

The Kalpaka

India's only Psychic and Spiritual Review

Published Monthly

Vol. 21 } JANUARY, 1926 } No. 1

WOULDEST THOU ?

T. L. VASWANI

Wouldst thou be wise? Then learn from Brother
Bird and Teacher Star.

Wouldst thou have greater Power? Withdraw
into thyself each day.

Wouldst thou the Master meet? Endure in faith up
to the end.

Wouldst thou the Kingdom of the Spirit seek?
Pass thro' the Cave of Heart.

* * * *

Wouldst thou be truly great? Then learn to love
the little.

Wouldst thou thy People serve? Be ready to be
rejected and despised.

Wouldst thou make India mighty once again?
Make her a Bridge between the nations.

* * * *

Wouldst thou Attain? Then fight temptations in
the faith:—**Tatwamasi**

Wouldst thou see God? Make Love thy Law in
daily life.



SOLUTION OF LIFE*

The most important study of mankind is man. But man is not life. He is that which has life, but is not life itself. It has always been less difficult to understand what man is than to grasp the meaning of life; although man, the least important part of existence, is not readily comprehended.

Life consists of wrongs, mistakes, disappointments and suffering, and the constant effort to escape them.

As we shall learn, nothing can exist or occur without a cause. It is our duty at the outset to ascertain why life contains wrongs, mistakes, disappointments and suffering. If there must be a cause for everything, then there is surely a cause for every wrong, a cause for every mistake, a cause for every disappointment, and a cause for all suffering.

The great task is to find out what are these causes, and if they may be prevented. Some men offer to find a remedy for every wrong; we seek to find the cause rather than the remedy; for, if we have a knowledge of the cause, it is a much more logical process to prevent the wrong from happening than to furnish a remedy for it after it has happened. You cannot apply a remedy until the disease has taken hold of its victim. This wretched man has been wronged; help him to throw off the trouble by showing him the cure. That man stood in the path of a great wrong; he saw it coming and side-stepped it, he never felt its touch. Here are the two methods.

The Laws of Wrongs

FIRST LAW—Man thinks he is engaged in the pursuit of happiness and success; but, when he thinks deep enough, he finds that he spends all his life in seeking to escape wrongs, mistakes, disappointments and suffering.

* Based on Edmund Shaftesbury.

SECOND LAW—In proportion as he is able to evade these four evils, he congratulates himself on his strength and ability.

THIRD LAW—Because of these four evils, sacrifices are necessary to help man escape their consequences.

FOURTH LAW—When these four evils are destroyed, sacrifices will no longer be required.

FIFTH LAW—The four evils are caused solely by the **INBORN IMPULSES** of humanity.

SIXTH LAW—If the **INBORN IMPULSES** were prevented from enslaving mankind, there would never be any evils in the world. Wrongs would never occur, mistakes would be impossible, disappointments could not come into any life, and suffering would be unknown. All these four words would be dropped from the vocabulary of the race.

SEVENTH LAW—Every impulse is born, not of itself, but from material that may be centuries old, or even as old as the race itself.

EIGHTH LAW—Inborn impulses may be developed from necessity or from conditions that stimulated them into life; but, no matter what their origin, they have existed for hundreds to thousands of years before the present era.

NINTH LAW—Inborn impulses, therefore, are in the blood if they exist in the man or woman.

TENTH LAW—It is impossible to originate an inborn impulse in any person. If they are there at all, they have been there from long before birth. They are inherited, not from parents, but from ancestry long forgotten.

ELEVENTH LAW—Inborn impulses do not awaken into action of themselves, but require some stimulating cause.

TWELFTH LAW—Whether or not an inborn impulse will be awakened into activity, depends on the strength of the cause and the strength of the impulse. A weak cause will set in motion a powerful impulse; while it requires a decisive cause to awaken a weak impulse.

The Ten Inborn Impulses

There are in human life ten INBORN IMPULSES which are listed as follows in the order in which they have probably been brought into being :

1. SELFISHNESS. 2. HEADSTRONG IMPULSE
3. COARSNESS. 4. SEXUAL IMPULSE. 5. INDIFFERENCE. 6. INTEMPERANCE. 7. GAMBLING. 8. THEFT.
9. BRUTALITY. 10. MURDER.

The opposites have not been stated, for the reason that, when an evil impulse is eradicated, what remains is of necessity good, or else death would result. For instance, if you remove from a man every trace of selfishness, he would be generous. If his headstrong impulses were driven out of his life, he would be a splendid example of self-control. If he ceased to be coarse, he would be refined; not a gentleman in the society meaning of the word, but a very gentle, considerate, clearly, agreeable, honest, pure-minded and noble acting individual. If his sexual impulses were not given free rein, he would flee from the bestiality that he revels in. So on through the list.

Memorize them in their order.

Carry with you the memory of them as learned.

Then fix in your mind that human life consists of the four evils of wrongs, mistakes, disappointments and suffering, and the efforts to escape them.

Having done this, the last thing to do is to retain in your memory the fact, the greatest of all facts, that all the evils of life are due to the INBORN IMPULSES some dominating some people, and others dominating others.

First Inborn Impulse: Selfishness

Get a small blank book and write down as many kinds of selfishness as you can think of, adding more from time to time. Go back in your imagination to that time when there was but one man on earth; such a time must have existed whether the race sprung from a single couple or from process of evolution. In the latter, it is not supposed that men came in clusters. It doesn't matter whatever it is, establish a chain of events. The principle is the same even if there was a sudden bursting into being of a crowd of men.

Man, left alone by himself, would be compelled to look out for himself. In this struggle arose the first inborn impulse. It was not latent in man, but the necessity for its origin was strong. This was a strongest influence. Selfishness was a necessity. It always has been and always will be a necessity.

You cannot eliminate it. Just have it divided into two parts:

1. Necessary selfishness, which is known as self-preservation.

2. Unnecessary selfishness.

Self-preservation is not only born in the race, but must have come down from whatever source the race sprung from.

Life is dearer than anything else in the world and this is true only to a certain extent;—the soldier is willing to lay it aside. War is instinct, and an unquestioning courage must attend it.

The safety of the individual merges into the safety of the family and the species. Mother love is manifest everywhere; it alone keeps the family alive. Parental affection and loyalty to home maintain the nation. Within the breast of man, there dwells a definite purpose to avoid taking chances. This proves that some power controls us and intends for us something more than the routine of being born, struggling to live, and dying.

The real study of selfishness deals solely with the offensive kind or that which is unnecessary.

All misery and evil that has come into the world are due to inborn impulses of which selfishness is the first in rank, the earliest in development and the most aggressive and diabolical.

Take the Great Pledge to lessen day by day the selfishness that controls you. Ask a few friends to do so. You will be solving the riddle of life.



BUILDING THE SELF

S. VAIDYANATHAN

I—Phrenometry

Phrenometry is the science, that deals with the rationale of the brain development and with the fundamental laws and broad principles, governing the successful elucidation and culture of the most extremely delicate and vital centres of the brain. Phrenology is the science of the human mind, based on a comparative knowledge of the functions of the different portions or organs of the brain, and phrenometry is based on a thoroughly scientific, intelligent and judicious appreciation of the psychological and phrenological laws and it points out the ingenious ways and practical modes through the application of which the lucid powers of our brains and our subtler latent faculties can be refreshed and fertilized and our minds can be clarified with such lofty and ennobling impulses and ideals as would always tend to promote our higher understanding and attainment of divine gifts. To be successful both in the material and spiritual concerns of our existence, to be in tune with beauties and sublimities of the hidden treasures, that adorn the natural and divine realms, to achieve a vigorous and masterful supremacy over our lower personalities and over forces, that, by stimulating, our passions, prejudices, emotions and other carnal impulses, set at nought the glories of our inner beings and our aspirations after eternal existence and truth, we should efficiently and with enthusiasm build the strongholds of our brains and fortify them. It is in the highest and in our own spiritual as well as material interest absolutely essential and very necessary, that we should be in possession of excellent brains as otherwise, when our calibres are poor, it is not possible for us to discriminate between the harmonious and inharmonious forces of our life existence to separate the inharmonious from the harmonious and utilize the latter for the building of our brains; for then

in the face of numberless obstacles and aggressive agencies of life, we will fail to take advantage of the golden possibilities and opportunities, that will open out limitless and luminous pathways to us, that will fire our inner potentials and nobler longings and reveal to us the mysteries and the miracles of wisdom and power, emanating from sources launched in the wonder lands of our minds, for verily then will the triumphant call of the beautiful spirit become an imponderable, unmistakable and permanent reality to us, stimulating our keen sense of admiration and the ready accessibility of our intellect.

