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ASVAMEDHA

Or The World-Sacrifice

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"The Parent Spirit is the *atman* of the Sacrificial Horse". These the words taken from the first verse, the opening *mantra* of the Brihदारanyaka Upanishad—one of the most mystical passages in that Ancient Book. The Asvamedha, the Sacrificial Horse — what is it? What is the idea the Seer of the Upanishads is striving to express in this Text?

Our thoughts go back to the dim distant period in India's history when sacrifices were offered, sacrifices for increase of food, for consecration of the kings, for prosperity of the Land, sacrifices to departed spirits and to the great gods, the Guardians of the Race; and a description of these and other sacrifices is given us in the Satapatha Brahmana.

The Aryan entered India after many migrations; he did not invent, he found already there, the institution of sacrifice; and it seems to me, he endeavoured through the ages to reform and reconstruct this ancient institution, till the gross conceptions of sacrifice gave way to the *pure internal conception of self-offering to the Eternal*. The Hindu Aryan disliked the idea of human sacrifices. We read of the Phoenicians that "they annually sacrificed

their only or eldest son and most loved friends "; so the Arabs sacrificed their children on the sacred stone in the kabba, and buried their daughters alive; in some parts of South Africa, a slave or captured enemy was killed every now and then in order to send the news of the day to the deceased king; the Egyptians cast virgins into the Nile to be the yearly brides of the River; the altar of Moloch reeked with blood; and human sacrifices are I am told, still common in Russia.

The higher Hindu race-consciousness revised the entire conception of 'sacrifice'. It was spiritualised by internal reflection in the Upanishads and the Gita: and the great Teacher, Buddha, proclaimed through India to the world the *Daya Dharma*, The Religion of Humanity which the world has not yet assimilated.

It is this spiritual conception of sacrifice which the author of our text, the Rishi of the Upanishad, has in view. "*The Parent-Spirit is the atma of the Sacrificial Horse*". The singer of the Upanishad proceeds on the basis of a ceremony known to the people, to indicate how that ceremony was to be transcended by being spiritualised and lifted to the Universal.

That ceremony, was the *asvamedha*—the 'sacrifice of the Horse'. A horse was let loose to wander at will for a year attended by a guardian; when the horse entered a foreign country, it was a challenge to the ruler to fight if he would not submit; and at the close of the year the horse returned receiving or forcing the homage of other princes; then was the Horse offered at a great Festival of Sacrifices known as *asvamedha*. This ceremony of *asvamedha* which the Singer makes the basis of his text in the Upanishad, opens up a number of questions and reflections. God is represented in the Quarn as saying:-- "We have appointed to every nation a rite"; and the Arabian nation performed the rite of offering their beloved animal, the camel, the Prophet himself sanctioning its sacrifice; for we read:-- "The camels we made for you one of the symbols of God, therein have ye good. So mention the name of God over them

as they stand in a row for sacrifice, and when they fall down dead, eat of them; and feed the easily contented and him who begs. Thus have we subjected them to you: Their flesh will never reach to God nor yet their blood; but piety from you will reach Him". In the old Aryan ceremony which we are studying the animal mentioned is the horse. Is it possible to determine why this animal was chosen as the best 'offering' to the gods?

The Prophets of the Old Testament spoke against the use of the horse; yet Solomon was fond of horses and imported them from other parts; and we read of Yahwe, the Lord of Hosts, riding forth on horses and chariots to conquer the enemies of Israel; we read too, in one of the books of Old Testament of the 'horse-gate', of the way along which the horse was brought from the palace to the Temple, evidently, to be offered as a sacrifice. The Aryan, at any rate, had a noble conception of the horse; so we read of chariot-horses in the Mahabharata; and even, today, the Rajaput is very fond of his horse which is housed under the same roof with the master and is fed even when the master has nothing left for himself. The horse was not regarded as a beast to be domineered over by man; the horse was a member of the family.

Again, the horse was to the Aryan an emblem of many beautiful qualities—courage, generosity, fidelity, swiftness. The Aryan did not use the animal as a pack horse; he reserved the horse for riding, and drawing war chariots; and, naturally, the Aryan came to regard the horse as fulfilling a high mission in Human Civilization.

Asvamedha, to my mind, is a culture-term representing the Aryan stage of Civilization. That civilization was strengthened by the strength of the Military Class, the Kshatrayas who naturally held the horse in high regard; but it would be wrong, on this account, to say the asvamedha was meant for the glory of the warrior; for Hindu Civilization was based on agriculture; and the *asvamedha*, it appears to me, was not simply a ceremony of the military-class, but also a Harvest Ceremony—a ceremony meant not alone to secure a son, but also fer-

tility of the soil. Even, to-day, the agricultural tribes of Assam have a ceremony at the close of the rice harvest, when they dance round the Effigy of a horse laid on the floor, the head of the horse being kept for another year; and Frazer in his great Book on "The Golden Bough" has collected various instances of this belief, of several primitive people, in the Spirit of Corn represented as a horse running through the Corn. The *asvamedha* was a national ceremony natural to a people who built a civilization subsisting on land, supported by agriculture, nourished by nature-communion, inspired by that Human Fellowship which is the secret of true Democracy, the source of simplicity, beauty, joy, and, using resources of the military class not for military evils but for the national defence and steady increase of the arts and pursuits of peace.

The *asvamedha*, it seems to me, was not a ceremony to proclaim man's dominion over the animal; the horse was to the Hindu, almost a member of his family. The *asvamedha* was not a solar rite; the 'sacrifice' took, more than a year; the *asvamedha* was not a ceremony of the military class only; during the time the horse roamed about, the people offered gifts daily to the God Savitri and listened daily to recitations from the Vedas; and the audience consisted of the old and young, fishermen and the educated, to suit various occasions; the *asvamedha* was not a Brahminical function; it was a sacrifice offered by a great Ruler, in so far as he was a symbol of National Soul and Progress. The *Asvamedha* was A Sacrifice of the Nation to the Eternal Saviour of Nations.

It was performed as a purification from sins; that, indeed, the underlying motive even when the horse was offered by the ruler with the desire to get a son; for, according to the Hindu conception, a son saves the father from hell. The *asvamedha* was the Aryan festival of purification from sins, personal and national.

The singer-seer of the Upanishad makes this the basis of his opening verse; he enlarges the meaning by spiritualising the ceremony; he looks behind the

Festival to the internal Truth by making over the *asva*, the sacrificial horse, to the Universe, by assimilating it into the Eternity that is perpetually poured upon the Universe. "The Parent-Spirit is the *atma* of the Sacrificial Horse." So we read in the Garuda Purana that "Keshava, the Lord of the whole world, is in the sacrificial horse." The singer-seer is ever the Beloved of his people: he, more than the philosopher, the priest and the theologian, is the interpreter of the deeper consciousness of his Race; for possessed of insight and filled with inspiration, he discerns, proclaims and sings the truth of his people's symbols and sacraments. The *asvamedha* is to the rishi of the Upanishad, a type of sacred Truth. The rishi represents—The Universe as a Sacrificial Horse whereof the *atma* is the Eternal. Of this sacrificial Horse, we read in the same Text, "*usa* is the head, the sun the eye, the wind the breath, fire the mouth, the heavens the back, space the belly, the earth the foot, day and night the legs, plants the hair, the lightning the yawning, speech the voice." So is the individual taken up into the Universal, and the sublime spectacle presented of the World Sacrifice, the World-Offering on the altar of Time to the Glory of Eternity.

Strange yet true that this wonderful truth of the World-Sacrifice was glimpsed by the Arayan in the grey morning of the world. Nature, it has been pointed out, was to the primitive man more or less confused; but the Aryan had a perception of the truth that Nature is related to the Eternal; and the *rishi* rose to the sublime conception that Nature is an offering to the Unseen Real. The fiery flame-red Dawn—what is it but a sacrifice to the Eternal? The ruddy glow of the setting sun, and the sun itself, pouring itself perpetually upon the earth and air and water, and passing into the various forms of life which beautify the earth—are they not all a manifestation of Nature-sacrifice? Fire—a great factor in the Civilization of that Age which may well be called The Fire Age as ours is the Steam Age passing into the Electricity Age—Fire was to the *rishi* another mystic expression of the Sacrifice with which

Nature worships the Eternal. Day and Night, revolutions of stars, orbits and planets, movements of winds, seasons of the year, plants and mountains and lightning,—all the striking phenomena of nature became to him but so many movements in The one great act of cosmic sacrifice,

Are they not all giving themselves in order that the Life Immanent in the Universe may be sustained, enriched, evolved, realized and multiplied in diverse forms in and through which the Creative Will returns to itself? Are they not all giving themselves to be channels through which the One Immanent Soul of the Universe may be expressed? And is not this essence of sacrifice—the giving of oneself to serve another in whom is the fulfilment of oneself? Such the vision in the heart of the author of the text; such the *asvamedha*;—not the sacrifice of a particular horse on a particular occasion but the daily-enacted Ritual of Nature-Sacrifice—concerning which the rishi speaks; and in this sacrifice he realizes unity of the seen with the Unseen.

