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## VIDYA or LIFTING THE VEIL

T. L. VASWANI

Vidya is a word used, again and again, in Hindu Scriptures. It is one of the few central words in the *Vedanta Sutras*. It is often translated as 'Knowledge'. Yet of Western 'Rationalism' with its empirical emphasis I find little in the Vedanta. The empirical data are referred to in Hindu Books as *maya*; and we read again and again that Vidya is not for him who will not rise above the plane of *maya*. The Heart of the Universe is not *maya*, but something deeper. The Hindu attitude is not *anti-intellectualistic*. But neither is it 'empirical'

Over and over again we are told that Vidya is not 'mere knowledge'. Mere 'knowledge', philosophical or scientific, does not always help humanity. When applied in a selfish way, it does harm to civilisation. Several years ago, the English Positivist, Frederick Harrison, attributed the unrest of our civilisation to three facts, *viz.*: (1) That our science is not inspired by religion, (2) that our religion is not based on science, and (3) that our political life is but poorly guided by either religion or science. Mere 'knowledge' may explain some changes and modifications in the world of phenomena. It does not explain Life or the Inner Side of the Cosmic Movement. The War showed to what sordid purposes such 'knowledge' could be put by civi-

lised Nations. Such 'knowledge' has invented poison gas and high explosives and machine-guns and the paraphernalia of 'progress'.

Vidya is a spiritual activity. It is energy of the soul. It is not mere awareness or conceptual understanding of some phenomenal relations. It is knowledge charged with *spiritual emotion*. So we read that Vidya is coupled with devotion. In one passage it is even called devotional knowledge. May I not say that Vidya is knowledge not of mere Facts but of Ultimate Values? The ultimate structure of Reality is not revealed to conceptual understanding, but to consciousness in which knowledge mingles with moral, æsthetic and spiritual emotions. Understanding gives us analysis and classification, not ultimate values. Understanding has been evolved under pressure of *maya* upon the soul. Understanding is, in a sense, a sign of subjection to *maya*. When the soul is vital, the veil of *maya* is lifted and the Ultimate is intuited.

What is the Ultimate? Not pleasure. Sensations are not what a wise man seeks. "Freedom" is regarded by many to-day as the ultimate of life. Recent French thought bears upon "the philosophy of Freedom". And Young India can think of nothing higher than Freedom. There is a sense, indeed, in which Freedom is the highest, noblest thing we know. The Hindu Books name it Mukti. But "political" freedom is not synonymous with Mukti. Nation-cults in Europe have often degenerated into cults of "power". And the result is—exhaustion of European civilisation. True Freedom does not seek to dominate others. True Freedom is self-realisation for the Service of Humanity.

Vidya is a spiritual activity—an activity, therefore, which knows the Atman, the Self. Such "knowledge" charged with spiritual emotion becomes *worship*; and indeed, in one passage, Vidya is defined as "worship of the Atman". And the Atman is more than once called "Purusha," the Self. So in an Upanishad the Poet sings: "I know the Purusha of sun-like lustre beyond

the darkness. To know Him is to cross death: there is no other path to go". To know the Self is to worship Him; and to worship Him is to be Immortal. This knowledge is thus different from what is secured by discursive, analytic intellect. A glimpse of this knowledge-state comes in some moments of Love. Not love as it is described in most of the "novels," but Love as it is sung in the great Sufi poems and the lives of mystics and saints. True love knows not analytically but by union. As a Muslim mystic says: "There is no admission for separate personality within Thy Sacred Chamber". Such Knowledge is, indeed, worship.

"Vidya is worship of the Atman". And the great truth is set forth in the Scriptures that we are to worship Him in life. The mysticism of Vedanta is not sundered from dharma—the obligations and appointments of life. All things, all creatures, we read, are a "body" of the Atman. "The Self," we read, "must be seen through hearing, thinking, and reflecting". We are to worship the Self in the exercise of our natural functions. Again and again the teaching is given that Vidya itself is not open to him who will neglect all karma. And the highest form of karma is Sacrifice! The Vedantic Sages were not ascetics who stood aloof from life. They worshipped the Lord in life. Several were good householders. Some, indeed, influenced with their counsels the conduct of kings and laws of the land. They entered into the great Realm of Silence; but they were also men of action. These Sons of Silence were also servants of the people. And India fell into a state of distracted anarchy when she ceased to worship the Lord in life. Many of her sons put on the yellow robe giving up the simple duties of life. Many in the pride of ceremonial "religion," looked down upon millions of their countrymen as "untouchable". Sons of India ceased to be Sons of Liberty—ceased to respond to the Call of Life; and India fell. Will India be great again? Then must we worship the Atman in life, realising the truth that religion and Nation-service are inseparable. For to worship God in life is to fight

injustice, is to combat wrong, is to oppose the autocrat who sins against the weak, is to stand boldly for great human values above caste and privilege and creed. If we strive to worship God in life, India would be a Free Nation in no time. If the West worshipped God in life, it would not suffer from the orgy of Industrialism or that cult of domination which has resulted, again and again, in wars and violence. Europe's avidya has been the world's great tyrant.

There are conditions to be fulfilled by those who would have the knowledge that lifts the veil. Three of them, according to my reading of the *Vedanta Sūtras*, deserve special notice: (1) Discipline under a dynamic personality. There is knowledge without discipline. A dynamic personality is named 'Guru' in the Books. Ancient India did not believe in impersonal teaching of 'knowledge'. Vidya, like character, cannot be externally taught. It must be caught as a spark from a living Flame. It must pass into you as an influence from a Soul. Modern universities in India prescribe many text-books. But in the absence of great teachers, most of the students are little better than 'dead souls'. If the students were truly alive, they would respond to the call of the country at this supreme crisis in our National life; and they would suffice to break the bonds of this long-differing Nation. As water flows down from heights to a lower level so does an influence; a power, a *shakti* flows down from a great teacher to some of his pupils, filling them with something of his radiance, transforming them into new men for the service of the Nation. Ideas become *forces*, *shakti*, through creative personalities in whom lives the Infinite Ideal. Such Teachers—Transformers—are needed to-day.

(2) *Heart-Purity*—The senses were meant to be as windows through which to receive some revelations of the Real. But with many the senses are become as a prison-house. With many 'knowledge' is a power to procure sense-pleasures. To-day many of the Indian students seek *bhog*-pleasure—while India is in mourning. To-day many are still unprepared to live a simple life.

And how many to-day are true *brahmacharies*? One of the Upanishads says that the Vedanta is "not to be taught to him whose passions have not been subdued". 'Knowledge' with many is not a power to escape, but to forge fetters for living within the prison of Passions. Science to-day is studied with eagerness, but how many of those who study science are *disinterested* in the pursuit of Truth and have in their hearts love for Humanity? 'Knowledge' of which the motive is personal gain or ambition cannot help us; it is a *separative*, not a *unifying* force. Science without good-will is a danger, not a gain to the life of man. There are 'scientific' men who employ their knowledge and talents to help a cruel aggressive Imperialism. Is it that men have come to know too early some of Nature's secrets? Science should really be an instrument of help and healing; science, as applied to-day, is often a servant of Mammon and Materialism. Mighty stores of energy lie in Nature. Men are discovering them more and more. But if they have not love in their hearts nor the discipline of humility, they will only misdirect Nature's sources of power, and science will become, as it became in the War, a mighty weapon of destruction. The man of Vidya must have an unselfish heart so that he may use his knowledge for the service of Humanity. Dr Vaillant is a French X-ray expert. He has undergone 13 operations for injuries caused by X-rays. He has lost his left arm, his right hand, his right wrist, and a part of his left shoulder and is unable even to feed himself. But he has welcomed these operations in a sportsman's spirit. 'An operation,' he said, 'is a sort of adventure I am now getting used to.' And he asked that the papers should say nothing about him. 'Silence,' he said, 'pleases me the best.' Such men glorify science. And with the martyrs of science, knowledge is, indeed, 'Sacrifice'.

(3) *Dhyana, Meditation*:—This is another condition of knowledge. That knowledge involves an act of attention is easily recognised. That there is no lifting of the veil without meditation is not often realised. It

is said in the Scriptures that Vidya, even if acquired, does not stay with him who has not the power of meditation. Meditation is spiritual assimilation. In a sense, the law of Knowing is Being. Establish kinship with Nature if you would *know* Her. The things which the common-sense world apprehends—tables, chairs, houses, streets, etc., are when carefully understood, only *abstraction*. The continuous process of changing and the reality behind the veil of forms are intuited *not* through the 'intellectual' method which is one of abstraction and logical analysis, but in *meditation*. Much of what passes current as 'knowledge' to-day is the result of *shravana* and *manana*, it has not developed in and through meditation. 'The world is too much' with many of us. Much hurry has made us poor. One malady of modern life is its 'fatigue'. We use our energy too fast. We feel fatigued. And fatigue is system-poisoning. Meditation is needed for the mind to recoup its health. Periods of silence are needed for renewal of the soul's youth. Modern life needs the healing power of meditation.