The brain is the central part of our body, psychophysical economy and by reason of its superior organism and function, its importance and unique prominence in the conduct of the human life are so astonishingly wide and, indeed, very remarkable, that they cannot in the least be denied or slighted. Being the central region of consciousness or sensorium, it is the very regulator of our physical and mental activities and other allied psychological and supernormal phenomena, taking place within the realms of thought. Recognising the fact that the brain,—the physical organism is the sensorium of our body that it essentially governs all functions and psychic phenomena within us and that it is the responsible agent for our emotions, thought forms, ideation, impulses, cravings, sensibility and will and other forces of intellect, we should note and pay heed to the fact, that since we hold the topmost place in the ladder of creation, we are gifted with brains, which are more fertile and indeed, finer than those of the animals and thus the possibilities for the judicious culture and the systematic disciplining of our cerebral centres are illimitably profound and strikingly significant. The brain centres of the animals and those of the lower order of creations are very meagre and poor in magnitudes and qualities, the brain organisms of the animals are far inferior to those of the human beings; in fact many of the brain centres and thought springs, which are found in an ordinary human being, are not discernable in an animal and possibly the

very few centres, that the animal has, may show remarkable difference, when compared with those of a human being. Doubtlessly, it should be admitted that owing to limitations and inferior brain, the animal develops only its instinctive characteristics and traits; thus, its consciousness, conscious activity, conscious identity, perception and sensibility, being evolved out of instinctive nature, never transcend the borders of instinct. On the other hand human consciousness, activity, identity, perception, willing, sensibility of understanding, emotional traits and sensitiveness are evolved out of instinct and intellect and at the same time they partake of the higher nature of man. Human brain or intellectual power is capable of highest and ennobling attainments and its rapid gradations of marvellous growth and display are essentially due to its scope of intense manifestation and illimitable and infinite expansion. When the human brain is sufficiently and systematically trained up on a scientific and judicious basis, when the veil of illusion is cast away and the frowning chasm of ignorance in which the intellect is launched, is removed, then will the spirit within throw forth glimpses of inner beauty, grandeur and efflorescent force and then will our intellect, purged of its impurities and gross nature, penetrate into the mysterious profundities of our higher personality to glow and to be in tune with the inspiring revelations, that come to us in the consciousness of knowledge. As we culture our brains with luminous ideals of acquisition of power, self conduct and discipline, we will move with great intrepidity, grit and tenacity in the flowery pathways of peaceful attainment and beatitude, never stumbling down from our chosen lines; we can create positive individualities within us and thus cross over the channel of perils in front of us.

The brain is a sponge-like gelatinous matter, built up of myriads of living-cells, it is the centre of the human nervous system; being such a delicate organism it is incapable of withstanding any shocks from external agencies. Two systems of nerves originate from

the brain (i. e.,) cerebro spinal and sympathetic systems. From these branch out numerous nerves to all different parts of the body. The cerebro-spinal nerves send out frequent messages to the brain as, when we perceive objects, touch, taste, smell or have contact with the external objects of the world. This enables our brain to be conscious of our bodies' movements or contact with objects in the world; we cannot have knowledge of pain and we cannot have knowledge of heat and cold nor can we be conscious of any physical injury to our physical bodies without the instrumentality of this particular fabric of nerves. Thus, since our physical economy is inextricably and vitally connected with the functions and structure of the brain, it should be clearly asserted, that if we intend upon judicious and rational building of our brain, our physical body will also be benefitted by such training. The sympathetic system regulates the functions of the organs. Through the sympathetic system the brain has vital connection with each and every organ of our body. If any of the organisms of the body fails to adjust itself to its proper routine work or if there be any unprecedented irregularity within the system, such irregularity will not fail to produce havoc on the brain economy. Since all of our organs are primarily and systematically governed by a particular category of nerves, which at the same time has a vital permanent connection with our brain centres, we should take due cognizance of the fact, that, if any of our important internal organs is affected, the brain will also be equally affected; an injury to the brain will cause an injury or even an irreparable damage to the whole system.

(To be continued)



THE COMING AVATAR

VICTOR E. CROMER

I—The Dawn of the New Age

Krishna, in the 'Bhagavad-Gita', says:—'When righteous law decays, and unrighteousness prevails, then



I come forth from age to age; succouring the good, thrusting the evil back, and setting virtue on her seat again.'

Buddha said:—'Weep not for me, O Ananda, for in the fulness of time another Buddha shall come, whose teaching shall be glorious in its beginning, glorious in its centre, and glorious in its ending. He

shall be called Compassion.'

The old Testament says:—'And I beheld until the thrones were cast down, and the Ancient of Days did sit, whose throne was like the fiery flame, and his wheels (chakras) as flaming fire.'

The New Testament says:—'As the bright shining cometh from the East even unto the West, so shall the coming of the son of Man be.'

The unanimity with which all the great religions speak of the coming of the new Avatar at the dawn of each new age is an indication of their fundamental unity. I propose in this series to indicate something of the manner of the coming of the new Teacher, and the events leading up to His advent.

The transition period from the old age to the new age was from the year 1881 to the year 1921. During the period mentioned everything has been in the melting-pot, as it were. All realms of thought and of action have been undergoing great changes. Wars of immense

magnitude have broken out, and social revolutions have been the order of the day during this period.

SEVEN YEARS OF TRAVAIL

The next seven years are to be the most awe-inspiring that the world has ever seen. On the one hand we are to have a series of mighty cataclysms, and on the other hand the events leading up to the revealing of the World Teacher and the organisation of the New Age are to take place.

The World Teacher will not favour any race or religion, but will teach the eternal verities inherent in all. His work, however, will not be the promulgation of a new religion, but the organisation of a new world order. He will unite in himself, however, through his past incarnations, all the principal world religions. In the old Testament he is called the Ancient of Days, a term not understood by Christians, who do not believe in Reincarnation.

In the Book of Revelation there are several verses which describe a remarkable series of events which are to commence in 1926. Before quoting these, however, some preliminary explanation is required. In Revelation two remarkable animals are described. One is a great red dragon having seven heads and ten horns. This symbolises Europe, with its seven great Powers and ten smaller Governments. There is also a 'beast' described which also has seven heads and ten horns. This beast represented pre-war Germany, with its seven kingdoms and ten principalities which made up the German Empire. This last is described as having been wounded with the sword. That was in the Great war of 1914-18. Out of this beast came a beast like a lamb, with two horns, that spake as a dragon. This was Germany after the war, divided into the Kingdom of Prussia and the German Republic, which appears mild on the surface, yet retains the spirit of the dragon. These events have already taken place.

Now come the events which are to take place this year (1926). Verse 13 of Chapter 16 of Revelation says:—
 “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet,” and verse 14 goes on, “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

These verses indicate that there will be a meeting of Ambassadors of the three Governments, namely, The Dragon (Europe, and meaning in this connection Russia) the Beast (meaning Germany), and the false prophet (meaning Turkey).

These three countries will league themselves together into an unholy alliance about July, 1926, and shortly afterwards a new world war will begin with Russia, Germany and Turkey on the one side, and the rest of the European nations on the other side. This war will last about four years, and will be the most terrible war in the history of the world.

The very next verse 15 of that same Chapter of Revelation says—“Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.”

The wedging of this verse between the story of the coming war (for verse 16 continues the war narrative) is an indication that the Avatar will make his appearance before the world at about the time of the great war that is coming.

That is to say, he will come into the world quietly, as a thief comes, and at the psychological moment he will be revealed to the world by being invested with spiritual power that will make him known to all who are expecting him.

We must remember that a world Teacher is a “chakravartin” (*i.e.*, one whose “chakras” or centres of energy in the spiritual body vibrate with such intensity

that they are able to send their vibrations to the ends of the earth). A world Teacher therefore is able by his aura to affect the whole world. He pours out his magnetism, and it radiates throughout the whole world. That process has been going on for many years now, and it is only a matter of time for the Teacher to be revealed to the world, and the New Age Teaching to be promulgated:

The means by which the World Teacher will be revealed to the world will be by a remarkable outpouring of spiritual magnetism, which will surround him with a pranic sea which will appear like flaming fire to the vision of those who look upon him.

From the moment that this remarkable and wonderful manifestation takes place the organisation of the new age will go on by leaps and bounds. The whole world will be astounded at the mighty series of events which will take place.

On the one hand there will be a mighty war raging, and on the other hand the events leading to the organisation of the New Age.

