

# The Kalpaka

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## SPIRIT OF THE DAWN

T. L. VASWANI

The Spirit of the Dawn! I see it coming!

A new spring, a new Renaissance is coming!

Once India led the Nations. It was the Dawn of History.

She led in the strength of the Spirit!

To-day her children are in bondage. They cry for freedom, yet know not, many of them, that freedom cometh not with shouts and shows, nor hate and violence.

For Freedom is of the Spirit.

At the root of the present 'order' is an anarchy, a revolt.

We have trampled upon the Ancient Vision,—the Vision of the One Self in all.

We have turned away from the Wisdom of the Spirit.

So it is that our systems,—political, economic, social—are at once false and sinful.

So it is that our 'education' *mis*-educates, enfeebles, emasculates.

So it is that with all the 'gains' of modern life, the Hall of our Heart is empty.

So it is that the Mother is sad.

Sad but not alone.

For with Her yet is the Vision Spiritual.

The Vision of the One Atman who embraces all nations, all races, all countries, all creatures.

India the Ancient worshipped Unity, Truth, and Love.

And by bringing back into modern life the light of that Ancient Worship may modern India fulfil her mission and become a Herald to the nations of a new epoch in the evolution of Humanity.



## SOME RELIGIOUS THOUGHTS

POULTNEY BIGELOW

Christianity brought intolerance into the world and the Catholic Church proclaims it as part of its creed. No wonder then that the religion of Jesus makes no headway amongst the people who think although it has much power for evil amongst the vast mass of credulous, ignorant and fanatical.

I am led to this opinion by much reading on ancient history; and more particular by much travel in countries that we Christians call heathen, pagan or idolatrous.

When Marco Polo the great Venetian lived in Pekin, the then Emperor protected Jews, Christians and Moslems to the same extent as he did Buddhists. He built Churches for them and paid salaries to their priests.

In Roman days, Apollonius of Tyana traveled the whole known world in search of religious truth—not merely the temples of Greece and Rome, but those of Egypt, of Persia and as far East as the Ganges. He could discuss religion and learn something from every priest.

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To-day it is only in the Far East that religion is tolerant and beneficent. I have discussed with Priests of Buddha and also with learned Brahmins—but how discuss with a Romanist Catholic!

The oriental is wise—for he knows that we are all children of God. The oriental recognises Jesus as one of the many manifestations of divinity on earth. The oriental does not persecute. On the other hand the Christian of so called orthodox views closes all discussion by insulting every religion but his own and by forbidding his co-religionists from having any friendly intercourse with heretics.

To me the so-called Christianity of to-day is opposed to the teaching of Jesus and is therefore losing ground amongst the thinking people of the western world.

Religion persists because man cannot live without giving expression to his emotions on the mystery of his being. Religion will always persist—with or without priests. Wise people will have wise priests and wise priests are seekers after wisdom. How many Christians are there to-day ready to receive the words of a wise priest?

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## THE LOGIC OF RIGHT THOUGHT.

GEORGE L. DAVIS.

In the previous issues, this year, of KALPAKA, we have taken up, in their consecutive order, the fundamental principles that it is necessary to follow in order to be able to manifest for ourselves, and those about us, the elements of Health, Harmony, and Happiness.

The keynote, or basis of the whole thing is 'Universal Love for all that is created, and Universal Service to all mankind, regardless of any adverse condition whatsoever.

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It is the purpose of these articles to impress upon you that Mind is master of all that exists. It is the sole connecting link between the finite and the infinite, so far as our present plane of existence is concerned. What we, individually or collectively, *will* to be, *is*. Through the power of mind in *thinking right*, complete manifestation of health, harmony and happiness results, while, on the other hand, if we permit ourselves, either through negligence or ignorance of the great immutable laws that govern us and our Universe, to *think wrong*, we incur a debt that must be paid, and this payment inevitably takes the form of ill-health, inactivity, or unhappiness or perhaps all three combined, if we persist in *wrong thought*.

Perfectness over all is our natural heritage, as a part of that from which we are created, and any deviation from this natural perfectness is due entirely to ourselves, and can only be remedied by ourselves, through the power—the Divine power, I may say,—of Mind.

Our brethren of the East have learned this to a far greater extent than we of the West have, through generations of study and practice, and it is seldom indeed, that we find one of our Eastern brethren who, to use our Western vernacular expression, 'kicks' because of some inharmonious quality that appears to bind them. They accept it as their KARMA, and endeavour to pay the debt that they have, incurred in as joyous a manner as possible.

Now as to what constitutes right and wrong thoughts; what constitutes constructive and destructive thoughts; progressive and retrogressive; positive and negative.

We each have within us a Guide. It is commonly known as conscience, and undoubtedly is that 'still small voice' spoken of in the Christian Scriptures. Any time that we think erroneously, this Guide inevitably whispers a warning. If we close the ears of our Mind to this warning, we are incurring the debt spoken of before, that **MUST** be paid. Therefore it is logical at all times

to listen to 'IT',—this warning Guide that is within each of us.

The Self can be perceived by the Mind, but the Mind is interwoven by the senses. When the Mind is so purified that it can express only purity, then, and not until then, can the real, natural SELF, as created by the Logos, or God, arise.

People suffer on the plane of negation. The greatest thoughts of negation are fear, worry, hurry, hate, and similar thoughts. And all negative thoughts inevitably destroy,—never build up. The remedy lies in equilibrium balance, and in order to establish this firmly we must affirm only positive thought, which is always constructive.

The object of all life is knowledge, and there is no more important knowledge than self-knowledge. Furthermore, there is no more important time to gain this knowledge than NOW, for we live NOW, and now only. To-morrow will never come, and yesterday is forever passed beyond recall. For this reason, NOW is the only time known to Truth students. Think right NOW. Do right NOW. Serve all mankind NOW. Love all humanity NOW.

The sole purpose of this series of articles is to aid any and all whom it may be possible to aid, who may need the service that the writer may be able to give. The statements contained in this series have been carefully written, and are the result of benefits that he has practically and satisfactorily proven in his own past experience, enabling him to arise above the depths that appeared to encompass him, and place him on such a pedestal of happiness as only practical knowledge of Truth may give; that have enabled him to overcome the conditions of inharmonious and adverse environment that past erroneous thoughts and actions had placed him.

One of the elementary, but most important requisites of Truth study is the knowledge of how to physically

relax. Another is knowing how to concentrate. This follows relaxation. Then, finally, comes the knowledge of the supreme power of affirmation and denial.

First, then, let us learn just how to relax. In order to aid you in this, I will give an exercise that I have found to be of invaluable aid in learning this art. If you will thoroughly master this exercise, I unhesitatingly affirm that you will never have need of medicine, or other material remedies, as it will relieve all tension throughout the whole body, permitting the blood to circulate freely.

Lie flat on your back, with a pillow, letting your arms lie naturally on each side of your body, hands open with feet separated naturally,—never crossed.

Close your eyes, in order to shut out all objects. Now, fix the mind on the feet, and think of them as being loose, looser, more loose, looser still etc,—all the time looser.

Repeat this in its order of sequence, from the feet to the ankles, then the shins, knees, thighs, pelvic regions, front and rear of stomach, chest, neck, throat, first one arm, then the other, then both arms together, up and down the spine, then the head, and as you completely succeed in thoroughly bringing under your mental control and domination each successive portion of the body, keep thinking: loose, looser, looser, etc., until the member you are concentrating upon has become thoroughly relaxed.

Practise this exercise every night, just prior to retiring, until you are perfect at it. The logic of this is that the blood is permitted thorough circulation, thereby feeding all portions of the body, at the same time reacting upon the Mind in similar manner.

Do not feel downcast and disappointed if you do not accomplish complete manifestation of this exercise the first time that you try it. Some will master it in three nights, some in one week, and some only after three months, or even more, of steady practice. The



main thing is to adhere to it daily until it IS mastered, for you will find it to be invaluable to you.

This will be a lesson of sufficient length for this month. Next issue of KALPAKA will contain an exercise on Concentration,—the second named requisite very necessary to a successful knowledge of Truth.

## PROPHECY

### — Spirit Radio Predicted

(With the help of (Spirit) Thomas Carlyle)

#### And a message from King Solomon

Wm. J. BRYAN

O, thou great and Wonderful Power, we again prostrate ourselves before thee in wrapt adoration, and we call on thee for aid in demonstrating the presence of living mortals (as inhabitants), on the planet Mars; and we would ask that thy great power be invoked in aid, whereby some mechanical means of intercommunication may be scientifically established between the inhabitants of Mars, and also between the mortals on earth with the immortals or spirits in heaven.

Our prayer is no idle outpouring of any mental aberration or hallucination, because psychics have already communicated with Mars, and psychics by hundreds do now daily communicate with the spirit ones in heaven.

*What more marvellous instrument could be created than the human brain itself? But these mental and physical demonstrations fail to be considered scientific proof by many people—who would be convinced much more readily by an instrument of mechanical proportions. So, in the near future, I predict that learned men will plan and will really discover an invention that will answer the demands of any and all so-called scientific minds.*

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It is predicted that this mechanical invention will possess electrical and radiographic qualities that will be astonishingly simple and yet effective enough for spirits to communicate with any mortal with ability enough to operate the instrument intelligently.

All who now have a radio in the home will then be able to receive messages of hope, love and consolation from their loved ones who have been considered dead, but who are really alive.

We are glad to see signs of a spiritual awakening among the nations of earth that betokens a rising tide in the flood of a new spirituality that uplifts, strengthens, and vivifies the dormant spiritual energies of mankind. And this awakening is not one of a spasmodic nature, but it comes as a *permanent rising of the whole pe ple*, to a better understanding of the true co-operative feeling, and with a desire to drop all (combat, strife and injustice) that springs from selfishness.

So let the *spiritual* awakening prevail, and the *m terial* benefits will follow as a sequence of cause and effect.

