truth appears. Truth is the foundation of Reality. Knowing the truth gives power to accomplish, to act, to achieve. In applied Psychology we seek to know the TRUTH ABOUT LIFE, because it is only by knowing this truth that permanent and absolute health, happiness and success may be achieved.

THE DOMINANT CONSCIOUSNESS: There are many problems in human life which seem hard to solve, many discouragements and disappointments which make things look blue and life hopeless; but there is a Dominant Consciousness, which one may achieve, that never gives up, never admits discouragement or defeat. A consciousness that goes straight ahead to the goal it starts out to attain. It is this sort of awakening and consciousness that we wish the student to acquire and realize.

PSYCHOLOGY AND RELIGION: As students of a great science we are not concerned with any one's particular view of religion or personal faith. Whether our students belong to a church or not is of no concern. As students of Psychology we are interested in religion only in the matter of the way religious ideas and emotions, faith and belief affects the operation of the mind and influences people for good or evil, health or disease, liberation and freedom, or limitation and ignorance.

OPTIMISTIC PHILOSOPHY: Our advice to all regardless of creed or church, religion or lack of it, is to test your belief, your theory of life and your ideas of God with the scale of results. Are you better off for what you believe and disbelieve than people who hold to beliefs different than yours? Are you healthier, happier and more successful because of your views of life? Is your faith and your religion a handicap

or an uplift to the expression of your better nature and in the attainment of your highest aspirations? If your religion is an uplift and a support in time of need, keep it—it is what you need. If it is not serving that purpose you had better exchange it for a constructive, optimistic, happy, uplifting philosophy.

EXACT KNOWLEDGE: As we proceed it will become evident that exact knowledge must take the place of creeds, beliefs and dogmas in all phases of learning—religion, science and philosophy. Superstition on the one hand and atheism on the other are handicaps to progress. The atheist and the materialist are as far from knowing the truth as the individual who believes in hobgoblins, hellfire and devils. The extremes of the 'rationalist', falsely so-called, and the views of the religious fanatic are equally wrong, dangerous and even fatal.

To dominate the mind with an erroneous promise and then support the error with all the force of the emotions, as all fanatics do, is adverse to mind mastery and to getting a clear, comprehensive view of life. For the mind to function normally it must be free of bias and prejudice. There is no one more biased and prejudiced than an atheist. Contending that there is no life hereafter, and no God or spiritual existence, closes the door to knowing about these things. The door must be left open or one remains in ignorance.

THE REALITY OF MATTER: As a matter of fact, there is some truth in both views. Matter is a reality; it is the material out of which all physical things are made. But there is also the Creator, who is superior to matter the same as man's mind is superior to his body and to the material out of which his body is builded. This superior something we call God, Mind, or Spirit. Thus we see that God creates and rules the universe and, in this sense, the religionist is right. But this God, the moving Spirit of all creation, is much bigger than the concept of the small-minded religious bigot.

MIND AND MATTER: God is just as much an essential reality in the economy of Nature as matter. It is as necessary for God to have the material at hand with which to form worlds and solar systems as it is for man to have material with which to accomplish his creations. The rationality of the universe and its harmony of action is dependent on the interaction between spirit and matter, rather than in the sameness of all substance. No two particles of substance are identical, except in potentiality, because of the psychic or mental side of matter. It takes all of matter and all of mind to make up the total of substance, which, in turn, comprises the nature and being of God.

It is important that the practitioner, even more than the teacher, believe in God because of the force it gives to one's healing power and stimulus to his faith. It is also a stimulus to the faith of the patient.

VALUE The religious emotion is known to be the
OE strongest factor in healing. 'In spite of
FAITH himself man is by nature religious'. The
 fact that God is a fundamental reality, as

much so as matter, and may be as easily demonstrated by psychology as matter is by the science of chemistry, clears the way for acceptance of this essential principle.

The object of this study is to search out the Truth of Life. We are to find out why we are what we are, why we do and act, think and feel as we do. Why are some people rich and others poor; some strong,

THE OBJECT others weak; some always well and others
OF THIS always sick or half sick; some intelligent
STUDY by nature, others imbecile; some naturally happy most of the time, others miser-

able? These are some of the questions to be answered and problems to be solved by Applied Psychology. Our aim is to find out just why life is what it is.

Psychology is the science of the mind, soul and consciousness; of the emotions and sensations, feelings, appetites, habits and passions. It is a study of the mental or psychic side of man. In this sense it is called the science of the soul or spiritual self. It deals with the soul, mind, or spirit as an essential en-

tity; as a life force or energy capable of being studied and know through experimental methods. Applied Psychology is the application of this science to personal life—human needs: health, happiness and success.