This *objective sacrifice of nature* must be infused into Man through a *subjective process* of self-giving to the Lord. Of this process, too, hints are thrown out in this mystic text; but there is no time to speak of it at length. I can add but a few words to indicate how the Sacrifice of Nature is to be infused into the Sacrifice of Man. Three forms of this Sacrifice of Man are hinted at in the Text.

The first is the sacrifice of the *draṭyas*, the things, objects, phenomena etc. It involves sacrifice of food and wealth and various other things which come to us on account of the beneficent influence of the sun, the fire, the wind, the stars, the earth, the seasons, the rivers, the mountains, the plants, the trees, lightning the roaring of clouds, the pouring of rains, the various phenomena of which the rishi speaks.

Then there is the Sacrifice of knowledge, and *usa* in the text has been rightly interpreted to mean the 'goddess of knowledge'. This involves the sacrifice of senses,

of hearing and other senses, training them, that is to say in the school of 'tapas', self-discipline, self-control, the using of senses which are the natural basis of knowledge for the Sacrifice of all, not the selfish grasping of the world's resources by a few. It involves training in the school of humility; it involves the effort to spread the light of knowledge to others; it involves the sacrifice of study and scholarship on the altar of the Divine Human, the using of the stores of knowledge for the Service of man. When you hear the cry of the orphan, the wail of the widow, the shriek of the worker without a living wage, of the men or women wandering in search of food in the famine-stricken land or smitten with cholera, malaria, or plague, when you see the rough hand of injustice sanctioned by custom or caste crushing weak, unknowing 'brothers and sisters of this great Human Family of ours—how can you, I ask, be content to read your books in your idle chamber, to read and do nothing to serve the Divine-Human? You need to sacrifice knowledge on the altar of Service.

But greater than these two is that which in the text is called the sacrifice of speech, which in other places is called The offering of silence.

Here, again, Nature is our Teacher, our Exemplar. The sun and the stars move in their circles of sacrifice in silence; the very grass sights out its great Secret in Silence; man has become selfish and so marches on the path of passion and tumult. Yet the world's gracious ones,—the lofty leaders of the Human Race—have worshipped the Eternal with the offering of Silence. Stoned at and persecuted, they have but sent back vibrations of silent love to help and heal the men who often sin because they know not what they do; and the true disciples of these Saviours of Humanity have served them the most in silence, behaving, as the poor woman in the story who washed the feet of Jesus with her hair. I ask you, then, seekers after the Highest, I ask you all to worship the Lord with the Offering of Silence. Sons of the seers of the Ancient East! I bring This errand unto you.

Lay the offering of Silence at the Mother's feet! Great is the world's tumult and strife to-day; all the greater the world's need of Silent Servants of the Law. Pass into the Silence some little time every day; take, in the silent-periods of your life, the great forces of love and purity which flow from Eternity into the world of manifestation; pass into the Silence; commune with the Silent wonder-Worker: develop the inner sense. Then come out and take as a child of wonder and love take your stand on the plane of work and speak the word of power to the troubled hearts of men and women who struggle and suffer in this world of pain. Then may you join the small band of those who work and pray for the coming of the great Festival of the Nation Sacrifice, the new *asvamedha* of the new Age. Then may you realise how high is the privilege to be a servant of the Mother, how great the joy to put off the penury of the World's riches and be covered with the dust of Her Lotus-Feet.

Then may you be a thing of life and fire,—uncheckable, unconquerable. For strong is silence. And they who join Nature in her great Sacrifice worshipping the Mother with the triple sacrifice of which I have spoken, they became the God possessed. And their message and their spiritual magnetism are for the healing of the nations.



SOLUTION OF LIFE

The Second Inborn Impulse — The Headstrong

Human life consists of wrongs, mistakes, disappointments and suffering; and the constant trouble to escape them.

These are caused solely by the inborn impulses that are in the blood. The most injurious impulse is Selfishness. Next comes the impulse that makes the individual Headstrong.

The beginning of Selfishness is in the purpose of nature to teach man to feed and protect himself; like of all nature's teachings, the overflow is always an accumulation of the bad.

If there were but one person on earth, he would be wholly selfish and wholly headstrong. This impulse can be changed but only in childhood for child is the father of man. Unless checked this impulse will produce a manhood that will be as unhappy as it is possible. This impulse does great harm not only to others but to the individual himself.

Collect all the kinds of headstrong impulse that you have witnessed or heard;—obtain a notebook and in it write a list of each and every kind of Headstrong Impulse. Do not try to make this list at one time. Learn to think. Thinking enlarges the usefulness of the mind. The habit of receiving an idea and noting it down without delay will broaden your mental powers. In a few months you will see you have a voluminous list.



MY PSYCHIC EXPERIENCES

SIR A. CONAN DOYLE

I am happy to give some general idea of my psychic experiences and conclusions, but cannot in this limited space go into very lengthy detail or complete argument upon the subject. It is the more unnecessary since I have already in successive volumes outlined very clearly how I arrived at my present knowledge. Of these volumes the first and second, called respectively 'The New Revelation' and 'The Vital Message,' show how gradual conviction was given me of the continuation of life, and how thorough and long were my studies before I was at last beaten out of my material agnostic position and forced to admit the validity of the proofs.

In the days of universal sorrow and loss, when the voice of Rachel was heard through the land, it was borne in upon me that the knowledge which had come to me thus was not for my own consolation alone, but that God has placed me in a very special position for conveying it to that world which needed it so badly.

I found in the moment many men who saw the truth as clearly as I did; but such was the clamour of the 'religious,' who were opposing that which is the very essence of living religion of the 'scientific,' who broke the first laws of science by pronouncing upon a thing which they had not examined, and of the Press, who held up every real or imaginary rascality as being typical of a movement which they had never understood, that the true men were abashed and shrank from the public exposition of their views. It was to combat this that I began a campaign in 1916 which can only finish when all is finished.

One great help I had. My wife had always been averse from my psychic studies, deeming the subject to be uncanny and dangerous. Her own experiences soon

convinced her to the contrary, for her brother, who was killed at Mons, came back to us in a very convincing way. From that instant she threw herself with all the whole-hearted energy of her generous nature into the work which lay before us.

A devoted mother, she was forced often to leave her children; a lover of home, she was compelled to leave it for many months at a time; distrustful of the sea, she joyfully shared my voyages. We have now travelled a good 50,000 miles upon our quest. We have spoken face to face with a quarter of a million of people. Her social qualities, her clear sanity, her ardent charity, and her gracious presence upon the platforms, all united with her private counsel and sympathy, have been such an aid to me that they have turned my work into a joy. The presence of our dear children upon our journeys has also lightened them for both of us.

Apart from the two small books in which I have unfolded my argument, I have written 'The Wanderings of a Spiritualist,' where the reader may accompany me in my propaganda work in Australia and New Zealand. Then in my 'American Adventure' he can read how we carried the message to the eastern portion of the United States, the land whence the great breaking of barriers was first effected.

Now, in a second volume of 'American Adventures,' I have put on record all that befell us during our long and arduous tour of 1922, when we crossed the United States and returned by Canada, lecturing in every large city on the way. I will not go into these matters, since I have already dealt with them in such detail, and I can only refer the reader who is interested to the volumes which I have named.

For the moment, the real importance of such records is not comprehended, but the day will come, and that speedily, when people will understand that this the proposition for which we are now fighting is far most important thing for two thousand years in the history of the world, and when the efforts of the pioneers will have

a very real interest to all who have sufficient intelligence to follow the progress of human thought.

I am only one of many working for the cause, but I hope that I may claim that I brought into it a combative and aggressive spirit which it lacked before, and which has now so forced it upon public attention that one can hardly pick up a paper without reading some comment upon it. If some of these papers are hopelessly ignorant and prejudiced, it is not a bad thing for the cause. If you have a bad case constant publicity is a misfortune, but if you have a good one its goodness will always assert itself, however much it may be misrepresented.

Many spiritualists have taken the view that since we know these comforting and wonderful things, and since the world chooses not to examine the evidence, we may be content with our own happy assurance. This seems to me an immoral view.

If God has sent a great new message of exceeding joy down to earth, then it is for us, to whom it has been clearly revealed, to pass it on at any cost of time, money and labour. It is not given to us for selfish enjoyment, but for general consolation. If the sick man turns from the physician, then it cannot be helped but at least the healing draught should be offered.