THE GREAT & MIGHTY SOULS WHO HAVE BLESSED ME

K. K. GONGULEE

How the spirit revealed itself to me

I hope I shall be excused for this personal reference at the outset. I am afraid, unless this chapter of my life's story is told the reader can hardly appreciate the goodness of the great souls to speak of whom I have taken up my pen to-day.

Born of very pious parents though, I found myself, with the very dawn of consciousness, living and moving in an atmosphere which was surcharged with an intense scepticism and a deep scorn for all that smacked of Hinduism. As a result of direct and indirect training along this line I came to have before I was 17 years old, nothing but deep abhorrence for anything but this material life. Giving up the ghost at the call of nature seemed to me to be the closing scene of human existence. I don't remember to have the good fortune of ever listening to or being allowed to read anything that might ever so softly whisper to my ears about anything like spiritual existence.

(a) The First Ray of Light

When I was 18, my grand-father who had undertaken to bring me up in the absence of my father who had died before I was 2 years old, breathed his last all of a sudden and for more than one reason I missed him very keenly.

Some seven or eight months after his death, I had the first surprise of my life in the form of a dream. I call it a surprise because I had never thought that way in my waking hours. I dreamt, a nuptial ceremony was going to be celebrated at our house. Many people had gathered in the drawing room. I also happened to be

there. Someone was entering. My eyes fell upon him, and I can hardly express the thrill of joy that shook my whole frame when I found it was none other than my lost grandfather. Even in the dream I was conscious he must have returned from the land of the 'dead', but that did not frighten me in the least. On the contrary it filled me with greater joy, and I ran up to him and threw my arms round his neck and put to him the following questions.—1. Did you not die? 2. Do the dead live? 3. Why have you come? He smiled sadly, even now I see the smile lighting up his face. He said, 'Yes, I died but I live, and do very strongly desire to see you occasionally. I could not, however, manage to come earlier'. My next question bore upon what was the remotest from me in my waking life. Indeed unless anybody had ever asked me anything about my father, even anything like the shadow of his thought ever crossed my mind. But now I took it into my head to ask my grandfather-in-spirit, for I was conscious all the while he was a dead man come back.—Have you seen my father? How is he faring? And the reply was,—'I have not yet found time to see him. Even over there we have to work. I have, however, heard he is doing well.

When I awoke in the morning I could recollect nothing more of the dream, especially about the termination of the interview. It made me think, very lightly though, that a dream like this could not be all for nothing. For the first time it very vaguely turned my mind to the possibility of continuity of life through and beyond death, and also to the point,—work is the order of life not only here but also over there, if the *There* really existed.

The impression made on my mind by this dream was apparently very light. Besides, as it was not backed up by any talk or discourse or reading it did not consciously influence me much. Time rolled on and I gave myself up to material enjoyments, never caring to think of the spirit or even of the soul. Thus I seemed to have dismissed the spirit altogether. The spirit, however, does not appear to have dismissed me.

(b) **The Second Ray of Light**

About 5 years later I lost a very dear friend. He was a Kayasth by birth. He had died of smallpox, and only three people (including myself) could be collected to take his physical remains to the cremation ground. When he was laid on the funeral pyre, the Brahmin who was officiating, asked 'Come forward which of you will perform the *Mukhagni* ceremony (setting the pyre on fire by first touching the lips of the corpse with a burning torch)'. His brother who could do it could not be persuaded to come. Of us three who had gathered to see off the physical remains of my friend, I was a Brahmin while the other two were Vaidyas. They probably did not like to perform it. While having but little faith in these things and the distinction between man and man on the score of caste, I felt my friend, who believed in these things should not be denied the last customary mark of honour, as I then took it to be. So I volunteered. The priest objected, saying,—by performing this ceremony for a kayasth, I would become a fallen Brahmin. But I did not care and was at length allowed to say farewell to the remains of my dear friend by touching his lips with the burning torch.

A few months after this, I was blessed with my second dream. I dreamt of the Calcutta Mess and the room we two occupied. On entering the room I found my friend lying on his back on the bed with the sores almost healed up. Even now, as in the first dream, I was fully conscious my friend had died and I had seen his physical remains consumed by the fire. Yet so great was my joy that I jumped upon the bed, fell upon his body despite the loathesome marks of the disease and embraced him as strongly as I could. With difficulty he released himself from my grasp, remarking,—“ what a fool you are to be so forgetful of my condition ” Don't you see my sores have not yet healed up? But I heeded not his words and asked him, “ Well, tell me how you have come back. I remember very well that you were dead and that I had helped in reducing your body to the ashes”. He smiled sweetly and replied, “ I never died.

You had thought I had died, and you consigned my body to the flames. A brahmin by birth, your performing the *Mukhagni* rite opened out a passage for me from the holy pyre to the holy Ganges, and I escaped through that ”

I have not yet fully understood the significance of the dream. It, however, helped to strengthen the impression of the former one as to the continuity of life beyond the grave, and I could not thereafter altogether shut the doors of my mind upon an occasional unwelcome guest,—the thought of the spirit and what I really was.

(c) **The Third Ray of Light**

But beyond making me occasionally think that way, these two dreams do not seem to have scored much for very soon I again lapsed into the old joys of material life. The spirit, however, does not seem to have relaxed his efforts, for about two years later I had the third dream of my life, the effects of which I could not shake off; nay, which set me rather furiously thinking ‘spiritually’. if I may use the expression.

Shortly before the death of my friend, my wife had taken it into her head to have herself initiated into the religious life by our *Kula Guru* (Family Preceptor). He was an old man, of very genial temper, his face always beaming with a sweet smile. I was told by many who knew him intimately that he was really a great soul. While not believing an iota of all this, I respected him as a good man. I loved my wife very dearly. Therefore, although I did not like the idea of her spending ever so little time in the contemplation of an imaginary God at my expense, yet I did not deny her her request. Accordingly the family preceptor was called but refused to initiate her when he was told that I would not join her in this. Thakur Madhusudan said, for that was his name, that after marriage it was the full man—husband and wife together—that could be initiated—at least the husband but never the wife

alone. Upon this my wife entreated me harder than ever to join her in what I considered to be sheer nonsense, rank superstition and unpardonable waste of time. Yet, for her sake, I had at last to yield. I did however, make no secret of my mind to the would-be Guru, telling him definitely that I had no faith in his work, I would never work and would never give up eating the food forbidden by the people of his way of thinking. Although an orthodox Brahmin himself, he did not, even upon this, hesitate to initiate such a 'heretic' as myself, only observing sweetly, of course you must go on in your own way if my *mantra* cannot turn the course of your mind". Then he gave me the *mantra*. I can't say, I ever practised it; nor can I say I did not practise it. For just for the fun of the thing I occasionally felt inclined to concentrate my mind on the word-picture of the Divine Will he had drawn for me, as well as to work his *mantra*.

(To be continued)

BEGIN ! BEGIN ! BEGIN !

DR. SHELDON LEAVITT

" Be not afraid !

This very hour begin the needed task to do.

The Unseen Forces wait to help thee on thy way.

Write ' *Can* ' and ' *Will* ' upon thy banners, large
and true.

The way will brighter grow into the Perfect Day.

Be not afraid ! "

Your disorders are growing because you put forth no strong hand to control your forces. Arrest the process before it gets beyond your power. Cease speculating on your case. What are the lesser causes of your troubles is a matter of small importance; *the one Efficient Cause is your weak way of thinking and acting.* Once bring into your organism the tone of *Authority*, and you will find all your disorders diminishing.

In these stirring times the crying need is for strong, self-commanding men and women. There is no sufficient occasion for such flabbiness of mind and sickness of body outside the domain which lies open to your control. **THEN GET BUSY UPON YOUR HEALTH AND EFFICIENCY PROBELMS.** You CAN BE WELL and YOU CAN BE EFFICIENT if you Will. *Your physical disorders are conclusive proof of your own slackness.*

How to become master of yourself is not a hard lesson to learn. You will need some instruction at first, and the inspiration of one who has fought in the trenches and has been 'over the top' to success. *Then get it.* Your enemies will never be *persuaded* away; they will have to be driven. So put on your fighting clothes and strike out for the training camp.



HINDU SPIRITUALISM

P. S. ACHARYA

Ancient Hindus were fond of inquiring into and cultivating the various latent faculties and activities of man. A study of the subtler laws underlying them opened an era of knowledge in MANTRA YOGA and ATMA VIDYA.

Psychic experiments and experiences convinced the sages and seers of old that: i. Mind can act apart from matter and communicate directly with mind. And ii. Mind outlasts matter and is effective in its own spheres even after separation from matter.

