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TRINITY OF THE ATMAN

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The Absolute is not in a remote region. The Absolute is the Immanent Spirit. The Absolute is the *Atman*.

Nature, Man, Super-man ! Here is the Trinity of the Atman.

Is He not immanent in Nature? 'What is God?'—asked Seneca, and he answered:— The Mind of the Universe'. The *prana* of nature is the Atman.

And is He not the Indwelling Spirit of man and history? In a profound sense, the deepest self of man is God. And Who if not He is incarnate in the evolution of Humanity? The '*demon*' of Socrates is immanent in every one.

Did you never feel the spiritual influence of nature? Did you never feel a thrill, standing on a mountain height or looking at the stars or listening to notes of the song-bird or gazing at the beauty of the rose?

Not a man without some whisper within him of Viveka. Is not Viveka a fragment of God in every man? A fuller expression does the Immanent God attain in the inspiration of sages and poets and prophets. A yet fuller expression is attained in the lives of the super-men adored as *avatars*.

Man must become the super-man; and every individual's destiny is to be *not* a being impervious or impenetrable to the Infinite but a centre of Ishwara's plan and will. You, my brother, you too, are destined to become a Krishna, a Buddha, a Christ.

But you must learn to die daily. Without death is no man perfected. Life's consummation is sacrifice. As an ancient scripture saith:—'In all the world there is not a spot so large as a mustard-seed where the Buddha hath not renounced himself for the good of the creatures'. Renounce, renounce if thou wilt attain!

PEEPS INTO MANY LANDS

In the world of ideas and ideals

A. SRINIVASACHARI, B. A.,

The Three Stages of Practice

'The Truth is to be heard, reasoned out and meditated upon'—says the Upanishad, the fountain source of all sublime religious experience and wisdom. Attentive hearing, deep pondering over what is heard with a view to sift the truth or get at the quintessence, and one pointed meditation on the truth established by the intellect—these constitute the three distinctive and successive stages of spiritual progress in all its phases. Practice to be steady and sincere must proceed on the firm basis of knowledge obtained consciously or assimilated unconsciously by tradition or from environment, and must be backed up by a burning faith in the conviction arrived at after subjecting the knowledge to the crucial tests of logic—a faith that neither fierce adverse criticism can shatter nor repeated failures upset. The adventurous sea-man, resolute in his search after the Better Land beckoning from within, may fearlessly embark upon the ocean of life in the bark of his sadhana (practice), propelled by his enthusiasm and steered by his will, but unless the light streaming from the lighthouse of his intellect illumines the path and warns him of the dangers ahead and the perilous rocks of despair, his vessel would be wrecked, thereby making his enthusiasm and resolution unavailing. Hence the study of the shastras or authoritative works dealing with philosophy, religion and allied subjects is an indispensable guide to the mariner who would have smooth sailing free from the storms of vasillation or tempests of despair. But the study and the relentless reasoning it involves should not be divorced at all from the practical aspect of application to life or experience. Because it

is taken for granted that the truth sought for has an intense, immediate and all-concerning bearing on conduct and life at all moments and as such it must be capable of being realised and must lend itself to a moulding of character in accordance with it; for truly the test of vision and enlightenment intellectual or spiritual is its adaptability to practical application. As a result of study intensive and extensive and constant deep thinking and persistent endeavour to live up to convictions, a stage of development is reached when the stream of thoughts, emotions, purposes and activities in life is directed unerringly and made to flow unceasingly towards the great truth, the realisation of which is the aim of life. This is the third step referred to—meditation. It implies not only meditation in thought but also the performance of work physical or mental in the attitude furnished by the intellectual vision of the truth. It means the unification of the three channels of human expression, the head, the heart and the hand, in the desired direction so as to bring about the dawn of the highest consciousness of the truth, so as to induce a state of constant awareness of the truth. Besides meditation involves not only the control and direction of impulses arising consciously in the mind and tending towards partial or complete fruition in action but also the suppression of the root-causes of those impulses that slumber unseen in subconscious realms in the form of latent yet potent samskaras. The mind that is thus enlightened by study, trained and strengthened by constant meditation and purified by being freed from all unhealthy impulses is at last one day blessed with a vision of the supreme truth. The sages of yore that have adorned this ancient Ind have declared that to him who is once blessed with that vision in life is vouchsafed the same vision at the sacred moment when life departs from the body; and the Divine Preacher of the Gita has said, 'whatsoever the mind thinketh at the last moment of the soul's shuffling off the mortal coil, that verily it attains after death'.

Desire--its extinction or expansion

'Root out all desires. Ye men, cut off all attachments arising from associations, even with God'—so sang the immortal Siddha-saint, Thirumular a unique personality, every quatrain of whose composition is reputed by tradition to be the outcome of centuries of breathless meditation and intuitive experience.

The universal quest of all mankind in all climes, in all spheres of human activities and especially in that sphere pertaining to the ethical and spiritual well-being of man has been the attainment of unalloyed supreme happiness that knows no surfeit and the simultaneous cessation of all pain. Now, from a comparative study of the practical methods advocated by every religion for the attainment of this bliss, two ideas emerge:- one is that of desire being the root-cause of all sorrow and the other, of bliss arising from the extinction of desire. The common experience of all saints and sages points to the fact that when desire is vanquished and an attitude of detachment is maintained at the common back-ground of all activities in life and thought, life immediately loses its capacity to inflict pain, and is lifted up towards an exalted plane of consciousness where life is viewed merely as sensation, as a panorama of bliss immersed sensations without the age-long association of pleasure or pain with it born of the reaction of the mind in response to external stimuli. Complete mental detachment alone can confer on an individual the vision of the world as it is in reality—as the play-ground and the pleasure-garden of the Absolute Being, or as the very essence of bliss in every respect. Desire is the cause of the mis-reading of life. Kama (desire) and its off-spring anger are the two great enemies of mortals, says the Gita. Hence sang the immortal saint, 'cut off all attachments even with God.' His Tamil song was an equivocal command conveying a double injunction, one for annihilation of all desires including even that of the devotee for Good (as even that longing when unfulfilled is a source of pain, and

the other for the suppression of all longings of the flesh and the earth at least by intensifying the longing for God. This implies that desire should be suppressed and annihilated or it should be directed towards God and intensified. In the economy of human nature wherein the law of conservation of energy reigns supreme, every force is too precious to be overlooked in the acquisition of that strength which the Upanishads speak of—the strength of perfect self-mastery, the strength that nought on earth or in heaven can overcome. The desire force is one of the most powerful of the forces that sway the human mind; and there are in fact only two ways of dealing effectively with it. One is the suppression of all desires by the generation of a tremendous will power that drives them deep into the depths of the mind thus preventing their manifestation, nay even attenuates them and finally fries their seed-forms or traces beyond the least possibility of their germination even under favourable environments. The other is the expansion of the natural craving of the human mind for eternal verities into a blaze of intense maddening devotion that consumes all desires for the fleeting objects of the universe—in short the transformation of kama or desire into prema or devotion. It is by the transfiguration of the human personality that God or the highest truth is attained; but this may be done by the extinction of desire or by the expansion of desire. Only, in the latter case, the intensity of the soul's hunger for the divine truth should be as passionate, whole-hearted and unremitting as that of the unenlightened man for the objects of sense. In truth, progress in the one path is commensurate and synchronous with progress in the other, as they are but two aspects of the same psychological phenomenon, the obverse and reverse of the same coin. The process of becoming spiritual is the same whether viewed from the standpoint of the apparent self or the real self; and all paths of religious discipline are based on one or the other of the two methods mentioned above.

THE ANATOMY OF NATURE

SHIV NATH DAR. M. A.

No two persons have ever seen the same rainbow, for man is ever the dupe of his apperceptions. His vision of Nature is, however, puzzling in a peculiar way; for besides the changes in his own subjective moods, Nature is herself like a chameleon constantly changing colours. Various and manifold are her phases. And it often happens that in our attempts to comprehend her true principles we are led into contradictions. This is most unfortunate. But it should be remembered, that each separate angle of vision of ours is a dangerous half-truth, like those varying and entirely erroneous notions which the blind men in the fable formed of the elephant and the one truth can be attained only by a comprehensive look of the whole, transcending its seeming diversity. The true philosopher analyses an object but to gain a better understanding of it. Knowing each he thinks all consistently together, and then knows each again. Our anatomy of Nature will, therefore, lead us eventually into the triumphant unravelling of the riddle of Nature.

