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## THE LORD OF LOVE

T. L. VASWANI.

*(From the Diary of a Disciple)*

Five thousand years ago He came. My Sat Guru came.  
With the *Murli* upon his lips, He came to purify this  
plane of friction and resistance with the music of Love. He  
came to help and heal.

Into a world scarred with sorrow and sin, He came with  
a mighty message,—and something more,—with a new  
Creative Life!

He came to open a new epoch in human evolution.

\*             \*             \*

With a Dream of the Spirit-Realm, He came to this  
broken bleeding earth.

This Dream is celebrated by the *Janmastmi*.

How many Hindus who say the day is sacred commune  
with this Dream? The Deathless Dream of Life Divine in  
this fleeting world?

\*             \*             \*

The Dream was in his eyes. It flooded Gokul and  
Brindaban in the ecstasy of the Flute.

They of royal birth and they with the world's riches  
headed Him not. The proud of birth and the proud of purse  
are blind to the beauty of the Lord of Love. It is the poor  
in spirit who understand.

A dog waited outside the humble birth place of Jesus to do Him reverence. And meek, mild-eyed cows loved Krishna.

A poor shepherd maid, Madelon was filled with longing to see infant Jesus. And she began to weep for she was too poor even to buy flowers for the Baba. Then the Angels,—the story says,—scattered flowers and these the poor shepherd-maid picked up and placed at Jesus's feet!

So in the case of Shri Krishna it was the poor milk-maide who loved Him and rejoiced in His presence and responded to His Flute. The Gopis worshipped the Lord with flowers of Faith.

\* \* \* \*

His greatest recorded Discourse was given on the Battlefield. The Bhagavad Gita! The Song Divine was uttered on the Kuru field which was to witness a fratricidal war. This is Love's secret,—to mingle with the world's great sorrow. There, there, in the midst of the discordant sounds of our struggle and strife,—just there we need the Great voice to speak to us its Creative Message.

And the Lord of Love would have us not *shun* but *serve* the world. Shri Krishna's is, essentially, a message of Courage! Don't run away, He says, from your allotted field but stand firm to your post of Duty. Stand firm and serve Divine Humanity within the veil of Maya!

\* \* \* \*

Service and Knowledge,—the twain go hand in hand For to Know is to hear the voices of sorrow and they who hear stand up to serve. To know is to serve! And is it not also true that to serve is to know? A true servant must renounce *moha*, must rise above forms to the Eternal Essence.

Arjuna was bewildered on the Battlefield. "Cousin," "friend", "Family"—these are but 'forms' and Sri Krishna taught Arjuna to rise above them,—above the personal plane,—to the Impersonal, the Eternal Essence. And that is the **Atman**.

Man! thou art of the Atman! of the very Breath of God! Man! thou art not the poor, weak creature thou so oft

imaginest thyself to be. Thou art He,—the **Divine** in bonds,  
the **Spirit** in flesh! Such the glorious teaching of the Gita.

\* \* \* \*

And ye, my comrades! ye are pilgrims in the Path of  
the Infinite!

Will ye find Him? Then find yourselves! He, the  
Ld, hath never gone from us. He is with us. And daily  
he pours out blessings upon all who seek him with love and  
longing in their hearts.

\* \* \* \*

Krishna is not dead! Krishna is Living Presence! Turn  
to Him with tears in your eyes! Adore Him in the poverty  
and *tapasya* and suffering which are His gifts to His sishus  
on the field of Service!

\* \* \* \*

Blessed are the wounded, for they shall be healed.  
Blessed are they who suffer, for they shall be strong.  
Blessed are the poor, for they shall be the servants of  
the Lord of Love!



# THE BHAGVAD GITA

## An introduction to its study

BHIKSHU'

(Continued from August number)

It is as well that we go into the Mahabharata to find out in what other contexts they have used this curious term *Arambha*. And having examined the texts it seemed to me that the words *Samarambha*, *Anarambha* etc., were used in the sense in which they are used as technical words in Jainism, injury to beings and killing of beings respectively and the same sense is found in various places in the Santi parva of the Bharata.

There is a characteristic verse to support, excuse or sanction the killing involved in Yajna and has the meaning that the Yajaka being indifferent to results, rewards does not wilfully kill or injure or harm any one; he avoids 'By non-sacrifice harm ensues: by sacrificial killing very great harm results; thus the sastras whose relative strength of teaching it is difficult to understand'.

'How is death (of the body) justified in the person who will not harm any body even in peril;' a reference to the fantastic altruism which has resulted in the Chaturmasva of Jaina and Hindu ascetics, to the *Tooshni* of Arjuna. In IV. 19 *Samarambha* refers to thoughts of injury to other beings which in the wise man, in one who is free from desire for self are burnt up in the fire of renunciation; Again 'Walk on in the path of life without trepidation; with watchfulness hold in the mind, with all your life control the mind, and detain your life in mind, (Brahmin) ever careful of life (avoiding injury to life as during chaturmasya.

The words *Arambha*, *Anarambha* and *Samarambha* are to be found in the Upanishads too, and used in the sense given in Jainism. In reply to Arjuna's query about the horror of killing Ghorata of Karma the answer is that it is not by non-killing that *Naishkarmya* (sinlessness) ensues. This is a naturally rational interpretation; (iv. 19) too gives

a better meaning in its ancient sense, it being also used along with that distinctive Jain concept. "Dhyanaagni dagdha Karma" Jnanagni is incorrect albeit Sankaran. The killing sanctioned in the Gita though it might have been the killing of passion or killing the Dharma of the Kshatriya has been used to sanction the killing involved in latter day Yajnas, a killing very repugnant to the Indians of the period of the Renaissance. From the context it seems then that there has been a departure as in Sankaran and latter than Sankaran days from the original meanings of the texts and a use found for the new meanings as permitting Vedic sacrifices. Why the Karma Mimamsaka which otherwise practically ignores the smriti should have taken up the Bagavat Gita as a sastra (ordinance) is to me explainable only in the view that the Gita as it was, at that period was the scripture of the majority of 'India' on which scripture the Karma Meemamsakes imposed their heresies of speculation in their turn; and made it out that Karma meant all along in the Gita, Vedic Karma, a view not entirely departed from by the Various matasthanas (creeds) of later than Sankara days.

