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THE HIGHER UNITY

T. L. VASWANI.

What is Bhakti? They asked me:

And I answered:—"Radha's Quest!"

Aristotle's God is a Knower and a Mover,—the All-Knower and a Prime Mover, an Unmoved Mover. But Aristotle's God is not Love. Aristotle could not rise to a vision of the higher unity of Knowledge and Love. Nor did he, "the master of the wise", realise that the Prime Mover of the Cosmos is the Spirit of "Love." What is the world a-seeking? The Eternal, Krishna! The Cosmic urge, the evolutionary impulse, may, perhaps, be likened to the quest of "Radha" who having heard the Call of the Flute is restless until she finds her rest in her Lord.

In this Call of the Murlī and consequent quest of the soul for her Spouse is the origin of Bhakti. Emotion has its place in religious life, but mere emotion is blind; *feeling more than understanding*, is the language of contradiction. One of the saddest spectacles in the religious world is represented by persons whose religion is one of mere feeling. Bhakti is more than feeling. "Through

Bhakti, he *knows Me truly* ",—says Sri Krishna. Many crave for sensationalism in religion. Bhakti is not a life of sensations. Beware of hedonism in religion ! The bhakta aspires ; the bhakta suffers, and in suffering becomes strong. Is *bhakti* irrational ? Does it not express a great Law, the Law of Love ? The philosopher may *judge* God : the bhakta *loves* Him, worships Him, asks for his Blessing for Love's sake. It is the memory of His love which wounds the heart of the bhakta. He *remembers* and sheds tears. Bhakti, like knowledge, is *reminiscence*.

This is what I wrote sometime ago in my private "note book"—

He came: the First and only Fair. He came and peeped through the window of my soul. He peeped: he passed away. And day after day I sit at my window and watch for the coming of the Radiant One. He hath not come; and mine eyes are touched with tears and my soul is smitten with longing. He hath not come. Tell me, comrades! will He not return and redeem me from this anguish and exile?

Every tear of longing, waters the tree of bhakti. Weep brother ! nor be depressed ! The tree will one day climb high and draw mercy from the skies ! Bhakti is emotional response to Reality. This emotional state has, also, a *noetic* quality : it *reveals* several truths which mere intellect does not reach. The Heart sees where the head may be blind.



THE BHAGVAD GITA

An introduction to its study

BHIKSHU

(Continued from the last issue)

In order to understand the origin and nature of the higher religion of (the Veda or) the Gita it is necessary to twist many threads into a single skein; each phase of each question and versé, if considered aright, will contribute to the clearness of the whole.

Before we go into the meanings of the texts we have first of all to get up a concordance :

(CONCORDANCE: there is another kind of dictionary that is of great use to all who have much to do with writing and reading. This is called a concordance and consists of a collection of more striking passages in any author arranged under the characteristic words to be found in these passages).

Having got up the concordance for definite study we have to abide by a Vedic or Avestan Vedic grammar so far as grammar is necessary and not the grammar of later classical sanskrit.

The difficulty, the place where we trip is the meaning of certain terms which are technical terms in the Darśanas but which were not so in the Gita itself, originally. Most of these terms are explained in the Gita itself such as Karma (VIII. 3) which is thought the emanation of the mind, Brahma which is (the Universal) Mind, Yoga meaning as per the context peace Yuj Samadhau, Yujir Yogai 'Union' or application. That is to say, these terms are every one of them common nouns or parts of names whose meanings depend on the etymology of the roots from which they spring in each context.

It has to be mentioned from the evidence of the Nirukta that the Vedas (Gita and Avesta) were a literature that came to them, a literature whose meanings they found out by self study; true the Karmikas were using these texts in magic and spells in the period of the Nirukta writers; just as the grammarians were attempting at their literal interpretations.

Those therefore that desire to study the etymology of the Gita have to go to the Vedic Nirukta. According to the Nirukta the revelation (whether Gita, Gatha or Veda consisted of a literature made up of words 'traditionally derived, which come down to the students words that were interpreted differently by ritualists (Karmikas) and by the grammarians'. The Nirukta writers not being satisfied would not rest till they had applied the force of etymology to get at the meanings of the texts.

Says the Nirukta 'with reference to etymology the words where the meaning is apparently irrelevant and the explanatory radical modification being non-existent one should always examine them, with regard to their meaning, by the analogy of some common course of action; if there be no such analogy one should explain them by the common unity of a syllable or letter; but one should never give up the attempt at derivation. One should not, continues the Nirukta, attach too much importance to the grammatical form, for these complex formations are subject to exceptions. Suffice it then, that we have to take it that the so-called proper names are explained in the Gita itself, failing which we have to get to the Nirukta, next to parallel passages in the Mahabharata next to the 108 Upanishads to get at the exact sense of each Gita term.

All that is requested is that in the interpretation of the Gita there should be no attempt to seek to enforce a narrow particular meaning in spite of sense when the simplest most direct etymological meaning illumines the whole text and is moreover perfectly inclusive.

Says Haug "one must not lose sight of the fact that language is not made by the grammarians but by the common people whom they despise. The work of grammarians is to take the language as they find it and try to ascertain what rules they can manufacture, to account for the various forms and idioms used by the people around them. So long as such rules are laid down merely as explanations of extant facts they will be useful to the scholar and not impede progress, but once let them be enunciated as inflexible laws then they hinder progress, ossify thought and stop discovery. Grammar is no exception to the general rule that laws are hurtful unless subject to constant revision—otherwise laws will become dogmas, impediments to progress.