I. THE STATIC PRINCIPLE IN NATURE

Nature is immutable, her laws inexorable, her consequences certain. Modern scientific thought holds the 'uniformity of Nature' axiomatic. There is nothing new under the sun. 'All things are the same' says the philosopher, 'familiar in experience, and ephemeral in time and worthless in matter. Everything now is as it was in the time of those whom we have buried'. To-day man poses to be far more advanced than his simple unsophisticated forefathers, but that advance may be in his knowledge and understanding of the phenomena of nature; it does not involve any change in the nature of the phenomena themselves. The same lightning flashes to-day across the sky, the same

flowers and the same stars decorate earth and heaven. The most original and epoch making inventions and discoveries of chemists, botanists and astronomers cannot alter those primeval qualities which were implanted in things on the first day. For these are the qualities without which an object will no longer remain what it is. They are its nature, and nature knows no change. It is in the nature of the water to flow, of the fire to burn, of the air to dry, and of the sun to warm. The nature of an animal is the sum total of those impulses which govern the course of its life and determine its attractions and repulsions. It is the nature of the snake to bite, of the deer to flee from the eye of man, and of the chicken to follow their mother hen. And this is so, as it ever was, and will ever be. The analogy can be further extended even to *human nature*, and it can be safely asserted that it is as universal and unchangeable as the heat of the sun or the restlessness of the butterfly.

The statement would at first seem a bold one. It would strike to some that the Principle of Evolution does not countenance the unchangeability of human nature. That principle postulates a continual process of change and improvement in the universe. Nothing is in a state of rest; adaptability is the law of life; and therefore human nature cannot be expected to be the same in all times and all climes. But it can be replied that 'evolution' is the product of two distinct and co-operating forces—environment and heredity. All the inherent human instincts, the congenital nature and disposition of man are passed on from generation to generation. Posterity receives all the characteristics of human nature as an inherited endowment from its primeval fathers.

Again, in the whole of animal kingdom, man is most susceptible to the influences of time and place. He greatly gains from knowledge and experience. The passion for the lamp is as true of the moth of today as of the antideluvian moth. But the child who burns his finger to satisfy his craving for light soon knows that

it is dangerous to play with fire. The savage's ideas of modesty have so far been modified through the course of ages, that the statement that 'nature cares nothing for chastity' of even a man like Monsieur Renan sounds harsh on the ears of our civilized race. The literal working of human nature is masked in most cases by past memories, direct and indirect associations, surrounding influences and cherished expectations. These factors explain the seeming variations of human nature and the apparent differences between ancient and modern man, between individual traits of character. It is a common fact that dispositions of men are inconstant and irregular. We often hear of persons perpetrating unnatural crimes. The atrocities of a Nero or the savage inhumanities of a Tamerlane are regarded as opposed to nature. The selflessness of martyrs is spoken of as superhuman. Oriental prudery regards many actions as *unmoral* and *unhuman* which the sense of decency of other countries allows with a clear conscience. Men have been found to be uncommonly calm and balanced in most provoking circumstances. But as David Hume has said, 'The internal principles and motives may operate in a uniform manner, notwithstanding the seeming irregularities; in the same manner as the winds, rain, clouds, and other variations of the weather are supposed to be governed by steady principles, though not easily discoverable by human sagacity and enquiry'.

Exceptions prove the rule. The nature of any variation, and its attendant circumstances testify to the constancy of the fundamental principles of human nature as well as they show the irregularity in the movements of human caprice. Those actions which appear to be freaks of nature are influenced by individual idiosyncracies of character. Even the most universal laws of physical nature are true only in the absence of all counteracting circumstances. *Ceteris paribus* is a condition in all scientific laws. The balloon flies in spite of gravitation—it does so, not because the law has ceased to operate, but because the pressure of the gas filled

in the balloon is lighter than the pressure of the surrounding atmosphere. Similarly when a Kent accompanies Lear in Thunder and Storm, when a Celio shares the exile of Rosalind in the Arden forest, when a Milo kills himself in splitting an oak in Crotona, when a Cleopatra applies the aspen sting to her imperial breast, or when a Nelson dashes into self imposed dangers, the fundamental principles of self-love and preservation are not inactive; rather their working has been modified by loyalty, love, reputation, honour, or patriotism. As Professor James has pointed out, nature has implanted contrary impulses in our constitution, that man may not be led by extreme motives in his actions. Selfishness and sacrifice, greediness and suspense, coyness and desire constantly contradict each other. Between these extremes there are a variety of natures in which either the one or the other has a more or less important influence. Thus with the same elemental principles, there can exist diverse combinations and proportions, many of which are so uncommon as to be called abnormal.

Man is not like the lower animals a creature who lives in the present. He is constantly guided by his experience of the past and projects his ideals into the future. The success of his ideals and the continuity of his life depend on the unchangeability of nature. History affords ample testimony to this fact. There is a static principle governing all nature. All that we call change is subjective. When Wordsworth exclaims—"The things which I have seen I now can see no more" he is really speaking of a change in his own mental outlook. And when Shelley trembling at that where he had stood before, apostrophises, world and life and time, and cries :

‘Out of the day and night
A joy has taken flight’,

he is only lamenting the loss of that freshness of vision which once attended upon his departed youth. With the advancement of knowledge and the progress of science, mankind has gained greater control over external nature as well as its own nature, but it is beyond its power to alter either. As civilization advances, man's capacity to cloak his real nature becomes greater, and we are misled to believe that there has been some evolutionary change. Whatever exists, exists the same for ever.

THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS

It is a very true statement that, often, the foolishness of the Spirit confounds the inherent wisdom of the worldly. The average man of the street may read a verse or two of some prophetic poet's song, and at once will declare to himself: 'Bosh! All Bunk!' But this very same fellow, hearing that some business colleague had paid \$ 5000.00 for some simple affirmation of five words that some eminent psychologist doped out to him, which, having been practised by the patient, savep the neurotic from the psychopathic ward in some hospital, or perhaps from the mad-house,—this very same fellow will turn right around and immediately declare: 'Great stuff, by Jove;' never for one moment dreaming that the simple five-word affirmation was the crude, vulgar version, in fact, of the same identical psychology of the Bible's Twenty-Third Psalm,—the most beautiful, inspiring, soul-saving affirmation ever uttered.

Psychology is, after all is said and done, the greatest PRACTICAL Science that mankind has ever known. Being, as it is, the Science of Mind, it enables us to perform, once we acquire a thorough understanding of it, miracles almost as great as those of the various Great Masters of ancient times, Christ, Mohammed, Buddha, Confuscus, etc. These were men who had acquired knowledge far in advance of the times in which they lived. In fact, it is only during recent years that many of the deeper students of things modern are beginning to acquire this same ancient knowledge of these Masters' Mind,—that 'something within' each and every one of us, is the sole connecting link between the finite and material, and the Infinite and Spiritual. Once we have learned to co-ordinate these two Universal factors, then, and not until then, are we able to manifest

miracles' for ourselves, and those with whom we come in daily contact, to the advantage of all concerned.

I am very glad that we are discovering the One everlasting support that is unfailing in all emergencies,—the omnipotent Power Within. The Supreme Love that feels the jar of an ion, and notes even the poise of a humming-bird, at the same time rules the planets and suns of the infinite Cosmos. This is the Power sustaining all forces and things, and is visible to mortal eyes only in its presence in all, through all, and over all. Each soul is the Loving Power, and can ever sustain and bless,—if we are willing, as individuals, to permit it to do so.

Once gained, this Power Within enables us to realize that each and every one of us are small, component parts of the Great Universal Whole,—created by the same Creator, and helpless, individually, needing the support of all the multitudinous other parts in order to manifest Universal Completeness. Doing away with all the hates, envies and prejudices of race, creeds, castes, colors, sex, conditions of environment, social and financial conditions, and all other circumstances whatsoever.

I am a Universalist, adhering to no particular sect, and no other belief than that of Universal Love and Service to all mankind. I am a student of the deeper philosophies of many races and colors almost daily perusing the golden words contained in the Christian's Bible, the Mohammedan Koran, the Jewish Talmud, the translation of the Words of Confucius, the Book of Mormon, the Japanese Philosophy of Shinto, and, in fact, the religious texts of almost any race that may come to my attention. In each and every one of them I find God,—God, if you will, for they each and all contain that advise to the Power Within,—the Spirit,—that, if followed, will make us more like that Creator of all of us.

