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FROM THE DIARY OF A DISCIPLE

T. L. VASWANI

I am not an ascetic. The ascetic theory of life is inadequate. In a sense, I am a Sufi! I worship Beauty and Love is my sacrament of life. I adore the Lord as Blessed Beauty, as Immortal Love. And is not Love the sacrifice poured upon the world to multiply His Beauty?

* * * * *

The less we suppress ourselves, the more we express the Beautiful.

* * * * *

Wheresoever Love appears, I bow in reverent worship. For there shines the very light of God!

* * * * *

I know not much. I only know that the longing in me grows, day by day, to be consumed more and more, in the great Flame of Sacrifice to Him whose Beauty blooms in all the worlds and whose Love I see shining, shining everywhere!

A servant of that Love I seek to be. And with the infinite wealth of my dreams and of the Dreams of God, —The beauty of the roses and the song of the stars,— I fain would serve Humanity.



SRI KRISHNA AND THE FLUTE

S. NARAYANASWAMI IYER.

Sage Narada told cruel Kamsan of the Lord's life in Brindavanam. He commanded His presence and Rama's. To Akrura was the charge committed. The brothers proceeded in glee. The city fell sad. The Gopis mourned.

On the brothers was laid a devilish plot. The Gopis sought the solace in oblivious love. Of the Lord and his love and his flute, they made contemplation.

"See" they say, in converse and concourse, "his dimpled cheek leaned on his shoulder left, his smooth fingers hold the reed and feel the stops. Grace glances from his eyes, he beckons and nods. His purple curly lips breathe forth thrilling airs. The rapture fills heaven and earth. Life in every form feels imbued with sense. Calm are the clouds, hushed is the thunder, the bees hum.

The quickened trees bowing under flowers and fruits shed honey sweet. The waters move with the melody and make a stop. The herded flock with nibbling grass stand fixed like life in paint. The feathered kind from bloomy spray rain melody sweet. Blissful joy does the universe feel. Heavenly hosts descend, and saints and blessed souls sing the Lord's praise.

All make concert with the Lord's flute and make perfection close. Mukunda is great to His devotees. He is full of love and His wisdom wends them and His Mercy saves them".



SOLUTION OF LIFE

The Fourth Inborn Impulse—THE SEXUAL

All evils are caused solely by the *Inborn Impulses*. We have already examined the three leading and most common of the inborn impulses—Selfishness, Headstrong Habits and Coarseness. We will now consider one of the greatest curses that ever fell on humanity—SEXUAL IMPULSE.

Every inborn impulse remains dormant until excited into action.

It is true that if a young man is isolated from exciting causes, he will enter his twenties without falling into error of any kind, and once at that age, he is nearly secure against further temptation; or it will be harder to lead him astray.

The same is truer of young women; when properly isolated up to their twentieth year, they cannot very readily be led off unless there is an irresistible combination of circumstances.

The sexual impulse is inborn and comes into activity when excited. It often becomes dangerous. Though man is swayed by the impulse that was born in his blood, the resultant action is criminal.

The solution is to isolate the young men and girls.

REGENERATION IN THE PENTATEUCH

HENRY PROCTOR, F. R. S. L.,

There are many indications that the 'Fall of Adam' was a *fall* into matter caused by generation. For our present experience teaches us, that successful conservation of the seed abundantly increases the life in the body. We know from the narrative that Adam was immortal as to his body, and from the latest scientific discoveries that the spermatoxa and ova, which constitute the sexual element, are immortal; and we thereby reach the conclusion, that it was the sexual element which was the source of the immortality of Adam's body, and that therefore when he began the work of procreation, he began to die simply from that cause, and that the eating of the tree of knowledge is a synonym for carnal knowledge—as it is said: 'Adam *knew* his wife.' This is confirmed by the expression, 'they know that they were *naked*,' and 'they made an apron of fig-leaves to cover their shame.' We have further confirmation in the fact that the serpent has always been, among all nations, the symbol of generation. So that all the evidence points in the same direction, viz., that the tree of knowledge symbolizes carnal generation, and by consequence, that the tree of life symbolizes regeneration for body, soul and spirit.