Knowledge which grows into us in these three ways becomes a creative *shakti*. And with such knowledge comes fearlessness. For to know is to recognise the One Great Force which is mightier than all opposition. 'While small and vulgar people', says a Scripture, 'are always quarrelling, backbiting and abusing each other, great ones seem to have obtained a portion of the gift of *dhyana* (meditation).' How many such men, men of Knowledge, has India to-day? Yet only such men can do the dynamic work of National emancipation. Only such men and women may take us to a new dawn in our history, passing on to India's waiting millions the Ancient Message:

*You, you only, are your own obstacle. Arise in faith and love, and achieve your Freedom.*



# SOLUTION OF LIFE

## The Third Inborn Impulse—Coarseness

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 Coarseness;

A coarse man or woman is easily discernible. In the matter of coarseness no deception is possible. If a person is coarse it shows itself in one or more of the following ways: (1) What comes out of the mouth; (2) What goes in the mouth; (3) What comes out of the brain; (4) What goes in the brain; (5) The conduct of the body.

Coarse people are repulsive.

No person who is coarse ever knows true happiness in life. Happiness and temporary pleasure should not be confounded. The chief quality of temporary pleasure is its lack of staying powers. Happiness, the real enjoyment abides; it is permanent; it knows no ups and downs, no high-strung excitement followed by depression and melancholy; but is solid and secure.

If you are coarse Riches and Power will be of no use. The real people of the world will avoid you. There is no opposite to coarseness. Refinement will not eradicate coarseness. It is only an assumed affirmative quality and the negative of coarseness is only the lack of it.

1 What comes out of the mouth is Gossip. No exposition is necessary on this.

What else! Lies, falsehoods, fabrications, deceit and subterfuge. What else! Slang, cheap talk, vile epithets, dirty language, rough, raw, harsh words, curses, oaths, and imprecations.

There are more coarse things that come out of the mouth that are not words. The spitting habit is a dirty one; the fumes of liquor pass out of the mouth and too often close to the faces of decent people; the expectoration of tobacco juice is the same of coarseness in the emissions from the mouth.

2. If there are so many coarse things that come out of the mouth, there are still more that go in. It has been widely said that much of the misery, disease and distress of humanity are caused by things that enter the mouth.

The things that go in the mouth establish coarseness unless they are needed by the body.

Never Put in the Mouth Anything Not\* Needed by the body.

All else is coarseness.

The things that come out of the brain may or may not be coarse. It is an old saying that you cannot take out anything different than the things you put in.

Your influence over others depends on the things that your brain will emit in your intercourse with others.

You may seek to win success in business; the output of your mind will bring it or will bar it. The same is true in every channel.

What goes into your brain?

Every unskilful workman is coarse. There is no need for lack of skill. If you work with a pick, do it right. If you are a carpenter, be the best in quality. If you are a clerk make your work of the highest order. What is worth doing at all is worth doing not well, but the best it can be done.

All time killers are coarse. All people to whom time drags are coarse.

Those who dislike work and duties, cares and responsibilities are coarse. The only foundation of happiness is the love of duty and of work. From this base spring all the joys of living. To shirk them is to



become lazy and worthless. Idleness is the aceme of Coarseness. It is a denial of the claim that nature has on every created being.

Improper dressing is coarseness.

Good clothes do not make the gentleman or lady.

Good manners can never elevate the coarse individual to the plane of gentleness.

Grace, ease or fine deportment can never wipe out the low mind, the low habits, and the low body. The only way to get rid of the coarse things that are spewed forth by the brain is to make sure that none of them enter it.

Coarseness is the heritage of the dark and savage ages.

Nature is both refined and coarse; she is refined in her colors, her flowers, her fragrance, her many forms of attractiveness, her clouds, hills, landscapes, oceans, lakes and rivers. She is coarse in the midst of her refinement. Nothing exceeds in beauty the rare form and hue of the rose; but at its feet, under the ground, the manure is hidden so that, by the process of growth and change, it may re appear in the sweet fragrance, the exquisite color and the delightful form of the flower itself.

So may human coarseness be absorbed in refinement.

Now procure a blank book. Note down with pen and ink the many kinds of coarseness that arise in your own mind, or conduct or uses of your mouth. Do not be afraid to be frank with yourself.

Do not wait for your memory to recall things at a time when it will be convenient to note them down. Write whenever the ideas come to your mind. If you do this, you will find new and greater ideas coming all the time and growing in abundance.



# MY PSYCHIC EXPERIENCES

SIR A. CONAN DOYLE

*(Continued from February)*

It would surprise scientists if they realised that it is on their attitude to this despised subject and not upon their own special work that their future name and fame will rest, among the bulk of the people.

At the present moment, great as is the position of Wallace or Crookes, they are quoted a hundred times on psychic subjects for once that their material work is alluded to. As to men like Brewster or Carpenter, it is not too much to say that they would be practically forgotten were it not for their unenviable hostility to spiritualism.

The reputation of great men like Huxley, Tyndall and Lord Kelvin will suffer from their obstructive attitude; while Hare, De Morgan, Zollner and others will be immortalised by their support of the rising truth. Crawford, I will venture to predict, will stand in the very forefront of our science in the eyes of our descendants, as will another spiritualist, Prayson, the astronomer. It may be countered that these are only my individual impressions, and this of course is true, but I set them down for future reference.

It is a curious and suggestive reflection that the psychic truth of 1850 stands where it did, with some important additions but no subtractions, while the science which derided it, has so changed that there is hardly one point which has been able to hold its place. The changing of species, the divisibility of the atom, the transformation of one metal into another, are but a few of the revolutionary views which have supplanted the old doctrines.

The radical mistake which science has made in investigating the subject is that it has never troubled to grasp the fact that it is not the medium who is pro-

ducing the phenomena. It has always treated him as if he were a conjuror, and said, "do this or do that," failing to understand that little or nothing comes *from* him, but all or nearly all comes *through* him. I say "nearly" all, for I believe that some simple phenomena such as a rap, can within limits be produced by the medium's own will.

It is this false view of science which has prevented sceptics from realising that a gentle and receptive state of mind on the part of sitters, and an easy natural atmosphere for the medium are absolutely essential in order to produce harmony with the outside forces.

If in the greatest of all seances, that of the upper room on the day of Pentecost an aggressive sceptic had insisted upon test conditions of his own foolish devising, where would the rushing wind and the tongues of fire have been? "All with one accord," says the writer of the Acts of the Apostles, and that is the essential condition. I have sat with saintly people, and I too have felt the rushing wind, seen the flickering tongues and heard the great voice, but how could such results come where harmony did not reign?

That is the radical mistake which science has made. Men know well that even in their own coarse material work the presence of a scrap of metal may upset the whole balance of a great magnetic instalment, and yet they will not take the word of those who are in a position to speak from experience that a psychic condition may upset a psychic experiment.

But indeed when we speak of science in this connection it is a confusion of thought. The fact that a man is a great zoologist like Ray Lankester, or a great physicist like Tyndall or Faraday, does not give his opinion any weight in a subject which is outside his own speciality. There is many an unknown Smith and Jones whose twenty years of practical work have put him in a far stronger position than that of these intolerant scientists; while as to the real spiritualist and seer men of many experiences and much roaring and

thought, it is they who are the real scientific experts who are in a position to teach the world. One does not lose one's judgment when one becomes a spiritualist. One is as much a researcher as ever, but one understands better what it is that one is studying and how to study it.

This controversy with bumptious and ignorant people is a mere passing thing which matters nothing. The real controversy, which does matter very much, is between the Continental school who study ectoplasm and other semi-material manifestations, but who have not got the length of seeing independent spirit behind them. Richet, Schrenck Notzing and other great investigators are still in this midway position, and Flammarion is little more advanced. Richet goes the length of admitting that he has assured himself by personal observation of the materialised form that it can walk and talk and leave moulds of its hands. So far he has gone. And yet even now he clings to the idea that these phenomena may be the externalisation of some latent powers of the human body and mind.

Such an explanation seems to me to be the desperate defence of the last trench by one of those old-time materialists, who say with Brewster: "Spirit is the last thing which we will concede," adding as their reason, "it upsets the work of fifty years". It is hard when a man has taught all his life that the brain governs spirit, to have to learn after all that it may be spirit which acts independently of the human brain. But it is their supermaterialism which is the real difficulty with which we now have to contend.

And what is the end of it all?

I have no idea. How could those who first noted the electric twitching of muscles foresee the Atlantic cable or the arc lamp? Our information is that some great shock is coming very shortly to the human race which will finally break down its apathy and which will be accompanied by such psychic signs that the survivors will be unable any longer to deny the truths which we preach.

The real meaning of our movement will then be seen, for it will become apparent that we have accustomed the public mind to such ideas, and provided a body of definite teaching, both scientific and religious, to which they can turn for guidance.

As to the prophecy of disaster, I admit that we have to be on our guard. Even the Christ circle was woefully deceived, and declared confidently that the world would not survive their own generation. Various creeds, too, have made vain predictions of the end of the world.