But it does not satisfy us that the Gita was adopted into the Vedic religion; we have to see into what it was and how is it that it, whatever it was, was adopted; and the clues we start on are that Arambha means killing as in Jainism, Karma Samarambha the engaging in something blameable as in Jainism Me 'as in Jainism' is my submission. For the Karmikas to have taken up the Gita for comment would mean that the base of the Gita teaching was some 'ism' else than Vedism which 'ism' or 'isms' the karmikas tried to rectify by their comment.

The position in Indian thought appears to have been like that of Aristotle's who (according to Adams Students guide) became for centuries the recognised authority on a great many subjects; what he said was regarded as final on any subject on which he had written and hearers would not listen to anything opposed to him. Commentators if they wanted to make any corrections had to endeavour to show that the new things they wished to bring forward

were really implied in Aristotle, were in fact that Aristotle meant all the time, though it needed clever people like the commentators to bring it out. All they could do was to take up the position of expounders of what another had written. Of the 'isms' we find very strong traces of Jainism in the Gita, e. g. the use of *Sidhi*, the Jain term for the Hindu *Moksha*, *varna Sankara*, that color and killing are the cause of the fool's fall in Jainism as in the *Arjuna Vishada*, there is the same toleration of current views as in the *Syed Vada* of Jainism as is conveyed by the phrases *achyalsai*, *ubhavapi* etc. of the Gita, that the *Brahmana* of the Gita may well be the *Brahmana* (Ascetic *Mahavira* is called *Brahmana* in Jainism) of Buddhism; the *Chakravartii* of Jainism is the *Chakra pravarthaka* of Buddhism; you can see him in *Janaka* and in the *Chakrapravarthana* of III-16; in Jainism the *Chakravartis*, *Arkata*, *Baladeva* or *Vasudevas* are never born in poor indigent or degraded families (*kalpa sutra*) while in the Gita the *Yogi* when 'reborn' is at the worst 'reborn' into pure and wealthy families.

Again in the matter of disentanglement which is the problem which every Indian form of religion sets itself to, teachings of the Gita, the verses being rearranged together, take up almost wholesale the essentials of the *Sadhana* of Jainism. The Jainas three ways of *Manogupti* or control of the mind (the entangler and entangled) namely *Asat Kalpana Viyoga* (*Jnana*) *Samatabbhava* (*Samadrishti*) and *Atma-ramata* (*Yoga*) are fundamental to the Gita. The end is *Sidhi*, (the term is of course adopted by Jainas) and not the *Moksha* of Vedantism; whether we take it as *Brahm Nirvana Yoga samsidhi*; or that distinctively Gita term *Param Gati*. *Gati* too, *adhamam Gati*, *Uttama Gati* or *Param Gati* can be seen to have a significance attached to it which means the same thing though not exactly the same as the *Gati* of Jainism where it is the (state after rebirth); in the Gita it is the state after *Sidhi* or death.

As to the entanglement itself, verses I, 1.37 to 40, XVI 21, 22, II 62, 63—gives the *modus operandi*. The beginning is made by *Dhyana*, thought on the objects, next association arises (it has to arise) next attachment (*kama*); next anger;

protest against dissociation; *Viyoga*, next comes forgetfulness of center, loss of center; loss of reason; loss of self.

In iii 37-40 attachment and anger born from *Rajoguna* are the enemies and *Rajas* is dirt which envelopes in time the *Dehi* (embodied) as smoke fire, dust a mirror, as a womb its foetus. In the *Gita* evil is not a quality but a substance as is indeed the ancient conception that it is matter which act which produces or effects phenomena. This again I venture to assert is a *Karmika* view, a view that *Saukara* surfs over in the vagueness of his *avidya*-theory; it is a view that exists today in *Jainism*.

The very curious, unique ending of each chapter as a *Yoga*, found only in *Jainism*, the virtual adoption of the three ways of *Manogupti* of *Jainism* in the *Samatabhava*, *Atmaramata* and *Asakajpana* *Viyoga* to each of which the *Gita* gives about 50 *shlokas*, the fact that the technical terms used, *Jiva*, *Atma*, *Dehi*, *Bandha* etc., give a fuller meaning when read in the sense they are used in *Jainism*, and several other remarkable facts would show that the ground work of the *Gita* has been a theistic *Jainism* (that was a state or imperial religion of *Yore*) but it will be wrong to say that the *Gita* is a text book of *Jainism*; says *Mac Nicol* "In the *Bhagavad Gita* as in every attempt in *India* to reach a genuinely theistic system the problem inevitably arises of the reconciliation of the doctrine of the personal God with what seems to have come to be recognised in the *India* as the axiom of *Karma*": "The domination of *Karma* is universal" there is no place for repentance in the *Hindu* doctrine of *Karma* though in *Buddhism* room has been found for this Ethical emotion (*samvega*). This is not the moral law that whatsoever a man soweth that shall he also reap"; The power of the deed is so complete and for the most part so unmoral that it leaves obviously little room in the universe for a God such as theism postulates, to breathe in and no territory over which he can rule; "The doctrine of *Karma* linked as it is with that of transmigration etc., etc." but in the chequered course of *Indian* religion. *Hindu* *Buddhist*, *Muslim* *Jain* beliefs are and have been painfully intermixed, so freely intermixed that to the orientalist and his *Hindu* ape the tra-

ascendence of God, the Alla of the Muslim, the Vindictive God of the Jews, the Karma doctrine of the Jains, the speculations of many ages of Hindu thought on life after death, the Buddhist theory of transmigration all have been conjoined together in a diagram to which the name Hinduism is attached but which remains after all a relic of the ancient Jainism or religion of Ahimsa. To us it is evidence that even if the Gita had just been sprung from and against a Jain metaphysic the teachings of the Gita have been read through Jaina spectacles for so long that it was accepted without demur that the Gita sanctioned the doctrine of Karma which owe to the Asivas (Turanians); the selfishness that demands a reward for virtue if not now, at least beyond the grave and per contra the vindictiveness that would punish the enemy after death, was not Aryan it was Asuran (atean-tean?) and the development of this selfishness is to be found in its fullest in the modern doctrine of Karma, a doctrine unknown to the Gita.

