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PHILOSOPHY OF BRAHMACHARYA

T. L. VASWANI

Brahmacharya, I hold, must become the basis of our new Education, new Social Order, new Politics, new Civilisation. Ancient India's greatness was in this. It believed profoundly in the power of *brahmacharya*. It means, in essence, the spirit of simplicity and self-control. Without it no nation may advance. Ancient India showed a beautiful spirit of simplicity and self-control and placed the fruits of her culture and civilization at the feet of God. Today the nations,—and India more perhaps, than many,—have surrendered themselves to the senses. Two thousand years of Christian era! Two thousand years of progress, you say. This 'Progress' has for many many years been a Dance of Death. This 'Progress' is *bhoga*. And Civilization's future is not in *bhoga* of the senses but in the *shakti* of a simple, spiritual life, in the power of the Atman, the Ideal.

I faint would ask youngmen to cultivate the *brahmacharya* spirit. This is no ordinary hour in our history. This is no time for ease and comfort. The Rishis of Aryavarta call us to a life of self-discipline and self purification so that the power of the Spirit, the great *Shakti* may be released to achieve India's Liberation. In a well-known passage in the *Mahabharata* Bishma says to Yudisthra:—

'O King! listen to what are the advantages of *brahmacharya*. There is nothing which cannot be achieved by the man who is a *brahmachari* from morning till death. By the practice of *Brahmacharya* many sages and scholars have attained to *brahma loka*, and many have attained to happiness here'.

Why is *brahmacharya* so highly praised in the Scriptures? Blood corpuscles of an organism that maintains well its vital electricity can battle better with septic or poisonous germs. The majority of men have yet to understand that purity or *Brahmacharya* gives better health and healing than all the drugs of dispensaries can.

In a recent book on 'A Spiritual Basis of Health', the author Dr. Hooker shows that the current crude methods of treatment are passing out of fashion. I believe, more and more people will, in the coming days, realise the biological value of *brahmacharya*. With it comes greater strength and energy. Some thing more still happens in the case of a life-long *brahmachari*. He develops wonderfully well his brain-power and *intuition*, and the *shakti* to influence and help others on the spiritual path.

Brahmacharya is quite different from dismal asceticism or *hatha yoga*. 'May my senses grow in perfection!',—is the opening line in the Chandogya Upanishad. And the Vedas with their repeated emphasis on *bala*, energy, inculcate a sublime doctrine of *Shakti*. 'Inspire our senses', says the Vedic Sage. Lacerations of the body could not lead God-ward. The senses are gates of knowledge. The doctrine of *Brahmacharya* is a doctrine of *shakti*. It asks not that the body be maimed, or neglected but that it be trained, built up strong and pure; how else would it respond to Higher Vibrations and be a Vehicle of the Spiritual Life of the Universe? 'May my senses grow in perfection! And there is no growth in perfection without purity. This truth is trampled upon by many of the gifted men of modern Europe,—men like the poet D'Aunzio who says:—'Life is a kind of diffused sensuality'. This 'gospel of diffused sensuality' is one extreme, as contempt for the senses in another. The senses are manifestations,—instruments,—of the Soul. Earth-life must miss its purpose if it will despise, not use, matter. *Brahmacharya* demands that we keep our senses pure. If they are either overfed or starved, the result will be weakness, disease, illusions. Patanjali rightly urges that *yoga* is not to be taught to those whose bodies are unsound. Religion is Health.

Next comes *Vak*. *Vak* is voice, utterance, sound, speech. It is that which makes-communication possible. It is the other side of Thought. *Vak* must be purified. Therefore utter what you believe to be true. Stirle not the utterance, the sound of your soul,—by conventions or customs. Speak out the truth,—but not in bitterness. Purify your *Vak* and your words will tell. Haven't you noted how the *Vak*, the speech, the word of a sincere man comes with a special

meaning to the heart? Such *Vak* is pure. It has *shabda shakti*. So it touches the chord of the heart.

Then there is brahmacharya of *prana*. This, too, must be purified. *Prana* is life-breath, respiration. Often we control *speech* but not the vibrations of *prana*; and we get bad dreams. So train yourself in the school of brahmacharya that your dream-state—your subconscious life may, also, be good and pure.

Men of prayer indeed, can achieve much because prayer, repetition of *Om*, purifies the *prana*, and ever the Answer comes in accordance with our Aspirations.

Brahmacharya of the sense. And the first is *chakshu* the eye. If only we realised how many sins are one to sight! A volume could be written on:— 'Modern degradation through sight',—degradation due to dances, balls, theatres, cinemas, caricatures, sensational novels.

Then comes *svotrah*. It means 'hearing'. To listen to gossip and idle talk, is to break the brahmacharya of hearing. In Books of the Past great value is attached to hearing the Name of God. Even now the beggar in India solicits aid by singing the Name of God. Then there are the senses of touch and taste to be trained. Spicy, stimulating foods and drinks are not for the *brahmachari*. Nor flesh diet. That meat-eating is essential to health is a view current among many youngmen in India. It is a view I have never understood. I rather think to give up meat-eating is to improve one's health. A French doctor Paul Carton in his book 'Consumption Doomed' shows what nonflesh diet can do to prevent and cure consumption. Simple diet is of the secret of health.

There is the *brahmacharya* of the *manas*, mind. How many observe it in actual life? Two things are essential. Keep out impure thoughts; and after you have grown in purity, don't have the *pride* of purity. The true *brahmachari* is humble; he knows his own littleness in the presence of the Infinite God. There is brahmacharya of the heart. Love is divine; but love is not *passion*. And brahmacharya, let it be remembered, is to be observed in all the 4 *asrams* including the *grihastha asram*. Marriage does not mean sexual license. Nor must we confound happiness with luxury. Its way seemeth pleasant; but its end is the way of death. One of the saddest things in modern India is want of recognition of the sanctity of the vital force, the creative force in man. There is the heart-rending spectacle of boy-husbands and baby wives. What is

the result? Weak bodies, premature deaths. What a sad contrast our present state to the picture depicted in the ancient scripture:—

O Lord of the Universal May our *prana* last for

3 terms of life (300 years)

India cannot be great if Indians squander *bala* or bodily vigour. Religion must build up Manhood.

Don't squander your forces but develop your body and vigor, and use it in the service of Man. Then will you be as the light gaw Grass, humble yet strong. One by one the senses must be purified and, also, the mind and the heart; and disciplining yourself in *brahmacharya*, you will know you have prepared yourself to assimilate the daily-developing Wonder of the World. It is the Pure who see the Beauty of Nature and the Truth of life. Nietzsche said: 'Morality is the greatest enemy of life and all that is fundamental in life'. In contrast to this was the Rishis' vision of the Moral Law, the Law of Brahmacharya, as the very soul of Aryan Culture and Aryan Civilization. Life at its highest is the Good bursting into Forms of Beauty. Morality is at the heart of life. Brahmacharya touches the very roots of Reality. Blessed are the Pure, for they are the Builders of the Race.



PASSION AND PATIENCE.

S. NARAYANASWAMI IYER.

'Patience is the passion of great souls. Sree Vyasa has taught:

1. From ignorance are born,—anger, desire, ennui, gloom, impetuosity, fret, pride, covetousness, hate, cruelty, insolence, jealousy, diffidence and fear.

These carefully wait on the careless man.

2. Anger is bred of envy, a sense of self-want. Patience tampers it.

3. Desire quickens with purposes proposed with enjoyment it grows, till grown to pleurisy it decays.

4. Ennui comes of disappointment. The true value known of the thing lacked, cheers the drooping heart.

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5. The womb of hatred is untruth. Good-fellowship starts up love.

6. Pride is the feeling of birth, wealth and learning.

Sober thinking shows them uncertain, and vain and makes the haughty humble.

7. Aspirations and achievements generate apathy and indifference, but a touch of nature awakens sympathy and regard.

8. But no passion taints the self-controlled man, who constantly watchful, meditates on wisdom and truth, nor resorts to profane learning or polluted society.

9. Such a man knows himself, is sufficient to himself, has the bliss of calm.

10. Like midnight sleep undisturbed, like a cradled child in dreamless slumber, he bears himself above the stress of wayward fortune-

Sreemad—Mahabharata.

Sandhi—Parvam.

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

Concentration

Last month I gave you a lesson on 'How to Relax'. Relaxation is the first principle of manifesting the powers of Truth. A calm mind can, with daily practice, eventually 'work miracles' in our lives, when combined with a thorough knowledge of the art of Concentration, and the utilization of the powers of Affirmation and Denial.

So this month we shall endeavor to advance through the second step of the series, and learn how to concentrate our minds upon these things that may prove of the greatest benefit to us.

Relaxation and Concentration usually are a little difficult to master, at first, but practice eventually makes perfect in this, as in all other things. And once they are mastered, we have advanced far along the path leading to perfect health, harmony and happiness.

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I have found the following exercise in concentration to be the most practical for ordinary purposes, because it is the easiest for the novice to master and put into daily practice. It, like the exercise on relaxation given last month, has proven to be of great success.

The functioning attitude described below is essential to the mastery of the act of concentration. It is extremely important to apply it, step by step, in its logical order and sequence, in order to receive the full benefits.

1. Sit in a straight-backed chair, feet in a natural position, with heels together, toes apart.

2. Keep the trunk of the body in a perpendicular position, with hands and lower portions of the forearms resting easily upon the legs, close to the knees, the arms being relaxed fully, and the hands opened naturally.

3. Now take some particular key thought, such as 'I am Love;' 'I am Patience;' 'I am Charity;' 'I am Health;' or whatever particular thought you have the greatest desire to manifest, and hold this particular thought to the exclusion of all others, with the mind fixed upon the innermost part of the subconscious realm, and keep it there; keep it neutral; and keep it carefully throughout the time devoted to this exercise.

4. Then take full control of the three main body supports, i. e. the hips, the chest and the neck. Be sure NOT to lean against the back of the chair. Now raise the ribs, throw out the chest, hold the chin in a natural position, neither elevated nor lowered, and with each successive physical movement, or change, silently repeat the key thought that you have chosen.