I am keenly aware of all this, and also of the difficulty in reckoning time when seen from the other side. But, making every allowance for this, the information upon the point has been so detailed, and has reached me from so many entirely independent sources, that I have been forced to take it seriously and to think that some great watershed of human experience may be passed within a few years—the greatest, we are told, that our longsuffering race has yet encountered.

People who have not gone into the subject may well ask: 'What do you get out of it? How are you the better?' We can only answer that all life has changed to us since this definite knowledge has come. No longer are we shut in by death. We are out of the valley and up on the ridge, with vast clear vistas before us.

Why should we fear a death of which we know for certain is the doorway to unutterable happiness?

Why should we fear our dear ones' death if we can be so near to them afterwards?

Am I not far nearer to my son than if he were alive and serving in that Army Medical Service which would have taken him to the ends of the earth? There is never a month, often never a week, that I do not commune with him. Is it not evident that such facts as these change the whole aspect of life, and turn the grey mist of dissolution into a rosy dawn?

You may say that we have already all these assurances in the Christian revelation. It is true, and that

is why we are not anti-Christians so long as Christianity is the teaching of the humble Christ and not of his arrogant representatives.

Every form of Christianity is represented in our ranks, often by clergymen of the various denominations. But there is nothing precise in the definitions of the other world as given in the holy writings. The information we have depicts a heaven of congenial work and of congenial play, with every mental and physical activity of life carried on to a higher plane—a heaven of art, of science, of intellect, of organisation, of combat with evil, of home circles, of flowers, of wide travel, of sports, of the mating of souls of complete harmony. This is what our 'dead' friends describe.

On the other hand we hear from them, and sometimes directly, of the hells, which are temporary spheres of purification. We hear of the mists, the darkness, the aimless wanderings, the mental confusion, the remorse.

'Our condition is horrible', wrote one of them to me recently at a seance. These things are real and vivid and provable to us. That is why we are an enormous force for the resuscitation of true religion, and why the clergy take a heavy responsibility when they oppose us.

The final result upon scientific thought is unthinkable, save that the sources of all force would be traced rather to spiritual than to material causes.

In religion one can perhaps see a little more clearly. Theology and dogma would disappear.

People would realise that such questions as the number of persons in God, or the process of Christ's birth, have no bearing at all upon the development of man's spirit, which is the sole object of life.

All religions would be equal, for all alike produce gentle, unselfish souls who are God's elect. Christian Jew, Buddhist and Mohammedan would shed their distinctive doctrines, follow their own high teachers

on a common path of morality, and forget all that antagonism which has made religion a curse rather than a blessing to the world.

We shall be in close touch with other world forces and knowledge will supersede that faith which has in the past planted a dozen different signposts to point in as many different directions.

Such will be the future, so far as I can dimly see it and all this will spring from the seed which now we tend and water amid the cold blasts of a hostile world.

# PEEPS INTO MANY LANDS

## In the world of ideas and ideals

A. SRINIVASACHARI

**The four types of men:** A close observation of and deep insight into the varieties of human nature met with in the world and a comparative study of the religions and philosophies of the world lead us to recognize the four-fold broad classification of mankind (that has been suggested by Swami Vivekananda) into devotional, psychic, philosophical and practical types. The development of devotion towards a personal God in Whom we live, move and have our being and intensification of it to the extent of a vivid perception of His presence—these constitute religion according to some: this is the emotional type. Some others conceive of religious progress to be a process of gradual manifestation to the utmost possibilities, of the potentialities and powers slumbering unseen in the depths of the human mind: this is the psychic type. Others again look upon the endeavour to relate religious truths as a process of philosophical reflection on the problem of life and psychological analysis (by introspection) of the very contents of the group of mental experiences we call life with a view to trace them to the root and to discover the ultimate reality of one's conscious existence: this is the intellectual or philosophical type. Some others (there are yet who hold the religious life to consist in the pouring forth of all our energies of body mind and Soul, as a holocaust for the achievement of some grand purpose in life or for the furtherance of a noble favourite cause undertaken for the sake of the Great Orphan—humanity, without the slightest tinge of self-interest in any form: this is the practical type. Notwithstanding the fact that unalloyed specimens of each of these types being rare, they mostly exist in varying combinations and strengths. Yet for purposes of study it is worth while



to acknowledge the existence of the four-fold tendencies and to consider the practice of religion as comprising the fourfold Yogas—the Bhakti Yoga, the Raja Yoga, the Jnana Yoga and the Karma Yoga. In practice, however, in the case of an actual aspirant after religion, although there may be a leading tendency 'for one of the four paths' it need not preclude him from adopting whenever possible 'any method or expedient from the other yogas as a feeder' discipline, as it were, to the main line of practice! Bearing in mind this limitation, let us revert to the four stages of progress (referred to in the previous article) in the performance of work and in other lines of practice.

**The Ideal of the Karma Yogin:** Let us take first the practical-minded prosaic man with his sturdy commonsense and his indifference to philosophical or scientific truths. He is not seriously concerned with questions or answers relating to the existence of God or soul or the abnormal powers of man. The existence of pleasure and pain and the sorrows of existence, the restlessness caused by passions and desires, and the joy arising out of freedom from such disturbing forces when they are lulled to sleep or coaxed to unconscious submission by the direction of mental and bodily activities in an uninterrupted stream towards some special mission in life, the mutual interdependence of the various units composing society or mankind, the social ties and obligations and the claims of duty—all these are stern realities. No amount of rapid philosophising or poetic imagery of the beauty, harmony and moral order of the universe can make him afford to ignore the evil or sorrow he sees in plenty everywhere round him. It will be his sole aim in life to alleviate, however slightly, in humble manner, the untold sufferings of the teeming millions of fellow-beings. His earnest and utmost efforts to contribute his mite towards the joy and peace of mankind may be lost like a drop in the ocean of sorrow around; but that is not his concern. He would be born a hundred times, if need be, if he

would only be of use to mankind. In life and death, in pleasure and pain, in hope and despair, in circumstances adverse and perverse or the very reverse of them, he would cheerfully and patiently bear the burden of the world's sorrow on his shoulders and toil laboriously without murmur, with unflagging zeal and unflinching devotion to his self-imposed task. A love for man that is self-sufficient, seeks no fulfilment in the form of a satisfaction of any hidden expectation, and delights solely in pouring itself out freely at all times and under all circumstances--this is his life-motto. At least such blissful and inspiring visions of the ideal man he has in view float constantly before his mind's eye. Buddha, the Great Master of compassion, is an embodiment of his ideal and his life he will strive to emulate. But this is achieved, he knows, in successive stages after repeated efforts and hard struggles.

**The First Stage:** The man devoted to action, although stimulated by the contemplation of the fruits of action in his days of ignorance, soon realises from practical experience the folly of attaching the mind to the fruits of action and deriving inspiration therefrom. He learns that the so-called inspiration and slavish dependence on results are but the symptoms of a morbid condition of mind and cause much restlessness and dissipation of mental energies, in no way conducive and even positively injurious to the successful carrying on of work. Absorption in work requires a happy and cheerful frame of mind, an inner poise and cool steady nerves, which are inconsistent with a feverish anxiety for future happenings. Again, time is such a mighty and uncertain factor, to be reckoned with in every human endeavour, that it unsettles the judicious programme of even mature minds and substitutes its own tragic freaks, much to the chagrin of the worker. Pleasure turns to pain, fond hopes end in bitter disappointments, nothing is so unkind as man's ingratitude, the cruel hand of time snatches away the deserved

rewards that should reach the earnest and devoted worker and bestows them freely on the out stretched hands of others stiffening with prolonged ease. The strange irony of fate or the relentless mockery of time lays its surgical knife at the very root of the foul attachment to the fruits, the breeder of pain; and the operation though attended at the time with unbearable agony is productive of much good in the future. In time, claims of attachment are slowly superseded by considerations of duty to oneself or others, which regulate and mould his life at the present stage. The worker slowly acquires a tolerable amount of equilibrium or even-mindedness in pleasure and pain, joy and sorrow, hope and despair, success and failure and others pairs of opposites. This is the first step on the ladder of progress.