Asks Telang: What is the position of the Gita with regard to the great reform of Satrya Muni? The question is of much interest having regard particularly to the remarkable coincidences between Buddhist doctrines and the doctrines of the Gita! But Mr. Telang did not have the aid of the science of comparative religious study than a study that was only in its infancy. He contents himself by saying that the upanishads which the Gita appear to be the successive embodiments of the spiritual thought of the age as it became more and more dissatisfied with the mere than of ceremonial then dominant. Since Mr. Telang's days much water has flowed under the bridge and comparative religious study has made such progress that not only the references mentioned by him which are quoted here but several other concepts also have come up to the light to be examined. Instead of one Buddhism there have been many Budhisms discovered in Asia and it is noteworthy of these that Budha could very well have not been a historical personage, that there were Budhisms before Sakya Muni that Budha was the Budhi of Gita verses I! 49 to 51, that the wheel may be the chakra of IV 16, XV(II 61, 62, that the influence of the last thought



in determining destiny was in Buddhism as in the Gita that *abaya*, *arambha*, *aparsa*, *dhira* *Rhattajina*, *Vedana* were all *technical* terms in Buddhism, and interpreted according to the Buddhist tradition as the teaching of Kasyapa (Kesava), Budha; and the interesting point to note is that while common Gita terms exist as technical terms in Buddhism the meanings given in the latter to these terms are *not* the meanings of the Gita though accepted by Brahminism, as the correct meanings.

So far we have mentioned the resemblances. The more important are the differences. And to state these differences means careful study; to take up the attitude of difference, not to read anything into the Gita that is not a Hindu scripture with its fullest implications namely: (1) that it is not part of the Mahabharata but was taken up by the compilers of the Mahabharata therinto for their own purposes as admitted even by Madhusoodana Saraswati, (2) such a view does not preclude the possibility that the Mahabharata notably the *santi* Parvom was a comment on the Gita; such a view does not stray against the hypothesis that the Upanishads were the earliest rapprochment between the Gitas and the Vedas that it did not at all accept. "About the Upanishads we have the results of free thought exercised on different subjects of great moment unfettered by the exigencies of any foregone conclusions or of any fully developed theory. It is afterwards it is at a later stage of philosophical progress that system making arises". It is exactly that we mean by saying that the Upanishads would read better as commentaries on the Gita rather than as the original out of which the Gita was built.

We can *rearrange* the verse of the Upanishad as comments on the Gita verses, and try to see if in such a hypothesis we could progress further than the negative conclusions reached by the prejudices of Indology. It is of course laborious work but it has been done for such a 'rearranged', as original scripture exists—it is not yet in print as far as I am aware of; and in this scripture almost all the available Upanishad verses have been arranged under their headings and proper contexts, and not only the Upanishad verses but

many other verses from the MahaBharata too, are found therein, for the Book is used as a text book in certain schools of Sadhana which insist on clear knowledge of the subject unfettered by ceremonials, as the base of study.

It is not the aim of the writer to claim a hoary antiquity for the composition of the Gita when he asserts that the Upanishads could be read as commentaries on the Gita; what he says is that the contents of the Gita may have to be read and may very well be read as antique documents embodying ideas different from the Veda and Brahminism; possibly the Gita should be studied with the help of a Vedic grammar if it is to be read well; possibly a newer glossary and concordance would lead us to get at better meanings for the terms that in their later meanings confuse us.

In spite of the archaic simplicity of its verses (Vakyas) the Gita appears to have been a most difficult work to understand as it is; it is accepted as a unity; it is accepted that all parts of it have equal value but as now presented the varying concepts waver up and down like reflections in running water; we cannot limit the words to one meaning; all that we can do is to take the images in which the teaching is given, as they come, form the best idea we can of them for ourselves and then see whether the finite ideas will unite to form a consistent whole, says Stephens, of the extant Gita editions.

Says Das Gupta. The principal systems of philosophy had their beginning in time of which we have but scanty record, and it is hardly possible to say correctly at what time they began or to compute the influence that led to the foundation of so many divergent systems at so early a period for in all probability they were formulated just after the earliest Upanishads were composed.

The Buddha who closely followed the early Upanishad period spoke of and enumerated 62 kinds of heresies and these can hardly be traced in the Upanishads.

The Jaina activities were also probably joint or contemporaneous but in the Upanishads no reference to these can be found.

Mead says in the Gospels and the Gospel "the canon of criticism which have been developed by Xian scholars

working on their own documents can and should be applied by the learned of the sister faiths to their own Scriptures".

Then from what standpoint is the Gita to be interpreted. Srīman MadhavaCharya tells us that it is to be from the stand-point of the Gita, and 'let each one only try to understand the Gita in his own way without reference to the particular lines of interpretation adopted by the different teachers'.

As says Das Gupta 'It is necessary that a modern interpreter of the Upanishads (Gita) should turn a deaf ear to the absolute claims of these exponents (Sankara &c.) and look on the Gita and Upanishads not as systematic treatises but as repositories of diverse kinds of thought. He should take the texts independently and separately and determine their meanings though keeping an attentive eye of the context in which they appear.

