

# The Kalpaka

India's only Psychic and Spiritual Review

Published Monthly

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VOL. 50

JULY, 1925

No. 7

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## AT THY LOTUS FEET

T. L. VASWANI

### Spirit Universal

I lay at thy Lotus Feet my little flower of love.

And of thee I ask but one gift Lord!

The Gift of Remembrance.

We wander in Forgetfulness, as shadows in a

Dream

In the Dawn of History descended upon those pure  
souled Rishis the Wisdom of Thy Spirit.

That Wisdom Made India mighty.

That Wisdom we have sinned against and so are  
afflicted with separation and lovelessness, brother beat-  
ing brother, friend smiting friend.

In this night of our beloved broken nation, give us  
Remembrance of that ancient Wisdom of the Dawn!

That we may be pure and strong in truth and love!

That India filled with the spirit of her Rishis may  
go again upon her mission of help and healing to the  
anguished world!

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# TRANSMUTING THE MENTAL PRINCIPLE INTO POWER-DYNAMICS

S. VAIDYANATHAN

## I. The Auric Atmosphere

That grand and mysterious power of self, known as personal magnetism, is essentially responsible for numerous transmutations of human-energies and principles of activities into vital, dynamic kinds.

Personal magnetism is the subtle and impermeable form of attraction and influence, which is inherent in every being to a lesser or greater extent. Should a person culturize, his inner vital forces and organize the subtler and finer principles of power, he can recoup his energies and build a new and radiant power atmosphere about him and wield absolute mastery over the laws of his mental and physical growth and manifestation and over his environments. A magnetic individual is one who has efficiently polarized in his organism, who has self-assertiveness and poise, who secures control over his auric-atmosphere and over other cosmic and natural forces, that ever replenish his internal organism, with the finer dynamics of power and attraction.

In the cultivation of an exceedingly vital and radiant personality, there are certain essential phases of culture which every aspiring mortal must pay special attention :—

1. The realization of the self as being ever fixed in its self-focus of knowledge, peace, power, poise, affluence and harmony.

2. Consciousness of the individuality, as being governed by the infinite laws of persistent existence and continued expansion to the ultimate.

3. Cultivation of self-assertiveness in the sense, that nothing can impede self-progress, unfoldment and

illumination, that the force of hatred, malice, affliction, poverty, fear, misery and other groups of adverse conditions cannot break off the chords of harmony and radiant love, that pervade with sweet vibrations within the organism and bind the self to it.

4. Scientific and analysed study of the fundamental laws of growth, and organisation, that primarily govern all cosmic operations in their grosser and finer forms and secure the harmony of vital balance among all living creatures in the universal plan of creation, decay and resuscitation.

5. Knowledge of the law of magnetic vibrations from one centre of growth to another in the cosmic sphere, which maintains all exchanging processes amongst living entities, each evolving within a special focus for a certain inflow of cosmic energy or prana-force, with a specific radius of activity and energy manifestation and with equal forces of visible integration and disintegration of all atomic particles in the inner source of life.

6. Knowledge of the human aura and auric-essence atmosphere and the inherent capacity of the individual in receiving and controlling the cosmic flow of radiant energies in the focus of his self and his ability to regulate and control his exudations of magnetic forces that occur in the forms of auto-plasmic and ecto-plasmic substances, around and about the centres of grosser or materialized and of subtler and impermeable or more sookshmic and vitally pranic-centres of growth.

Here we should learn something about the human aura and auric radiations as they primarily connect the spirals of human consciousness with the grand and profound mysteries of the forces of personal power-vibrations called magnetic springs.

An aura can be defined as a certain exhalation or effluvium of something in the economy of creation to be conceived of in the abstract and concrete terms. This is applicable to all grosser and subtler varieties of cre-

ations and to all sorts of sense-perceptions and sense-experiences. For instance, the abstract can be drawn out of the concrete, when the abstract will radiate its own aura around the centre of its existence and the concrete its own around its individualized creative-focus, colour, sound, taste, touch, smell and all other abstract elements, having their prime initiative organisation in the olfactory stimuli are subject to the laws of incessant upheavels of action and reaction due to the insurgent and resurgent forces and operations of the cosmic whole. The breath or odour of air, which constitutes the subtler and finer elements of the essence of air, is the exhalation or the aura of the air, which ramify around the air and vibrate to the extent its scope will permit. If the auric currents of grosser bodies are subtle and impermeable, it necessarily means that the auric currents of subtler and impermeable agencies are more subtle and more impermeable than the grosser varieties.

Hence to scrutinize and analyse them, one must have perforce developed the super physical vision and perception and a subtler instrument of intellect. In the grosser and more materialized forms of spirit here permeated matter in essence, the auric currents are sent out by the physical bodies, continually in a more or less vibratory manner, which not only localize within the fixed area but also permeate space with an extreme rapidity and reach other centres, which are accessible to their radiations, to the extent their inherent capacity will allow. The minute, subtle and ethereal and transparent particles of material substances, which constitute the radiations of matter, gather around a particular nucleus and by the efficient operations of the law of integration, such particles assimilate with each other and unify by a process of their own internal chemistry and unification.

Hence the auric currents partake of all the properties and vital qualities of a created speck of manifestation, equally tangible and powerful. The emanations of the spirit gather around and within a similar nucleus

formed in the spiritual growth and being of a super-physical nature, the exhalations, by a process of manipulation, evolve a subtler radius of activity and radiation and can permeate the aura of any substance, of any magnitude, of any quality and of any variations. The strength, vigour and exuberance of the aura of any creation depends primarily upon the tone of the organism in question.

If the vital power of the essence, which is the source of auric vibrations is too intense and too powerful, then it naturally follows that the auric potentialities must be of an equally intense and powerful character. The auric currents of light, sound, taste, touch, smell etc. partake of their substances and their essential qualities which are assimilable in the human aura.

The elements of nature and all cosmic and super-cosmic and ethereal forces constantly exude energies, which are particles of their subtler constituents and these particles by their internal congregation, reveal themselves as specific aura within a certain restricted space.

It should be borne in mind, that the powers of solidifying their ingredients, either material or subtle and for being represented in space or atmosphere with certain essential principles of vital manifestation, which are inherent in the auric vibrations are virtually dependant upon the denser or subtler varieties in creations, that give out these current exhalations.

There is a grand universal law of radio-magnetism which governs and regulates all atomic compositions of energy and cosmic unity in their respective magnitudes.

Hence, every atom of cosmic-creations is subject to the law of exchange, viz., the atoms maintain reciprocity of relationship amongst themselves.

All planetary bodies, all vegetable and animal creations and all natural elements like earth, water, fire, wind and ether have got their own respective auric-

currents, which focus within the respective scope of radiation with which each of the elements is endowed.

Unlike the grosser atoms of grosser creations, the subtler and finer vibrations of auric currents of ether are far too penetrative and too diffusive to be scrutinized by the ordinary intellect, unless and until the instrument of the will is sharpened to subtlety and super-physical perception is cultivated.

When we come to the essential nature of the spirit and spirit exhalations, we find that their auric-currents are more easily and more quickly diffused through space and that these elements of the aura of the spirit, while partaking of the substances of the spirit, are devoid of their material colourings, which facilitate the faculty of human perception to find them out in the very point of their localization. It is necessary therefore that the individual must develop his spiritual vision for investigating the subtler laws of composition in the domain of the spirit.

By reason of the extreme subtlety and exquisite fineness of these vibrations of the component particles of the spiritual aura, the ascendancy of which transcend human conception, the insurgence and resurgence of the forces of material atoms, may solidify and unify the atoms with each other and tend to their diffusion through space so much as to cause the diffusion of the spiritual atoms through space, not of course subject to the faculty of perception or elucidation, for these grosser vibrant atoms of material auric-currents, while being indefinitely diffused, form up within their scope, numerous atomic rings around the centres of growth.

The faculty of human perception must first transcend its finite scope and limitations of the material, so that by exerting positive control over the grosser atomic-rings, it can penetrate into the spirit and its auric-accretions.

To have a definite idea about aura and auric vibrations, one must have a reasonably sufficient knowledge, relating to the laws of polarization of the

magnetic ingredients of the grosser and subtler atomic rings formed through the cosmic inflow and outflow of energies of sustenance and multiplicity of forms in space.

When a spark of energy polarizes with the cosmic currents, without causing extravagant diffusion of its particles in any undesired manner, it has necessarily to concretize itself within a definite circle in a space, evolving and involving within its own centre by assimilating more and more of the material atoms, when it can successfully identify itself with the other grosser bodies of existence.

Every atom of creation has the power of radiation to the extent it is organized by the cosmic force. This radiation of energy, which is a simple and most uninvolved process of cosmic reaction, is effected by the too frequent upheavels, that arise owing to the successive changes or transmutations of matter, while being operated on by the centripetal and centrifugal forces, which cause at one time the materialization of matter—particles by polarizing them and at another by causing their indefinite diffusion, again to be rehabilitated by further successive operations of atomic integration.