**The Second and the Third Stages:** To pass on to the next stage. As the individual proceeds onward in his self-chosen path; he clearly perceives the ideal in all its aspects, and in trying to live up to it feels that the course of true devotion to selfless work does not run smooth. Obstacles from unexpected quarters stand up against him and challenge him to fight; and now and then he fails, his mind putting forth reactions in undesirable directions, like anger, hatred, etc.; yet, he knows that life is not and cannot be a smooth bed of roses and the path of success in life is often strewn with the corpses of the failures of mighty attempts. In his struggle with selfishness in all its shades, gross and subtle, he has by this time succeeded in suppressing all manifestations of it in his conscious state; yet some of those germs slumber unseen in the subconscious mind like deadly enemies lying in ambush awaiting a favourable opportunity for wreaking their vengeance. "The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving for perfection" says the Gita. To seek them out in the dark recesses of the mind and engage in a manly fight with them and vanquish them

even in their hiding places, to rid of them once for all—this requires not only constant vigilance over the mind in the conscious state, but also the 'practice of meditation or Abhyasa Yoga, which forms the third stage. 'Abhyasa Yoga' is the practice of repeatedly withdrawing the mind from the objects to which it wanders and trying to fix it on one thing'. It is the regular practice of meditation on the ideal of complete selflessness that liberates the opposing samskaras (roots of evil) from their subconscious confinement and allows them to come out in all their hideousness (strange at times) and stand up in battle array against the particular idea on which the mind is sought to be concentrated. A desperate conflict for supremacy now ensues between the idea and all tendencies antagonistic to it in the mind, every time meditation is practised; but the worker, whose will has been rendered powerful by training in active unselfish work and does not waver in the pursuit of its ideal, slowly triumphs over all obstacles in course of time. Every time he emerges from the practice, a sense of increased vigour and purity is felt within him, and a great peace slowly diffuses into his mental atmosphere. Grand visions of unity of life float constantly before him; and he begins to feel more and more that humanity is one and identifies his interests and purposes with those of the vast life that surrounds him, thereby making its joys and sorrows his own and struggles to the utmost of his capacity to make the world better, happier and more peaceful. The work proceeding from a man of meditation who has learnt to focus all the energies of his body, mind and soul in an uninterrupted stream with sustained intensity on whatever his hand finds to do, is tremendously effective; it rouses the dominant energies in others, attracts to itself similar energies, allies itself with them and spreads in all directions like a huge tidal wave of enthusiasm absorbing and assimilating all minor waves. Its ennobling influence is shed on all those that may come in contact. His thoughts, words and deeds are highly contagious and he kindles the fire of his own enthusiasm in

myriads of responsive hearts far and near. He has tremendous self-control and in consequence possesses control over others, and becomes conscious of the vastness of powers locked up in the human mind and of the manner in which they should be exerted to gain his ends. Great temptations may come now to the brave soul both from within and without. A huge organisation may spring up round him, he being the main-spring of all its activities; and ambition, fame, jealousy, a sense of superiority or some such infirmity born of selfishness makes its appearance probably, tempting him to pursue a grabbing policy, a self seeking course of conduct. The practice of meditation is continued with greater earnestness and frequency, the pressure at which life is lived in thought, word and action bursts open the last veils clinging to his mind, and the truth of his real nature—ineffable peace or sense of the unity of man—shines gloriously before him.

**The fourth stage.** The worker then reaches the last stage, the flower of his attainment. The struggle of work has ceased to be, and work of any sort is a pleasure, there being nothing high or low in the present state of perfect equanimity. His whole nature undergoes a silent rapid transformation. The light of his inner illumination stamps its impress of wisdom on every word, look and gesture of his. His mind and intellect are fixed in the ideal and merge in it; a river of love and peace and bliss flows from him inundating and irrigating the surrounding minds. His love is deep as the ocean and broad as the sky. His self embraces the whole universe, his mortal self vanishes into nothingness, and the immortal self stands revealed. Work is no longer a task or a necessity but his play and option and a manifestation of his being.

Work without eye to the fruits, work as a means to the realisation of the ideal, work with meditation and work after realisation—these are thus the four stages in work.



## DO I IMAGINE MY ILLNESS?

DR. SHELDON LEAVITT

Have you a sick imagination rather than a sick body? No, not RATHER THAN a sick body. You may be really ill, though it may still be true that the illness is in large measure due to faulty thinking. Imagination began long ago to show you pictures of illness and to awaken in you fears of disease. Everything is built in fancy before it is given form and space in material life.

Sit, as I often do, on public conveyances, and listen to the conversation of those near you, and then continue to wonder if you can why there is so much sickness among the people. The burden of nearly all such talks pertains to illness in the speakers or their friends. They have recently been to the doctor or the dentist, and the pathology suggested by the visit is given out in strong word pictures. A friend has been ill or is still ill. They themselves have not felt well, and the doctor says he fears the latency of a serious ailment which may burst forth at any time. A relative recently had an operation of a most serious sort. She was on the table for hours. A mutual acquaintance was stricken down in the midst of seeming health. This is what one hears everywhere.

Similar tendencies cling to *you*. Your thoughts run much on pathology. A pain or other distress lights up some of the old pictures of disease which had begun to get dim. Fresh fears paint fresh pictures.

Is it any wonder that I think you possibly have a sick imagination? All your troubles are not imaginary. Oh, no! You have some real physical ailments. You suffer real pain; I have no doubt of it. But all this would speedily grow better if your morbid fears could be exercised. Can't we cast them out? They are your worst enemies. Kill them off or let them be driven out by the forces of confidence to which you open your mental door. Stop thinking and talking so much about disease. Think health! When you get a pain, tell yourself it is evidence that your organism is waging warfare on an intruder, that if given half a chance it will overcome it. Speak encouragingly to yourself. Don't recite the bad feelings that you have, and the illnesses of your friends. Smile at the fears of others, and ridicule those which concern yourself. Try to realize more strength. Overlook your weaknesses. Chant the praises of the good. Do this whether you always feel like doing so or not.

This is the way out of your troubles, and you will find no other.



# THE PERFECT WAY

S. VAIDYANATHAN.

## How to Build a Better Brain—III

Hygienic principles and your conduct of life form the fundamental laws for cultivating the mind and for building a powerful brain. Hygiene is the essence of purity. Researches in new psychology prove that the powers of human intelligence can be extensively and intensively fructified and ramified through every sort of hygienic observance.

Every factor of hygiene, that produces a salutary effect on the physical body, produces a corresponding effect on the prominent mental centres. Cleanliness in every aspect is the sacred law of hygiene; this makes one not only healthy but magnetic, well-poised and beautiful; cleanliness endows clearness of brain and illumines the dark corners of the mental plane with resplendent knowledge. A clean person is a source of vital attraction to all and the very secret of physical beauty and mental exuberance consists in the cleanliness of body and mind.

Cold bath refreshes body and mind in a striking and miraculous way. Through bath, the toxins and vile impurities of the system are removed and the skin is preserved free from pimples and itches; cold water strengthens and builds the human nervous system.

The food must be simple, (sathvic) pure, non-stimulating and nutritious. Have a liberal supply of fresh fruits, milk and its products, green vegetables, wheat, cereals and almonds and articles that are very rich in vitaminous principles. These food stuffs will build the muscles, strengthen the nerves and stimulate the activities of the brain. The selection of food stuffs must be essentially based on a knowledge of their relative and intrinsic values and qualities and not upon their palatability;

Equal attention should be paid to water-drinking, fresh air and sunlight. Water helps the digestive process, purifies the blood and hastens vigorously the elimination of poisonous toxins from the body through the excretory channels. As a therapeutic agent, water serves in all capacities and when correctly used, water possesses virtues, worthy of highest commendation. The Yogi methods of adopting water for external and internal cleansing and as a panacea for all ailments are sufficiently demonstrative of the importance and efficacy of this precious fluid.



Fresh air and sunlight are excellent health givers but very few are aware of the precious influences exercised by the oxygen of the fresh air and sunlight on the brains. If you spend the major portion of your time in a place which has insufficient fresh air and sunlight your brains will not efficiently work; you cannot think clearly and act wisely and the mental faculties will not throw forth their luminous exuberance. With the oxygen of the fresh air and rejuvenating sunlight, you are drawing in precious life-giving energies, strengthening the psycho-physical economy. Plenty of sunshine and fresh air, are the requisites of a normal healthy life and efficient brain. The solar energies, latent in the sunlight are the givers of health and destroyers of diseases.

If you observe the proper technic in breathing and take recourse to frequent sun baths, you can surely avail of the advantages, that come from these precious agencies of nature. The luminous rays of the sun have the power of transmission through the skin and of being absorbed with the blood-stream of the body. The quality and tone of the brain will naturally depend upon the quality and tone of the blood by which the brain, as well the body, are nourished. Utilize fresh air, breathe more freely and deeply and let deep breathing become your unconscious habit.

Let your work be done in fresh airy places and make it a point to sleep every night with the windows of your chamber kept open and your face absolutely uncovered, so that you may be breathing all through the night fresh pure air. The early part of the morning hours can well be utilised for sun bath.



# THE MANIFESTING POWER OF PSYCHO-METAPHYSICS

GEORGE L. DAVIS

## "I Will Be What I Will to Be"

The Mind is likened to a mirror. The Mind reflects whatever comes before it. The Stiller the Mind, the clearer the Reflection.

By the unbroken practice of Discrimination, MAN reaches the Supreme.

Learn to let go of the Unessential.

"THAT" which "IS" is ONE. Learn to KNOW the ONE. Be still and KNOW. DO, Dare and be Silent.

The One who exercises Control is the real Master.

To be able to Control the Mind and Thought is more to be desired than the making of Millions.

You cannot express too much Control at any time. You have ALL the Control there is, use it. Every effort on your part makes it easier.