Death and after: The above position naturally led theinquirers to the mystery of death. Death is but an open door through which the dead so-called have passed out of their physical body and thus out of our physical ken. Paradoxically speaking, the dead have never died. They are alive even as we are in a more real sense. If the dead live, the question now arises:

Can we still converse with our beloved living dead? 'Yes'—say the Sidhas and Mantra Yogis as well as the modern apostles of scientific spiritualism. The dead live. The dead speak. The dead love and influence us still. The advanced spirits of Pitris—do give us help and guidance. They can make their presence known and impart information for our advantage.

Above all, the dead can tell what death is. Truly they tell us that the surprise of death is the 'absolute painlessness of it and the pleasure which supervenes after it'. Death consists in the 'parting of the ways' between the sthoola sarira (physical body) and the sookshma sarira (subtle body) the latter being the absolute but 'glorified' duplicate of the former down to the smallest point.

At death, full sensitiveness is gained with clairvoyance and other spiritual faculties. The dying, when

they lose the physical senses, gain the use of their spiritual senses.

All the messages from beyond the veil, if genuine, do invariably coincide—not necessarily in absolute detail, because of a point of view among those who have passed on.

The average person reaching to a high level of Dharma or righteousness and Mind-culture here on earth is rewarded in Swarga or the fairer and happier realms with what may be called 'compensation', a 'rest cure, or Bhoga. Wickedness or Adharma is purified by mental pain of some sort, in the self-created foul Narakas or purgatories.

The next life is like this in certain respects that some people who die may not know that they are dead. But they are in a strange place—in a world which is beautiful beyond all our ideas of beauty—an exceedingly happy place of hill and dale, river and lake, light and love, of full health and bloom, where they find their beloved ones who had preceded them. This is the Pithiloka, the wondrous 'Southern Continent' of the Hindu Puranic mythology.

We go into the other world an exact *facsimile* of what we are in this.

Love rules the Universe—embracing the worlds visible and invisible. Those whose love each other are reunited on the other side. All sorts of occupations are there. Service (kainkarya) is the law of growth—the higher spirit helping the lower.

The main object of human life is to gain spirituality to develop the spiritual powers and faculties. The spirit world is pressing close upon us. Death means, to the spiritualist, Change and Promotion. Sadhanas constitute Preparation, Purification and Development which give him a higher standing here and hereafter. Study and Research are the Key that open the door of the unseen world.



PERFECT LIFE

HENRY PROCTOR, F. R. S. L.

The best definition of life is that given by Professor Henry Drummond: 'Life', he says, 'is correspondence with environment.'

The tree is alive, but only to a small portion of its environment. The bird is alive to more of its environment, but dead to much to which man is alive.

In this manner it is seen how the natural man is dead: he has nothing within to correspond to the spiritual environment without. Every spiritual man has a measure of correspondence to his spiritual environment, and that correspondence is the measure of his spiritual life. The degree of life on any plane, varies with the degree of correspondence. Perfect life, therefore, would be found in perfect correspondence to a perfect environment.

The spiritual environment is God "in whom we all live and move and have our being." The environment therefore is perfect, and perfect correspondence therewith would be perfect life. Of such a life we have but one example. He, however, is said to be the firstborn of an entire (new) creation, and the firstborn among many brethren who are predestined to be conformed to the same image and to the same perfect likeness--the express image of the father. He is the Head of the Body and we are to grow up in all things into him, "until we all advance into the oneness of faith and of the full knowledge of the Son of God, into a man of full growth, into a measure of the stature of the fulness of the Christ".

It is for the manifestation of this, that the whole creation waits, and that for which the whole creation waits must be a matter of transcendent importance. For what then does the whole creation wait? The eager outlook of Creation is ardently waiting for the revealing of the sons of God, and even they within themselves

are sighing, ardently waiting for the adoption—the redemption of the body. This last is therefore the crown and topstone of all, for it is the whereby not only we who have the first fruits of the Spirit, which is the earnest of the inheritance, but also the Creation itself shall be delivered from the servitude of corruption into the freedom of the glory of the children of God. Then shall come that perfect Life of the New Creation of which our Jesus is the firstborn

The old creation has been carried on by carnal generation; the New Creation shall be perpetuated by Spiritual generation. For there is nothing on earth which is not an image of the heavenlies. If therefore there is an earthly generation there must also be a heavenly generation. But herein lies the great distinction: Earthly generation is of earthly bodies, corruptible, full of imperfection, subject to death. But the divine plan of the Creator is to make a perfect humanity, the perfect image and likeness of Himself. This, the object of God in creating man, as declared from the beginning is now nearer consummation than it has ever been. For all things have been working and tending and advancing to this great end, by means of what we now call evolution, which is carried on by carnal generation. But first that which is earthly, afterward that which is heavenly. If therefore there is an earthly evolution, by means of carnal generation there must also be a spiritual evolution by means of spiritual generation. For the earthly things are but copies of the heavenly: “as above so below; as below so above”. This is true because the natural world is but a working model of the spiritual world. “All things evolve after the same mode and manner. The worlds in the infinite abyss of heaven are in all respects similar to the cells in the vegetable or the animal tissue.”

By the study of natural science, therefore, we may learn the truth regarding spiritual science, for the facts of the one are mirrored in the other. For matter and spirit are one substance. Matter is spirit made visible and knowable by the force of the Divine word, Matter

is caused by the incessant intense movement of spirit. There is but one life and one Law throuth the Universe. Protoplasm, says Huxley, simple or nucleated, is the basis of all life. Beast and fowl, reptile and fish, molusk, worm and polyp; all are composed of structural units of the same character; *viz.* masses of protoplasm with a nucleus. There is no difference in this protoplasm or clay of the potter, as the point at which all life begins is called. The first embryonic nodes of moss and fern and pine; of shark and crab and coral polyp; of lizard, leopard, monkey and man, are so exactly similar that the highest powers of mind and microscope fail to trace the smallest distinction between the same life in every organism from the lowest to the highest: from the amoeba to man. It is differentiated only by the organism that contains it. The higher and more complex the organism the higher the degree of manifestation of the one life. As therefore a human body is needed for the manifestation of human life, so a spiritual body is needed for the manifestation of spiritual life. And just as the bird-life within the egg builds up the body which is the image of itself, so does the Christ-life build up for itself within the inward nature of the regenerate man, not only a spirit, but a body which is the image of itself as it is said; If any man be in Christ there is a new creation—this is the creation of which He is the first born.

Our blessed Lord is our Exemplar in all things, because; "As He is, so are we, in this world." He was made in all points like unto His brethren, and when he is manifested we shall be like Him. In order therefore to understand what we may be, and how we may live by means of Him, as he lived by means of the Father, and "walked even as He walked, we must consider His earthly life, and note that we are as joint heirs with Him, and indeed possessors of the self-same life, we should be able by an all conquering faith, to do thru His energy and inward working, the same or even greater works than He did while on earth.

Of the life of his mortal body He could say: "I have authority to lay it down and I have authority to take it up again. "And on the Mount of Transfiguration the chosen apostles saw the outshining of the glory which the Father had given Him of a spiritual body which had been hidden within the house clay. Even so we may carry in the grave of that mortal body, which has been begotten out of the flesh (ektes sarkos), a spiritual body begotten out of God—of the Divine substance ; tho at present it may mystically lie hid, as it did in the body of Jesus, invisible as in a sepulchre, but which the Trumpet sound of an omnipotent faith can bring forth into visibility, and to some it may be given to see the breaking thru of the likeness of the glorified figure of Him who is the firstborn from the dead.

THE MANIFESTING POWER OF PSYCHO-METAPHYSICS

GEORGE L. DAVIS I

I AM MYSELF NOW '

The *Self* can be perceived by the Mind, but the Mind is interwoven by the SENSES.

When the Mind is purified, then and then alone can the SELF arise.

People suffer on the plane of Negation,

Fear, worry, hurry, etc., are Negative Thoughts

All Negative Thought is destructive.

The remedy lies in Equilibrium Balance .

To establish this we must become Positive.

ALL POSITIVE THOUGHT IS CONSTRUCTIVE.

NOW the object of life is to KNOW.

And the most important KNOWLEDGE is SELF.
KNOWLEDGE.

The best time to KNOW is NOW, NOW is the only time in TRUTH.

So, in order to UNDERSTAND and PROVE to OURSELVES thoroughly, we must do all our own work until we become ACQUAINTED with OURSELVES thoroughly.

We must, in brief, take the following positions to demonstrate:

POSTIVE MENTAL ATTITUDES'

I Rely on myself - - - - I Trust myself.

I have Faith in myself - - - I am my own taskmaster.

*I make all my own Standards - I make all my own
Conditions.*

I pay strict attention to my own business.

I am Judge, Jury, and final Court of Appeal.

