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GRAINS OF HIS GRACE

T. L. VASWANI

On this bed of *Tapasya* have I spent, week after week.

This window lies open. Through it, the beautiful sky looks upon me,—looks and blesses and beckons to the Great Beyond.

What of the window of my soul? It hath opened better in this illness.

Every day brings His blessings to me,—an unworthy servant of His servants.

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Pain? It matters little when we know that He is too wise to err.

Grains of His Grace! In abundance they come! Over 12,000 tons of star-dust, we are told, fell annually on the earth. Yet more are the grains of the dust of His Grace that fall upon us, every day.

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Silence? More and more of it I need for my healing and my strength.

For in silence come voices from the Deep.

Silence and suffering!

And from the womb of this suffering is being born, under the Grace of God, a new strength, a new vision.

Every day of this illness has been a day of 'nearer My God to Thee!' And He blesses what He breaks.

FUTURE SEEING AND DESTINY*

The purpose of this study is to compel the great facts of time to reveal their parentage, the past, and to disclose their progeny, the future.

In most sciences, theories serve some purpose; but it is facts alone that have any value in the study of the future.

We want facts and not theories.

It is better to know than to believe. Faith is a substitute for knowledge; but knowledge is a master-key of the future.

Knowledge can come from but one source, that is from facts. Facts can be made to talk and to yield up secrets that have laid hidden since the birth of time.

The only use of education is to prepare a person for the coming years and for what may follow. No one cares for the past or for the present. The past is gone and cannot be recalled. The present is the fruit of the past and is the school-room of the future.

Every one seeks to know what there is to know of coming existence. Destiny beyond earthly experiences must be confined to the material progress and development of the universe itself; and this line of study can be evolved only by a new analysis of the laws of universal philosophy.

Except by new advances in the study of psychic telepathy the part that a living being will take in a future life can never be revealed.

Between the present moment and that far-way horizon is contained all that remains of this life. What is ahead here? How shall it be studied? Universal philosophy will not make it known. Psychic telepathy will not reveal it. It is the laws of Cause and Effect that hold the secret.

*An adaptation of Edmund Shaftesbury's 'Future Seeing and Destiny'

The present study has for its foundations (1) Universal Philosophy, (2) Psychic Telepathy, (3) the inevitable progress of Cause and Effect. If it is true that the present is the fruit of the past it must of necessity be that the future is the fruit of the present

In matters earthly, a clear mind is able to see coming events. This is the secret of success in all enterprises.

The far-sighted people of the world win everything in the battle of life; those who are short-sighted fail.

What is true of earthly existence is also true of the great future that lies beyond. The principles are one and the same and it is only the laws and guiding facts that are different. It is true we cannot see what is ahead; but we can prove it and know it as accurately as though we could witness it here and now. It depends on learning how to apply the meaning of a process to the facts involved in it.

If we know what is going on, and how it is going on, we have only one step more to know the results ahead, and that is the way of interpreting the meanings of facts and their processes.

Every human being has some destiny. We have only to care of what lies ahead. The only education is that which solves the future. Knowledge of coming events must be based on the laws that are found in the present and past history of the universe.

You have ten grand sublime conceptions to realise:

- (1) There never was a beginning.
- (2) There never will be an end.
- (3) There is no limit to space.
- (4) Time is nothing in the universe.
- (5) All creation is united.
- (6) The indivisible atom is the physical builder of the universe.
- (7) There are three physical laws in all matter—repulsion, attraction and arrangement.
- (8) Repulsion tears down, attraction builds up, and arrangement produces forms of life and matter.
- (9) All life within a prescribed limit is destined to be torn down.
- (10) All life that passes the line of limitation is destined to exist for ever.



TRANSMUTING THE MENTAL PRINCIPLE INTO POWER-DYNAMICS

S. VAIDYANATHAN

How to Create Thought-auric Atmosphere

Thoughts create their own atmosphere.

Constructive thoughts and desires create constructive atmosphere.

Destructive thoughts and desires create destructive thought-auric atmosphere.

Constructive thoughts are those that are found to exist in harmony with the infinite laws of constructive development in the universal plan of creation.

Destructive thoughts are those that stand entirely antagonistic to constructive development in the universal plan.

Generally all thoughts, emotions and desires are generated out of the mental accretions and hence they are only relatively connected with the potentialities of the self; they do not form part and parcel of the self-energies or the essentials of the ego.

The thought energies exist in the form of very subtle and impermeable substances, capable of motion or radiation from one centre to another through the innumerable subtle wires in ether.

The atomic particles of substances constituting ether are very subtle or fine and the energies of thoughts since they are the products of the very same ingredients or subtle atoms forming up ether, can very easily penetrate through the etheric layers and wires.

How the vital creative energies of thoughts, evolving within a particular centre of creation, can successfully project themselves into the other centres?

Every living being is a particular focus of thoughts.

The law of continuity or the law of successive motion operates upon the economy of creation.

The law of continuity begets the law of reciprocity or exchange.

A, living somewhere in India, is connected with B, somewhere in the continent of America because there are subtle transmissive wires in the ether that connect A. with B. and it is quite possible for these individuals to be in communication without any physical media, provided of course they have secured sufficient control over the etheric waves and have learnt the art of thought-transference without at all being affected by the obstructions of grosser or material organisms.

The etheric wires are the thought-carriers. Since the atoms of thoughts are very subtle they can very easily penetrate through them and reach the centres to which they are directed.

Every person has the inherent power to send out thoughts and receive thoughts but very few endeavour in this line; for to cultivate this art one has to submit oneself to certain rigid courses of mental discipline and training. Firstly one has to build a powerful thought-auric atmosphere.

You are what you consciously think yourself to be. This is no psychological enigma. If you always think of good things and if you allow thoughts and ideas of peace, harmony, prosperity, power, love, courage and optimism to flourish in your mind, you will become more and more conscious of a persistent transformation in your life. Let your potentiality glow with the essence of love and beauty. Centralise all beautiful delightful and harmonious thoughts within the focus of your self and mentally picture within yourself that these thoughts construct a protective and regenerative auric circle around you. Your thought vibrations radiate like the currents of electricity.

Good as well as evil thoughts, sent out to particular centres of creations (individuals) will reach the auric

circles of those individuals and will work mischief if the protective auric circles are weak, otherwise they will return to the senders and react upon them producing disastrous results.

To be a centre of radiant power and courage, construct first a protective, vitalising auric circle around you.

Evil thoughts of individuals, whoever they may be, will never disturb or upset you provided you are pure physically, mentally and morally, and strong-willed.

Only when you think evil to others and sow the seeds of vicious thoughts in your mind, you become susceptible to the evil thought-vibrations coming from other sources.

Purity alone can strengthen you against the onslaughts of evil minded persons. Be cheerful with divine reflections. You reap what you sow. Your make-up is in the construction of your thoughts. Your thoughts constitute your ideal. Ideal is the *summum bonum* of your life.

There is a fundamental secret of psychic magnetism in the very act of giving and receiving. This applies to thoughts as well. If you always send out good and cheerful thoughts and cultivate receptivity to good thoughts, then your auric circle will be potentially vitalised in its resources and you will live in an atmosphere of peaceful felicity and harmony, creating a love circle around you.

Grow in the consciousness of the universal law of unity, i.e., *one in all* and *all in one*, and when you practise this law in your daily life, you cultivate universal love and sympathy and root out all thoughts and feelings of discord, disaffection, malice, jealousy, anger and hostility.

Never breed enmity to anyone. Send out good thoughts even to individuals, who are hostile to your interests. When you bless a man, he blesses you in return and this has a psychic effect in that it vitalises your magnetism. When your thoughts and deeds are pure, no evil thought will affect you.

Purity in thought is the basis of will-culture. The strength or intensity of the will gives intensity to your auric-currents.

Mental susceptibility to evil thought vibrations and suggestions is caused by weakened will-resistance and want of efficient disciplined character.

Adopt a system in your daily life and regulate your habits. Your actions in your daily life must express the higher self and not the lower as they so often do. Creative righteous idealism is your watchword in life. Until you secure mental supremacy and thought control, make it a point to review and study critically your conduct and actions and you will secure a basis or initial training which will harmonise in essence with the spiritual force guiding you along the pathways of felicity and power.

Cultivate positive thinking by forming up bright mental pictures of the conditions you wish to secure in your every day life. Work with a resolution and think with determination and aim.

The thinking technique enforces upon you a certain discipline and if you can conscientiously utilise your vital mental resources and endeavour to correct your thinking you can successfully annihilate all adverse conditions in your life and attain to perfection.