It is significant that there was no grammar practically for the Iranians except mere memory and writing. To get at Avestan forms of expression of thought, students go regularly via the doors of study of Vedas and Vedic Vyākarnam, which is not exactly grammar but rather rendering or arrangement of 'ideas' on the base of meanings for words rendered in the Etymology. We have therefore to build up our glossary or vocabulary with which we interpret to ourselves the Gita Texts.

The amount of concentrated, constructive thinking that lies behind the sayings of our Lord is commonly overlooked. Their brevity, their simplicity, their lucidity, and the fact that most of them read like *obiter dicta* disguise their hard thinking from unreflective readers.

A book intends at least to be some sort of a set of ideas. Make it your sole business as a student in reading it to pick out these vital ideas.

If we are by nature capable of being impressed with an idea and making it our own, it should be presented to ourselves several times, a few times in the same form and same condition, a few times in different forms and circumstances, and in this manner do we best learn all that we can call our own.

The world is full of people who read loose vedantism, loosely into all religious Indian Philosophy and think they have understood it all, both fact and explanation on getting up the invented names. They continue to talk and glibly of Atman, Maya, Brahma, Dharma, soul, life, matter, God and think they have already understood what they speak or read of, like myself.

Apply the Pragmatic rule as says James: 'Test everything, every Gita verse concept, by the question what sensible difference to anybody will its truth make?'

The Pragmatic rule is that the meaning of a (concept) may always be found if not in some sensible particular which it directly designates, than in some particular difference in the course of human experience which its being true will make. Take the word:

Understand: Applying the pragmatic rule, we see that the better we understand anything the more we are able to tell about it.

Thus again: Pragmatically:—

Sat 'substance' means that a definite group of sensations will recur.

'Incommensurable' means that you are always confronted with a remainder.

'Infinite' means not that but that you can count as many units in a part as you can in the whole.

'More or less' means certain sensations varying according to the matter.

'Freedom' means no feeling of sensible restraint.

'Necessity' means that your way is blocked in all direction save one.

"God" means that you can dismiss certain kinds of fear; 'Cause' that you may expect certain sequences.

In the Bhagvad Gita which is the subject here we have several terms such as Atman, Maya, Yoga, Karma, Sankhya, Prakriti, Purusha, Arambha, Sparaa, Prasada, Brahma, Isvara, Loka, Yajna, Avyakta, etc. frequently

occurring and these terms are used in meanings other than those taken up by the Acharyas, Sankara and others; for proceeding by the explanations of these Sankaradis many have been confounded: Learn first:

What is a Vakya:—Sulabha would tell you in Chap. 320 Santi Parva; vakyas or concepts play three distinct parts in Human life.

They steer us practically every day and provide an immense map of relations among the elements of things which though not now, yet on some possible future occasions, may help to steer us practically.

They bring new values into our perceptual life (Jagat) they dominate our wills and make our action turn upon new points of emphasis.

The map which the mind frames out of them is of objects, which possess, when once each has been framed, each an independent existence. It suffices all by itself for purposes of study. The 'eternal truths' it contains would have to be acknowledged, even were the world of sense annihilated.

And Gita study is not easy, as Cave says, 'short as the book is, its problems are among the most elusive and difficult in Indian scholarship; vital and irreconcilable inconsistencies; same idea is repeated time after time' are his difficulties as of most other westerners; time and again 'A whole of disputation and inexactitudes due to confused thinking about the exact (pragmatic) value of classes and terms' have arisen and interminable controversies and conflicts have arisen out of a confusion of intention due to a double meaning of words such as God and Mind and the whole of India, nay the whole world had lost much time in slipping carelessly from one to the other of these groups of ideas conveyed in the antagonism of the Nominalist and realist, the opposition of the one and many, the contrast of the Ideal and actual an antagonism that expresses a certain structural and essential duality in the activity of the human mind; which however refuses to recognise its own duality!!!!

It is interesting here to quote the learned and revered authors of Foundations (of Christianity) 'distinct refusals to define, coupled with repeated efforts to restate and understand as far as may be, must be our method not because the fact is in its nature unintelligible but because all our language and mental apparatus are constructed to deal with a different class of data'.

And yet it has become the fashion to sit in judgment on the texts of the very ancient language, on very antique modes of expression, with the light of our modern rendering of the terms in the texts of the Gita-

'It is only in the synthesis and correction of mutually divergent ideas that the idea of God grows clear. The effort to understand completely for example leads to the endless theories of heresy. Men trip over the inherent infinites of the human mind. Every kink in the difficult mind of man is thrust forward in some form of dogma'.

It is enough to read that premier Indologist Max Muller in his attempts at explaining the concepts in Indian Philosophy:—

"*Purusha*" is difficult to translate. It means man but also the true essence of man, the soul as we should say or something more abstract still, the person as I generally translate it, though a person beyond the ego.

Yoga. It has been repeated again and again that Yoga from Yuj to join meant originally union with the Deity or joining the Deity. A moment's consideration would have shown that such an idea could have never entered the mind of a Sankhya for the simple reason that there was nothing for him to join that he could have wished to join. Even the Vedantist does not really join Brahman—the soul is always Brahman, for him.

Prakriti is a word often translated by nature but in reality it is untranslatable for the idea it represents in the Sankhya has never arisen in our Philosophy.

Atman. The etymology of Atman is extremely obscure probably because it belongs to a pre-sanskritic though Aryan form of Indian speech.

Sat. It is impossible to find an English equivalent to so simple a word as Sat.