The particular message which Applied Psychology brings to the world is:—‘**THAT WITHIN A WIDE RANGE OF POSSIBILITIES MAN CAN BE WHAT HE WANTS TO BE**’. ‘**WHATEVER YOU CAN BE YOU CAN ADEQUATELY CONCEIVE WHAT YOU YOU CAN ACHIEVE**’. **MAN CAN WANT TO BE BE WHAT HE WANTS TO BE** when he knows how to reach his own subconscious mind and rule the latent forces of his own nature. ‘All power lies within the spiritual nature of man himself, for man is the temple of the living God’.

It is not experience alone that builds character and makes the man; it is this, plus the way he reacts to the stimulus of environment. The children born of the same parents under the same circumstances **AS A MAN** (as twins), often develop into persons of **THINKETH** entirely different characters and fate. Do not say, ‘I am a creature of circumstance’. Do not say, ‘can’t’. Your subconscious may take you at your word and make it so. As your subconscious interprets your thought impules so will your life, health, happiness and environment be ordered. The subconscious is the heart of the soul. ‘As a man thinketh in his heart so is he’.

Through a clear understanding of the principles of Psychology it will be found that there is a cause for every effect in human life, the same as in Nature outside of one’s self. There is a law of ‘attraction and repulsion’ in man’s social life and personal surroundings the same as in the action of other forces of Nature. We live in a world of cause and effect. There is a definite reason why people are what they are, think and act as they do. Environment and circumstance, as well as personal health and happiness, yield to this law. By knowing the law and using it wisely, you can be what you want to be and do whatever you wish to do, which is good and right that you should do.—Now.

GRAPHOLOGY

RUBY F. REMONT

LESSONS XI, XII, ETC.

(Continued)

HESITATION: All t-bars to left, lefthand endings on lower loops, left left hand i-dots, weak writing, writing t-bars, weak backhand writing. Such writers often give themselves loopholes by using words like 'I presume' 'I imagine so' 'Perhaps I will'-'I can't promise yet' and so on. They never give the definite, positive answer expected of one who writes long forceful, far reaching t-bars, looped f-strokes, three-cornered lower loops. Look for imagination, caution, timidity, lack of ambition.

IDEALISM: Associated with aesthetic temperament' poetic tendency, the trait which sways the spiritual reformer, liberal thinker, writer as well as the actor and musician. It transcends materiality—hence has upward tendency. For that reason, the writer pens high i dots, t-bars floating gracefully above the letter, makes abnormally high d's and t's, slender upper loops, elegantly formed capitals, much like the printed form. Light writing brings out spirituality. Heavier script added to these signs would show reform along more material lines, in politics, education, and so on. Idealism is reaching out—therefore the pen reaches out and above the normal strokes. Without common sense and will power to back idealism, persons rarely attain worldly success. They meet disappointments in love and friendship. Frequently they are visionary, impractical, dislike hard work.

IMAGINATION: Shown in tremendous loops, flying tails on words, soaring t-bars, lower loops descending and colliding with words on next line. Intuition usually accompanies this characteristic. Imagination checked by reason is deduced by strong t-bars, occasional un-looped letters, back-curling terminals of caution and

retrospection, shrewdness, restraint, reserve. Backhand writers hold imagination in check.

IMPULSIVENESS: Uneven slope of writing, forward slope, looped letters with long terminals, quick, energetic writing, detached letters and t-bars. Accentuated by angularity - hinting at nervous, impatient disposition.

INDUSTRY: Concentrative writing, economy of spacing, semi-angular form. Need not be conscientious since criminals are often very industrious.

IRRITABILITY: Angular writing with flying t-bars, strong slope, open a's and o's, weak will, as in fine t-bars. Anger manifested in heavy bars.

INTROSPECTION: Thoughtfulness shown in back-curly, combined with looped d's and t's, concentrative writing, idealism, d-strokes turning back at top instead or returning to base-line: often found in vertical hand-writing.

INTUITION: Disconnected letters. People JUMP at conclusions - hence jump spaces. Intuitive folks must follow first impressions, take very little advise. Obstinacy usually accompanies the trait—experience having taught intuitives that they are seldom wrong in reading character, trying out a scheme, minding their own business best. They dislike advise and interference. With high d's and t's, high i-dots, looped d's and t's, light writing, few connected letters, one may deduce psychic powers of no mean order.