Never give way to gloomy, pessimistic and distressing feelings.

Always hold on with good cheer and buoyant hope and think that there is everything worth striving for in life.

Believe in the eternal supreme law. Know that you are one with the universe and develop your spiritual consciousness to realise the paramount significances in the hidden current or strata of your life.

Deny all ideas, all thoughts and feelings of inharmony, peacelessness, misery, affliction and poverty even should these thoughts be forced in your mind. When your mental balance is upset, you become a prey to fear.



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XXI

On hearing in this manner the discourses of Dattatreya, Rama of Bhrigu's race, became as it were released of the illusion caused by the products of nescience. Then, after making obeisance before the son of Atri, he began to ask with great reverence, "O Lord! you will tell me the essential, easy, and directly fruitful qualification that is necessary for attaining knowledge, and the signs by which I shall be able to recognise without difficulty the enlightened ones. The condition of Jnanis when they are attached to the body, their condition when they are detached from the body and how their minds remain without attachment when they engage in worldly concerns, all about these, kindly tell me lucidly.

When the son of Jamadagni questioned Atri's son in this manner, that ocean of mercy was greatly pleased and said to Bhargava calling him to his side. "I shall tell you the secret of Sadhana necessary for the enlightenment. Listen O Rama! The essential qualification for knowledge is the Supreme Grace of the Deity. It is certain that for whomsoever who (1) worships by all means the (2) Deity of the Self, the attainment of knowledge will be very easy. In the Shastras it has been stated that this devotion towards the Deity is the most important of all Sadhanas for the attainment of knowledge. Even in the absence of other qualifications this devotion towards the Deity is capable of producing results by itself. Without this, other qualifications will

(1) By means of mind, speech and actions. Upasana=to remain near, i.e. to be thinking incessantly of the Deity.

(2) The Deity that is within oneself as Antaryami.

not (3) yield full results. Rama! Listen to (4) its reason. This depends (5) upon a reason. The pure consciousness which illuminates everything is the resultant knowledge. That consciousness which is self-luminous partakes the nature of a result in the following manner. When the veil of nescience fabricated within that consciousness of illuminating nature, undergoes dissolution by inquiry, there ensues towards the pure consciousness a recognitional knowledge as "this is I". This knowledge which aims at the real Self, as well as the condition of remaining as the pure self can scarcely be attained by persons whose minds (6) wander outwards. But in the case of devotees, their attention is not distracted by other objects, and since they have intense love towards the Deity of the Self, it has been concluded that they can attain knowledge swiftly and without any difficulty. Though a person who is such an intense devotee might be possessed of only a little of other qualifications, he, after learning the nature of the Self though intellectually only, describes the same to others. Rama! by constantly describing the same in this manner such a devotee's mind becomes assimilated to that form and when by these frequent expositions, etc. there ensues for him a firm grasp of the thing, his mind, becoming of the form (7) of the pure consciousness-Self and immoveable by all means, causes everything to appear as Shiva wherever it might turn. Such a person is a Jnani of very high order and he is, one having the condition of a Jivanmukta (one liberated in life).

Therefore, to describe unto and to discuss incessantly with others with great love is the only chief qualification. No other qualification will be equal to

(3) The idea is that without Divine Grace there can be no knowledge that is productive of the ultimate result, by mere bhavana and other practices.

(4) The reason why there can be no result without Divine Grace.

(5) That there can be result by perseverance.

(6) Because the minds of persons who are devoted to the Deity of the self will not wander outside. It is easy for them.

(7) This means that even when there is connection with phenomena their minds do not abandon the nature of the consciousness-self.

this. All other qualifications are no match to the "holding of discourses on the nature of the principle of the self, accompanied with a firm devotion to the Deity.

Rama! it is difficult to understand the features of a Jnani. For, their condition is the innermost of all and it is not reachable by the senses, speech, etc. Therefore it is not possible for others to delineate or note them. Just as it is not possible for others to know the high state of learning of a person, merely by means of his body, his apparel, and the ornaments that he wears, it is not possible for others to know Jnanihood. Just as only he who has tasted, knows the capability of tasting of the juice sucked, a Jnani's knowledge is capable of being discerned only by himself and not otherwise. Though it is in this manner difficult to know the features of a Jnani, it is possible by their conversation, and by the serenity of their facial expression, for other Jnanis only to know the path tread by them".

Concerning Jnanis there are many features of a gross nature. But these are seen in others also who are not Jnanis. And again, there are other features also which are subtle and which cannot be comprehended by the ignorant. Descriptive discourses, conversation, the exhibition of qualities such as Vairagya (Aversion) and others, appear to be capable of being imitated, even by others in the same manner as Jnanis. The gross features are the qualifications of Vairagya, etc. practised by those of impure-minds and which have come to stay permanently. These are their features. He should be considered as a Jnani of high order, whose facial expression undergoes no change either by honour or by disgrace, by gain or loss and by victory or defeat. During discourses about such a one's realisation of the self, even if he be asked about his hidden samadhic experiences, such a Jnani of high order would give out his replies without delay and with great precision. He would evince immense interest in talks concerning knowledge. It is a feature of Jnanis to be without reluctance in making expositions. He is the highest among Jnanis whose mind is always habitually introspective without any effort, and who maintains perfect calmness even in the midst of mighty calamities. O Bhargava! There is not the least doubt that these features of eminent Jnanis will be the immutable marks for those who examine themselves, to examine oneself."

(To be continued)

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

When do you live? Are you abiding in the Universal Beauty of the NOW, or are you, like so many of us are wont to do, living over, again and again, the errors, the worries, the jealousies, the envies, and the hates of yesterday, last week, month, or year?

Do you ever stop to consider that NOW,—this very second,—is all the time that there is, so far as you are concerned? Yesterday has passed far beyond any possibility of recall, and tomorrow will never come, for after all, tomorrow will also be NOW when it reaches us. In some of my studies in a foreign language, (I fail to recall just what it was,) the words of some unknown sage appealed to me to such a great extent, in the light of my own present Truth knowledge, that I committed these words to memory, so that I might have their abiding encouragement with me as long as this present phase of my existence might last. These are the words, translated.

'The present is the child of the past; the Future, the begotten of the present. And yet, O present Moment knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say: 'I am the progeny of the departed moment, the child of the past' thou hast become that past, itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, the Future, the ever-living Trinity in one,—the Mahamaya of the Absolute Is'.

NOW is the glorious time of all existence. Our life, today, is immortal, if we but strive to make it so. How? Simply by Love and Service to our fellowman, regardless

of race, creed, sex, caste, color, financial, social, or any other condition. That is the secret of the immortal life,—of daily existing Health, Harmony, and Happiness,—here and NOW. That is my whole philosophy, in a nutshell. It is the philosophy that has enabled me to overcome the worst imaginable adverse conditions of environment, to replace illness, mental inharmony, and unhappiness with the joyous knowledge of Health, Harmony and Happiness. It is the philosophy that I daily broadcast, in every possible manner, amongst all with whom I am permitted to come in contact, whether in person, or through the channel of the written word.

I love to lure my fellow-humans to live the immortal life here and now. Disbelieve that we are, as certain orthodox sects have taught us to believe, 'of the earth, earthy'; that we are hampered by the decided limitations of mortality, for, truly, we are 'sons of the Father',—the Creator of all that IS, 'created in His image and likeness'—therefore a real part of Him. Realizing this we must immediately realize, also, that there are no limitations whatsoever in our existence,—in the Now,—except those limitations that we voluntarily bind ourselves with by erroneous thought.

I care not what your religion may be. Suffice it for me to know that you must believe in some Being greater than yourself,—some Creator of all that IS. Call him Allah, God, Spirit, or any of the myriad names that have been given Him*in various climes by varied races since the world began, we know that He exists. For the purpose of these writings, in referring to Him, I shall call Him God. I am not a Christian, simply because I refuse to be limited by the teachings of any orthodox sects. But I am an optimistic philosopher, because right NOW I see, enjoy, and believe fully in, all the Universal joys of the Universe. And peace of mind has been the rewards of Love and Service, as it inevitably must always be,—for such is the workings of Universal Law.

When we cease to be of the earth, earthy, and dare to trust the Spirit, and spread our thought-wings, we

realize that all things lovely are blended into our beings, and that we NOW live on earth, in heaven, buoyed up by omnipresent Spirit, beautified by God's glory, and blessed with His omnipotent bliss. Then, daily saluting our fellows, we can sing:

I am Life, joyous Life; I am peaceful, perfect Life!