Often we see the ungodly flourish for a while like a large green bay tree, but there always is a day of reckoning that surely comes to level the haughty and the unrighteous ones.

Let all nations unite in praising God, from whom all blessings flow, and we need not dwell so much on mere efficiency and other forms of industrial growth or conditions.

We see the mighty nations of earth crumble and decay, from a condition of ungodly commercialism, a banishment of divinity from thought, and a selfishness only satisfied by a gross avarice. But such conditions carry with them the seeds of destruction, decay and disintegration; and, historically, we find such nations are effaced from the earth with barely a memory of them remaining.

While it is no preachment to make brief mention of these facts of historical interest, we feel that it is our duty to warn humanity against the decay and destruction that is sure to befall ungodly nations.

Materialism is rampant now, in most nations, but our hope lies in the faithful ones who discern spiritually and who make some sacrifice to show others, by example and by precept, that the foundation of any nation, in order to insure permanency must not overlook the presence and the potent power for good of all, of the impersonal deity known as Supreme Intelligence or God.

I feel assured that every advanced member of humanity, will earnestly and sincerely endorse these statements of a loyalty to divinity—God.

After death of the physical body, there happens a change from mortality to immortality at once, and although there are some incidents attending one's transition, the change is one of change only and not an extinction of life itself.

This statement, of course, must be accepted by *reasoning minds*, while the proof can be shown, conclusively, *and no truthful person has yet been able to contravene our statement.*

The truth about the whole matter of resurrection has just been stated, in concise form, and all may verify our assertion by witnessing some form, of spirit phenomena, as this is the way that proof of spirit-life and spirit-return is manifested to an inquiring public.

Every honest investigator of Spiritualism expects to witness the proof of spirit-life, and all may be abundantly and convincingly satisfied, when they furnish their part of the necessary conditions for success.

All who have received a spirit message, acknowledge that there was no deception, and that identity of the spirit was self-evident by characteristics in the message, name, event and other recognized details of the message.

Visual proof is rarely furnished because materialization of spirit forms is both rare and difficult.

But, in the near future, it is predicted that in some way, *all will be able to receive a proof of spirit communication that will be as plain, as easy and as scientific, as the use of the ordinary telephone, telegraph and radio, at the present day.*

All on earth may then know the whole truth concerning spirit-life, by *actual personal communication with spirit relatives and friends*; and so we gladly welcome the coming of the glad occasion when all will settle the doubts over transition of mortals to spirit life.

The noted French scientist M. Camille Flammarion is expected to view the planet Mars from Chile, in the hope of establishing definitely that Mars is inhabited. Canals or waterways have been discovered on planet Mars, by scientist Chiaparelli.

## SPIRIT MESSAGE

### Concerning planet Mars and Earth

Yes, Dr. Bryan, I am here again to acquaint you with the fact that all creatures here below are to receive before long, a gift of abundant knowledge that will set them free from some of their ignorance concerning the inhabitants of other worlds of greater importance.

And I would wish to have you tell the people of *the wonderful communications between Mars and earth, in the near future, that will awaken the people to a fuller realization of God's power and creative force—all so wonderful and true, that I stand amazed at the revelations of God's power through nature's manifestations, and I am spell-bound in my wonderment over the vast universe and all that comprises it*

(SPIRIT) SOLOMON. (BIBLICAL)



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# VITALIZING THE WILL . . IV

S. VAIDYANATHAN

## Cosmic Evolution

The concentrating cosmic agencies are the magnetising creative sources of the products of this earth. By reason of the operation of the law of resuscitative magnetism, cosmic-economy with its myriads of variations is sustained; things, objects animate and inanimate products are pliable to the force of gravitation in the land; the inorganic particles of matter are resolved in the process of disintegration, into their most primitive atoms and moreover the energies of nutrition in the vegetable and animal lives are preserved in a state of entire balance by the *law of pulverization*.

So in the world of cosmos, to the extent the organising forces are active in unifying the atoms and energizing them, the disruptive, devitalizing forces are also active.

In the cosmic operations we find unity, diversity, limitation, extension, multiplicity and successive creation. Unity and diversity are principles born of the positive and negative elements of the magnetism of growth and control; unity is synonymous with a sort of culturing, association of forces in the cosmic link, caused by the law of magnetic integration or force of gravitation; diversity signifies the particular function of the *law of repulsion* or dissociation by which the atomic component cells of the unit of cosmic creation are separated; it also signifies the law of non-attraction amongst the objects and forces, which is due to their vital differences in traits and properties.

If either of the above mentioned processes is abnormal, the balance between the organic and the inorganic worlds is upset and a sort of cosmic revolution must necessarily supervene.

The law of limitation is the controlling force of the cosmic-creations. "Limitation" signifies the extent

to which one specific unit of creation can have growth, evolution, scope and activity by reason of its drawing nutrition from the cosmic-source. Since there are myriads of variations in the creations, there is no uniformity in the law of limitation governing the cosmos; hence it has numberless gradations in accordance with the extent to which each spark of creation is capable of drawing nutrition for its sustenance and activity. Extension signifies the scope of outer activity of the unit of creation, to be measured in terms of its inner potentialities and capabilities; it also means the limit to which the created spark can display its powers, transcending its ordinary limitation, through securing extra supply of nutrition and energy from the cosmic source.

We translate extension into the basic character of a specific creation, as could be determined on the basis of its growth and limitation.

'Multiplicity' or the 'regeneration of the species', is a latent virtue of the products and creations both in the vegetable and animal kingdoms. Through the sustaining force of the law of multiplicity, man is capable of production in his own image, the lower animal in its form and the plant in its own nature.

Owing to the specific limitations caused by the cosmic fetters and by the law of evolution, knowledge beyond that of the use of senses being entirely restricted—human experiences, activities and creations are only successive with intermittent gaps and recurring intervals and variations, thus signifying the negation of continuity in any phase of life.

### **Creative Mentality**

The spiritual intuitionist standing at the zenith of perfection, begins to review the evolution of the cosmos, the laws of creation, manifestation, decay on the basis of his postulates; his postulates, being the results of his fertile perfect creative consciousness are not erroneous. In his fully matured and luminous conception of earthly phenomena and successive processes of physical



movements subject to the laws of action, reaction and cessation, he attains to that transcendental vision of life, that is real with its ever glowing Beauty and Divine fragrance.

Thus with the vision of transcendental life, cementing and illumining his consciousness, he realizes his self stand in his perfected focus of consciousness and with a determinate effort checking his assertive ego, seeking outer activity and experience through the senses he pushes himself onward in the path of glory leading to his destination.

Not resting himself with the more super-conscious experiences, which the intuitionist affirms to be but meagre particles of experiences of the ascending 'ego' in its spirals of progress, without conscious self-identity, he strives to attain the full perfection of his self, when alone he is accessible to the eternal grace, bounteous love and benediction of the Glory of his Lord.

In the consciousness of his divine superiority to his follow-beings, fettered by senses, he does not assert his *atankar* or ego-principle but subordinates his ego to the principles of justice, benevolent action and interests of humanity and when he believes, that the ego cannot be sustained on good grounds, he annihilates it entirely; the ego or personal self-identity, he affirms to be the product of the lower self born of the senses.

Through his self-perfection and self-discipline he endeavours hard to perfect many an ignorant mortal wallowing in illusion and inharmony. He has the infinite attributes of love, justice, mercy, good-will, wisdom and enlightenment, the seeds of which he sows broadcast in this world of senses and non-being.

Securing inner purification (*Atma - Sudhi*) and soaring above the veil of matter and senses, the intuitionist develops his sixth sense of omnipercipience through the judicious exercise of which, he is able to more fully penetrate into and solve out many of the vital riddles belonging to the esoteric and exoteric sides of 'life-supreme'.

With the unfolding of the spiritual consciousness, when the faculty of apperception in the intuitionist transforms itself gradually and entirely into that of omniperception, he becomes conscious of his freedom from all bonds of matter and cosmos, he harmonises himself with the unconditional, the eternal. Realizing fully that he is an individualized, liberated spark of eternal existence with unabounding wisdom in the blissful centre of the Almighty, he becomes capable of differentiating the phenomenon from the noumenon and arming himself up with the relative knowledge concerning a fettered and non-fettered being, he understands that in the fettered condition, human knowledge is primarily governed by time, space and causality in the radius of its perception and action.

Posterior and Aposterior are but the basic laws of the working of the human consciousness, consistent with its successive sense-experiences and experiences of phenomena in a life conditional in every respect and limited by time, space and causality. In the blooming divine vision of his self, the super-conscient intuitionist perceives all cosmic bodies, creations and worlds and entities floating like minute particles of mutable substances, with successive manifestations, prior to their dissolution.

In the ineffable delight of his self, in the loveliness of his divine harmony, the intuitionist shows the righteous path to the merited beings and truth-seekers, marching through which they can exalt and elevate themselves to the plane of Divine harmony and communism.

### **The Saviour of The Race**

The perfected intuitionist is a true super-man. He is a saviour of the Human Race, -the World Teacher. He shows the path to salvation. He teaches man the way to redirect his will to Providence for elevation to God-life by the observance of righteous conduct, performance of righteous action and by the dissociation of self from all earthly and sense fetters. He is the

enunciator of the universal law of permanent, changeless existence. By reason of his superior self and knowledge, he is able to harmonize himself with the will of God and with the super cosmic divine agencies. He draws ever flowing inspiration from the Divine source and thus becomes the Dictator of Man.

In the luminously fertile and unabounding wisdom of the perfected soul are the vital keys to solve the problems of man's resurrection, progress of sciences, civilization, culture and society. As much as the perfected being is the mortal-redeemer, so much is he the National Redeemer. In him, are the pearls of constructive politics to shape the National life and trend of affairs. With his subtle genius and perfected creative imagination he can focus the whole world in the centre of a mighty revolution.