*(To be continued)*



# THE WAY OF LIGHT

GEO. L. DAVIS.

In a recent *Kalpaka* issue, after stating that there were but three elements in existence that comprised the **SUMMUM BONUM** of earth-plane desires, namely, Health, Harmony and Happiness, we proceeded to describe the first mentioned element,—Health.

It is the purpose of the present article to discuss the second (and perhaps the most important, also) of these three, that of Harmony.

Without Harmony in our lives, we cannot possibly manifest either complete Health, nor complete Happiness, as each are dependant upon the element of Harmony.

Now, first of all, just what is Harmony? It is that state of complete mental equilibrium that enables us to successfully overcome all adversities that may appear, through utilization of that omnipotent and indomitable "something" that psychologists term "the power **within**".

In order to successfully manifest an overcoming power, **peace of mind** is paramount above all other requisites.

Undoubtedly, under many apparent conditions of adversity, it is **not** an easy matter to enjoy peace of mind. And I readily agree with you that you cannot manifest this requirement without considerable study, and frequent exercises in mental concentration.

Certain realizations are necessary, first of all. We must realize that we are an actual and necessary part of the created beings of this portion of the Universe in which we live. That, in actuality, we are a part of the Creator, Himself, regardless of our race, creed, caste, color, nationality; or our position in the social or financial scale, or the existing location or condition of our environment. Regardless of any or all of these, the fact still remains that **we are** a part of the Creator, as well as a necessary, component, and collective part of His Universe.

Regardless of the name we may call our Deity, regardless of our caste or creed, we each and all, looking up to, and perhaps worship Him as our ideal example of perfectness exemplified. If we do this, then we must also realize that we, as parts of Him, must, our own individual selves, also be parts of Divine Perfectness.

It is only right, as well as proper, for us to do this. It gives us a logical fundamental basis from which to create constructive and progressive **thoughts**, that, when properly utilised, will bestow upon us those overcoming powers with which we may successfully cope with all appearing adversities, not only affecting our individual selves, but also those with whom we come in erstwhile contact, while we are all members of this multitudinous earth-plane family. When we realize that we **all are** members of one family, closely akin to each other, then the mere possession of this realization, even is certain to "work miracles" and make our present phase of existence more harmonious for all,—and our mental, physical and spiritual burdens lighter.

We will now take up the discussion of one or two psychologic metaphysical exercises that will place us upon a mental plane of world Harmony.

Complete physical and mental relaxation, preferably in a place of silence, should first be attained.

When we have successfully accomplished this requirement, let us practise the Universal Law of Affirmation and Denial. To do this we quietly affirm an at-one-ness with the **Source** of all Health, All-Harmony, and All-Happiness. Repeat, over and over again,

"I am Health".

"I am Harmony".

Or, in fact, **any** condition that it is our desire to manifest. If we are endeavouring to overcome some adversity, enter into complete realization of the **unrealness** of this adversity in the Great Scheme of Things of our Universe. **Deny** it. Do so, in faith and whole hearted belief" and see with joy, how easily it may be overcome, afterwards.

When you have overcome the adversity, and accomplished the manifestation of your desire, never fail to remain

in an attitude of gratitude,—and give sincere thanks for the adversity you have overcome.

**Right Thought** is the keynote of all success, always. We are always exactly what we **will** to be, for every action and retroaction of the subconscious realm is based upon the thoughts and actions of the conscious mind—that we, individually, at all times, have complete control of.

Here is complete proof of the above statement. If you suddenly become angry or possessed of a sudden fear, regardless of the cause, this state immediately reacts upon our physical nervous system and expresses itself in various ways, unfailingly. Even death has frequently been known to ensue from these causes.

On the other hand, if you save a life that was in danger or do any kindly deed, at once you “feel good, all over” and are consciously and subconsciously, as well as justifiably elated at your action. This illustrates the extreme contrasts of the result of **thought**.

Banish all thoughts of enmity, and replace them with thoughts of love, if you would manifest Harmony, and are overcoming power with which to cope with adversity.

Our next article will deal with the final element of this series—that of Happiness.

We all **want** to be healthy; we all **want** to live a harmonious existence; and we all **want** to enjoy happiness. **Creative Thought**, alone, will enable us to do this.



# THE LAW OF VIVACITY

## or The Art of Keeping Gay

P. V. S. IYENGAR.

Vivacity is a sense or feeling of elation, a marked spirit of enthusiasm, a high degree of buoyancy, an inexpressible state of ebullition in which trials and difficulties, cares and anxieties of life have no reality, a condition in which there persists a feeling of indefatigable, inexhaustible power capable of conquering, of achieving, of completing and bringing under perfect control all things, all conditions and all circumstances, a state of psychology in which the astounding realities of life-problems unfold, and grow to perfection, the grim phantoms of fear, dismay and agitation beat their hasty retreats and the warrior-gods of **Courage, Truth, Beauty and Goodness** establish themselves with unshakable footing.

To be gay like the lily, cheerful like a bird, to be merry, to be full of fire and enthusiasm, to laugh heartily when others would weep, to say, "Never mind" with a spirit of resourceful confidence, when others would say, "Alas! I am undone", to rise to the occasion when others would hesitate, to be quick, alert, cautious and careful, to say "No" without fear of being considered otherwise, to embrace Truth at all times, to be good without being weak, to be just without insolent, to be simple, to be content, to be happy are virtues observable in the **Magnetic Person**, the man who has understood the law of vivacity and lives a life of radiant optimism.

Such persons are centres of strong magnetic currents, radiating within their sphere of influence, vibrations which affect and mould their environments which spread feelings of peace, harmony and goodwill and which resound with Power, Wisdom and Bliss.

The study of Nature has unfolded to man certain invaluable secrets which are fundamental laws operating in the working of this mysterious universe. Of these laws, the law

of vivacity, or the secret of keeping gay is herein being discussed with the view of disseminating at least a few of the principles observed in cultivating a forceful, dynamic personality, full of power, full of beaming intelligence, full of fire and vigor of youth, full of possession of the richest of Nature's gifts.