We know that every object of the universe has the power of reflection of its form or space, but we should differentiate forces from auric-currents, or while the former, being more shady representations of the exterior of object, do not partake of the essence of objects and their vital principles, the latter are not mere reflections of the outer linings and they do carry with themselves, subtle radiations and subtler too of the essence of objects.

We have learnt so far, that the two frequent exudations of ecto-plasms from the grosser organisms caused through cosmic insurgence and resurgence are entirely dissolved in the atmosphere and remain in a diffused state owing to the atmospheric variations and the reactions of the elements of nature and that owing to the

formations of numerous, varying grosser rings of the exudations of other organisms or material particles, it is not possible to identify any of the exudations of particular organism, with reference to others in space, unless and until certain satisfactory conditions are arrived at.

The auric currents and radiations of thoughts, feelings, emotions, desires and potentials are also constituted by subtler atoms with intense powers of rapid motion, dynamic force and quick vibration. They are also controlled by the cosmic surge.

In the cultivation of personal magnetism and self-unfoldment, thought currents play a vital part. How and in what fundamental manner, we shall endeavour to learn in the forthcoming lessons, when we discuss thought auric-currents, vibrations and auric influences. No doubt, with the ordinary instrument of intellectual perception, it is not possible at all to investigate into and analyse the elements of thought-aura, filling the atmosphere of every individual; for this a subtler instrument of will is required, which constituted 'transcendental intellectual perception-faculty'. This enables the developed 'ego' to investigate and analyse the super etheric and spiritual substances in their auric-circles with potency of existence and mutual polarization.

Before we attempt at length a discussion of the auric-currents as primarily connecting with the links of consciousness, it is necessary that we should detail here some particulars relating to the art of polarization in the realm of thoughts and how far such polarization has influence upon the organisms in their mutual cultivation of receptivity to the auric vibrations and exchange of energies.

The energies of thoughts and emotions, impulses and desires are either harmonious or inharmonious, positive or negative, constructive or destructive and disruptive, beneficial or productive of mischief. In fact the vibrations and auric-currents of thoughts depend upon their inherent vital nature.



The thought currents of a particular individual, can localize in the atmosphere of that individual, exerting positive or negative influences upon his health, vitality, vigour, poise and mental conditions and they may also permeate the thought auric-circles of other individuals.

The constitutional elements of thoughts are very subtle and when they are examined and properly analysed they may be found to contain both harmful or decentralizing and beneficial or constructive elements of organization and it is very essential that beneficial thoughts must be dissociated from the evil ones for the presence of the latter in combination with the former in the mental centre will persistently affect the individual and will send out disturbing vibrations to others who are susceptible to them, owing to the lack of inherent psychic-resistance.

Every individual must bear in mind, that he is surrounded by a thought auric atmosphere which is nourished by his feelings and desires and by his receptivity to all wholesome and benevolent forces of the universe. Every individual must control his auric-vibrations by proper self-discipline and constructive thinking, which flood the mind with lofty thoughts of peace, power, love, optimism, beauty, righteousness, good-will, efficiency and buoyancy.

The subtler ingredients and finer atoms of thoughts are endowed with powers of instantaneous unification, radiation and motion from one centre to another; hence the energies of thoughts are subtle, imperforable and lasting dynamics.

Constructive thoughts will efficiently tend to the polarization of the physical and psychical atoms of the organisms by strengthening and intensifying the auric currents and by creating greater accessibility to the inflow of cosmic-energies and vibrations of radio-magnetism.

Mind controls and regulates matter in all forms, nay mind controls mind itself. The mental energies are the products of the subtler essence of groups of associated thoughts, desires and feelings and these energies travel as auric currents flowing into numerous distinct centres of growths or creations of organized physical and psychical materials. Also these energies visibly penetrate through space and through all dense, denser and densest atomic rings of creations.

The law of 'polarization in thoughts' is closely connected with the functions of thoughts in their own economy and with their specific influences upon individuals of other sex, irrespective of the environments and individual tendencies.



## THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

In the previous article of this series, contained in last month's issue of KALPAKA, certain exercises were given relative to the acquirement of the state of relaxation and concentration. In order for us to successfully manifest the bounties that a knowledge of Truth bestows upon its students,—in order to be able to call to our practical benefit those things that we need to assist us in order that we may overcome any inharmonious element that may appear upon our pathway, and to receive them direct from the great, Divine Universal Source of ALL-SUPPLY, created at the time of Creation by our own Creator, and for our especial benefit, there are certain things that we must understand.

We must recognize the miraculous value of the powers of Relaxation, Concentration, and Affirmation and Denial. Physical relaxation is the primary requisite of all, for we cannot utilize the secondary powers

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We must recognize the miraculous value of the powers of Relaxation, Concentration, and Affirmation and Denial. Physical relaxation is the primary requisite of all, for we cannot utilize the secondary powers

until we have mastered our physical body. Whenever any inharmonious quality takes possession of us, such as fear, hate, or pain, the body naturally takes on a strained condition owing to this sub-normalcy. And we cannot relieve the inharmony until we have first relieved the physical strain,—in other words, reached a state of complete relaxation.

Once we have gained this state, then we are able to take advantage of the second power,—that of concentration. Concentration is the first step of the third power, that of Affirmation and Denial.

Now a word of explanation, in order that we may gain the full value of this lesson. As explained before, we are, each and every one of us, a part of 'the Creator, Himself.

The Christian Scripture states that we are 'created in His (i. e. the Creator's,) own image'. We who have gained a practical and working knowledge of Truth, regardless of our particular sectarian views, if any, all believe this to be true, as we prove it each and every day that we live. We believe that the only way that we may call from the Source of ALL-SUPPLY those things that we need in our work, is to do so through having accepted our complete spiritual at-oneness with that Source, that is, with the Creator, Himself. And we do this, solely through the utilization of the power of Mind,—which is, after all, the most practical connection that we finite mortals can have with the Infinite.

To return, then, to the subject of Affirmation and Denial. Having completely relaxed, physically and, mentally, we are ready to proceed in our treatment of any particular inharmony. This inharmony regardless of whether it may be physical, mental, or spiritual, is but the EFFECT of some CAUSE. Perhaps we may not know exactly what was the cause. So we should commence by asking ourselves, first, if there is any wrong thoughts in our mind. That is, are there any thoughts

of hate, envy, jealousy, or like thoughts against any brother or sister human, or any created thing. We usually receive the sub-conscious answer that there is. We immediately know, then, that we have violated one of the great laws governing this Universe of ours, and ourselves, as well, the Universal Law of Love. And whenever we violate any Universal Law, we immediately incur a debt that must be paid by us, and the payment never fails to be the manifestation of some inharmony for us. If this diagnosis proves to apply to our present case, the only treatment that we can give is to replace this wrong thought or thoughts with Creative Thoughts of LOVE over all, for all, and through all.

Regardless of what the cause of our inharmonious condition may be, it is certain to be the collection of the mortgage that we placed upon our natural condition:—that of complete harmony throughout, through the violation of some Universal Law, or, to put it more simply, through WRONG THOUGHT.

EVERY thought that we have creates,—either harmony or inharmony, as the case may be, and the only possible way to cure inharmony is to THINK RIGHT.

Knowing ourselves to be perfect, as we are a part of PERFECTNESS, itself, then any imperfectness we must realize is not our natural condition. So we overcome this imperfection through denying the imperfection, and affirming, silently but powerfully, a state of complete and perfect Harmony. Deny all those thoughts that are wrong, and that will create inharmony for us, and affirm only those that will create harmony. Deny feelings of hate, envy, jealousy, etc. and affirm feelings of LOVE. Deny any apparent physical or mental imperfection, for we KNOW that we are naturally perfect, so we affirm this state of being until we manifest it 'within' ourselves. And at all times, after having completely relaxed, physically, concentrate fully upon these affirmations and denials, and let no other and foreign thoughts creep into our minds until we feel the manifestations that we desire. If we have not the

time at our disposal to effect a cure at the first sitting, we may postpone the treatment until we are again at leisure to take up the treatment from where we left off, and in the meantime, whenever possible, permit our minds to dwell upon what we have been affirming and denying, so as to not retrograde in our treatment.

The potency of these suggestions are no theories of the writer, but proven facts, having been used by him in overcoming many adverse conditions, of physical and mental, as well as social and financial conditions, and conditions of adverse environment, also. These powers have been used in obtaining perfect health from a condition of physical inharmony known as chronic pulmonary tuberculosis; in healing a broken bone within a quarter of the time usually allotted to such treatment, and similar conditions,—all within an environment as adverse as one can well imagine.

Let me conclude the article this month with an admonition that I made in a previous article,—one that I want very much to impress upon all readers who are interested in the powers of Creative Thought. Love all, Serve all, recognise all as parts, the same as ourselves, of the one created Whole, and act accordingly. Encourage all who are striving for the better things, even if we are unable to aid them in other manners. For this is the only true road to complete Happiness:—therefore complete Health and Harmony.

All descriptions of the Universal Laws, and the various exercises that may be given in these lessons are but small accessories to the work we have in hand. Right thought, Love, Service:—these three embrace all and are All.

## STUDIES IN PSYCHOLOGY

PROF. IVI

### Perception-II

Belief holds out no value, and no action based upon it has any value, except to the believer, but it has every value to him.