Being more familiar with the Bible of the Christians, than the other books, let me call your attention, for a moment, to a King, who was also a poet, and who was

threatened by enemies on the borders of his kingdom, and harassed by treachery at his own Court. A soul who had more troubles than you and I ever will have,—King David,—who also bore the burdens of a large nation, and who kept his mind from collapse, and his nerves from shattering by singing the Twenty-third Psalm. This was his affirmation. By singing it he let go of all his troubles. 'Let go! Let go!' he sang, and passed the uplifting gates of his mind to the Realm within, invisible and most real, where he met his Creator, and there clasped the Hand that led him up the slopes of heavenly Repose, loitering beside the still waters of Peace, murmuring in the scented stillness of Eternity, sunny zephyrs touched him like the presence of Something deathless and sublime. Like a little baby boy, falling asleep on his mother's breast, basking in the green pastures of repose, re-poise, and lulled beside the peaceful pool, to get new strength and zest for the work and experiences before him. In this manner was the King's soul restored, re-charged with Life, inspiration, clearer vision, and an indomitable, unconquerable spirit ready for any and all emergencies, carrying him successfully over all woes, and enabling him to emerge victorious over all foes.

This was his affirmation. The Twenty-Third Psalm of the Christian Bible, commencing with the words: 'The Lord is MY Shepherd, I shall not want.'

And there is an affirmation that is equally potent in YOUR religious book, regardless of what it may be—YOU have this same access to Peace and Power. This same fount of inspiration and strength. It is the wonderful, unseen, but real Sustenance, calling to baffled souls at bay with their anxieties and fears; and when these souls like King David, do pass into the beautiful and serene Within, they, too, receive the blessings that they most need. Chant some Psalm of your own, and, whenever troubles of any kind overshadow your peace of mind, LET GO of them, simply by letting Supreme Love hold you safely in the comforting Everlasting Arms.

There is no outward adversity that can possibly manifest against us that is not nurtured by adverse Thought. Think Right, and all will ever BE Right, for such is the workings of that glorious and Universal Law of Being. Love and Service are the pass-words that open the portals of all peace, all harmony, all health and all happiness. With them as our daily affirmation, and daily practice, nothing but complete and Divine Joy over all can possibly manifest for us.

Each morning, when I first open my eyes to the light of day, my heart is filled with joy, and I subconsciously sing those words of an old favorite poet of mine; 'God's in His heaven, all's Right with the World'. And as I sing, I find it even so, for, as King Solomon of old said of man: 'As he thinketh in his own heart, so is he'. Not at stated intervals, but at ALL times, in all climes, and under all conditions, regardless of any adverse appearance to the contrary.

And I send out this message, not as something that is theoretical, yet remaining to be proven, but as proven fact, resulting from the necessity, in my own life, to overcome numberless adverse conditions. I have found that Universal Truth is practical. That it will make the ill strong and well, that it will overcome any condition of adverse environment, that it will bring friends to the friendless, give hope to those who have about lost all hope, and replace every seeming condition of adversity with one of complete Health, Harmony and Happiness.

In order to reap these benefits of Joy through Love and Service, first of all, Universal TOLERANCE is absolutely necessary. There are no two created humans with exactly like proclivities. Our daily motto must be: 'Live and let live'. You have as much right to your beliefs as I have to mine, so long as you find them practical, and sufficient for your daily needs. On the other hand, I have as much right to mine as you have to yours. But, if either of us discover that the other is

dissatisfied, and unable to manifest for themselves that Supreme Joy that is their heritage, naturally created with them at birth, then it is our duty, and should be our pleasure to extend a helping hand, and assist our brother or sister-human along the great Universal Pathway using our knowledge of the 'better things' that we have gained, as a candle to light their erring footsteps over the 'rough spots' of the Pathway.

And the rewards of such Service are so great as to appear, to the novice, almost beyond the powers of their own thought. Yet these rewards are unfailing, and are also a part of the working of Divine and Universal Law Well worth the consideration of both the greatest and the least of us.



TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUDRAHMANYAM

CHAPTER XXI

(Continued from last issue)

One who trains for qualification, should always evince an interest to examine oneself. Just as a clever man attempts to examine others, if one were to examine oneself, how can he remain without attaining his goal? When, instead of examining merits and demerits in others, a person is attentive to examining one's own merits and demerits, he becomes endowed with all the qualifications and he achieves his object. O Progeny of Bhrigu! The features of Jnanis described by me in this manner should be, by all means utilised to examine oneself by oneself. With regard to the examination of others these features vary and become unstable. The reason is, that though there might ensue enlightenment consequent on a little temporary qualification, since, for persons of pure minds who are naturally devoid of sceptic* and obtuse tendencies, their former Kamic tendencies continue to remain uneradicated and since these Jnanis continue as before to engage themselves generally, like the ignorant, in earthly concerns, how can the aforesaid features be applied to such Jnanis as these? How to examine them? Nevertheless, it is possible for persons who are Jnanis, to discern on mere sight, by reason of their high proficiency, other Jnanis, by examination, like an expert in diamonds.

In the case of (8) inferior Jnanis, their attachment to their bodies is similar to that of ordinary mankind. For the reason is, they have not attained the stage of spon,

* Sceptic and obtuse tendencies = Aparadha and Karma Vasana's

(8) After describing thus the features of Jnanis, their states are herein described.

laneous habitual samadhi condition. Such inferior Jnanis attain the plenic state, only when they turn their attention towards meditation. Though they get released by meditating on the plenic state, at intervals in the most of their experiences of pain and pleasure, they identify themselves with the body and experience pain and pleasure and they become endowed with animality when they are not thus meditating. But the experiences of animality which they get in the midst of their plenic conditions will not cause any bondage for them as these experiences are like a burnt rope. Since, just as the dye of red-colour on the borders of a cloth pervades also the middle portion of the cloth, the mundane, concerns of inferior Jnanis lie betwixt their moods of meditation of pure consciousness, their worldly activities partake of the nature of Consciousness. Therefore, such activities as these do not cause any bondage for them.

As regards the middling Jnanis, for them also, there is no attachment with the body, by any means whatever. The wise ones describe the idea of one's being the body to be the attachment with it. Rama! the middling Jnanis have not at any time such a union with their bodies. Their minds will always remain in a dissolved condition by reason of their mature practice. They will always remain merged in Samadhi. They have no earthly concerns. Such of their activities which are for the upkeep of their bodies are of a nature similar to sleep-walking. Just as a sleeping man would speak involuntarily a little and would act a bit unawaringly at times and would not remember them afterwards, and just as an intoxicated man would not remember what he spoke and did while under intoxication, in like manner the great Yogi would remain devoid of all earthly concerns. Though he acts a bit at times, he does not remember them afterwards. Both Prarabhdha and Vasana alone sustain the bodily functions of such a Yogi.

Again, also for one who is a Jnani of eminent condition, there is no body. Like a charioteer, such a Jnani

would engage himself in the activities of the world. Like a charioteer who does not identify himself with the chariot, he of the form of pure consciousness, though engaged in concerns affecting the body, is not of the bodily form nor is he one who is engaged in such activities. Possessing internally a highly purified nature he engages himself seemingly to the outward view, in worldly concerns. Like a man who taking the part of a woman in a drama, has two appearances, and like an elderly person who is devoid of passions while he is at a game with an youngster, the eminent Jnani of pure heart engages himself playfully in mundane concerns.

The imperturbable state of middling Jnani is formed by his highly developed concentration of mind. Whereas, the imperturbable state of superior Jnanis is formed by their highly developed analytical meditation that is capable of producing a firm resolution. By reason of variations in the ripening of intellect, the difference as middling Jnanis and superior Jnanis is caused.

To illustrate this, I shall narrate to you a conversation that took place between a couple of Jnanis. Listen to that.

In former times, on the banks of the river Vipasha†, there was a city called Amritapuri which was ruled over by a mountain king named Ratnamgata. That king had two sons highly beloved by their father, named Rukmangada and Hemangada, who were mahatmas and of pure intellect. Of them, Rukmangada was greatly cultured in Shastras and Hemangada was highly enlightened and a Jnani of high order. On a certain day in the spring season, these two Princes went to a forest with an army of huntsmen in order to hunt, and being much fatigued after killing many deers, tigers, rabbits, bisons, they went to the banks of a lake and stayed there. There remained on a banyan tree on one side of the bank a Brahma-Rakshas* who had grasped the es-

† Vipasha = Modern bias

* Brahma-Rakshas = Spirit of a brahmana metamorphosed into a demon.

sence of all shastras, and who invariably entered into discussion with all learned men and ate those that were defeated by him in discussion. Rukmangada, learning that such a one interested in discussion dwelt therein went thither with his brother, entered into discussion with the Brahma-Rakshas and was defeated. Thereupon, he was caught hold of by the Brahma-Rakshas. On seeing this, Hemangada said to the Brahma-Rakshas, 'Allo! Brahma-Rakshas it is not meet that you should eat him. You will, after defeating me also, his younger brother, eat both of us'. On hearing these words of Hemangada the Brahma-Rakshas replied, 'It is long since I had any food. Hunger pains me much. After finishing my breakfast with this man, I shall discuss with you. Then, after defeating you, I hope I shall get satisfied by you who are going to become my food. Having got a boon from Rishi Vasishtha to eat those defeated in discussion, I have been observing this for a long time. When a disciple of Vasishtha named Devarata came here one day and was devoured by me that Mahatma cursed me that my face should become burnt to ashes if I were to molest and eat any man thereafter. Upon that, I prayed the sage for mercy when he gave me an important boon which was that I might devour those that are defeated in discussion with me. Thus, I am eating only those that are defeated in discussion. Since this food, got by me now, a very long time after that, is a highly valuable one, I shall eat this and then O King! I shall discuss with you and defeat you'.