INVENTION and INGENUITY: Usual terminals, capitals, small letter formations. Anything unlike copy-book style of writing, betraying original conceptions. Anything INVENTED by the writer.

(To be continued)

NOTES OF THE MONTH

Even our cultured people generally ignore the importance of education through *the sense of touch* which is fundamental and involved in the other senses, all of which have developed from it. But it was almost a self-evident truth with most of the ancient mystics and spiritualists of India. The great Thiruvalluvar was a weaver-poet who learnt to use his brain as well as his hand in a most intelligent and marvellous manner. The Panchama devotee—Maraner Nambi—would not allow God's ground nor the God like mind in him to lie idle. The supreme Vaishnava Mystic—Sri Nammalvar—called upon the poets and scholars of his age to work out their salvation, above all, with *the hand and body*. Such, indeed, is the relation between the hand and other senses, between body, mind and spirit.

A thoughtful contributor in *Reality* has well said "Conscious life begins at birth, and the three forms of conscious activity arise thereafter. The first in conscious life is attention to the light; second, the power of shifting or fixing the gaze; third, the recognition of the mother as to the source of nutrition. This is the simplest form of conscious activity called comparison. This consciousness comes at about the age of two or three months, and it is safe to say that this is the age to begin to teach the child to recognize his perceptive senses'. 'Experiments have shown that among school children, the power to distinguish fine differences in shades of red, grows in general, pretty uniformly with the age. Similar differences in smells, tastes, and muscular and skin sensations exist. This shows the need for early training of the perceptive senses'. Children should therefore be taught early in life through the hand; even more than through the eye which is the window of the soul.

"The five perceptive senses are so many channels by which the receiving, perceiving self acts upon the material world through the reports received through the medium of the senses. The original sense was doubtless touch, which was extended into taste, then to smell, then to seeing and hearing". It is a well-known fact that some blind persons can distinguish between colours by the sense of touch — by recognizing their various shades

THE HAND— of warmth and rates of vibration. "The ITS INESTI- sense of touch, says Noah Porter, is the MABLE VALUE most positive of all the senses in the character of its sensations. In many respects it is worthy to be called the leading sense. And Demosthenes has said, 'All the senses are modifications of the sense of touch'". So great is the sensibility of the human mind that the educational experts of to-day seem practically unanimous in their valuation of hand-training as an educational factor. At the outset, it is seen that *manual training* instils a general love for work without which even a student of Psychism or Yoga cannot successfully go through his various sadhana. Again the training of the hand develops in the sadhaka the great virtues of self-reliance, self-respect and independence, the habits of order, exactness, neatness, attention and perseverance. While the dexterity of the hand trains the eye to the sense of form and develops the general physical powers, it develops in the sadhakas a mutual service based upon consideration for others. While discouraging idle day-dreams and morbid introspection, save Dhyana during the appointed hours of sadhana, a well-defined system of hand-training intensifies moral rectitude, assuming both preventive and corrective attitudes,

"By reviewing any text-book on physiology or psychology you will find that the sensations of Touch are brought about through pressure, strain and the internal organs. Touch is perceptive and very subtle, likewise elusive of direct definition. The cultured person is peculiarly affected by the touch of another. Touch tells many stories of individual characteristics".

While shaking hands with others, note their clasp, as an index to the characteristic. The gently-firm grasp implies self-control to some extent. 'Bone crushing' is a vice. Note and conquer the disagreeable sensations, in such a manner as to develop further your will - control of self and others. Cultivate perception by experiencing the touch of the desirable as well as the touch of the undesirable. "It is a physiological and psychological fact that hands, in a general way, indicate the nature of their owner":

The hand is the mind's executive organ. 'The lowest types, the nearest to the animal or brute type of man, talk almost more with hands than with tongue'.

Industry, science, invention and art reveal the range of the nobility of the human hand. Indeed, it is both servant and king among the senses. It should be trained to become a medium for will-culture and self-development. The hand should become, as the mind wills it. The artistic soul wills art through the hand. The hand grasps chisel and reaches for the reed. The hand touches the harp and draws the bow. Think of the power and weakness, beauty and ugliness, love and lust, compassion and cruelty, nobility and meanness in the hand. It should be a refined gentlemen's business to educate and quicken our perceptive senses