I see; hear; feel; think; speak; act and live ;

All by myself and for myself.

'SUCCESS' I can't is progress very poor;
 I WILL is just a few steps more;
 I DO is nearer to the GOAL.
 I AM is the completest of the WHOLE.
 I MYSELF the very best,
 For 'IT' takes in all the rest.

'PATH' Work is a necessity,
 If you wish for SUCCESS.
 Wait for nothing;
 But Choose the best.
 Have FAITH in YOURSELF
 Beyond a doubt.
 And what is yours
 Will seek you out;
 And this truth;
 LIKE attracts LIKE
 Both DAY and NIGHT.
 Stick to 'IT,'
 Through Thick and Thin.
 THEN FREEDOM YOU ARE SURE TO WIN.
 I, MYSELF, Is the GUIDING STAR
 A thought that is best
 Both Near and far;
 It produces Power.
 Which, rightly UNDERSTOOD
 Will help you every HOUR
 To gather daily food;
 With 'IT' to love united
 There is never a mistake,
 You never can be slighted
 Whether you give or take;
 'IT' will serve you gladly,
 Whether asleep or awake.
 So stay with 'IT' always,
 Until you over take
 THE UNIVERSAL SECRET
 THE GREATEST OF THE GREAT.

The functioning attitude below described is essential to studying these lessons. It is extremely important to apply it, point by point, in its Logical Order and Sequence to receive the full benefits.

1. Sit in a straight-backed chair, feet in a natural position, with heels together, toes apart.

2. Keep the trunk of the body in a perpendicular position, with the hands and part of the forearms resting on the legs, close to the knees, the arms being relaxed and the hands opened naturally.

3. Now take control of these three supports, i. e., the hips, the chest and the neck. Be sure *not* to lean on the back of the chair. Now raise the ribs, throw out the chest, hold the chin in a natural position, neither elevated nor lowered.

4. Take the KEY THOUGHT (you will always find this thought at the beginning of your lesson, in quotation marks), and hold this thought to the exclusion of all others, with the mind fixed on the innermost part of the subconscious, and keep it there, i. e., keep it natural all the time you are practicing your lesson.

When you have succeeded in holding the Key Thought, ask yourself this question; WHAT DOES THIS MEAN? Then patiently listen, and await for the answer. LISTEN, LISTEN, LISTEN.

You must persist until you get the answer. Not at one sitting. Oh, no! But as often as is necessary until you have accomplished it.

This should be practised regularly until you become proficient. If possible, practise it privately, by yourself and at or near the same time each day.

REMEMBER! THIS IS EXCEEDINGLY IMPORTANT. Never mind about the *results*, at first. Be concerned with ACTION only. Never fight anything under any circumstances whatsoever, nor condemn any one or anything, either.

To the extent that you apply this process AS IT IS, in its order, just to that extent will you UNDERSTAND and KNOW.

FIRMLY establish yourself in the following affirmations:

I am Faith; Love; Cleanliness; Truth; Temperance; Constancy; Knowledge; Forbearance; Patience; Non-Injury; Godliness; Brotherliness; Kindliness; Service; Charity: Universal Love and Non-Resistance.

EXERCISE FOR MORNING AFFIRMATIONS

I forgive everyone everything. My Peace I give to ALL

I will now listen to MYSELF; I will NOW function on my lessons.

I will now council with MYSELF. I will NOW send my best thoughts to all HUMANKIND. NOW I will let go of everything, and SERVE! SERVE!

EVENING AFFIRMATIONS

I bless everyone and everything; I give my Good Will to ALL.

I LOVE everyone and everything; I see MYSELF in everyone.

I am AT ONE WITH THE FATHER NOW; I am equal to all occasions.

BE STILL AND KNOW THAT "I AM."

"I AM MYSELF NOW"

HOW to thoroughly RELAX.

Life flat on your back, without a pillow; let your arms lie naturally on each side of your body, hands open, feet separated naturally. NEVER CROSSED.

Close your eyes in order to shut out all objects, now fix the mind on the feet, and think of them as being loose, looser, looser, etc.—all the time looser and looser.

Repeat this in its sequence, from feet to the ankles, the shins, knees, thighs, pelvic regions, front and back of stomach, chest, neck and throat, first one arm, then the other, then both arms together, up and down the spine, the head, and as you succeed in thoroughly bringing under control and mental domination each successive portion of the body, keep thinking: looser looser, looser, etc.

Practise this exercise every night, just before going to sleep, until you are perfect at it.

THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

III.

The Retributive Principle in Nature

Nature is known to wear a stern aspect, Her laws work with a blind certainty. Every result precipitates with a ruthless regularity in the succession of cause and effect. There is perfect uniformity in Nature. The effect of each cause is as predestined as the products in a multiplication table. To expect the contrary is an absurd self-deception. "Things are" says Bishop Butler "what they are, and their consequences will be what they will be". Nature cannot be moved from her determined path by argument or sentiment. At her altar prayers are ineffectual, entreaties vain and powerless. Strong as death is her love, her jealousy is cruel as the grave. To those that abide by her authority she promises peace and security, but woe to him who transgresses the most trifling of her commands. On such occasions motives count for nothing. Who can throw himself down a precipice—may be with the noblest and most selfless of motives—without feeling the consequences? Nobility and selflessness cannot alter the action of gravitation. Gone are those days of miracles when Truth was known to tread unscathed upon fire and Faith to emerge unharmed from under the massive weight of the wheels of Juggernaut. Today none may dare to face these ordeals with an expectation of Safety. Verily Nature is inexorable.

It is this rigorous force working behind nature, that in times immemorial adumbrated that wonderful Theory of Karma which is the corner-stone of the Ethical system of the Hindus. There is no fleeing from one's actions. Every man shall reap the harvest which he has sown. The retribution of each deed shall be meted out to its doer. No escape is feasible from this veritable grindstone of causation. Thorns cannot come out of grapes nor figs from thistles. And the words of the Prophet are as true today, as they first fell on the ears of his followers—Eye for eye and tooth for tooth aye life for life.

Not only in the Physical and moral worlds, but in the realm of human nature too, the principle of Retribution is manifest and operative. Anger and revenge are vital and potent instincts in man, and passions are the elements of life. We are

Souls made of fire, and children of the sun
With whom revenge is virtue

The common man does not sit like patience on a monument smiling at grief. Even the most sober and gentle persons are subject to passing fits of ire. Men who are apparently very docile and friendly, who generally smile at others' efforts and are always ready to forget and forgive are men who when once provoked can never be reconciled. No odds in the strength and capacities of the adversaries can hush up a deep rooted quarrel and should the weak lose their life in their cause, it is not because of their unwillingness to oppose and fight against their opponents, but because of their incapacity to stand against the greater power of their foes,

Human customs are a reflex of human character and human nature. They are the precipitated and aggregate action of deliberate individuals, rendered mechanical by usage. If we turn to the customs of nations who live a life of nature, and whose habits are not affected and modified by civilisation, we find traces of a sanguine disposition thirsting for revenge. It is considered a sin by these savage tribes to bear a provocation with patience or to suffer a wrong without avenging it. The fierce *Cabulwala* is notorious for cherishing the oldest grudges and jealousies in his heart. The sting of his malice is chronic in its effects. The revenge of the murder of a forgotten ancestor is received as a sacred inheritance by his posterity, and never are the latter satisfied till they have taken "life for life". History can tell how much blood of Greek warriors was spilt to wash the stains of mud, which was thrown upon the Spartan embassy in jeer and derision.

The existence and continuance of wars in the world also give weight to the consideration, that retaliation is a great social power. As ambition directs one nation to encroach upon the rights of another, the offended party takes recourse to retaliative means. Among lower animals we constantly find the strong mastering the weak—the big fishes eating the smaller ones. The spirit of rivalry leads in man to a struggle for supremacy. The frustration of all plans of a world wide continuous peace is due to the fact no artificial regulations will bring about complete tolerance. The limits of tolerance were out-stripped when Russia tore up the treaty of Paris or when Austria tore up the treaty of Berlin. In international politics toleration is only possible as long as the personal interests of each nation are perfectly secure.

Those moral philosophers who exhort mankind to live in peace and amity, to respect each others' views and opinions, and to bear each others' infirmities with a balanced equanimity, forget in their utopian zeal some of the fundamental principles of human nature.

Even though an incarnation of love and good will is able to exercise a superhuman patience in matters of personal grievances yet there are situations where no tolerance will at all be allowed. No sane person will tolerate to see a helpless woman outraged or a poor man robbed in his presence. Indeed as Stevenson has remarked "When an others face is buffeted perhaps a little of the lion will become us best." Brutus' opposition of Caesar and Kent's opposition of Lear bear testimony to the fact that the most harmless of persons can rise to the occasion. Even Hamlet who is essentially a man of thought is compelled by circumstances to be a man of action and takes revenge upon the murderers of his father.