Hemangada, turning to the Rakshasa, who saying thus was making preparations to eat, said, O Brahma-Rakshasa! heed a bit to what I say. I greatly implore you. Still, will you have something in exchange and release him. Tell me. I shall give you that and shall redeem my brother. When thus requested, the Brahma-Rakshasa said again to the Prince, O Prince! hear what I say. There is nothing in lieu of which I can release him. Who will ever abandon a food that is as dear as life and get when there is burning hunger? I still, have

got a vow. I have certain queries in my mind for which if you are able to give sound and correct replies I shall release your brother'. Upon this, Hemangada said, 'Put to me those queries' and I shall answer them. When thus replied by him, the Brahma-Rakshasa began to put his mysterious queries one after another for the Prince to reply. I shall narrate them to you, Bhargava! hear me.

Q. What is that which is more pervading than the ether of space? What is subtler than the ultimate atom? What is Her form? Where is She? O Prince! Tell me these.

A. (9) She of consciousness is more pervading than the ether of space. She is subtler than the ultimate atom. Irradiation is Her form. She remains in Her own form. Listen O Brahma-Rakshasa.

Q. How can She singly be pervading and subtle at the same time? What is meant by irradiation? What is self? O Prince, tell me these.

A. From the aspect of cause She is pervading, and by reason of being incomprehensible She is subtle. Sphuratta (irradiation) is nothing other than the self, which cognises. Listen, O Brahma-Rakshasa.

Q. Where can consciousness be realised? How will it become possible? What is the result of realization? Tell me these, O Prince!

A. The point of realization of consciousness has its location in buddhi (intellect). By means of concentration it can be realized. By realization, birth will cease. Listen, O Brahma-Rakshasa.

Q. What is that buddhi which you have stated? What is the nature of its concentration? What is meant by birth? Tell me these, O Prince!

A. That consciousness which is enveloped by dullness (insentient energy) is what is called buddhi. To

(9) She of consciousness—the uniform intelligence of the form of Brahman. The attainment of the form of pure consciousness when Chit leaves away phenomena is alone what is meant by Concentration (Ekagra).

have repose merged in oneself is Concentration. The idea of one's being indetical with the body is birth. Listen, O Brahma-Rakshasa.

Q. By what reason is Consciousness not realized? How can it be attained? How has birth come about? Tell me these, O Prince!

A. On account of indiscrimination there is no realization. It is realized by the self alone. By the conceit of being the doer, there ensues birth. Listen, O Brahma-Rakshasa.

Q. What is that indiscrimination that you stated? Similarly, Who is that self? What is meant by conceit towards deeds? Tell me these, O Prince!

A. To imagine one thing as another is indiscrimination. To know the self, (10) question your own self. conceit is caused by former tendencies. Listen, O Brahma-Rakshasa.

Q. By what means will this indiscrimination vanish? What is the cause for that? For this cause again, what is the cause? Tell me these, O Prince!

A. By means of meditation, indiscrimination vanishes. Distaste (towards sense objects) is the cause for meditation. For this (distaste) the cause is the perception of evil. Listen, O Brahma-Rakshasa.

Q. What is meant by meditation? What is that which is described as distaste? What can be described as 'perception of evil'. Tell me these, O Prince.

A. To analyse and perceive the seer and the seen as distinct is meditation. Disinclination towards the seen is distaste. To regard the seen to be of a painful nature is the 'perception of evil'. Listen, O Brahma-Rakshasa.

Q. How do all these come about? How is this also attained? Again what is the cause for this also? Tell me these, O Prince!

A. By the Grace of the Deity, all these come about. This again is attained by intense devotion. To

(10) The idea is that one should grasp one's self by oneself alone.

attain this devotion, association with the virtuous is the only cause. Listen, O Brahma-Rakshasa.

Q. What is that, that is described as the Deity? What is meant by devotion? What sort of persons are the virtuous? Tell me these, O Prince!

A. She who leads on the world is the Deity. Intense attachment to her is devotion. Those that are serene and compassionate are the virtuous. Listen, O Brahma-Rakshasa.

Q. Who is he in the world that trembles always? Who is always aggrieved? Who is he that remains always humble? Tell me these, O Prince.

A. A wealthy man is one that trembles always. A person having a big family is always aggrieved. A greedy person will be always humble. Listen O Brahma-Rakshasa.

Q. In the world, who is he that is fearless? Who is he that has no sorrow? Who is he that remains without humility? Tell me these, O Prince!

A. Only he who has no attachment is fearless. One who has conquered one's mind is sorrowless. One who has known the essentially knowable is he who has no humility. Listen, O Brahma-Rakshasa.

Q. In the world who is he that cannot be marked and known? Who is he that is seen as being without body? And which deed is inaction? Tell me these, O Prince!

A. A Jivanmukta is incapable of being marked and known? Though having a body, such a one is bodiless (videha). His deeds can be said to be inaction. Listen, O Brahma-Rakshasa.

Q. In the world, what is it that really exists? What exists not? What is utterly impossible? After answering these questions you can redeem your elder brother.

A. The cogniser exists, the cognised exist not and worldly converse is an impossibility. I have answered O Brahma-Rakshas! release my brother soon.

On hearing these, the Brahma-Rakshasa was greatly pleased, he released Rukmangada and then transformed himself into a brahmana. On seeing the sage-like shining appearance of a brahmana the Princes began to doubt and asked him who he was. Upon that, the brahmana began to narrate his story as it actually happened. He said 'Formerly I belonged to the land of Maghada where I was a brahmana named Vasuman, renowned for my knowledge of all shastras. I was very much conceited, as thousands of learned men were defeated by me of learned conceit, in various assemblies. Once, in the durbar of the king of Maghadha, I attempted to enter into a discussion with Ashtaka, a sage of high and low wisdom and of calm disposition, concerning the knowledge about the self. Upon that, I refuted him by my mere sophistical arguments. I rejected his assertions that were pregnant with the wisdom of several scriptures, and proved them to be faulty by means of my sophistries. When thus found fault with, variously by me, that sage of calm temperament who was then in that king's assembly, remained silent without uttering a syllable. Whereupon, Kashyapa, a disciple of that Mahatma got enraged at me and cursed me thus from the assembly of the king. 'O base bramana, since you have abused my master without sufficient reason, become and be a Brahma-Rakshasa for a long time'. When thus cursed by him, I being much frightened, prostrated before Sage Ashtaka and sought his refuge. That sage of serene disposition, took pity on me, disregarding that I was his bitter opponent and blessed me with a termination for the curse. I shall tell you, listen to me. It was in the following manner. 'Whenever a learned man gives proper replies to those questions put by you to me to which I had given replies and which were refuted by you by means of sophistries, then you shall be released from this curse'. Thus sage Ashtaka had said. And from that curse I am this day released by you. O Prince! Therefore I take you to be a Mahatma, great among men and one who has known what is essentially to be known.'

PSYCHO-ANALYSIS & Rational Business Success

Dr. Wm. FRANKLIN KELLEY

Psychoanalytical Procedure and Methods Illustrated:

Like with all phases of psychology, it is an aid to the better understanding of psycho-analysis to study and analyse one's self. This can be done with the aid of an experienced analyst; but there is much to be accomplished also without help of another, through introspection. By conscientiously answering a complete series of questions which may be devised to bring out your own psychic peculiarities,—or if you are afflicted in any particular way—the nature and cause of your shortcomings, you will gain a good first-hand knowledge of the working of this system of therapeutics. With intelligent eliminations of certain questions, additions of others, or substitutions, these lessons may be used either for self-analysis, or as a good starting point in the analysis work with subjects who may require a course of psychoanalysis help of you.

It is hardly possible to compile a list of questions, or any stereotyped procedure that will insure you the confidence of every subject, for individuals vary. Even the same individual might respond quickly to a certain procedure this month, but due to the result of his reactions to life during the next thirty days, the same procedure at that time might be found to fall flat.