He preaches not merely the law of idealism but also the laws of realism and actualism. It is the perfect constructive imagination commingled with the same prophetic vision of a mighty intuitionist that the sorrowing nations need at this hour of their decrepitude and violent crisis.

Nations and communities have driven themselves to the vortex of degradation and slavery to the mammon of Aharma (unrighteousness). Who will save them? The intuitionists,—the perfected Truth-seekers, with their dynamic wills and force are the divine harbingers of wisdom, light and ananda. They will save the nations and communities from falling into the yawning abyss of the miasma of evil. They will regenerate the world if the world will but listen with patience to the voice of God transmitted through them.



# BRAIN ALTERATION & EXPANSION

J. MILLOT SEVERN

There has been a good deal of newspaper publicity lately regarding the increased growth of heads after manhood. Whatever doubt there may be, it is an absolute fact that adult heads alter in shape, and grow and expand, sometimes to an extent that is quite surprising. There is also indications occasionally of brain atrophy and deterioration through lack of use and indifference to intellectual effort. I have records of heads which long after the attainment of manhood have increased in circumference as much as three-quarters of an inch in ten or a dozen years. The heads of young persons grow much more rapidly, even to the extent of several inches in the course of years.

Mind improvement, intellectual work, thinking and study are the chief conditions which bring about brain development and its corresponding alterations in the shape and size of the head. Who has not watched the gradual development and alteration in the heads of babies and children as intelligence and training are brought to bear on their characters and dispositions? The fact is, we cannot think at all without the effort having the effect of supplying blood to the brain, and so nourishing and enhancing its action, and developing it in proportion to the effort made. This is especially perceptible in the case of literary persons and students; business people's heads also frequently show a steady growth and alteration in shape.

We often see business people possessing large heads and apparently more powerful intellects than devotees to literature, but the shape of their heads is not the same; nor is the quality of their brains, or their physical or temperamental conditions always so fine as in persons entirely devoted to mental pursuits. The conducting of big business concerns, however, requires thought and organising ability, which means brain action and development; hence many business people who inherit good business capacities possess large heads.

The head alters in shape and size with every alteration of the interior mass, which in its turn is operated on, however slightly, by every thought and action. We cannot perform the least act by thought, word or deed, without the brain being employed; thus in

accordance with the brain organism—its quality, activity and natural endowment—so some persons are much more susceptible to intellectual development than others. Some persons may have large heads but a low degree of intelligence, because the quality of their brain is poor; or they may possess good brain capacity, but from lack of educational and other advantages, the mental faculties may remain dormant. Such persons may, however, by their own efforts, and by associating themselves with more favourable conditions, improve the quality of their brains, bring into activity dormant faculties, and thus better fit themselves for the higher duties of life, enlarge their intellectual scope, and so attain to greater success.

Some people, being very ambitious, attempt more than lies in their power, and give up disheartened, even when they are doing moderately well, because they fail to satisfy their ambition in achieving something especially great. Others make little or no attempt to use or improve their natural gifts. One of the greatest aims in life should be self-improvement, mentally, morally and physically. Every intellectual effort makes its impress on the brain and enhances the development of the mental faculties; and a very noticeable improvement is invariably effected by persons who realise their responsibilities and are determined to do their best.

I have had many remarkable proofs of alteration in the size and shape of head, and the quality of brain. When practising in Oxford over thirty years ago, a gentleman came for a phrenological delineation. He possessed a roundish, practical business head, in size rather above the average, with good business capacities, and could doubtless have attained considerable success as a business man; and having a distinct bent for literary pursuits, I advised him to give up his business, and devote himself entirely to literature, which eventually he did. He became the author of a number of highly scientific and philosophical works. The gentleman, the late Alan Leo, editor and founder of the *Astrological Journal*, will possibly be known to many of my readers. We became close friends, and I had ample opportunities of observing his mental developments, and of personally taking his head measurements. Close application and hard study worked a wonderful change, not only in his character, disposition and mental capacities, but in the formation of his head. The change was not very perceptible at first, but after a period of ten or a dozen years, I was astonished at the remarkable alteration that had taken place. From the round, practical business type, his head had become longer and narrower, and much more strongly developed in the regions of the Reflective, Reasoning and Refining faculties. It

developed into a literary and philosophical type. I knew of few men who worked harder to effect such a change in their mental organisation, and immense credit was due to his perseverance. He was the means of greatly benefiting his fellow creatures, to an extent which he could never have expected in a purely business vocation.

I have in my mind another case of a young student just starting his University course with a view to qualifying in law. Judging from his natural capacities, I told him he was better suited for literary pursuits, mental philosophy, and theological studies, but as it was the special wish of his friends that he should become a barrister and a State official, he set himself steadily to the task of qualifying. He was successful in his studies, though it meant very hard work for him. He now occupies a high official governmental position in India. I had opportunities of studying his mental developments during and after his educational course at Cambridge, and noted considerable alterations in the formation of his head. His natural endowments were almost wholly unsuited to the course of studies he pursued, and it took him nine years to qualify. Now, whilst holding his official State position, he is a devotee to poetry and literature, thus finding an outlet for his especial gifts.

On the other hand, lack of mental exercise causes the organisation to become coarse, the skull to become thick, and there is sometimes a very perceptible diminution in the size of the head, or of some particular mental organs.

For five years I knew an independent middle-aged gentleman of good family, who, as a young man had had a superior education. During the years I know him, and for a considerable time previously, he did absolutely nothing in the way of mental or physical exercise beyond dressing himself, sleeping, smoking, taking his meals, and walking twice a day to the nearest hotel. It was very rarely indeed, even from one year to another that he varied his everyday routine. He gradually discontinued interest in everything requiring intellectual effort, and eventually, entirely left off reading. I occasionally examined his head, and noted it became smaller. It was, when I first measured it, 23½ inches in circumference; five years later his head measured less than 23 inches, and it perceptibly decreased in height.

These cases demonstrate the truth of Phrenology, and should be an encouragement to those who are desirous of making the most of their natural endowments



# TRIPURA RAHASYA

## Or a Practical Study in Consciousness.

V. R. SUBRAMANYAM

### Chapter XIX

After hearing thus from the mouth of Dattatreya, Bhargava again asked him one by one, about the worldly converse of the liberated. 'Lord! I beseech you to expound this to me still more elaborately. If knowledge [Jnana] were to ripen variously corresponding to the difference in the reasoning powers of individuals, how was it said by you that knowledge is uniform, that it is the illumination alone of the Self, and that such a manifestation alone is what is described as Moksha [liberation]? While the Sadhanas [qualifications] are uniform for all, though the reasoning powers might be different, how does the knowledge mature diversely? Do the Sadhanas also differ in the case of the liberated or do they not? Kindly tell me.'

When thus questioned, the merciful Dattatreya began to describe in detail the chief points concerning the worldly converse of the liberated. 'Rama! listen. I shall tell you the essential secret concerning this. There is no variety in the sadhanas. Knowledge does not depend upon a variety of sadhanas. The results vary, only owing to the difference in the degree of the Sadhanas. If the sadhanas be perfect, knowledge is attained without the least difficulty. On account of variations in the degree of the Sadhanas, knowledge ensues only after correspondingly greater or less exertion. But in reality sadhanas are of little utility in attaining knowledge. Because knowledge is self-existent, it cannot be that it is attained by Sadhanas. (1) Consciousness itself is *Vijñāna* and it is always self-luminous. As regards that which is ever-luminous where is the necessity for Sadhanas? Sadhanas are required only to remove the veil that clouds it. Just as a gem placed within a crystal vase that is full of dirt is not apprehended, the *chaitanya* [consciousness] that is imbedded in the *Chitta* [mind] that is filled with innumerable *Vasanas* [tendencies] is not grasped. When the dirt of *Vasanas*

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(1) This is in reply to the objection, that though the sadhanas do not act as a cause for the rising of enlightenment, why not they be regarded as useful for a comprehension of what it is.

that are in the (2) vase of chitta which has mistaken identity with the gross body from beginningless time, is thoroughly washed away by the water of concentration [Nidhidhyasana] after the dirt of mistaken identity with the body is removed from the vase by the sharp tool of meditation [Manana]; then the Chaitanya is clearly observed like the gem in the vase freed of all dirt.

Therefore, Rama! it is only to remove the Vasanas that Sadhanas are enjoined. By reason of variation in Vasanas, the reasoning powers of individuals also vary diversely. As long as multitudes of Vasanas envelop one's mind, one has of necessity to acquire the Sadhanas. Bhargava! Vasanas are of different kinds. I shall tell you the chief among them. They are of three varieties, differently called Aparadha, Karma and Kama. Disbelief which is suicidal is the chief Aparadhic Vasana. Misconception alone is the Aparadha found in men. Even persons well versed in the Shastras, though possessing Sadhanas like association with the virtuous, etc. remain without grasping the Supreme Principle by reason of this Aparadhic Vasana. That there exists not an unqualified supreme Principle that it is impossible to conceive of such a Principle that even if such a Principle were to exist, it is not possible for anybody to know it and that even if it were possible to know it, its knowledge will not effect liberation; such misconceptions as these and doubts concerning them constitute a person's Aparadha Vasana that is mentioned first. Rama! Even hundreds and thousands of persons who are thorough masters of Shastras are smothered by this Aparadhic Vasana and grope in this Samsara.

That opacity which continues to remain in a person's mind on account of the sinful impressions generated in previous births and which prevents one from comprehending what is instructed, and that thick headedness by which the words of a Preceptor though very clear, are not grasped, that is the Kama Vasana insurmountable even by concentration of mind.

The residue of work yet to be done which is unlimited, having many branches, is alone what is called Kama Vasana. Rama! it is possible for a person to count even the waves of an ocean or the atoms of the earth or even the stars on the firmament, but it is utterly impossible to count the desires of a single individual. Rama! this is the third Vasana called Kama Vasana. This is more expansive than the sky and more immovable than a mountain. Rama!