The greater the difficulty in breaking down the wall of apathy, ignorance and materialism, the more is it a challenge to our manhood to attack and ever attack in the same bulldog spirit with which Foch faced the German lines.

I trust that the record of my previous life may show that I have within my limitations preserved a sane and balanced judgment, since I have never hitherto been extreme in my views, and since what I have said has so often been endorsed by the actual course of events. But never have I said anything with the same certainty of conviction with which I now say that this new knowledge is going to sweep the earth and to revolutionise

human views upon every topic save only on fundamental morality, which is a fixed thing.

All modern inventions and discoveries will sink into insignificance beside those psychic facts which will force themselves within a few years upon the universal human mind.

The subject has been obscured by the introduction of all sorts of side issues, some of interest but not vital, others quite irrelevant. There is a class of psychic researcher who loves to wander round in a circle, and to drag you with him if you are weak enough to accept such guidance. He trips continually over his own brains, and can never persuade himself that the true simple and obvious explanation is also the true one. His intellect becomes a positive curse to him, for he uses it to avoid the stright road and to fashion out some strange devious path which lands him at last in a quagmire, whilst the direct and honest mind has kept firmly to the highway of knowledge.

When I meet men of this type, and then come in contact with lowly the congregations of religious spiritualists, I think always of Christ's words when He thanked God that He had revealed these things to babes and withheld them from the wise and the prudent. I think also of a dictum of Baron Reichenbach: 'There is a scientific incredulity which exceeds in stupidity the obtuseness of the clod-hopper.'

For really the matter is so simple. A child can understand it—indeed, my children do understand it in a practical way a good deal better than the average man of learning and science. One needs no experience oneself—though experience is always helpful. It is a question of evidence.

If a man can carefully read such first hand experiences as Crookes' 'Research upon spiritualism,' Crawford's two books upon physical phenomena, and the chapters in Wallace's Autobiography which deal with the subject, and if a comparison of these documents does

not convince him of external intelligence, then I claim that that man's mind is not well-balanced and his logical sense is wanting.

But once you have got so far as to realise that we are in touch with outside intelligences, then to ask their views upon religious truth is clearly the most natural thing in the world. In their answers to these questions lies the purified and inspired religion of the future, which shows how for mankind has in the course of centuries forgotten and misread the earlier message, losing touch with that communion which is the very essence of all things spiritual.

This is the work which we are doing, and woe to the man who deliberately stands in the way of it! Often the judgment falls upon him in this earth. Always it does in the next. Those who have had experience of the work of rescue circles* will know the truth of what I say. There is a responsibility there which has not yet been recognised. People think they are judging the unseen, when in truth the unseen is judging them.

But what I say in no way applies to the reasonable researcher whose experiences are real stepping-stones leading to his fixed conclusion. There must to every man be this novitiate in knowledge. The matter is too serious to be taken without due intellectual conviction.

My own state of probation, starting as I did from pure theism, was a long one. I recognise now that it was for too long, and that I was greatly to blame. Still I did get there at last, and I endeavoured to atone. So it was with some great open-minded men like Myers, Hodgson, and Hyslop, who waited far too long, and yet did in the end show that they had an earnest purpose in view. I have not spoken of such, for I respect them. But I do not respect many of our opponents. They are often dishonest in their methods. In some cases, I am

* Rescue circles are those seances where undeveloped spirits return in order to seek the advice and teaching of living men and women who are above them in spiritual knowledge. A typical rescue circle is described in my 'Wanderings of a Spiritualist,'—A. C. D.

sorry to say, they will go the length of committing fraud upon mediums, or of sending in deliberately false reports in order to maintain their negative conclusions.

I could give several cases of this which have come within my own knowledge. A classical case, obvious to all the world, was that of Sir David Brewster, who denied in the Press certain phenomena shown him by D. D. Home. After his death his sister published his letters, and lo! there was one to her in which he admitted in private those very same phenomena! And yet Brewster is still held in honour, and Home in many quarters is even now regarded as a charlatan! So, too Robert Browning wrote a poem 'Mr. Sludge the Medium,' to celebrate how he had exposed Home, without one word of truth in it from start to finish. We have to watch our mediums, but even more we have to watch the so-called 'exposers.'

It must not be imagined that I entirely deny the existence of fraud. But it is far less common than is supposed, and as far its being universal, which is the theory of the conjurors and some of the researchers such an opinion is beyond reason or argument. In an experience with mediums which has been excelled by very few living men, and which has embraced three continents, I have not encountered fraud more than three or four times.

There is conscious and unconscious fraud, and it is the existence of the latter which complicates the question so badly. Conscious fraud usually arises from a temporary failure of real psychic power, and a consequent attempt to replace it by an imitation. Unconscious fraud comes in that curious half-way state which I have called the 'half-trance condition,' when the medium seems normal, and yet is actually hardly responsible for his actions.

At such a time the process by which his personality leaves his body seems to have set in, and his higher qualities have already passed, so that he can apparently no longer inhibit the promptings received from the

suggestion of those around him, or from his own unchecked desires. Thus one will find mediums doing stupid and obvious things which expose them to the charge of cheating. Then, if the observer disregards these and waits, the true psychic phenomena and unmistakable character will follow as the medium sinks more deeply into trance.

This was, I gather, noticeable in the case of Eusapia Paladino, but I have seen it with several others. In those cases where a medium has left the cabinet, and is found wandering about among the sitters, as has happened with Mrs Corner, with Madame d'Esperance, and with Craddock—all of them mediums who have given many proofs of their real powers—I am convinced that the very natural supposition that they are fraudulent is really quite a mistaken one.

When, on the other hand, it is found that the medium has introduced false drapery or accessories, which has sometimes occurred, we are in the presence of the most odious and blasphemous crime which a human being can commit.

People ask me, not unnaturally, what is it which makes me so perfectly certain that this thing is true. That I am perfectly certain is surely demonstrated by the mere fact that I have abandoned my congenial and lucrative work, left my home for long periods at a time, and subjected myself to all sorts of inconveniences and losses in order to get the facts home to the people.

To give all my reasons would be to write a book rather than an article, but I may say briefly that there is no physical sense which I possess which has not been separately assured, and that there is no conceivable method by which a spirit could show its presence which I have not on many occasions experienced. In the presence of Miss Besinnet as medium and of several witnesses I have seen my mother and my nephew, young Oscar Hornung, as plainly as ever I saw them in life—so plainly that I could almost have counted the wrinkles of the one and the freckles of the other.

In the darkness the face of my mother shone up, peaceful, happy, slightly inclined to one side, the eyes closed. My wife upon my right and the lady upon my left both saw it as clearly as I did. The lady had not known my mother in life, but she said, "How wonderfully like she is to her son," which will show how clear was the detail of the features.

In the presence of Mr. Evan Powell my son came back to me. Six persons heard his conversation with me, and signed a paper afterwards to that effect. It was in his voice and concerned itself with what was unknown to the medium, who was bound and breathing deeply in his chair. If the evidence of six persons of standing and honour may not be taken, then how can any human fact be established?

My brother, General Doyle, came back with the same medium, but on another occasion. He discussed the health of his widow. She was a Danish lady, and he wanted her to use a masseur in Copenhagen. He gave the name. I made inquiries and found that such a man did exist. Whence came this knowledge? Who was it who took so close an interest in the health of this lady? If it was not her dead husband then who was it?

All the fine-drawn theories of the subconscious go to pieces before the plain statement of the intelligence: 'I am a spirit. I am Innes. I am your brother.'

I have clasped materialised hands.

I have held long conversations with the direct voice.

I have smelt the peculiar ozone-like smell of ectoplasm,

I have listened to prophecies which have been quickly fulfilled.

I have seen the 'dead' glimmer up on a photographic plate which no hand but mine had touched.

I have received through the hand of my own wife notebooks full of information which was utterly beyond her ken.

I have seen heavy articles swimming in the air, untouched by human hand, and obeying directions given to unseen operators.

I have seen spirits walk round the room in fair light and join in the talk of the company.

I have known an untrained woman possessed by an artist spirit, and rapidly produce a picture now hanging in my drawing-room which few living painters could have bettered.

I have read books which might have come from great thinkers and scholars, and which were actually written by unlettered men who acted as the medium of the unseen intelligence, so superior to his own. I have recognised the style of a dead writer which no parodist could have copied, and which was written in his own handwriting.

I have heard singing beyond earthly power, and whistling done with no pause for the intake of breath.

I have seen objects from a distance projected into a room with closed doors and windows.

I have seen bright lights shooting round the room, or darting in long flashes from the medium's head.