It appears simple, doesn't it? But you will find that it requires much daily practice to bring into successful manifestation.

After you have succeeded in holding the key thought to the exclusion of all others, ask yourself this question "What does this mean?" Then patiently listen, and await the answer. You must persist until you get the answer. Not in one sitting. Oh, no! but as often as is necessary until you have accomplished it.

This should be practised regularly until you become proficient. If possible, practise it privately, by yourself, at or near the same time each day.

REMEMBER. This is exceedingly important. Never mind about the results, at first. Be concerned with the ACTION only. Never fight anything under any circumstances whatsoever. To the

extent that you apply this process as it is, in its order, just to that extent will you understand,—and know. There is absolutely no question nor argument about this, as it has been satisfactorily proven by thousands of students of psychology and metaphysics, everywhere.

But there is one other essential to success in this, and in all exercises of this series of instruction. That is Universal Love, Universal Brotherhood, and Universal Service to mankind. Hold no enmity toward another, under any circumstances whatsoever. Universal Love is a paramount necessity, as is also Universal Service.

If anyone has, in your estimation, done you a wrong, forgive him fully before entering into the practice of these exercises. Any feeling of enmity will greatly retard your progress, if not manifesting an entire failure for you. And never let a day pass without rendering some service to some one who needs it. And it is so very easy for us to find some other whom is need of a service that it is within our power to render them, if we will.

And when walking or riding outside of your home, WILL to see good in everything. Listen to the songs of the birds; breathe deeply of the pure, fresh air; take careful note of the sunshine, and all the beauties of nature that surround you. They are there, somewhere; find them. All these are requisites of the practice of Truth, and the successful manifesting of complete health, harmony and happiness.

Remember, that so far as you are personally concerned, your Mind 'within' is all the connection that you have with the Divine Ego,—the Creator of all that IS: the Supreme Source of All-Supply, from which you must draw. Happiness is your natural heritage' as is also health and complete mental harmony. Any lack of our daily manifestation of these things is due entirely to our ignorance, neglect, or *Wrong Thought*. We see, at all times, exactly what we WILL to see, whether it be beauty or plainness; good or evil; harmony or discord; or light or darkness. And we are, at all times, exactly what we WILL to be, also, even as we do, at all times exactly what we WILL to do, Think right, and all the worthy creations of this earth are yours: created for your benefit. Think wrong, and ill-health, inharmony and unhappiness is sure to result.

The next article will explain the third step along this path of All-knowledge,—the powers of Affirmations and Denials.

SUCCESS IN THE MAKING

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

Health, happiness, industry, usefulness and success are qualities closely interblended. Success without health and happiness is a misnomer; nor can real success be achieved apart from industry, or without a conviction that one is useful. Brain capital conjoined to love of industry is the capital that able-minded, able-bodied people are invited to invest; and while external capital should be wisely utilised to our own and others' interests, our brain capital, comprising the force within us, being our only reliable permanent possession; should be specially regarded and used to the fullest and best advantage, and Phrenology shows how this may be done.

The independent, energetic and enterprising who are well endowed with intellect usually have far better opportunities for success in positions in which they can take initiative and lead, and they should as far as they possibly can, organise their work and study, their educational knowledge and business and other experiences, so as to give themselves plenty of scope for independent action. It does not do for them to be hampered by others' cramped ideas and methods. If a person has ability to take the initiative and lead, he should certainly do so. While there is a vast number of persons adapted only to occupy subordinate positions, the failure of many is the result of their working for others while possessing abilities which better fit them to engage in business on their own account.

The would-be successful must ardently desire as well as make themselves deserving of success. As everything gravitates to its own level, thoughts of success have an affinity with thoughts of a like nature. This explains the oft quoted maxim that 'Nothing succeeds like success', which means that when we have established a success habit, it becomes more easy for us to succeed than to fail. Association with unsuccessful, pessimistic, disgruntled, complaining, dissatisfied and unprogressive people does not help the success habit much; and unless you feel you can be of useful service to this class of person without greatly hindering your own good resolves, it is better to avoid them; and yet every strong-minded individual of high ideals and strength of character should be able to make himself impervious to the stagnating influence of the unprogressive and unsuccessful, whose dormant better faculties must be called into action and expression before they can be of any practical use in the world.

To be successful, in addition to other qualities, there is need for concentration. This is a weak faculty in many persons, but it may be one only of many other weak qualities. There may be hindering conditions besides weak concentration. The strength of the chain is measured by its weakest link, so the measure of a person's mentality and his prospects may be judged by the strength or the weakness of his mental faculties. Too much or too little of a faculty may hinder success. A person may be too cautious, too sensitive, too idealistic, hyper-critical, or too lacking in self-confidence, Acquisitiveness, Firmness, energy, perseverance, imagination, Hope, enterprise and enthusiasm. No one is better qualified than the phrenologist to point out which are the mental qualities that may be hindering a person's success. When concentration is weak it should be cultivated. When too strong, so as to make a person proud, it should be restrained, and the same applies to every other faculty of the mind.

Lack of Hope, and excessive Cautiousness are often as much a hindrance to success as lack of concentration; and while complete concentration on one's own affairs, and the avoidance of undue criticism of those of our neighbours may be a prime requisite for success, the cultivation or restraint of many other mental qualities may be equally necessary.

There is an abundance of good literature on the subject of attaining success, splendid maxims written, and most stimulating advice which should appeal to every aspirant wishing to succeed; all of which, though decidedly useful instruction and in this way helpful, is nevertheless outside the main thing; that is a knowledge of the true measure of one's capacity for success; this, Phrenology alone is able to give.

Real success is in becoming what you are fully capable of being and the man who can make the fullest use of his mental faculties may be said to be the most successful man. To do this, he must first ascertain the extent of his mental powers, and then get into his right sphere of work, and the environment which most facilitates the use of his abilities to the highest and best advantage and while using them he should endeavour to improve them. For a person can scarcely be said to be successful unless he has striven to improve and further develop each and all of his mental faculties.

Those who aspire to great achievements and success need to be strong-minded, courageous, hard-working, persevering and thorough

They should have aim and purpose, good motives, and an unselfish and praiseworthy desire to accomplish something worth while, such as will add to the development of their own innate goodness, intelligence and self-respect, and have for its object the betterment of the lives of others; and in so contributing to the common good make the world better and happier. There is very little accomplished in life that is worthy of achievement that does not entail considerable hard work and self-sacrifice. Failure is generally due to indifference, inefficiency, and weakness of character.



TRIPURA RAHASYA

Or a Practical Study in Consciousness.

V. B. SUBRAHMANYAM

CHAPTER XIX

(Continued from the last issue)

On hearing in this manner Dattatreya's words, Bhargava filled with doubts in his mind, began again to ask his Master about a mighty doubt of his, 'O Lord' You have already described that association with the virtuous is the root cause of all felicity. Likewise you have described both God's Grace and painful view of things to be the root cause of felicity. Among these which is the essential prime cause? What is the cause of attaining even that? It is certain that nothing will take place without sufficient cause. When that is the case, how can these happen without proper cause? You will explain this to me in detail."

When thus questioned by Parasurama, the merciful Dattatreya replied, "Bhargava!" I shall tell you the prime origin of felicity. Listen to me. She who is that Goddess of the Form of Consciousness otherwise termed Para (supreme) reveals by the glory of her freedom within Herself like reflections in a mirror, this picture of the Universe. That Para herself revealed by taking the form called Hiranagarbha for the sake of the benefit of Jivas enveloped in beginningless Ajanana (ignorance) the ocean of Agamas that fulfil all desires. Hiranagarbha, thinking how he can make happy the Jivas who are naturally possessed of therein in creation with diverse desires, ordained both Kamya karmas (actions that fulfil desires) and corresponding enjoyments of results.

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The Jivas by their inherent nature did both good and evil. Then afterwards one of them after undergoing various births, takes by the ripening of some unknown Karma a human body and being controlled by desires begins to perform Kamya karmas. With a view to achieving unobstructed adequate results for his Kamya karmas, he becomes attached to God. Then he looks into the Shastras revealed by God. Notwithstanding that he has heard about the results of Kamya karmas and that he worked for them, he, without attaining the hoped for results by reason of defects in subtle karmas, feels aggrieved. Then again, in order to learn how he can best attain the desired result for his Karma he goes to a virtuous person. Then sometimes somewhere, by chance he learns from the expositions of wise persons the glory of Maheshwara (Supreme Lord). Bhargava! Then subsequently by the ripening of pure deeds done by him formerly, he evinces a desire to please that Supreme Lord and works for it.

Therefore, by attaining at the ripening of pure actions done before an association with the virtuous he reaches the steps of the ladder he leads to rare felicity. On account of this, it has been stated generally that it is through association with the virtuous that felicity is attained. Also, it might happen at some places by reason of very high purity or austerity that felicity is gained like a wind-fall.

Therefore, by reason of variations in its cause, the attainment of felicity varies also in degree. Again, by differences in the character of minds and by variations in the strength of Vasanas and Sadhanas the conditions of the enlightened differ diversely. Such a person in whose mind there exists very little Vasanas attains enlightenment by very few Sadhanas. He whose mind is naturally pure and devoid of Vasanas, attains mighty knowledge by slight cause alone. Even if there occurs knowledge for him whose mind is naturally filled with Vasanas, that knowledge will not be capable of destroying his neescience. If such a person were to exist again and again, his knowledge also becomes perfect after a long time.

Born of Bhrgu's race I by reason of this, due to variations in the maturing of minds the conditions also of the liberated differ diversely and the enlightened are seen having different situations. Therefore not only their knowledge appears by reason of variations in the strength of the veil caused by the Vasanas existing in their minds, as varied but also the conditions of the enlightened appear differently. Rama! Look at the difference that is found in the situations of the enlightened (Jnanis). Brahma, Vishnu, Maheshwar

and others are Jnanis by their very nature. Though they have no Vasanas of Desire, etc. in their minds look at their states caused by their innate qualities (gunas). It cannot be said however that their knowledge is impure. Though they are pure Jnanis they have different states by reason of the might of their innate qualities. Just as the body of a Jnanin, which was white will not after enlightenment change into black, the innate qualities of their minds will not undergo change.