Overcoming 'Resistance'

As a rule you will find the patient will seek to avoid 'the main issue', and even after you think that a basis of confidence has been established, that your subject is yet, consciously or unconsciously, withholding matters that have a strong bearing on that which you are trying to dig out of his suppressions into the light of day. You must then work to overcome or eliminate the 'touchiness' about the matter. 'Touchiness' is one form of resistance; so is denial in nine cases out of ten. Flat denial, especially if too quickly made, is almost a guarantee that the trouble is right there: for hastiness in speech usually denotes the same state of feeling that animates the skater on thin ice—he is afraid of something, and he skates fast to get away from it.

An ordinary complex

I recall the instance of a woman who came to me to secure relief through analysis and Applied Psychology from a chronic

nervous disorder which she was then enduring. She was about forty years old, had never married, but had sufficient 'gumption' to seek cure so she could carry on her work more efficiently. Her case, with the interjection of a few more factors and the complications which would thus result, would furnish a common illustration of the more difficult types of 'complex'. It furnishes better tuition however, in the simple form which it actually took.

I suspected that her nervous trouble had originated during some strained emotional period, which in the meantime had assumed one of the many forms of sex complex. Of this I became convinced by her over-complete and over-hasty denials, and general 'touchiness' whenever the subject was approached. She denied at first even that she had ever had a beau. It developed later that she had been guilty of no wrong, physically speaking. No, that does not necessarily enter into the factors accentuated by psycho-analysis at all. As a matter of fact some of the worst sexual slaves are people who have never, in that sense, been with another individual. The 'contactual' phase, so to say, has nothing to do with it at all. It is reported that Jesus considered as adultery the lustful after the person or the body of another, in one's own thoughts. And so with this woman, it was disclosed that in early life she had been attracted by a young man whom she desired much to marry, but another girl got the fellow. Thereafter, she 'day-dreamed' many a time that she would run off with him. Of this item in her confession, she later made the honest comment: 'Why, I see now I would not have done it; I could not have done it; think what people would have said.'

Normal Guises of the Life-Urge or "Libido"

When she had come, thus far, I simply brought to her mind the ideas on the subject which every thinking person entertains,—in about these words: "That great creative urge which we analysts are studying, has many expressions. Sex is only one of them. The desire for acquisition, for adventure, for life, for fame; the motives of self-preservation, self-extension, and self-respect,—all these are also its expressions. Not one of these motives are to be thwarted, though they may be directed. Whenever one is made entirely to supplant another motive, you may have a great individual from a shallow worldly standpoint, but not from the personal viewpoint. As an organized society we have not yet learned to direct this great urge, by analysts termed the "libido",—and to the extent of our ignorant way of directing it, our civilization is still a failure. If society were so devised that we were living according to Nature's

demands, the Law of attraction and repulsion,—then the rule of natural mating would be in vogue, instead of the marriage system of civilization”.

Agreement first: Then reconstructive Advice

Her reply showed she had made personal application of this; ‘ Now this man, after he married the other woman, is not happy. They are simply bound together legally, but from the standpoint of God they are not married, because they do not love each other’

Simple “ Sublimation ”

I agreed with her, of course; but to help her, I pursued the idea in this way:—‘ Again, if you had been a wise woman, you would have got the matter out of your consciousness. You would have said,—‘ That is his affair; I shall cut myself out of it. I shall resume my pathway of life, and my ideas of my own welfare, precisely as they were before I met him’.—And you are going to do that now, and you will now experience the same benefits that you could have experienced earlier in life. You will then find that so far as the life within corrects itself in accordance with that attitude, so will the life outside yourself, what you call your environment, react on you in a wholesome, cheerful, successful and healthful manner. The nervous condition cannot persist, for by this analysis the complex which served it as a taproot has been dissipated. Your work itself from now on, instead of tiring, will tend to make you more and more healthy ”. And so, in a short time, it proved to be. She had come to me concerning a nervous complex, the cause of which was rooted in the sexual basis of what she had never experienced in her life in the physical way.

The Law of Mind Action

In these lessons you have learned that whatever puts the mind into action, whatever bends it to work or to react in one way and not another, is broadly to be known by the name ‘ Suggestion ’

By introspection, and through observing the psychology of others, it is to be noted that the subjective field of each individual’s consciousness often teems with mental ‘ kinks ’, mental depressions, irrational fixed ideas,—often of a selfcondemning type, such, for instance, as sexual unworthiness, bodily unworthiness, or mental unworthiness.

Often the constructive suggestion of the most expert psychologist will have but passing effect, or fall flat entirely, unless first the mental ‘ kinks ’ of this kind, are untangled and straightened; the

depressions elevated to a normal mental expression, and the morbid, irrational, fixed impressions dragged out into the light of the individual's awareness, and there rationalized, transformed, and made wholesome. For if given half a chance, the old 'habit-mind' of the patient will take only the energy from the suggestion instead of its meaning,—and with that energy, under its old perverse rule, it will tangle and tighten the 'kink' harder than ever.—it will deepen the depression, and it will cover up and protect the irrational and morbid impressions instead of rationalizing them.

Intent of Analysis

Analytical Psychology, or Psychoanalysis, is entirely concerned, of course, in delving and discovering to what extent the mind, conscious and subconscious, has absorbed suggestions unawares to yourself, to account for pathological symptoms in your body, your character, and your trend of life.

Some people may attempt to argue that these deeply laid impressions in the subconscious come from hereditary causes, or by the 'will of God', or from stellar and planetary influence, or from the influences of spirits, or as the effects of our own past incarnations on earth,—or what not. It makes no difference whether any or all of these conjectures are true or false in regard to ultimate causes; the important thing to realize is that regardless of the ultimate origin of these deep-laid influences now existing in the subconscious mind,—they got there by one means only, and that means was Suggestion. —NOW,



Dr. GELEY'S LAST SITTINGS

WITH FRANEK KLUSKI

Abstract: Dr. Geley's own account of these two sittings, held on July 3 and 11, 1924, is given. He describes mainly the paraffin molds obtained on these two occasions, but makes it plain that on both there were luminous phenomena and materializations of distinction. This was particularly the case on the 11th. For this sitting, there is also given a statement drawn up by one of the Polish sitters. His interests appear to have lain less in the paraffin bucket and more in the materializations; he describes nine or more of these; most of them were recognized by various sitters, and most of them spoke—something unusual for the Kluski seances. Odors, telekinesis, touches, etc. were also freely observed and rather sketchily described.

Seances of July 3, 1924, at Kluski's Home

Assistants: Dr. Geley, controlling right; Mme. X., controlling left; M. Charpentier, M. Y.

The medium complained of great fatigue and there had also been a serious annoyance just before the seance. Although it was successful, this seance was inferior to previous ones.

At the end of fifteen minutes the usual light appeared, dim at first, then increasing in size and intensity. The customary odor of ozone was noticed, while at the same time there came puffs of a special perfume.

Several contacts were felt by M. Charpentier and myself. The hands which touched us were warm and had the characteristics of human hands, sometimes those of children and sometimes those of adults. The bucket of paraffin was on the seance table. Instead of the usual vessel we have substituted a cylindrical container fifty centimeters high. By this means I hope to obtain the mold of an entire hand and forearm.

To our great surprise we saw luminous hands approach the vessel, hesitate, and then move away without dipping into the paraffin. Finally something covered with warm paraffin came and touched M. Charpentier and me. There was a wait of a quarter of an hour without the sound of the usual splash of the paraffin. At last we heard the expected noise; the paraffin overflowed the vessel and ran over the table and upon our legs, which we had fortunately protected by a covering. Two warm molds not yet hardened were laid between our hands. A quiet pause followed.

Next, two entities manifested successively and showed themselves by means of the screens. The first was the entity "Battisti" with the characteristics which have been described in previous reports. The second was the familiar Polish officer. I noticed that his cap was particularly well materialized. The four angles of the goods could be distinguished; also the leather visor. The entity showed me this very insistently; then with the screen which he held he struck the leather visor. The sound of the blow was heard.

As usual I noticed the natural, life-like appearance of the face. The medium was seized with hiccoughs and the seance was closed. I have two remarks to make:

1. I noted the hesitation shown by the entities before plunging their hands in the paraffin. This hesitation was perfectly natural: we had forgotten to place the vessel in a basin to prevent the overflow from spoiling the floor and our clothing. The "entities" displayed more sense than the experimenters. They plunged their hands very carefully, and instead of obtaining the large mold of a forearm which I wanted I only obtained two molds of children's hands.

2. I was impressed by the insistence which the entities showed in making me observe the accessories of their clothing (fichu, cap, bonnet, buttons of uniform). We know how difficult it is to interpret these creations of ephemeral objects. No doubt I have much to learn on this subject.

Seance of July 11, 1924.

The seance was held after a large dinner given by M. Kluski to some friends. Arrangement of circle: Medium; Dr. Geley controlling right; M. Sypniowski; M. T. Powlowski; Dr. L. Starzowski; Colonel Okolowicz; M. B. Walukiewicz; Count Ostorog Wolski; Lieutenant Modrzejewski controlling left. Usual precautions.