And I bless every soul with rejoicing, happy Life.

NOW is composed of dreams,—usually happy dreams, "castles in the air", so to speak. But do you really try to bring these joyous dreams into manifestation? Or do you limit yourself to the idea that you are, veritably, a "worm", and let it go at that?

A butterfly who alighted in a field of daisies, heard the murmuring and muttering of the worms, who had come out of their ground-holes to gossip about one of their fellows who had dreamed of a possible life in the air, and of more freedom and beauty,—and had shrivelled up and passed away after the dream. These materialistic groundlings blindly bobbed their heads over this preposterous dream, wriggled their laughter at the dreamer's demise, and writhed their scorn for the suggestion of a more spiritual existence. But the pretty butterfly smiled and fluttered happily from flower to flower, blessing their beauty, feeling the warm, living air with its antennae, pausing to rest and dream again while the sunbeams painted the flowers on its wings,—it, too, had been a worm, once. But dream that it had brought into manifestation the beauties of this "preposterous" dream that it had had in its "worm" days.

You are directly connected with the Infinite, with the Divine Source of ALL-SUPPLY, created for your enjoyment and daily utilization, if you but care to realize the fact.

This connection is through the channel of Mind,—that part of Infinite Mind, itself, with which we are each endowed at birth. In previous articles of this series of writings, I have endeavored to show just how we might utilize this power. The purpose of the present article is to create the DESIRE to use it; to show

that we are unlimited in the manifestation of our worthwhile dreams, if we but **THINK** so. **THINK RIGHT**, and all these things come to us. Inharmonies of all kinds are but the results of erroneous **THOUGHT**,—which is a violation of Universal Laws governing us, creating a debt that **MUST** be paid through inharmony of some sort or other.

So, let us spread our thought-wings, even as the butterfly did and come into a realization, **NOW**, of the beauties that surround us **NOW**, created for our especial benefit, **NOW**. For in a few words of poetry :

“ Unto each mortal who comes to earth,
 A ladder is given by God, at birth,
 And up this ladder every soul must go,
 Step by step from the Valley below;
 Step by step to the center of Space,
 On this Ladder of Lives, to the starting place
 In time departed, (which yet endures),
 I shape my ladder, and you shape yours.
 Whatever they are,—they are what we made.
 A ladder of Light, or a ladder of shade.
 A ladder of Love,—or a hateful thing.
 A ladder of Strength,—or a wavering string
 A ladder of gold,—or a ladder of straw,
 Each is a ladder of a righteous Law;
 We flung them away at the call of death,
 We took them again with the next life breath,
 For a Keeper stands at the great birth gates,
 And, as each soul passes, its ladder waits.
 Though mine be narrow and yours be broad,
 On my ladder, alone can I climb to God:
 On your ladder, alone can your feet ascend,
 For none may borrow, and none may lend,
 If toil and trouble, and pain are found,
 Twisted and corded to each formed round.
 If rusting iron, or mouldering wood,
 Is the fragile frame,—you must make it good,
 You must build it over, and fashion it strong,
 Though the task be as hard as your life is long;
 For up this pathway your ladder leads,
 To earthly pleasures and spirit needs.
 And all that may come in another way
 Shall be but Illusion,—and shall not stay.
 In useless effort, then, waste no time,
 Rebuild your ladder,—and Climb,—and CLIMB.

CAMILLE FLAMMARION

I knew him and liked him. It must be now about 8 years ago when I first saw him. He was always courteous, sympathetic, serious, apparently fond of humour in seeing the funny side of life, modest, patient and generous-minded. He was always regarded as a big man, always as some one in this giddy Paris. He used to live in the winter near the junction of Montparnasse Boulevard and the Observatoire, but, he spent the summers at Juvisy where the big telescope was installed, and, latterly, seemed to pass most of his time in Juvisy which is a short distance from Paris. Of course, the Observatory is Government property, and very beautiful it is, though not as extensive as I should have expected. There was a fruit and vegetable garden on one side of the building and on the other side was a flower garden and goodness knows what by way of scientific instruments, etc. Flammarion was hospitable and I dined with him and Mrs. Flammarion who called him 'Flam' in a familiar way. After dinner we mounted up to the observatory and I shall never forget that night. He showed me the planets visible at that time of the year, the stars and the moon. He described what I saw and was a perfect host in every way. He seemed to be so much at home in that top-point of observation and so calm, so reverential as it were for the things he saw and thought about.

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I heard, long ago that he was not given to praise the men who represented astronomical science, etc. when he was a young man. He made his way because he was superior to all others of his class. A senior wrangler came to Paris and saw Flammarion and went away and told a friend of mine that Flammarion was the greatest mathematician he had ever met or knew. I have seen Flammarion, myself, sit down and make calculations that would make my hair stand on end when he came

to explain them! His work of making popular the great science of astronomy has made his name. As a mere astronomer he is known among the scientists, but as a writer and teacher of the great science to the public it is there where he made his mark. He wrote a great deal for the Paris edition of the Herald and at one time he went into spiritualistic matters. The thing so stirred up the Catholic Church that people criticised him. Anyhow, the thing stopped one day. I was silly enough to say to him one day that I noticed that people who wrote about spiritualistic matters often said that so and so saw or said he saw such and such a thing but refrained from saying that he himself had seen this or that personally. 'That's not my case' broke in Flammarion sharply. He was hurt and I was so embarrassed that I did not reply. For a time we never spoke for perhaps this reason. Anyhow I saw little of him until about three years ago when we met and he was so cordial that I saw him in a new light. What his reasons were for the way he wrote on spiritualistic matters in the Herald, I do not know and perhaps I may be wrong in my views on the subject. But I did not then know what a great spiritualistic student he was. This is, to my mind, proof of his modesty.

How curious when you think of it. I had planned visiting Flammarion when the weather became warmer. His death ends that arrangement.

The ideas of the Eminent Astronomer on Spiritual things may be gathered from a letter written to the DIALECTICAL SOCIETY OF LONDON in 1870, published in the "*Revue Spirite*" of PARIS:

"I do not hesitate to affirm my conviction based on a personal examination of the subject, that learned men who declare phenomena called magnetic, somnambulistic, mediumistic, and others not yet explained by science are impossible, should be classed among those who talk of what they do not know about. After such a categorical affirmation, it is needless to say that I acquired this belief through my personal observation of the absolute

certainty and reality of these phenomena. Although, in the absence of facts which could be regarded as conclusive as to the cause of these phenomena called spiritualistic, and I be in a position to express no positive affirmation on the question, I must add, however, that the unanimous affirmation of their spiritudistic origin, on the part of occultists who in the latter part of the century, have manifested throughout the whole world, stamps on this problem a character which by its universality, merits fixing the attention of the impartial seeker for wisdom. The history of the human race, as far back as can be seen, furnishes examples of coincidences, foresight, warnings, etc. on the subject of the future state received in certain moments when apparitions were more or less clearly seen, and the evidences worthy of belief as all we possess in every other branch of historical tradition. The permanence of intellectual life should be regarded as the result of the harmonious succession of starry incarnations. Our globe being one of the lands in space, a province of planetary universe, and our present life being merely a chapter in the eternal everlasting, it seems natural (for the supernatural does not exist) there does exist a bond of union and a permanent bond between the spheres, the bodies and souls of the entire universe, and it is probable that the existence of this bond will be proved in the process of time by the progress and by scientific discoveries".

Flammarion then gives some accounts which had come under his notice: JEAN BEST, owner of a Magazine called "*Magasin pittoresque*" for which Flammarion contributed articles, was a very serious, methodical and hard worker. The very last sort of man to have fantastic imagination. Best says that when he was about 6 years of age he remembers a remarkable event in his life; he goes on to narrate:

"It was at Toul where I was born and it was a beautiful evening when I was in my little cot but could not sleep, when I saw my mother come into the room, cross the room and enter the salon where my father was

playing cards with a friend, the door of the drawing room being open. As a matter of fact my mother was very ill at the time at another town—Fau. Bést got up and ran into the drawing room whers he searched for her in vain. His father scolded him and sent him back to bed. But the child could not sleep although he had been made to believe he had been dreaming. But soon his eyes opened again and he saw his mother for a second time very distinctly who passed near his bed and this time he tried to kiss her but she fled. The next day he learned that his mother had passed away the same day the hour at Fau.