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Faith is the power that brings knowledge into the mind that assumes the thing involved in the assumption, to exist.

Knowledge constitutes the basis for activities which result in service; believing constitutes the basis for investigation on the path of the believer.

Acts based upon belief have no value to any one except the actor. Activities based upon knowledge constitute the basis for service to humanity.

The elements of perception are sensation and intuition. Sensation is the mental interpretation of anything that effects the senses. It is the meaning which the vibration conveys of the effect produced by impressions, that is, by contact either immediate or remote.

Sensation is capable of development through training. We get perceptions through both sensation and intuition: through the conscious mind or through the intuitive mind. We now deal with the conscious mind.

All of our conscious faculties are capable of infinite training, while all of the subjective faculties are incapable of training, because they are already perfect.

The origin of sensational perceptions is observation. Observation is the mind's means of securing knowledge through the senses and the result is a knowledge of whatever exists in the objective realm. We have five of these senses. They are the things first taught to little children; seeing, hearing, feeling, smelling and tasting. Through these five avenues the mind is first reached and the name of the impression that comes through one of these avenues, when it has reached the mind, is called a precept.

It cannot be possible that we perceive without intuition. No conscious impression of the mind reaches the subjective mind,—and it is with the subjective mind that we know that there is such a thing as knowledge,—because bringing knowledge into the individual's mind is like awakening a person out of sleep. The sleeping person has all of the powers lying there ready to



**exercise** as soon as awake. With the child it is a constant awakening and he is awakening as long as new impressions enter his mind.

That faculty which we awaken is intuition and it is the faculty of the mind which enables to know things without being taught. It is natural knowing. The character of perception through sensation is susceptible to infinite training. The character of intuition is perfect. Intuitive perception can only be used through self-reliance.

The only way you can use any one of these perfect faculties of the mind is to rely upon them. Assume they exist and then trust them. That is all there is about it. They are already perfect, you cannot train them and it is a waste of time and effort to try to work up memory courses.

The memory is already perfect. How to use the memory is one of the great things we are trying to teach you here. You will have to learn to trust your memory. Your memory has just as clear a record of any event that ever impressed the world as has that of any one else and you can get it if you will learn how to trust your memory.

The origin of intuition is in the Infinite Mind. The result of intuitive perception is a knowledge of things in the subjective realm.

The means of reception of percepts are observation and intuition. We are conscious of the things that come in through the process of observation. We are not always conscious of the percepts that come in through intuition. If we were we would act upon first impressions and our actions will always be perfect. The difficulty is not that we haven't intuitive impressions, but that we are not able to discriminate between them and others.

We are only conscious of the existence of the impressions which are received through intuition. We are not conscious of how they come into existence. Then

we are not conscious of all the impressions that come through intuition and because of the fact that we are not we have another faculty which is discovered to exist which probably lies between the process of receiving perception through the objective mind and the subjective mind. We call that process apperception.

The clearness of these impressions depends upon concentration. That is, letting one thought in at a time; singleness of purpose; which is simply just one motive and carrying out one aim at a time.

As a rule our sensations are separate, rendering our perceptions separate, and those impressions that are more firmly fixed in the mind are separate impressions; clear-cut sensations; rather than sensations accompanied by the association of other sensations. We never forget that thing which fills the whole being with an impression.

Here we have an idea of concentration and singleness of purpose. If we would get a perfect thing we must open the mind to all there is to know of that thing. The difficulty is, not that we are not receptive to a large enough number of things but that we are not receptive to all of any one thing. Before we can get a perfect percept we must open the mind to all there is of it.

Intuitive perception is of no practical value to us unless we become conscious of its existence. The fact is we all know things perfectly but this capacity to know, while equal to the knowing, has no utility to us until it becomes conscious knowing.

Conscious perception may be limited by intention; that is by the purpose or motive there is in perceiving things and the motive which this precept arouses in the mind.

Intuitive perception is limited by belief and sometimes by intention.

Intuitive perception is limited by belief. There is a capacity to see all of any one thing in the mind and often our observations prove this to us.



# MENTAL SCIENCE

## LESSON II

You may probably think that all people look pretty much alike and there is not so much difference among people as there is.

You will soon find out that they differ as much as the letters of the alphabet, and that Mr. A is not like Mr. B, nor any one else. And since all are unlike in their constitutions, they must of necessity, vary in their actions or conduct, accordingly have different requirements, circumstances or treatment.

In Lesson I, you had the names, numbers, and locations of faculties to study and commit. Herein the classification and definitions are given.

### **Classification and Definitions of Faculties**

There are 44 faculties, so far discovered, in the human mind. These are divided into two general classes:—

1. The *Intellectual*, which constitute the Intellect and
2. the *Affectual*, which make up the Affect.

The Intellect is subdivided into two classes; The *Scientific* and *Literary*. Each of these comprises seven faculties, or fourteen in all.

The Affect is subdivided into five classes: The *Subsistive*, *Social*, *Aspiring*, *Esthetic* and *Moral*.

The Subsistive includes seven faculties, the Social five, Aspiring six, Esthetic seven, and Moral five, or thirty in all.

Then, we have:

**The Mind****I. INTELLECT, WHICH OBSERVES, REMEMBERS,  
THINKS, ETC.***I. SCIENTIFIC-- Seek to know facts, qualities and relations.*

1. *Mone*, Sense of identity, or of the quality of distinct parts.

2. *Form*, Cognizance and memory of shapes, faces, etc.

3. *Size*, Perception and measurement of quantity by the eye.

4. *Poise*, Sense of equipoise and avoirdupois; balancing.

5. *Color*, Discernment and love of colors, hues and tints.

6. *System*, Love of method and order, sense of arrangement.

7. *Number*, Memory of figures: talent in mental arithmetic.

*Location*: In the lower forehead.

*II. LITERARY-- Reason on facts and give mental productions.*

8. *Comparison*,-- Analysis, inferring, illustration.

9. *Reason*, The philosophical faculty, thinking, planning.

10. *Event*, Memory of facts, activities, and history.

11. *Place*, Sense of whereness, disposition to travel.

12. *Time*, Cognizance of dates, time of day, and rhythm.

13. *Tune*, Love of music, and talent to make it.

14. *Language*, Expression by words: verbal memo<sub>r</sub> y.

*Location*: In the upper and central forehead.

II. AFFECT, WHICH HAS APPETITES,  
EMOTIONS, SENTIMENTS

III. *SUBSISTIVE*—*Maintain self and provide for self-interests.*

- 15. *Vim*, Push, energy, propelling, impulse, anger.
- 16. *Hunger*, Appetite for solid food, digestion.
- 17. *Thirst*, Love of liquids, drinking, bathing etc.
- 18. *Vitacy*, Clinging to life, tenacity, vitality.
- 19. *Strife*, Opposition, emulation, defence, quarrel-someness.
- 20. *Tact*, Self-control, reticence, policy, cunning.
- 21. *Thrift*, Sense of money and possessions, economy.  
*Location*: Around the ears.

IV. *SOCIAL*—*Connect us with home, friends, and country.*

- 22. *Parentity*, Love and care of offspring and all young.
- 23. *Abode*, Fealty to home and country; patriot-ism.
- 24. *Friendship*, Affection for friends; sociability.
- 25. *Mating*, The pairing faculty, union for life.
- 26. *Gender*, Affection for the opposite sex, sexuality.  
*Location*: In the central and lower backhead.

V. *ASPIRING*—*Give personal sentiments, self-love leadership.*

- 27. *Firmness*, Disposition to stability, will-power, decision.
- 28. *Pride*, Self-esteem, want no advice, independ-ence.
- 29. *Constancy*, Application, consecutiveness, pati-ence.
- 30. *Ambition*, Sense of praise and blame, vanity.
- 31. *Caution*, Sense of fear, hesitation, worry, painstaking.

32. *Courage*, Presence of mind, bravery, aggression.

*Location*: In the upper backhead and crown.

VI. *ESTHETIC*—*Adapted to beauty, art, and the ideal.*

33. *Fancy*, Love of refinement, poetry and art; imagination.

34. *Wonder*, Conception of grandeur, love of the sublime.

35. *Construction*: Knack for machinery and using tools.

36. *Mirth*, Ability to make fun, ridicule, repartee.

37. *Imitation*, Aptitude for mimicry, copying and acting.

38. *Polish*. Politeness, good manners, pleasantness.

39. *Intuition*, Insight into human nature; sagacity.

*Location*: In a semi-circle, around the forehead.

VII. *MORAL*.—*Sense of right, justice, and religion: credulity.*

40. *Reverence*, Adoration, of Deity, respect for the aged.

41. *Kindness*, Sympathy, and love of doing good.

42. *Faith*, Belief in the supernatural; superstition, fanaticism.

43. *Hope*, Expectation, building air castles, upheartedness.

44. *Conscience*, Sense of duty; honesty; self-condemnation.

*Location*: In the tophead.



# TRIPURA RAHASYA

## Or a Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XX

### Vidya Gita

'As regards the different states of the enlightened (Jnanis), I shall narrate to you an event that happened in a former time. Listen to that', thus continued Dattatreya.