The medium became quickly entranced. Magnificent series of lights were seen. There were often as many as ten simultaneously. These were seen in all parts of the room, very high, and very far from the medium. Some were as large as a five-franc piece.

Numerous contacts were perceived by the assistants. A delicate hand caressed my neck. I was kissed on the forehead.

Luminous hands 'floated' over the table around the vessel of paraffin. They were so luminous that they lighted the whole table, the vessel, the medium, and the circle of sitters.

Hands were plunged in the paraffin with splashes, and came and touched me with the fingers covered with paraffin. Two warm molds were laid against my hand. The vessel of paraffin was then levitated, carried over our heads, and set on the floor behind me.

There was a quiet pause of a few minutes; then the procession of phantoms began. 'Battisti' appeared first. He showed himself very clearly. I said to him: 'Have you a message for Professor Santoliquido?'. His only reply was to give some friendly taps on my shoulder. Next appeared the young man of the second seance, the son of M. Przybilski. He softly lamented the absence of his father. Then came a Polish officer who died during the war while in the Russian army. He wore a Russian uniform, and was recognized by Colonel Okolowicz. Next, the mother of Okolowicz. Then a phantom appeared with a black shade over the right eye. One of the assistants said that it is one of his friends who died

of cancer of the eyes, and that he wore a black shade during the last few months of his life.

A magnificent manifestation followed. Behind Okolewicz, three meters distant from the medium, we saw brilliant multiple lights. Suddenly two great luminous hands lighted the room. By their light we saw a man dressed in flowing garments, his head enveloped in a thin veil. The apparition lasted at least five seconds. The hands made gestures which were not understood.

The larger of our screens was seized by another entity who came quickly to me and stood between me and the medium. I saw the fine head of a man with a mustache; the features were strong and grave. A white turban covered the crown. The sitters cried: 'A turk!' He went to one after the other and showed himself. They called, 'Hurrah for Turkey', and he replied very distinctly in Turkish: 'Hurrah for Poland!' He then spoke some words in my ear which I could not understand, and laid down the screen.

These phantoms were all living, gave the impression of living beings as normal as we are. During the manifestation of these phantoms splendid lights continued to be seen. They took all shapes; brilliant points, nebulae, large whorles, and luminous hands. There was a strong odor of ozone mingled with the perfume before mentioned, which resembled that of a rose. The seance ended at a quarter past midnight.

This ends Dr. Geley's own account. There follows a report of the seance of July 11th, written by one of the Polish witnesses and translated by Count Potocki. It admirably supplements Dr. Geley's report:

The medium felt morally and physically exhausted after a recent mental strain. The seance proceeded very calmly; many luminous phenomena and materializations of human forms were produced; also two paraffin molds. The sitting lasted an hour and a quarter without interruption, from 11.40 to 12.55 from the moment that the chain was formed until the time when the assistants broke it. Conditions of control were perfect.

The assistants were seated around a table in which a tin vessel 30 centimeters high and 15 in diameter, was placed. Three-fourths of this receptacle was filled with boiling water and one-fourth with melted paraffin which floated on top of the water. At each side of the vessel were placed two oval luminous screens. The window was covered with a shade, and also with a heavy drapery. The door was locked and the key was left in the key-hole. The assistants formed the chain and held each other's hands during the entire seance.

The seance was conducted by Colonel Okolowicz. It was the first time assistant 3 had sat with the medium. Number 2 and number 5 were sitting for the second time, number 6 for the fifth time, number 7 for the seventh time; number 8 for the thirty-first time; and number 1 had assisted at many sittings during recent years. Number 4 had assisted at forty-five of Kluski's seances.

About two minutes after the lights were extinguished the medium became entranced and lights were observed at a height of two meters above the medium. These lights were the size of a nut and moved about very rapidly. Sometimes they clustered together, then separated into two groups which gave the impression of luminous hands. At the same time all of the assistants announced touches on the head and shoulders. The lights disappeared and assistants 8, 2, 7, 3, and 6, declared that they smelled a strong perfume of roses. Just after this three long luminous rays were noted, which appeared to come out of a small invisible reflector. A noise was heard in the paraffin as though someone stirred the liquid mass with a finger. Above the receptacle two lights were seen which seemed to plunge into the paraffin.

Assistant 3 declared that he was touched by something hot like a finger dipped in paraffin. Assistant 6 begged for a touch. Sounds like paraffin dripping on the table were heard and he stated that he had been touched on the head and hair by a hand covered with

hot paraffin. Remarks were exchanged about the phenomena and they ceased for a moment.

Presently one of the luminous screens was raised from the table and was lifted above the heads of assistants 2 and 3, thus clearly lighting the bust and face of a man with a mustache and a short black beard. The apparition wore the uniform of an Italian soldier. It showed itself to everyone, making the rounds and shaking hands with all of the assistants. This entity was recognized as 'Battisti' who has appeared at all of Kluski's seances for a year. When the assistants cheered for Italy the apparition lifted one of the luminous screens, and clapped his hands. The screen fell to the table and all was silent. Suddenly the second luminous screen was raised and flew over assistants 4 and 5; it stopped beside assistant 6 and illuminated the apparition of a man about thirtyfive years of age in the uniform of a Polish officer. The apparition remained beside assistant 6 and embraced him warmly. Assistant 6 declared that unquestionably he recognized his friend Captain Casimir Minkiewicz. In spite of all urging the apparition would not show himself to the others. When assistant 6 asked where he had died the word, 'Mourman' was heard in a loud whisper. It is a fact that the Captain died at Mourman.

The screen had hardly fallen to the table when it was raised once more and illuminated, at the side of assistant 4, the apparition of a Polish officer. Assistant 4 recognized one of his comrades, Vladimir Lapicki who died in 1918. The other assistants begged the apparition to show himself to them; the entity replied distinctly in a loud whisper, in language which may not be repeated and which cooled the general curiosity. In a few minutes a transparent luminous hand was seen in the middle of a silvery cross. This floated above the table and disappeared in the middle of the room behind the circle of assistants. Soon a screen was levitated and showed, above assistant 4, the bust of an elderly woman with grey hair, whose head was partly covered with a lace shawl.

Assistant 4 stated that he recognized his mother. The apparition kissed him several times, then made a tour of the circle, stopping at each one and blessing him with the sign of the cross. She disappeared after twice showing her hand against the luminous screen.

The bust of a young woman, her dark hair hanging loose around both sides of her face, appeared beside assistant 4. Three times she leaned her head on his shoulders and seemed to weep. She was well illuminated by the screen. For an instant she showed herself to those nearest assistant 4, and disappeared. He recognized the entity "Sophie," who often appears at Kluski's seances.

Following Sophie came another apparition at the side of assistant 4; this apparition had the aspect of a young Polish soldier in a cap. He gave the military salute, approached assistant 8, bowed to him and kissed his hand. He approached assistant 1 and whispered distinctly. "My father is not here." The assistants recognized this as an apparition which was recognized at a seance on June 30, 1924 by his father and mother, M. and Mme. Przybilski, as a son who was killed in 1920.

Again, near assistant 4, an apparition appeared. This was a man of mature years with a big brown mustache and a black band over his right eye. He was well lighted by a luminous screen. He greeted assistant 4; then went around to each assistant and showed himself clearly to all. Assistants 1 and 4 stated that they had seen him at several seances at which he had called himself 'Knester'.

We then saw a Turk with a white turban and a long grizzled beard, dressed in a full, dark robe, and a big light-coloured scarf around his neck. This apparition seemed to single out no one, but bowed to each assistant and showed himself clearly by the light of the screen. He saluted in the Oriental manner by touching his fingers to his forehead, mouth, and breast, saying these words very distinctly: 'Lechistan, crokjaziw',

When he disappeared assistants 1 and 2 said that they recognized this entity as one who had shown himself before at three or four seances.

Shortly after the apparition of the Turk, assistant 6 asked whether some apports might be obtained. Assistant 4 replied that the medium did not often produce them.

Suddenly a metallic noise was heard over the heads of assistants 3 and 4, and assistant 6 declared that a heavy object had been put in his lap. It was found to be a bronze statuette of the Polish King, Sigismund. It was kept on the stand behind assistants 3 and 4, two meters distant from the medium. As the apparition of the Turk disappeared the statue was lifted from the assistant's lap and replaced on the bureau. The metallic sound was distinctly heard when it was set down. A few moments later steps were heard in the room; then a large light appeared, and all of the assistants distinctly saw a new apparition; a tall, middle-aged Man of Oriental type dressed in white, with a white head-dress. This apparition was self-illuminated by very bright yellow-green rays which were much brighter than the light of the screens. This light threw off phosphorescent fumes, a strong odor of ozone and a mixture of menthol and burnt amber. The light was so intense that the assistants could study the face. It was thin, ascetic, with light eyes; a long dark beard was parted in the middle and fell down over the breast. All were struck by the dignity, calm, and majesty of this apparition which continued to show itself for one or two minutes.