DHARMA : is a very difficult term to translate into English. It has different meanings in different contexts though the final meaning is clear. It is characteristic of practically all writing an eastern thought that we have to translate apparently simple terms into a language in which those terms have not only no equivalent but have nothing in the remotest degree capable of being substituted for an equivalent. It is impossible in a translation to do more than indicate the meanings of such words and in order to know them fully we must know not only their definition but their history. Nothing remains to us but to use terms of more general meaning which at all events are not wrong which while they do not cover the ancient tongues, yet include them. It is not very satisfactory but it is better at all events than to use a word which is actually wrong or covers but a small sequent of the original term " and so forth.

Says Pro. Bloomfield on the Religion of Veda:—The oriental mind is trained to commit to memory and accurately reproduce the words of the religious teacher. The memory more easily retains the exact wording of a striking phrase than the minor details of a striking scene.

It is very true that we have some of the very teachings of the Lord God, in the Bhagavad Gita but it is too much to say that the lesson was given in the order found in the current edition to which we can apply what Sankara speaks about. The authority of the Vedas vide end of Chap. XVIII in his comment;— "As regards the appeal made to the authority of the Sruti, we say that no such appeal should be made in as much as Sruti is an authority in transcendental matters, in matters lying beyond the bounds of human knowledge. Sruti is an authority only in matters not perceived by means of ordinary instruments of knowledge such as Pratyaksha

or immediate perception.....indeed Sruti is regarded as an authority only for knowing what lies beyond the range of human knowledge,—which means that what we have here in the Vedas however much they may interest us, is not to be considered the source of the ideas in the Gita.

And, certainly we can say is that we have Vakyas (concepts) of a greater value in the Gita verses, than in the Vedas as now known to us.

All that is requested is that in the interpretation of the Gita there should be no attempt to seek to enforce a narrow particular meaning in spite of sense when the simplest, most direct etymological meaning illumines the whole text and is moreover perfectly inclusive.

(To be continued)



THE LAW OF VIVACITY

or The Art of Keeping Gay

P. V. S. IYENGAR

1st Great Law

Conservation of Energy. Energy must be collected together before it is let out for activity of any kind. Wealth should be earned before it is expended. Concentration is the process of bringing together to a focus all our diffused energies so as to have a better and a more effective weapon for work and achievement. The power that is conserved in a grain of gun-powder could blow up the brains of a bandit, while the force exercised through other means may not be so effective. Concentration is the secret of success in any department of life. The art of collecting together all our energies to the accomplishment of a particular object in view can be cultivated and developed by regular and systematic effort. Physical culturists concentrate all their energies upon the acquisition of a good, sound, symmetrical and beautiful body and they achieve their object by systematic labour. Success and development in any branch of Science or art are the results of continued, concentrated effort of time. A Yogi who sits in deep samadhi is but practising concentration in which art he has perfected himself and it is by going into such states of deep samadhi that the Yogi is able to unveil the mysteries of Nature, and get control over the natural forces. The highest truths either of Nature or of Super Nature cannot be comprehended unless the mind has been well trained in the art of concentration.

How to Make Yourself a Store-House of Power. There are some simple exercises, the systematic and faithful practice of which will result in the extraordinary development of your latent potentialities and will

make of you radiant reservoirs of revolving magnetism.

Exercise No. I.

Rhythmic Breathing. Rhythm is regulation. Rhythm is organisation. Rhythm is harmony. Rhythm is the establishment of a system. Rhythm is an appeal to the divine law of music. There is rhythm in the roaring waves. There is rhythm in the bracing winds. There is rhythm in the radiating rays of the sun and the moon. In short, rhythm is observable in the order of Nature, in all departments of life. The atoms of this Universe revolve and vibrate with a rhythm and create music and harmony. To fall in with this universal rhythm, to harmonise with this music of Nature, means a step in the right direction, a march towards Perfection and Beauty.

As often as possible, retire into silence, in calm and peaceful solitudes, where the busy hum of the city could not create a discord. Completely relax yourself both physically and mentally. Shut out the world entirely from your mind. Refuse to cognise through your sensory media. At first this will appear to be a little difficult. But persistent practice will enable you to go into this state of relaxation at your will, irrespective of external conditions. Breathe in deeply and fill yourself to your utmost limit with pure fresh air saying to yourself mentally, "I absorb the all pervading energy into my system and store it up in every cell of my body". Hold the breath for a few seconds, then exhale slowly and rhythmically saying to yourself, "I harmonise with the rhythm of the universe. I wield the natural forces. I am one with the infinite energy of the Universe". This practice should in course of time become automatic so that your ordinary breathing which might be upset by physical or mental conditions will transform itself into a powerful, musical, rhythmical one creating a serene, composed condition of body and mind.

Exercise No. 2.

Absorption of energy from Nature. The Sun-light is full of life-giving energy which could be absorbed and, assimilated to your best advantage. Sunbaths are prescribed as best cures for many a disorder of the human body. Do not shun the sun-light unless you feel its rigor of heat. Always come out into the sun. A walk in the morning sun is a good tonic for the nerves. And energy could be absorbed from the sunlight and stored up in your nerve centres by suggesting to yourself this way. "I absorb the Universal Energy. I store it up in my nerve cells. The sun-light is a manifestation of the universal energy which I am assimilating for the purification and reorganisation of my system. I feel full of Power having absorbed this energy into every cell of my body".

Fresh air comes to you laden with magnetism. Do not shut yourself up in ill-ventilated compartments. Come out into the open, where the wide expanse of fresh air may rush over you. Practice deep breathing and mentally suggest to yourself "This fresh air which I am absorbing is an aspect of the Cosmic Energy which I am assimilating. This energy permeates my whole system and makes me strong and healthy".