Once upon a time, in the holy Satyaloka in the assembly of Brahma, there was a discussion about knowledge, aided by subtle enquiries. Sanaka and others, Vasistha, Pulasthya, Pulaha, Bhrigu, Atri, Argiras, Praeheta, Narada, Chyavana, Vamadeva, Vishwamitra, Goutama, Shuka, Parashara, Vyasa, Kanwa, Kashyapa, Daksha, Sumantu, Samkha, Likhita, Devala and other Rishis (seers) including celebrated Rajarishis (Kingly seers) had met together at the concourse of enlightenment held in Brahma's Hall and were conducting a highly metaphysical inquiry with the aid of extremely subtle demonstrations.

At that time, all the Rishis asked Brahma as follows, 'O Lord! among the Jnanis found in the world, we are those who know both the high and low wisdom. For us who are of such enlightenment, our states are seen differently situated by reason of our former tendencies. Some of us always remain in Samadhi. Some are inclined towards making inquiries, others again are immersed in devotion, others still are attached to performing actions and some others carry on their worldly activities even like ordinary mortals. We request you to tell us who among us that are variously situated thus, is exalted? Everyone of us thinks that his own condition is the exalted one'.

When thus requested by all, Brahma, thinking (1) within himself that they will not be convinced by his words began to reply, 'O great Munis!\* I hold the same opinion like you (2) that my own condition is undoubtedly the exalted one. Since the omniscient Paramashiva knows the truth about this, let us all go to him and ask'. Thus saying, Brahma accompanied by Vishnu, led all the Rishis to Kailasa and going to the side of Mahadeva asked him about the question put by the Rishis. On hearing this question and understanding the import of Brahma's intention in taking all the Rishis to him, Paramashiva also determined within himself that since the Rishis had no faith they would not be convinced and that because the Rishis would consider any explanation that he might offer, to be his own favourite and partial view, his words would become valueless (3) and said to them, 'O Munis! listen to me. Even I do not know this clearly. Therefore, let us all meditate upon the Parameshwari, The Goddess of Vidya (wisdom). Then, by Her Grace, we can understand the secret Truth that is desired by us.

When he replied thus, all the Rishis, along with Brahma, Vishnu and Shiva, began to meditate upon the Goddess of Vidya, who is the Maheshwari, Tripura and Chitthbaririni (embodiment of consciousness). When

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(1) Thinking that the Rishis would reject whatever that he might say, and would regard his words as being partial, Brahma told them that all should go to Paramashiva for a proper solution.

\* Muni means silent one, i. e., one engaged in meditation.

(2) This means that Brahma had no doubt concerning his own view on the point.

(3) From this it follows that since even Rishis like Sanaka and others were ignorant on this point, this Vidya Gita is of mighty import, that want of faith is a chief obstacle in the path of knowledge, that since Brahma and others were regarded as ignorant by the Rishis, it is very difficult to overcome nescience and that Saguna Deities are only finitised deities.

Thinking that by meditating on the Supreme Deity of the form of Chit-Shakti their want of faith will be removed, Paramashiva said, 'let us all meditate'



that (4) Tripura who is (5) Chitchharirini was thus meditated upon by all of them, that Para (supreme) Chidakashamayi (absolute ether of consciousness) and, Shabdamayai (Absolute Sound), manifested herself in a corner of the firmament in the form of deep reverberations of thundering clouds. 'O Rishis! why was I meditated upon by all of you? Tell me without delay your object. There should not be any delay in fulfilling the desires of any of my true devotees'.

On hearing thus the Para Vani (Supreme word), all the Rishis including Brahma and others, prostrated themselves again and again and praised the Supreme Goddess by various hymns. Then afterwards the Rishis addressed Tripureshwari, the Goddess of Wisdom thus. 'O Maheshwari! Sri Vidya! Tripureshwari! we prostrate before you. Prostrations for you who within yourself projects everything, (6) sustains everything and dissolves everything and who is Parameshwari. Because you have neither birth nor death you are for ever the ancient. Because you have neither infirmity you are always fresh. You are all, (7) you are the essence of all, you are all-knowing and you are all-bliss. You are not any of these, you are not the essence of anything, you are not all-knowing and you are not all-bliss. O Goddess, for you we prostrate again and again

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(4) Tripura = she who is above the three states of waking, dream and slumber = Turiya (Fourth state)

(5) Chit-Sharirini = since there is no effect of nescience, she is of the form of consciousness that is devoid of veiling. Chitakshamayai = Infinite consciousness, sole form.

(6) Though the world has origin, stay and dissolution, you the self have not these changes.

(7) You are all = just as a mirror is the support for all reflections you are the essence of all just as the earth is the essence in all pots. You are omniscient = you are continuous in all perceptions as the illumination of consciousness.

You are all-bliss = not indifferent as attributed by the Sankhyas, but having pleasurable Freedom is Bliss. Because bliss transforms itself as Universal Egoity. And because that which manifests all objects is only one substance, She is said to be devoid of all adjuncts.

in front of you (8) behind you, above you, below you, and both your sides and in all directions.

We beseech you to describe graciously one by one your Supreme Form, your almightiness, your knowledge, the result of such a knowledge, its essential Sadhana, the nature of its Sadhakas, the Siddhi that results by that knowledge, the Parakastha (final stage) of that Siddhi and who among the Siddhas are the exalted. We prostrate before you again and again". Thus prayed the Rishis.

When the Maha Vidya was requested thus, she with compassion towards the Rishis began to explain lucidly the points prayed by them in a very high language. "Listen, O Rishis! I shall explain them one after another. I shall give you by churning the ocean of Agamas, the ambrosia of its essence. That in which this whole universe that is perceived uniformly by all, (9) originates, remains and undergoes dissolution like reflections within a mirror, that which appears in the form of the world to those who do not know their self, that which shines for Yogins who are devoid of all ideations, like unto a majestic waveless ocean, as a steady radiance in the form of the pure self, that which ardent devotees with great eagerness and without hypocrisy imagine, though knowing their own non-dual condition, as separate from themselves and become intensely attached to, that which is the innermost life chord which runs through the internal organs of perception and the rest, that which in the absence of whose illumination nothing else will exist, that which Shastras indicate,—such a Para Pratiba (supreme Refulgence) alone is my Superior Form, who am the Devi (Goddess).

Beyond myriads of Brahmandas (Cosmic systems) over and above, in the ocean of nectar, in the Isle of gems within the forest of Kadamba trees, in the beauti-

(8) Since obeisance is to be made in front, and since the Paradevata is bodiless the Rishis prostrated on all sides and in all directions.

(9) Origination—appearance new. Subsistence—continuance of the appearance. Dissolution—disappearance.

ful mansion of Chintamani (thought gem) on the couch composed of the five Brahmas [Cosmic Rulers], that which is the beginningless twin [hermaphrodite] of the Form of Tripurasundari,—Rishis! Know that to be my lower form. Likewise, Sadhashiva, Maheshwara, Brahma, Vishnu, Rudra, Ganesha, Skanda, the rulers of the corners of the world. Kumaris Lakshmi and other Shaktis, Ganadevatas like Vasus and others, and those among Asuras, Suras, Nagas, Yakshas, and Kimpurushas who are fit to be worshipped—all these have been stated to partake of my lower form. Those who are deluded by the might of my Maya do not at any time understand me who am manifesting everywhere in all diverse forms. I alone am the one who after being worshipped in all places, bestow the desired results for devotees. There is none else besides me who is fit to be worshipped or who is capable of bestowing results. Just as I am meditated upon by my devotees, they get corresponding results from me.

O Rishis! (10) my almightiness has been described to be infinite. I who am secondless Chinmayi, without depending in the least upon anything else; O celebrated Rishis! manifest myself as innumerable cosmic systems. Notwithstanding that I manifest myself in this manner, I do not lose my secondless (11) form of Consciousness. The exhibition in this manner of the impossible is my almightiness.

O Rishis! observe with subtle perception, the nature of my almightiness and its working. Though I am the basis of all and though I pervade all at the same time I remain pure and unconnected with anything. Though eternally free I again and again get liberation frequently. Again and again I understand myself by becoming the disciple of a Guru and without knowing myself by

(10) Almightiness—the power to manifest without depending upon anything else, and without making oneself partite.

(11) The import herein is that because the appearance of the world is like into a reflection, there is no diminution or loss in the nature of the own form. Dualistic knowledge—worship.  
Lower knowledge—intellectual grasp.

my own Maya I undergo Samsara from beginningless time. Without depending upon any extraneous matter I project the world in this manner. The series of my almightiness is thus manifold, which even the thousand faced Adishesha will not be able to enumerate. Listen I shall describe in brief a bit of my almightiness and that is the manifestation of the diverse activities of this world which appear to all as having stability from time immemorial.

My knowledge is of many kinds, differentiated variously as dual knowledge and non-dual knowledge and as high and lower knowledge. And their results also are of various kinds. Since dual knowledge has for its basis the idea of two, it is of several kinds. The meditation of dual knowledge has been described to be similar to dreams and (12) phantasies. Even though this dualistic knowledge that is of the form of meditation is only a sort of imagination that is of the form of delusion, it must be understood that it is capable of yielding corresponding results by reason of God's Niyati (Law).