This fact being known, would cause Adam and his immediate descendants in the line of Seth to regard the sexual act as a sacred act. Their continence may be judged from the fact that Seth was no less than 105 years old when he produced Enosh, his first-born; and Jared, no less than 162 years of age when Enoch was born; Methusaleh was 187, at the birth of Lamech; and Lamech 183, at the birth of Noah; but this extreme continence reached its climax in Noah's case for he was 500 years

old when he 'begat Shem, Ham and Japhet.* It would appear from this that the original intention of Noah was to live the regenerate life, and he is said to have been "perfect in his generations." He was warned of the coming Deluge when he was 480 years of age and from that time he appears to have been 'a preacher of righteousness,' and judgment in respect to the flood.† After he had preached twenty years without making a single convert, he appears to have foreseen that the survival of the Adamic Race would depend upon him alone. He therefore married and had offspring from whom the whole Caucasian Race have descended. This shows that the vital seed may be conserved through a perfectly pure life for hundreds of years, if men could regain the 'right to the tree of life.' This will be characteristic of the earth's inhabitants during the Millennium as it is said: "The period of youth shall be a hundred years, and as 'the days of the tree of life shall the days of my people be.'"‡

But those who seek with all their heart and soul may even now become 'partakers of the powers of the age to come.'

And we have been unmistakably taught that the way back to the Garden of Eden is through obtaining the Mastery — 'To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God' (Greek—*Paradeisou tou Theou*)=Hebrew, 'Garden of Eden of God.' The Garden is the body, the nervous and reproductive system is the tree of knowledge, the lymphatic system is the tree of life, Abstinence from the tree of knowledge and absolute devotion to the will of God, give a right to the tree of life, by the eating of which the body can be abundantly stored with life.

At the age of a hundred, Abraham's body was as good as dead, but through faith his youth was renewed like the eagle,§ insomuch that after the death of Sarah he married Keturah and had six sons (Gen. xxv. 2) and

*Gen. v. 32

† Heb. xi:7

‡ Isaiah lxxv. 22 (LXX)

§ The Eagle is the symbol of unfallen sexual power. The scorpion is the symbol of the same in a fallen state.

lived to the age of 175. The patriarchs looked upon the sexual power as a sacred thing by which the most solemn and sacred oaths could be taken. (See the case of Eliezer in Genesis xxiv. 2.)

Notice also the case of Jacob. He is returning from Aram where he had served Laban 20 years. He is still quite a young man, but after the wrestling at Peniel (face of God) apparently with one of the Elohim who touched the hollow of his thigh, he forsakes entirely the life of generation and therefore has no more children by any of his four wives—except Benjamin who was already begotten. We next see how severely offences against the body were dealt with—in the case of Onan who died before the Lord—the fornication of Esau through which he found no place of repentance—Reuben's loss of his birthright and Judah's also of his through a similar offence (Gen xlix. 4). On the other hand, note the continence of Joseph, so richly rewarded, and to him the birthright descended. Moses also is an example; for from the early time of his stay in Midian he had no more offspring although at 120 years of age "his natural force (Heb. moisture) was not abated." So it would appear that his perennial youth was the result of conservation, although 40 years of wilderness life had sufficed to bring death to all the unbelieving Israelites, who were 20 years old or upward when the spies returned to Kadesh-Barnea.

The laws of Moses were very severe on these points—even involuntary losses rendered a man unclean, and a woman was unclean during the course of nature in child-bearing, and the whole congregation had to abstain for three days before meeting God at Sinai, pointing always to the fact, that what is lawful, and honorable even, in the sight of men is uncleanness before God.

Therefore it is clear (1) that generation is the cause of the fall of man and brought death to the body; (2) that the pious patriarchs only entered upon generation at an advanced age for the purpose of "keeping seed alive" upon the earth; (3) that the act is so minutely

described because it was considered sacred, and therefore it is incredible that any of them who were right with God ever infringed or abused the sacred function, but all lived at least in the higher generation; (4) that in the case Jacob (Israel) and Joseph and Moses, we are shown the advantage of continence, and in that of Esau,* Judah and Reuben, and also Onan, of the terrible results of sins against the body.