Cold baths in running brooks are good stimulants for the nerves and are exhilarating. Water in motion is full of Power which could be absorbed in a similar manner with suitable suggestions.

Simple Foods. The simplest foods which you take in contain a good amount of energy which could be absorbed provided the foods are well-masticated and eaten with hunger. Similar suggestions are recommended when energy is assimilated.

The above exercises may be simple enough. But what appears simple cannot be easily neglected. The simplest exercises of the physical culturist tend to build up the beautiful muscles of the champion athlete. Conscientious practice of the above exercises will make you, sure and certain, a centre of power, a centre of health,

strength and magnetism. No room will there be for weakness, disease or disorder either of body or mind.

2nd Great Law

Law of Attraction. By this law, we mean, that atoms of similar nature attract each other, while dissimilar atoms repel each other. This tendency of the atom to attract similar atoms is the basis of all growth and development in the evolution of organisms in Nature. Each and every species of creation has the inherent tendency to attract to itself atoms suitable to its growth. Your desire is a motive force for activity. Right desires are motive forces for Right action. Wrong desires are forces for destruction. The desire to live, grow and manifest to the full is imbedded in all creation. It is the basic motive-force for all evolution. Multifertility is another principle of evolution by which the infinite variety of manifestations in the Universe, undergo increasing differentiation according to trace, colour, shade, density, legibility, rationality and convention. The aspiration for a life in the higher scale of evolution is found in all orders of intelligent society.

As the achievement of freedom and enjoyment of bliss are the ultimate objects of evolution, the innate tendency for higher growth and manifestation is found in all creation from the lowest to the highest in the scale of living beings. Intellectual perfection or the possession of perfect instruments of perception is the sign of the advanced man. The man who has got his intuitive faculties of perception awakened, who grows more and more towards perfection, who is unfolding into a veritable flower of humanity to peep into the kingdom of Superman, is the man who has realised his position in the Universe as an evolving centre, who has established his relation with the Universe, with stronger and tighter chords of Sympathy and Love, who has cultivated his penetrative insight to such a

high degree of perfection that the mermaids of Truth come dancing before him with none of their alluring folds of deceptive phenomenalism.

Having now surveyed to some extent the chief laws that govern the working of this wonderful system of a Universe and its rare inhabitant called man, we are in a position to postulate certain rules and lines of conduct for the aspiring soul to follow.

1. Man is a centre of revivifying intelligent energy which could be made to evolve in the higher spheres of evolution by creating the proper motive-force for evolution.

2. Set up an ideal before you. Grow and become the ideal. It is always good to have a living ideal, who will guide you through the pitfalls and snares of life, who will extend his arm of support always, at all places, who robs your admiration and love, and who, in short, is the type of the superman according to all advanced and correct notions of Science and Religion.

Humanity has had such reformers and leaders in every age and every clime and it is through the impetus of such guardians and heroes of humanity that the present generation of the world has reached this standard of advancement. Even at the present moment, such leaders of men, strong magnetic personalities who could open for us the eye of wisdom to see Truth in the right perspective, who could land us in the shore of freedom and bliss, are not rare to the earnest seekers of Truth, to the aspiring souls for freedom and bliss.

May such a *Superman* guide us and lead us all to the land of gaiety, to the land of bliss, where pervades the powerful atmosphere of love providing wide and infinite scope for evolution, where Truth shines in all its glory giving life and vigor to all living beings, where rings the voice of freedom in one continuous strain making a sweet music lulling humanity to peaceful enjoyment of Bliss-Supreme!

THE MYSTERY OF DISCRIMINATION

DR. ALEXANDER J. McIVOR-TYNDALL,

The path to Illumination is best described as a succession of experiences in which the would-be initiate is perpetually thrown back upon himself.

Wagner illustrates this in his description of the scene where Parsifal seeks a way through the grotto. At each attempt to pass beyond the enchanted place, he is confronted with an obstacle—a temptation. These temptations were represented by the form of a woman, and each one was more entrancing than the last, and yet Parsifal knew that what he sought was not to be found in that grotto, and he also knew that these appearances which promised such pleasurable sensations, had within them the elements of decay and death, and he sought the love that was immortal. Parsifal possessed the password of "discrimination", and thus he freed himself from the enchantments of the grotto.

Another illustration of this same thought is found in the drama "Everywoman", where the beautiful and radiant figure of Truth appears throughout the first three acts of the drama, as an ugly old witch. She appears thus, because "Everywoman" lacked the faculty of discrimination, and so her mind invested Truth with the qualities of the ugly, bent, and decrepit witch, who forever dogged her footsteps.

But at last, when she had been thrown back upon herself, when she had finally realized the message of the non-satisfaction of the sense-world in which she was immersed, "Everywoman" looked at Truth, and behold! she was the most radiantly beautiful of all the entities who had accompanied her on her pilgrimage.

So it is, with the rare quality of discrimination, which the student must attain, if he would gain the Heights.

"Discrimination" is the password before which the keepers of the threshold—Fear and Doubt, and Selfish Personal Desires—are compelled to flee.

Not only must we learn to discriminate between the desires of the body and those of the Self; but we must also learn to discriminate between that which constitutes the hidden way, and that which

is presented to our *Senses* as the way. We must learn to discriminate between the voice of the soul and the cries of desire which go up from the emotional, and the sense-conscious-self which is the assumed character as it were.

We must learn to know whether that which we *seem* to want with such intensity, is a desire of the personal self, the sense-conscious character we have essayed to play, or whether it is from the governing, the directing, and the controlling Self—the self which we are in reality.