Rama! again look at the conditions of ours who* are Atri's sons and who are Jnanis. Look at Durvasa, Chandra and myself who are diversely situated respectfudy as wrathful, passionate and renounced of all conventionalities. Look at sage Vasashta who is attached to actions, Agastya look at Suka and others who are ascetics, at Narada who is immersed in devotion, at Shukra making poetry and allied with the Asuras, at Guru who favours the Devas engaged in discussions, at Vyasa engaged always in compiling Shastras, at Janaka a ruler, and at Bharata a renounced person. Further, look at the different situations of Jnanis, that are caused by their innate nature. I shall tell you the secret about this. O son of Bhargava listen to me.

Out of the three kinds of Vasanas the second one that was described as having been caused by Karma and as being of the nature of dull-headedness is the mightiest of all the Vasanas. They alone, in whose minds there exists not the least of this Karma Vasana are the highly intelligent. Since there is no necessity for much practice in the case of such highly intelligent persons who have not the first Aparadha Vasana, their Kama Vasanas continue to manifest without undergoing eradication and without becoming an obstacle to them for their attainment of knowledge. Therefore Vairagya and similar qualifications are not quite necessary for such highly intelligent persons. Not only this, for such persons, even frequent meditation and concentration of mind are not necessary. Because, such intelligent persons become like Janaka Jivan Muktas by merely hearing once and by grasping freed of all doubts the state, of their plenic self after attaining meditation and concentration even at the very moment of hearing. Because the Kama Vasanas of such persons of subtle and pure intelligence do not act as obstacles for knowledge, no contrary habits have to be practised by them and therefore their Kama Vasanas continue uneradicated. Therefore such persons, though possessing enlightenment of that Supreme

* Durvasa, Chandra and Uttatraya are the three sons of Ashli Atri.

state, will continue as they were before and for them their desire tendencies will be manifesting as before. But by these Kama Vasanas their minds will not be contaminated in the least. Such Jnanis as these are described by the wise ones to be Bohumanasas (multi-minded).

Rama I even if Para-mahiva were to impart instructions to him whose mind is very dull by reason of Kama Vasanas, there can be no enlightenment at any time. Likewise, there can be no enlightenment at any time for him who has firmly rooted Apradhya Vasana. Bhargava I he who possessing very little Apradhya and Karma Vasanas has a good deal of Kama Vasanas, get enlightenment after a long time with much difficulty, by constant hearing and likewise by frequent meditation and concentration. By reason of the excessive practice of Samadhi (4) and other trainings of such a person his worldly activities will be very few. By the Yogic concentration practised by such persons as these who have but little inclination for worldly activities, their Kama Vasanas are destroyed and their minds will be as it were non-existent, being always concentrated. Such Jnanis as these are described as the middling Nashta-manasas (mind-less).

Since for some among such Yogins, their Vasanas will continue to manifest largely owing to the feebleness of their practice, their minds will continue uneducated. These are described as samanasakas (those having mind who are possessors of dull knowledge. These persons are simple Jnanis having mere enlightenment without becoming Jivan Muktas). The rest (i.e. the superior and middling Jnanis) are Jivan Muktas. These simple Jnanis enjoy Dhrishhta-Dukha (perceived suffering) and are described as being under the sway of Prarabdha (Karmic influence). But they are fit for liberation at the time of dissolution of their bodies.

Prarabdha has been overcome by those who were described as mindless Jnanis. It is only when the seed of Prarabdha falls on the field of mind that the sprout of enjoyment rises. Because in the mindless ones, there exists not the field of mind, their Prarabdha undergoes destruction like the seeds in a granary which become useless after being kept therein for a considerable time.

A person of very high intelligence will attend to and perform simultaneously five or ten businesses without error or defect.

(4) This means that only enough activity that is sufficient for the maintenance of the body will occur.

Such proficient persons are seen generally in the world. We see persons who can walk, talk and do business at the same time. How do these persons perform three sets of actions with the aid of only a single mind? Does not a Preceptor observe at the same time the defects of tone and errors in accent of his several disciples that chant the Vedas. Rama! Do you not remember that while you were fighting with Karthaviryarjuna who was ultimately killed by you, that he fought, notwithstanding that he discharged simultaneously with his thousand hands various weapons against you, without missing the aim of any of his weapons. Just as the minds of such geniuses, which become manifold with reference to their manifold activities, accomplish them by reason of their many mindedness it is not anything unreasonable even if the self-perception of Superior Jnanis were to wander outside. Their Prarabdha, which, after falling on the field of their minds rises as sprouts, are again and again instantly burnt by the Fire of their knowledge. It is from the sprout that rises from the seed of Prarabdha that pleasure and pain are produced. The thought concerning pleasure and pain is alone what is described as 'fruit'. When that is the case, how can there be fruit from a sprout that is burnt? It is merely by the involuntary attraction caused by the force of former habit that their worldly activities take place. Just as an elderly man would simulate while playing with a child, grief and pleasure at the loss and the gain of stone elephants, etc. Similarly these Bohumanasas (multi-minded Jnanis) will appear during their activities as being pleased and as being grieved. Just as the pleasure and sorrow felt by one who works for another are only for the sake of the latter for whom he works and just as the former will not be perturbed in his heart, (5) the Superior Jnanis will have an equally balanced state of mind in all their worldly concerns.

And because for the enlightened ones who are great geniuses there is no necessity for practising contrary habits such as concentration, etc. for overcoming their Vasanas, and because their former vasanas, (tendencies) remain undereradicated, these continue to manifest as before. It is on account of this, that some Jnanis are attach-

(5) Because for superior Jnanis, by reason of their firm view of the unreality of the world, their tendencies are powerless these do not become active spontaneously, and worldly activities take place for them by a flow of imagination caused by a forced effort on their part.

* That knowledge of the reality which burns the straw of all desires is alone what is called Samadhi. It is not a state of absent-mindedness*, this habituated Samadhi has been described in Vasistha (a discourse between Vasistha and Sri Rama)

ed to performing actions, others are passionate and others wrathful and that superior Jnanis appear as inclined towards diverse activities. By that Samanaska (one having mind) also, who was described as a dull Jnani, all objective phenomena have been determined as unreal. For him also, when he is meditating on the Form of the Self in Samadhi, there is not the least perception of any objective phenomena.

What is termed Samadhi is (6), nothing other than (7) the Vimarsha (thought) of the Swarupa (own form). The homogenous own form shines always in all beings as the basis of everything. If that does not shine, nothing else will exist. Bhargava! simply because there shines the homogenous form of the self in the Antarala (interval) of finite perceptions of phenomena, it will not follow that (8), all creatures have Samadhis. That concentrated meditation which occurs preceded by Vimarsha, for those who have grasped the homogenous substance of the Self, is a one what is described by the wise ones as their Samadhi.

(After describing thus that the Samadhi of Jnanis is the essential and real Samadhi, it is explained further that for superior Jnanis, their Samadhi condition is not impaired even in the midst of their worldly activities).

That condition of consciousness which is devoid of any connection with the cognised, is alone what is termed as Samadhi. Even during the worldly converse of superior Jnanis who are so inclined their Consciousness remains unconnected with the cognised. Just as there is no connection for the consciousness with the blueness of the sky when it is again perceived often it has been understood that the blueness of the sky is unreal—otherwise it would be difficult to distinguish which is real and which is unreal.—there cannot happen for Jnanis who regard objective phenomena to be unreal, anywhere in their Consciousness any attachment towards those objects. Since by reason of this, the consciousness of the enlightened manifests with the cognised that are negated, it is devoid of phenomena.

(6) A flow of thought that is continuous.

(7) This means that this is not the dull Samadhi practised by Hata Yogins

(8) To the query that why the Samadhi of Hatayogins wherein the self becomes manifest cannot be construed as Samadhi the answer is, that the manifestation of the Nirvikalpa Form without recognitioned knowledge of the same cannot be regarded as Samadhi. If it be said that Hata Yogins have Samadhi while they concentrate their minds, the reply is that everyone has such a Samadhi in the intervening states of cognitions. Wise men have determined that that concentration which occurs for those who have known the homogenous principle of the self in the form of a flow of thought preceded by recognition (Pratyabhijna) is what is termed as their Samadhi.

Even for the middling Jnanis who are Amanuskas (mindless) there is certainly no connection with the cognised. Because, their condition is what is called the Umani state. That, where the mind is still is what is described as the Umani state. Since it is by mind's activities towards objects that consciousness is connected with them and since middling Jnanis have not such a mental activity they too have no connection with phenomena.

The connection with objects that are regarded as real is alone what is described as the motion of the mind. And herein it has to be understood that the activity concerning objects that are regarded unreal is alone the motion of the mind of a Superior Jnani. Bhargava! Because a superior Jnani has at the same time a complete steadiness of mind and also mind's movement which manifests in connection with objects that are regarded as unreal, he is one who is ever awake and who is ever in Samadhi. Therefore, with regard to him also, the consciousness remains entirely unconnected with phenomena. Obj. etc.

**Thus ends the Nineteenth Chapter
called 'Exposition on the Different
States of Enlightenment' in Tripura
Rahasya or a Practical study in
Consciousness.**



MENTAL SCIENCE

LESSON I

THE STUDY OF CHARACTER

To learn Phrenology and Character Reading, you should first make yourself familiar with the fundamental elements as you are with the English alphabet, the multiplication table, the numerical digits, so that you can call them in order without effort or unconsciously.