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(2) The intelligence that has merged identity with the body, etc. is alone what is called Chitta.



It is by this Kama Vasana otherwise called the demon of desire that all persons look like madmen. Being scorched by this alone, people always wail.

By gaining the Maha-mantra (mighty spell) some fortunate among them release themselves from the clutches of this demon and become immensely refreshed and calm all over their bodies.

Rama! by reason of which, the mind is swayed by these Vasanas, by that reason, the substance of the Self that is of the nature of Eternal Experience, remains unknown and un-illuminated. Therefore, the destruction of Vasanas alone is the aim of all Sadhanas. Of these Vasanas, the first is got rid of by simply regarding it as such. The second is removed in a single birth or in several births only by the Grace of God and not by any other means whatever. The third is removed by Vairagya (Aversion) and other good practices. Vairagya comes about only by viewing the painful nature of things and not otherwise at any time. Bhargava! By reason of the difference in the quality of this Vasana correspondingly stronger or milder view of the painful nature of things is required to counteract the same.

Herein, the prime qualification that is the basis of all others, is Mumukshutva, desire for liberation, and nothing else. Since the ascertainment, meditation and other practices found in persons that are not Mumukshus, are not productive of the essential goal they are only (3) ornamental. By such an ornamental knowledge the supreme state cannot be reached. The ascertainment and other deep inquiries that are made by those who are not Mumukshus (aspirants for liberation) are worthless for them, like the decorations made for a corpse. Rama! even when the desire for liberation is only superficial, those practices of hearing and meditation are not of any utility. The reason is this: Just as the mere desire for a result that is evinced by one on hearing the nature of a result will not be productive of the result, the mere desire for a result that rises subsequent to the hearing will not be fruitful. Since it is natural for human beings to evince a desire after hearing the nature of a result, who is he that will not be desirous? If a result can be attained by mere desire alone should not all persons attain all results? Therefore a superficial desire for liberation will not be fruitful of any result. It is only when the desire for liberation is intense that it will bear fruit swiftly. That desire for liberation which is very intense

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(3) Ornamental—Fit only for display in assemblies.

creates a steady perseverance towards the acquisition of the necessary Sadhanas (qualifications). The persevering endeavour towards the acquisition of the Sadhanas is what is called *Tatparata* (ardour). Just as a person who is burnt all over the body will not seek for anything else other than cold water, that desire for liberation which always and by all means does not look in for anything other than Moksha is the intense one and it alone is capable of accomplishing the ultimate goal. This kind of intense desire for liberation occurs only by constantly viewing the painful nature of worldly objects. By intense *Vairagya*, the desire for liberation also becomes intense. By a painful view of things it evolved an aversion that removes all hankering after objects; by aversion is evolved an intense desire for liberation; by an intense desire for liberation *Tatparata* is produced; by *Tatparata* is produced an intense endeavour towards the acquisition of Sadhanas and by an intense endeavour wonderful results are attained.

*(To be continued)*

## PLANETARY SIGNIFICANCE OF NUMBERS

### Cosmic Relation of Number 7

ARTIE MAE BLACKBURN, B. L. L.

So many questions are asked relative to the celestial correspondences of names and numbers, that perhaps a very brief consideration of one or two points may not be amiss in this article. To the many astrological students who naturally seek to trace to planetary origin all forces operating through numbers and who frequently enquire of the seven-year periods cannot be linked up with stellar influences, let me say: Yes, there are two distinct sources for the septenary influences outpictured in human life directly traceable to the heavenly bodies. The one governing the mystic periodicity of seven-year cycles is associated with the ponderous Saturn.

The revolution of this body in its orbit takes approximately 28 to 30 years, the minimum being 28 or 4 times 7. Every 7 years, therefore, Saturn transits one quarter or 90 degrees of the circle of the radix, thus forming an 'evil' aspect to his own radical position. These important points are passed between the ages of 7 and 8, 14 and 15, again between the ages of 21 and 22 and also between

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the ages of 28 and 29 when he returns to his original position, having traversed the entire circle. Each of the years making his passage over one of the quarter-points in his revolution is crucial and more or less transitional.

Astrology is a symbolism whereby we translate or interpret the facts of Nature in terms of human life and thought. It is an established fact that the seven-year period is a transitional one, marking a cycle of completion.

Coincident with the arrival of Saturn at the above-noted quarter-points there occurs at the ages of 7, 14, and 21 the birth of the so-called 'higher vehicles of the Ego. In the 7th year the vital body is born and the period of excessive growth begins, continuing for the following 7 years.

At the age of 14, the force that is no longer required for further growth, being available for other purposes, the desire body begins functioning. At the end of the third septenary period of life, the mental body, which between the ages of 14 and 21, has been brooded over by macrocosmic mind is 'born' and becomes capable of independent thought. Thus at the age of 21 the Ego comes into possession of these vehicles. Statutory law recognizes this as the earliest age when man is deemed fit to exercise a franchise.

In the divine economy of the solar system, Saturn concentrates from the Cosmos the qualities of truth, faith, sagacity and stability, and at the age of 28, or thereabouts, (when Saturn has completed his revolution); a great change in the individual frequently occurs.

At this age we should have developed a stable, dependable, reverent character, capable of meeting this cyclic period calmly and with mature judgment. The changes introduced at this age are frequently most noticeable on levels other than material. While there are often decided changes in the objective life at this age there seems to be an almost invariable alteration of spiritual and mental concepts, particularly in the rapidly evolving individual, where mental and spiritual concepts are often completely revolutionised.

The limits of this article will not permit a discussion of the perversion of Saturn qualities which usually develops if 'malefic aspects are formed and therefore 'forearmed', he need not respond to the limiting influence this engendered, but rather does he turn it into a stabilising force. Only the materialistic astrologer would

speak of Saturn as 'evil'. In the Universal plan there is only GOOD. That which appears evil is merely good in the making. The more spiritual we become the less the 'evil' aspects affect us. The 'malefic' influence may be transmuted into good. Saturn does not mean disaster to the spiritual man, but persistence.

### Effect of Number 11

'If there are no evil numbers, WHY does so much disaster and death attach to the number 11? Is the gist of queries too frequently made to be ignored. It is quite true that 11 has borne an evil reputation with all people. Kabalistically, as there are '10 Paths of Splendor' there are '11 Paths of Darkness'. 11 has been regarded as a number of violence, dislocation, death. This is its negative aspect.

It is also a number of power, bravery, energy, success in fearless ventures; the knowledge of how to 'rule the stars'. We cannot understand the Infinite Laws operating through numbers unless we study them.

It is sadly misapplied when used as the vibration of a vehicle of transportation. Being a spiritual number it will ever bring separation, scattering, 'the whirling motion which is the wheel of Karma'—and in countless cases this number HAS whirled individuals into the cycle of preparation for rebirth. 'It is known as 'God's ambassador', the number through which man's spirit becomes one with the Universal spirit of life. Anciently it was understood as the new outpouring of the spirit 'hovering over the waters', water being the symbol of instability of scattering, restless conditions.

In the matter of shipping disasters and aerial accidents, 11 has a long record of evil associated with ships and various types of aircraft. But two examples need be cited here: the TITANIC horror reminded all Kabalists that the numerical valuation of its name was 11. Passing over the significant names and numbers of other fated warcraft, we come to the explosion of the ZR-2, the most shocking air tragedy on record and which occurred August 24th 1921, near Hull, England.

The ZR-2 was an American dirigible, it will be remembered, of enormous size, carrying more than 50 flyers at the time of the explosion. ZR-2 vibrates 11; Z is 7; R is 2; 7 plus 2 are 9 plus

"2" equals 11. Her original designation was B-38. (38 also reduces to 11; the addition of the "R" (2) making her 13.

The explosion of the ZR-2 occurred above the mouth of the Humber over which she hovered slowly for an instant—then plunged with terrific upheaval into the foaming waters, thus typifying the the sinister influence of 11—"the outpouring of the spirit hovering over the waters".

## DIFFERENT METHODS OF CONCENTRATION

LOUISE B. BROWNELL

Many people write us that they are not able to concentrate, but there are almost as many methods of concentration as there are people. Concentration may be of a moment's duration and sometimes is just as effective, if the right impression is given to the sub-conscious mind, as a half hour's concentration on a given subject.

**AFFIRMATION AND DENIAL** is perhaps one of the commonest methods of concentration. For in affirming a certain thing, or denying another thing out of the mind and consciousness, you are really fixing the attention on that thing, for the time being, to the exclusion of everything else. To the majority of students this is the easiest and most effective form of concentration, for there is a definite object in view, and it is less difficult than to fix the mind in abstract concentration.

**THE SILENCE** is another form of concentration, and this may be an abstraction, that is trying to make the mind perfectly blank, or it may be getting still and taking a listening attitude. One can only tell by individual effort and trial which method brings him the best results. With some it may be best to alternate these methods.

A well-known teacher of Psychology recently gave us the following method for the Silence, which he claim-

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ed his students had used to great advantage. There are many advantages to this method as it enables the student or seeker after Truth to get the entire body still before listening for the "Still Small Voice". The purpose of the Silence is to get into that realm of being where you are unconscious of space or time. It can come only through faithful, persistent practice, and devoting a certain time to it daily (preferably the same time each day) and letting nothing interfere with it.

The method of Silence spoken of above is as follows:

Take four to six full breaths. Relax thoroughly, sitting in a straight chair with feet flat on floor, spine erect and arms and hands resting comfortably on the knees, the palms up, in a receiving, expectant attitude. Be sure you are perfectly relaxed and comfortable.