The lower knowledge is of different kinds. The chief among them is the meditation on the form of Tripurasundari, the eternal twin which is above the five cosmic deities. Because this is the progressive Sadhana for attaining exalted result, it is the chief one. Non-dual knowledge (Advaita Vijnan) is what is called higher knowledge. But without worshiping, for a long time, me who am Shrimati, exalted, who am the Goddess of Wisdom and who am higher than the Saguna forms such as Sadashiva and the rest, how can the exalted non-dual knowledge be attained by anybody? That supreme Consciousness herself who is pure, undivided and who is devoid of the quality of the cognised, is non-dual knowledge. That which is intentionally experienced by the purified mind when the cognised that are fit

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(12) Because meditation which is of the form of a continuity of thought is not a verity it is similar to the delusions of dreams and phantasy.

to be negated without being held as axiomatic are removed (13) is alone non-dual knowledge. The infinite knowledge which evolves after (14) the mind has completely (15) merged into the Self, in the form of 'I am that' is what is called Para Vijnana (Supreme knowledge). The intellectual perception (16) by hearing or by analysis that the Self of Consciousness is distinct from the body and the intellectual denial by means of determination of one's identity with the body are Apra Vijnana (lower knowledge). That knowledge alone by which the cognised, though appearing a little, remain as if they (17) do not appear, is Para Vijnana. That knowledge alone by which there will not remain as unknown (18) anything, anywhere, is Advaita Vijnana. That knowledge alone which exists as the

(13) To the objection, how can the pure consciousness of the Supreme Form that was described, destroy, nescience, when it is itself the basis of nescience and the world, the answer is the intuitional knowledge gained through a stainless faculty, of the pure state of the Supreme Consciousness that is devoid of phenomena is capable of making one to perceive dualistic phenomena as having no reality about them.

(14) Mind = cognitional faculty that is of oscillating form.

(15) This means—to remain devoid of the savikalpa samadhi impressions either as one is turned away from phenomena and is free from heterogenous tendencies or as one is introspective towards the self. Merged into the self=state of nirvikalpa samadhi. After = on rising from the samadhi condition.

(16) To the query whether it is not contrary to the tenets of Advaita shastras, that there can happen enlightenment either through mere arguments or other contrivances, the answer is that it is the import of the Agamas, that in the case of superior aspirants (Uttamadhikaria) there can ensue an independent enlightenment without recourse to sraavana and other sadhanas, by mere argumentative analysis. The Agamas say that the enlightenment of superior aspirants does not depend upon a Preceptor and Shastras for example, Vanadeva and Karkati.

(17) Just as to a person who knows the existence of the mirror, its reflections do not appear as having independent separate existence.

(18) Just as the entire mirror is the substratum and basis for all the portions of the mirror divided as it were by the reflections in it, the Vijnana (knowledge) is the basis of finite knowledge of phenomena.

Self of all finite knowledge, is the exalted Adwaita Vijnana. That kind of knowledge alone which will when rising remove, (19) like clouds that are scattered by wind, (20) all doubts that have been dwelling for a long time in one's heart is Para Vijnana. The knowledge of a person in whom there is not the least of any Kama vasanas, or in whom, even if there be any such vasanas, these exist only harmless like ex-dented serpents, is to be regarded as Para Vijnana.

The elimination of every kind of sorrow is alone the goal or result of knowledge. It has been stated that liberation which is the attainment of complete fearlessness is the result of knowledge. It is only through the volition of duality that fear originates. If firm non-dual knowledge were to ensue, the volition of duality will vanish away like darkness at the dawning of the sun. O Rishis when the dualistic Samkalpas (volitions) are removed, there will not be in the least, any fear. Therefore, if that which is called result were to be anything separate from oneself, then that would only be by all means fear. And since fear dwells in things that have an end, how can fearlessness evolve out of such a finite (endful) result. Again, since a person who unites himself with a perishable result will also perish, the theory that liberation is a union with some extraneous result is not tenable. As long as the result is regarded as separate (21) from oneself, it is said that there is fear. That result alone which is called liberation (Moksha) and which is not distinct from the self is

(19) To the query how can the knowledge of the form of Pratyabhijna be of the nature of all-knowledge when it has as its objective the pure consciousness, the answer is that it is identically the same just as a mirror becomes its own portions caused by reflections.

(20) Just as when the reality of the mirror is known, all doubts about the reflections vanish by the determination that the reflections have no separate existence apart from of the mirror, all beginningless doubts such as creation proceeding from Pradhana Prakriti or from atomic prakriti, and doubts such as whether one is the body or life are destroyed by jnana (enlightenment).

(21) Because a result that is separate from oneself would always be of the nature of duality.

what is described by all pandits as being the fearless result. When the cogniser, the cognition, cognised and the result merge themselves into one, then alone is the Supreme Moksha which is devoid of all fear.

The manifestation alone of the pure Swarupa (own form) which (22) occurs devoid of dulness, after abandoning all heterogeneous volitions is Jnana (Knowledge). Though this Swarupa existed already as the pure form of the cogniser, through (23) lack of previous experience it was not observed as such. Therefore, since knowledge is not a thing separate from the Swarupa and since it was not observed before on account of delusion, those which remove that delusion and cause it to be apprehended are none other than Guru (Preceptor) and Shastra. The form of such a consciousness that is devoid of Samkalpa and dulness is what is stated as the Swarupa that should be apprehended. As long as there continues the distinction of the knower, the knowledge and the known, the form with which these appear will not be at any time their real form. It is only when the (24) illusory distinction that manifests thus as the knower and the rest is removed, that these will attain their real nature. And this is what is described as the result.

In reality, there is no difference from the knower up to the result. It is for the sake of worldly converse that they are ascribed a conventional difference. Therefore since it (result) exists already as the attained, there is nothing therein, which can be designated as 'result'. As long as the self manifests itself thus by means of

(22) Because even in Sushupti, heterogeneous ideations are absent.

(23) Even though this kind of Jnana exists in the interstices of finite cognitional knowledge, it is pointedly noted as such.

(24) Though there be a union of the cogniser, cognition, the cognised, etc, how can that Pratyabbijna of the nature of mental oscillations be regarded as knowledge? The answer is that which is the mind is only the finite consciousness that is covered by insentient energy. A particular mode of oscillation of such a mind takes the infinite form of consciousness which is termed Pratyabbijna. When by this knowledge nescience is destroyed, the insentient

Maya as the knower, the knowledge, the known and the result, till then this Samsara will continue unshakeable like a mountain. But when, somehow these manifest without differentiation, then Samsara vanishes instantly like clouds that are scattered away by the wind.

For the attainment of such a moksha, an intense eagerness for the same is alone the prime Sadhana. If eagerness were to be perfect, no other sadhanas are required. If that be not perfect, what is the use of possessing thousands of other Sadhanas? Therefore eagerness alone is the chief sadhana. The determination as 'I will accomplish this' is alone the nature of that eagerness. An eager person becomes liberated by any means. He becomes liberated in a few days, in a few months, in a few years or in a few births. The difference in the length of time required for liberation depends upon the purity or otherwise of the mind of the individual. In men's minds there are many Doshas (impurities) which impede the accomplishment of all purusharthas (aims of humanity). By reason of these impurities, Jivas (individual souls are fried in this frightful Samsara.

Among these, the first is disbelief, the second is Kama Vasana and the third is dull headedness. Thus the impurities are of three varieties. Disbelief is of two kinds as misconception and doubt. That which manifests as whether there is any such thing as Moksha or not is an example of doubt; and the conclusion that there is no such thing as Moksha is the misconception about it. Both these are the chief impediments of eagerness for liberation. By means of determinations that are antagonistic to these, these are eradicated step by step. And the chief device to get such a determination is none other than the eradication of the basic cause of disbelief. There is no other way for it. Unsound and illogical argumentation is the sole basic cause of disbelief. After abstaining from such arguments, if sound and logical argumentative inquiry be practised over and over,



not only the basic cause will be uprooted but a determination antagonistic to disbelief will also be established. And since subsequently faith is evolved thereby, disbelief will be destroyed entirely.

For ascultation (hearing of the instructions of a Preceptor) the Kamavasanas of the mind remain as obstacles. A mind that is filled with Kamavasanas will not make any effort. In the world, a Kami (a man of desire) will always be thinking only of the object of his desire. Such a person will neither perceive objects that are in front of him nor will he hear what is uttered in his ear. The hearing made by such a man of desires is the same as not hearing. Therefore it is absolutely necessary to overcome the Kama Vasanas by the wealth of Vairagya (Aversion). Since desire alone is the basic cause of thousands of Vasanas as desire, anger and the rest, if that is uprooted the rest will not continue to exist. Therefore, by uniting oneself with Vairagya, the Kamavasanas have to be destroyed. The desire in the shape of "This I want" is what is called Kama. This desire is in a gross form towards things that are easily attainable and exists in a subtle form towards things that are difficult of attainment. By attaching oneself to firm Vairagya, all these Kamavasanas have to be annihilated. The withdrawal from objects of desire by perceiving again and again their painful nature is the sole cause for the evolution of Vairagya. By this, the Kamavasanas will undergo utter destruction.