It is cruel to spare the guilty, to allow evil, and to tolerate untroub. Cato the elder used to say—The public are more interested in the punishment of the wrong-doer than he that suffers the injury. Justice is doubly blest. It blessoth those who are saved from the dangerous gall of a criminal nature and him who "answering one foul wrong lives not to act another"

No. I "The Static Principle in Nature" appeared in September 1925 and
 II "The Dynamic Principle in Nature" appeared in October 1925.

IV. "The Principle of Tolerance in Nature" will appear in February.



THE PLANET MARS

(Given by Angel Gabriel)

Wm. J. BRYAN, M.D.,

The planet Mars is one of the solar stars and is really inhabited, as you have read. The book gives a truthful description of its inhabitants and of their customs, habits, social functions and economic conditions.

Let me dwell on this statement with emphasis: *The Planet Mars is now able to send messages to Earth, and will do so in a practical way so that all may understand (as proof) that the earth is of lesser importance than other planets; and that earth people are far 'behind the times,' concerning conditions of life's duties, customs and divine requirements.*

So the lesson to be learned by communication between Mars and Earth is this: People of earth should attain a higher degree of heavenly-mindedness, and so make progress toward the higher ideals as are found to obtain on the planet Mars.

The planet Mars has two satellites, and they, too, are inhabited, but by a stranger and a newer race of people. They communicate with Mars, back and forth, and they emulate the people of Mars.

All told, the Martians agree among themselves to hold communion with any other planet that needs the uplifting ideals of true morality and a knowledge of God, so as to bring them above the sordid conditions of a debasing materialism, such as is found to prevail among all nations on earth.

There is a good time coming for earth's people, as the revival of what may be termed *primitive christianity*, has already commenced, and the movement will spread till it embraces all nations and all people on earth. It is true that one cannot worship Mammon and God at the same time.

We come now to a fuller realization of the fact, *psychically demonstrated*, that Mars is inhabited by

humanity very much like the people of earth, and that they are not only gifted in many ways, but their attainment of knowledge of divinity—forces, and of divinity, is very deep and profound. Earth's people are extremely low, debased, ignorant, and spiritually undeveloped, in comparison with the people of Mars.

Let us hope for a real awakening of earthly humanity from the grave of a benighted past, and let Gabriel's horn bring notes of gladness to arouse them from a deadening slumber of mental and moral darkness, into the knowledge of the truth that, once born, one never dies, but progresses (with life) into advancing spheres of life in the spirit existence, and that the forces-of-divinity and God are ever active to guide us forward—and still forward—world without end!

God's power really prevails over all, and the wise man seeks to obtain a fuller realization of divine possibilities, when in sincere and prayerful condition, he communes in the silence, with the sainted angels and with the supreme power—God.

Continuing, we find that the people of Mars are consistent beings, inasmuch as they do not rely on money and money values for their wealth; no, they first try to build up an ennobled character, each one, and then they find that the way of progression according to the great universal law of advancement, is not hampered by a mercenary condition. Their way of progress is smooth, even, and a journey of loving-kindness toward others with selfishness kept in obedience and softened by the desire to do God's will on Mars as it is done in heaven.

Of all sad words of tongue or pen, the saddest are those of an ignorant, backward and mercenary condition, such as one finds it prevailing on earth, during this so-called twentieth century of progress.

Twenty centuries of turmoil, confusion, combat and avarice!

Twenty centuries of debasing conditions of Lawlessness, crime, vice and disorder!!

But we will not dwell on the sad conditions of earth-life, but we will carry our investigation further as it is found on the planet Mars.

We feel elated to know that there is a better world, than our earthly existence, and that *Mars can and does set us an example of what life, real life, should be*, such as the spiritually-minded ones wish to emulate.

Life has a noble incentive to each inhabitant of Mars. He or she views, with reverential awe, the glories of celestial creation, and makes a comprehensive study of life on Mars from the standpoint of profound reverence to divinity and to the divine forces, the high spirit intelligences, with whom the Martians contact, revere and welcome, as part of their devotional daily exercises.

We, of earth, may well emulate their true religious fervor in worshiping God, through nature, and evidential to all of them through divine power, love and mercy which all comprehend, realize and use to the advancement of themselves, not selfishly, but with the law of universal progression always mentally present.

So the inhabitants of Mars are reverential, educational and truly advanced—far beyond the standard of people of earth.

So it seems that people-of-earth have much to learn from the inhabitants of planet Mars, and if inclinations be followed, for advancement, the results will be: Knowledge, wisdom, advancement and a degree of heavenly-mindedness that can not fail to bring great joy and happiness.

Emulation of high ideals surely brings a peace, to any individual, that is of priceless value—the peace that comes from a triumph of principle, and from a fuller realization of divinity.

We come to a consideration of the customs and habits of those on Mars, by stating: that all of suitable age have their daily duties, their work of production and also their artistic work whereby one may find time

to follow any proclivities he or she may possess for producing works of artistic and idealistic value.

Life on Mars is pleasant, and it positively is not one continual grind of unpleasant work that is useless, fruitless and often a mere matter of money-getting, as on earth, at the present age.

We find that Mars is a fine place to live, and if it were possible to emigrate there, in physical form, the writer would be one of the first to go thither.

But let us not diverge. The habits of Martians conform closely to those which are good, to the individual, and good to the others collectively. No one works for wages on Mars. By a system of single-entry book-keeping, each one contributes the work or the product of his toil to the storehouse of the community, and in return he may withdraw all that he or she really needs at any time.

This means true friendly co-operation, that labour is a love offering, not a hardship. Unity of common interest is attained on Mars through a standard of personal excellence on the part of all whereby acts of selfishness are entirely eliminated.

A state of society, such as is found on Mars, is equal to the ideal community state and nation, such as the highest intellects among us have been dreaming of, and advocating, ever since the memory of the first man on earth.

Oh joy sublime, where brothers dwell in unity, love and peace, we acclaim you as God's paradise for mortals!

One may find the ideal life now existing on Mars.

Suffice it to say that all are peaceful, happy, reverential to the Creator and sustainer, the impersonal deity; and life, there, is variable with pleasant changes, and not dull nor monotonous.

Mars, the ideal world, we envy you, and we glorify you, in the same thought expression!

The planet Mars yields an abundance of food for its inhabitants, both vegetable and animal, also fishes in

the natural and artificial waterways called canals. But the people are chiefly vegetarians, and that, of course is conducive to a condition of spirituality. Coarse animal food makes people coarse.

How true it is that all Martians enjoy a degree of rest, care free, that is not experienced by people-of-earth, who waste much energy and valuable time over frivolities and money-getting, and who overlook the common brotherly feeling for others—losing sight of the value of co-operation, and hurrying through a career of thoughtlessness regarding the true ideals and incentives of life.

When will the people of earth awaken to a fuller realization of the infinite possibilities of an ennobling and exalted life? When will we think of others as well as ourselves, and live a practical life of high ideals, and a degree of excellence, such as is found on the planet Mars?

One blessing for us will be the fact of communication from Mars to Earth, as it will demonstrate our own backward condition, not having the knowledge nor the ability to communicate from Earth to Mars. Our apparatus is utterly inadequate. But the Martians are a superior race of humanity and they are able to set us an example to emulate, in many ways.

Let us not puff up ourselves with false pride, for we are, collectively, in a sorry state of materialism, atheism, agnosticism, superstition, and a condition that is the negation of an exalted or idealistic state whereby human mentality is placed above that of the Supreme Intelligence of the universe. 'Tis true and, 'tis a pity, that the truth is not more fully comprehended by the laity, as well as by those who claim ability, and in positions of teachers, as dispensers of the knowledge of infinite possibilities, yet are they found to be blind leaders of the blind children of earth—in mental and spiritual darkness.

We are deeply interested in Mars because we may learn much from its people and we may profit much by following their precepts, teachings and the example of

their exalted life on the planet that is so near Earth and yet over thirty four millions of miles distant.

Communication from Mars to Earth will be by means of radio-telegraphy, and it will astound us as much as the telescope did, in its day.

Secular religion is at a standstill, not really progressing, and *it needs the shock of a new truth to awaken its professors and its teachers* from a lethargic and mercenary state that indicates its final capitulation to the fundamentalism of the simple declaration that: *God Is Love.*

One cannot deny the possibility and the probability of a world-wide renaissance, when the first communication from Mars reaches Earth to announce the fact that God's power, love and mercy can and does place humanity on other planets, who are imbued with the same proclivities as ourselves, and dominated by the same universal law of progression.