If a man could see, hear and feel all this, and yet remain unconvinced of unseen intelligent forces around him, he would have good cause to doubt his own sanity. Why should he heed the chatter of irresponsible journalists, or the herd shaking of inexperienced men of science, when he has himself had so many proofs? They are babies in this matter, and should be sitting at his feet.

It is not, however, a question to be argued in a detached and impersonal way, 'as if one were talking of the Baconian theory or the existence of Atlantis. It is intimate, personal, and vital to the last degree.

A closed mind means an earthbound soul, and that in turn means future darkness and misery. If you know what is coming you can avoid it. If you do not, you run grave risk. Some Jeremiah or Savonarola is needed who will shriek this into the ears of the world.

A new conception of sin is needed. The mere carnal frailties of humanity, the weakness of the body are not to be lightly condoned, but are not the serious part of the human reckoning.

It is the fixed condition of mind, narrowness, bigotry, materialism—in a word, the sins not of the body, but of the spirit, which are the real permanent things, and condemn the individual to the lower spheres until he has learnt his lesson.

We know this from our rescue circles when these poor souls come back to bewail their errors and to learn those truths which they might have learnt here, had their minds not been closed by apathy or prejudice.

We have ample cause and material for appealing to mankind through their fears rather than through their reason if we are forced to such a course. So stringent is the law that even spiritualists suffer if they have allowed the scientific side of the subject to outweigh the religious.

I know no more remarkable dialogue than that between the "dead" Hodgson and the living Hyslop through the entranced Mrs. Piper, as recorded in Funk's "Psychic Riddle". It is a lesson for all of us. If Hodgson had bitter regrets, who is safe.

The whole record of science in connection with this subject is very analogous to its record with mesmerism and it is curious that no lesson was learned from that humiliating incident.

For seventy years the existence of this strange power was denied, its advocates were told that they were either cheats or dupes, its marvels were treated as fraudulent, its medical use was branded as quackery and papers upon the subject were forbidden in learned societies.

Finally there came a time when every visitor to a village fair could see the force in operation, and a few surgeons in advance of their day, like Braid and Esdaile, began to use the power instead of an anæsthetic for

small operations. What were the opponents to do? Braid gave them their chance, for he had named the coma produced by mesmerism hypnosis. The new word caught on, and the whole world began to agree that hypnotism was a fact, without mentioning that the mesmerism which they had denied so long was exactly the same thing.

Of course, it is not to be denied that Mesmer made mistakes, just as spiritualists have made mistakes but in each case the essentials were permanent. Some of these days perhaps history will repeat itself. Spiritualism will change its name, which is certainly a very clumsy one, and then everyone can save their face and admit its existence.



A further instalment will appear
in
MARCH.

THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

IV. The Principle of Tolerance in Nature

There is a proverb in Latin which very succinctly epitomises nature's course in the universe—*Natura non facit saltum*.—There are no gaps in nature. A slow and gradual continuity and development are manifest throughout her actions. The sharp rigour of her movements is not attended with any vindictive haste or rashness. There is a pause in each of her steps. Flowers open, fade and fall down; stars appear, shine and dwindle away; the dawn brightening into day, the dusk melting into darkness, the last echoes of a song vanishing into distance; the fall of a daffodil or the fall of a nation,—all these are nature's efforts to baille or minimise the tyranny of Time by spreading it over protracted periods. Time softens the hardest events; time allows untoward circumstances to mend themselves; time is a manifestation of nature's tolerance. And when, at last the doomed result comes to pass, it is due to an irrevokable necessity in things. It is only when the limits of this necessity are trespassed that the axe of nature is heard to fall. Her chastisements are almost always preceded by words of warning.

These words of warning come from within. Nature has implanted in man that principle of self preservation, which is the most vital force in his life upon earth. In the working of this principle he is guided not so much by any superior rational culture or intellectual gymnastic, as by an instinctive inertia urging him to the right action. The burnt child dreads the fire, for one thorn of experience is worth a whole wilderness of warning. Nature in one of her diverse phases, awakens the transgressor of her laws to the sense of self-preservation, and persuades him to beware of the consequences. Often, however, her persuasions are vain, for sometimes things really injurious to our well-being wear so pleasant a shape, and vice is attended with so many "roses and raptures", that not seldom man gladly embraces his own disaster. It is then that tolerant nature operates upon him through the agency of a higher principle—that which moralists call "conscience" and metaphysicians, the "Ego"—whose penetrating searchlight scatters the blinding mists of folly and brings him home to a knowledge of right and wrong, good and evil: Where, however men have reached that depth of degradation that

They know the right, and they approve it too,
 Condemn the wrong, and yet the wrong pursue,
 or when they have ethically ruined themselves by developing a perverted conscience, Nature becomes hopeless and unwilling to violate the principle of justice brings that about which she tried so much to avoid.

The order of the universe rests upon justice. Yet, if justice alone were to rule the world, the world very soon would cease to exist. For man has so many evil propensities and vicious instincts, is so short sighted and weak-willed, so prone to succumb to the serpent and the temptations, that in the scales of justice his deserts are but misery and death, both material and spiritual. But while to err is human, it is divine to forgive. There is a degree of tolerance in the moral world too. Our God is a God of mercy. More things are wrought by prayer than the world dreams of; and in our prayers we never say "Oh God, be just, and give me the reward of my actions", rather the penitent cry is "Lord, thou art Mercy, be kind and merciful". A cut and dry theory of retribution unsoftened by the ointment of mercy is sure to bidge human life on the shouls of despair and endless pessimism. The efficacy of genuine repentance, true "*prayeschat*" is supported by many a living example of depraved persons converted into saints. Is it intended that such persons will have to bear the cross for the sins of their early life? Will not the end make amends for the beginning? The episode in the Mahabharata, where Yudhishthira is punished for the one lie which he spoke in his whole life is only an *ideal* meant to elucidate the extreme climax of a Great Principle, whose veracity cannot be denied, but which is never meant to be applied in that rigorous form in the affairs of the fallible world of men.

The principle of tolerance is not so manifest in human nature, as the opposite principle of "*tat for tat*", which I have dwelt upon at some length in my previous paper. Yet it rests there at bottom like a valuable gem, while the straws of rage and envy are floating upon the surface. It is the better part of our life, wherein any nobility that man possesses, that makes him rub shoulders with the heavenly Gods, and that gives him the image of the creator, is made manifest. Although the manifestations of tolerance in actual life are rare and intermittent, they are, when they take place wonderfully strong in their effect. Tolerance is often engendered by necessity, for every man has at best to tolerate what which he cannot help. What cannot be cured must be endured, even as Brutus endured the death of Portia or Desdemona, the loss of her

life. Such a tolerance is heroic and commendable. But there is another type of tolerance, which has a greater right to be called *moral* in that it is more deliberate and volitional. It may be a result of fear as well as of courage. When an enslaved people display a sheepish tolerance beneath a conqueror's heel, when an opponent's insults are quietly borne by cowardice, when untruth is allowed for lack of nerve to oppose it, when Ferdinand bears the rod of Prospero, or Rome the aggression of Cornelius, it is the weaker side of tolerance. When, however, an unshaken resolve defies the pride of its adversary with a stoic indifference, when a noble mind subdues the raging spirit and suppresses the lava of the volcano within him into sublime peacefulness, the tolerance thus exercised, cloaks a powerful passive resistance, which has been known to lead to the emancipation of nations.

Christ was a great preacher of tolerance. If a man slaps you on one cheek, he said, turn the other cheek to him, if a man takes off your coat, give him your waist coat too. Christian morality aims to spread love and good will among mankind by inculcating the doctrine of patient endurance, as the "*summum bonum*" of life. I need not repeat, what I have already brought out elsewhere, that this ideal is not to be extended beyond matters of personal grievances. That tolerance which teaches man to ignore the woes and troubles of his fellowmen is a great social sin. Christ himself was one of the most intolerant of men in one respect, for he was never tried of giving vent to his bitter indignation against the scribes and Pharisees who dared to stand in his way.

The Hindoos have been famous for their religious tolerance. They consider all religions as side paths leading to the same destination, different rays of light emanating from the same source. In their daily life, too, they are marked for their toleration. Their apathy for bloodshed often verges on cowardice. The milk of human kindness is so closely mingled with their blood, that their traditional heroes have been known to fall prey to that soft infirmity of human nature. It is memorable that their greatest song was occasioned by an untimely play of pity upon a battlefield. Meroy, indeed, befittingly better than their crowns, goes the hackneyed quotation. It is doubly blest, blessing him that gives and him that takes.

"The Rational Principle in Nature" will appear next month.

GREAT LOVE PASSION.

DR. SHELDON LEAVITT:

Is it to be desired?

Ask the neurotic and she will respond, "Yes! yes! yes!" without a moment's hesitation. It is an experience towards which the deep longings of her nature seem to impel her. To be lost in love, to be wholly consumed by it, is a burning desire within her.