Happiness is a mental state induced or natural in the human consciousness which is an ever revolving centre of Power and Wisdom. To be unhappy, to feel miserable, dejected, thwarted, disappointed, to feel alone in the midst of company, to feel weak, unfit, to be diffident, to live in constant fear of being considered such and such, to breed sentiments of doubt and despair, to fill the mind with gloom and worry, cares and anxieties as to what may not take place at all, to harbour the enemy feelings of jealousy, ill-will and hatred, to become a prey to one or all of these myriads of monster-like mental hallucinations, to invite all these hosts of the dark region, are no longer accidents in life, are not to be considered as due to ill-luck, fate or destiny, but are wilful self-inflicted wrongs due to ignorance or negligence.

The majority of us are drifting along without anything as a seeming will or initiative or individuality. We allow ourselves to be moulded on by circumstances, by environments, by the force of public opinion. We do not develop powers of resistance for stemming the tide of circumstance. We lack the sagacity to leap over obstacles. We are wanting in the courage to face hardships, to suffer in order to conquer, to plod in order to achieve, to shoot in order to win and to swim in order to catch. Thus we are, a great many of us, the owners of very weak wills or no wills at all. How to develop a strong will, capable of resisting, of persisting with bull-dog tenacity, of doing and achieving, of shaping, moulding and building one's life into a magnificent piece of masterful, brilliant, powerful personality is then a worthy study for us.

**Our infinite source of power—The Universe:** The universe is a manifestation of **Energy**, composed of atoms of varied character, giving rise to multiferity of manifestations under varying degrees of vibration. The move-



ment of this energy is automatic or regulated by a systematic law, which is called the law of evolution. Man is a centre of this universal energy manifesting itself as wisdom and power. He is a compound of subtle and dense atoms, or rather, he is a centre of this subtle intelligent principle, the **Universal Energy**, which in its evolution has assumed the denser aspects of the physical body with organs of sense perception peculiar to the type called man. The man is really a spark of consciousness and apparently a two legged creature with other organs peculiar to the type. Physical manifestations portray exactly the nature of the inner man or the subtle consciousness, for, by the law of natural selection, evolution or growth of a particular organism is simply the manifestation of a definite cause into a definite effect under definite set of circumstances. The law of natural selection is simply another form of the *law of attraction*, one of the fundamental laws of evolution. Like atoms attract each other—unlike atoms repel each other, or in other words, atoms in the same rate of vibration attract each other or assume similar characteristics, while atoms under different rates of vibration get repelled or assume different characteristics. The universe is a vibrated sphere of energy. The atoms of this Universe are vibrating incessantly. This vibration is due to the presence of the intelligent principle in the Universal Energy.

**Laws for right evolution.** Most of us are not aware of the intimate relation we bear to the Universe, which is an infinite reservoir of Power and Wisdom ever at the disposal of every intelligent being to be utilised for his best interests. Once this relation is established, once the secret key for opening the trap-door of Universal Energy has been handled, once man realises that he is simply a centre through which the ocean of Universal Energy manifests, there is no saying how far this knowledge invaluable will lead him in his progressive march of higher evolution.

# THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

## VIII. The Retrospective Principle in Nature

Natural history repeats itself just like political history. In a way, it may be said that the course of nature runs through certain more or less well-defined grooves made smooth by previous usage. The past governs and modifies the futura. The processes by which a stratum of the earth's crust has attained its existing geological properties will determine the future stages of its atomic evolution. Centuries of a slow and gradual chemical action upon an interred organic body can alone transform it into a fossil. The minute variations in structure and functions of the different species of the same plant are explained by reference to their past history. That is why no clear exposition of any subject is possible without a preliminary historical study of it.

In the whole of animal-kind, the memory of the past is one of the guiding principles of life. Much of this learning from the past is, of course, instinctive. There is a small one-celled aquatic insect, visible only to the microscope, to which zoologists give the name of amoeba. Experiments made on that animal have shown that, when in its first blind watery manœuvres it strikes against any hard rocky substance, the resistance offered by it gives rise to a semi-mental state, which after some repetition revives itself automatically on the appearance of any obstructive matter, until eventually it even tries to avoid it. The higher animals draw upon their previous experience to a much larger extent. The once-entrapped bird hesitates a second time to yield to the temptations of the net. The pigeon, who in the breeding season is busy in constructing its nest knows and remembers where to find the softest down. Dogs and apes are often known to retain the oldest reminiscences. Man is, of all animals, the most retrospective in this respect. Conscious volitional memory is most highly developed in him. The burnt child, who dreads the fire is the epitome of the whole race. The

richness and complexity of human experience and the practical utility derived from it is a mark of civilization.

People take delight in ruminating upon the past. There is a tendency in the human nature to dwell upon departed glories. An event gains in importance and greatness in direct proportion to the time that has passed over it. Distance has an alchemy which makes common objects appear uncommon and nature look supernatural. In the course of ages human beings are adorned with a halo of Divinity and raised to the pedestal. Not seldom do we come across fiery enthusiasts who applaud without reserve the good old times of their good old grandfathers, and boldly assert that the process of time is a downhill march. Poets dream of a golden age 'when the world was young and men lived in pious peace and happy plenty'. Man is a creature who very often lives in the past. He walks forward with his face backward.

'Jacobinism' in literature is an expression of this adoration for the past. Old authors are praised at the cost of the living ones. The normal critic under-rates his contemporaries to the point of injustice. Thus Wordsworth suffered under the critical scrutiny of Hazlitt. Keat saw his grave through the speaking daggers of the 'Quarterly Review'. Aristotle drowned himself on account of despair and disappointment. Alas, undesirable as it may be, it is true that the merits of no great man have been recognised by his own age. This is so because people find it so much easier to look behind than to look around them, so much simpler to pass a favourable judgment on a work that has already stood the test of time than upon one which has not yet been subjected to that test. The defects which are apparent to a near gaze vanish in the obscurity of distance. The beauty and grandeur of the wood can be appreciated not when we are standing in it, but when we have its distant perspective. The longing lingering look is always pleasant.