"Know ye not that your body is a temple of the Holy Spirit which is within you," and "that ye are a temple of God?" If any one is marring the Temple of God, God shall mar him. "If any man destroyeth the Temple of God, him shall God destroy, for the Temple of God is holy, which, indeed, ye are,"†

*Heb. xlii, 16,

† 1, Cor. iii, 16, 17, and vi. 19.

Sonnet To A Flower

Crushed, withered, by the roadside carelessly
 I tossed you like some dead and useless thing,—
 Only a fading flower that I must fling
 Into the dust before you burden me.
 I laughing passed along, till presently
 As a fleeting scent from which quick memories spring
 There move into my mind with sudden sting
 The wish once more your lovely form to see.
 Sip thou no more of the mysterious stream!
 Soitly slip down its forces that were rife
 While others drink through endless aftermath,—
 O, 'tis no idleness that thus I dream:
 Strange longing thoughts of you, a thing of life
 That lies deserted on a dusty path.

—CHARLES TYSON EDGAR.



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INDIA AND AMERICA

Christopher Columbus thought he had discovered India when he reached the end of his voyage in 1492. What would have happened if he had really discovered India or rather a short route to India? America and India were blended together at that remote date. They are bound to be united together as time goes on.

It was certainly not an American who sung "What though the spicy breezes blow soft o'er Ceylon's Isle and every prospect pleases and only man is vile." It was certainly not an American who pronounced the dictum that the East was East and the West was West with the innuendo that they were never made to understand each other. No Americans know almost nothing about India save through the rare and too rare visits of Hindoo teachers. The name "Indian" conveys absolutely nothing concerning the people of India. They understand by "Indian" what are otherwise called "Red Skins" or the original natives of America as discovered by Columbus.

While this has been the history of the past, the indications are that in the future we Americans will surely know the people of India better. And this is logical, for we are getting Indians to come and see us and know us and if they do not criticise us it is because they are more courteous than to say that "only man is vile" in America. If they become shocked, they will not say so, as Indians are proverbially tolerant and kind.

What are the differences between the two countries? Why, to begin with, the climate is quite different taken as a whole. Climate has an influence on the human race in food, clothing, habits, dispositions. But there are different climates in America and Florida is diametrically different from Maine and the people are different as well. There was a time when Americans talked of the North was North and the South was South. Now

we know better and we are all knit together in one people. If India is split up into different Provinces, regions, tribes, customs and so on, so is America split up into 48 different States.

A sign of the times is the visit of Indians to America to "discover" America. We read of the visit of Inayat Khan, of Baroda, and he believes that in the United States will be born the spirit of Universal brotherhood which, in time, will join all the nations of the world in peace.

"America stands before the nations as the young man in the family," he said. "Each member of the family watches with anxious eye what America does and says. While other countries demand respect from your land, they eagerly take up whatever progressive movements America may start. America sets the example for the world".

The philosopher considers it quite fitting that a thinker from the Orient should come to tell the Western world what he sees and knows. "If the people of America sent missionaries to the East to teach the Christian religion", he said, "they may also respond to the eastern interpretation of the message".

We read of a plan to set up a statue of Buddha in Central Park, in New York City. This is a sign of the times. The venerable Inayat Khan, with his flowing beard and long hair, has made an impression already. He is not a Buddhist but, on the contrary, he is a Mohammedan and is known as Pir-O-Murshid, or Chief of Teachers. We have had famous Hindoo teachers and lecturers already. Now we have a Mohammedan. Soon we shall have a Buddhist. Angarika Dharmapala, a Buddhist Monk is busy in preparing the way for the Buddhist movement in America and returns to England to found a Maha-Bodhi Society there.

Hence, we see distinct signs of the movement from India to America, and the spirit of fairness to America in seeking to place before the public of that

country the ideas, ambitions, religious teachings of Hindoo, Buddhist and Mohammedan ideals. Surely this looks strange after all these years of attempting to introduce Western religious ideals into India to see India sending us distinguished thinkers, philosophers and religious teachers.