Place your problem or the thing you desire to demonstrate before the Father, and ask that leading and illumination may come to you in the Silence. Then start at the top of the head, focussing the attention at the hair line, and say mentally or audibly whichever suits you better, "I am still in my brain". Center your consciousness there as this sends the blood to that part of the body, then get as still as possible by listening in the head center. Do not do this with any sense of strain or tension, for you should feel perfectly relaxed and comfortable at all times. After listening in the head a few minutes dedicate your brain and intellect to universal service, then come down to the eyes. Repeat again, "I am still in my eyes". Dedicate them to God and universal service, and then listen at the back of the eyes. Then go to the ears, dedicating them, and getting perfectly still in these centers. Then in turn take each part of the body, nose, mouth, neck, throat, chest and lungs, arms and hands, stomach, solar plexus (the big abdominal brain), the spine, liver, kidneys, groins, abdomen, sacral plexus center, thighs, knees, ankles and feet, dedicating and repeating the same process. After you have gone down over the whole body in this way, you will be perfectly still in each part, then bring the consciousness back to the top of the head, get perfectly quiet there once



more and listen for the voice of Intuition. You may get some leading, or some light on the problem that was troubling you, and this you should follow if it agrees with your own best belief and discrimination. This method if followed faithfully will tend to awaken the higher soul faculties, and also the Intuition, which is the best guide in any individual life.

#### GAZING INTO THE SKY FOR ILLUMINATION.

Another method of concentration recently told to me by an Occult student is to look up into the sky for from ten to thirty minutes. One should have the sun back of them, so it is not shining in the face and eyes. If it is a warm, sunny day one can lie down on the grass and gaze directly up at the sky, or they may sit in a window and look out at the sky, if they prefer to do so. It is said if one can gaze at the sky, unblinking, for from ten to twenty minutes, wonderful pictures will appear of other realms, wonderful spires and palaces, benignant beings, etc., and once experiencing this no one can ever again doubt the existence of God and the spiritual realms beyond this plane. This is an easy method all may try, and success will surely reward one for the effort.

#### IMPRESSING THE SUB-CONSCIOUS MIND. If

you wish to impress some thought on your sub-conscious mind for it to work out for you, a good method is to look at some bright object for a few seconds, then give your mind the powerful suggestion (which have definitely formulated beforehand) several times in quick succession. This method tends to drive out all other thoughts for the time being, and the repetition serves to impress definitely the thought you wish to manifest on the sub-conscious mind.

If you get a sudden fright at any time so that for a second the heart seems to stop beating (as for instance when riding in an automobile and you think you are colliding with another car), the consciousness is arrested at such a time, and it is a good time to plant a powerful suggestion in the sub-conscious mind. It is best to have

a definite thought in readiness to plant in such an emergency. Many times people are hurt, but if they can *instantly* reverse the thought of pain or injury and declare perfection for the part, before the pain or injury thought has had time to sink into the consciousness, often instantaneous healing takes place.

To INHIBIT PAIN one may impress the subconscious mind, in the manner Dr. Coue has used to such splendid advantage. In rapid succession repeat several times, 'IT (the pain) IS PASSING AWAY. IT IS PASSING AWAY'. This repetition impresses the sub-conscious and also tends to keep any thought of pain or distress from taking possession of the mind. If you can empty the mind of all thought while you are planting a suggestion of any kind (whether for health, prosperity, harmony or adjustment of the affairs) in the subconscious mind, it will work out for you.

Another way to inhibit pain (for instance when in a dentist's chair) is to clasp the hands tightly together so that the ends of the fingers on each hand are pressing tight against the knuckles of the other hand, and at the same time pressing the ends of the two thumbs together. This is one of the methods of Zone-Therapy, inhibiting the pain through the nerve terminals which correspond to the nervous system all over the body.

THE ABSTRACT METHOD OF CONCENTRATION is to fix the mind on some definite subject on which you wish light, or to give the mind the task of keeping its entire attention on a given object, which might be a chair or anything in the room. This develops the habit of fixed attention, but this abstract method used by some is more difficult and not so advantageous in your opinion as other methods outlined above. There are still other methods of concentration, but the practice of those given will bring results if put into practice in the daily life.

—Aquarian Age.



## IN THE SHADES

'One evening, F. having recounted experiences which he had read, we proposed making experiments in the same way, instead of raps on the table. We accepted, and the lamp being turned out we solemnly sat about a table, the only light being that from the chimney fire. No one could see anything except the flame of the fire. F. proposed that one of us place the hands on the eyes of each person present, one after the other, during one or two minutes, to see if something would happen. If nothing happened, then another person would do this, until everyone had a try. Several tried but without result. Then F. approached from behind each person and placed his hands over the eyes of each one present, the eyes, of course being closed. Several stated that they felt a peculiar sensation in the eyes and particularly about the head. Several said they saw distinctly slight clouds before them. But this is not infrequent when the hands press the eyes. Our experience therefore seemed to be void of any result whatever. I was the last to be touched in this way and, to my great surprise, hardly had the hands of F. touched my eyes when the room lighted by the fireplace disappeared from me and I believed myself in free air in some strange place. I could hear the trees and foliage waving in the wind; but it was sombre, and although I was conscious of being somewhere in the open country or on a road, I could distinguish nothing. At the same time I felt myself sitting in a chair in the midst of personal friends, in my own home, but this did not interfere with the certitude of what I had experienced. I knew I was sitting in a room lighted up and the sentiment of being in security never abandoned me for a moment, and I felt that scene of being on a road was a certainty, and I was profoundly impressed. Imagine a person at a theatre. He would be conscious of his own individuality as well as conscious of the presence of persons about him, and

The First Experiences of a Clairvoyant by E. Ed'sperance are given in the January number of *Magical*. Published in Paris.

could, at the same time, fix his attention on the play acted in the theatre on the stage. Such a person knows where he is and there is no dream or illusion, and thus I felt in this vision, like in a theatre, only I felt it was imaginary. While I was there, alone in obscurity, I felt the atmosphere heavy and damp, and smelt the earth and grass wet. Suddenly I saw a light before me and knew that it came from the open door of a house I had never seen before. This light seemed to come from a lighted room lit by a lamp and by the fireplace. And this light spread out before me on the road mentioned. By this light I could see the house, the door and the road and the trees. Then I saw two men at the door which closed after them and the obscurity became impenetrable as before. In this brief space of time I had taken mental note of several things such as the direction of the road and on what side was the house and I knew there was a ditch alongside the road and I had seen the trees and had seen this ditch. One of the men seemed as if drunk and walked with an unsteady step. He gesticulated and made a noise when he spoke or seemed to do so, because I could not hear the words. The other man was taller and thinner and walked steadily and supported the other and took his arm when he stumbled. Suddenly the smaller of these men disappeared. His companion stopped and called after him but without reply. I saw him walk with care as if searching the other on the road. He seemed to be perplexed as to what to do and came and went, when suddenly he seemed to have had an idea and went away rapidly. I followed and saw him enter an open door. Afterwards several persons emerged from the door carrying a lantern. I followed them all but no one saw me. The group took the same road where the other two had been and searched the road with the lantern. I not saw what I had failed to see beforehand—at a certain point in the road another road crossed. It was now a road crossing the first one but parallel and lower down, that is on a lower level \* \* \* \* Finally the search party found the man who had disappeared lying

insensible. The tall man tried to lift his comrade from the damp earth. One of the party lifted the lantern so that I saw the faces of the man holding the head of the other who had fallen, and they seemed to be familiar to me. When the fallen man was lifted he seemed to be puzzled as to where he was. Then I recognized the taller man as "F." I cried out? "What, is that you?" I was more surprised at seeing him than by the other part of the vision. At this moment, the hands were lifted from my eyes and all present asked me what had been my experience as they all had heard me ask the question above. \* \* \* \* We awaited the explanations of F. who told us what had happened to him and several friends about twelve years ago. They were hunting a doe and the day ended in a tavern where they were before separating. F. and a young man left the tavern together as their home was in the same direction. The fresh air of the night had an effect on his companion who had been drinking wine freely in the tavern and F. had difficulty in persuading his companion not to return to the tavern to say again a 'good night' to his comrades in the hunting party. He succeeded, but later on he could not find his companion who had disappeared somewhere. The rest of the story was perfectly the same as I had experienced and narrated above. Indeed a few of the details had been forgotten by F. but which he remembered again on hearing my story. \* \* \* \* \*



## RELAXATION

Dr. HARRIS H. LUNTZ

Divide your working-day into half! If you find that your work is running you down, and straining your nervous system to a breaking point it is imperative that something be done to avert serious results. Twelve years ago, I found myself gradually drifting towards this point—my large practice necessitated a constant tension and stringent alertness that kept my nervous system keyed to a high strain. I broke down, for those were the days of ignorance of plain things—ignorance of Nature's limits.

insensible. The tall man tried to lift his comrade from the damp earth. One of the party lifted the lantern so that I saw the faces of the man holding the head of the other who had fallen, and they seemed to be familiar to me. When the fallen man was lifted he seemed to be puzzled as to where he was. Then I recognized the taller man as "F." I cried out? "What, is that you?" I was more surprised at seeing him than by the other part of the vision. At this moment, the hands were lifted from my eyes and all present asked me what had been my experience as they all had heard me ask the question above. \* \* \* \* We awaited the explanations of F. who told us what had happened to him and several friends about twelve years ago. They were hunting a doe and the day ended in a tavern where they were before separating. F. and a young man left the tavern together as their home was in the same direction. The fresh air of the night had an effect on his companion who had been drinking wine freely in the tavern and F. had difficulty in persuading his companion not to return to the tavern to say again a 'good night' to his comrades in the hunting party. He succeeded, but later on he could not find his companion who had disappeared somewhere. The rest of the story was perfectly the same as I had experienced and narrated above. Indeed a few of the details had been forgotten by F. but which he remembered again on hearing my story. \* \* \* \* \*



## RELAXATION

Dr. HARRIS H. LUNTZ

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After I had recuperated, once again I found myself being drawn into old channels. I made a study of the subject and was gratified at learning a method by which I could successfully oppose the grinding forces of present-day existence. I found by introducing a period of relaxation into my working day, I was alleviating the burden upon my nervous system.