Love is the polestar of every soul. By it the high and low alike are guided on life's sea, and for it the hungry eyes of the storm-tossed and misguided eagerly look. No one is dead to love's stirring appeal, for it emanates from the great life center, as do the genial rays of summer from their solar source. One may seem unresponsive to all tender appeal; one may be seemingly cold and unemotional; when, to our surprise, a real conflagration of passion sets in. Deep in the heart of humanity, as in the earth, there is a stratum of fire which now and then breaks fiercely forth at unexpected moments and in unexpected places. Earth would be uninhabitable without its subterranean heat, and life would not be worth living but for the genial influences of love.

Volcanoes serve as vents to a high pressure which would otherwise endanger large areas; and thus they serve a good purpose in spite of their local pernicious effects. They are necessary evils; but, like evils in general, they are such only in the sense of being lesser *benefits*. The life fires must occasionally burst forth, erupting where the resistance is thinnest, but woe to those through whom they flame forth.

Passionate loves are not to be coveted. Their effects are destructive to peace of mind and health of body.

I advise you to discourage a love expression which shows passionate energy, for it is sure to prove unfriendly. Do not fear to love, and to love deeply and strongly, so long as you do not love madly. Keep all your emotions, and especially your love emotions, under the control of a rational purpose, and thus always sane and never furious, for then, and then only, will they add to your health and happiness a wealth of good influence.

THE PERFECT WAY-II

S. VAIDYANATHAN.

The Relation between the Brain and the Physical body.

Knowing that the brain is the seat of consciousness, conscious activity and nervous organisation, we may say, that, if our food is impoverished, if the circulation is not regular or equalized in such proportion throughout the body, the brain economy will fail to adjust itself to its normal conditions. If our digestion is poor or if we consume bad and undigestible food stuffs, that will tax our system and make us susceptible to the ravages of numerous physical ailments, our cerebral centres will become a prey to equally severe ravages. When nervous economy is terribly deteriorated owing to lack of discipline in our excretory process, when pernicious toxins are not eliminated from the system and when we suffer from other allied neurotic troubles, our brain-energies begin to waste away.

Admitting the existence of a very subtle connection between the brain and the organic structure of our body, we can reasonably think, that all factors and application of ideals, that tend to perfect the body in its physical aspect also contribute to the perfection of the brain. The neglect of hygienic and health laws, the lack of cleanliness and mental purity, bad living, produce harmful results on the brain functions. Stimulants and narcotics are in the extreme poisonous to the brain; wrong ways of thinking and indulgence in mundane thoughts and voluptuous ideas, while impairing the health, impair the brains too.

When our instinctive traits and characteristics are powerfully developed, when our qualities of passions, emotions, desires and feelings overpower our reasoning

The first paper appeared in January as "Building the Self".
Henceforth this serial will appear under "The Perfect Way".

faculties and when our minds are filled up with low motions, imperfect visions and lusty desires, our inclinations and potentials will be prompted by carnal and low motives, leaving us amidst the gloom and wilderness of the illusion or maya, that constitutes the outer veil of the *Beauty*, that is life. Realizing the singular importance or necessity for a rational understanding and clear appreciation of the co-ordinate principles, that underlie all phenomena of life and its sublime beauty, we become more and more conscious of the need for the intelligent utilization of the treasures of psychological energies, stored up in the imponderable reservoir of our brains. With the lowering of the physical vitality through ailment, the brain powers are also weakened. Diseases of the type of neurosis proper and psychoneurosis are instances to prove practically the vital deterioration of the brain-centres, which takes place simultaneously with the enfeeblement of the nerve-columns; serious mental alienation caused through diseases of a psycho-pathic character, also causes havoc with the brain. The importance of the proper secretions of certain essential glands of the system is proved to be of very striking significance both in the physical and mental lives of the individuals. Sexual excess of any kind, improper abstinence and alcoholism, tend to mental derangements of all sorts.

Till very recently, however, the theory of the proper preservation and stimulation of the thyroid gland,—that mysterious secreting gland of the human system,—in that it tends to a development of our physical and mental powers, was a sealed book to the western scientists. The thyroid-secretion is a very essential element to the body and to the brain. During adolescence of the period of growth from youth to mature manhood, an individual receives good many impressions from the external world and from his association with various beings of his category. He manifests impulses, cravings, likes and dislikes, these are the expressions of his inner being and the signs of his restless and

resistless mental functioning, are the visible vibrations of the general evolution of character, nature and perfection, taking place within him.

The brain, as it is the centre of human consciousness, has got numbers of centres, which are verily the root springs of our impulses, desires, passions, dislikes, joy, sorrow and a series of other allied mental phenomena: the science of modern phrenology submits all these groups of brain centres to careful scientific analysis and synthetic experience and deduces from such experience, certain applicable laws grouping the brain-centres and mental phenomena under specific organs of the brain. The modern psychology of applied mental science, which has for the public some startling revelations of truths, aims at mental development, through a correct appreciation of the laws of hygiene and mental phenomena and their relative characteristics. When, through an appreciation of the fundamental laws of modern psychology of new thought, it is possible for us to probe into the mysteries of human mind and the subtle realms of thoughts, we can easily find out the causes for mental defects, abnormal developments, perversions and vagaries of intellect in individuals and successfully remedy the disorders and defects by giving a scientific training to the brains and awakening the slumbering inner powers and faculties.

THE MANIFESTING POWER OF PSYCHO-METAPHYSICS-II

GEORGE L. DAVIS:

"I Will do what is Right"

Learn to live the present. Emphasize the NOW. Subjugate the senses—master them. Learn to detect the flash of the "LIGHT WITHIN." The function of the senses is to move among the objects of the senses. Affection or aversion for the objects of the senses are both obstructors on the Path.

Avoid excitement. The excited senses draw away the mind.

Be concerned with your own DUTY. Learn to assume your OWN Responsibilities. Success is born of ACTION. Therefore be concerned with ACTION only. Success is speedy for the energetic. By regular practise this becomes easy. Man's only enemy is Ignorance. Envy, emotion, doubt and fear is Ignorance. Many-branched and endless are the thoughts of the ignorant.

The determined reason is but ONE-pointed.

Let your aspirations be for enlightenment—be true to yourself.

Always make an effort to think the BEST. Express yourself.

Thought takes form in action. The thought is ALWAYS father to the act.

• ALL thought has two modes: Action and Re-Action. It ACTS on the body, and RE-ACTS on the mind.

Each thought produces after its own kind. As you THINK you ARE.

Thought has both form and color. Thought has quality, also.

There are thoughts having the quality of HARMONY.

There are thoughts having the quality of ACTIVITY.

There are thoughts having the quality of Inertia.

Be deliberate in your thoughts. The body is a reflex of the mental states.

Thought is also contagious. The mind grows on what it feeds on in the shape of thought.

Decide to control your Thought. Learn to watch your Thought. The more attention you give to a Thought, the more you are interested; the more you are interested, the more you desire the conclusion thereof.

There is both Continuity and Sequence in Thought.

There is also Continuity and Sequence in Things and Objects.

Always get your meaning clear in your own consciousness.

Think first what you wish to say, then say it in as few words as possible.

Be brief in your statements. Repetition is essential only until Consciousness manifests.

Thinking is the act of creating. Dig below the surface for the Principle.

Division is the great illusion. All desire and all suffering originates in duality or division. Everything in nature is related. And everything is RIGHT in its relation. Co-operation is a fact in nature as also is Brotherhood a fact in nature.

Unity is a fact in nature. There is but ONE PROCESS in nature.

Nature expresses Unity in Variety. See in nature the GREAT PLAN.

See the beauty in nature and levitate. There is but One Mind in the Universe. The Mind has both a Positive and Negative Action.

The Mind moves along the line of least resistance. The Mind is not self-luminous, being an object. Learn to turn the Mind on itself.

The Mind is the instrument of seeing.

Right and Wrong are Creations. All language is Creation. What was right years ago is wrong today. What was wrong years ago is right today.

Creation is symbolized by the figure two. Two is Division, and Division is illusion.

All Creations are subject to change, to improvement, and finally to decay, but NEVER to annihilation. They are unreal—but passing Shadows of the Present, but permanent entities of the Universal Tomorrow.

Anything I can create, I can change back into its primary form, but not destroy, for nothing can be destroyed. It but changes form.

Use determines Value—therefore I create only that which can be used. When anyone says I am wrong I pay no attention to them.

As I am concerned with my OWN business; my business is with TRUTH only, now.

So everything is Right, appearance to the Contrary notwithstanding.

JUDGE NOT BY APPEARANCES, ALL APPEARANCES ARE DECEPTIVE, AT BEST.