What can India, as a whole gain by this intelligent course? She can learn something of development of natural resources, modern improvements, modern commercial ideas. There is no political disagreement to be shocked or touched upon. America is really tolerant and ready to learn anything new. The Indian can certainly teach America calm, reasonable activity and how to avoid reckless haste, purely material ideas. On the other hand, while all visitors, teachers, lecturers and thinkers will be welcomed at all times coming from India to the United States, the religious movement (if it can be called a movement) will require much time before being successfully established. The logical first step is that of establishing branches throughout America of the Latent Light Culture, of Tinnevelly. This is the best possible step towards introducing Indian thought into America and there can be no sort of opposition whatsoever in that suggested step. To introduce Mohammedanism or Buddhism would be unwise unless most tactfully pioneered, and even then it would take time. Whereas the Latent Light Culture can be adopted at once by every man, woman and child in America and this system of philosophy can go with any religion existing in the United States as it does not conflict with the teachings of Christianity—it rather develops it.

No. To the Eastern religious mind, there is no East, no West, no North, no South, no this, no that—but all one family—God's family, united by the bonds of LOVE—God's Love, and in this sign we shall conquer, abolishing the spirit of war, the spirit of hatred and above all of race hatred and religious hatred. Thus we shall be strengthened by Knowledge, and in HIS hands we shall be guided aright.—*An American student of the Latent Light Culture.*

THE PERFECT WAY

S. VAIDYANATHAN

Fasting and Brain-Culture—IV

It is fasting that gives rest and time for recouplement of energies and vitality to our organs after their hard and exhausting labours. When you fast you do it with the conscious intention of bettering your physical and mental state, with the idea of securing greater degree of poise, comfort and vitality and harmony of spirit. Fasting helps in all ways, provided its rationale is understood and utilised as a tool for higher psychic and spiritual achievements.

It is generally presumed that fasting will sap away the energies and make the body weak. Faith is essential in fasting; faith will work miracles in the way of your betterment, provided you conscientiously realise, while fasting, that you are benefitted by it. Affirm within yourself, that through fasting your brain is getting clearer and clearer, the impurities of your blood are washed away and your body is becoming lighter and lighter; this sort of self-suggestion is very useful during fast.

First begin to fast for a day in every 20 days and then gradually and slowly lessening the number of days intervening, try to convert it into a fortnightly and then into a weekly fast. The stomach should not be overloaded on the night preceding the day of fast. Fruits may be substituted for the usual meal. On the day of fast, take nothing. Keep your stomach entirely empty and fill your mind with lofty ideas and sentiments. Keep yourself composed, happy and free from cares and worries. Take plenty of water during the day and think, that the water is effectively cleansing your system by helping the eliminative process. Adopt the methods of self-suggestion. Some gentle exercise may also be taken, and this will, by stirring up the organs especially those of excretion, help you to throw off more quickly and completely the toxic products, that have accumulated within and above all the uric acid, which is the basic cause of all ailments.

Let the fasting-day be a holiday. Avoid all heavy work. Be not idle. Let your work on that day be of that character, that will, while proving to be a form of useful recreation and source of pleasure, tend to develop your intellect and brain-power. During the day, devote some hours to the study of useful books and to the

discourses of topics of philosophy and spiritual knowledge, which will greatly vitalise your latent powers and capabilities of rational understanding of divine truths.

Reflect on the immanence of the Divine; direct all your thoughts, emotions, impulses and cravings to the Paramount Creator and affirm: 'I draw mighty dynamic energies from Almighty's unabounding and overlasting fountain of Blissful Wisdom'. Try to be in tune with your Protector. When divine knowledge resuscitates the luminous beauties of your soul, when you extricate yourself from the mental delusion and when the thralldom of darkness, by which your inner spirit is engulfed, is cast away, then will vibrations of peace and harmony pervade your inner being.

Utilize sun-rays and oxygen. Take a bath in the gentle rays of the morning sun. See that you have not heavy clothes. Expose every part of your body to the brilliant rays of the sun; think that you are drawing physical and psychical energies immeasurably from the solar lord; think that your inner being is purified and replenished with vitality and nerve-force and that disease-gems are destroyed.