Remember that no one but YOURSELF can do this for you.

By keeping the Mind turned "inside" on YOURSELF this becomes easy.

The Senses are Great. Greater still is the Mind, but even greater than the Mind is PURE REASON.

Even still greater than Reason is "IT"—the SELF.

When you catch the senses leading away the Mind, bring them back within. Retreat within, step by step.

Do this every time you can until you have the senses subjugated to your command.

Remember that you will succeed only to the extent that you make the application. FUNCTION! FUNCTION! FUNCTION!

Be Established in Cleanliness. Be Established in Truthfulness.

Be Established in Patience. Be Established in Forbearance.

Be Established in Non-Injury. Be Established in Constancy.

Be Established in Universal Love. Be Established in SERVICE.

Avoid all Argument - - - Simply state the TRUTH.

Wash your hands - - - Keep them clean.

Stand upright on your own feet. Learn to conquer idle talk.

He who conquers idle talk is the Universal Victor.

Be careless with your possessions. Identify yourself with what you **NEED**.

To live for others eyes is Hypocrisy.

Render an equivalent for anything that you give or receive.

Be foxy—yea—but harmless.

Ask yourself these questions in regard to your thought;

*What does this mean? Why? Why not? Is it worth while? What is the use of this? Does humanity need this? Why? What and how is the best way to present it? Is it the best way I know?*

What is "THAT" by knowing "THAT" all things are known?

**LEARN TO LISTEN PATIENTLY FOR THE ANSWER!**

Repeat these seven words: **I AM WHOLE, PERFECT, STRONG, POWERFUL, HARMONIOUS, LOVING, AND HAPPY.** Do this in the morning when you get up, at night when you go to bed and during the day every time you think of it **THERE'S A REASON.**

**"THERE IS NO-THING OUTSIDE OF MYSELF"**

No. 1.

**I AM ALL UNDERSTANDING.**

**I AM ALL INTELLIGENCE.**

**I AM ALL CONCENTRATION.**

**I AM ALL STRENGTH.**

**I AM ALL HEALTH.**

**I AM ALL WEALTH.**

**THERE IS NO LACK.**

**I AM ALL RIGHT.**

**I AM ALL PURITY.**

**I AM ALL VALUE.**

**I AM ALL INTEREST**

**I AM ALL CONTROL**

**I AM ALL COURAGE.**

**I AM ALL POWER, EFFICIENCY, ETC,**

**THERE IS NO LACK.**

No. 2.

**"THE AWAKING"**

I awoke last night from the trance, Listen to the VOICE of ONE!

I recognize my great Wealth. Who is neither Old nor Young

I am the law. Listen and you can hear

There is no chance. **THAT** Which is **EVER** near;

No. 3.

**"LISTEN"**

And I am perfect Health.	Listen, morning, noon and night,
Contentment I have found at last.	What IT says is ALWAYS Right.
From illusion I am free.	Listen over with a WILL
Confidence holds me ever fast,	IT speaks best when YOU are still;
Like the Giant Oak Tree,	Listen ! Listen. oh, my Soul,
I crowned today MYSELF a	Listen ! and I will make you
King.	WHOLE.
Filled my heart with Delight,	When dark shadows round you
	glide,
I manfully now to all do sing	I MYSELF am here INSIDE ;
FREEDOM "IS" My Birthright ;	Launch your bark upon the sea
Serene in my Happiness	I will MYSELF your Captain be;
Enjoying Perfect Bliss,	And when you arrive at last at
	Home,
I give you FREE the Secret,	You will no longer need to roam,
The TRUTH which "IS "	For NOW, familiar with the land;
	Here you can FOREVER stand.

Meditate on these Principles, and Concentrate on them, one at a time, in their order, then write all you can about each one of them

<i>THE PRINCIPLE</i>	<i>THE COLOR</i>	<i>THE ULTIMATE</i>
1—FORCE	RED	POWER
2—DISCRIMINATION	PINK	RICHES
3—ORDER	BLUE	WISDOM
4—COHESION	GREEN	STRENGTH
5—FERMENTATION	INDIGO	HONOR
6—TRANSMUTATION	LAVENDER	GLORY



# HINDU SPIRITUALISM-III

P. S. ACHARYA

PREPARATION.—Open with the Practice of the art of retiring into silence and opening the mind to the spirit of truth. To retire into silence you have to LET GO—to surrender yourself to the Highest within you. This is the great transmuting power wherein, as you rest and trust, you are cleansed from all defects and divinely renewed.

## *Exercise 1.*

“LET GO.”—Lie down comfortably (flat on the back) and smilingly affirm.—“I LET GO—I RELAX.” Try and LET GO of all muscles and nerves. Closing your eyes, let the mind lightly wander over the body from head down to toes. You may find muscles here and there tense; LET GO of them. Lying quietly and relaxed, take one or two deep breaths—breathing as though you were smelling a beautiful rose. Then gently roll over to the right side and relax with the affirmation LET GO (without deep breaths). Roll over to the left side and relax fully. Then roll on and learn to lie and rest on the abdomen. Try and master the knack.

## *Exercise 2.*

A RESTING EXERCISE.—Lie down flat on the back. Relax thoroughly. Think of the back of the neck. Just let the pillow (if you have any) hold the weight of your skull. Then imagine that you are resting on a soft downy couch—your physical body pressing heavily on it like a heavy overcoat. Affirm, several times, slowly without moving lips.—“Body heavy as an overcoat, heavy as an overcoat is the body.” At the same time, lift the arms, relax and LET GO, i.e., let them drop of their own weight to the sides. Try the arms, one at a time—then both together. After the arms, try the legs. Then lift the head and let it drop in the same way. Try to do all this without effort. Between trials, amuse yourself in other ways.

## *Exercise 3.*

RESTING EXERCISE (*continued*). Succeeding as above with the head, arms and legs, learn to lie still—with the mental picture of the couch or floor bearing the entire weight of the ‘physical overcoat’. Or, have the mental picture of the body being

as 'limp' as a wet cloth—go over from head to foot—lying loose and limp—no stiffness anywhere. Then think separately of the back of the neck, the right arm, the left arm, the right leg, the left leg, and the structure of the body for eight or ten seconds on each member in the order given. Go over thus ten times. Breathe deeply—relax the whole body. Try and go to sleep. You will arise much refreshed.

#### *Exercise 4.*

**CONTROL OF ASANA.**—Sit down in a chair—high-backed—with arms to support elbows. Seat yourself comfortably so that your muscles and nerves are relieved from all strain. Fold your hands in your lap, and adjust feet on the floor—that they may be perfectly comfortable. Now relax head,\* letting it drop forward—until it is supported simply by the tendons and muscles at the back of the neck. Affirm—"I LET GO" and let the head roll from side to side as if it were a dead weight—swinging it about by the motion of the body. Then rock it gently back, until it strikes the supporting back of the chair. Be careful that there are no tensions in the neck or throat.

Repeat this exercise half a dozen times until you feel freedom and looseness in this important part of your anatomy (enshrining the psychic 'Wisdom-centre' symbolised by the Yogis as 'an effulgent thousand-petalled Lotus').

Next raise your folded hands and let them drop heavily in your lap. Close your eyes and turn your attention down your arms and hands and try to get the feeling of heaviness. Be particularly watchful for signs of muscular or nervous tension. Then try and relax abdominal and leg muscles.

*(To be continued)*

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\* I. B.—The moment you relax the head, it will drop in any direction. To have the right idea, think of a person falling asleep while sitting; the moment he falls asleep, he relaxes and stops contracting muscles of neck, letting the head drop forward of its own weight.

# THE GREAT AND MIGHTY SOULS WHO HAVE BLESSED ME

K. K. GONGULEE

**Swami Tripurling**

(Continued from last month)

When, however, I expressed my intention of seeing him, my friends laughed outright, observing that I must be a fool to take *Daitanund* to be a great and worthy man. Yes, that was the nickname that the irreverent and thoughtless people of Dacca had given him. Nobody could vouch for the truth of it, but everyone of these people said, when he first appeared here he put up with a *Dait-wata* (a dealer in pulses)—as if that were a great crime! Another charge against him was that he was steeped in luxury for which he was nicknamed 'Babu Sanyasin'. So he was cried down as not only a worthless fellow but a veritable rogue exploiting the credulity of the female and male 'spiritual' simpletons of Hindu society and fattening upon the dishonesty of the few influential wicked people who had found it very profitable business to pitchfork him into prominence by spreading reports of his being a superman and passing themselves as his special favourites.