A child in a normal state of health will find it easy to relax, providing of course that he is not disturbed by a noisy environment. The natural ability, bestowed on us by kind Nature is almost always destroyed by the surrounding that proceed from modern civilization.

In the older person, to master relaxation is a task that must be studied. Between 1 to 5 P. M. is the best time for it to be practiced. From one-half to two hours the duration of the occasion. The place selected should be a room situated away from all noise and so quiet. A bed in the room, a pillow only high enough to keep the head straight with the rest of the body. The windows of the room should be open enough to keep the atmosphere cool and fresh. The patient to be dressed warmly and in loose clothing.

Lie down upon the bed in the most comfortable position. Sink the head into the pillow, allowing the muscles of the neck to be relaxed and soft. Press the palms of the hands over the closed eyes for one minute, moving the hands in a massage-like motion very easily and slowly. Drop the hands to the sides of the body. Keeping mouth shut, allow jaw to droop and tongue to fall into eased position.

Arrange the legs, ankles, hips, and shoulders to a simple and eased position. Let every organ and limb lay loose and comfortable, droop, droop away to semi-consciousness, allowing a purple haze to bathe the body into delicious comfort. —*Reality.*



## GRAPHOLOGY

RUBY F. REMONT

LESSONS XI, XII, ETC.

**INTELLIGENCE:** Clearness of script, perseverance, energy, intuition, logic, firm will, critical faculties, observation, imagination, concentration, order, system, t-bars, set high on upright and of good length, irregular.

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small letter-formation, absence of upstrokes at word-beginnings, and as connection of letters within words. Vice versa, frequency of upstrokes denotes illogical, untrained reasoning processes. Intelligence brings either absolutely concave or absolutely convex form of words. Change of slope is irrationality, moodiness.

**JUSTICE:** Composite trait. Conscientiousness, benevolence, affection, honour, self-control bring about justice, shown as per signs governing such traits.

**JEALOUSY:** Composite trait, born of passion, egotism, temper. Jealousy is not to be confounded with ENVY. People are jealous of their prerogatives, jealous that their children may receive due praise and recognition, jealous of ability to 'run their own business or homes' without interference of in-laws, as well as jealous of having the entire love of wife (husband), mother or father. Envy wishes it could GET what another has—JEALOUSY wants to keep what IT HAS without sharing benefits. Jealousy in a family prevents accomplishment of ambitions. It prevents the most innocent friendships, makes virtual prisoners of wives or husbands.

**KINDNESS:** Combination of benevolence, sympathy, unselfishness, amiability. Backhand writers may be kind—but cautious. Self-preservation and reticence check kindness but never kill it.

**LIVELINESS:** Energy, disconnected letters, angular writing, heavy down-pressure on *lower half* of down-strokes in small letters. The heavy pressure on **ROUNDED lower middle** of small letters, such as cup-shaped bottom of a, n, u, or d—will show slowness.

**LITERARY GIFT:** High d-stroke ending in a small o-shaped loop at top and turning out toward right. Look for imagination, inspiration, idealism, observation, criticism (ability to read character), intuition, versatility (letters of various sizes), creativeness, concentration—or emotionality. Both produce writers. Small, sharp writing would bring out scientific theses probably.

**MAGNETISM:** Emphatic pen pressure without shading consciously. Well-defined light and dark strokes, strong love nature, imagination, friendliness, intuition, psychic gift, distinct individuality plus sympathy and understanding.

**MATERIALISM:** Heavy writing, blunt lower strokes on y, g, f. Note t-bars!

**MOODINESS:** Change of writing slope, down-slanting lines with change to up-slant t-bars, strong imagination, jealousy, pride, sensitiveness.

**NERVOUSNESS:** Trembling writing, hasty, angular writing, excessive slope.

**NEATNESS:** Plain, regular writing, well-spaced, clean script, careful t-crossing and i-dots. Absence of blurs, blots, erasures.

**OBSTINACY:** Down-pointing t-bars, blunt y, g, f, heavy at lower end; hooked terminals on t-bars. Cross-strokes on f. Whip-like t, formations used instead of bars. D, or T, descending below base-line, long hooks at ends of words. Obstinacy is a good trait if intelligently directed. It means perseverance along right lines, resistance to evil, tenacity of purpose. Cling to *principle* and its manifestations, not to prejudices, dislikes, *personality*. Opinionatedness comes under this heading also. T-bars ending at right in a broad spatula accentuate the characteristic.

**ORIGINALITY:** Same as creativeness. Often the word 'of' is written like a scroll standing on end--impossible to decipher were it not for context. Abnormally small 'o' as compared with other low letters betrays original hobby.

**PRACTICALITY:** Absence of loops, blunt strokes, plainness of script, strong t-bars, absence of terminals, lack of imagination perhaps, i-dots close to letter, lack of graceful curves and outlines, symmetrical form of writing.

**POMPOSITY:** Ostentatious capitals, swell-front capital J. Underscored fancy signatures. D. and T

with tremendous loops, letters slanting backward, repetition of capital I. throughout the epistle. Same description covers pride.

**PUNCTUALITY:** I-dots directly over the letter or flying ahead (may have to hurry the writer a little, but he'll arrive in time, nevertheless!)...t's crossed carefully o's and a's well formed; conscientious d's and t's. Look for angular writing—easy-going, rounded script means laziness, slowness.

**REASON:** Connected letters, words; back-curling terminals, small writing.

**SECRETIVENESS AND SHREWDNESS:** Closed a's, o's, d's. Back-curly. Backhand. words diminishing in size toward end. Underhand backstrokes.

**SENSITIVENESS:** Looped d's and t's, cross-cut capitals of vanity, backhand. Strongly emotional forward handwriting is sensitive. Great imagination. Pride. Warm sympathy, quick intuitions, psychic gifts. Impressionability.

**SYMPATHY:** Long terminals—the out-stretched 'hand' that seeks to help others.

**SOCIABILITY:** Friendliness shown in long terminals, chattiness, emotionality expressed in dancing, music, acting. Forward handwriting. Vertical and backhand writers do not make friends quickly. Sociability makes one come 'out of his shell'—therefore, the forward slope and motivated writing.

**TALKATIVENESS:** Initial hook on words, open a's, d's, o's, s's., Friendliness, absence of back-curly, imagination, love of travel, dancing—anything that shows muscular action for this covers unruly member, too, frequently. Talkativeness is shown in closed letters also, if the word-hook is present. Diplomats talk but 'say nothing'. Card-sharppers talk but do not give away 'the hand'.

**TEMPER:** Flying t-bars, angular letters, lack of will-control. Heavy downstrokes, lack of observation and concentration, passionate writing.

**TEMPERAMENT:** Moodiness shown in change of slope, bright imagination, temper and amiability commingling, nervousness, wavy base-lines of emotion, histrionic ability, musical talent. Associated with creativeness and egotism.

**VANITY:** Bizarre letters, capitals wrapt about themselves, great 'I'—endless flourishes, scrolls, strokes to ATTRACT ATTENTION. Lack of reason. Intelligence highly developed and swamped under egotism. Many upstrokes. Self-assertion.

**WILL:** Strong, long t-bars, firmly made letters, checked terminals, blunt lower strokes, horizontal connecting strokes between letters. Horizontal terminals of blunt formation, heavy, show domineering will. T-bars connecting words betray will and farsight combined. Length of stroke shows power of will. Short strokes betray limited vision and power, long ones vice versa.

**ZEAL:** Ardor and enthusiasm cover this trait. Animated, active writing, up-hill, often reformative traits, idealism, talkativeness; ascending t-bars.

### Signs of Disease

If upper loop on h, l, f, b, etc. has a NOTCH at top, as if some one had bitten a piece out of the loop, you may look for incipient lung trouble. The writer cannot breathe to full lung capacity, hence cannot form a FULL LOOP. Accentuation and repetition of the sign will indicate advanced tubercular trouble. Frequently 'lungers' have great will-power and hopefulness, hence the trait is not even noticed by the family until too late. In handwriting the danger of lung diseases is detected long before the patient realizes the trouble.

If there is a sudden bend in the *downstrokes* of m, n, e, d, and so on, like a gnarled stick, watch for heart affections.

Sudden bend at *extrema lower part* of penstroke, near *baseline*; poor respiration. Not found in UPSTROKES.

*Upper part of pen-stroke*, like tops of m's or n's, rounded tops of capitals, lower strokes of k, or h, in a wavy

line, showing stoppage or depression of the stroke, you may be sure there is a functional derangement of the digestive tract. Such depressions or bendings often occur at very *last stroke* of letter, before the connecting stroke to another letter rises, in which case the disturbance is usually located in the stomach.

If *lower stroke* on y, g, j, etc, bends *outward toward right*—in a bay-window shape, disorders of sexual organs are noted. In excessively sloping writing, with these strokes oft-repeated, over-sexed individuals may be deduced.

An intensely short lower loop on y, g, j, and so on will indicate kidney trouble. Upper loops seem to cover organs above the 'belt' and lower loops vice versa. Do NOT CONFOUND THIS SIGN WITH POETIC GIFT—in which case the upper part of g, or y, above line is exactly same size as lower loop—same length, and so on. The kidney-liver troubles are indicated by excessively small lower loops as compared to the part of letter above line, which is generally of normal size, like a, o, n, m.