A reverence for antiquity is also taught by religion. The sacred books of almost all the religions of the world are full of the exploits of heroes and prophets. This historical element is the backbone of every faith. It produces a fanatic

zeal in the heart of its adherents. It sets before the common man, ideals of virtue. *Harishchandra* is an ideal of sacrifice, *Yadhustar* of Truth, *Abraham* of devotion and Joseph of piety. These traditions buoy up the religious spirit when it begins to droop or flag. They are the life of a nation. The hero of the *Ramayana* is, for instance, worshipped to this day in India as an incarnation of God. Great festivals have been inaugurated to commemorate *Ramayanic* events, and the sacred drama is repeatedly enacted on the national stage before the applauding multitude. Annually *Rama's* birth is the source of great rejoicing and festivities in every Hindu home, and *Ravan* meets an ignominious defeat and death every year. Country girls tune ballads of *Sita's* chastity as they ply their household task, and village boys on the swing warble the praises of the divine princess. The general feeling is one of pious reverence. The past has always an attraction for youth, and as long as human nature is the same man will look back upon it with an ever-increasing interest.

# A THEME FOR MEDITATION

R. R. RAMASUBBA SASTRI:

The above subject implies a definition of what meditation is and how we are to get a theme for such meditation. Meditation according to Hindu Sastras imply three factors, viz., (1) the personality or Jiva meditating (2) the act of meditation (3) the subject or theme of meditation. The highest form of meditation or trance is called *Bhuma* where the person meditating becomes oblivious of his own personality and the act of meditation and gets completely merged in the object he meditates. The worries, desires, ambitions etc., of the meditating self (Jiva) are forgotten and the jiva becomes absorbed in the object of meditation. Sleep in nature is only a faint imitation of the capacity of such highest trance or *Bhuma*.

Next in reference to the subject of meditation, the highest possible subject for such meditation can be God alone. The whole Universe of manifestation may be divided into two parts (1) the everchanging evanescent factor under the influence of time, space and laws or energies aiding evolution in time and space and (2) the immutable factor, consciousness that guides such evolution. God is the macrocosm of the immutable factors that are beyond the influence of time, space and the potentialities of change by the laws of energy. Nature is the theatre where the energies keep up an endless panorama of change.

The first two factors in creation are (1) free-will (self-determination or power of choice) at one end and the perceptive mechanism of the mind, the factor in which a separate shadowy centre of activity could be created at the other end of the central consciousness. Hindu Mythology says God created the Rishis and asked them to help him in the work of creating many Jivas in the Universe. They said they would do so only if they were assured, they would not lose touch with such Godhead. They became Yogins and the work of creation could not progress. They are the Gurus or preceptors of the Nivritti Marg.

God then created the children of light (angels) and asked them to enjoy the Universe, which was created for their benefit. He also framed the laws (Dharma and Karma) under which such enjoyment was to be regulated. The perceptive mechanism of the mind and the two further units of matter Vayu and Agni, got created. God said the matter of the outer Universe (water and earth) could get shaped by the perceptive mechanism of such Jivas, while matter in getting shaped would react as experience or Vasana in the mind of the jiva. It was this interplay, that would create the separate chart of evolution of mentality and material bodies of each jiva. Bergson's law that free will is master of time while perception is matter of space seems to support the above law of evolution in mentality along a series of bodies and lives in Hindu Theology.

The Hindu Religion teaches three mantras by contemplation of which the Jiva can rejoin Godhead. The Death of the body creates an interruption in the continuity of consciousness, if we identify ourselves too much with the body. The first act of meditation is for one to say to himself "I am not the perishable body". He has to concentrate his attention on this thought and pray to God, "Lead me from this never-ending gateway of deaths or perishable bodies to the land of immortality, where there would be no disturbance to the continuity of consciousness." It need hardly be said that the sphere of the immortals can be attained only by strictly following God's commandments of Dharma and Karma in the sphere of action or Provarthi Marga.

The land of the immortals is not free from the influence of desires. Desires created bodies and bodies by means of gratification and experience perpetuate desires. This is a never-ending source of chance of misery and helplessness, though it might also be mixed with chances of objective pleasure. The next act of meditation therefore is for the jiva to say to himself "I am not the bundle of nerves and desires that fuse the mind and body in inextricable links and perpetuate, the travel of an undesirable, helpless, shadowy personality, which in its desire for pleasure, gets entangled in pain and sorrow in the manifested Universe or vale of

tears." The jiva has to concentrate his attention on this thought and pray to God. From this sphere of never-ending darkness and desires lead me to your glorious presence of eternal light.

Even there, the delusion of a separate personality might at times create a retrogression, into the land of darkness and desires. The jiva therefore has to concentrate his attention on the factors of the Universe which are changeless and immutable (the Brahman of the Upanishads) and pray to God.

"Lead me from this never ceasing panorama of change to the fixed contemplation of Your immutable, Omniscient Eternal Truth". The above is a short sketch of the scheme of (1) God, (2) Universe or Maya and (3) jivas in Hindu Theology.



# THE PERFECT WAY

S. VAIDYANATHAN.

## Facial Expression

Some people exercise irresistible influence by reason of the strong magnetism of the face, they possess; the gift of the face is not the sole monopoly of some. Through rational culture, the will can be strengthened and the face made to glow with strong psychic magnetism. The eyes and the voice are the two essential tools for the acquisition of a magnetic face. Side by side with mental concentration and breath culture you should practise the following eye exercises.