O exalted Rishi! that dross of the mind called dull-headedness and which was described as the third impurity is not capable of being overcome by any practice whatever. That dullheadedness by which a person's mind remains, though he might be a very eager person, unreceptive to what is imparted to it at the time of hearing, is a mighty Dosha (evil, impurity) which is capable

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energy which causes finitisation gets dissolved and the mind loses its mental nature. And since that Pratyah-bhijaa knowledge attains the plenit form of consciousness, the union of these (cogniser, etc). becomes an established fact.

of destroying the aim of a person. To remove this dross of dull-headedness there is no other way than worshipping me, the Divinity of the Self. I remove the dull-headedness of my devotee corresponding to the intensity of his devotion. A dull-headed person will, corresponding to the intensity of his devotion, attain his goal either in his present life or in his other subsequent life. He, who seeking me alone for refuge worships me alone with disinterested devotion, gets the wealth of all Sadhanas. Such a devotee becomes gratified, removed of all impediments for the acquisition of Sadhanas. He, who by his ignorance disregarding me, the Ishwari who vitalizes the minds of all beings works minding only the Sadhanas, will not only suffer obstacles in every step that he undertakes but his attainment of his goal will also be doubtful. Therefore, Rishist eagerness is the essential Sadhana. One who has such an earnestness is stated to be a Sadhaka of high order. Further, among the earnest Sadhakas, he who is intensely devoted to me is a Sadhaka who is fit to be adored by all.

Siddhi is the determination about the self, and the firm conclusion that the body is the Not-self. Certainly, all people have the idea of their bodies being their self. The effacement alone of this idea is the Siddhi that is devoid of dullness. Although the self is accepted by all, it is only as body and not as the self in its pure form. It is by reason of this that all ignorant people suffer series of miseries. Therefore, the determination alone of one's self being the Kevala Chinmatra (mere consciousness alone) which is capable of destroying all doubts, is what is described by the wise ones as Siddhi. There is no other Siddhi besides this. Siddhis such as flying in the air, and likewise the Siddhis of Anima and the rest will not be equal to one-sixteenth part of the Siddhi of Atma-Vijnana (self-knowledge). All of those Siddhis are only finite, being divided by space and time. But this Siddhi which is Atma-Vidya and Shivatmika is infinite. All of those Siddhis are merged in the Sadhanas of Atma-Vidya. And these Siddhis are only

useful as impediments for the attainment of Atma-Vidya. To those aspirants for liberation who regard even Brahma-hood as a straw, what use is there for these Siddhis that are of the nature of Indrajala (magic performance). These are useful only for whiling away time.

Therefore, apart from such a Siddhi of Atma-Vijnana by which complete eradication of sorrow is brought about and by which immense bliss is attained, there is no higher Siddhi (achievement). That which redeems one from the clutches of death is alone the Siddhi and nothing else.

By reason of difference of diverse practices, by reason of difference in the purity of mind and by reason of difference in the ripening of knowledge, this Siddhi of Atma-Vijnana is of three kinds as superior, middling and inferior. Rishis in the world, though the recitation of the Vedas chanted by the twice-born is uniform, the recitation by one who is a genius and who, though he might be attending to several businesses, by reason of his perfect training chants the Vedas without any error of pronounciation or accent is the superior one. The recitation by one who has to be attentive when engaged in business but who without requiring any such attentiveness while about to chant, likewise recites the Vedas without error is the middling one. The recitation by one who can chant the Vedas without error, only if he concentrates his attention towards it and who will commit errors otherwise, is the inferior recitation.

O Rishis, in the very same manner, this Siddhi of Atma-Vijnana is of three kinds, by reason of the non-forgetfulness (of the self) resulting respectively, during the absence of any attentiveness even while engaged in great affairs, during the absence of any such attentiveness, when there are no such affairs and by needing always attentiveness, as superior, middling and inferior Siddhis. Among these Siddhis, that which is superior has been described as the Parakashta (supreme stage) state. That supreme state which is experienced during

working and dreaming and sleeping states and which resembles a second of inquiry is alone the highly important Siddhi. In all wordly concerns, when for a person there is activity, only on his Samskaras (impressions) being forcibly roused, then that condition is described as the Parakashta of Siddhi. When that stay in the supreme self of consciousness, which is obtained without the least exertion, is uninterruptedly continues, then that Siddhi can be said to have reached the Kashta stage. When a person who is inclined towards wordly activities does not see duality in phenomena, though he sees them, then that Siddhi can be said to have reached perfection. When one, though active in the waking state, remains like a Somnolent person, then that Siddhi has reacached perfection.

He who has thus achieved Siddhi is called great among Siddhas. That genius who though daily inclined towards worldly converse, does not at any moment leave his Samadhi is to be regarded as great among the Siddhas. He who has not the least of any doubt or the least of any desire and he who is fearless in wordly converse is to be held as great among the Siddhas. He who perceives all pleasures and pains and all activities of the world as only existing within himself is to be concluded as great among the Siddhas. He, who remaining as the self of all, perceives all enchained and emancipated Jivas within his own self is to be thought of as great among Siddhas. He who though distinctly seeing always multitudes of bondage within his own self, does not at any time desire for liberation, is to be decided as great among Siddhas. Here (in the world) a great Siddha is I myself and there is no distinction whatever between both of us. O Rishis, thus have I lucidly and fully explained to all your queries. By understanding what I now expounded, remain always devoid of delusion'.

O Progeny of Bhrigu! Saying thus, that Para-Vidya disappeared. On hearing this all the Rishis abandoned their doubts and after prostrating before the cosmic

Rulers such as Shiva and others, departed for their respective quarters. If one were to hear this Vidya Gita narrated to you by me, heaps of one's sins will be destroyed. If, after hearing this, this is thoroughly meditated upon, this will yield the empire of one's own self. Because this Gita has been expounded by the very Goddess of Wisdom, it is the greatest of all Gitas. To those who study this Gita daily, she by herself with pleasure bestows knowledge. To those who flounder in this dark ocean of Samsara, this Gita will be a Taraka (boat) for their uplift.

**Thus ends the Twentieth chapter  
called Vidya Gita In Tripura  
Rahasya or A Practical Study in  
Consciousness.**

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## STORED ENERGY

ANNE STURGES DURYEA

### IV. Working against your will

Working against your will is miserable business.

It makes a wretched existence; no one in the world should ever do it.

'But if I don't like my work I have to do it against my will'.

A most absurd statement! No one ever has to work against his will. If you didn't will to do your work, you wouldn't be doing it.

'If I didn't do it, I should starve. That's the only reason why I do it'.

Exactly. You prefer to do it rather than starve. You have voluntarily chosen the lesser of two evils.

If you compare the doing of your work with its actual alternative, starvation, rather than with some imaginary bed of roses that doesn't exist, you will know that you do it because under the circumstances you wish or will to do it.

Then why labour under the tremendous disadvantage of the misunderstanding that you and your will are not agreed about it.

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Then why labour under the tremendous disadvantage of the misunderstanding that you and your will are not agreed about it.

It gives you an enormous handicap to believe that you are working against your will.

You and your will are entirely agreed and may congratulate yourselves that you are doing a rather sporting thing because it's necessary. Shake hands and tell each other that you are good fellows.

Working even mistakenly against your will creates an unnecessary amount of friction. It generates heat and arouses uncomfortable emotional conflict. It makes life quite wastefully unhappy and eats into your stored energies.

A young woman, college bred, and with rather fine sensibilities found herself obliged temporarily to work among people of inferior minds and sordid interests. She said she couldn't stand it, but added 'I suppose I am learning a lot'.

That was the answer. She was out to learn. She wanted to learn. She willed to learn. It was suggested that she and her will agree that she was seeking an opportunity to study just this human type.

Though they were not altogether pleasing, she found they were teaching her something. She said that having come to this understanding in her own mind she almost enjoyed her companions, and she didn't get so tired. Working with her will conserved her energies.

—*Nautilus*

## MEDITATIONS ON THE UPANISHADS

BRAJ MOHAN TEWARI

### Rama and Shabri

'In life's great choral symphony the keynote of the dominant melody is love. Without the keynote there can be no music,—there is dumbness where there should be sound,—there is discord where there should be harmony. My eyes were filled with the tears of joy when the katha-vachak read 'Shri Rama Chandra ate the tasted plums of Shabri—the Bhil girl out of the immensity of his Love'. I know what I felt like at hearing this. My joy gleamed like 'the clear-shining after rain'. All at once from the Darkness of Ignorance, I was ushered into the Light of All-knowledge. Everything in the world were its aspect of Reality. I realised what it was to be happy, gay and affable, everything looked which before I had despised. I understood the full significance of the Song of the Seers—'He who beholds all things in Atma,— in the Infinite Spirit, and the Infinite Spirit in all beings, does not despise any one'.

It gives you an enormous handicap to believe that you are working against your will.

You and your will are entirely agreed and may congratulate yourselves that you are doing a rather sporting thing because it's necessary. Shake hands and tell each other that you are good fellows.