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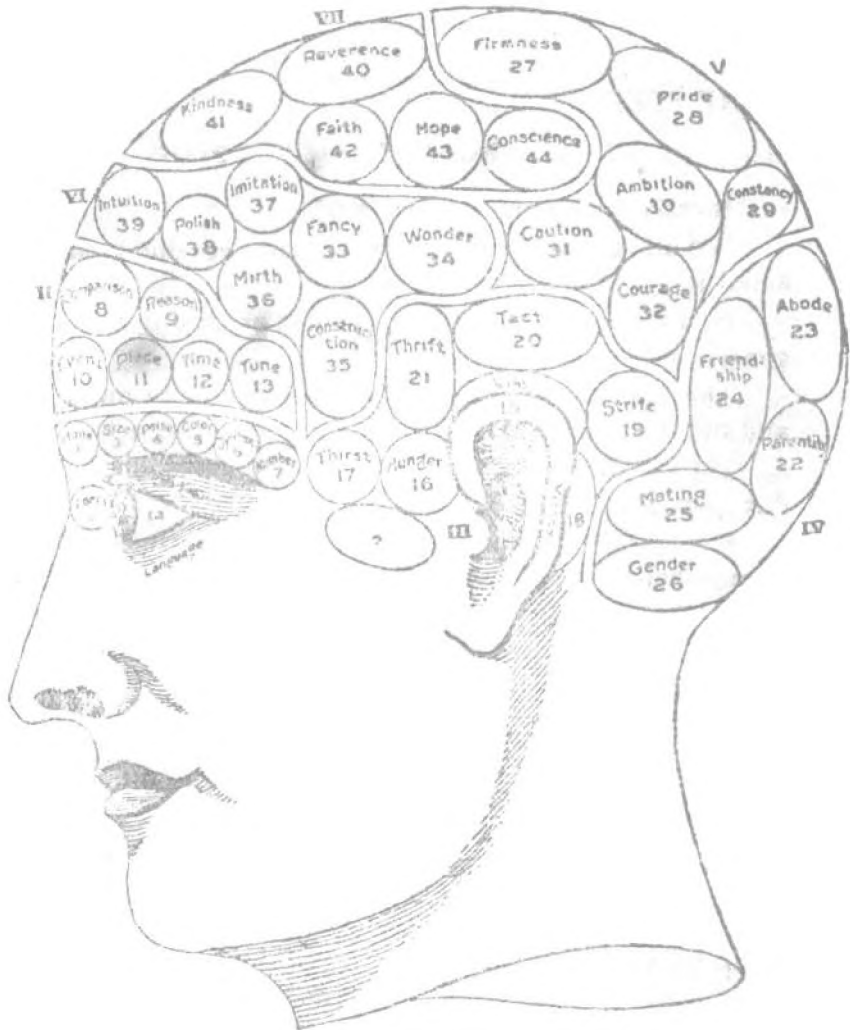
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A Map of the Brain-Centers



Names, Numbers and Location of the Mental Faculties

Study these as to location and boundaries as you would the map of a country. Take the different sections by themselves, and then all together. You can soon get them. The functions of the various centres are expressed by their names.



HOW TO FREE AND USE YOUR STORED ENERGY

ANNE STURGIS DURYEA

III. Reckoning with Inertia

Inertia is a commonplace word.

We all know what it means, but we don't think about it.

It is what is the matter with most of us and it pretty generally interferes with our success.

The average business man weighs from one hundred and fifty to two hundred pounds. That is quite a weight.

If he had to carry that number of pounds about all day it would feel heavy.

He does carry it about all day and it does feel heavy. Atmospheric pressure and the attraction of gravitation have to be overcome.

The effort required to do this eats up some of his stored energy.

Some people seem to feel that the effort required in carrying their pounds about is all the effort they are able to make.

It requires effort to hoist yourself out of bed, out of your chair, into your car. People sometimes become too conscious of this effort which a universal inertia requires of every one.

It isn't safe to think about it much as an individual experience. A person who does this may come to feel that ordinary effort is harder for him than it is for others.

Then it will become harder because his mind places too much emphasis upon it. Emphasis increases the sense of effort.

When one feels his effort too much he gets sorry for himself, then he begins to be good to himself, then he gets lazy.

If he gets lazy enough he often thinks he is ill and if he thinks that long enough he may become ill.

Human beings must face the fact of inertia and reckon with it. Though their imagination may have wings they must consent to let their bodies have weight.

Sleep, proper food, cold baths, interest in one's work, and a good conscience go far toward minimizing inertia and making effort easy.

It is sometimes easier to make a big effort than a little one. It may be less difficult to leap out of bed than to crawl out.

If a person under the influence of inertia feels that it is next to impossible to rise from his chair and walk downstairs, it may be a good thing to jump up, whirl around three times, run downstairs out the door and around the block.

He may come back with such a release of energy as will keep him going easily and happily all day long. The fight with inertia is no harder for you than for the next man. It is a universal pest, but a small amount of our stored energy dexterously applied can be relied upon to break its damaging power. — *Nautilus*

SOME PRACTICAL RULES FOR SELF-CULTURE

(The key to Progress)

CAPT. WALTER CAREY, R. N.

I—The Physical Body.

The physical vehicle is subject to constant renovation, old particles being replaced by materials contained in the blood, which carries and distributes nourishment to all parts. It is therefore most important that the blood be pure, and that it contains the necessary substances.

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New blood is formed from food and drink by the process called digestion, and therefore 'good blood' depends on the right sorts of food and on thorough chewing, which mixes it with the saliva (a chemical necessary for the process of digestion) and prepares it for the stomach. In the stomach it is mixed with another chemical (the gastric juice) and partly digested, that is to say, some of it is converted and passes into the blood; further on another chemical (the bile) is provided, and digestion, or the conversion of the nutritive portions of the food largely into blood, is completed.

Since it is obvious that pure blood is essential to health, the practical man looks after the purity of his food and drink. He is careful about his teeth; bad teeth cannot chew; without chewing good digestion is not possible, and inferior blood results, which means inferior health. Therefore, if necessary, get false teeth. Eat slowly and chew thoroughly.

Old materials of the body (worn out cells) are removed by the blood thru the veins; this impure blood is purified in the lungs by breathing fresh air. The practical man therefore pays attention to his breathing and to what he breathes. The correct way to breathe is through the nostrils which are constructed for the purpose, keeping the mouth shut.

Practise deep breathing daily to exercise all parts of the lungs. Breathe fresh air. Live out of doors as much as possible.

To keep the air passages in the nostrils clear it is a good plan to practise (daily) drawing up cold water, with a pinch of salt in it, into the mouth through the nose, closing one side with a finger whilst doing so. This practice also tends to prevent catching colds.

Breathe fresh air at night. You cannot do this if the windows are tight shut, or, if being open, are blocked with curtains and blinds.

Drink pure drink; the best is the juice of ripe fruits, the next best liquid is Nature's beverage—pure water.

Eat pure food in moderation, remember that too much coal shovelled on a fire will put it out. It is a bad plan to eat many different kinds of food at the same meal; consider the difficulty of digesting such a mixture.

Manufactured food is often adulterated. Adulterated food is often poison. Impure food is not economical, and does damage to the system.

If your food and drink are right there will be no need for drugs. It is wiser to seek the cause of ill health in impure blood, that is, in the materials introduced as food into the body, than to continue feeding on the cause of disease, and to hope by medicines and operations to bring things right.

Get as much sunshine as possible into yourself. Sunshine contains vitality. Admit lots of sunshine into your house.

Exercise all muscles daily, especially those that have little use during working hours, 15 minutes every morning should be sufficient for this.

Do not permit your body to become the slave of any habit. Practise self restraint and control of the body, make it obey your orders.

Practise control of actions; it is a good plan to determine on a routine in small matters, such as the time of getting up, for exercise, etc. and make the body carry out the routine, punctually.

Practise control of speech; think before speaking, and only say what is true, kind, and helpful. Avoid gossiping, and learn to mind your own business.

Do unto others (human and sub-human) as you would they should do to you.

Cultivate a pleasant tone of voice, especially to your subordinates; there is little difficulty in speaking plea-

santly to one's superiors, or those from whom one expects an advantage

Perseverance and thoroughness are most necessary. The whole life must be regulated by the highest ideal.

Under all circumstances keep good tempered, and cultivate *looking* good tempered and cheerful; this is half the way to being so.

A kindly joke is often more effective than the most reasonable arguments.

Learn all you can about the physical world, and practise doing things for yourself. Practise observing details and remembering them. It is easy to invent small exercises for this.

It is a good plan if you have an important decision to make, say a letter to reply to, to write your answer to the best of your ability, and, if time permits, delay sending it till next morning; then examine your letter from the point of view of your correspondent, and see if you cannot improve your answer; in most cases you will find you can so improve it that you will re-write it.

When going to sleep it is important that the last thoughts be good ones.

II—The Astral Body

The astral body is fed and nourished by the emotions, it is therefore necessary to cultivate only the very best—such as unselfishness, sympathy, adaptability, generosity, tact, spirituality, devotion, kindness, cheerfulness, affection, etc. Besides exercising these, which can be done every day, it is necessary to have them well under control and to apply them with strong common sense. Undesirable emotions such as selfishness, envy, hatred, uncharitableness, anger, depression, etc., and all that are not refined, must be rendered inactive, and dislodged from the astral body by disuse.

When anything happens tending to produce emotion, the Ego, the master of the vehicles, must decide

whether the astral body is to vibrate with emotion or not; in this way control is gradually obtained, and under no circumstances should the astral vehicle be allowed to "take charge" and make use of the other two vehicles as its slaves.

Cultivate kindly emotions and actions with no idea of personal gain or reward.

Learn to see God in all things; and look for the highest and best in others. Always attribute the best motives to others.

Refuse to be depressed (it is most infectious). Remember all misfortunes are transitory. Refuse to get angry. Refuse to be irritable.

The nature and composition of that part of the astral world that interpenetrates the physical plane depends very largely on the emotions of human and sub-human beings. It is therefore clear that the emotional activity of each individual is either improving the astral atmosphere or making it worse. Be one of those who improves it.