" BE BOLD "

Be bold, be bolder, still,
Assert your indomitable WILL;
Don't quake, don't start,
Trust ever your Noble Heart.
In the Wrong or in the Right,
Seek your own with all your Might.
Your OWN is now seeking thee,
Go ahead, and always be
YOURSELF! YOURSELF! YOURSELF!

" THE QUESTION "

Do I think you wrong (?)
Not me, my brother,
I but see in you
MYSELF—no other;
If you think that I'm unkind
I but have thee in Mind;
I but help thee with thy task,
I MYSELF in thee unmask;
And what I MYSELF now do,
I do for all HUMANITY, too



HINDU SPIRITUALISM

P. S. ACHARYA

II

Spirit Communion: Communication with those who have left the physical world is not only possible-as is now almost universally accepted by scientists who are at all posted as to the investigations of the Society for Psychical Research, to say nothing of the evidence of occultists and mystics of all ages and, especially, of our own land-but such communication is perfectly legitimate when conducted according to proper methods.

Our departed loved ones remain in touch with us and are often as interested now in our affairs as before passing away. Even the more spiritually advanced do not leave their friends to selfishly pursue their own development. Many of them are concerned in giving all possible love, help and comfort to those near and dear to them; Do not turn away from them. Do not fear them. Do recognise their presence and their influence when felt. Remember that *you are drawn to that with which you affiliate and desire.*

Method of Communication: There are various methods of spirit-communication. They fall under two broad divisions I. Independent Methods II. Subjective Methods.

The independent method does not involve *control*-i. e., any other consciousness *controlling* (1) Your Body (2) Your Mind, or (3) Your words. In this method you retain consciousness of the physical world and control of your senses and mental faculties. The chief among the independent methods are (1) Spirit-Telepathy or Thought-language, (2) Spirit-Clairvoyance, (3) Clairaudience, (4) Clairsentience including psychometry, (5) Intuition, Impression and Inspiration, (6) Revelation, (7) Seership, and (8) Direct Manifestation.

Telepathy: or 'thought-transference' is the direct exchange of consciousness and of ideas between mind and mind. It may take place between two or more persons, (a) both in the flesh, or (b) both in the unseen spheres, or (c) where one is in the flesh and one in the other world.

Clairvoyance or 'Gnana Dhristi' means 'clear seeing' or 'clear vision'. Spirit-clairvoyance is the ability to see in the next world as well as in this. The Clairvoyant can observe spirit forms and spirit scenery.

Clairaudience or 'clear hearing' may accompany clairvoyance. It is the ability to hear what is transpiring in the next world or at a distance on earth. The Clairaudient can hear spirit voices.

Clairsentience is the power of grasping the truth of things through mere contact. It includes Psychometry and can be practised under spirit-guidance.

Intuition is tuition from within. It is soul-guidance—guidance by the Inner Ruler or your Ishta Devata (Divine Friend). It includes impression and enlightened conscience. Inspiration is literally the 'breathing into your consciousness of the spirit'. You can be inspired by (1) your Divine Friend, (2) or a spirit friend, guide or teacher. You can be inspired to paint, sing, draw, speak write, etc. Inspiration differs from spirit control. In the latter you may have little or no control over what is said or written or done. In Inspiration you are a conscious messenger of a higher power.

Revelation is higher than inspiration.

Seership is a still higher spiritual gift.

Direct Manifestation. Spiritual teachers or your Divine Friend may directly manifest by actual appearance. Beware of some lower spirit calling himself a great teacher or being or your spirit-lover. Use your good judgment, and remember that when great beings are contacted you may feel a wave of warmth and vitality and love-force.

Subjective Methods: Under subjective methods are classed all those which subject the consciousness, mind or body to the control of another for the time being.



THE ART OF PRAYER

HENRY PROCTOR, F. R. S. L.

The most important of all arts is the Art of Prayer, and to know how to pray aright is the greatest of all sciences. It is indeed the superscience (epignosis) which comprehends that which surpasses knowledge. Prayer is not a mere asking; this is only the outward shell. The supreme prayer can only be prayed when asking ceases, when the soul is freed from *desire*; when she has no thought of her own and

SEEKETH NOT HER OWN

but the things of God. Much that passes for prayer is absolutely futile, mere wind, yea, worse, it is hypocrisy like that of the Pharisees, which is worse, than blank and utter atheism. True prayer means the ability to exercise the power of God on earth, as it was exercised by Jesus. Those who really "walk as He walked, can say with Him: I know that Thou hearest me *always*" This is the key

THE MASTER KEY

that unlocks all the mysteries of the kingdom of the Heavens. It is of three kinds, varying in degree and intensity. The first is the prayer of *words*, which are effectual only when inspired or energized by the Holy Spirit. The second is the prayer of *thought*, which is generally deeper, often more sincere and thorough, and of course more continuous. The prayer of thought can only be effectual as inspired by the Holy Spirit, and for this purpose, it is necessary that we *live in the Spirit and*

TAKE STEP BY STEP WITH THE SPIRIT

But there is a third kind of prayer which is as high above this as Heaven is above the Earth. It comes to us in the Inner Solitude, when we *cease utterly from*

OUR OWN THINKING AND WILLING

and let God pray in us. We are living in days of great tribulation; days of the anguish of the Birth-throes of a

New Creation. It is more than ever necessary, in these days, that we should know how to pray. The message of the Eternal comes to each one of us, therefore, saying "present your whole being as a prayer-instrument to God, that the Spirit Himself may pray in you, the universal prayer for the whole creation.

For we who are the Sons of God, through whom the whole creation is to be redeemed from the bondage of corruption, *know not what to pray for as we ought*, but the Spirit Himself maketh intercession on our behalf, and on behalf of the whole universe, with groanings *which cannot be uttered*. That is, with the *desires of God*, for the Spirit alone knoweth what the will of God is. "The things of God none knoweth, says the Spirit of God." The chief requirement then is *passivity*—as absolute and utter and complete as if we were dead. The Scriptures abound with exhortations to this effect: *Be still* and know that I Am God "Be silent unto God and let Him mould thee." "Be dumb to Yahveh, O, my soul," and many others of a like effect. In this case we are conscious only of intense longing for "the spirit is making intercession (in us) with sighings unutterable, often indeed painful, for we are jointly sighing and jointly travelling on birth-throes for the whole Creation.

Much has been said of the prayer of Elijah which shut the heavens for three years and a half. That truly was the prayer of a *God-energized man*, but the prayer of which we are speaking is the *prayer of God*. His prayer affected the destiny of a whole nation, but this of a whole universe. God needs those who will offer themselves as Dynamos, for apart from such, the *Dunamis* of the spirit can no more be made manifest, or brought into use, than could the power of Electricity without its dynamos. God has made the groaning creation dependent on the Sons of God. Apart from them it cannot be delivered from the bondage of corruption. At present God is straitened in us. The Holy Oil is not poured out, for lack of vessels. He is

calling for more vessels, and for larger capacity : "Be ye also enlarged." For we, who are members of His Body, are His *pteroma*, His complement, His completion. As the Branch cannot bear fruit of itself, so neither can the vine bear fruit without branches. The greatest need of the day is for Prayer Dynamos in whom the spirit can pray the universal prayer, the prayer of Omniscience, Omnipotence and Omnipresence.

But as the greater includes the less, so will those who wait on God in the *silence*, also *go about* doing good and healing all that are oppressed being *christed* with the Holy Spirit and Power; and filled with Divine Compassion, they proclaim liberty to the captives of sin, sickness, and death, they bind up the broken-hearted and comfort all that mourn. For the works that Jesus did shall they do also.



THE GREAT & MIGHTY SOULS THAT HAVE HELPED ME

K. K. GONGULEE

II

About three years after this unwilling initiation and about two after the spirit had revealed itself to me in the second dream, I dreamt one night that my father-in-law had died. He had died in fact about a year back. There is an old big tank in front of the house. A broad pathway leading straight from the house along the western bank of the tank loses itself in the Local Board road just at the southwestern corner of the tank. The actual cremation had taken place only a few paces to the north of this corner, and a small temple to be dedicated to Siva had already been built on the spot. Save for a small banian tree and an equally small Pakur one on the southern bank with some thin under-wood growing in their shade, and save for two or three rain trees on either side the western bank pathway the whole scene was a bold open space consisting of cornfields.