Working even mistakenly against your will creates an unnecessary amount of friction. It generates heat and arouses uncomfortable emotional conflict. It makes life quite wastefully unhappy and eats into your stored energies.

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# THE PSYCHOLOGY OF PHRENOLOGY

## Occupations in Life: Artists

W: GEO. WHEELER, L. P. I.

The fact that a special type of mental organism is required for the profession of an artist struck us with peculiar force as we studied a number of R. A.'s and A. R. A.'s portraits in a periodical entitled 'Royal Academy pictures and the men who paint them'. We were able to compare the head of each individual with his own special and known characteristics. Not a few possessed a very fine quality of organism and a predominance of the mental temperament, while all had a marked development of the perceptive intellect. The organs of Color, Form, Size, Individuality and order, seeming to stand out in bold relief; as also, Ideality and Sublimity with sometimes suggestions as to imagination. The organ of Imitation was of course striking in some. Herein we have the leading mind powers required for the work of an artist,

Given then the faculties mentioned in a decided state of activity the first important point is a choice of a subject. This is not always an easy matter. The true artist should paint his or her pictures for eternity, since they are to affect and influence many minds. We fancy the choosing is not frequently a kind of inspiration. This must have been the case with Gustavo Dore's picture 'Christ leaving the pretorium', which we well remember seeing. The God-man is arrayed in perfect white and seamless garment; his forehead is bloodstained; his countenance be-speaks infinite love combined with agonising pain and tears. There are pressing near him the gentle angel-like faces of his truest earthly friends, while the expressions of his many foes for fierceness and crime passes description. What a picture? What a mind to produce it. Our highest faculties have been awakened we know and love Dore, and perhaps the Christ, better than before. Our perceptive powers have enabled us to enjoy the beauty of form and colour, our human nature the multiplicity of characters, and our moral faculties the great ethical teachings suggested by the producer. They who would become true artists, and there are not a few who possess the inborn talents did they but know it, should work for eternity. The world is the poorer for our unused gifts;

The next point is the complete concentration of the mind upon the subject selected, for the painter needs to lose sight of his immediate surroundings, and think only for the time of the great mental picture he wishes to transfer to canvas.

Years ago a young man came to me for phrenological examination. He had nearly all the ingredients for becoming a successful artist; in fact, this was his hobby. I was careful to point out to him the one or two things likely to stand in the way of his success, one being a deficiency of concentration, and the other an unnatural fear of failure. Years passed on, and from time to time I heard of the young artist's advancement: paintings holding splendid places in Art Exhibitions securing good prices, and even passed for the academy. Well, chatting with a musical friend in one of the restaurants this young fellow joined us. He looked at me with his keen perceptive glance and said, 'I will tell you something. I have never forgotten six years ago when you delineated my character and pointed out my want of concentration and the method of cultivation. I studied to develop that part of my nature, and made up my mind to centre my thought upon some one great idea at a time in connection with paintings. I can now, as it were, produce my pictures in my own mind, perceiving every minutest detail and, using my full mental power as desired. I am becoming more and more successful, for you have given me the key whereby I understand my own mind'. This gentleman had the organs of Form, size and colour all large, denoting ability of an artistic nature with fine mental and reasoning faculties. He had, also, very prominent sublimity and Ideality.

Some of the Ideal or perfect should play an important part in the mind of the true artist, combined with originality. Sir E. Burne Jones had a grand development of the mental temperament, with a beautifully formed head in the direction of the artistic. His quality of organism was of the highest. There was a charming harmony between the faculties, and Ideality, spirituality and sublimity were leading mind powers. This man must have been in the world of art a genius of great originality; his immense inborn qualities enabled him to stand alone. He lived in a world beautiful wherein his conceptions were exalted and his mind free from the dark materialism of the age. His perceptive intellect was marvelously clear, and his knowledge and insight into the character of human beings were correct. His sense of beauty, colour, harmony and comparisons were extraordinary. He could not send forth his work unless carefully and perfectly finished, for the ideal ever lived

in his mind and caused him to produce 'works of art, beautiful in surface and in color'. He had an imaginative nature, rich in poetic loveliness and heavenly fancies.

Burne Jones had more than mere poetic art in his mind and character; he had the spirit of a philanthropist, the mentality of a literate, and the productive thought-life of a Browning. He was a great exceptional man, living far and away from the world of commonplace with conceptions rich from the hand of God. Like Ruskin this man saw beauty to which thousands were blind and lived in a palace of dreams all his own.

Another important item in the artist's life is the study of beauty without. For the true artist is a child of nature, living in the sunshine of God's world, enjoying and perceiving in minutest detail the glories of field and flower, rich sunsets and rippling streams. He may, as did the young fellow who came to me for advice, produce his pictures from within, yet will the natural faculties have gathered from without securing from nature just so much as they had been allowed activity to receive.

Look for a minute or two at the great art critic Ruskin. The gifts of poetic art were inborn, and the dawn of intelligence was to him the dawn of beauty; the exquisite colour and form of a thousand flowerets his to enjoy. The mountain torrent; the glorious waterfalls; the snow-clad peaks; the lightning's flash he could fully appreciate, live in and love. In Ruskin we have an artist in literature. He has given us a style of prose full of poetic beauty, fragrant with flowers, glowing with splendour as though the hand that wrote was touched with Divinity. Truly a master-mind in the art of word painting. He studied beauty from without and from within.

The true artist should desire to put into every tiny part of his production a beauty and a grandeur all its own, at the same time harmonising with the great whole. Thus he will feel assured as to a high standard of workmanship. Sir E. Burne Jones once mentioned his careful desires in this respect so that should one of his pictures be destroyed and only a small particle remain, the finder would be able to see in that bit perfection of beauty.

In conclusion quality of organism is essential to all really fine productions; for one may possess the necessary brain without the specially required temperament. An artist cannot put into his productions the rich purity and grace, or finer touches, if himself wanting in the harmonising moral and artistic qualities. They who would paint for eternity should study to secure a chaste beauty of

character, by breathing an atmosphere of sweetness and refinement so that as we view the work we may perceive in it the character of the designer.



## PSYCHO-ANALYSIS AND RATIONAL BUSINESS SUCCESS ETC.

DR. WM. FRANKLIN KELLEY

### **Psycho-Analysis**

Psycho analysis is a new theory and practice of healing, based on mind power principles. It is a system of analysing mental and emotional states which has revealed much of the detailed operation and processes of man's mental mechanism. When psycho-analysis is used in connection with a study of mind through introspection and suggestion, we have a positive and scientific means of dealing with mental forces.

This lesson on psycho-analysis is very necessary and opportune for the teacher as well as the lay reader. People are interested in this subject, and it should be included in all class work. As a student, or as a practitioner of mental principles, you need this knowledge.

This lesson is an attempt to give the gist of psycho-analysis, its findings, and the method of its procedure, plus the results of our own experience in the practice of mental healing, including also what is the best in other metaphysical theories. Some of the New Thought and Christian Science following object most strenuously to having their methods included in such a synthesis; the the Freudian analysts would also object to such kinship. Experience, however, demonstrates amply to the unprejudiced that there is some truth in all systems of mental, spiritual, and divine healing. The real psychologist will be alert in his search for truth and not be misguided by names and theories. No system of healing possesses all virtues, and no theory or teaching all of the truth. Truth, in this sense, is the logical synthesis of all that is true.

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## Freudian Theory

A brief sketch of the Freudian theory of psycho-analysis will furnish the best key to this subject. Several other schools have evolved which differ more or less with Freud, but undoubtedly we shall get the best foundation by reference to the original school. According to Freud: "The procedure in psychoanalysis is to hold before the patient the difficulties of the treatment, the exertions and the sacrifices entailed in getting well. We tell him that we make no definite promises,—that the results depend on his conduct, on his understanding, on his adaptability, on his perseverance". This, you will see, relieves the physician of much responsibility, and places obligation on the patient, so there will be no laxity in the patient carrying out the doctor's orders.

It is well to relieve unnecessary tension due to self-consciousness, timidity or shame on the part of the patient. It is fortunate that most of those who seek improvement through analysis are already somewhat conversant with the rudiments of psychology. Of this you may take due advantage to make the subsequent treatments impersonal. Your patient may be obviously a "constructive thinker"—seeming to carry out correctly the major premises of a well applied psychology. He may feel justified in resisting with some tension, any admission of desires and secret feelings which through life he had valiantly fought against and suppressed, and which he considers inferior and unworthy. That much of course, is "all to the good", as the street saying has it. But as an analyst, you will see that BECAUSE your patient is applying mental methods in his AWARE mind which could in nowise bring about the difficulty for which he seeks cure,—THEREFORE the origin of the difficulty may well be sought among the unadmitted and suppressed factors which he is fighting. The roots of man somehow contain still a good deal of the animal, the savage,—of the lustful and the abysmal brutes.

### **The Secret Conflict**

Your patient then, is to be complimented on the conflict he is waging; but, nevertheless, he must be made to see that he has made some tactical blunder. The secret history of all evolution is a story of that conflict; the grudging victories gained racially show later as epochal advances in civilization; similar victories gained personally show as great bursts of new consciousness, inspiration, or world benefitting genius. Every human being is engaged in that secret conflict, by which he is redeeming and transmuting his primitive, abysmal forces and energies into high, powerful and constructive forces. Applied Psychology is one of the most effective implements that has ever come into the possession of man, to help him in that struggle.