Thought over the greater possibilities of divinity, as demonstrated by the population of Mars, will arouse us to a degree of emulation, aspiration and exaltation, never before expressed by us.

So the knowledge that the planet Mars is inhabited and scientifically proved, will stimulate us to renewed action for doing God's will, not ours, on earth; and the true religion of a primitive Christianity, with God as the creator of all, will enable us to gather our mental force and to use it in the right way—in communing with divinity and divinity forces, and in actually doing the Heavenly Father's will—in practising, as well as preaching, that the fatherhood of God and the brotherhood of man should receive our fuller recognition in a practical way—in the spirit as well as in the letter of the declaration that: 'All are children of infinite heritage!'

Let us welcome communication from planet Mars, and let it be a day of rejoicing when we can say that: 'God's power given us has another incentive to life, and happiness!'

In relieving ourselves of all doubt over the possibility of Mars being inhabited, we show evidence of using our reason, intellect and our judgment. We can do this *by recognizing the great benefit that would accrue to us by a scientific proof of stellar intercommunication.*

In conclusion, we feel called upon to state that the exact nature of the communication force to be used, by Mars, is a force, or a combination of forces, that will furnish the proof, to one and all, that Mars really is inhabited, and by a superior kind of humanity, inasmuch as *they are people of high attainment, aspiration, devoted to a recognition of divinity, and a people who use the Golden Rule.*

NOTE.—Gabriel, (Hebrew), lived in Macedonia. Gabriel foretold to Zacharias the birth to Mary of a Savior, (Luke 1:26) as mentioned in The Bible.

NOTE.—The book just mentioned by angel Gabriel (one of the divinity forces of the third sphere of heaven and beyond) is called: *The Planet Mars And Its Inhabitants.* Illustrated, 12 pages, price One Dollar, sold by the author, Mrs. Mabel J. Mc Kenn, 765 Hayes Street, San Francisco, California, U. S. A.



STUDIES IN PSYCHOLOGY

PROF. IVI

Reason

Now we have the third faculty of the conscious mind, that of reason. The principal thing about the study of this faculty is to get a clear cut definition of it.

Reason is the power of the mind to compare and discriminate the difference between things and also between differences that differ. This is the first power of reason.

It is the process of comparing or separating thoughts for the purpose of making a choice. This is the first use of reason in rational thinking.

Reason is the process of seeking out and giving to each thing under consideration its value. This is the process of mind that gave us such sciences as mathematics and chemistry. It is that by which things are measured and their values ascertained. It is the faculty of the mind which seeks to discover cause. It is that part of our thinking out of which arises the question beginning with the word why.

Reason prompts three questions and if you have answered these three questions before you have decided to adopt a thing as true, or as premises from which to work, if you have asked these three questions and answered all of them you will have all there is to the subject.

The first question is what. When how does the thing exist, or how can it be done; that will bring out its form. The next question is why and that will be its origin.

These three questions should be asked before any one should adopt anything as a fixture in his life.

Reason is that faculty of the mind which both contemplates itself and all other things. It can think about that about which you are thinking. It is the systematic application of systematic knowledge. It is the intui-

tive impulse that asks why. It is the process of the mind that enables us to arrive at correct decisions. In its primary sense it is the process of holding up two concepts in the mind, to be compared with a third. It is through the use of this faculty that abstract thinking is made possible, or through the development of the three questions, what, how any why.

The abstract idea of motion is the best known syllogism. What is it. Something must move in order to get a conception of motion. That involves the consideration of matter. Then how can it move? It moves in space. It must have a place in which to move. So we have matter and space and now we must have a rate of motion, and that brings in the element of time.

So the abstract idea of motion requires the three concrete ideas of matter, space and time, to make it comprehensible.

The origin of reason is in consciousness. Its classification is the third faculty of the activities of the conscious mind. The character of reason is analytic, abstract and synthetic.

Analytic reasoning is the easiest and most commonly used; and probably the only really logical way to reason is analytic, or making deductions from premises. We are said to reason by induction. That is a good deal like trying to breathe in and breath out at the same time, though, as a mental process; to do things of an opposite character at the same time.

Abstract reasoning is like reasoning on motion. To show you how much value has come out of that concept of motion—we find there is something moves, even in the most perfect vacuum that has been produced in our scientific laboratories. What that something is, we do not know. We call it ether. It is matter, though because it can move, but it is one of the attenuated forms of matter.

Synthetic reasoning is what we call inductive reasoning. It is reasoning from generals to particulars. In analytic reasoning we reason the other way.

The elements entering into the process of reasoning are all of the faculties of mind with the possible exception of Telepathy. Through the use of the faculty of perception the mind gets something upon which to reason. Through conception it uses the power of conscious recollection. It uses apperception because we find that as soon as we begin to review a thing, we perceive that we are reviewing with it additional impressions that were only partly conscious. The reason uses the will, because man cannot reason until he chooses to do so. The memory furnishes the material out of which conception or recollection gets its pictures. Intuition supplies the perfect knowledge. Then judgment is the reason for reasoning.

As a general postulate, let us think for a moment that there is only one thing in the world that can deceive us. There is only one thing exists in nature, either in its visible or invisible forms, that can deceive one. There is only one aspect of things that can prove deceptive. That is appearance; the way things impress the senses. Appearances deceive us; realities give us knowledge.

We do not like to give up the thing as it appears to be. The only thing to which we cling in trying to seek a change is what we already have.

Here is where we get the idea that we can get that which will displace what we have, but we cannot get a different thing and keep what we already have. We have to pay the price. There is a law of compensation and everything we have in life exacts an equivalent.

Reason proves to us that we cannot change and remain the same. We only reason upon things as they appear to be. If everything were just as it seems there would be no necessity for reason. Reason is that faculty which enables us to change appearances into realities; to rid the mind of deception.

Now we have the process of reasoning. Reasoning is forming conclusion by weighing evidence presented in certain premises. It is based upon the principle that

what is true of the whole is true of its constituent elements. That is deductive reasoning.

Reasoning can be deceptive and you can formulate logic about everything. Reasoning is not reliable unless you are willing to know without prejudice whatever reason may reveal.

Inductive reasoning is reasoning from particulars to generals and is based upon the principle that what is true of the constituent parts is true of the whole. It is simply the other way of looking at things. It depends upon where you begin. If appearances are the premises, then all of our work will be going from the known to unknown. So it thus seem that deductive reasoning is the more reliable way to reason.

We have four sources of evidence. The first is information, that which is told to us; that which is furnished to us by others who have seen and been impressed by appearances.

The next is observation. This is simply what our perceptions give us. We often to allow them to come in unattended by any effort to reason.

Reasoning dispels fear, but reasoning that is not based upon the principle that you want to know the truth regardless of what it is, or take the consequences whatever they are, would not reach a true conclusion.

The next source is experience. That is the most positive basis upon which we can reason, because it is the foundation of actual knowledge. Experience is knowledge obtained by actual, conscious contact with the thing known. It differs from both testimony, and observation. It is the actual knowledge of things, from having come in contact with the things you know: Our knowledge of things we have done constitute experience. Our knowledge of things we have felt constitutes experience. Our knowledge of things we have seen is experience.

In observation we have seen the appearance of things and yet we have not known them, but experi-

ence is the result more or less of conscious and unconscious reason, if you continue to exist. That is where intuitive reasoning comes in.

The method of procedure: True reasoning establishes a relation between two concepts, through the comparison of each with a third concept. You can reason no two things, but you must have a third concept with which to compare each of the two things upon which to reason.

Reason demands three questions to be answered, what, how and why. Until the question why was thrown in there was no logical reasoning, no definite result and no such thing as philosophy.

The next method of proceeding is to show the truth of a proposition directly. Then to show the truth of a proposition by demonstrating that no inconsistent statement can be true. There is the point about reason. It demands absolute truth, if it is perfect reasoning. If anything is lacking in any of its parts it is lacking in all of them.

The reasoning should show the truth of a proposition by demonstrating that no inconsistent statement can be true. Whatever element there is in one of those things there is in all of them. If there is good in one element of man, there is good in all of him, because there cannot exist an inconsistency.

Life is the positive element that should dominate.

The reasonable man never looks for anything but the truth and he never finds anything but what he seeks.

REVIEWS

Srimad Bhagavad Gita: (with text, word for word translation English rendering, comments and Index)—By SWAMI SWARUPANANDA: 3rd Edition. Himalayan series No. XX. Published by SWAMI MADHAVANANDA. Advaita Ashrama, Mayavati, Almora. Sri Gauranga Press, Mirzapur Street, Calcutta.