From the "Revue Spirite" for May 1925 I find the following from Flammarion:

One of my relations, Mr. HENRI CAILLAC, an artiste, who told me September 14, 1922 of the following:

"A work-woman employed by my daughter, and still living, lost her husband, some time ago and buried in a private cemetery. She went every Sunday to carry flowers to the grave, and she had the idea that she did not place these flowers always over the body of the deceased but on the side of the body. One day she went as usual to the cemetery, she saw her husband lying where she left the flowers. When she saw him, the apparition fled. Now she has no doubt as to the exact place. This woman is a fervent Catholic and in full communion with that body. She has no doubt that it was by Divine permission that her husband could show her the proper place. I give her name and address for your further investigations".

2 Rue de Deume, Paris

(Sd.) H. Caillac.

Flammarion adds as a comment: There is no doubt that this is merely a mere indication, nevertheless, it has value. We have no right to call this a hallucination. But read the following letter from another source:

*Banquinois, Kartido,
Loire Inferieure,
23 April 1922.*

"One night of last February-(I did not keep the date) I was awakened but without any idea or impression of a dream. My room was feebly lighted by a ray of light from the Moon. I opened my eyes and saw near my bedside a white vision, draped and covered and this figure was tall and left the height in my mind. This vision was so near that I could have touched it with my arm but it seemed to me that I could not do that as the form seemed impalpable. I closed the eyes for an instant. I opened them and I saw the white vision in the same place, but entirely covered with the white covering. I could only see the back and the side and not the face. I wished to speak, but my heart beat in trepidation. I sat up, I was afraid. The vision fled. It seems to me that this must have been the young man whom I tended and who died in a fever on Christmas Eve. I am a hospital nurse. This young man died in my arms. His face is always in my memory.

(Sd.) C. Weinstein

Here is another: JOSE CAETANO DE FARINA writing from RIO DE JANEIRO, 30 September 22.

My friend, Oscar Pomplona, who died of grippe at Rio was put in a coffin dressed in his evening dress suit and he appeared in the apartment dressed like that. I had doubts as to what I saw and I desired to prove what I saw for your information. I got information from the person who put this dress suit on the body and in order to get it on, they had to cut the dress suit in the back. I saw the vision thus dressed.

(Sd.) Jose Caetano de Farina, of Rio.

Flammarion adds: Here is an incident of value and we can join it with the others. There can be no idea of a hallucination.

Here is another case cited by Flammarion: I cut it short for printer's reason. It was received in 1899 by the eminent astronomer. A lady had lost her husband.

“Hardly three or four days after the burial we were three of us at dinner which was well lighted in the dining room. It was about 9 o'clock at night. The widow held her head in her hands byself and the mother-in-law. We talked of all sorts of things to forget the sad event as much as possible. I looked, in a purely mechanical way, before me, and to my extreme surprise, I saw the dead man in front of me and very sad. I said in my profound emotion 'Now it is not in the grave that you are but right here with us'. Immediately the vision fled, but there was left a sort of fluid left there which I should describe as what we see when there is a great heat rising from a hot stove and the current of this fluid went in the direction of the open window. I never had given any faith to visions which people spoke of to me, but I affirm in a solemn manner that I saw the face of my dear friend in the most clear and categorical way and as it happened, at a moment when I was not thinking of him.

Flammarion adds: This cannot be contested. One cannot treat this as a hallucination. What we can note in all this is the great variety of proofs.

T o A B u d

Oh bud! Thou canst not live a bud;
 No more. Oh ope thy heart: make way;
 Thy joy no longer likes to stay
 Within. This world it wants to flood
 With blushes gay and tender grace;
 With sweetened breeze and her bright face.

Brai Mohan Rewari,

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SCIENCE OF INDRA GURULU

Indra Gurulu is one of those occult sciences, the principles of which are not generally known, understood or practised. I believe that you are aware that there are many sciences which are considered to be occult such as Telepathy, Psychometry, Alchemy, Spiritism, Astrology and even Palmistry. But the moment the people have understood them and the principles upon which they are based they ceased to be occult. There are many such sciences found in Ceylon, and indigenous to this country; but few take the trouble to find them out or to study or investigate the principles upon which they are based. For, books on them are very scarce, and their study and practice is confined mostly to the hopelessly ignorant with the result that no decent man cares for them.

The name "Indra Gurula" is wellknown to all who take an interest in our.

National Literature

Because some of our greatest classical works, especially poetry have been composed according to the rules enunciated in the "Gurula". But this knowledge does not seem to have extended beyond Literature. Further investigations reveal the fact that a copy of the 'Gurula' is in the possession of almost every occultist in the country, but it was also evident that very few had taken the trouble to discover, understand or apply its principles.

A few years ago I came across some *ola* manuscripts which formed a copy of "Indra Gurula" and sheer curiosity prompted me to go through its contents. The first thing I discovered was that the contents mostly in verse were hardly intelligible. On closer examination a verse or two gave me a clue with regard to the purposes for which it had been founded.—

* A summary of a lecture delivered at the Y. M. C. A., GALLEY (Ceylon) by Mr. David de Silva

" Dekum Samaga hewakam yudaya	ta
Genum dinum mehema siri yava	ta
Enun kukulu mehema poraya	ta
"Dinum hemata jayakurlan kiyathu	ta"
"Sabanda avul dukeli angam pora	da
Pabada binum saba nadu jayagenma	da
Giyada saathuru sen weta maxulayu	da
Jaya lebe da sabimbaratath bin	da"

that is to say. "This science can be applied for carrying on war-fare successfully, seeing superiors for any purpose, securing victory and success in fights of animals, and for successfully carrying out all contests. For playing for stakes, success in litigation, and generally to be successful in all one's undertakings inspite of enormous odds."

Surely, a science for that matter any system, that claims to do all this deserves to be examined without allowing it to be a loss to the world. For you must understand that this science is

Not to be Found in Any Part of the World

except in our country. Moreover there is reliable tradition of its being in current use during the time of our old kings. It is commonly believed in certain parts of the Island that very great things were accomplished by the Sinhalese through the help of this science before the British occupation.

Now the word 'Indra' means the East, and 'Gurula' I think is equivalent to the English word vulture, as that the combination of the two words does not give you any insight into the science. On the contrary there is common belief that 'Indra Gurula' connotes something supernatural, hence some people seem to dread even its very name. But, I assure you, that there is nothing of the kind in this science. On the other hand if one is so disposed, one is able to cause mischief by utilizing evil vibrations of constellation through its medium. The same thing can be predicated of any science if one is prepared to abuse it. Of course that should not deter you from making a thorough and

systematic study of it. The science of 'Indra Gurula' has only an indirect connection with Astrology. It is based on the consideration of sounds and the potency of numbers. It starts with names, and every letter in a name has a sound value, for name is psychic body born of mind as is the physical body born of flesh, both being in peculiar harmony with each other and amenable to certain laws of nature.

Coming down now to the question of laws of nature, I am persuaded.

'All nature is but art unknown to thee,
All chance direction which thou canst not see'

For, believing as we do the universal operation of the law of cause and effect it is inconsistent for us as Buddhists to postulate the existence of any condition in which that self-same law does not operate, I have reason to believe that where, and when you attribute anything to chance, you thereby only disclose your ignorance of the law which has operated. I should like to remind you of the Pancha Niyama Dharma and to point out to you that even the fickle mind is brought under the operation of Yutuniyama. It is our ignorance of the final analyses of Dhammaniyama that makes us even feel the existence of the element of chance,

'Indra-Gurula' gives you the causes which obtain in the realm of chance. When you familiarise yourselves with the causes, the effects are simple and plain enough. Of course I do not think you will disagree with me when I state that 'Planetary influence is at the root of every mundane event'. For even the great Kepler had at last to admit 'An unfailing experience of the cause of mundane events in harmony with the changes occurring in the heavens' has insurrected and compelled my unwilling belief." If you grant me so much, I say that by a process of calculation, which I shall presently explain names with the

Phonetic value

attached to them combined with time lead to a particular planet at a given moment. This should be studied

with particular reference to the Gurulu Tables of Planets. According to the Science there are four revolutions of planets by day, and four by night, each revolution taking three hours. Before proceeding further it is necessary to note how the planets are represented in the Science in set of two opposites *e.g.*: Vulture (Sun) opposed to Snake (Saturn); Cat (Venus) opposed to Mouse (Moon); Lion (Mars) opposed to Elephant (Mercury); Tiger (Rahu) oppose to Deer (Jupiter), so that you will perceive that the first four are always opposed to the next four. They have a peculiar application when you desire to utilize the Science in respect to any contest.