However, prompted by the unconscious urging of the inner soul (as I now suspect) as well as by the entreaties of my wife, one fine morning I found my legs carry me to the Asrama of the Swamijin. It has undergone considerable changes since then. It was in those days not the cluster of buildings that it is now mainly, but a fairly big plot of open land with two temples one dedicated to Siva and the other—I don't exactly recollect now. About 20 yards to the east of the temple of Siva were located the residential quarters of the Swamijin far humbler than they are now. It consisted of three rooms, besides the kitchen and the store-room, the front one, facing south, serving as his drawing room. Of the two side-rooms that to the east was his own bed-room and the other to the west was set apart for a boy of 12 or 13 whom he was rearing up to succeed him to the gadi and yet whom he brought up surrounded by as many things of superfluous comfort and luxury as the son of any rich man could expect to be, and whom he had got admitted to a local high school to make him 'up-to-date'. When one day I pointed out to the Swamijin the incompatibility of the life

the boy was being made to live with the goal he had intended for him, he simply remarked, 'Oh! that's nothing. All this comfort and luxury has been provided only to make the mind of the boy proof against all future temptations'. Alas, with the attainments of a higher order in certain respects, how little could he see into the future: Subsequent events, which dragged him into law courts, must have made him think so to himself. Indeed, he was great and mighty, but this fact proves that either he could not see ahead to a long distance or had obtained not much control over the Laws and Forces that make Maya. That is, he had limitations.

Alongside the eastern wall of the drawing room was placed a wooden seat, large enough to be a bedstead, reserved for the Swamin himself. Upon it and covering the whole of it was placed a cushion at least one foot high, and on the cushion were arranged four or five big resting-pillows (*takis*.) Three or four feet above the seat was horizontally hung a wooden rod from the ceiling, and upon that rod was resting a number of costly shawls and other clothes. And beneath the seat could be seen neatly arranged ten or twelve pair of costly shoes and slippers. There was hung on the northern wall, above the head of the seat, a portrait of the Swamin containing at the foot the following words—"Paramhangs Srimat Rudra Tridandi Tripurling Swamin". By the side of the Swamin lay a cylindrical silver casket filled with tobacco powder which he occasionally put inside his mouth, and there was, within easy reach of him, a brass spittoon for his use. I have never seen him smoke *gunja* or drink any liquor.

Alongside the northern wall, just facing the door there was placed a large and spacious 'taktabosh' for visitors to sit upon. On the veranda in front, upon a bench there was a long glass show-case and there was in that a cobra, which according to report would take its food from the hands of the Swamiji.

Accompanied by a friend and relation of mine, who, a sceptic like myself, had also come to share my curiosity, I entered the Swamiji's drawing room in September 1903. His was a fairly tall figure, stout and robust even at that age,—he looked on the wrong side of sixty, although somehow or other it had got abroad that he was well over 350! His complexion was fair, rather ruddy, his eyes small and sunken and he had a french-cut beard.

I can't say whether he noticed us or not as we entered. There were some big people in the room and ten or twelve smaller fries—some upon the 'taktaposh' and other upon the ground. We took our seats upon a corner of the seat reserved for visitors and for over



an hour listened to the submissions of the various Bhaktas and the advice he gave them. The general trend of the conversation which was mainly secular bearing upon physical, mental and worldly worries and troubles as well as the luxurious air of the whole house made us suspect that he was not unjustifiably called a 'Babu Sanyasin' fattening upon the wealth of the credulous ignorant. We waited and waited, our eyes met occasionally, people went and came in,—but the Swamiji had never the courtesy to enquire what had brought us there. Subsequently I learnt from him that a Sanyasin must first be spoken to. However, put out over his apparent discourtesy and offended at the evidently luxurious life he was living and no less at the most grossly secular and often not very honest advice and instructions he was giving to his clientele, I burst out at length,—“ Well, Sir, we have called under the impression that you are a great man. He interrupted me and said ' If you want to see great men, go to so and so' naming certain rich folk of the locality.

I corrected him by saying, ' By great men I don't mean rich men as you seem to do. I was told you were a superman and could work miracles and possessed uncommon knowledge and wisdom. Now, what I want to know of you is this,—steeped in worldliness and immersed in luxury, can one be a superman?'

Upon that he retorted by saying, " I am no superman. I am as good a worldly man as you are. If you have one pair of shoes, I have several. If you have one shawl, I have any number. The only difference between you and me is you have a wife, I have none'.

It was my turn to retort now and I said, ' Having no wife one may get too many for all practical purposes. Who knows you do not belong to that class. Women have free access to you, and your treatment of them shows you are fully conscious of what makes them physically different from us'.

Evidently the Swamiji was not prepared for such a brazen faced retort, as it must have seemed to many of those who were in the room. He looked straight at me for a few seconds, and then with a sweet smile replied, ' Yes, you are quite right. But why do all these people come to me and send their wives and daughters as well?'

My answer was, ' You must have given yourself such an air, when you first came here, as to circulate the report that you were a Sanyasin. That report first attracted the credulous, and self-

hypnotised from home they came in the belief that you were really one and wholly surrendered themselves at your feet. Some of your words granting their prayers came out true and others did not,—as is the case with any one of us; but that did not matter much. Those which turned out true or had even the semblance of truth were naturally trumpeted far and abroad by your innocent self-hypnotised admirers as incontestable proofs of your supermanship. Nay, even those of your words which failed could not dismay these people. Having, by their own mentality, pitchforked you into supermanship, they held themselves and not you, responsible for the failures, stifling the feeble voice of their discontented reasoning with such arguments—‘He is omniscient and knows what is really good and what is not,—knows the remote past and the distant future, while we are quite in the dark as to what may befall us the next moment. If his words have failed, it is because we were not earnest in our prayer, or because he did not really mean that, or because he thinks—if we had our desire, we should be the worse off for that’. Having in this way imposed upon themselves and cultivated the mentality of explaining away whatever defects, shortcomings or failures you might truly be guilty of, they are now, with regard to you, no better than puppets. Even if you were ever found guilty of unseemly conduct, their mentality construes that either as your test of their loyalty to you or as something which is quite different from what it appears to be on the surface’.

Upon this lengthy and uncharitable exposition of the situation he did not appear to have been in the least offended, but said with his characteristic smile, ‘you would make a good lawyer.—Now tell me what you really want.’

We then entered upon an academic discussion as to the true goal of human life; the existence and the nature and the character of God, if there be one; man’s relation with Him; His relation with nature. But that was absolutely as dry as the bones in the valley. His arguments only confirmed me in my suspicion that he was an unlettered and uneducated fellow; although shrewd to a degree and possessed of extraordinary commonsense he knew how to traffic in the weaknesses of those people who believed in a heaven and hell and yet allowed themselves more than others, to be tempted by Satan and, conscious of this, sought a superman competent to grant them short-cuts to their material successes and free passports to heaven when the dreaded day could at length come. I made no secret of my mind to the Swamiji. Even now, however, he looked as composed as ever, remarking,—I did not then and do

not even now understand why—unless as a sop to Cerberus—“*Tou hamara gaddika layek hai*” (you are fit to step into my shoes) I am pleased with you and mu warn tethat the challenging spirit in which you have come will, far from helping you in gaining your object, hinder your progress. The right course to follow is, as the Gita pithily points out.....*Pariprasnana Sevana* to respectfully serve and faithfully carry out the instructions of him to whom you come in the belief or suspicion that he may help you up. Always submit your problems to him for solution in a spirit of reverence. In this way only you can expect him who has nothing to expect of you, to take pity on you and bless you in all possible ways. Come to me after night-fall everyday. Test me if you will, by following my instructions and testing their truth or otherwise.

These words appealed to me. I bowed at his feet and went back. Thus ended our first interview.



# THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

## V. The Rational Principle in Nature.

Plato's definition of man as a featherless biped brought a smile on the lips of his audience, one of whom is known to have stripped a cock of its wings, and presented it the next day derisively as Plato's man. It appears that rationality was recognised as the only exclusive and differentiating human attribute even in that primitive age. Today the element of reason is the basic postulate upon which the whole system of social psychology takes its stand. It is the data of all science. It is the natural endowment of man received as a divine heritage on the eve of creation. It is his cross as well as his crown, for it is that which makes him exalted among all the created things, and it is that too, which eliminated him from the ranks of angels. Its miracles are recorded in the history of human progress. Knowledge is a vindication of its power. The real conquerors of the world, as Lord Avebury once remarked, are not warriors but thinkers—not Chengiz Khan and Akbar, Ramses and Alexander, but Plato and Aristotle, Confucius, Buddha and Christ. It was their thought-power which made Darwin and Newton to lead the van of intellectual advancement.

Nature and Nature's laws lay hid in night

God said 'Let Newton be' and there was light.

But passing below mankind, no traces of reason are to be found among the lower animals. Their whole life is guided by blind instinct. A little analytic insight will, however, reveal that a higher and superior Reason really governs all their activities. Providence thought out everything for them once for all, and so framed their nervous constitutions, that each guided by his native impulses may be able to hold his own in the struggle for existence. Who taught the chicken to follow the hen, the crows to caw at an impending danger, the camel to sniff water in a desert or the horse to prick its ears at a sound but that perfect and infallible

mind who is the author of them all? The marvellous organisation of the insect world has ever been an Arabian Nights to the natural philosopher, who can see the hand of God working there like a wirepuller behind the screen in a puppet show. Those of the animal habits which appear to be inexplicable have had their genesis in some primary utilitarian purpose. To scratch the earth out and cover its excretions has often been noticed as one of the canine instincts. I have read somewhere that fear of detection by the more powerful rangers of the forest originally led the animal to hide an object, which by its presence may give his pursuers a clue to his whereabouts. Whatever may be the worth in these interesting conjectures, they tend, at any rate, to strengthen our belief in the rational basis of the facts of life.