And above all, and *withal*, the student must *know* that the sense-conscious desires are not evil, not wicked, not wrong. The body has its needs and its desires. It desires to live. It desires to be at ease. It desires luxury. It desires inactivity. It desires sensation gratification: control.

The body is like the horse which the man is driving to a certain destination. At every turn of the road, the horse desires to stop and graze, or he seeks the short-cut to the stable, where he can rest and feed. But the man knows that he must control that desire of his horse, if he hopes to reach his destination at a specific time.

But are we to regard the desires of the horse as evil or wrong, or wicked? Most certainly not. It would not be evil or wrong if the man permitted the horse to indulge in his desires, and to keep him from reaching his destination. But suppose that the man does permit the desires of the horse to govern him, what is the result?

The day ends; the darkness comes; and the man cannot live upon the grass as can the horse. He begins to feel the numbing influence of the cold and there is no food for him, and no place to lay his head in sleep; and he suffers and the horse also suffers.

If he had controlled the horse, and if he had used his powers of discrimination, he would have urged the horse to compass the end of the journey, because the end of the journey offered food and shelter and rest in abundance for both himself and his faithful steed.

The bodily senses are comparable with the animal world.

The animal world must be subject to the control of man; and man's intellect to man's discrimination.

But at the same time, never should the intellect make the mistake of investing the desires of the body with the idea of evil.

From this idea comes all disease and death

The object of Illumination is to bring the personal consciousness (the present identity) into conjunction with the All-consciousness.

The candidate for Illumination wants to make his connection now, in his present identity, with the Cosmic Intelligence that is birthless and deathless, so that he may avoid further incarnation; so that he may escape from the enchanted grotto where decay and death dwell.

But do decay and death dwell there, as a *punishment* for indulgence in the seeming pleasures of the enchanted grotto?

Not at all. They dwell there, because they are a part of that plane of activity; because they are the answer to the question; because they are the sum of the problem. They are the four that results from adding two and two.

The student should disabuse his mind, as quickly as it is possible, of the delusion of 'evil' as an enemy to be avoided.

Only the fearless, the intrepid souls, attain the Heights.

Fearlessness is an armor which gives us courage to enter anywhere, and if we also have discrimination, the path through the wilderness will be direct and short.

But it may be asked: 'What is gained by going through Experience, since, at the end of the journey, we discover that the External is after all, transitory and changing, if not actually unreal?

'And does not the Lord's prayer say 'Lead us not into temptation'? And are not all methods, and systems of religion and philosophy, designed to save us from 'evil', which is the temptation of the mortal?'

We must always carry with us one premise, namely: that the way to Illumination is a *hidden* way.

It is not hidden in the sense that someone has concealed the path in order to make it difficult for us to find; nor because a power which is beyond and above us, as mortals, has set us a task to try, our fitness for Paradise.

The way is hidden only so long as we fail to look within everything for it. When we realize that it is *within everything* we realize that far from being hidden, in the sense of being concealed in a specific place, it is revealed so universally, so impartially, that there is no possibility of missing it—if we seek.

Therefore, we use our quality of discrimination, and we say ' Ah, but I am to find this way for myself. Unless I so find it, I have not discovered it, but have merely accepted another's word for it. "

And therefore, we analyze this alleged statement of the inspired Illumined one, Jesus, and we seek to divine the meaning of the words.

If we pray " Lead us not into temptation ", we are admitting our bondage to Fear.

We are admitting that there is a power in temptation with which we are too weak to cope, and we are weakly crying to be saved from this thing.

But what is this thing that we call temptation ? How is it mastered ? How may we flee from it ?

And if we have discrimination, we see that the phrase has been misunderstood and misquoted. We know this, if for no other reason than that Jesus himself met the issue in the garden of Gethsemane, and if this thing of temptation was something to be run away from, something to be avoided with fear and dread, then assuredly he would not have set the example of fearlessly meeting it.

And can we imagine that to one so illumined, so conscious of the greater and more satisfying realm of the Self, the alleged offer of earthly kingdom could possibly be a temptation ?

The phrase should read " Lead us *through* temptation " into the higher consciousness, to the realization of the blissful Self that we are, so that we may not be caught in the enchanted grotto of the mental plane, and have to continually meet decay and death.

Say the Upanishads : " The cause of Self-realization is none other than the student's own intelligence. "

The desire to find a teacher to follow a creed, to perhaps join a Society ; to become a member of this, or that, or the other, method of attainment ; to get into the " right " church, to do only those things which will bring one into the open way—all these are obstacles to attainment.

Does it not seem paradoxical, that the earnest desire to find a teacher who will point out the *right* path, and to follow that *right* path, should be an obstacle to the very Illumination which we seek.

What is the answer ?

The Answer will at once be clear to the possessor of discrimination. There is no " right " path. If there were a right path

there would also be a "wrong" path, and thus they would both be relative and must lead to relative states of consciousness—must lead to a *condition of mind*, and a condition is not *freedom*.

Could it be said: "There lies the path. Follow it", what would be the result? It would no longer be a hidden path, and the *temptation* of following it for the gain of self-escapement would be constantly before us.

Shall we then refuse to join a lodge, shall we refuse to become members of a church, or a society; shall we refuse to subscribe to specific forms and ceremonies and rites of worship, or shall we keep away from teachers and philosophers, lest we be led astray from the path?

And the anxious one becomes fearful lest he make mistakes, and he asks how he may avoid the error of losing the way.

Be ready to make mistakes. Be un-fearful of losing the way. Thus only, may you hope to escape mistakes. Thus, only, will you find the way. The way lies in *uniting* with *every* church, *every* Society, *every* lodge, *every* person's point of view: but in attaching yourself to none.