When the astral plane is full of evil influences, so generated and attracted to the physical plane, we have wars, misfortunes, and catastrophies of all sorts. The practical man will do all he can to fill his aura with good and kindly emotions, for as soon as sufficient numbers of people do this, war and injustice will become impossible, the brotherhood of nations and of individuals will become a reality, and both this earth and the astral plane will be much more pleasant places to reside in.

III—The Mental Body.

The mental vehicle is nourished and grows by the thoughts it is fed on. Think therefore nothing but good of others.

Practise daily thinking kindly of your enemy (if you have one) and look at things from this point of view.

Think kindly thoughts daily of your friends, and for the good of all people.

Always give others credit for acting under the best motives.

Be very tolerant in all things, especially the religious opinions of others, remember that the outer form of religion is unimportant. It is the spirit that matters, and whether it is acted up to.

Do not criticize others (unless it is your duty to do so) It was Cromwell who said to his Council 'I beseech you, my brethren, in the sacred name of Christ to remember that you may sometimes be mistaken'.

Do not be in a hurry to form opinions, first obtain full information and look on all sides of the question.

Practise control of your thoughts. Consider frequently what you are thinking about, and why; and if you disapprove of the subject reject it, and substitute other thought. Do not let the mind get rusty from disuse. The older you are the greater should be your mental power, and store of useful knowledge.

Read and study some useful subject daily, and practise doing your own thinking.

Cultivate knowledge, seek lessons, and trace causes in everything that happens.

The mind is most efficient when it is calm, and when the physical and astral vehicles are so well under control as to cause no interference. It is therefore necessary to practise keeping cool and collected under all circumstances.

Look on irritating events as traps which may be fallen into, unless by control of the vehicles one is enabled to overcome the irritating conditions and thus avoid the trap.

Apply the test of common sense to everything. Ask yourself, 'Is it reasonable?' 'Is it kind?' 'Is it just?' and think and judge for yourself. It is no use always

using the thought of other people, that will not improve your mental body.

On waking in the morning it is a good plan to let the mind run over the events of the previous day and impersonally judge whether the thoughts, emotions and actions were unselfish, kindly and the best possible; giving oneself credit where due, but condemning freely where there was failure to take the right course; then consider what can now be done to improve matters, and also what should have been done at the time; so as not to be caught on a future occasion by a similar experience.

Remember that a large number of small successes in building Character are as valuable as a great victory, and victory in something big is unlikely unless success in small matters has been attained.

IV The Complete Body.

Think health. That the physical body, fed on the right amount of pure food and drink, is making pure blood to nourish all parts. That its organs are doing their work and correctly, being kept active by proper exercise; and that therefore the body must become healthy.

That your emotional body, fed on pure, kindly, and unselfish emotions, is becoming greatly improved attracting to itself good influences, under the Spiritual Law that 'Like attracts like', and is able to absorb more and more of the Divine life.

That your mental body being fed on pure and suitable food in your various work, studies and everyday life, is becoming a more powerful instrument owing to the Divine forces that are attracted and can now flow into it. That the whole body instead of fossilising is becoming more active, more sensible and more full of life



SPIRIT RETURN

(Some Experiences of Sir Arthur Conan Doyle)

Let me give in brief a few of the instances which I have myself experienced of spirit return. I could fill a book with them, and these are but samples.

At a meeting at Southsea five years ago my son returned to me. He was so far materialized that his hand pressed my head down and his lips rested on my forehead. He spoke with me in his own manner on a private matter which concerned himself in the past.

All in the room heard the conversation, and all signed afterwards as witnesses. They were my wife, Mr. and Mrs. McFarlane of Southsea, Mr. Blake of Bournemouth, Mr. Engholm of London. It was a favorite saying of our opponents that the evidence is merely personal, but how can evidence be merely personal if it is attested by six or more witnesses?

At a meeting at Merthyr, with the same medium, my brother, General Doyle, came back. He gave me advice as to the health of his widow, and mentioned a man in Copenhagen whom he wished her to consult.

The name was new to me, but on inquiry I found that such a man did exist. The lady was a Dane and was in Copenhagen. Mr. Southey, the editor of the Merthyr paper, was my neighbour at the seance, and heard the conversation, as did all who were about me.

Sitting with Miss Bessinet in our home I have seen the materialized face of my mother in front of me with such clearness that I could distinguish the wrinkles round her eyes. No wax cast by the most clever artist could have been more exact. The ladies upon each side of me, my wife and Lady Cowan, saw it as clearly as I did.

Upon another occasion the face of my nephew, Oscar Hornung, appeared in the same way. Later, at a seance

with another medium, he referred to this materialization. Upon learning that I could not persuade a relation of his that he had actually returned, he burst out sobbing, which is one of many instances where I have noticed the pain which springs from the frustration of their endeavors at communication.

When I was in America, I sat again with Miss Besinnet and took with me my manager, Mr. Lee Keedick, a hard headed agnostic. Never shall I forget his cry of "Shackleton"! as the explorer materialized before him. They had been close friends.

"His face was not six inches from mine" said Keedick. How can any one who was not present have the effrontery to say that these things are not true?

But if they are true—is it not the greatest revelation that ever came upon earth? And how terrific is the responsibility of those who have intervened between it and the human race!

Let me give another experience. I attended a seance with Mr. Phoenix as medium in Glasgow. There were present some fourteen Glasgow citizens of repute, one of them a mayor, another the gentleman who was at that time the editor of the 'Glasgow Record.'

We were all "of one accord"; we prayed together, our minds were turned to the infinite, and we had such results as the cold and sceptical inquirer can never hope for.

The matter is psychic and responds to psychic conditions—a fact which some researchers seem unable ever to comprehend. A strong wind blew around the circle, tongues of fire flickered over us and a strong, clear voice spoke to us from above, addressing us each in turn.

In my own case it spoke of what would happen that night, and the prophecy came true. I addressed a meeting of 6,000 people that evening, and I told them that

the very signs we read of in apostolic days had been seen in Glasgow that morning.

The men and women who had shared my experiences were on the platform beside me. They could check whether my words were true, but who else in the world is in a position to do so?

Sometimes the simplest psychic phenomena are the most convincing. For example, when Mrs. Wriedt came to visit me we held a sitting, at which only my wife, myself, Major Wood, my secretary and the medium were present.

We sang a hymn, on which a rich, strong voice joined in the singing. I stopped and checked the other three voices. Each was audible, but this beautiful voice of the spirit singer soared above them all.

Lights, too, are among the evidences of spirit presence, which are simple, evident and convincing. I have seen them of every degree from little glowworms to flashes which could only be compared to lightning. Upon one occasion one of them darted past while my eyes were averted. My wife remarked upon it. I said "I saw no light".

The next instant it shot towards me as a firefly might have done and settled upon my moustache. I felt the impact and was conscious for some seconds of the glow. It could not have said more clearly, "Can you not see what is under your nose?"

On another occasion I snapped a muscle in my calf. I consulted Dr. Abraham Wallace, who told me that the fibres were torn and that it would be a long job. I answered that I had to lecture next evening, and would do so, if needs be, on one leg, like a stork. He did not seem hopeful.

That evening I had a seance in my own home. My son, Kingsley, came at once and said, "I will help you, daddy". The next moment I felt a strong hand upon the very seat of my injury--(the medium had no idea

where it was)—and for some minutes the whole circle could hear the “swish, swish!” of the steady message.

The result was that I had the pleasure of lecturing next day on two legs and of seeing the surprised and smiling face of Abraham Wallace among my audience. ‘It was a miracle’, he said afterwards. So it was, but a miracle is only the interposition of some higher natural law.

These are but a few cases drawn from my experience, and in every case that experience is checked by witnesses. How long will the world wait before they realize these things?

Will these outer forces wait indefinitely for recognition? Or will they find their own way of breaking through? The future will show. Meanwhile there are an ever increasing number of us who have come to be thankful for the greatest gift that life can bring.

PSYCHO-ANALYSIS AND RATIONAL BUSINESS SUCCESS ETC.

DR. WM. FRANKLIN KELLEY

The Metaphysical Foundation of Applied Psychology

(Continued from the last issue)

THE REVELATIONS OF WIRELESS:—The discovery and popularizing of wireless telegraph and telephone are doing more to prepare the world for metaphysics and occultism than any other one factor in present-day civilization. Not long ago I was listening “in” on a talk being sent broadcast by the General Electric Company’s wireless station at Newark, New Jersey. As I sat in my laboratory and received by wireless the following message,—simultaneously received likewise by fully ten thousand other amateur and professional

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stations all over the country,—I marvelled and rejoiced at the inestimable service being rendered,—perhaps unintentionally and unknowingly.

The talk lasted fully a half hour, and similar ones are frequently given. The gist of it in general, and as I recall it, was as follows: "To become a practical operator, it is well to thoroughly understand the forces with which one is dealing. The mechanical side of wireless, while intensely interesting and necessary, is but a small part; there is a more vital side to this great subject. Wireless today presents more possibilities as a source of joy, by adding advanced knowledge about life to the present human store, than any other line of research. Those who are interested in philosophy and the invisible or occult side of life will find much food for thought in the prevalent wireless theories about the nature of Ether.

"Here I am this moment, talking out into space through the medium of the radiophone, to thousands of people. You all hear me at the same time, although some of you are hundreds and even thousands of miles apart. The ether waves which carry my message to you circle out from this station in all directions similarly to the waves and ripples caused by throwing a stone out into a pond of water. These ether waves go on and on forever. There is not the slightest doubt but that an instrument will be invented, which will enable the wireless operator a million years hence to tune into this particular wave and reproduce my exact words, the same as you are doing at this present moment.