Now we come to the revolution of these planets. As I told you just now the ascendants of every day are the rulers of that day excepting on Wednesdays, Thursdays and Saturdays. On these three days the ascendants are Jupiter, Saturn and Mercury respectively. Now when you have made up the chart for any day you want, the next thing you have to do is to get the contestants and the sound value of their names. The sound value when divided by eight will give a remainder, and if that remainder is one it represents Sun; if two Venus; if three Mars; if four Rahu; if five Saturn; if six Moon; if seven Mercury; and if there is no remainder it is treated as eight in which case it points to Jupiter respectively. Now bearing in mind the planet this remainder points to you to proceed to find out which particular planet rules at a particular time. If you take five contestants the sound value of their names would point to five planets of whom only one would be ruling at that particular time. The contestant whose planet rules at that time must necessarily win the contest.

Now before we proceed any further we must be conversant with the intricacies of the Gurulu-calculations. There are eight methods of assigning sound values to the names of contestants be they animals or men. They are given in verse much obscured by mysterious language. According to the 1st method the letters or

sounds of A, K. and B carry 6 points; U R Th Ch J carry 7 points EI F P Y W carry 4 points; O G D M S carry 3 points; T L H N g carry 2 points respectively. This table constitutes the basic principle of sound values but there are special variations for vowels and consonants in respect to the time of calculations. I refer you to the Gurulu Book for farther information



Buddha's Begging Bowl

From a prince to a beggar! Oh!
 what a fall was there! What a
 remarkable change! a change that
 showed to the world, the mighty Truth
 of Equality. Oh! Mind, just contemplate
 the sublime greatness of one, who with
 his benevolent hand showered gold
 into the bowls of many a beggar, took
 that bowl into his own hand to go
 from door to door begging alms from rich
 and poor! Oh! Revered bowl! Blessed
 be Thy name! For, Thou sustained the
 life of him who honestly conducted a
 practical research into the nature of,
 the world and the soul, who gave out
 to the world such mighty Truths as
 Ahimsa, who impressed the value of
 Right Thought, Right Speech and
 Right action.

—P. V. . Iyengar.

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MENTAL SCIENCE

LESSON III

Phrenology Defined

Phrenology is a study of Mind through its activities and the brain and body. It was named by compounding two Greek words: *Phren*, which means Mind, and *Logos*, which means a treatise. It analyzes and explains the *mental nature* from a physical basis, points out the connection of its elements with the different parts of the brain and sets forth the doctrines of its possibilities and adaptations, as well as the laws of *improvement and enjoyment*.

Take one lesson at a time and thus keep your mind at one and not scatter it in looking too much at once.

Now you may begin practical work. Have an inch tape or calipers especially made for measuring heads. *Train* yourself in observing people. Note closely the shape of their faces, and of their entire bodies; their colors, and the fineness of hair and skin. If it seems slow at first, do not be discouraged. It will be more like pastime than work. Now as to

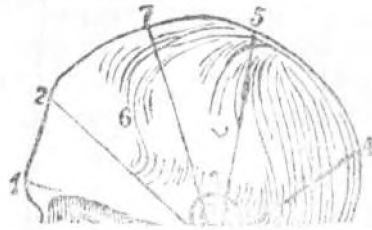
How to Measure Heads

You have learnt in previous lessons the locations of the different cranial organs, and the definitions. You should now begin to make measurements of heads and learn how to record same.

As it is more advantageous we will have calipers instead of tapeline.

There being seven classes of faculties, and corresponding groups of organs, it is required, of course, that there should be *seven sectional measurements*. It is best to make these all successively and mark them down while the calipers is in hand. Then the relative sizes of individual organs in the groups may be determined by the fingers and eyes and put down afterwards, section after section, based upon the calipers' markings. You

can soon train your hands to do all that is needed after using the calipers. Large organs are *convex*; small ones *concave*. Allow a degree for the sixteenth of an inch in the Intellect, and for the eighth of an inch in the Affect. This plan of marking is new but simple, and necessary to be strictly accurate. Women's heads are harder to measure than men's, on account of the hair and wearing apparel that goes with it.



The following tables of the *standard proportionate measurements of the respective groups of organs* is absolutely necessary. In a well-proportioned brain the fibers or lines from the medulla oblongata are not equidistant to all parts of the surface, as in a wagon wheel, but have their *relative lengths*, which must be understood in order to accurately determine the strong and weak points of any one's character. And the markings are relative in all sizes of heads. Thus, a small one with Firmness marked 5 will be as stubborn as a larger one with Firmness marked 6, the other faculties being proportionately larger; and so of any other faculty.

**Table of
Standard Head Measurements**

	GREAT	STRONG	FULL	GOOD	FAIR	WEAK	SLIGHT
	7	6	5	4	3	2	1
Scientific	5 3/4	5 1/4	4 3/4	4 1/2	4 1/4	4	3 3/4
Literary	6 1/8	5 3/4	5 1/2	5	4 3/4	4 1/2	4
Subsistive	7	6 1/2	6	5 1/2	5 1/4	5	4 3/4
Social	5 1/2	5	4 1/2	4 1/4	4	3 3/4	3 1/2
Aspiring	6 1/2	6	5 1/2	5	4 3/4	4 1/2	4 1/4
Esthetic	6	5 1/2	5	4 3/4	4 1/2	4 1/4	4
Moral	6 1/2	6	5 1/2	5 1/4	5	4 3/4	4 1/4

1. Put one knob of the calipers in the earhole and the other on the middle of the eyebrows, over the root of the nose and Mone, and underscore the nearest number in the Scientific scale; then 2. from the earhole to the center of Comparison, and mark the nearest number in the Literary list; then between the ears at Vim, and underscore in the proper place; from earhole to middle of backhead at Parently, and mark; from earhole to Firmness, and mark; from Fancy to Fancy, and mark; and from earhole to Reverence, and mark.

A SONG OF LONGING

In His mercy hath He waked us 'mid His flowers here;
 And in a Garden filled with flowers of Spring,
 I asked a Song-bird,—“Brother! say!
 Why does thy Song so hypnotise?”
 And the Song-bird said,—“I sing a Song of Longing.”
 Midst all the flowers of life may thy heart in Longing grow!
 For beyond the Garden is the Sindhu, and beyond it is our
 Home!
 And none may cross the Sindhu without the grace of God.
 With Longing in thy heart for Homeland,
 Let this be thy prayer at His door every day:—
 “I know not Lord! I know not how to swim,
 But mighty is Thy mercy, and Thy Name is Love!”

T. L. Vaswani

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SAVED FROM DIVORCE

J. MILLOTT SEVERN

They were a gifted, intelligent pair—man and wife, and had brought their little boy for a delineation. The child had a remarkably powerful brain, embracing superior gifts for music, literature and the histrionic art, combined with practical intelligence, imagination, an enterprising mind, and fair business judgment.

Impressed with the phrenological explanation of the child's abilities, the father decided to have a delineation. He was a man of unique and distinctive mental capacities—large brained, intellectually powerful, having a remarkable personality, which stood out as a distinguishing element in his character and appearance. Although a little aggressive, critical to a fault, persevering, persistent, determined, and to some extent cognisant of his mental gifts, he was nevertheless fairly modest of his abilities, and reasonable.

My clients were perfect strangers to me, having come with the express purpose of securing a phrenological delineation of their little son, previous to his going away. The husband, whilst greatly gifted, had evidently worked himself up from poor circumstances. I told him his abilities particularly adapted him for music, singing and acting, and that he was capable of distinguishing himself on the stage, and in organising and managements: and that he would put considerable originality into most things that he undertook. 'This is interesting', he said, and turning to his wife, he begged her to have a delineation.

Although differently organised in respect to some of their mental characteristics, the lady was also a gifted woman, particularly in music. In fact, in this art she was more largely endowed than the husband, but perhaps not so great in actual technique. She possessed, an exceedingly sensitive disposition, having regard for

personal propriety, was highly dignified, not over confident, but rather independent in spirit. She was idealistic, and distinctly artistic in her tastes; ambitious, and strongly affectional, but very reserved in the manifestation of her affections; not sufficiently responsive, and so afraid of unduly committing herself as to be frequently misunderstood.

'Well', said the gentleman, 'this gets more and more interesting; will you please make charts for us. You don't know us I suppose?' I replied that I had no knowledge of them whatever excepting what their heads revealed to me. He then said: 'We are both on the stage—musicians and actors—and run a show entirely in accordance with my own ideas. You are quite right regarding my wife's reserved disposition. It is the chief reason of our trouble.' 'And your dominating character', she added.