The necessity for non-attachment is a lesson that will meet the student at every turn. Much of the sorrow and pain which comes to us comes as the result of attachment. We are constantly called upon to wrench ourselves free from attachments, and this call as often results in the other extreme of action, which is equally a mistake—namely, that of becoming a hermit, or of shutting out all affection and heart-interest in the vain hope that thus will the student find surcease from sorrow.

But here again, we have the hidden message of pain and sorrow. Shall we seek to escape them?

Is the end and aim of our spiritual desire, the escapement from sorrow, or pain?

Think for a moment what this desire would mean. It would mean that we are self-seeking. We are selfishly thinking of our own feelings and the way to escape them, unless they be pleasurable.

And this way will not lead to Illumination, any more than will the way of sense consciousness, if we become lost in its mazes.

Nor must the student imagine that it is wrong to desire to escape sorrow.

Say the Upanishads:

The one who is Self-enlightened becomes everything from the highest to the lowest; becomes the many who are yet dreaming, and as it were, enjoys all pleasures; laughs a hearty laugh with friends or feels the sense of fear on seeing cause for it.'

Which is to say, that, for from being exempt from sorrow, or suffering, or pleasure or pain, or any of the things of sense, he becomes the more sensitive to them, even feeling with the sense-conscious ones who regard the sensual world as finality. But with this difference, that the Self-enlightened one knows the transitory character of those conditions. He knows that they are of the part he is playing; that they are not the real, eternal Self that he is, but only the fictitious, yet sense-conscious character he is assuming, and that these sensations are self-created, therefore changeable. While the un-enlightened one believes that the External, sensuous world exists 'per se', and that he has no control over it and no part in the creation thereof.

But let not the student accept any statement because it comes from the Upanishads, or because it comes from the Bible or because a teacher has told him.

The world is filled with half-truths. There are many misleading statements and many misinterpretations, and at every turn of the road the student is called upon to discriminate.

Not that he is to distrust or doubt, or deny the truth in a given direction, as it is interpreted by others but let him subject everything to his intelligence, and unless it appears to him as Truth, let him reject it, although all the holy books in creation affirmed the statement.

Neither seek sorrow and sacrifice nor deny it, should it present itself. Deny only its power over the immortal Self that you are.



HINDU SPIRITUALISM

P. S. ACHARYA

Spirit Circle

If several persons are present at a sitting, there is a greater likelihood of some person being there who has mediumistic powers. In that case it becomes easier for spirits to enter into communication with the sitters. In the presence of one who is naturally a psychic or medium, the phenomena may be fuller—especially as each person present besides contributed to the common stock of psychical influence available in the room.

Spirits are not embarrassed by the presence of honest doubters who may themselves be good mediums without being aware of the fact. But cynicism or practical joking is quite out of place. Discarnate spirits, not having miraculously changed themselves or their minds at death, may naturally take offence and go away, if the sitters attempt to make fools of them. In that case the sitting is a failure.

It is not usual for a complete blank to be drawn, where several—say, half a dozen or so—persons, including those who have recently lost some relative or friend by death, sit together. Some sign is pretty sure to be received or perceived. Spirits are, after all, like ourselves, in an environment somewhat different from the human body and its mundane surroundings. Remember they are as keen and interested in psychical phenomena as ourselves.

By circle or seance is meant a meeting of persons, incarnate and discarnate, for witnessing, studying, and waiting for demonstrations.

Some persons are born psychic. In some the psychic sense is dormant. But it is as much of your natural constitution, as any of the "senses five".

SPIRIT MESSAGES

(*Impressionally Received*)

WM. J. BRYAN, M. D.

In the peaceful confines of my own quiet home, I become passive, receptive and willing, concentrating so as to shut out all thoughts of a material nature, with a welcome to each spirit, and the messages then come to me, by impression, freely and correctly. With a little effort, with patience, endurance and assiduity, there are many others who may develop similar psychic manifestations in their own home—direct communications with relatives, friends, and loved ones now in the spirit-world.

Impressionally, I receive the words of wisdom as they silently come to my spiritual hearing clairaudiently, and it is with the greatest joy that, in doing so, I have the satisfying proof of another life, the spirit-world life that is teeming with millions of discarnates who once trod the mortal path on earth.

All students of spirit-life who wish to receive their own message, in their own home, are urged to receive instruction from the office of LATENT LIGHT CULTURE Tinnevely, India, by mail.

The following spirit messages were received by me from prominent saviours of society.

* * * * *

(Spirit) Buddha Gautama, the patronymic of several celebrities connected with Hindu Vedajism and of Siddhartha Gautama, the founder of Buddhism, and one of the saviours of Mankind, now favours us with his message as follows:

(Dated 1920)

“A promising condition in the sight of God is one where the person exhibits a degree of character-development which portends an awakening of soul that blesses every waking hour.

By this I do not mean that one must go about with a sanctimonious air, pretending to be good, or even better, than others. No, I mean one who is sincerely worshipful of deity, cognizant of God's mastership, and with a realization of infinite power *within self* that aids

us in high aspiration and emulation of our enlightened spirit friends, who are so very near us mortals, many times.

Do not doubt these soul demonstrations, ye skeptics and materialists, for in so doing you remove yourselves from God's choice blessings of inspiration and soulful direction.

Let me say, in conclusion, that I, as an ancient dweller in the land of spirits,—in the ethereal space of heavenly abode and of limitless dimension,—that I cannot too forcibly urge you, one and all, to familiarise yourselves with psychic phenomena and its teachings of soul-unfoldment, as you are dwellers of earth commissioned from on high to make *spiritual progress*—which maketh for peace, harmony, and happiness”.