Another writer in the *N. W.*, while emphasising the secular aspects of manual education, points out the relationship between the sense of touch on the one hand and especially the senses of sight and hearing, on the other. 'It is said that one's hearing may be improved by keeping the hands gloveless and very clean, and frequently striking lightly together the fingers of both hands'. The writer also gives a scientific exposition of his subject which should be interesting even to the students of Occultism. Every Occultist knows what is meant by the expressions—Right-hand Path and Left-hand Path. But how many know that

the right arm and hand is really superior to the left arm and hand? Some of our English-educated friends assume that this fancied superiority of the right hand and arm is entirely due to exercise and education through ages. But the friend in the *Nw* journal throws overboard this assumption and rightly attributes the superiority in question (which is real and not imaginary) of the right arm and hand to the artery which supplies it passing off from the heart more than that which supplies the left-hand. Such is the true explanation. This is why in all occult rites and ceremonies we find the superior hand used and not the left-hand which is believed to symbolise the darker phase of occultism or Gupta-Vidya.

Man is a creative animal. He must embody his ideas in form. Ideas which do not result in action should be guarded against. 'The motor nerves pass from the brain to the muscles, and transmit to
 CULTURE— them incentives to movement.' Human
 DEFECTIVE brains contain more or less undeveloped
 AND cells, which may develop fully when
 PERFECT offered the proper exercise'. Brain cells must be properly trained, as well as the motor nerve cells. 'The male brain attains its maximum weight by the age of fifteen, and the female between the ages of ten and fourteen. The human infant's brain is 1/7 of its body; in children three years old it is 1/18 in adults 1/45. At seven years of age, the average weight of the brain is over 40 ounces, while the average weight of the adult brain is 50 ounces in males and 45 ounces in females. In order that the brain-tracts be properly developed, the training should be early and of the right kind. Sense training is the foundation of motor development and it should be continuous and methodical'. Modern education is defective, because it atrophies sensory nerves rather than develops them. This is because it appeals to but one sense, whereas the interaction of two senses is required for conceiving matter and three or more for comprehending it. The

most important result of motor training (which should form part of an all-round perfect culture) is the acquisition of correct habits or scientifically speaking, the cultivation of processes of associating definite muscular actions with sense-impressions or ideas. The motor response of a trained sadhaka to whatever is right and proper, good and beautiful, should be quick, sure and unerring.

Manual training is of the utmost importance, not only to those who toil manually for their bread, but also to those who live by their brains—to the lawyers, doctors, authors, scientists, artists and even to ONE PROCESS saints, mystics and psychics who live not IN TWO PARTS by bread or wit alone. The exercise of the hand and the exercise of mind-building are indeed the two parts of one process, each acting and reacting on the other. A general exercise of their faculties is needed by psychics and mediums even like lawyers and other intellectuals, if they are not to be crippled in their nature, and if they must know and enjoy the world fully. 'Exactness in work predisposes to truthfulness in speech, thought, acts. The training of the eye and hand reacts on the brain. Greater manual rectitude tends to greater mental rectitude. The body is a unit and all its faculties are inseparably related and connected. Manual training develops body, mind and character; it tends to correct vicious mental impulse; and assists to a greater harmonious action of the physical, mental and moral being'.

Hence the absolute need for a properly devised system of manual culture. It should be the aim of each student of Psychism to educate and refine the hand. The following exercises will go a great way towards making ugly hands graceful.

(1) 'Chicken foot' exercise : i. Extreme hand and finger expansion; ii.—Back of the hand hollowed; iii.—Push out with straight arm; iv.—withdraw, or release enough force to let straight (not curved) fingers and thumb come nearer one another; v.—Then push again. Practise until you get the feeling that you are stretching rubber bands at the knuckles. This exercise is to vitalize the hand and restore elasticity. (2) Make energetic change from vital hand to clenched

many times. (3) Lay fingers on level palm ; slowly move their tips over the palm, touching all the way from palm to knuckle joints, and as slowly and evenly as possible unfold them; then as slowly and evenly as possible unfold them; joint by joint until the first joint lies against the palm. (4) Bring thumb and finger tips together hold thumb and middle and ring fingers still: move index and little fingers back and forth at the same time, slightly diverging (not parallel), several times. Now with these mental fingers out, practise opposition of thumb and the two middle fingers, moving thumb back toward wrist (not out to side) at the same time that fingers move. Do not let the fingers move any faster or further than the thumb. This is the training of the normal hand for grace. (5) Practise hand relaxing between each of the exercises. Remember in practice that we meet and must observe the law of the trinities. Straight lines are mental; curved lines are physical or vital; spiral lines are spiritual. When you notice how a person uses the hands then you will be able to determine whether he is mental, physical or spiritual'.

—P. S. A