In my dream, however, I saw the funeral pyre built at the north-western corner of the tank, and the whole scene was a thick never-ending forest enveloped in a dense blood-curdling gloom. My brothers-in-law, two in number, were there, and practically the whole village had gathered there. And I also was there with my wife. As soon as the dead body was placed on the funeral pyre, and the eldest son was about to perform the *mukhagni* rite, there appeared on the scene, at least I did not know how and whence, a tall figure looking like a *Sanyasin* with his flowing hair, a piece of saffron cloth round his waist and a *chadar* of the same color thrown over his shoulders. He cried out in deep sonorous voice that must be obeyed, "Halt. First listen. He who will perform the *mukhagni* rite shall have no right

to go back to the world but must enter this dense dark forest. So pause and consider." At this my brother-in-law became nervous, indeed all others grew nervous,—but I went forward and offered myself,—not because I questioned his authority to pronounce such a ban—that did not enter my mind at all,—but because I had been endowed with a peculiar temperament that must do the forbidden thing. But really, as I have suspected ever since, there was back of my mind the conviction that my wife who loved me so dearly, should gladly follow me even to death, and what did I care for the forest life if she were with me. Very probably strengthened by such an unconscious conviction and reasoning, my waywardness led me to go forward and offer to perform the rite. The Sanyasin smiled and said, "Pause and consider." So strong, however, was my faith in my wife that I did not even consider it necessary to consult her. So I pressed on, and was at length allowed to touch the lips of the corpse with the burning torch. Having done it I forgot all about the promise, and was returning to the house. The Sanyasin at once held me up saying, "you have no longer the right to go that way. Come, enter this forest as you have agreed." As I followed with my eyes the direction of his finger, the forest appeared to me more terrible than ever, nothing but palpable darkness meeting my eyes. My heart sank within me and I felt as if my limbs were paralysed. I hesitated but the Sanyasin was relentless and pushed me forward. In deep despair now I asked my wife to accompany me; but she gave me the shock of my life when she said, "Dear me! where shall I go with you through this terrible forest? Let me alone, if you mean to go at all!" Never had more cruel words ever entered my ears. She—to whom I had really sold myself,—of all persons she should refuse to share my trouble! Ah the pang of it! This pain put a negative courage into me. Anxious to get away from her presence who now appeared to me frailty and ingratitude incarnate, as well as to smother the pangs of repentance, I hastened into the forest entering it by the northern bank of the

tank. Very soon, however, the negative courage vanished, so fearful and overpowering was the dense darkness; and soon the fond elastic mind regained its normal condition, something within me pleading on behalf of my wife and showing her in a better light. Yet, the voice of the Sanyasin—you have no right to go that way!—still ringing in my ears, I could not retrace my steps. So I groped my way forward, stumbling now and then, and in this way, I don't know after how long a time, I traversed the whole northern, the eastern and the southern bank. All of a sudden, dispelling the whole gloom there burst a very glorious light,—more glorious than the sun and yet more genial and reassuring—just in front of me, and not much above the ground. My sense of relief and surprise and the awe I felt can better be imagined than described. I looked up at the centre of the light. It was a human figure, a mere boy with no more than one head, two eyes, two hands and two legs. But it was all effulgence, and a downright jolly good spirit. Seated on a horizontal branch of not a very tall mango (*Amrita*, nectar) tree he was cheerily dancing his legs and cheerfully eating of the two mango fruits which he held in both his hands. He was stark naked. Ah, what a sweet reassuring smile was lurking in his eyes! When I looked up my eyes met his, and with the words "Eat of these *Amrita* (nectar) fruits"; he let fall the two he held in his hands. The fruits fell on the hollow of my joined palms but bumped off and rolled on the ground. He now told me a name and asked me to recite it and then to pick up the fruits and eat of them. He then vanished "Leaving the world to darkness and to me"! I recited the name heard, and found myself doing the same when I woke up.

Although some years passed before I felt inclined, in my waking moments, to take seriously to reciting the name, yet I could never protect me from the thought of the dream. It haunted me like a ghost and, in spite of me, made me think more and more of the spiritual life. I think I ought to tell you here that several years

later I found, as I shall tell you later on, that the Sanyasin who had appeared to me in the dream, was really a man of flesh and blood.

The one great effect of this dream was to relax the hold of my wife upon my heart. The world thus lost much of its charm for me; nay, occasionally I felt myself enveloped in a dense darkness, when, of itself my mind turned for light to the picture of Light I had seen in my dream, and I found myself reciting the name automatically. The cumulative effect of all these three dreams seems to have been the bringing home to me, very gently and softly, the fact that dissolution of the body did not occasionally mean the end of life, the cessation of all activities, the extinction of the Divine Spark. It seems to have made me restless, mostly unconsciously, for obtaining more and more light.

(1) *Paramhangsa Rudra Srimat Tridandi Tripurlinga Swamin*

Shortly after this dream there happened apparently a very small thing, which however turned the whole course of my mind. A respectable lady of a very enlightened family, who was a disciple of Paramhangsa Rudra Srimat Tridandi Tripurlinga Swamin of Dacca, happened to be our next door neighbour. Occasionally she gave the pleasure of her company to my wife and occasionally spoke of the greatness of her Guru. That made my wife very anxious to see him but she knew I would never allow it. So, as I believe, she first addressed herself to the task of creating my interest in the man. And for sometime the theme of her curtain lecture continued to be,—“what a miserable wretch you must be! You never care for the joys of spiritual life! You never pause to consider what may befall you after death, if you go on in your present course of life. Just listen to me. There is here a great man at Dacca. He can work wonders, as his disciple Mrs. so and so tells me, and, if he is pleased, may reveal to you the wealth of spiritual existence. Go to him even now and seek his protection.” For some days my only reply was a

loud and hearty outburst of laughter, the meaning of which was,—“what a blessed fool you must be to ask me to deny myself the positive pleasures of life by running after what is really a wild goose chase!” At length however, her repeated admonition prevailed upon me, and one day towards the small hours of the morning I caught myself thus reflecting,—what’s the harm in seeing the man and studying his life? We all of us are seeking happiness the world can give us. Sanyasins certainly are no exceptions. So, unless they find some positive happiness in the life they adopt and live,—at least compensating the loss on account of their renunciation of the world and its pleasures, they could not long continue in the non-paving path.” And when I came out in the morning I came out half determined to see the Swamin.

(To be continued.)



THE COMING AVATAR

VICTOR E. CROMER

The Coming World Catastrophe

I have studied the teachings of all the various prophetic schools, and, being myself a seer, I am able to test the accuracy or otherwise of the statements made. The events of the next seven years are divided into two aspects—(1) The descent of the Shekinah; (2) the wars and cataclysms. For the future of the world the descent of the Shekinah is by far the most important event, and its outpouring in this age will be a wonder story for ages to come, as the descents of the Shekinah in the past have been. What is the Shekinah? The Shekinah is the Visible Glory of God, as manifested on Mount Sinai as a brilliant cloud of light; during the exodus as a cloud by day and a pillar of fire by night; as a cloud of fire at the dedication of Solomon's Temple, and as an outpouring of living flame on the Day of Pentecost. In Mendelssohn's setting of Racine's tragedy, "Athalie," recently given at the Adelaide Conservatorium, one listened to the declamation as follows:—O Sinai, thou theme of never-ending story, Theme of that day, when God in awful splendour came;

When, on thy summit clad in flame,
He veil'd His radiant form
In the clouds of the storm,
Which dazzled mortal eyes with the brightness of His glory,
O say, why then did vivid lightnings flash around
And smoke in torrents roll? Why did the air resound
With His trumpets and His thunder?
Why did the rocks and mountains shake at His descent?
Say, why thus was earth rent
From her foundations—rent! asunder?

Now, this visible manifestation of divine magnetism will be one of the features of the coming seven years, and it will descend before the coming of Armageddon,

and the location of its descent will be Australia. The events of the next seven years are described in the 16th chapter of the Book of Revelation. In order to understand that chapter some explanation of the symbols is necessary. The great red dragon with seven heads and 10 horns symbolises Europe with its seven great powers and 10 smaller governments; the beast with seven heads and 10 horns is pre-war Germany, with its seven kingdoms and 10 principalities. During the 1914-18 war this beast was "wounded with the sword, and his deadly wound was healed;" and another beast took its place, that "looked like a lamb, but spake as a dragon." This is the Germany of to-day, whose lamb-like appearance is a deceiving manifestation; for instance, she has elected Marshal Hindenburg as President, allowed the ex-Crown Prince to return to Prussia, and returned £60,000,000 of property to the ex-Kaiser. She is now perfecting the "death ray," so that she "maketh fire to come down from heaven on the earth in the sight of men," indicating the nature of the next war, an aerial campaign. The 13th, 14th, and 16th verses of chapter 16 of Revelation describe the alliance between Russia, Germany, and Turkey, for verse 13 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." The dragon in this connection is Russia, the beast Germany, and false prophet the Mohammedan world, or Turkey. Verses 14 and 16 refer to Armageddon, and verse 15 to the revealing of the world teacher at the same time as Armageddon, for it says, "Behold, I come as a thief," &c. The great earthquake which is to come as a judgment on the war-mongers is described in verses 18, 19 and 20:—"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations felt; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierce-

ness of His wrath. And every island fled away, and the mountains were not found." The "great city," and "Babylon" mean Europe. The first portion of the 16th chapter refers to the seven vials, and it is the pouring out of the seven vials which are to take place during the next seven years—1926-1932. I have received a letter from a well-known religious leader in Adelaide concerning the dates of the war in which the following statement is made:—

"According to the most recent and most accurate measurement of the Great Pyramid, which are in my opinion fully supported by the Bible, we are now passing through the second 'portuensis grove' in the ante-chamber, and will emerge from this into the third 'relief space' on 6/3/26 and emerge from the relief space into the third and last 'portuensis grove' on 28.8.26. The last portuensis grove will end on 29/5/28, on which date, according to this teaching, we enter the last low passage usually taken to denote the coming great universal war, which you say will come in October, 1926.