(*Spirit*) *Buddha Gautama.*

(*Dated, 1926*)

This second communication from me to you, Dr. Bryan, and to the general public of my community and of your own country, brings a message of joy from the world of living spirits.

I, as Buddha Gautama, the prophet of old, now comes as a prophet of modern times to say that all prophets, all saviors, and all humanitarians that once lived on earth, still live, as spirits; and that we possess the spiritual knowledge that enables us to still do our privileged duty as teachers.

Every mortal needs help from his superiors, from infancy up, till the rich fruitage of a well-spent earthly career finds him prepared to cross into the discovered country of the spirit world.

Of course, many mortals are not prepared for the transition, not possessing any qualifications of ennobled character, and with little or no knowledge of spirit-life. Such persons, after so-called death, find themselves in a place of literal darkness, and they realize slowly yet surely that heaven, if it is heaven, is not as they expected to find it.

However, all souls become spiritualists automatically and then they realize that they must more fully awaken, because progress is to be made.

So dear friends of earth, it is true that all Buddhists as well as all others, of all races, live on, forever, as spirits of endless progression in the heavenly region of all souls.

(Spirit) Buddha Gautama.

• • • •

(Dated, 1926)

The sum-and-substance of my inspired teachings when on earth was that Infinite Intelligence is the creative and the sustaining prolongation of all animate and inanimate life substance, and hence the finality as well as the initial inception of all phenomena is God; and my explanation of God was the prevailing power so easily recognizable by any one of spiritual discernment.

Now, therefor, let all humanity recognize, accept and conform to the inception of divinity, and we, as God-conscious individuals, will attain unto transcendental thought and action, and we will, conformably, express our being in the most acceptable and trustworthy manner.

So let us sum the matter up into easy terms for the laity by this statement: Acceptance of God, or good, means a Godly or good life.

This is a self-evident fact within the comprehension of all, and to add to this latter-day preachment would be superfluous.

(Spirit) Baha Ullah.

NOTE:—The Bab, Baha Ullah and Abdul Baha are three Saviors of the Persian religion known as Bahá'ism; its philosophy of twelve distinct propositions is accepted by many Americans and others who reject orthodoxy.

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(Dated, July 1926)

Yes, Dr. Bryan, I come to you as Confucius, the Chinese leader of ages ago; and it is with some trepidation that I bring utterance to you, and to the inquiring public, because the customs of China are not very well understood by the Americans.

First, the Chinese are not heathens, but they bring an ancient civilization and a general peaceful condition that could be emulated, by advantage, by the people of other countries.

Take it as a whole, I still admire the peaceful and heavenly-minded condition of the Chinese, and I wish that Americans, especially, would try to emulate their good-feeling toward each other, in the family and in the community, and try to understand this binding force that is impelling throughout the Chinese nation.

Industrial efficiency and commercial activity are commendable, and yet they should not be considered as the pinnacles of success. No, 'tis the upbuilding of an ennobled character that has permanent value; and when my present readers shall have passed out from earth to the heavenly realm of an everlasting spirit existence, they will more fully realize the truth of my declaration that material thoughts and things are of a *temporary value*, while immaterial thoughts and spiritual things have an *eternal value* that is priceless and incalculable as one's choicest assets.

(Spirit) Confucius the Chinese philosopher

NOTE:—Confucius born 550 B. C. left no work of his moral and social teachings, and yet he still has an immense religious influence in China.

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(Dated, New York, July 1926)

As Jesus of Nazareth, I now come to announce the dawn of a better day to all people of earth.

In the eastern countries, especially in India, I notice a general spiritual awakening that is not confined to any one sect. And this is as it should be.

Believe me, my readers, in face of much opposition, when I declare that all Christendom is alive to the necessity of concerted action to ward off the approach of a cataclysmic action or upheaval in society, because the time now is ripe for a real revival for worship of the one true God of the universe—Supreme Intelligence—and not for the adoration of any one specially designated person or savior.

On earth, I was one of the saviors, a son of God^s but not the only one. And now, with a leadership among the spirits of the spirit-world, I still continue the leadership as one of the masters of the seventh zone of the Sphere-of-Progress (heaven).

— May the benediction for righteousness rest on one and all, from the Most High; and my prayer for India, and for all eastern nations, is the same as it is for the western nations; Peace and good-will toward all, with the Golden Rule of practicality and an expression of brotherly love to all.

*(Spirit) Jesus of Nazareth,
Founder of Primitive Christianity.*

* * *

(Dated, 1825)

NOTE.—**Mary Baker Eddy**, of modern times, was the founder of a new and popular sect in America called Christian Science. Mrs. Eddy at one time was a Spiritualist medium, but in her Bible called, *Science and Health*, she maliciously and with abusive speech inveighed against spiritualism. As a spirit she now regrets her mercenary mistake.

In the first place, Dr. Bryan, let me say, with freedom of utterance, that as an inhabitant of the spirit world, of course I find it impossible to be any thing but a spiritualist.

I am now in the spirit world, surrounded by my spirit relatives and friends but many do not afford me a welcome because of my bitter past whereby I renounced the most glorious of all religions—**Spiritualism.**


How, by God's grace and mercy, I am slowly progressing, altho' I grieve over the fact that I have done a greivous harm to progress, by instituting error on earth, when the kingdom of an 'angelic heaven' should have been founded by me when on earth plane.