## HOW TO DISCOVER THE - INVOLUNTARY MIND

**Make your days golden by developing your  
involuntary mind.**

*Your brains are a pair of lungs and must be kept  
healthy.*

*There is no age limit to the brain if it breathes right.*

*Man is still an unconscious Bring—awaken your sleep-  
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*Develop your brain by constructive thinking.*

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*You are the Master and must be alert, acting, demanding if you would awaken to full consciousness of the capacity and duties of your Involuntary Mind, both while waking and sleeping.*

All thought of whatsoever nature or kind, lies in the Universe. The function of the brain is to draw in this supply. The brain breathes the thought in the same manner as the lungs breathe the air. Your brain is a pair of lungs and must be kept open. The human brain catches the idea and sets it into words and phrases; it is most necessary then for the individual to record the best thoughts. The brain is a set of sieves and if any one of the sieves gets clogged, the result is a volley of bad ideas thrown off. Prayer was instituted for the purpose of sieving; through the process of prayer these sieves vibrate and cleanse themselves. Emotion is brain vibration. In children these sieves are unobstructed. Nature has provided splendidly for her products but the products themselves, the human race, have woefully abused her gifts.

Your involuntary mind can only be discovered by yourself and can be made to serve you through command. It is most useful to you in times of great distress, pain and sickness. It acts independently of any other mind but does not always act to your advantage. The involuntary mind is impulsive, but once it is discovered by the individual, it can be directed and be of immeasurable service.

The involuntary mind controls all muscles and nerves of the body. Get the attention of the involuntary mind; then decide on some special thing you desire a certain muscle to do; the hand, perhaps; think of the thing you wish that hand to do, and command it to act. If in action, command it to cease action.

Man is an unconscious being, acting almost wholly unconsciously; we do and say things continuously, without thought or knowledge of results. We act on impulse in matters which we should govern and then excuse ourselves by saying we did not think or we were too busy to think.

There is no age limit, no set time to discover this mind; you may stumble upon it but once your attention is called to it, you will act on the suggestion and gain consciousness of it.

The involuntary mind might be called the *contrary* mind, but we prefer to call it the *balancing* mind, for it consists of pulleys and weights. It is the mind you calculate with; it is the mind you steer with; it tells you whom to trust and whom not to trust. In act, the involuntary mind is the watchmen and without this watch

man, we would be lost ; but we can get acquainted with this watchman and learn how to assist him in his duties. Have you a grouch ? Did somebody hurt your feelings ? Call the watchman ; he will dispel it at once. Does any part of your body feel depressed ? Call the watchman ; it is his duty to revive. Does your liver not act as it should ? Direct the involuntary mind to the liver, likewise to the heart, the stomach, the eyes the joints, in fact any part of your body which is not giving you full service. The involuntary mind is your doctor, your lawyer, your judge and your dictator ; but if this mind is left in obscurity it cannot act to its full capacity ; it must be called into action by you in order to give you conscious service which in the other words, means direct service. For example ; you hurt yourself, direct all your force to that part of the body with the intent of overcoming the pain. After one or two trials you will be able to prevent the pain thereby avoiding swelling of parts or undesirable soreness.

The individual could so train himself as to have absolute control over all parts and particles of his body. Religion with its false teaching and misrepresentations of Nature's laws had robbed us of the use of our bodies, which Nature so lavishly bestows upon us.

Do not concentrate ; meditate. Sit down with yourself a few moments each day and think about your body ; its wonderful mechanism and the uses this great throbbing body can be put to. Ask yourself a few decent questions such as, what have I done for the upkeep of this priceless possession ? Am I at this time giving it the care, the assistance I should ? Am I poisoning my blood ? Am I abusing in any way the delicate fibres of this body by any act on my part ? Look the question square in the face. Are you functioning in all or a part of your body ?

The involuntary mind is a lazy watchman ; a careless physician ; a shifting lawyer and an unjust judge if left alone.

You are the master and must be alert, active, demanding, if you would have any of these servants of your body serve you right.

Your involuntary mind has control of two-thirds of the activities of your whole life, waking or sleeping ; in action or out of action ; it is incumbent upon you to get service worth while.

Observe a few rules. Watch your speech ; keep the checker working. Watch your step ; keep the gate guard busy. Watch the Creator of your thought ; don't let him mark inferior goods for you ; even at the end of the day, be on the job yourself to balance your books. Know where everything is ; carry the key yourself ; answer to none. Be the goat as well as the lamb. Keep the rubbish pile empty



and, in a few months of being on the job with your involuntary mind in service, you will feel like a new person and will be happy in your own company. The movies will not interest you for entertainment. If you go at all, it will be to learn something, and in the end, you will have given the best service to the boy and girl that was ever given. You will have raised the standard of the stage from the *destroyer* of the mind to the *creator* of mind.

Do not waste time lamenting over what is past but watch yourself today that you do not waste the future. Make your days golden days by developing your involuntary mind—Now.

—*Occult Digest.*

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## HOW TO FREE AND USE YOUR STORED ENERGY

ANNE STURGIS DURYEA

### II. Nature's Part in the Process

This talk about turning knowledge into power sounds easy.

It isn't so easy as it sounds?

It wouldn't be easy if you had to do it all yourself.

Nature does the hardest part.

She does all the part that would be impossible for you.

If she hadn't been doing just that for millions of years, there would be no world, no civilization, no you.

All you are responsible for is the process, that which is usually within your reach.

Nature provides the result, that which you couldn't possibly manage by yourself.

The thing to get is that Nature is automatic, absolutely reliable in bringing on results when we supply the process.

Suppose Nature were unreliable. When you put your feet one before the other in the direction of your office every morning suppose you found yourself in some other man's office.

Nature could embarrass us tremendously if she weren't generally, and in some matters always, on the spot with results, when we put processes into operation.

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We don't begin to bank as we might on the fact that Nature can be relied upon.

When a man wants a garden he sticks some seeds in the ground almost any way it sometimes seems, and takes just a reasonable amount of care of them.

Barring a few casual accidents thrown in to keep lazy men keen, Nature does wonders. You couldn't make a potato of a cabbage or an onion.

You couldn't possibly keep yourself alive without the habit of taking food. You couldn't possibly make food nourish you and build up strength after you have taken it.

We aren't worth anything without Nature to keep up our efforts. We can make ourselves remember and act upon the knowledge that when we faithfully continue our processes Nature habitually comes back with the desired result.

When we make clumsy and failing efforts, if we continue even, in doing things wrong, Nature gradually improves the effort so that it can bring results. That fact is wonderful and inspiring. The realization of it literally creates and stores energy. It might even bring success in your business. —*Nauticus*.



## PSYCHO - ANALYSIS

### and Rational Business Success, Etc.

DR WM. FRANKLIN KELLEY

*The Metaphysical Foundation of Applied Psychology.*

In the introductory lesson we set forth as the basis of our study 'Twelve Axioms of Reason', which comprise the keynote to the philosophy we are now studying,—giving the gist of its principles and practice.

The first of these axioms is that **WE LIVE IN A UNIVERSE** which is infinite. Its center is everywhere, but its circumference is nowhere. A person, no matter how thoughtful, cannot conceive an 'outside' of an infinite, universe. A billion trillion miles from where we live—or rather sail along—on our little old planet 'earth', accompanied by a small scattering family of other planets—there is still the centre of space. Add infinitudes of distance as you will,—add these distances until the mind reels,—then double that concep-

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tion of distance or space and multiply it by a hundred billion more and still you will be no nearer the circumference than now.

*Space Defined.* The infinite expanse of the universe is called space unlimited. Limited space would be that part of infinite space which we choose to measure by concepts of limitation or points of distance,— such as miles, yards, feet, inches, etc. Space itself, in the real sense as applied to its infinite reality, is boundless, changeless and eternal.

*Time Defined.* Time, like Space, serves the double purpose of finite and infinite reality. The duration of the moment which we conceive of physically, we segregate into divisions, which we call years, months, days, hours, minutes, seconds, etc. These periods or time are but created conveniences by which we and Nature measure portions, or, as it were, fragments of ENDLESS DURATION,— known in our philosophy as Eternity, or as Infinity of Time.

Space and time are co-essentials in the reality of Being. We could not exist, nor could there be any existence whatsoever without these essentials. Many writers on metaphysics make the mistake of assuming that the Fourth Dimension, or the abstract principles, applies to the Reality of Time and Space, as well as to the finite conception of time and space. This view-point is not good metaphysics.

While it is true that the limitations of Time and Space, such as measurements of distance or periods of time, exist by virtue of human conception or other forms of limited expression, it does not follow that the reality of Time and Space are at all affected by such limitation, and most certainly are not annihilated, as some of these 'fourth dimensionists' would have us believe.

*The Fourth Dimension* There are states of consciousness wherein time and space seem to be factors of creation. Back of the expressions of art, music, truth, mathematics, we imagine an IDEAL or REAL source, the perfection of which is never duplicated by the expression. Just so, back of our 'expressions' of measurements of time and space, resides the abstract ideality of Time and Space. Just what this abstract existence is, is hard to define. Indeed, any definition of its results in expression and form, —hence it is no longer in the abstract of fourth dimension,—which is of the formless, the uncreate, an essence of being beyond the subconscious.

I like to conceive of the fourth dimension as the realm of pure consciousness, a state or quality of Divine Being, beyond MIND. Most philosophers treat of the subject of Mind AS IF MIND were

the fourth dimension or ultimate strata of knowable being. I recently read a book which deals at length with mental concepts and astral experiences, as though these were objects of the fourth dimension. Evidently the author experienced several vivid dreams or other hallucinations which transcended his sense perceptions, and jumped to the conclusion that he was in the realm of the fourth dimension. To quote his own conclusion: 'The fact that I traveled thousands of miles in a fraction of a second, merely by a change of thought, proves the annihilation of time and space, and the unreality of matter'.