Raising its hands in the air it drew, above the heads of assistants 3, 4 and 5, a luminous triangle. It then disappeared. Assistants, 1, 4, 6 and 7, recognized the entity of an Assyrian highpriest who had appeared at several seances.

After this disappeared new lights were seen over the medium's head. A dark apparition was vaguely distinguished; it held between its lips and between the fingers of both hands, precious stones of great brilliancy,

fiery and scintillating. This time there was no phosphorescent odor. Three groups of lights were remarked, the most brilliant of which seemed to be held in the apparition's left hand. Then, above assistant 8, a luminous, perpendicular line appeared which turned into a spiral. At his left a still more brilliant line 15 centimeters long by 1 in width, gave the impression of a little live luminous serpent. These phenomena lasted from one to two minutes.

Finally the medium began to come out of his trance, sighing and complaining of slight spasms of the epigastrium. He complained of the heat and asked for a drink of water. The chain was broken and Kluski, much exhausted, was laid on a sofa. He was himself again in twenty-five minutes, but looked depressed and haggard, and for a long time he understood nothing that was said to him.

At the same seance two paraffin molds were obtained of the clasped hands of a child. These molds were taken by Dr. Geley. The vessel of paraffin was levitated from the table and carried to a corner of the room behind the medium.

The remarkable thing about this seance was the great quantity of phenomena obtained. Besides this, almost all of the apparitions spoke, which is rare in Kluski's seances.



THOUGHT POWER

URSULA GESTEFELD.

We live in a world of effects, of phenomena. Those effects, phenomena, are produced by something. What?

Wherever we look we see the works of man, and that which—we say—is not the work of man, the universe. But the works of man are manifold. Let us see what—from this standpoint—man's works are, and what he really sees in his works.

Whatever is about us in the houses we live in; whatever pertains to our personal necessities; the clothes we wear, the prepared food we eat, the tools and machinery with which we work; all our public tools for the use of the community; our railroads, steamers, viaducts, aqueducts, all man's works, public and private, which combined form the civilization of the day, are the product of what?

Thought, man's thought, the thought of what we call the human mind.

Before any form, great or small, existed as the work of man, thought, its anterior cause, had to exist. The thought had to assume form as idea. Thought was the creative power; idea was the thing created. Ideas were the patterns or models after which all these works were made. Ideas were the skeletons clothed upon which are seen as the works.

What, then, is readily seen in the works?

Ideas.

What are we looking at when we look at the works?

Ideas.

As you look about the room you sit in can you see any object which is not the result of thought.

No.

Everything you look upon existed in what we call the mind of the maker as idea, the form of his thought.

A man thinks 'I will make something. I will make a chair'. His thought through his will assumes form as 'a chair', the idea, or the mental image, the pattern or model after which the chair is fashioned by his hands.

The idea, 'chair' is really the creation, the real thing. The externalized chair is but the extension of the idea, the perishable part of it. The model remains and can be externalized as often as man chooses. No matter how many chairs may be turned up he can produce more.

All things which man has made he has made because of his thought. Thought is the real and only creative power. All things external and apart from man are but the products of thought, externalized ideas. When we look at these things we see really the ideas, unconsciously and ignorantly, or consciously and knowingly, when we understand the law of cause and effect.

Seeing the ideas understandingly, we find that what we really see is within ourselves; in our minds, as we say. We really see what is within; we say it is without when we lack understanding, because without it we judge from appearances, consequently, not righteous judgment.

Our beliefs of things as being external to ourselves comes from our sense of separateness from them. When we learn that ideas are what we really see, we find that all which we have believed to be external to ourselves is really within ourselves, for thought and ideas are inseparable from the thinker, though distinct from him.

Because they are distinct from him, he in his ignorance believes them to be separate and apart from him, and as long as he remains in ignorance, as long as he so believes, they so appear.

Because he sees them as distinct he conceives the idea of substance in them; substance because he sees something beside himself. He sees as objective that which is really subjective. Seen as objective, distinct

from himself, he believes what he sees is substance or something apart from himself, and to that something which he sees he has given the name, matter.

All thought is creative; the quality of the thought determines the quality of the thing created. The idea, which is the form of the thought, determines the form of the thing created. Man pronounces upon all things; as he names them they are to him. Nothing animate or inanimate in the universe names itself. Matter has no intelligence with which to speak for itself. It is always pronounced upon by man. 'And whatsoever Adam called every living creature that was the name thereof'.
The Harmonial Thinker

THE WAY OF SILENCE

Teachers of all ages have taught the way to overcome and have pointed out the way of illumination and of peace. The Chinese system of Taoism is built around a philosophy that deals with such a way. Hindus look for the Path. Christians seek the Way of the Christ. All teachers have pointed out a way which is so clear to them that it seems that we could almost find it geographically charted.

Many of the great teachers have ideas in common. They recognize the importance of turning from the illusions of the world and turning to spiritual truth within. They teach the way of silencing the thoughts that are not in line with absolute truth.

The way of silence includes not only entering the silence but it also takes in that life in which one lives apart from material and sense beliefs, cognizant of the eternal presence of the Christ.

What is the direction into the silence? The teachers give us varying directions. Some teach postures that they feel will help one to get still. All are concerned with the matter of helping students to silence the reports of the senses.

Jesus taught an absolute truth. He gave his followers such an understanding that quite often it was easy for them to dispel limiting thought from consciousness and to stand in the realisation of mighty truths. They found the way of silence when they accepted the truth of Christ and let it put to silence the carnal and material thoughts of the race man.

The act of going into the silence is generally thought to be enveloped in mystery; the act loses much of its mystery when we see that it is but a simple process of turning from tension and illusion to relaxation and truth. There is something about truth which gives one a feeling of holy awe; when one hears a great truth expressed one has a feeling of wanting to be infinitely still.

The way into the silence is most easily found when one knows exactly from what one is to relax. He must know that what seems to be an inharmonious condition is in reality nothing. For instance, if he wants to find the silence when in physical pain he must first know the absolute truth about health. He must recognize the nothingness of pain in the presence of the absolute truth about peace. When he can do this, the sense of pain drops from consciousness and is no longer out-pictured as pain in the physical.

The silence is but a process of silencing one thing and giving the whole attention to another. In the silence one may ascend to such an exalted state that it seems as if he has ceased to think at all. He enters into that place where ideas exist before they come out to the thinking mentality. At times one may have the feeling that he has contacted infinite mind itself; he may have the experience of reaching a consciousness of dazzling light, spiritual illumination.

The silence is but our passport to that life in which we are continually in the silence. We are developing into that consciousness wherein we shall be silent to fear, hate, discord, and disease. The consciousness will be so purified that one will not be able to think negative or limiting thoughts. He will be silent to the voice of error, deaf to discord, blind to disease, yet will his ear be attuned to hear the voice of Spirit, his eyes ready to behold the presence of God.

We often hear one say: "Oh, how I should like to get away from hearing and seeing all these discordant things about me!" To attain his desire, that one has but to learn the way of silence and walk therein, hearing harmony instead of discord, seeing beauty instead of ugliness.

If man would but try to be as impersonal as the flowers, the trees, and the rocks! We think of man as being more highly evolved than the-e, yet man thinks ugly thoughts and imagines ignoble things. And in a

time of distraction, when he seeks to get way from man-conceived folly, how many a man has found God in the shade of the impersonal oak or in the presence of the impersonal rose!

The silence of nature have taught man the way of silence. Even the swaying of the oak seems to cradle man and to attempt to still his vain thought just as a mother tries to soothe away the foolish beliefs of her child.

When you reach the consciousness in which you can remain silent and see the nothingness of evil when it cries out for your attention, when you reach the plane on which you can see in every man the perfection of his Maker, when for you there exists naught but life and love and truth, then you may know that you have found the way, the way of silence, the way of overcoming, the path of peace and of light. —UNITY.



DO THE DEAD STILL LIVE ?

SIR ARTHUR CONAN DOYLE.

When I see an assembly of learned scientific men, or a congress of grave clergymen, the sight brings me both amusement and amazement. I know that they are earnest men. I know that they are good men. And yet I know also, with that assurance and certainty which come from actual personal experience, that these men who are public leaders, the one in matters of material and the other in matters of spiritual truth, have not as a fact the least perception of the real nature, possibilities and place in the universe of this world upon which they dwell.