My information on this particular phase is as follows:—The pyramid measures undoubtedly answer to the various epochs of our history, and not only is the first "low passage" an exact measure of the late Great War, at the rate of 1 in. per month, but the next and final low passage, in the approach to the King's Chamber, is an exact demarcation of the time limits of the next and final Great War which is called Armageddon, followed by the Great Desolation or Earthquake. According to all the measures now in use, this period begins at the end of July, 1926, but the new measure of 16.5 in. has to be used from the granite leaf to the end. It is the new measure which fulfils the prophecy concerning the "shortening of the times" of the tribulation. This measure shows the beginning to be in October of 1926, and the end in November of 1932. The extent of the last low passage in 100.5 in., and this divided by 16.5 in., gives a period of six years one month and three days so that from 1926 to 1932 the world will be in tribulation "such as never was since the beginning of the world." But side by side with the tribulation, will be the wonderful outpouring of the Shekinah or Visible Glory of God, leading to the

establishment of the New Age, commencing in Australia. Verse 12 of the 16th chapter of Revelation refers to the march of the Mongolian millions westwards, for it says, "And the sixth angel poured out his vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared." The Kings of the East are the great Buddhist leaders of the Mongolian race, who will occupy the territory after the devastations. Australia and America and whatever new land arises in the new world, will be the scene of the Christian Milenium, while the Mongolian races will enjoy a Buddhist Millenium in the Old World, but they will work in perfect harmony with the New World after the New Age has started. After the trials and tribulations of the next seven years, the Great peace will descend upon the world and the nations will learn the art of war no more.

REVIEWS

The Consciousness of the Atom. Price \$2.00

Initiation : Human and Solar. Price \$3.50.

Occult Meditation. Price \$4.00.

BY ALICE A. BAILEY, *Published by* THE LUCIFER PUBLISHING CO., 140, Cedar Street, NEW YORK.

The 3 volumes form the grand subject of lectures, by Alice A. Bailey: *Veritas Vincit* which being rendered into English mean Truth Conquers. But what is Truth, the Truth was pirate's jesting question put to Truth itself—Jesus the Christ—The Satasya Satyam of Upanishads. Much of the Truth contained in the 3 volumes before us may be questioned by the sceptics of the day to whom proofs are necessary to convince. These volumes will be useful to Theosophists belonging to the so-called Eastern School of that august Society and to a class of laymen outside the pale of Theosophy who are curious to know facts. Science or physical science has soared high enough to expound the truths.

Mrs. Bailey professes to propound in the first volume on the authority of the masters of the theosophic school these truths from a scientific standpoint. The lectures are interesting and edifying. But it may be said that the truths are founded on the Eleatic School of Thought. Let us take book after book for consideration and first the **Consciousness of the Atom**. It must not be supposed that she confines herself to the atom alone but traces evolution from the atom to Man—the highest intelligent form in the globe. She traces from the atom the evolution of substance, that of form and consciousness in Man. An enumeration of the subject will enable the reader to understand the nature of the subject dealt upon. Mrs. Bailey says, we dealt first with the atom of substance and found that the atom was a centre of force and that it was of electrical origin being the conjunction of a negative and positive energy and that it showed psychic quality; we

found it demonstrating selective capacity and discrimination- We then saw how the atom is gradually built up into differing forms that these forms were distinguished by—Attraction responsive to sensitive and in reality to a recognition of Duality.....In..... the atom and the form composed of atoms, we had the aspects of God-head manifested. We saw that the active intelligence of the mind-aspect of the Deity shows itself as the discriminating faculty and that the second aspect shows itself as the cohesive attractive power. Next we found that man is the summation of the second development of Divine Life combining atomic substance into forms—while manifesting intelligent purpose or will. That astral will is the real man, the spiritual entity.....Man therefore embodies the three aspects of the Godhead and is, made in the 'image of God.....In Him pulsates the life of God the Father, God the Son and God the Holy Spirit.....We then proceeded to romance. We considered the sphere of the Planet, we leapt to the solar system.....a cosmic atom a vast spheroidal form animated by a central life which is working out by means of that form—an ultimate purpose.

Having dealt with the atom of substance with the human atom with the planetary atom and with cosmic atom we take the substance of Consciousness of the Evolution of Life within the form and of the contacts made.....for these atoms there was specific goal, that for the atom of substance there was the goal of self consciousness.....which becomes possible in the Spirit or Will aspect of the Divinity and with the form. To man however there is still a greater consciousness or realisation to be achieved. Logically we had to predicate for the planetary Deity of the Earth a further stage of unfoldment called God Consciousness or the realisation of that Life which forms the active sphere of the solar system—the Goal or the Planetary Spirit. Finally there may be still vaster stages of realisation to be composed by the solar logos functioning through this solar system, along some cosmic line inconceivable to us.

Initiation: Solar and Human. Initiation is nothing more than *Deeksha*. Really there are ten such; but it is only a *Dakshnamurti* or *Agastya* that has undergone the ten Deekshas.

Occult Mediation. Books 2 and 3 must be read together as some of the points enumerated in Initiation occur in Meditation. This volume consists of letters of the famous 'K. H.' and contain profound and significant occult instructions. The book is no doubt unique as the famous publishers say and may be appreciated fittingly by theosophists. No Theosophical Library will be complete without it. The publishers have with permission of Mrs. Bailey edited the book and pointed out a new path. They have brought out a profound, learned and cultured treatise to the thoughtful world and we can safely and heartily recommend this as well as the other volumes to all who love the occult. It is rarely that we come across volumes of this kind. The publishers have done all in their power to foster the prestige of the book.—K.

MUHAMAD-The Prophet. BY MAULANA MUHAMMAD ALI, M.A., LL.B., *Lahore (India): Ahmadiyya Anjuman. I-J sh'at-I-Islam.*

The work is really a well written one but we take exception to the preface of the author "Muhammad The Prophet accomplished within twenty years what centuries of the labours of Jewish and Christian reformers could not accomplish notwithstanding the temporal power at their back. He swept away centuries-old idolatry, superstition, credulity, ignorance, prostitution, gambling, drinking, oppression of the weak, internecine war and a hundred other evils from a whole country. History cannot show any other reformer who wrought so wonderful and complete a transformation on such a large scale within so short a time." Every religious teacher has appeared at a critical time in the evolution of the world and has done his best. No religion or its preceptor can claim an upper hand. Every religion has its Truth. After all Truth is the

same with whatever eye you look upon it. All religions proclaim the Truth. The work before us is a very clear exposition of the teachings of the Prophet. The get up is really good for an indigenous attempt.

IMMORTALITY BY H. C. HOSKIER, BOSTON (MASS):
The Startford Company Publishers. Price \$2.50.

The work seems to be more an effort to convert the Jews to the new-thought and new-religion. A varied colour is given to the work by an earnest plea for a scientific form of world-wide government which rather sounds out of place in a work of this kind. To make up all we have a clear history of spiritualism in a new light which is claimed to be best and purest. Evidently the work deserves a careful perusal of all.

REVELATIONS OF SEX MYSTERIES BY RODERICK THURBER. \$ 2.00 CHICAGO, (U. S. A.): *The Yogi Publication Society, 800, N. Clark Street.*

The work satisfies a real need to the average man steeped in materialism who considers marriage as more a contract than a religious duty. The author handles this subject in a thorough, scientific and instructive manner. A regular attention paid to the instructions will solve many a divorce problem.

PARADISE. THE GARDEN OF THE LORD GOD. BY GEORGE CHAINY. BOSTON, (MASS): *Christopher Publishing House. Price \$ 2.00.*

The work is dedicated to all seekers for the Simple in the Sublime and Sublime in the Simple. Really grand! The simple and the sublime are both in the within and the author wants you to realise this. The book closes with Sri Krishna the Piper playing the Pipe of Harmony,