'Do you consider me dominating' he asked. 'Yes,' I replied, 'but you would not be the strong character you are, were you not in some measure dominating. Working yourself up, as you appear to have done, from a lowly position, and seeing that you are not especially self-reliant, you need the will-power you possess—which gives a tendency to dominate and be emphatic—in order to enable you to attain to a position of command, and so hold your own, but it would be well not to exercise this dominating tendency in your social life. Put it more into your intellectual achievement'.

'Good!' he observed, 'but you don't consider us very suited to each other, do you?' I replied: 'I think with the moderation of one or two little mental excesses, you ought to be very appreciative of each others' qualities, and eventually get on well'.

'This', said my subject, 'is extremely pleasing, but for the fact that we have already arranged for a divorce, and we separate almost at once. We have cabled for money for the purpose, and much as I love the boy, I have promised, if necessary, to give him up for ever. We have concluded that this is the very best thing for us to

do, but you are evidently not in accord with the idea'. 'Certainly not', I replied, 'I should consider it a fearful mistake. It is simply misunderstanding on the part of each of you. There is nothing so contrary in your nature as to demand such a drastic remedy. There is nothing bad or vicious in either of you. Make a fresh start. You are both very capable, and adapted to take lead and initiative, but you have evidently not yet attained to and realised the best that is in you. Try again. The very nature of your profession has occupied you almost entirely in public entertaining, and the pleasing of others. Reserve some of these pleasing qualities for yourselves, and try in every way to arrive at a better understanding. It would be the greatest pity imaginable for two such admirable persons to alienate yourselves from each other. Judging by your mental characteristics, I can assure you that you will have no regrets'.

'My wife likes nice things', said the man, 'but so far we have not been able to afford them. She has had a college education and associated with superior people. I have had to acquire my education and training as best I could, and I can when necessary put with meagre fare; and I am sometimes accounted mean and close when we have to resort to carefulness and economy. But I tell my wife that when we are better off, she shall have two motor cars if she wants them, and anything else I can afford her. This consultation has thrown new light on our affairs. May we dare to hope for better things. What do you think, my dear?'

"I can only hope for the best to happen. I don't really want to leave; I see no prospect in separation," said the lady.

Taking out a treasury note from his pocket, and handing it to me, the man kissed it in passing, and said, 'It is borrowed, but I have never spent money better, and our coming here is I think the best thing we have ever done in our lives.'

STUDIES IN PSYCHOLOGY

PROF: IVI

Perception-III

To use perception consciously is to pay attention, is to purposely observe, to purposely use the senses.

Through proper attention we can acquire all the primary knowledge of things outside. Through perception we obtain all material knowledge. That is, a knowledge of things outside ourselves. By training the faculty of perception we are enabled to reach right conclusions, that is by paying strict attention. The exercise of attention is the use of the faculty of perception.

Even intuitional perception is of no value to us unless we become conscious of its existence. It may be of value to the individual in a certain sense.

Now, we have the value of perception. To know all about this faculty and how to use it is to enable us to obtain all material knowledge. Whatever we know of the world outside ourselves we will have to know it through this organ of perception and by training perception we are enabled to reach right conclusions.

To train the faculty of perception is to be willing to see all there is of anyone thing; to see a thing just as it is; to feel a thing just as it is; to meet it just as it exists.

As long as we think there is good in this one and evil in another, we will see evil in the evil one. We will only see evil in the place where we seek evil and good where we look for good. If we look for good we will soon find good predominant and lose sight of evil. We have no use for evil.

We acquire relative knowledge through the use of perception by the use of the senses and the activity of our innate forces. Perception, even though given close attention, can only give relative knowledge. It does not give perfect knowledge. But it does acquire knowledge.

Whatever you see, whatever impresses itself from the outside world, makes you conscious of the existence of something. We call the impressions made through perception, appearances. Ap-

pearances only present relative knowledge, not absolute knowledge. It does not create belief primarily, it imparts knowledge primarily. So seeing is not believing. seeing is knowing in part.

Do not get the idea that seeing is merely believing, because in that sense you would have to say that believing is knowing. A great amount of knowledge will take the evil out of a person, because all knowledge is good. Knowledge is the mind's possession of truth.

What we know and what we believe should be carefully separated in our minds, because what you know is your intellectual bank account. What you believe will form the basis for an account.

If you know how to discriminate between what you believe and what you know, you could tell the truth on all occasions, provided you talked about nothing but what you knew. But if you start out and tell only what you believe you will tell a great many falsehoods, because a great amount of what you believe, is not true.

In accordance with our ability to use the faculty of perception is our success in the everyday affairs of life. It gives us conscious possession of the knowledge which is already ours on the subjective plane. It should be evident to us that we know things when our conscious senses prove to us that we do. But very frequently we will set aside what we know in order to carry out impressions made by our beliefs. This comes as the result of hope.

The thought that controls us is the thought that enters a mind through belief. The thoughts by which we control other things are the beliefs of ours that have been turned into knowledge.

We apply the faculty of perception to the acquisition of knowledge in any sphere, intuitive or objective. It is essential to life.

This faculty is essential to the reception of the thought which will enable one to render service. Before we can render service by what you think, you must know things and then your service is of value to you and to the world at large.

So perception impresses us with relative knowledge which may be the basis of absolute knowledge. This faculty with which we know things is perception and to use it consciously is to acquire a very valuable kind of power.

You cannot learn anything that will not be of value to you sometime. You cannot hear a statement of truth that will not come in as an asset sometime.

The greatest blunder you can make is to try to commit anything to memory. You want to get the thought out of what you are studying. Let it come into that mind of yours. Everything that comes into the mind through perception is already committed to memory. Whenever you come to a place in life where you need that thing in the memory it will come up of its own accord and you will have it. Don't try to bring it up just to see if you have it because your own experience ought to teach you that your memory keeps an indelible record of everything impressed upon it and it is a perfect faculty and can only be employed by relying upon it; by trusting it. You cannot make it any better than it is by going over it to see if it is full of things. But it gives up its treasures when they are properly sought.

When you come to listen to anything, listen to that and nothing else. When you get through just consider that you have that in you, just as much as a drink of water if you had swallowed it. Let it go at that. Wait until you need to use it and then you will find it. This is the way to perceive things properly.

OPEN SPACES

Go to the open spaces
 To rest thy weary soul;
 Thy little cares will vanish,
 Away will sorrow roll.

For in the crowded city
 Thou canst not clearly see;
 But in the open spaces,
 One sees infinity!

—Osborne.

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PSYCHO-ANALYSIS

& Rational Business Success etc.

Dr. Wm FRANKLIN KELLEY

In psychoanalysis, the patient tells of his ailment, as much of its history or causes as he knows and suspects, and a history of all attempts at curing it, if he has made such attempts. If this does not reveal what the physician wants to know the patient should be directed to reveal past experiences, likes and dislikes, hates and loves, fears and pleasures. The emotional side of his life must be ferretted out thoroughly. The suppressed and 'unconscious' wishes, inclinations and 'self-forbidden' impressions must all be aired.

Solution of your subject's problem and elimination of his difficulty is neither improbable or far away when the patient talks to the point, giving honest and detailed information on any personal matter about which the doctor chooses to ask. The physician listens, tries to direct the thought processes of the patient, reminds him of things, forces his attention into channels having a significant bearing on the case, gives him explanations of life,—why people are what they are,—why the motions act as they do,—why people get into such conditions as now prevail with the patient—and lays stress on the fact, occasionally throughout, that this analysis and confession in itself, is a most valuable ingredient of the cure. The doctor closely observes the reactions in the patient, and thus measures the progress of the treatment by the patient's responsiveness, acknowledgements, or denials, presentment and his understanding or lack of understanding of himself as revealed through the analysis.

CONFIDENCE AND FAITH

An analysis is effective only under conditions of complete confidence. Absolute privacy must be assured. The presence of a third party, however confidential, tends to militate against the patient's subconscious emotional freedom. This freedom of expression must be established. Frequently the patient will not, or cannot admit the real cause of his difficulties—even to himself. This is invariably true in ailments arising from the various sexual perversions and suppressions,—but may be true also where

the underlying cause of the difficulty is other than that. Fear of ridicule, or of criticism, as well as of punishment, will prevent a subject from telling his innermost thoughts, if (as is not always the case) he is really conscious of them. The lid must be taken off by some such means as previously indicated, and the light of reason let in.