With sun-bath, practise deep-breathing and gentle walk. Revert to your normal diet slowly and gradually. Fruit-juices, milk or diets of a light nature may be taken after the fast.

Fasting restores the organs their vitality and energy through rest and careful hygienic observances: as the stomach is entirely empty, the impurities, waste products and toxins, that have accumulated within owing to the internal chemical process, are very easily eliminated through water-sipping, fresh air, sun-light and breathing.

Fasting is one of the chief factors, that build the intellectual powers; it gives one self-control, self-purity and inner resistance strengthening the will and vital capabilities for correct perceptible judicious understanding and clear thinking.

They who cry down fasting assume that when a person fasts, the bodily heat,—the basis of life—is secured at the expense of the tissues as there is no food within the body.

It is pranic-energy and not ordinary bodily heat that is the basis of life; heat is only the manifestation of pranic-energy. Pranic-energy—the magnetism of life is latent in all.



THE MANIFESTING POWER OF PSYCHO-METAPHYSICS

GEORGE L. DAVIS

"I MYSELF AM ALL TRUTH NOW"

The TRUTH is THAT which IS, was, and always will be.

The Truth is Omnipresent—Truth is Omniscient.

The Truth is Omnipotent—Truth is Self-Evident.

The Truth will make YOU free, indeed.

Truth applied leads into all TRUTH.

The more Truth I express, the more I am conscious of.

My business is with the Truth NOW.

I simply state the TRUTH—argument is unnecessary.

Truth needs no excuse, defence, or apology.

Truth has no preference, never compromises.

Truth is independent of time, place, or condition.

To KNOW the Truth is to be FREE.

The Truth is content with TRUTH itself.

The Truth Masters all Conditions and Circumstances.

BE Established in TRUTH THOROUGHLY.

I see the Truth, the Truth I feel, and think.

I speak the Truth, I act the Truth, I live the Truth,

I AM MYSELF, AND ALL TRUTH NOW. THERE
IS NO-THING OUTSIDE OF MYSELF.

"ADORATION."

All hail to Truth so sublime,

Master of Fate, Ruler of Time;

Who gives us Love, our wondrous Power,

Supplies our Needs in every Hour;

Oh Thou, One of Perfect Bliss,

We greet you with a Lover's Kiss:

Let Thou Excellency, through us flow,

That we may forever know,

With You ever in our Mind,

We will sure be Good and Kind.

Let us not Illustrations see,

May we ever dwell in THEE.

EXERCISE No. 4.

Relax the body—fix the mind on the navel, and think
Order, Order— I AM ORDER. I MYSELF AM ALL
ORDER NOW.

"I MYSELF AM ALL LOVE NOW,"

Love is Life in motion. To Love is to Live.
 Love is Universal. Love is impartial.
 Love IS—It is not made—Express it.
 The more Love I express, the more I am conscious of.
 Love gives ITSELF freely—it asks not for any reward.
 Love is Service. Love is Active. Love is Steadfast.
 Love gives cheerfully and willingly.
 Love is a Dynamo. Love is Magic.
 Love is Concentration, considerate. Love is the greatest
 of Sacrifices.

Love is the only inducement worthy of my Time,
 Consideration or attention.

Perfect Love casts out all fear.
 Love is the fulfilment of the Law.
 Love everyone and everything.
 I see Love, I hear Love, I feel Love, I think Love.
 I see Love, I act Love, I live Love.
 There is NO-THING OUTSIDE OF MYSELF.
 I MYSELF AM ALL LOVE NOW.

"MY APOLOGY."

To you, Love I must confess,
 That in words I cannot express
 The All in All that I possess,
 I've hunted high, I've hunted low,
 For logic by the which to show
 Your Immaculate Perfectness;
 You I prize and recognize,
 In everything around;
 I greet you with the student's bliss,
 So glad that you I've found.

"DAILY EXERCISE."