"Everything we do, everything we say or think, vibrates into the ether some certain form of motion. Perhaps some day, some one will invent a method of tuning in to the vibrations of human thought and oral conversation,—for the records caused by speech are as indelibly recorded in the ethers of space as are the wireless messages. Science tells us that nothing in the form of energy is ever lost. Forms of force may be transmuted by varying the circuit, introducing into the circuit.

differently adjusted instruments, etc., but the nature of ether is such that it retains forever any impression, however slight. Realizing this fact, it will impel the inventive genius of the future to discover ways and means to detect and amplify the particular ether stratas from which he desires information. Some day we shall sit and listen to the actual words of Jesus, to the great poets and philosophers of past ages. We shall again listen to Beethoven's music played by Beethoven, and the harmonies of Wagner, as produced by Wagner. There are surely sufficient items of promise to make the incentive irresistible for every boy to own a wireless telephone and by experiment, study and learn more of the nature of ether."

THE CONNECTING LINK:—Wireless has supplied us the connecting link between spiritual substance and matter. Here is a mechanical method of dealing with an invisible force, which is, according to all scientific conceptions and definitions, opposite in its fundamental nature to that which has been previously defined as matter.

We have said that matter, as usually defined, refers to the material substance, the chemical elements into which things can be separated by processes of dissolution. Ordinary physical science has succeeded thus in "discovering" or rather, segregating matter into "primary" elements now ranging from 45 to 60, more or less, of permanent consistency. The reasonings of physical scientists follow the basis furnished by the nature of these primary elements, and theories, as well as facts based thereon, have up to now, comprised the "science" taught in college, academy, and university. The facts will remain part of science, but the knowledge evolved through experience and experiment with the ether by means of wireless and Electro Chemistry have disproved many, and will upset many more "theories" regarding the nature of matter, despite the "scientific" reputation such theories have enjoyed heretofore.

It is now positively known and can be demonstrated with proper equipment, that any of the so-called basic

elements can be dissolved into atoms, and these in turn into electrons.—the latter presumed to be the ultimate constituent of the atom. The number of electrons in an atom, and form of motion they maintain in their relation to each other, determines the nature of the atom,—whether it be that of gold, silver, platinum, carbon, air, water, etc. Thus, in the new view of science, we have a monistic theory, which need go but a step farther to admit the psychic nature of ether. Then modern science will have joined hands with rational metaphysics and ancient occultism.

PERVERTED PHILOSOPHY:—In a recent lecture which I chanced to attend, the speaker made the statement that “The discoveries of science now show that matter does not exist: because “said he, “the elements of matter have been dissolved to atoms, atoms to electrons, and electrons are nothing more nor less than swirls of ether. Ether is something which no one ever saw, felt or handled: consequently there is no matter that matters”. Very good “logic” if confined to an exhibition “stunt” where a play on terms and words is the end sought. But when this sort of reasoning is vended as good philosophy, the speaker should not blame the audience for taking it as a joke.

The lack of consistency in modern-day philosophy, especially of the pragmatic, metaphysical type, is as evident and as deplorable as it is in those churches that still stick to the theory of hell-fire and infant damnation. What is most needed at the present time is training in how to think consistently and logically. A person who will admit demonstrated fact, then stick consistently to a line of argument until the logical conclusion is reached, has some chance of arriving at the truth. But those individuals who merely make a jumble of disconnected statements and call it philosophy or metaphysics, have a long path to go before arriving anywhere, or before achieving any clearness of vision.

Then there is the atheist and the materialist who is usually the most dogmatic and irrational of all, but

who constantly boasts of his rationality. Due to his one-sided vision and limited understanding of the deeper principles of life, he argues in a circle, thinks he counts for all creation, but, as a matter of fact, never really explains anything. On the other hand, there is the Christian Scientist, who balances the scales of human thought by tipping the other side of the scales with absolute denial of material existence, and with a negation in theory of all that sense perception and human belief and reason indicate as true. Thus we stand in the center of a dilemma, on one side of us is the materialist who says there is no spirit, and on the other side stands the Christian Scientist who claims there is no matter.

FINDING THE TRUTH:—As usual, we shall probably find that we are nearer the truth if we remain in the center between the two extremes. The materialist has a truth and a vital one, in his claim that physical science deals with reality. The discoveries of science are important, and the work of all branches of scientific research are essential to educational progress. But to stop with external physical research, and expect at that point to have solved the problems of life, would be like going to a theatre and staying outside at the box office to see the show. One must admit that such a person would not see much of the show. So it is with the physical scientist who ignores the facts of psychology and the spiritual side of life. His observations are of necessity external; he does not know, and cannot fully realize the inner processes and causes of why things are as they are.

On the other hand, the Christian Scientist and the idealistic type of metaphysician is equally one-sided. It is a strange sort of philosophy to claim, as some of these do, that 'God is all', that 'there is no evil, no sin, no sickness nor death', that 'there is no reality in matter', and that 'Mind, God, Spirit, Life, is All in All, universal, omnipresent'. However, on this premise, if it were true, it is logical to conclude as they do, that there is nothing real but God, or 'omnipresent, omni

scient good', consequently there is no sin, sickness or death. I will admit that it is an excellent and hopeful idea, which has undoubtedly helped thousands of people to find health and happiness; but so likewise the old fallacy of hell-fire and devils. I would not for a mint of gold or for world-wide fame shake anyone's confidence in an illusion which brings happiness,—much less a half-truth as is this viewpoint, unless I give a full and better truth to take its place.

REALITY:—The truth of the matter is this: We live in a world of reality. Everything is real on its own plane of existence. There is no such thing as something existing which does not exist. The materialist errs when he denies the existence of Mind as an essential reality. Mind, God, Spirit, Life, as the vitalizing substance, which designs, guides and directs creation and all forms of manifestation, must be admitted in any rational, inclusive philosophy, or for that matter, in any complete scientific thesis. On the other hand, the metaphysician, idealist, or Christian Scientist who denies the existence of matter, or the spiritual value of sense-perception, human intellect and physical experience, is false to himself and to life. Apply the test of reality to everything, and the truth will appear. **ONLY THAT WHICH IS REAL EXISTS, AND ALL THAT IS ISREAL.**

The importance of this viewpoint will dawn on the student as we progress toward the big vision which we hope to develop in this study. The starting point in one's philosophy is the key to the whole system, providing he is logical and consistent in his reasoning. The teacher of Applied Psychology and Rational Metaphysics should be sure the key he uses is the one that will unlock the door of the Infinite for therein lies truth. **Metaphysics** that is worth following must deal with infinite or universal principles. To fall short of an infinite concept as the foundation of one's philosophy, is like building a house on the sands of a seashore. Your metaphysical conception is to be the foundation of your mental structure.

I admonish the student to keep digging and building at this foundation of REALITY and INFINITY until consciousness of this truth dawns. To proceed farther either for practical demonstration or for intellectual insight, it is essential that one's consciousness grasp the meaning of this fact, that EVERY THING IS REAL ON ITS OWN PLANE OF EXISTENCE and that we LIVE IN AN INFINITE UNIVERSE OF WHICH WE ARE AN INSEPARABLE PART. Much meditation on these two principles is time well spent. It prepares the mind to appreciate the next essential principle of our philosophy, which is fundamental fact of Nature and existence.

NATURAL LAW:—The third axiom of reason states that Creation is governed by fixed and immutable principles called Natural Law. Natural Law should be defined as the external or outer working of Divine Mind. Taking the nature of personal mind as an analogy or likeness of the Divine Mind, the correspondence would show that Natural Law exercises about the same relative position in the universe as man's conscious Mind and will maintain in the human economy. Natural Law is inexorable; the human will tries to be. Natural Law is Nature's way of expressing omniscience and omnipotence, universally applied; the human will and personal mind are individual applications or fragments of universal intelligence. As a rule the will and the conscious mind fail to connect freely or to apply their subconscious powers fully. What man needs most, is conscious knowledge of how to apply his powers of reason, imagination and will for establishing free access to his subconscious mind, in the depths or heights of which lie universal knowledge and infinite power.

It is through a definite knowledge of the laws of Nature, which, when fully understood, are seen to be the laws of life that we know how to live rightly. When right living is made the habitual program with that sort of knowledge as background and cause, then health, prosperity, happiness and efficiency automatically ap-

pear as legitimate features in that life. Except as a statement of one's own obliquity and ignorance, the phrase "Life is a game of chance", has no other value.

On the other hand, life may be made a play, a melodrama, a tragedy or a burlesque,—determined by the fundamental, ruling convictions of the player. But there is no need to go through life guessing, stumbling, fumbling, struggling. There are fixed principles, immutable laws, definite methods of procedure, which will guide you unerringly to the goal of prosperity, health and happiness, if you choose to tread the path, and do it intelligently. And then there are spiritual counterparts, or spiritual interpretations in each of these features, of health, happiness and prosperity,—which, however, does not change the law of their attainment. To gain this realization, that life is not a game of chance, but is ruled by a great law called CAUSE AND EFFECT, is essential to true progress.



STUDIES IN PSYCHOLOGY

PROF. IVI

Perception

Perception means to learn or get. Perception is the process of receiving knowledge through the use of the senses, or the process of observation. Perceiving is the act of observing.

To acquire knowledge through any one of the five senses is to observe, and to perceive and to observe of the same thing so far as they relate to outside things. But I am perceiving something within my own mind and I could not observe a thing within my own mind because I would have to look out to observe, but have to look through to perceive. "Per" means through and "of" means against, or to look at.

Perception is the first means which the mind possesses of acquiring conscious knowledge. It is the part

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Perception is the first means which the mind possesses of acquiring conscious knowledge. It is the part

of the mind which we use in forming judgments on appearances. By appearances we speak of impressions made through any one of the senses; not simply the way a thing looks but the way it feels, smells, tastes or sounds, as well.

The origin of perception is in consciousness and it is the first movement of the mind in acquiring conscious knowledge.

Consciousness is a state of the mind's knowing its own acts and states and knowing that it has this knowledge.

The inspiration of perception is belief. Here inspiration has nothing to do with Divine revelation and simply refers to anything that works within and causes an expression to come without; to be seen without.