It must be explained to the subject, that he is not alone in possessing (subconsciously) a vast amount of unorganized, or disorganized, or badly organized mental force, which in its aspect of a throttled 'complex' (or, use word 'fear thought' as a substitute for 'complex' if that is better understood by your subject)—constantly or periodically pictures the disease to the tissue building cells. Ailments, especially chronic ailments, function from a dominant-mental impression in the subconscious.

ESSENTIAL RULES

The ONE PRIME RULE of successful practice in Psychoanalysis is to gain and maintain the confidence of the patient absolutely. Why? Because in nine cases out of ten, there is an emotional complex, private and with the patient—so much so probably, that it is partly or even completely suppressed. It may be secret that the patient has trained himself to refuse admittance of it in its usual guises to his own consciousness. He cannot be expected, surely, to tell you about it, or even to approach the matter indirectly, unless you have his confidence.

THE BASIC COMPLEX

Occasionally some case will need no more than surface analysis, but in serious cases of emotional, mental and nervous disorders, there is some severe complex concerning one of three things: (1) Sex. (2) Money. (3) Personality. For the second item some people say 'poverty' instead of money; but I prefer to say money, because even a wealthy miser may have a poverty complex. This was the original idea of Prof FREUD of Vienna, except that he went still further, and made the second two items out as branches of the first,—the Sex Complex.

For a time one may even make better headway by quietly accepting it that Freud was right. The sex problem is fundamental in the average human nature though it has many variations, not always recognized as such. When you have delved into a number of characteristic cases you will find it wisest and most effective to lay aside conventional reticence, avoidance and exaggerated caution

in dealing with that side of life. Time will be saved and benefits result only as you learn to strike right into the thing. Instead of the conventional assumption that every man is a saint and every woman an angel in that regard, you will find it more to the point to assume that neither any man nor woman is strictly moral; nor strictly immoral; rather that both are unmoral; that despite our entirely necessary civilized restrictions and conventions, both are half animal and half human,—trying or not trying as the case may be, to bring the animal self up to the standard of the human ideal.

An exposition such as this will hurt no sane person, though it may excite an assumed and artificial indignation in those who would like to imagine God as a sort of universal Mrs. Grundy.

Just take into consideration that the problem of sex is fundamental in human life. If an individual comes along and declares there is no such thing in his life,—then look out. He is trying to deceive you. Each person,—normal, subnormal or supernormal,—has that problem. If you believe that you haven't it in any form, it merely means that for some reason you fail to recognize it, or something is wrong with you. In some form or other, the 'life urge' commonly called sex, is always in the background of consciousness, ready to be brought into action. Under some particular alignment of conditions even the best of us are apt to meet experiences of a kind, which we thought would never come to us. Why do I say that? Simply because if you realize that fact, it will make you feel sympathetic toward other people; it will tend to release you from that cheap and common tendency that uninstructed people have, of condemning the other fellow if he has done something that society says is wrong. You will finally get a sympathy that appeals so strongly to the patient, that he will respond, open up, and tell you the innermost secrets of his life. When you have acquired just such an ability as this to get into the innermost consciousness of the patient, you have achieved the first great step in the successful practice of psychoanalysis.

—NOW,



HOW TO FREE AND USE YOUR STORED ENERGY

ANNE STURGES DURYEA

V. The Stimulating Power of Interest

'My work bores me'.

'Every morning when I get up and face it I am nauseated'.

'How can I put heart into it, or do it well'.

The nausea would indicate that you had spent a good deal of time in consciously disliking it.

Of course, that's wrong but it's wrong because there was something else wrong in the beginning.

It shouldn't be difficult to find out what is that is wrong.

Your present methods make life dull: they waste what energy you have and keep you from storing more.

It sounds simple to say that your work bores you because you don't find it interesting, but that is the fact.

This is a serious handicap, but it is not the fundamental mistake.

The fundamental mistake lies in ignorance of the fact that your work need not remain uninteresting.

You have been helpless before that mistake up to the present moment: now you are facing a fact that can give you an immense supply of new energy—as much as conquerors need.

The mention of conquerors suggests fighting. But no understanding mind recommends fighting. Fighting all day every day isn't normal. There is a better way.

This is a moment in which to rely on good old Nature again. Give Nature a chance to help you out of your trouble.

There is in Nature, buried in the nature of your own mind, some basis for friendliness, sympathy, comradeship in that at present hated work. The fact that you haven't found it yet doesn't mean that it isn't there. It is there.

You can find it, not by fighting, not by big, discouraging effort, but by just looking. Nature doesn't need to be fought, she needs to be discovered,

A boy I knew hated geometry. It bored him. He couldn't understand it. He *had* to do it and pass examinations in order to get out of College.

He was advised temporarily to suspend hatred: to believe that there was something interesting there that he hadn't yet discovered; to find a good tutor who loved geometry and to give himself up to looking for the interesting thing that others found in it.

Next time I saw him I asked 'How's geometry?' Answer: 'Oh! doing original propositions for fun. It's great sport! Dead easy!'

Many successful people have made their successes along the line of things they once hated, just because they have searched for the element of interest, found it, and been stimulated by it to enthusiastic activity in that particular field.

—*Nautilus.*

LOOK upward! Set thine eyes upon the heights,
And striving ever towards the distant goal,
Faint not, but have the faith supreme to know
A glorious destiny awaits thy soul.

—*Margaret Boswell.*

ROUND SHOULDERS AND DEPRESSED HEALTH

Prevention and Cure System

The carrying of weights on the head is the very newest method orthopedic surgeons and experts in physical training are using to cure and prevent round shoulders and other disfiguring and unhealthful defects of posture. It is being successfully used among child patients who vary in age from tiny tots, just able to sustain a diminutive sandbag, to boys and girls of school age.

Some are suffering from the curvature of the spine, some from round backs, and some from the malformation known as "hollow back". In many of them a cure of their troubles has been begun by surgical operations or other treatment. In order to overcome the defects that remain they must be taught to hold themselves properly when they walk.

The peasant woman of Sicily and other countries of Southern Europe almost invariably have straight backs and shoulders, and are unusually graceful in their movements. Walking miles over country roads to market, carrying their baskets on their heads, they move with the utmost economy of effort, experts say. The effort to support the burden on their heads calls into play all the muscles and results in a strong, lithe body and a spine curved just as nature intended it should be.

So now science is using the same method to prevent and cure structural defects of the spine. 'Carrying of weight on the head makes a person stand erect because it tautens the muscles,' Dr. Christian Hansonn, explains.

Continued use of this method strengthens the muscles and helps to prevent and correct malformations'.

Structural malformations, Dr. Hansonn points out, may come from either laziness or disease. It is the duty of the muscles to hold the bones up, and when they fail to do their part, a structural defect results.

Evil of Improper Posture

'Relaxed muscles, caused by improper posture', Dr. Hansonn says, 'are the beginning of many a spinal curvature. As the muscles between the ribs leave their proper position the ribs 'balloon' out, and the spine is gradually twisted to one side in an effort to compensate for the derangement.

'But when a person is supporting an evenly distributed burden his muscles are stretched and lifted, so relaxed muscles are often restored to their normal functioning by the carrying of weights on the head'.

When little patients are tested for correct posture, they are made to walk along a narrow beam, elevated about three feet from the floor, balancing a book or sand-bag or other weight on their heads. Those suffering from spinal defects will be unable to maintain their balance in this position.

Not only is the carrying of weights on the head a remedy for spinal malformations, but it is a direct aid to poise. The ideal carriage is one that combines correct posture with freedom of movement. So even chorus girls are imitating the Sicilian peasant women in an effort to attain the same lithe grace.

Correct posture, as it has been defined by a leading muscle technician, for both child and adult, is to stand with the head up, chin in, chest up and out (but not held stiffly or puffed out), shoulders up, abdomen in, legs straight and feet placed so that the body inclines forward slightly. Such a bearing distributes the weight with the greatest economy of effort.

When the chest is full, but not restricted, the dome of the diaphragm is high, allowing plenty of space for the abdominal organs, with no abnormal strain or tension of their intrinsic supportive tissue. When the abdomen is held in, effective support is supplied by the abdominal muscles.

The Man who Cringes Through Life

The man who stands up straight has a much better chance of success in life than the man who slouches

along. 'Posture', says Dr. Welzmilller, 'has a great deal to do with health and success. Contrast the soldier, erect, chest out, looking the world in the eye, with the man who is down and out and cringes through life'.