Do this three times a day at least, wherever you happen
 to be:

Face the four corners, alternately and give out this
 thought to the Universe:

Thought—I LOVE EVERYONE AND EVERY-
 THING,



VACCINATION BY MOUTH

New Discovery

STAMPING OUT THREE DISEASES

The old-fashioned notion that the function of a doctor is to cure people who are ill is slowly disappearing, and one is coming to realise that in the future the principle function of medical science will be to prevent people from becoming ill. Instead of paying a doctor to make you better you will pay him to keep you well; as soon as a patient falls sick his fees, instead of beginning, will cease. This prospective revolution depends partly on the Public Health Services, the importance of whose work can scarcely be over-rated; and partly on the theory of immunisation. That blessed word Immunity means much and is but little understood. Everybody know that when a child has had measles it is comparatively safe from another attack, and all sensible people realise that a vaccination scar is like a certificate of safety from small-pox. The manner in which this immunity is brought about is rather complicated, and is perhaps not yet fully understood—at any rate the recent important investigations of Professor Besredka of the Pasteur Institute do not wholly confirm previous ideas.

UNPLEASANT METHODS.

But the main thing is that immunisation has been proved to be effective and practicable. Small-pox has practically been stamped out of Europe by it, and enteric fever, which once held the record of decimating an army in the field, has ceased to be a factor of any importance to army medical authorities. This is because anti-typhoid inoculation is compulsory in the army. But it is not compulsory elsewhere and so typhoid even is still rife amongst the civil population.

Hitherto it has been impracticable even to suggest that every one should be artificially immunised against enteric fever, because the method in use was rather unpleasant and in many cases there was a definite contra-indication for it. The subcutaneous injection of dead typhoid bacilli was usually followed by unpleasant symptoms for a day or two, the initial puncture had little attraction for many people, and people suffering from various heart affections, from a fulness of the liver or—in the case of women—of the uterus, were prohibited from enjoying its protection. It was not safe to inoculate the very young or the very old. The new method of Professor

Besredka suffers from none of these disadvantages, since his immunising agent is contained in tabloid form, is taken through the mouth, has no untoward re-actions, and is perfectly safe for infants, invalids and the aged.

IMMUNITY LOCAL.

The discovery made by Professor Besredka—who is the successor of Metchnikoff at the Pasteur Institute—is that immunity is a local thing: At present the injection of a dead culture into the blood-stream is intended to induce a general immunity, but the Besredka theory is this: that as all invading micro-organisms have a selective affinity for some particular organ, so there should be a definite protective vaccine for each organ. Thus he found that dysentery and cholera bacilli make their way straight to the intestinal wall; a rabbit was inoculated with these bacilli through a vein in its ear, and was killed five hours later. The autopsy showed all the bacilli on the intestinal wall—they had made their way there as fast as they could, disdaining all other homes. All that is necessary, then to immunise against dysentery or cholera is to immunise the intestinal wall, since this is the only organ open to attack, and the best way of immunising it is by the most direct route that is through the mouth. But there was a difficulty in the way, for the dead bacilli in the tablet could not find their way through the wall at all times. Only when there was a free excretion of bile was ingress possible. Professor Besredka's solution to this difficulty was to include in the tabloid a certain proportion of synthesised bile to act as a sort of key to the gates on the walls of the intestine

The advantages of this new vaccination are obvious. The process is simple and safe, attended by no discomfort, theoretically sound; it demands no apparatus or skilled attendance and above all there is ample proof that it is effective.



What a grand idea, when a mere thought, an auto-suggestion would immunise you against anything.

—Ed: K.

A MESSAGE OF WARNING FROM THE MASTER

Given by two of his ministering spirits through the hand of one of his servants in the flesh.

October 2nd, 1925.

"THE LITTLE PREACHER" comes to tell you that more power is coming to the earth in the very near future. Great will be the awakening in all quarters of the globe—social, religious, industrial and artistic. Material forces will be active upon a higher plane of expression. This must bring tumult in its train, because the inertia of the lower forms will change to active resistance. You will see convulsions in all human societies and also in nature, although these will be intermittent, and will not come as a great cataclysm. Prepare for these changes by changing your own outlook on life. Seek the spiritual, first, and have faith that these will carry you over the times of stress. Do not lose faith for one moment, be the outlook ever so black or the danger of physical violence ever so near. This is the time of testing to prove the good. In parable form one may say that the sheep will be separated from the goats and the chaff winnowed from the grain. The day is at hand, but we give it no date. We do not know it, and if we did, it would not be revealed to the likes of you, so we cannot say whether the time may be reckoned as months or many years.