From time immemorial man has wondered at the order of the universe. The system of the world is perfect and flawless; things follow one another in such a well-arranged progression, that as the parts join together to make the whole, their differences gradually shade off into each other, their boundaries are rounded into an interconnected scheme, and all intermediate stages between the base and the summit of the apex of existence disappear in an organic unity. As science has unveiled the mysteries of nature, the inherent method in her laws has become more and more conclusive. The course of time, the change of seasons, the infinity of space, the revolution of stars—mysteries too deep for man, phenomena so sublime that human intellect bows before them, all testify to an underlying rational principle:

All nature is but art unknown to thee,  
 All chance direction which thou canst not see,  
 All discord harmony not understood,  
 All partial evil, universal good.

And because our world is the workmanship of a divine architect, because it is the best of all possible worlds, because it is a place, where everything has a purpose, where nothing is redundant or wanting, where all contradictions are but apparent, and all errors an illusion, the prominence of the rational principle in nature will always be asserted by humanity.

There is a school of philosophers, which holds that in matters moral, reason is the ultimate monitor and guide. Whatever is sound according to reason is morally right. Reason will investigate the pros and cons of an action, it will weigh its relative advantages and see that it does not sow the seeds of its own destruction. This "categorical imperative" is regarded as the only unfailing touchstone to estimate the propriety of any deed. Personally I believe that in the religious and ethical field intuition is far more reliable than any logic. There is something wrong with a faith which tries to spread itself by arguments and controversies. Yet far be it for me to deny the importance of reason in the economy of human life. Without it the very 'elements of life' would run riot. To borrow an imagery which has recently been employed by most ethicists, our career upon earth is a chariot, drawn by a team of wild horses, which represent our various passions. If you kill these horses, the chariot will not move; if you leave them to their will they will lead you into dangers. You have to adopt a *via media*. You have to take the assistance of a trained charioteer, who should curb and control their savage fury. This charioteer is Reason.

Two principles in human nature reign,—  
Self-love to urge and Reason to restrain.

The greatest of the Rationalists was Immanuel Kant, that profound German philosopher, whose life was an embodiment of his ideas, all whose movements were so measured and premeditated like the working of a clock, that people used to correct their watches when the professor used to go out for a stroll in sun or shower, —his servant running after him with an umbrella—every evening exactly at half past six. He knew no rest: all days were alike to him. The sun rose or set not more regularly than the unbroken repetition of his daily programme. And it was through his cult of "Reason" that he had earned such a matchless precision. He was a thorough going believer in the Rational theory of the universe. Reason, according to him, was the metaphysical essence beneath existence. Out of the conflagration of Universal Reason, which rules and pervades the worlds

little sparks are sent all round to form what we call finite human reason. • Between the latter and the former there is only a difference of degree. The same power which exists in the one has been vested in the other, but its scope is limited even as human body and human mind are limited, although they possess the same essential attributes which characterise the eternal substances of matter and spirit. Thus there is an outer circle of reason and so many inner circles of reason within its circumference. Just as the source of all heat is the sun, the source of all water is the underground region (Patal) and the source of all air is the great vacuum (Akash), similarly the source of all reason is the Supreme Reason which we call God. And just as all 'fire' rises in the direction of the sun, all 'water' has a tendency to penetrate the earth, and all 'air' ever seeks the vacuum, similarly our finite reasons tend to be one with their emanating source, which end they eventually achieve after the human soul quits the dungeon of the body.



# STUDIES IN PSYCHOLOGY

PROF. IVI

## Reason—II

Now we have the purpose of reason. It is an evolution of the subjective self and always for that interest. It is to attain a complete idea and reach something upon which we can rely. It may be to gratify some special curiosity, or to find that which is real. The whole proposition of reason is to find truth. It is that process by which we confine ourselves of the truth of a statement by thinking about it.

The principal points in reasoning: An extracted character is taken as the entire datum from which it comes. There is no difference between deducing and extracting. To deduce a thing is to draw it away from it and to extract it is to draw away. Anything that is extracted is deduced.

A character thus taken suggests certain consequences more obviously than it was suggested by the total datum as it originally came. The character must contain a portion of the thing, which has all of the qualities of that thing. Character relates to quality.

A drop of ocean water is a part of the ocean. It has in it all of the elements that are in the ocean, in more or less degree. But it is a part of the ocean water, so we do not need the whole of the subject as a basis of reason.

In mathematics if we have any part of the arc of a circle we can determine the size of the entire circle. Probably the greatest help that the mind has ever had in accurate reasoning is furnished by mathematics. But accurate conclusions are dependent upon whether or not the premises are consistent, or correct.

Any conclusion reached as the result of reasoning upon a thing carries with it more than a survey of the whole thing. It does it in this sense, that in order to reason upon anyone thing and reach a correct conclusion, you have to bring into it not only a comparison between the things under consideration, but a relative comparison between that and other things that differ from it.



Out of this process you will notice that so many people have illustrations. You have to take one thing to illustrate another and in order to do that when you reason out one proposition you have reasoned out a number of propositions. You can hardly reason out one thing without reasoning out a number of things. You can only reason upon that which has some foundation in fact.

There are certain limitations to the processes of reasoning. Ignorance is the first limitation we place upon our reason. We have two kinds of ignorance, one is just a lack of knowledge and the other is an indifference toward that which might be learned.

Then we have prejudice. We have notions of judgments formed upon things, that have been reached without reasoning and those keep us from being able to reason correctly.

The next two hindrances are the most annoying things that come into reasoning, anticipation and expectation. The reasoner has to set aside all anticipation and he also has to set aside his expectation.

Anticipation is a look into the future, planning the part you are going to take in that future. Expectation is simply a view into the future and a decision as to what is there regardless of the part you expect to take in it. Both of these attitudes prevent clear reasoning.

The sound reasoner does not care what the future contains, nor what the result will be. What he is trying to find out is just a conclusion for the present moment. He does not look into the future. He does not care how it will affect him, he wants to know the truth.

Unbelief is classified under two heads, just as the same as ignorance. Most unbelief is just a lack of belief. The other is disbelief or refusal to believe.

The product of reason is judgment. Judgment is a stated result of values, coming through the process of reasoning. It is a conclusion formed as the result of reasoning.

The source of a judgment is either conscious or intuitive. That we do form intuitive judgments and that those intuitive

judgments have always in them the element of memory, is proven by anyone who takes an introspective view of his own states of mind.

We have been doing things and thinking it was just simply an impulse of the intuition, but if we will study ourselves closely we will find out that even though it is an impulse of the intuition there is some memory connected with it that made us do the thing.

The study of reason gives us another idea of the terms conscience and consciousness. We speak of conscience being an inward monitor or an inward impulse that warns us of the right or wrong of an act not yet performed?

When we study the mind closely and find out that the inner faculties of the mind are perfect in their activities, that their natural action would be right, if there is anything that comes up in the mind and makes us think a thing is wrong before we do it, we know that it comes from memory. Conscience has nothing to do with it. It cannot think wrong.

Whenever we feel some impulse that is wrong, the memory acting intuitively is furnishing us something that the mind has reasoned out before. It relates itself to something already in the memory.

The source of all judgments formed in reasoning is either conscious or intuitive. The nature of judgment is analytic, synthetic, and identical. Most all reasoning begins with analysis. It associates the results with other things of a like nature and sometimes groups several reasons together in reaching a judgment. Then it picks out and discovers personality or identity.

If a judgment is to be trusted it is essential that there be certainty of the truth of the premises upon which the reasoning was based and certainty that the conclusion necessarily follows from the premises. All complete reasoning must answer three questions, what, how and why. If the why is left out a correct conclusion would not be reached.

The final result of every judgment is that it forms the basis for further reasoning.

Correct reasoning leads to accurate knowledge. It leads to positive action. If both premises are negative there is no conclusion. If both premises are affirmative only an affirmative conclusion can be drawn. A negative conclusion requires one negative premise.

In order that conclusions may be universal, both premises must be universal. There is universal character in the statement that what one man has learnt to do all men can learn to do. Anything relating to light or darkness would be universal.

Reason always brings out the real self and is a developing process of human character. That man does the greatest service to humanity who causes the greatest number of people to think.

Whenever we begin to think we commence to reason. Reason is one of the natural faculties and it always begins every statement with a question.

We say reason is that power of the mind by which we discriminate between things that differ and then between differences that differ. When we get to dealing with differences that differ then our education takes on the form of culture. It is just the use of our education.

Another result of reason is that it sifts out the chaff of falsehood and leaves the grain of truth. Unless we have learned something about the process of reasoning we can never satisfy our own minds as to the truth of things.