It is a generally accepted statement that all original knowledge and all original thought has its origin in the Infinite Mind and that anyone who thinks the truth thinks God's thought; that you do not need to be born a prophet to be inspired; that each one has the inspiration of life because this power lives in you and each has the power to think because a part of this same power furnishes the wisdom with which you think.

The effect of the mind to grasp truth is called the act of believing. Perception is inspired through belief. Belief is the effect that a percept makes when it convinces you of the existence of a thing or of the truth of a statement. To believe is the effort of the mind to grasp truth, to make use of appearances, to adopt things as facts.

Belief is the attitude of the mind that assumes the truth of a statement or the existence of a thing. There are two kinds of belief. We may believe in two different ways. When we are trying to learn something we are using the first way; when we are trying to fill up on something we are accepting things.

To accept things as true is to train the mind to become intellectually lazy. To assume things to be true is to lay the foundation for unending work. To assume

a thing to be true is to hold it in abeyance until all the faculties of the mind have been used upon it. That is scientific belief and always leads to knowledge. The other way may or may not lead to knowledge, and rarely ever does.

If what you accept is true then you have acquired truth by such acceptance, but if what you accept is not true, then you have acquired rubbish, and about 90% of what the mind accepts as true, needs modification before adoption because each thought accepted by the mind has a controlling influence until its power has been changed and turned into knowledge.

Whatever belief we turn into knowledge gives us the power we possess; all accepted beliefs produce hypnotic conditions. All assumed beliefs lay the foundation for further investigation and are the stepping stones to knowledge and power.

Science assumes a thing to be true and begins to investigate. The scientist will not accept a thing until he proves to be true that which is assumed to be true. His horizon constantly widens and knowledge increases, and with this increase his power becomes greater.

You cannot know a thing that is not true but you can believe anything. You would think the accepted belief would allow you much more lee-way but it does not. The man who accepts a thing to be true, never gets over the controlling influence of that thought in his life. But we can assume anything to be true and make use of it. Every belief you accept has you hypnotised to the extent you believe it. It may be a good influence and it may be something that keeps you from advancing. Anything that keeps you from learning something more to-morrow than you know to-day is a detriment to you no matter if it is a direct statement from God himself that you have accepted, because you cannot stand still. A human body must be undergoing constant change and the change will either disintegrate it or perfect it. It will either destroy it or make it perfect.

If you allow the law of being to dominate, it will perfect this body in which you dwell and it will perfect the extension of your knowledge.

When man assumes that power was universal, that God's presence is everywhere, he assumed a thing that was very broad in its significance. On this assumption he feels free to investigate everywhere: he feels free to look everywhere for this presence and he finds it everywhere. He no longer is limited by the bounds placed upon his activities as he would have been had the thought admitted by the attitude of belief been accepted.

By believing, we admit the thought upon which we base the act of faith, resulting in knowledge, which gives us power.

The character that is invincible is one built upon actual experience and experience is knowledge acquired by coming into actual contact with the thing known. You will have to do the thing about which you know.

The reason the human mind has failed to acquire complete knowledge is because it has failed in believing to admit all of any one thing. It has always placed limitations upon what it might be able to acquire.

Man has admitted the possibility of perfection in human achievement. If every man could believe that he could become perfect he would believe all of one thing, but when he asks the choicest blessings he would require of heaven, he does not ask a complete thing as a rule, and heaven holds no other kind of things; no other gifts except perfect gifts, and a perfect gift is all that belongs to it. Hence, man in order to get the most of anything must ask for all of it.

Very many people start out in life afraid to know the whole truth. They are afraid to know all of any one thing and are limited by what others have said is legitimate knowledge in that particular. They say this much you may know and no more, and yet the mind is never satisfied with anything less than all of that thing. Unrestricted believing results in a broader extension of knowledge. The moment you are willing to believe or

to assume that anything exists is your prerogative, that is, all the knowledge of anything that exists is yours to know, that removes all the limitations from what you may know about those things.

Believing is the first step in the direction of knowledge, because it is the means by which information enters the mind. It is the attitude by which thought finds entrance to the mind. That thought enters and starts a movement there which will remain the same if the thought is accepted, but it is constantly broadening and widening if the thought is assumed.

Experience, which is actual contact with the thing known, is the only knowledge we can safely impart to another.



THE SCIENCE OF HEALING

EDWARD C. RANDALL

Psychic phenomena and the work of the Christian Science healer are not generally understood, for the reason that the laws controlling them are not studied and understood. The Christian Scientist contends that the marvelous cures are solely the result of prayer but he makes no effort to understand, and he does not understand, the force with which, and through which, they work.

I am of the opinion that spiritual progress has been stayed, and will be stayed, until more is known of the laws under which we live in this world and the next. We should specially bend our efforts to understand how and where the so-called dead live, and just what interest they take and what part they play in our daily life. Can they, and do they as a people, include among their activities aid to the Christian Science healer in the work that he undertakes to do? In that practice, does the great law of cause and effect hold good? If we admit that it does hold good, the great problem is to understand something of that cause and to work with it intelligently.

For over thirty years, in a sane, sensible, and scientific manner with both feet on the ground at all times, I have been a deep student of the psychic and have come to know something of the death change, and of how the living dead improve and enrich themselves

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For over thirty years, in a sane, sensible, and scientific manner with both feet on the ground at all times, I have been a deep student of the psychic and have come to know something of the death change, and of how the living dead improve and enrich themselves

by helping in many ways those who are still in earth life; and I have further come to know as a fact that those in the next life can and do communicate with us, when we make conditions that will permit communications, for such conditions are governed by physical laws and must be made in accordance with them.

Some months ago my attention was called to the psychic work being done by Earl La Mont, a young mechanic of Buffalo who had the ability to take on what is known as the Trance condition; that is, at such times he loans his physical body to one of the after-life, usually to Samuel Fox, who, on occasions, enters it and, using Mr. La Mont's organ of speech, talks freely and explains his work and the conditions in the next world, as we call it, the home of spirit people. He was a great psychologist and has been in the After-life nearly a century.

For over a year I have carried on these philosophical discussions, which have been taken down in shorthand by my secretary. Mr. Fox explains that within our flesh garment is a permanent and material inner body, composed of a substance known as ether; that death is simply the throwing off of the outer flesh garment, which is merely the instrument used during our physical life, at which dissolution, the inner body, or Etheric form, which alone has sensation, passes into the next state of consciousness, holding form, feature and expression, exactly as before the change; and that when conditions are right, the so-called dead can speak with us as freely as he speaks through Mr. La Mont. This is a proposition that should and does challenge every person who does his own thinking. Interest in it will not lessen as time goes on, but is increasing now by leaps and bounds. Whatever one's snap judgment may be, the subject must be approached with an open mind.

Discussion at a Seance

At my last seance with Mr. Fox, speaking through Earl La Mont, we discussed the practice and teaching of the Christian Science Church.

'As I view Christian Scientists', I said to Mr. Fox, 'they are, first of all, a very earnest group of people who do much good and who obtain some remarkable cures. If they have healed a single individual, or brought about any cures, physical or mental, it must have been through some natural law. If you are familiar with the laws that govern, direct and control their work, will you explain them?'

'The healing force, to begin with', Mr. Fox said, 'is not the private possession of the Scientists—it is everybody's, God-given to all. The Scientists have performed many wonderful cures, but this great healing force, which exists through the Universe, is manipulated by Etherial people, that is by the inhabitants of the after-life, who work in conjunction with Christian Science healers, and can look upon the body of an earthly person. They see the organs affected and observe where the atoms within a diseased organ do not synchronize properly, causing illness. Their diagnosis is sure, because they can see. Now, the healer or practitioner, by concerted thought, guides and directs his Etherial helpers, who find the patient and concentrate their thought upon him, it possible restoring the normal and effecting a cure. *There has never been a case of Christian Science healing where people like myself, inhabitants of the Etherial world, did not act*'.

'What of the healing force used by Etherians? Is it a substance?' I asked.

'It is a living thought-force', Mr. Fox replied. 'I will explain it to the best of my ability. This healing force emanates from God and fills the universe. It is as free as air, but it must be manifested and used. Its action is not automatic and it doesn't 'just happen' in practice. If healing force and its use were correctly understood by mankind, bodily disease would be largely eliminated'.

The Method of Spiritual Healing

'Will you describe the method used by spirit people, working in conjunction with the Christian Science healers?' I asked.

Mr. Fox replied: 'In this city there was a mail carrier, who was rapidly losing his mind. It devolved upon me to help him. He was only partially receptive. I saw by examination of his brain that there was a deterioration in one of its convolutions; certain atoms making up the brain cells were out of harmony with their fellows, with the result that there was cellular deterioration, to such an extent that he was scarcely able to do his work. With other Etherians, we concentrated our thought, bringing into use the great healing force of Nature. We precipitated it in and upon the diseased part and corrected the vibratory condition, so that the brain ultimately functioned normally. It took time, loving care, and intense concentration'.

'That healing force, then,' I asked, 'has function and find expression only under the direction and manipulation of inhabitants

of your plane? In other words, by the concentration of your mind-force you draw from the invisible reservoir of God, or good, a healing substance, and you precipitate it around and about the diseased condition, which actually heals the diseased part and restores the normal function?

'Yes', Mr. Fox replied. 'We know that if it is properly applied, such infinite thought-force will in most cases correct the condition, and that we are merely using our thought and precipitating it in and about the diseased portion. The result is usually a cure'.

'As I understand you, Mr. Fox,' I said, 'from our previous talk, the Divine God-Force functions through the individual in both spirit and man, and can find expression only through the action of individuals of this plane or the next?'

'Yes', Mr. Fox replied.

'This God-force then is within us all and it finds expression in and through all of us? It is the operation of the mind force of Etherians that restored to equilibrium the diseased brain in the case described, and made each atom synchronize with every other atom therein contained?'

'Yes,' Mr. Fox replied.

'Impossible without our help'

'A mortal scientist in his healing work is then aided by a group of Etherians; his mind lights a pathway to the sick. Can that work be done by him without help from those in your plane of activity?'