I cannot blame them for ignorance. How can I when I once was ignorant myself? But I was never apathetic. I was always inquiring. There I may fairly blame them, for they have not inquired. In face of the most vital problem in the world they have either turned away with a smile of contempt, or they have accepted without question the superficial objections of our opponents. They have forgotten the old lesson that examination should precede judgment.

If I were alone in the world in my opinion I must still hold it, for how can a man, without lunacy, doubt the plain evidence of his own senses. But when I look at the illustrious names which have endorsed these views — Crookes and Lodge, Lombroso and Barrett, Victor Hugo and Thiers, and so many other leaders in every line of thought—I cannot understand how the world can take so lightly a matter of such personal and vital importance.

During the long years when I first studied the question of death I had little opportunity of personal experiment, but I was intellectually convinced by the detailed accounts of Judge Edmunds, Crookes, Russel Wallace, Zollner, and others, for I could not believe that these brilliant men were insane or that they were

telling blasphemous falsehoods about the most solemn thing in Life.

Finally I was able to devote myself to personal research, and I suppose I may now say that few people, if any, have had a wider experience of these manifestations or have tried harder to find some alternative explanation. There is no alternative explanation. These signs and messages come from the 'dead', who still exist, who have changed in nothing, who find interests analogous to those which they found down here, and who have still to obey natural law, which hampers them much in their efforts to penetrate our dull understanding and to overcome our ingrained prejudices.

The nexus between the two states of being is that half immaterial stuff which is fine enough for them to handle and yet gross enough to impinge upon our senses. It has been named ectoplasm by the famous physiologist, Professor Chas. Richet, who is being slowly forced under the weight of evidence, and apparently against his own will, from a material to a spiritual position.

It is fifty years since Professor Crookes investigated a materialized ectoplasmic form in his own laboratory, taking three years over the experiments, and confirming them by forty photographs and many witnesses. Our enemies have since objected that no scientific man has confirmed this experience, though it has been duplicated many times in Spiritualistic circles. But now such an objection merely shows want of familiarity with the facts.

Three good scientific men, Richet, Geley and Count Grammont, have thoroughly investigated similar apparitions in the Institut Metapsychique of Paris. These figures are visible. They are tangible. They walk. They talk. They answer to instructions. Moulds of their hands and feet have been taken, with the wrist and ankle apertures so narrow that it is only by dematerialisation that the limb could be withdrawn. These moulds have been photographed and duplicates can be seen in London. All this under strict test conditions.

What have our opponents to say? They can say nothing, but they can try to ignore the facts. The public are beginning to realize those facts, and that is the beginning of the end.

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

At a meeting at Southsea five years ago my son returned to me. He was so far materialized that his hand pressed my head down and his lips rested on my forehead. He spoke with me in his own manner on a private matter which concerned himself in the past. All in the room heard the conversation, and all signed afterwards as witnesses. They were my wife, Mr. and Mrs. Mc. Farlane, of Southsea, Mr. Blake, of Bourne-mouth, Mr. Engholm of London. It is a favorite saying of our opponents that the evidence is merely personal, but how can evidence be merely personal if it is attested by six or more witnesses?

At a meeting at Merthyr, with the same medium, my brother, General Doyle came back. He gave me advice as to the health of his widow, and mentioned a man in Copenhagen whom he wished her to consult. The name was new to me, but on inquiry I found that such a man did exist. The lady was a Dane, and was in Copenhagen. Mr. Southey, the editor of the Merthyr paper, was my neighbor at that seance, and heard the conversation, as did all who were about me.

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

Upon another occasion the face of my nephew, Oscar Hornung, appeared in the same way. Later at a seance with another medium, he referred to this materialization. Upon learning that I could not persuade

a relation of his that he had actually returned he burst out sobbing, which is one of many instances where I have noted the pain which springs from the frustration of their endeavours at communication.

When I was in America I sat again with Miss Bessinet and took with me my manger, Mr. Lee Keedick, a hard-headed agnostic. Never shall I forget his cry of 'Shackleton!' as the explorer materialized before him. They had been close friends. 'His face was not six inches from mine', said Keedick. How can anyone who was not present have the effrontery to say that these things are not true. But if they are true—is it not the greatest revelation that ever came upon earth? And how terrific is the responsibility of those who have intervened between it and the human race!

Let me give another experience, I attended a seance with Mr. Phoenix as medium in Glasgow. There were present some fourteen Glasgow citizens of repute, one of them a mayor, another the gentleman who was at that time the editor of the 'Glasgow Record'. We were, all 'of one accord', we prayed together. our minds were tuned to the infinite, and we had such results as the cold and skeptical inquirer can never hope for. The matter is psychic and responds to psychic conditions—a fact which some rerearchers seem unable ever to comprehend. A strong wind blew round the circle tongues of fire flickered over us, and a strong, clear poice spoke to us from above, addressing us each in turn.

In my own case it spoke of what would happen that night, and the prophecy came true. I addressed a meeting of 6000 people that evening, and I told them that the very signs we read of in apostelic days had been seen in Glasgow that morning. The men and woman who had shared my experiences were on the platform beside me. They could check whether my words were true, but who else in the world is in a position to do so

Sometimes the simplest psychic phenomena are the most convincing. For example, when Mrs. Wriedt came, to visit me we held a sitting at which only my wife

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

Lights, too, are among the evidences of spirit presence, which are simple, evident and convincing. I have seen them of every degree from little glow-worms to flashes which could only be compared to lightning. Upon one occasion one of them darted past while my eyes were averted. My wife remarked upon it. I said 'I saw no light'. The next instant it shot towards me, as a firefly might have done, and settled upon my moustache. I felt the impact and was conscious for some seconds of the glow. It could not have said more clearly, 'Can you not see what is under your nose?'

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

That evening I had a seance in my own home. My son Kingsley came at once, and said, 'I will help you, daddy'. The next moment I felt a strong hand upon the very seat of my injury—(the medium had no idea where it was)—and for some minutes the whole circle could hear the 'swish, swish' of the steady massage. The result was that I had the pleasure of lecturing next day on two legs, and of seeing the surprised and smiling face of Abraham Wallace among my audience. 'It was a miracle', said he afterwards. So it was, but a miracle is only the interposition of some higher natural law.

These are but a few cases drawn from my experience, and in every case that experience is checked by witnesses. How long will the world wait before they realize these things? Will these outer forces wait indefinitely for recognition? Or will they find their own way of breaking through? The future will show. Meanwhile there are an ever-increasing number of us who have come to be thankful for the greatest gift that life can bring.

REVIEWS

INDIAN ART At The British Empire Exhibition 1924. With an Introductory and Critical Note by **LIONEL HEATH**, Foreword by **THE RIGHT HON. THE EARL OF RONALDSHAY**, LONDON: The India Society, 3, Victoria Street, S. W. 25/-net.

This excellent volume has been published by the India Society, London, that has been doing quite a good deal of unostentatious work, towards a sympathetic understanding of the culture of India, as expressed in its Religion, Literature and Art. This volume contains seventeen plates, representative of the best specimens of the Rajput or Rajasthani, Moghul, and other indigenous schools of painting of North India. These seventeen plates were selected by Lionel Heath from a large collection of the old Indian paintings, that were exhibited at the entrance hall of the India Pavilion, where they were effectively displayed. A note is attached to each plate explaining the picture and giving such historical details about it as are available. These notes constitute an invaluable aid towards a right appreciation of the pictures. Besides these brief notes Mr Lionel Heath writes by way of introduction a series of critical paragraphs both explanatory and appreciative of the plates and their subjects. One need not agree with every view of Mr. Heath, to realise the thorough mastery of the subject, the keen insight into the historical background, the broad sympathy and the correct perspective which he has brought to bear in the brilliant critical notes which he has added to the volume. It is difficult in a review of this kind to make mention of all the plates in detail. One cannot however omit to refer to Plate IV where the panel shows a life size portrait of a chieftain. The vigour and beauty exhibited are of a superior type; the portrait itself is one of the finest specimens of Moghul Art. Among other pictures Plates VI, XI, XII, XIII and XIV deserve prominent mention for their beauty and artistic qualities of a high order, not to speak of the frontispiece, a beautiful specimen of Moghul painting of the time of Akbar, the design representing a chinar tree in autumn tints against a gold background. The volume deserves to be on the shelves of every student or lover of Indian Art.

A Practical Course of Instructions in Hypnotism and Mesmerism
By **A.C. MITRA**, 40, Akbil Mistry, Lane, Calcutta. Price Rs. 2/8

This is a pamphlet said to be Part I of A Practical Course of Instructions in Hypnotism and Mesmerism. A handful of methods for inducing hypnotic sleep by suggestion and passes form the only contents. The price is beyond all sense of proportion.