We see it as very close. Make allowance for the difference of time conception between you and us who know not time by astronomical measurement. Let all people pray the Father that the light may be accepted by multitudes. Go on your daily work without hesitation, retire not from the world, but conduct your work as in the sight of God. That should be your only concern. The parable of the Master coming suddenly


is an individual experience, not a universal one. The world of affairs must march on as the past impetus has set it going, but great diversions of its course will take place, and these constitute the upheaval of which we speak. Anxiety, care, loss and pain will increase. Suffer not any of these to cause you to stumble. God will supply all actual needs, and that should suffice for all. It is the artificial reeds that form part of the root of the evil in the world, and which so many find difficult to dispense with.

October 9th, 1925.

"THE LITTLE PREACHER."—I want to continue my message of warning. The world may laugh at these messages; the man of business pook-pooks them, the Churches disbelieve them, and even amongst spiritualists most regard them as the vapourings of an excited mind or an over credulous subject. Nevertheless it is our mission to warn you and through you others. You will find that the warnings will come through many mediums. It is ordered by our Chief. History is not devoid of many instances of neglected and repudiated warnings. Do not be afraid to be called credulous, but take them seriously to heart. Read what we give to your people. Unless a rapid alteration is made in the life of this nation and other nations of Europe and elsewhere, unless they change their daily life and national policy to a more spiritual expression and action, terrible suffering will come upon them all. All must suffer because all are parts of the whole, and no one is without faults. We appeal for more love to be shown in daily life in every sphere of action without exception. We call for less attention to the material, to give up much that we consider necessary or our just due; in short, to use an old phrase, to become more religious in the right sense of the word, which is to worship the Father by loving, feeding and caring for everyone of His children regardless of race, colour or creed. Have no servants in the old meaning of the word, but let them be your brothers and sisters helping you. Make no hard

line between kitchen and parlour, office and factory, officer or private, teacher or pupil, but let the family idea pervade towards all. One is not less your brother because he is not of direct blood connection. The Father knows no degrees of relationship. In His eyes all are one. We call upon all who are willing to respond to stand alone if need be. There must be no waiting for one another. It is a personal call as well as universal. The unit must act alone before there can be unity of action by multitudes. Let not my words cause panic nor depression, but let all have faith in the Father that He will give us strength to bear whatever He allows to befall. I am only an humble messenger of the Master. I claim not to be an Isaiah, yet the humblest postman may carry a letter of immense importance. The time of trouble foreseen and foretold by the seers of ancient days is at hand. May God give you wisdom to hearken.

"THE ROMAN SOLDIER" comes to endorse all the "Little Preacher" has said. We see plainly from our vantage point the storm and stress looming upon the horizon, and just as a threatening storm may be dispersed by counteracting winds, so these calamities that approach the earth may be broken in their violence or dispersed entirely by a change of life and thought of the world's peoples. Pray without ceasing that the danger which is near may be diverted by your own part played manfully and with determination, not counting the cost in material things. The engrossment of so many in material matters is the immediate cause of the evil. Bodily pleasures, pride and selfishness dominate. This must be reversed.



THE SECRET OF LIVING

BRAJ MOHAN TEWARI.

‘Tatra ko mohah kah shok ekatvamanupashyatah.’

The seer says in the Upanishad ‘How shall he be deluded, whence shall he have grief, who sees everywhere oneness?’.

Seeing everywhere oneness is *the* secret of freeing oneself from delusion and grief and of attaining supreme bliss.

The chiefest characteristic of our Modern Age is Worry. And Worry is the mortal enemy of happiness. It is *the* one obstacle to ‘seeing everywhere oneness’.

Christ and Buddha, Kabir and Nanak, Swami Ram Tirth and Tuka Ram knew this secret. They loving themselves *truly* loved Humanity. The love of these Mahatmas was quite unlike the love of our Modern Age.