Employers are already learning that faulty posture has a direct relation to efficiency. The efficiency of many workmen is greatly diminished by bad habits of sitting or standing. When a person slouches the balance of the whole body is disturbed, and counterbalance in time throws the human machine out of alignment.

The ribs sag, and draw the muscles downward, throwing a pressure upon the heart and decreasing the respiratory capacity.

This results finally in a curvature of the spine, which may lead to a host of organic troubles, and invariably brings about nervous irritability. This nervous irritability is accompanied by fatigue, which cuts down the amount of work which an employee can turn out in a day.

Faulty posture is found most frequently among those who sit at desks while at work. Therefore, science says, it is especially important to have the chairs we sit in designed so that they will give the body proper support. The right kind of chair will not only make proper position natural, but will actually discourage any tendency to slump or slouch.

The ideal chair is modeled on the same lines as the human skeleton. Its back follows the curve of the spine, and the seat is slightly higher at the front than at the rear, and is hollowed out so the pelvis may rest in it comfortably. With such a chair everybody will be able to do more work with far less effort.

The acquisition and maintenance of correct posture will make people happier and healthier, and will also tend to prolong life, the experts say. Only by holding one's body correctly can one make it a highly efficient machine, capable of the greatest activity with the least expenditure of energy. The human machine, like any other, lasts longer when there is less wear and tear upon it.

DREAM EXPERIENCES

M. D. SAGANE

1. The most recent and marvellous dream was that which I saw on the 15th June last. Mr. C. R. Das died on the 16th. There was no information whatever of his death whether through wire or newspaper here at Drug till the morning of the 18th. Yet on the night of the 15th I dreamt very vividly of the death and that too in a very peculiar way. I had never seen Mr Das nor had I thought about him at least during the last three months and never about his death. Yet in the dream I managed to meet him and one more person. We three were in the midst of a crowd and talking. A certain person came down and fired at us three separately. The shot missed us two and struck Mr. Das in the head disastrously. He fell down and bled. Efforts were made to comfort and nurse him forthwith and he said 'I am to die. I do not want anything'. He breathed his last soon after.

2. In the year 1921 I dreamt on one Saturday night that my sister who was at Poona had a very violent fit on that night. I wrote the next day enquiring about it and a reply was that she had a fit that night. In this case I knew that my sister gets hysterical fits occasionally.

3. About three weeks back I dreamt that one of my friends came down to me and showed me a horoscope of his son. I enquired if it was of his second son that was born one and a half years back and he replied that it was of his son that was born only a day before yesterday. I interpreted this dream (knowing that my friend's wife was not in an advanced pregnancy) and I informed my friend that his wife had just conceived or would conceive very soon. I am informed yesterday that the last interpretation has proved correct.

4. In the year 1923 six months before the death of my wife I dreamt that I went to the temple of Narayan. The image began to speak with me and asked me to pray for a boon. I said my wife should come back recovered (my wife was at Panchagani as she was suffering from consumption). He said I should ask for any other boon. I said I do not want any other thing except that. He hesitated long and at last said 'very well. I grant it but you should not * * * * * * * on Sunday nights'. I said very well. And my wife came back practically all recovered on the 22nd October and died a month and a half after all of a sudden. In asking the boon I made a mistake. I asked for recovery only and not for a long life. The next dream was significant in this connection.

5. On my way back from Panchagani with my wife I stopped at Poona and there on the night of the 18th October I dreamt that my neck was cut off altogether (head apart) and from it sprang out a certain individual who went up and up and disappeared. Wife is called 'Ardhangi' and a dream therefore signified her death.

6. I knew my friend's wife was pregnant. On a certain night I had a dream which I interpreted to the effect that my friend's wife who was at Poona gave birth to a son. 2 or 3 days after my friend came down to me as usual and my first question to him was whether it was not a fact that he got a son and he replied in the positive.

SPIRITUALISM

Declaration of Principles

1. We believe in Infinite Intelligence.

3. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

7. We affirm the moral responsibility of the individual, and that he makes his own happiness as he obeys or disobeys.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

REVIEWS

Towards the Stars. BY DENNIS H. BRADLEY. *Author of "The Eternal Masquerade", etc.* LONDON: T. WERNER LAURIE, LTD., 30, New Bridge Street, E. C. 4. Price 7s. 6d. net.

This is a powerful exposition of a Truth which is as old as the world. The author's months' of investigation into Spiritualism has turned his beliefs into Faith and that has transformed into knowledge. He has had various opportunities to sit with the leading mediums of the day and his caution to the would be spiritualist not to be confined to stupid earthly connections is indeed worthy of a sage.

The Meaning of Dreams. BY ROBERT GRAVES. 7½ in. × 4½ in., pp. xi + 167. LONDON: CECIL PALMER, 49, Chandos Street, W. C. 2. Price 6s. net.

The work has some flashes of imagination here and there which are worth one's serious attention; but as far as the subject 'Dream' is concerned there is nothing new.

Survival. EDITED BY SIR JAMES MARCHANT K. B. E., L. L. D. LONDON: G. P. PUTNAM'S SONS LIMITED, 24, Bedford Street, Strand, W. C. 2. Price 7s. 6d. net.

The question of Survival is studied, defined and analysed from various points by no less personages than, Sir Oliver Lodge, Mr. Stanley de Barth, Lady Grey of Palloden, M. Camille Flammarion, Sir Edward Marshall Hall, Sir Arthur Conan Doyle, Miss F. R. Scatcherd Mr. David Gow, the Rev. Drayton Thomas, Mr. J. Arthur Hill, Prof. Charles Richet, and the Hon. Mrs. Alfred Lyttelton.

The book is a very interesting study and confirms one in the belief that from the living can come love, memory and hope and from the dead an affirmation of life (hereafter) and courage.

My Psychic Adventures. BY J. MALCOLM BIRD, *Associate Editor of the "Scientific American"*. Pp. 309. Published by MESSRS GEORGE ALLEN AND UNWIN, LTD., *Ruskin House, 40 Museum St., LONDON, W. C. 1.* Price 7s. 6d. net.

This is practically a record of sittings with various spiritualistic mediums in ENGLAND, FRANCE and GERMANY, and is worth a careful study on the part of all spiritualists.

Startling Facts About Disease Cause, Cure & Prevention. BY CHESTER LEVERE, EVANSTON, ILL. (U.S. A.) Price \$ 2.00.

This is practically a drugless system of healing. The chapters on food, water and the cure of disease are on a rational basis and will deeply interest our readers.

Glands and Health. BY HERMAN H. RUBIN, M. D., 310, *West 85th, NEW YORK, N. Y.* Price \$ 1.00.

This is another system of Drugless Healing and is an improvement over the X-Ray treatment and will surely interest all healers.

Astro-Psychology. BY LAUREL MILLER, \$ 2.00.

Kabbalistic Numerology. BY LAUREL MILLER, \$ 1.00, *Published BY METAPHYSICAL PUBLISHING CO., 2537, Broadway, NEW YORK.*

We have in these two volumes rather a queer collection of facts and fancies, 'wise and otherwise'. Astrology and Numerology are sciences professed by many but known to few. Those interested may perhaps

find in these concise works some help to that far-off guide (GURU) who takes up where the text-books leave off.

Philosophy and Phenomena of Spiritualism. BY FRANKLIN A. THOMAS, *Publisher*, BROOKLINE, MASS (U. S. A.) \$ 3'00.

The author of this work is at once a medium and missionary who has spent thirty years in the spiritualist field. Instances of spirit return and guidance are recounted herein in an extremely simple language.

Mediumship for the Million. BY THOS. TIMSON, D. Sc., F. B. P. S., F. C. P. *Obtainable from* THE TWO WORLDS PUBLISHING CO., MANCHESTER and THE INTERNATIONAL PHRENOLOGICAL & PSYCHOLOGICAL INSTITUTE, LIMITED, 3, *Museum Square*, LEICESTER.

This is a reprint from 'The Two Worlds', Manchester. This is really a good primer on the laws of mediumship and would fill in a great want of those would-be spiritualists.

Ghostology. *The Naturalistic Philosophy of the Ghosts.* *Written and published by* WILLIAM DANMAR, No. 5, 188th Street, JAMAICA, NEW YORK CITY.

As said by the author the book has a 'shocking title and it will shake many out of their dogmatic slumber'. The work in main goes to prove Spiritualism practically in all its aspects. This is indeed a marvellous work.