The Preface does not tell us how far this edition differs from the 2nd but obviously the substitution of the English Index for the very excellent Sanskrit Index of the First Edition, is continued. If the hope of the 2nd Edition that the book will be more acceptable to the public in its present form, is repeated (inferentially) in this 3rd edition we are the less grateful for the omission of the Sanskrit index of the 2nd edition which might instead have been rendered the fuller and added on. We have to suggest that as a second volume or part of this edition of the Gita, the Sanskrit index of the Gita, amplified to contain every word in every verse of the Gita, be given together with the texts in which such word occurs in the shape of a concordance to the Gita.

The need appears in the present edition. There are to be found in current religions based on the Gita, particular terms such as Dharma, Karma, Brahma, Atma, Purusha, Yoga which have come to have not only different meanings in each religion but also different meanings in different verses and different contexts, e. g. Dharma is explained (p. 31) as the very the law of the inmost constitution of a thing; the secondary meaning of Dharma is said to be "Virtue" or "Religion"—or "religious duty", way to salvation of an individual. Dharma, on p. 47, is not only religious duty but duty in the interest of one's country, people and religion. In p. 89-90 Dharma in its important division of Sva and Para is left untranslated. The translator's note says that Arjuna's precision is the "natural desire to shun what is disagreeable and embrace what is agreeable to the senses" whether this is Para Dharma or Svadharma, the translator does not tell us here; nor on p. 387 and 388 (XVIII, 47) whereto Sva and Para Dharmas are referred to. On p. 99-100 (IV, 7) Dharma and Adharma imply "all the duties and their opposites as ordained for men in different stations by the definite scheme of their life and salvation" On p. 322 Sasvatha Dharma, Everlasting Dharma (obviously of the transitory man)—(what language)—is left untranslated.

On p. 198 (IX, 2) Dharmya is translated as endowed with (Dharma) merit; while just in the next verse (IX 3) Dharma is 'Knowledge of the Self' in the sense that the converse opposite, or want of faith in Dharma means 'regarding the physical body as the self'

Karma too is another very much slandered term. In most places it is rendered as 'Action', in this Gita-edition; it is made to refer to 'work' on p. 386 (XVIII 45) and p. 388 (XVIII 48) Karma is translated as 'duty' while in between, on p. 387 'Karma' as habits, tendencies and actions which form the veil of of Maya; and in the concept of duty, we are to include 'duty to which one may be born'. On p. 79. Karma is defined as the 'sacrificial deeds prescribed in the Vedas', on p. 80 the origin of Karma is said to be the Veda the outbreathing of the Omniscient; on p. 180 (VIII 3) Karma is the offering in sacrifice which causes the genesis and support of beings. On p. 127 the translator divides Karma, rather actions, into four classes: obligatory (Nitya); customary and occasional (naimittika); (Kāmya) special, (optional) and forbidden (Nishida). (How about ideomotor action). But on p. 57 Karma appears as an encyclopaedic work meaning almost everything; primarily action, destiny forged by one store of tendencies, impulses, habits laid by; duty, course of conduct, etc. etc.

It is these attempts to understand, published as dicta that have done more than their quota in bringing the Gita into disrepute.

Atman is another word about which this translator too had not made things clearer to the reader. On p. 302 (XIII 24) Atma is said to mean, 'intelligence', 'purified heart'. Self on p. 140 (VI, 5) the Atma is said to refer to both the subject and object of spiritual uplift, the Ego and the Self; in verse VI 6, Atma is said to mean active part of our nature, on p. 143 Atma is said to mean 'the heart'. If we had been given a rule of interpretation it might have helped us; but we have to take the dicta of the translator that the Atman means—well—whatever the translator means it to mean.

The central teaching of the Gita is said by the translator to be (p. ii) 'the attainment of freedom by the performance of one's Svadharma or one's duty in life. Do thy duty without an eye to the results thereof. Thus shouldst thou gain the purification of heart which is essential for Moksha—seems to be the keynote of Krishna's teachings to Arjuna'. We are almost reminded of Kant (spell it with a C, if you like) and a note on Kant by Dr. Jacks of the Hibbert journal. Western moralists had laboured for ages to formulate a

moral law which should be fool proof and applicable to all cases, but had only succeeded in compiling systems of casuistry which were compendia of putrid immorality. So it struck Kant as a bright idea to conceive a moral law, which has since been called the categorical Imperative, 'Do your duty' which simply abstracted from application altogether.

This phrase 'do your duty' is impotent to guide action in any way whatever the loudness of the shout; for it refuses to tell us what our duty is, or how to distinguish right from wrong. Nor does the translator explain to us how 'duty' came to be congenital as in his rendering of XVIII 48; in his translation of the term *Sahaja*.

The foreword of the editor ends with dogmas almost verging on bathos. "It is well known" says he, "why the Gita came into existence". It is not known at all. The higher criticism into the Gita has only *just* begun; people *are* doubtful if the Gita was part of the later Mahabharata and quite sceptic of the statement "that Gita came into being owing to Arjuna's unwillingness to do his duty as a Kshatriya—because it involved the destruction of his own people" Madhusudhana Saraswati many hundred years ago opined that the Gita dated to beyond Upanished times; Dhritarashtra finds mention along with Vasudeva, Krishna and Arjuna in the "Eternal" Ancient Vedas; yes, the *contents* of the Gita date to a time about 20'000 years ago when Margasirsha [Sagittarius] coincided with the First point of the [Eastern] Zodiac which now has receded at the rate of .58 seconds per year to the last point of Pisces [Meenom]—Gita and Bhagavata affirm this fact.

The bathos is towards the end of the foreward "could a coward who fails to do his duty be worthy to attain Moksha? Could a man, not purified by the fire ordeal of his Swadharma, could a renegade, a slave, attain Moksha? 'No' says [Svarupananthas] Lord. Yes [a hundred times] YES, says Sri Krishna! Salvation is for all, for women, Sudras, for every one who dies on the battlefield, for every one who believes in the Lord [VIII, 14]; he is the friend of all, all who serve Him or in Him [IX, 29], *even* the evil doer [IX 30]. The Gita would be useless, were it otherwise.

These are not differences of opinion on our part; they are regrets that in putting forth a new version of a Sacred Beloved Book, there has not been careful study. The Advaita Asrama deserve the thanks of all students of Sanskrit of the Gita for having brought forth their first edition of this book; since then the Theosophical society people have brought out a similar book, wherein word for word translation is given for the words as existing in the sequential order of the texts.

The Advaita Asrama editions give a paraphrasing in Sanskrit ; but the differences between both versions could have been noted on. As regards the English of the Advaita Asramist there is not much to be said ; except that they have taken neither to a good Sanskrit into English dictionary nor to a good English-Bengali dictionary as guide. Precise meanings of the English philosophical terms exists ; how far these meanings can coincide with the Sanskrit terms in the Gita is still inchoate. Atma in Sanskrit is used in the Gita for the composite body-soul-spirit, each of which as capable of acting on the other or not ; man himself being a polypsychic individuality— Karma refers to *thought* and *not* action which is termed Karya, Kriya etc. Dharma has for nearest equivalent in occidental metaphysique, ' Rule of Life '. To get at the meanings it would of course have been necessary to get to the history of these words in both ' Aryan ' and ' pre-Aryan ' literature.

As an elementary treatise from which the earnest student having got at the fringe of his subject can remedy matters and study the Gita, this edition of the Gita by the Advaita Asrama, will supply a real want. If the student thus beginning his study, could, say while in the Advaita Asrama begin such study as part of a writing of the concordance to the Gita that is so badly wanted it will be very good, *Kreyah* indeed. —P. P.

Life, Light and Love or God-Consciousness by

SWAMI SATCHIDANANDA, SOLDEN & Co., Madras, S. E,
Price as 3.

This is a small leaflet of outpouring of a juvenile soul aspiring for knowledge. There are good thoughts for reflection.

No, Not Dead: They Live By WILSON G. BAILEY M.D.

L. F. HUNZINGER Co, Camden, New Jersey, U. S. A.
254 pp. Price \$2.00.

This is a study of Personal Immortality from the standpoint of a physician and surgeon. The author gives a very interesting picture of the 'man wonderful in the house beautiful', It is proved satisfactorily that Consciousness, soul and spirit are distinct from the body and can exist without the body, although they are needed by the body on this earthly plane. This is an other pillar of support for Spiritualism. The deductions are nothing new to those acquainted with Hindu Philosophy, This would appeal more to a western mind.