'It is impossible to do it without our help,' he said, 'for a healer cannot perform any cures without the aid of helpers on our side. Understand, my friend, they do not know that they have this help from us. I have known only one practitioner who did know it; but nevertheless, the healing is done through the agency of the inhabitants of our plane. If they only did realise it, their efficiency would be increased hundreds of times, but, let me state here, they are very hard to reach'.

'Why?' I asked.

'They believe,' he said, 'that if spirit people, such as we are manipulate this power, or if they themselves attempted to manipulate it, the healing would not be of God. Can any good deed that

helps earthly people be anything else but of God? Can you conceive of a personal God giving attention to each and every one who is ill? Can you conceive, on the other hand, of any cures being effected without personal and intelligent direction?

'How do you distinguish', I said, 'between Christian Science, and Faith healing?'

'There is very little difference in principle. In faith healing one need not know anything of science—he merely has the faith, and, his own mind being receptive, we can help directly'.

'And are there spirit people, those whom you call Etherians, who were ready and willing at all times to assist, if there is the open door?'

'Millions of them', Mr. Fox replied.

'In ordinary Christian Science healing', I asked, 'what is expected of the one who is suffering?'

'Faith', Mr. Fox answered, 'is all that is expected. Faith will create the open door, but if the patient has an understanding of the way the healing is performed, it will help greatly'.

How Absent Treatment is Performed

What of absent treatment? I asked.

In that case the practitioner sends the thought to the patient, and Etherians find the one who is to be helped and do the healing, just as effectively as if the patient were in the same room with the practitioner. I have known where pain localized in the exterior portions of the body was removed by the magnetism of hands laid upon the affected part. This is the only phase of healing where Etherians do not need to be employed, although the magnetic force of the healer, in the laying on of hands, comes from the same universal source'.

'Other than by the way you have described', I said, 'Christian Science healers perform no cures in and by themselves alone?'

'They cannot', he answered, 'because there is no connecting link without us between the healer and the patient. Thought-transference and mental telepathy are possible only through the instrumentality of our people. Not only a healer can command it but to send it to the patient, or to use it and make it function for the benefit of the patient, he must have the Etherians' co-operation'.

'Is this force or substance, that you use and apply in that manner, visible or invisible to you?' I asked.

'It is at times visible, when concentrated in, upon, and about the patient. Its action is to restore the atoms to their normal state of vibration. We apply it as you would apply liniment, and it may interest you to know that when it is concentrated for use, it is violet in color. Under proper conditions some who are still in the earth life, if they are clairvoyant, are able to see it'.

'Would you say that this healing was the result of chemical action?' I asked.

'It may be so classified', he answered, 'because the vibrations of the atoms are changed. Not being a chemist, I cannot attempt to give you a technical answer, but, generally speaking, every change in Nature is the result of chemical action; so that every change of thought emanating from your mind-force may be classified under mental chemistry. All is matter and, as you know, matter acts on matter'.

'Will you, Mr. Fox,' I asked, 'describe a particular case where you have done such work?'

In one particular case that I have now in mind, we are treating a person who has an internal growth. Superfluous atoms have been attracted there. We have at various times gathered and precipitated in and about that growth, this etheric, violet health-substance, which has quickened the action of the normal atoms by increasing their vibration. When those atoms are functioning normally, this same health-force, under our thought-direction, will remove the superfluous atoms that make up the growth. We will complete this cure, with the help of Mr. La Mont, within four weeks and you will be advised.

'Everything is the result of thought—all your green fields, shrubs, flowers, buildings and furnishings are the products of your thought. You think all things out before you can give them physical expression. We do the same, except that we do not give anything physical expression, as we do not live in a physical plane'.

The Activities of the "Dead"

'Did it ever occur to you', Mr. Fox continued, 'that the living dead really are not only active, but that they are interested in mortals—that each mortal to-day has invisible helpers? Beside the physician as he practises, are those with clearer vision, who mentally suggest diagnosis. Beside the lawyer are Etherians, who are learned in his profession, who help him with his problems. Have you not often in a passive moment had your problems solved

Something comes to you as a suggestion. There are those on our side who have had more experience than the average artisans or farmers, and who help them in their work by suggestion. No one is unaided or alone.

'You are not automata, however, for you must work out your own problems, but we aid in so doing whenever and wherever it is possible, by reason of our greater experience and knowledge. That something you call inspiration is, in fact, spirit suggestion. You must ever bear this in mind, that the force we call God and you call good, is Life itself, but in its divine function it works in and through mankind. It is not a force that acts in mass automatically or without direction. It can be used within the law, the natural law, that dominates all things and all people.

'The only good that comes of prayer is that it causes the mind to vibrate in harmony with universal good; it opens the door to Etherian helpers, so that when conditions are right, they can answer and help. The only answer that ever came to prayer was the response of the living dead. What a startling and astounding proposition it must seem to you!

LOVE AND RENUNCIATION

SURENDRAMOHAN CHAKRABARTHY

Gautama Buddha, the Enlightened, renounced the pleasures of the palace, not out of vexation or disgust, doymment or dread, but humanitarian sentiment snatched him from the loving embrace of his dear and worthy consort, for the uplift, nay salvation, of the whole race of which Gopa herself formed a part and parcel. Love for 'anima', interspersed through space, animated his whole being, thus disentangling him from the narrow interests of self into the ocean of love supreme. Love prompted him to renounce the world, as it is generally understood. He left Gopa, because he loved her.

Sri Krishna sings His love-prompted strain to his magic lute to the simple-minded cowherds and maidens of untarnished chastity and with hearts surcharged with devotional love for Him alone, yet panting for uninterrupted union. He embraces sufferings out of love. The footprints of Vrigo He holds so dear to His heart.

Something comes to you as a suggestion. There are those on our side who have had more experience than the average artisans or farmers, and who help them in their work by suggestion. No one is unaided or alone.

'You are not automata, however, for you must work out your own problems, but we aid in so doing whenever and wherever it is possible, by reason of our greater experience and knowledge. That something you call inspiration is, in fact, spirit suggestion. You must ever bear this in mind, that the force we call God and you call good, is Life itself, but in its divine function it works in and through mankind. It is not a force that acts in mass automatically or without direction. It can be used within the law, the natural law, that dominates all things and all people.

'The only good that comes of prayer is that it causes the mind to vibrate in harmony with universal good; it opens the door to Etherian helpers, so that when conditions are right, they can answer and help. The only answer that ever came to prayer was the response of the living dead. What a startling and astounding proposition it must seem to you!

LOVE AND RENUNCIATION

SURENDRAMOHAN CHAKRABARTHY

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Again, anecdotes of apparent persecution and killing instanced in His life, are only evidences of His infinite love for the created beings. He courted separation, because he loved. He loved, and so we find renunciation in His life.

We should stretch our hands to hold possession of the key to love. Our hearts must run along the channel of love.

Our Divine Mother chastises us, but lo, the wonder of wonders, the traces of chastisement are plain on her own person when she appears in flesh and blood to the chosen Fortunate. The mother beats the child, because she loves it.

Renunciation proper proceeds not from a liking for aloofness or aversion, but from love Divine which breaks through barriers of all forms and magnitude for a higher realisation, where self-interest cannot enter and one single selflessness reigns supreme.

Renunciation is no question of preference or aptitude. It is rather the concomitant of love with its scope widened with an eye to the higher end, ultimately to encompass the previous state renounced with the realisation of the wider object. Renunciation shows the way to love, which latter it afterwards holds indistinguishably in its close embrace, removing its identity itself. Love renounces formalities, conventionalism it throws to the winds, and flows in lava tide to the Divine origin which animates, enlivens, and sweetens His Creation of only superficial discrepancies and antagonisms.

Love is the widening of self in the field of activity, and not its extinction. The limited self flies off into infinite manifestations of life and feels its pulse in that widened ground. It goes out of itself and takes a leap into illimitable space renouncing the narrow cell hitherto occupied. The finite self then throbs with definitised pulsations wherein it has got no leisure for the thought of a separate existence of Renunciation. Renunciation is inspired expansion leading out to immersion in toto of love. The Upanishadic truth 'Tvak-tena bhunjathah'—enjoyment by means of renunciation—is echoed in the 22nd sloka of the 14th chapter of Bhagavad Gita which speaks of a mind unaffected by the evanescent and varied states and tendencies as all of the outermost surface.

REVIEWS

Mental Chemistry. BY CHARLES F. HAANEL, Author of the *Masterkey System*, 709, Pine Street, SAINT LOUIS, Mo. (U. S. A.) \$ 3.00.

The science treating of the changes which material conditions undergo through mental operations is styled by the author "Mental Chemistry". This is still an infant science with untold future possibilities. As the author says, 'it embraces the past and carries it forward into the ever-widening future'. The modern west through Psychic Research, is just catching a glimpse of the possibility of 'the rule of mind which means the rule of spirit'. The book before us endeavours to show the valuable help to be derived from the practice of the principles of mind-building and thought-culture. It will surely help the reader to realise how Psychology is transferred from the school-room to the wide world where its laws are being more and more applied in daily business and practical life.

Thoughts from the Vedanta. (A popular presentation) by R. KRISHNASWAMI AIYAR, M.A., B.L., High Court Vakil, TINNEVELLY.

This is by far the most popular book of its kind that has ever been published. Most of the writings on the Vedanta have consciously or unconsciously been coloured by the 'modernist' views of Vivekananda or Dr. Besant, and therefore cannot give a correct or accurate exposition of the Adwaita philosophy of Sankara. The author of this 'presentation' is an orthodox student and has taken pains to educate himself on traditional and religious lines, and he sets forth concisely what he has learned from years of study at the feet of his revered father (who has now renounced the world) and of an accomplished Vedantic scholar. With this book one can acquaint oneself with the basic principles of the Sankara-Vedanta and especially, with the 'main principle of the absolute oneness of the Reality' and the 'means by which that truth can be realised'. The book is written in a clear and easily understood manner that will appeal to the reader.