Oh, how true it is that one's sins find us out, when the day of reckoning comes—the day of resurrection—when one enters the spirit world! For there, one can no longer practise any form of deception; the quality of character shows in one's aura as plainly as the light of the noon-day sunshine.

Dr. Bryan, I wish you would continue in your good work as teacher, as leader of the spirit-hosts in your humble sphere of usefulness, so that the laity may be enabled to grasp the knowledge that will set them all free from mental bondage of credal superstition.

And may God and his angelic hosts of purity, goodness and wisdom, guide you, continually, in your efforts to bring the gospel of truth and consolation—Spiritualism—to humanity.

(Spirit) Mary Baker Eddy.



STUDIES IN PSYCHOLOGY

PROF. IVI.

Memory-II

We acquire memory by being impressed by things. Every perception gives a new image, every conception multiplies the image, every time you reason gives a different view, turns it around and expands it. So we are acquiring impression, acquiring conscious treasures, within the storehouse of recorded things.

The memory is perfect. It is unchanging. It gets everything right in the beginning. It is always active. It is always being impressed. It permeates every living thing. In each human mind, imprinted upon the scroll of memory is every fact that has ever impressed in any age.

You can add to the quantity of events or impressions, but not to the quality or power of memory.

We have four characters of memory images. Those of similarity and of contrast are the easiest to comprehend. Then we have simultaneity and succession. That is, many memory concepts or images seem to appear in a group. Then one makes us think of another.

The first property of memory is recollection. The definition of recollection is that part of the mind which in obedience to the will brings from the storehouse of memory that which is needed for present use.

The nature of recollection may be perfect or imperfect, dependent upon the attention given the thing when the impression is made.

Training upon one thing may not help upon another. You may train yourself to commit to memory certain kinds of verse but that does not help you to commit to memory any other kind of verse. It only helps you to commit to memory whatever you want to learn. Improvement must come through perception.

To improve recollection we must look at things with closer attention or with undivided attention. The principal use of perception is to see things clearly.

Reminiscence is different from recollection, because it only reviews those things which happened long ago. It comes from the backward glance. Remembrance is the reproduction of the thing held in the memory for a certain purpose. These are properties of memory.

We have recollection which is the active process. Retrospection refers entirely to things long out of conscious thinking. Remembrance is the reproduction of a thing held in the memory for a certain purpose.

We hold in remembrance that time is a time when we wish to pay respect to the memory of someone, or, if a friend, to remember with gifts or something of that kind.

The complete exercise of the memory presupposes the retention of the remembered fact; the reminiscence, recollection and reproduction of the remembered fact. It implies the uniting identifying activity of the mind, as well as the discriminating, separating action.

Memory requires more than the mere dating of a fact in the past. It must be dated in my past, owned as a part of my experience.

You can remember a thing simply because someone else knows it although you never heard it in consciousness.

We often do things that seem perfectly natural for us to do, and yet we have no memory of the fact that we ever had even an impulse to do that thing.

The next exercise of the memory presupposes association. The length of time an impression will stay in the memory is all the time. The records are ineffacable. No fact that has once impressed the memory has been eliminated. It is perfect and it is eternal.

We use the memory by cognising things, seeing them for the first time and by recognition, that is seeing them again, a number of times. Then we use the memory by conscious assumption that it exists perfectly and contains a

perfect record of everything that has ever happened. This is one of the prepositions of cognition. Then we have to trust it for what it has to give us. This is the only way we can use it.

You can get out of the memory anything that it holds, by relying upon it, and this is the only way you can use any perfect faculty. You first trust it in the shape of confidence, that is the reliance placed upon sincere belief. After you have relied upon the memory and have received from it the thing for which you sought, you know that it will give the things you wish. You know the memory will respond. Then your attitude changes. Then you trust your memory after that. But you will have first to put confidence in it to discover this.

You cannot change the memory and make it imperfect. You may neglect it for forty years and not tried to use it but it will respond whenever you want it.

In extemporaneous speaking you have to trust the memory. You get up on the floor and do not know one single word when you start. You don't care about that. The only thing you have to do is to select out of the great mass of thought that comes into the mind the things you wish to express consciously. All that comes out of the memory and a thousand times as much as you want to say.

Remember that your words are clear or confused expressions of the kind of thought you have. The man who thinks clearly does not need to know anything about grammar to express his thought comprehensibly. All he needs to do is to think clearly and it is from the language of these clear thinkers that our grammars were written. They had something tangible, something perfect upon which to work.

We have to remember things according to the sense through which the impression was received. Through each one of the senses come the impressions you wish to remember. There are many things we receive through the sense of feeling. Others come through the sense of sight. The memory will give up those things. We have to approach it through the sense which gave us the first impression.

Another thing that teaches us that this memory exists, is that the one who lays aside all of his prejudices, all of his notions about things, and then commences to investigate begins to find truth existing everywhere. It is ubiquitous omnipresent.

We can get out of the mind all of the things that we want. We cannot forget anything.

The memory holds for each of us perfect ideals, perfect experiences, perfect powers and a knowledge of how to exercise them. If this perfect power which we have to choose perfection is utilised, all of the images within, that associate themselves with that, are perfect pictures. Then we will forget the imperfect ones and set them aside.

Forgetting is not obliteration, but setting aside, so far as all reference or consideration of the thing is concerned. We no longer consider those images which are distasteful to us. Some people walk away from an unpleasant scene and take it with them. They do not get away from it at all.

The successful man is the one who knows how to forget or how to set aside a thing and give it at will when he wants to do so.

This is all there is in successful living, is in knowing how to think, what you want to think, when you want to think it, and then how to keep from thinking it when you do not want to think it.