*Exercises:*—Retire into a silent room; assume the sitting posture, with your chest and spine erect and your chin slightly drawn in; now breathe a number of times deeply and rhythmically, visualizing your face alone with your mental eye as being very beautiful, magnetic and attractive. Now take a hand mirror and focus your attention concentratively on the image of your face in the mirror; look at it for a few moments steadily and now look back at the pupils of your eyes in a ferocious and powerful manner. Affirm within yourself, that the muscles of your face are strengthened and that your face is becoming more and more beautiful. This habit of staring at a hand mirror must at first be very short; gradually increase the number of seconds you are able to focus your eyes without winking, in a gentle and determined manner.

After practising the aforesaid exercises for some days, take the following one. Imagine a lotus in the centre of your heart; visualize same and closing your eyes focus your sight on it for some time daily. Frequent relaxing of your eyes is very essential; for, the eyes, like all other parts of the body get easily tired. To relax the muscles of your eyes entirely, practise the closing of your eyes for sometime during every day and imagine within yourself some distant scenery. Keep your eyes clean by immersing your face in cool water and opening your eyes within the water; or put a pinch of table salt in



warm water and clean your eyes with it first and then with cool water. Never read by straining your eyes too much. Relax your eyes at interval while reading as well while writing. When you talk with your friends and relatives, when you argue with persons, put force and whim in your arguments. Let your suggestions allure them and command awe and respect. Let your words glow with life and impress those who hear you. Be brief to the point, direct and straightforward. Let your voice be powerful but not hoarse, melodious, not jarring. Use imagination in cultivating the expression of your voice.

## FRATERNITY

Man to man it is my Plea  
 Forget the Traitor's sneer  
 It must be darkness turned to light  
 That will bring man to see  
 We are oppressed by Wealth and pride  
 And Far to many creeds that make us discontent  
 While all we need is live a manly life  
 To bring this light about.

Man to man can you not see  
 That you and I are free  
 To think to act and live in True Reality  
 Are you just the man you would like to be  
 Now turn to self and self put right  
 If you this light would see.

Reforms are good and in their place  
 But man to man must see  
 That they themselves must truly be  
 To gain this Real Fraternity.

—Leoett.

warm water and clean your eyes with it first and then with cool water. Never read by straining your eyes too much. Relax your eyes at interval while reading as well while writing. When you talk with your friends and relatives, when you argue with persons, put force and whim in your arguments. Let your suggestions allure them and command awe and respect. Let your words glow with life and impress those who hear you. Be brief to the point, direct and straightforward. Let your voice be powerful but not hoarse, melodious, not jarring. Use imagination in cultivating the expression of your voice.

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# HINDU SPIRITUALISM

P. S. ACHARYA

## **An interesting method of Auto-Suggestion**

Provide yourself with (1) a good size square of glass—of a deep rich blue colour, (2) a frame to fix it in, and (3) a sheet of dazzling white paper.

Next, cut out enough letters, from the poster you may pick up, (as you could than get big typed letters) to form any sentence you desire to make the basis of your suggestion or Mantra.

Now paste the sentence (Mantra-Vakya) on the white sheet of paper. Place the paper on a table in your practice-room and arrange the glass and frame in such a manner that strong sunlight falls through the glass on the paper. For the present sadhana, day-light is better than artificial light; the latter has not the same power through blue glass as sunlight or strong day-light. Sit down comfortably, relax your whole body making it passive. Now, closing your eyes, fix the idea of sleep in your mind. Having fixed the thought of sleep in mind, open your eyes and fix them upon the sheet of white paper before you. Try the results of this experiment. The reflected blue light produces sleep more rapidly than direct gazing through the blue glass. A drowsy feeling comes over you and the whole secret now rests in dismissing the idea of sleep from the mind. Do not think of sleep: don't trouble about sleeping at all.

Let the drowsy feeling take possession of you, but fix all your thought on the suggestion you have printed on the paper and the effect it is to have on your life.

Paste up, for instance, any of the sentences.—

'I am a spirit among spirits'


'Spirit can commune with spirit'

'I can converse with spirit friends'

'I am a spirit, bright, cheerful, happy'

'I can consult the spirit within me and other spirits'

Any of the above "sentences" or other suggestions can be taken up for treatment by the method described so as to appeal to and impress the subconscious mind. However, remember, while framing suggestions or mantras, the simple rule—fewer the words, the better. When you sleep over some affirmation or mantra, take care that you should not be disturbed or awakened by others.



# STUDIES IN PSYCHOLOGY

PROF. IVI.

## Memory

Let us now pass from the consideration of the faculties of the conscious mind to the faculties of the unconscious mind. The first faculty of the unconscious mind is memory. We deal with this same faculty in consciousness in the process of conception.

Conception is that activity of the mind by the use of which it makes itself conscious of that which is contained in the memory. The simplest view of conception is that it is recollection bringing up out of memory the things which it contains.

Perception is the faculty by which the things get into the memory in consciousness and conception is the manner in which we get them out again.

Memory is that faculty of the mind in which is stored every impression made upon it. Recollection is the use of this faculty, rather than the faculty itself.

Memory is a knowledge of a former state of mind, having once dropped from consciousness. This is another view of memory.

The next definition is, the faculty of the mind by which it retains knowledge of previous thoughts, impressions or events. We want to clearly comprehend that the brain has nothing to do with the memory; that memory is in no sense dependent upon the physical brain, because if we get the idea that the brain has anything to do with remembering, it will interfere with our religious thinking.

Psychologies, as taught in your school-days, speak of the memory as being impressions made upon the brain, and that memory is nothing more than impressions made upon the brain, which we revive in consciousness. But memory is a faculty of the mind, not a part of the physical organism. And it does not belong to the brain at all.

In these lessons on the subjective mind, we assume that the brain is of no use to the mind except when the mind wants to give physical expression to something that is with in its precincts. We think with our minds. We execute thought by transmitting that impression to the brain giving it direction to carry into physical manifestation the thought that is in the mind, and not in the brain; because some of the impressions that your memory has received, were received before you had a brain.