Now, you may explain to your subject, that it is probably no more than natural to hate the thing you're fighting,—but even in that connection, it is noted that the rulers, statesmen and generals leave the hate business for the mob. Censorship also, is mostly enforced to keep the mob knowing or imagining only what in the estimate of the 'higher ups' is good for the mob. Now ask your subject, which he is going to do,—line himself up with the ignorant mob, or with the powers that be. And moreover, if your subject knows the power of suggestion, you can easily show him that most suggestions are absorbed unawares, whether in childhood, adolescence, or later,—and hence without moral or personal responsibility.

### **The First Hour**

First of all, in giving psychoanalysis successfully, the practitioner must be alert. If he is a regular physician and diagnostician, his knowledge will aid greatly in the first interview. Direct and intelligent questions may be asked without loss of time. The practitioner who lacks this medical training must be more cautious until he is sure of the patient's physical condition. Mind and body are interdependent in matters of health. An

expert diagnostician will know at once the outstanding physical symptoms of disease, and may proceed in his questioning to ascertain the mental causes. The mental practitioner should take the patient's analysis before offering any advice or suggestions, other than general suggestions to gain the patient's confidence and to inspire him toward getting well.

In psychoanalysis nothing occurs but the exchange of words between the patient and the physician. The analyst asks an occasional question to guide the conversation along the line of revealing the desired information. What the physician wants to know is what is wrong with the patient. Surface information is not enough. What the patient thinks is a most secret confession and may not be enough. The patient may not know more than the condition of the front of his house,—to use a metaphor,—and nothing at all about the back lot, the alleyway, the hillside against which the house is built, etc. He may be quite proud of that front, and has used his Applied Psychology in keeping it up creditably. But analysis is to investigate matters which are just as intimately connected with the welfare of that house as that 'front' ever was—in fact, matters which are far more essential to its welfare. Analysis is the alleyway investigation method, so to say; it is by no means a mere inspection of 'fronts',—essential and valuable as is that 'front' in the everyday, competitive world.

Strange to say some patients think that the analyst possesses some peculiar power by which he knows everything there is to know. As a matter of fact, in the start he can proceed only on what the patient himself offers. The physician spends the first hour (which is usually sufficient for the first interview) in being pleasant, looking wise, asking a few well directed questions,—then closes the interview with a positive assurance to the patient that he is going to get well:

### Hope *vs* Fear

It is imperative never to allow a patient to leave your office in a despondent mood. Send him out walk-



ing on air. If you have ever consulted an analyst who understood human nature, you know by experience what is meant by 'walking on air'. No one has a moral right to practise psychoanalysis or any form of mental therapy, who is unable to achieve this result. Indeed, if I had my way in making of laws, I would make it a criminal offence for a physician of any school of healing or medicine to fill the mind of a patient with fear of disease or doubt of being able to get well.

As an aside, it may be said that about half the patients who come to the psychoanalysts are victims of medical malpractice of just that kind. They have consulted specialists who have pronounced them incurable. The fear thus caused by the physician's damnable suggestion results in a mental complex which brings ten times the suffering than if the patient had the disease in reality. Much to my surprise, I frequently find all the outstanding symptoms of the disease, but by questioning the patient I discover that these particular symptoms did not exist in so nearly a pronounced form until after the physician's diagnosis. In some instances, the diagnosis and pronouncement to the patient, are both found to have been absolutely false. In recent years physicians seem to have developed the habit of exaggerating disease rather than minimising it as they should.



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## SOUTHCOTT BOX

### Practical Brotherhood of the Movement Today

J. CARPENTER SMITH

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Joanna Southcott's Box, is that the great Newspaper Press of England has been interesting itself in the story continuously, for over a year. A General Election which alters the Policy of the entire nation, or an alliance with a foreign potentate which may influence the destiny of Europe, is with the Press a matter of interest for a couple of months at the most; yet a Devonshire prophetess, dead these one hundred years and more, has kept a hot discussion raging in over 400 papers, from the "Daily Mail" (with its one and three-quarter millions of readers per day), and the academic rostrum of the "Times", downwards - and out of England, the subject has been raised in the leading papers of New York, Philadelphia, Chicago, Johannesburg, Toronto, Sydney, Rangoon, and in fact, every corner of the English-speaking world.

It has occasioned some surprise that her followers total some 50,000 people. But let us turn to her story.

Joanna Southcott, one of the most remarkable women in the world's history, was born in 1750, in Devonshire, where she spent the years of her girlhood. She was a working woman, a fact which has often been raised in scorn against her - "as if a working woman could prophesy, indeed!" - by those who forget that St. Peter and his brethren were fishermen. At 40, she commenced to prophesy, and after twenty-four stormy and unhappy years, she died, leaving sixty-five MS. Books of prophecies, and a great deal chest, roped and sealed not to be opened save by twenty-four Bishops, in a time of great danger to the Empire. The prophecies which foretold the Great War, the use of tanks, the air attacks in London, the shortage of gold and sugar, and a hundred other details whose foretelling only occasioned derision in the eighteenth-century, have now their own proofs. The contents of her Box (which is still unopened) await the consideration of any 24 Bishops of the English Church who are bold enough to risk the adventure; and among Joanna's published pro-

phocies, is one stating what they will find inside. She says there will be inspired writings, telling the Leaders of our Church how to form a mighty, international League of Peace, by the aid of the Churches of other creeds, which sway other nations. The scheme seems not impossible, and yet the Bishops refuse to open the Box and judge of the contents for themselves, held back by some silly and antiquated scruples about "dignity". As if, when even the slenderest chance of "Peace on Earth" was offered, our stricken world could afford to wait on dignity. Besides, when 50,000 of their sheep are wandering, the Bishops should surely remember that a crook is the symbol of their office.

A new feature of the Southcott Movement, which was made public early in 1924, has created another restless stir of interest throughout the world. For it is no less than a reported discovery of a certain secret treatment for all diseases, ranging from cancer, consumption and asthma down to such trivial matters as loss of hair, or roughness of skin. Rather appropriately it has been named 'The Panacea', and it has achieved such startling results that eminent medical men in England, U. S. A., India and Germany, have decided to look into it more deeply, and to try it themselves, and for their own patients. A point of particular interest to Theosophists is that the treatment (which is sent if applied through the post, to all who are to state their diseases *is given entirely free*, all offerings of money being refused, and sums sent by grateful patients, returned. All expenses are borne by the Southcottians themselves, and the work is done by voluntary workers; all of which is surely an eloquent example of *practical brotherhood*. Some 3,000 patients are being treated, and results are claimed to be marvellous. Cases of fatal diseases, given up as hopeless by their doctors, are said to have completely recovered after a few months of the treatment, and every disease is dealt with.

At the request of hundreds of their patients, these healers have commenced to issue a monthly magazine, 'The Panacea' (6d., 3/- yearly, posted), dealing with the methods and progress of their work, and their success or otherwise in the treatment of cases; but would-be patients should understand that the gift of the treatment is in no way dependent upon subscription to the magazine, which is only sent on request.

As the writer of this article, it must be distinctly understood that I hold no brief for the Southcott Panacea; but I may mention that I have personally investigated hundreds of thankful letters from patients and have assured myself that they are, in all cases quite genuine, and in a great many, from persons suffering from diseases which one would imagine were incurable and hopeless. To state that they have found the world's Panacea for disease in an enormous claim but at least it can be given a trial by all sufferers who wish, for it costs nothing and cannot possibly to harm. All Theosophists will, I am sure, join me in wishing well to a Movement with such fine ideal and with such apparently conclusive proofs of its materialisation.



## CORRESPONDENCE

To

THE EDITOR,  
THE KALPAKA.

DEAR SIR,

I shall be much obliged if any of our readers can explain what I think to be most extraordinary. It was a dream to which I take advantage of and send you an exact word picture of the same.

After my dinner on a certain night, I went to bed about 10 P. M. No sooner my head touched the pillow than I went to a deep sleep as if I were mesmerized to the last degree. It appears from what I recollect that I was in an open space observing something

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amongst my friends, suddenly when a circular light bursted out in the sky and illuminated the most part of the globe. As soon as I saw the light, I knelt down, prayed at it and in a moment to my surprise, a lady and a gentleman appeared in the vision, the former clad in an European costume and the latter a naked bust. Just then I felt a creeping sensation all over my body and woke up.

But strange to state the circular light and the above described figures even appeared to my naked eyes just at the left side of my head for about a minute gradually decreasing in size and finally vanished. (It was about 2 o'clock then).

Though it was a mere dream it affected me in many ways to which I could not account, and gave me new strength and courage to put my head into occult research work.

I am one of your most interested students for quite a long time and shall be much obliged if any of your readers can enlighten me as to what is that circular light and two of the above described figures, visible even when I had my eyes opened.

3rd May 1925. }

*I remain, Yours etc.*  
FRANCIS JOSEPH.

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