To know a thing and to know that you know it is to reach the greatest state of contentment possible. It is that acuity of the mind that has enabled men to separate the minerals from each other, because it enables the mind to give the true value of things seen and the relative value of things compared, and so out of this process of thinking and out of this faculty of the mind that we have now under discussion, all of the world's progress and all scientific attainment has been reached, because we learned first to discriminate between things that differed and then the difference between the differences of those different things.

If you want to find out how to get the difference between differences that differ, just try to conceive of the parts of a piece of earth and say this is ground and that is rock. That is one difference. One is hard and other is soft, is another difference. One contains certain chemical elements absent from the other. Now we are giving the difference between the differences that differ. After a while we will take this out until we have thoroughly analysed them both. After we analyse both then we can begin to find those things which are alike about them both. At the end we reach the truth. At first sight there is nothing in common between the rock and the other. At the final analysis we find but one substance except in a different form.

In our discrimination between differences that differ, the differences disappear and truth is the result, proving that truth is one and universal!

But we had to go through this process of growth, of evolution, of change, differing each time from the time before, and this process part of the time has been intuitive, because we have reached our conclusions through the memory, largely unconscious to us, and if we have reached our conclusions and we have really kept tab on ourselves well enough to know how we know these things, the way we know them we will be able to impart that knowledge. It is necessary if we wish to be able to teach or to understand our own lives and our own beings, that we have a reason why for everything.

Reason takes fear out of our minds and makes us willing to know the truth, regardless of what it may be. It gives us courage enough to know the truth whatever it is,

Every argument is perfect or else it is worthless. It was the old idea that to be guilty of the violation of one part of the law is to be guilty of all of it; that if there is any element of falsehood in a thing, the whole thing is false. This is the negative way of looking at anything. The present thinking is that the element of truth in anything makes truth in all of it. Now we have a positive philosophy. If there is enough good in anything to preserve its existence, there is good enough in it to perfect its existence.

Truth is independent of time and place and its contradiction absurd or unthinkable. All conclusive arguments are equally strong.

Reason enables us to consider what is due to others. It aids the human mind to preserve its equipoise. There is only one thing that can disturb and that is to be afraid of something. The only thing that will make your mind perfectly balanced is to be free from fear.

The main thing that will take fear out of the mind is to know some one thing and to know it well. Then you have proven to yourself that you can know a thing right. Then everything that you know you want it to be right like that thing.

So we say a person who can learn to do one thing well can learn to do anything well, because he is equally poised. A person is almost compelled, in life, to finish something before he can undertake to do other things. You can never do anything right until you can learn all the details belonging to that thing.

The next proposition is that reason stands as a guard to prevent destructive commands from reaching the subjective self. Reasoning at first is a laborious process, but having once reached conclusions along certain lines, reason acts instantly. Those three questions, what, how and why pass quickly and a judgment is formed rapidly.



# PSYCHIC PHENOMENA OF THE BIBLE

Compiled by B. F. AUSTIN, M. A., D. D.

## Materialization

Genesis iii. 8  
Exodus xxiv, 10-11  
Daniel v. 5  
John xx, 19, 26  
Genesis xviii, 1, xxxii, 24  
Ezekiel ii, 9  
Luke xxiv, 15, 16-29, 30, 31

## Spirit Writing

II. Chronicles xxi. 12  
Daniel v, 5

## Independent Spirit Writing

Exodus xxiv, 12  
Exodus xxxii, 16  
Deut. v. 22  
Exodus xxxi, 18  
Exodus xxxiv, 1  
Deut. ix, 10

## Trumpet Speaking

Exodus xix, 13, 16, 19  
Revelations I: 10  
Exodus xx, 18

## Trance

Genesis xv, 12  
Daniel x, 5  
Acts xxii, 17  
Daniel viii, 18  
II Cor. xii, 2

## Healing: Old Testament

Numbers xxi, 8-9  
I Kings xvii, 7-24  
II. Kings v, 1, 14  
II. Kings iv, 18-37

## Healing: New Testament

Matt. viii, 5-13  
Luke xiv, 2-4  
Luke v, 17-25  
Luke ix, 11  
Matt. x, 8  
Luke x, 9  
Acts xiv, 8-10  
I Cor. xii, 9-28  
Matt. xii, 10-13  
Mark iii, 2-5  
John iv, 47-54  
Luke ix, 2  
Acts iii, 1-8

## Healing by Magnetized Articles

I. Kings iv, 29  
Acts xix, 11-12

## Independent Spirit Voices

Deut. ix, 12-13  
Ezekiel i, 28  
John xii, 28, 29, 30  
Acts ix, 4-7  
I. Samuel iii, 3-9  
Matt. xvii, 5  
Acts vii, 30-31  
Acts xi, 7-8-9

## Spirit Levitation

I. Kings xviii, 12  
Ezekiel viii, 3  
Possibly also Matt. iv, 1  
Ezekiel iii, 2, 13, 14  
Acts viii, 39

## Spirit Tests

Genesis xxiv, 14-19  
Judges vi, 36-40  
I. Sam. x, 2, 6, 9, 10  
Exodus iv, 14-31  
I. Sam. i, 10, 11, 17, 26, 27

## Spirit Communication in Dreams

Job xxxiii, 15  
Genesis xxviii, 12-15  
Genesis xxxvii, 5-8  
Job, ii, 28.  
Genesis, xxxi, 24  
Genesis xii.

# REVIEWS

**The Problem of the Future Life.** By A. H. McNEILE, D. D.  
CAMBRIDGE: W. HEFFER & SONS, LTD. Price 3s. 6d.  
*net.*

Dr. McNEILE attempts seriously to make people dissuade from trying to know about the next world. No doubt if every one would work for the human betterment in this life there would be no necessity to speculate about the next. This being an impossibility, man must reform himself by knowing what is there after Death (so-called). Spiritualism is more a Saviour of Humanity than what the author thinks. Above all, the Doctor is earnest in his appeals.

**Self-Help and Self-Treatment in The Sexual Disabilities of Man.** By J. D. NARULA & C. L. VARMA, B. A., LL. B.  
Published by THE PRINCIPAL, *Hawaii College of Business*  
RAWALPINDI, (Punjab-India). Price Rs. 4.

No doubt the work before us is worth one's serious consideration. An average man of the world would care more to shove on a knowledge of the book to the shoulders of a Doctor who ministers to one's physical health. It has to be said that the work fills a real demand among the present-day young men.

**In the Temple of Truth.** By M. SRI RAMAMURTI, M. A.  
With a Forward by PROF. P. SESHADRI, CALCUTTA (India):  
GOLDQUIN & Co., *College Street Market.*

—A solacing relief in these days of convention and materialism, The author is more of a poetical turn of mind—a dreamer—than a man of the world. He is an earnest seeker after Truth and seems to have found his quest. His thoughts are worth contemplating.

**Primary Phrenology.** For Homes and Schools. By M. TOPE, P. Sc. D., *Instructor in the Tope School of Phrenology Inc., BOWERSTON, OHIO, [U. S. A.]*

Education improves but does not endow man with talents. Phrenology specifies these talents, and gives a knowledge of the kind of material to be dealt with. The home and the school are the best places for utilising this most useful science. The teacher and parent should have a thorough knowledge of this

science if they wish to do justice to those under their control. The lessons before us give an elementary knowledge of Phrenology and we would prefer this science is taught to those who are turned out to teach youngsters.

**Phrenology**, Progressive Lessons in: With a chart for recording the elements of character. For Homes and Schools. By M. TORR, BOWERSTON, O. [U. S. A.]

This is a companion volume to the previous one and is a higher and detailed study. This would prove a suitable text for the Teachers Training Colleges. These are merely University-making days and no educationist has turned his attention to such useful sciences being taught in schools and colleges.

**A Scheme of Mass Education** By A. B. MANDE, M. A., *Young Men's Indian Association Education Committee Bulletin No. 1.* Published by R. T. DEHMUKH, Saraswati Press, Nagpur Price Rs. 1.

The scheme has had the approval of Sir M. V. Joshi Kt. Home Member, C. P. Government. Here it is aimed to educate all the illiterate of the Nation. It is not possible to detail the scheme here. It has our hearty support. The author offers his services as an honorary worker for a time. This should certainly attract the present *People Government* which professes to care for the masses.

**Psycho-Analysis and Everyman** By D. N. BARBOUR  
*Price 6 sh net.* LONDON: GEORGE ALLEN AND UNWIN LTD,  
*Huskin House, 40 Museum Street, W. C. 1.*

Psycho-Analysis is simply a curative method for healing certain mental troubles. The system may be better styled as Freudism as it was his researches and investigations that led to the discovery of this method. Its possibilities are vast as it concerns the working of the human soul. The author has done full justice to the work and has well established many a salient point. Free from all technicalities the book is within the grasp of the layman. It is not to be confused with any branch of Medical Science as this relates healing—Mental Healing. Every one ~~interested in~~ interested in his own self should go through the work.