It would interfere very much with your religious belief if you allow the memory to be connected with the brain in any way.

The memory is not a faculty of the brain. Besides the chemical constituents of the brain and the size of the brain are not always true indexes to what a man can think.

The brain is simply the instrument the mind uses and our success depends upon how much we use the brain.

The East has the idea that everything centres in the pineal gland at the base of the brain, but the modern scientist overlooks entirely.

We want you to assume while discussing this faculty of memory, and all of the subjective faculties, that we regard the mind as the man and not any part of the physical body as man.

I am mind, soul and spirit. In this mind I have a memory. In this soul I have sensation, the capacity to enjoy or to suffer. In this spirit I have my existence. This mind, soul and spirit is I. That is what I am. What I have is a body in which I live, which is mine to control and use just as I please.

We classify memory as the first faculty of the unconscious mind. Memory exists in conscience or the subconscious mind.

The elements entering into memory are the five faculties of perception, conception, apperception, intuition and telepathy.

The sources of memory are hereditary and acquired. We never think of questioning. Memory is not only a faculty

which we possess at birth but is a faculty which the very soul part of ourselves possesses for all time. It is that perfect quality which man possesses when he comes into existence, and having no use for time or space it becomes a record of all that ever occurred in time or space.

We never think of questioning as to whether a seed, when we plant it, has forgotten how to grow. It has inherited a memory that enables it to do those things. It knows how to do that. It knows how it always has done it. It knows how its ancestors did that. And now instead of saying a plant grows from the inherited impulses within it we say it grows because it knows how. Memory is always awake.

The nature of memory is perfect. You cannot cultivate your memory. You cannot train it because it is already perfect. The next question is how to use it.

The only way to use a perfect faculty is to assume that it exists and then rely on it when you need to use it. In fact, all of those unseen things, and those things unknown but believed to exist, have to be approached and our knowledge of them acquired in the same identical manner. We have first to assume that they exist, then follow this assumption until we have convinced ourselves of their existence, or else of their non-existence; until we have learned that they exist or that they do not.

Your memory will supply you with what you want out of its store, at the time of your need, if you will trust it. Not use it just to see if you have it.

All of the memory culture has never added anything to man's ability to recall things. But if you will just trust that perfect faculty it will give up what it holds. It does not matter whether you trust it consciously or unconsciously.

In the first years of your life you grew because your memory gave up perfect gifts. The mind developed. The memory was just as perfect then as it is now and worked perfectly until you began to interfere with it.



# PHILOSOPHY OF PRAYER

## Unseen Helpers of Humanity.

T. L. VASWANI-

I have been asked:—Why must we utter, why sing, the name of God? Why? I recall a mystic text. It says:—“If for a moment the name of Allah be not spoken, the world will fall into chaos”. An ancient thinker, Plato, as some of you may know, urged that the world was sustained by Idea. And by Idea Plato meant not pale abstract-thinking but an inner energy, a Divine *Shakti*. It is known to students of science that *sounds* build *forms*. To utter the name of God, in the right spirit, is not merely to throw words in thin air. It is to build beautiful forms, Hari-Nam, the music of His Name has a purifying, healing effect. Therefore say: I asked you to have *kirtan* at least once a week and sing Hari-Nam. It will purify the atmosphere of the town. I asked you to pray, for prayer purifies.

Prayer, also, links us with the Unseen helpers of Humanity. We are surrounded by spiritual presences. Think you that the Gurus are dead? Think you that Krishna and Christ are no more? Think you the departed servants of God have really left us? We are surrounded by Angels of Mercy and love. We live in no vacant space. Prayer is the wireless of the soul. Prayer links us with the unseen Helpers. Nearer are they than most of us think them to be. Eager they to help us if we would accept their aid. We live in no empty universe. Brothers! You are not lonely in your struggles and sufferings. Pour out your hearts in prayer and help will flow out to you as it did years ago when I was in Calcutta with a number of students in a boat which was sinking under storm and rain but was at last saved in a wonderful way. Prayer connects mind with minds, men with the angels, the human with the Divine. O ye that are poor and heavy laden, don't feel forlorn; the Invisible Helpers are around you!





## REVIEW

**Psychological Healing.** A Historical and Clinical Study by PIERRE JANET. *In two Volumes.* Translated from the French by EDEN AND CEDAR PAUL. LONDON: GEORGE ALLEN & UNWIN LTD., *Bushin House, 40, Museum Str., W. C. 1* Price: 42/- the set.

The name of Pierre Janet is wellknown to the adherents of Psycho-Therapeutics. The work traverses the whole ground from the marvellous healing at Lourdes, the American development of Christian Science and New Thought, the medical theories and methods of Mesmerism, Animal Magnetism, Hypnotism and Suggestion, and Metallotherapy. No Psychic Library would be complete without this monumental work and no student of Psychic Healing can claim a knowledge of Healing unless he is acquainted with the work before us. The Work being more on the lines of a *Course of Instructions* we find it impossible to review it in the usual form. We invite the earnest attention of all students of Psychic Sciences to a careful study of the work.

Vol. I is divided into three parts: Search for mental and moral action; Utilisation of the patient's automatism; and Psychological Economics. The first part deals about Miraculous Healing, Philosophical methods of Treatment, and Medical Moralisation; the second, History of Suggestion and Hypnotism, Definition of suggestion, Conditions under which suggestion occurs, Problems of Hypnotism, and Appeal to the patient's automatism; the third, and the last part, Treatment by Rest, Isolation, and Mental Liquidation.

Vol. II deals exclusively of Psychological acquisitions under the headings; Education and Reeducation, Aesthesiogenic Agents, Treatment by Excitation, Psycho-physiological Methods of Treatment and Moral Guidance.

The Index and Bibliography at the end are very valuable.