*A Big Conception.* Thousands of people who believe themselves deep thinkers and real students of metaphysics, never get beyond the fallacy of denying some of the realities of life. In the ultimate nature of Being, it does not matter whether the period of time involved is a billionth of a second or a billion years; in either case it is but a moment of eternity, and absolutely of equal importance. Eternity could not dispense with a fraction of a second any easier than she could omit from her calendar the period of a solar creation which we are told probably runs nearer into trillions of years than mere millions. Time is time, whether calculated as a fraction of a second or in terms of years and solar periods. So likewise, this same fact applies to the nature of space.

Space is the PLACE of existence. There is no existence without it. Time is the duration of existence, and there is no possibility of existence without it. Whether measured or unmeasured, Time and Space are there,—always there. Space is the place wherein the universe exists, and Time the duration in which it continues. This infinite concept of Time and Space is essential to a true understanding of the Reality of Being. Infinitude is the realm of the fourth dimension. Know what this means, and you will have acquired a key to knowledge. It is a big conception, but try to grasp it.

*Ultimate Being—Defined.* The present tendency of modern science is to prove the occult interpretation of life. Not that the scientists of today openly accept occultism,—but every advanced scientific speculation and discovery gets nearer and nearer the speculations and teachings of mystic lore and occultism. The definition of ultimate being which I am about to give, is a modern rendering or interpretation of very ancient occult teaching. However, scientists of today claim the honor of having discovered this truth. As yet the physical scientists, generally, admit only the last half of my definition of substance or ultimate Being. This phase of being is called MATTER.

*Ultimate Being.* is the final analysis of that which is. In its grand totality it includes all that is, has been or will be. Both the created and uncreated, visible and invisible, physical and psychical mental and spiritual are included in IT. In the ultimate nature of being we call this the prototypal or Divine Substance. In practical definition it would be called Divine Mind, which in turn is the foundation or ultimate of Nature Law. This fact is recognized by many eminent physical scientists of today. Recognition of Divine Mind or God in the background of Nature, is not only logical, but inevitable.

*Matter Defined.* Physical scientists are all agreed on the fact that the universe is a vital, ever-moving sea of substance, which to all intents and purposes is unlimited. It is often said that we exist actually in a sea of living, vital fluid or energy which is all about us,—above, below, and around, in and through every part and portion of our being. In fact, the very atoms and particles of our body, every cell and tissue, comprises, as it were, bundles of vital force, from which we draw our substance. Applied Psychology is the study which aims to teach how to release this energy which is bound up in the atoms and cells of one's being, and apply it to the practical purposes of daily life,—for health, happiness and success.

As ordinarily defined, matter is the physical, visible, ponderable substance of creation which we see, feel and handle. People used to say they would not believe in the existence of that which could not be seen, felt and handled. To make such a statement these days is but to advertise one's ignorance. All scientists agree that the universe is filled with imponderable, invisible, undetectable ether—a something which has neither form, limitations nor dimensions, save those artificially imposed, as in the case of Time and Space. All that is known about it, as admitted by physical scientists, is that it exists, and that it is the source and power of the universe and of all the forces of creation. —*Now*

(To be continued)



## NOTES OF THE MONTH

As the principal guest at a "Science night" dinner at the London Press Club, Sir Oliver Lodge paid a tribute of praise to the British Press for its interest in the spread of Psycho Science. It is a very hopeful sign that the hard-headed Britisher, half-trader and half-ruler, with his unerring business instincts and contempt for things of the spirit or non-material things in general, is after all, feeling constrained to look out of his 'politico-commercial' world, (rather too much with him) for scientific and psychic novelties, indeed for 'fresh fields and pastures new'. From the commerce of mere worldly goods to the higher commerce of ideals and ideals especially scientific, and again to the still higher commerce of things psychic and spiritual—surely, surely, that is progress—progress that deserves even the praise showered on his race by Sir Oliver Lodge.

This eminent British Scientist frankly confesses that we are living in wonderful times. He knows of no other quarter of a century richer in scientific discovery than the present. Quarrelling openly with a Science knock-dogmatic church and blind unreasoning ing at the faith advocated by it, science made its bold Psychic Door and rapid advances in the realm of Knowledge. Indeed, the march of science has been so rapid in certain directions that some of its advances are today difficult to apprehend. So much so that scepticism impatiently asks:—"Whither are we tending? What are the fruits of these new advances in Knowledge?" To these doubting, impatient Thomases, Sir Oliver Lodge says almost in the spirit of the Gita:—Peace! Friends! concern yourselves more with the pursuit of science than with the fruits thereof. Your part is to labour in wisdom's ways, in the fairylands of knowledge. The fruit, the application of science is bound to follow, even as night follows the day. It is with its ideal of non-attachment to results (Nishkama-Karma) that Dr. Lodge worked in the Lord's garden of science. And



he beholds the old conflict between science and religion giving place to a new harmony of material and psychic sciences. Rational science knocks at the closed door of Psychism. Lo! it opens to the magic touch of inquiry sane, serene and honest. To the mind of Sir Oliver and his scientific friends, Psychism appeals in the language of Telepathy and appeals not in vain.

Sir Oliver, with his vast scientific and modern culture and trained critical outlook, has felt constrained to confess that he is not out to fool himself or to fool others. He has made sure of his facts. But The Language he cannot explain them nor theorise. Nor of does he claim to understand them all. But The Gods he knows that one mind can act on another by other than the ordinary sense-channels.

*Result.* British science in the person of Sir Oliver has investigated Telepathy and feels it a reality. This position is further fortified by the recent experiments successfully conducted in the broad daylight of a dazzling material civilisation, in England, the imperial heart-centre of modern materialist culture. It is through Telepathy, then, that Psychic Science has addressed itself to the modern west. Telepathy, regarded by science as something abnormal, may be correctly viewed as a super-normal, but never a super-natural, faculty of man, the human spirit on earth. When we pass on from the physical body and the physical world to subtler planes of life and activity, it becomes a perfectly natural process—nay quite a normal means—of thought-communication. Telepathy, though in its initial and experimental stage in the West, has already advanced very much in the mystic and the apparently unchanging East. And in other worlds than ours, Telepathy is the language of the advanced spirits, Devas and angels.

Though Sir Oliver unbosoms himself freely as regards his incapacity to 'offer a theory' which, he hopes, would come in time, he really cannot resist the temptation to theorise a little from his telepathic and other data. And there is no harm for us also in theorising with a scientist who dares to look further than most of his comrades in rationalistic re-

Theorising  
with  
Sir Oliver:

search. He assumes that *Thought exists in a sense in the vibrations of the air*. How? Thought lives as 'akashic records' (as Theosophists would put it)—as 'hidden picture-forms' (Chitra Gupta, as the Hindus would say) in *Akasa* or ether. Hence the recording angel (in charge of this department) is known in The **Karnam** Hindu Mythology as Chitra Gupta. He is **Chitra-Gupta** said to be the Head-accountant to Yama, the Angel of Death. Beware of Chitra-Gupta who notes down every thought of yours and makes it a 'documentary evidence' for and against you, when you shake off your heavy physical overcoat and enter the fairer spheres of life and love, clad in the subtler ethereal garments. Thus speak the Hindu Puranas in their pictorial language, now unhappily overlaid with the corruptions and interpellations of a selfish and superstitious priesthood.

'Thought exists in a sense in the vibrations of the air'—thus theorises modern science in the person of Lodge. What then? But thought-forms, thought-pictures thus existing, do require a receiving and  
 Science and an interpreting mind. Mind is not  
 Surpassing inseparably associated with matter, as was  
 Itself erroneously postulated by the Nineteenth  
 century Rationalism, as embodied in Prof. Haeckel and others. Mind can exist without matter and act apart from the brain. Sir Oliver is sure that mind, character and memory persist. And [the scientist could not convey too much to the most advanced press in the world his feeling of reality about these things. Thus has the materialist science surpassed itself in striving to bridge the gulf between the known and the unknown.

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We are agreeably surprised to hear of a series of lectures arranged by the Joint Parliamentary Advisory Council, the first of which was delivered by Dr. Lodge on 'The Reality of the Unseen' at the Governor's House, Chelsea Hospital. Lodge sees  
 The Real And the reality of a picture, not in the  
 The Unseen material of which it is composed but in the soul of the designer and in the soul of the perceiver. To an ordinary unenlightened

vision, what is the poem of Kamban or Shakespeare itself but black marks on white paper? The material side is insignificant. When Kamban is sung, a dog hears a noise, but does not hear Kamban. The incomparable beauty of Kamban's art—the reality of 'Kamba-Chitram'—is in the soul of the poet that lives enshrined in his imperishable master-piece and in the soul of the reader whose heart is *en rapport* with the master-singer and in tune with his heavenly songs. Everything we see in works of art is really in the mind which does not belong to the region of matter, but to the unseen region where reality reigns.

Our material bodies are not the whole of us. We have not only a material body, but an ethereal body, too. Ether is the real substantial thing even in the physical universe. There is a higher reality beyond the senses beyond anything in ordinary daily life. Science is just discovering that there are really more things in Heaven and earth than are dreamt of in its materialistic and philosophical researches. To catch a glimpse of the 'Unseen and the Real' ordinary material senses (which have come down to us in the process of evolution) will not do. We must have—indeed, we all have to some extent, some people more than others—a different sense-perception which can be awakened by Yogic processes.

Telepathy or the action of the mind apart from the material is a challenge to the modern mechanical civilisation of the West, in as much as thoughts are not wired, nor even wirelessed, but transmitted actually by non-mechanical means. It is but a reminder that we are surrounded by numbers of things to which our eyes are still blind. Our condition is poverty-stricken as compared with the reality of things. Every atom of matter is itself a miniature solar system—truly the little universe of the Big Universe. The whole universe (both seen and unseen) including the fairer realms of life after death so-called, is alive with the One Life Divine whose Essence is Love. Obviously therefore, we (spirits incarnate) are all under one ruling mind—the mind of the Lord of Beauty and Love.

—P. S. A.