Modern Age is more characterized by its worship of Mammon than for man as man. I have seen that when a bread-winner is removed from a family, the members of the family weep not for him but for their fear of starvation. Is this in any degree short of cannibalism? In my opinion cannibalism has assumed a more heinous form in this twentieth century than ever. What is at the root of this cannibalism? Love or riches for its own sake—Love generated by extreme hypocrisy. And hypocrisy is the will-head of Worry. We must weed out hypocrisy from ourselves and try to be sincere.

In order to be sincere we will have to observe harmony between thought, word and deed. Thus following we will have to inquire into our most urgent and unavoidable needs. And we will know that Man

requires very little to keep his body and soul together. That man requires very little to feed and clothe himself. That man's sole purpose on earth is not merely to feed and clothe himself all his life-time.

'Poor vaunt of life indeed,
 Were man but formed to feed
 On joy, to solely seek and find and feast:
 Such feasting ended, then
 As sure an end to men;
 Irks care the cropfull bird? Frets doubt the
 man-crammed beast?

Is it not cannibalim to live in palatial buildings, enjoying the most delicious confections, while penury-stricken people are without home without food? •Man's nobility will shine that day when he will be lord over himself by curbing his desires. In ancient India the Rishis and Munees, who dwelt in the forest-ashrams in self-imposed renunciation coupled with high thinking, were the ideal men, on whose feet the Emperors and kings bowed. These rishees and munees knew that the secret of living—of freedom from pain, worry and death—was in Renunciation—in seeing everywhere **oneness**.

Om' Tattwamasi.

Why is it Easy for the Body to get out of Order

Dr. SHELDON LEAVITT.

If you will stop to consider for a moment the complicated piece of machinery you call your body, you will see what a wonder it is that it does not get out of order more frequently than it does. First there is the heart which contracts seventy times a minute without prolonged rest, year in and year out. It can take no vacations without stopping the whole machinery of Life, and so it goes on uncomplainingly with its task, though we ourselves think it hard luck to be kept at work many hours at a time, and sigh for long rests from even intermittent toil. Every day it puts forth energy enough to lift 122 tons a foot high. What do you think of that? Then there is that great nerve center, the Capital of the human confederacy, with its lines running out to every part of the body, through which communication with every intelligent cell is maintained and all the functions directed. Then the skin with its three layers, and the sweat glands which number up into the millions, and through which much excretory matter is cast off. There are also the sensory organs with all their delicate arrangements; the chemical laboratory maintaining all the fine reactions; the digestive, assimilative and excretory processes. What a complication of things to keep in harmonious relation, especially in the face of an environment, mental and physical, continually changing. The marvel is that the Ego maintains so good a balance as it generally does when to ordinary trials are added those of outrageous habits so common among us. Then reflect that into the delicate machinery people are continually throwing sand and gravel; and then they wonder why the Powers that be are so unkind.

HINDU SPIRITUALISM-IV

P. S. ACHARYA

“*LOOSEN UP*” *SADHANA* Exercise 5:—

To the Hindu Spiritualist, relaxation means thorough devitalisation, i. e., withdrawing prana or vital force at will.

Affirm.—I withdraw all Prana from my right hand—at the same time letting the muscles of the hand relax, so that the hand may swing loosely from the wrist, apparently lifeless. Affirming thus, shake the hand backward and forward from the wrist.

WITHDRAWING PRANA FROM FINGERS. Affirm.—‘I withdraw all prana from the fingers of my right hand. Make the fingers limp and relaxed. Affirming over and over again, swing the fingers loosely from the knuckles. First one hand, then the other, then both.

DE-VITALISING THE ARMS, FOREARMS, SHOULDERS, ETC. Affirm,—“I withdrew all prana from the arms” Let them hang limp and loose by the sides.

Now, swing the body from side to side, letting the arms swing from the motion of the body, making no effort of the arms themselves.

Then withdraw prana from the forearm, letting it swing loose from the elbow.

First one arm, then the other, then both.

Stand erect and raise the arms straight above head and, withdrawing all prana from them, let them drop to the sides of their own ‘dead weight’.

Then practise withdrawing prana from, and relaxing fully, the muscles of the shoulders and chest—allowing the upper part of the chest, to fall forward loose and limp.

DEVITALISING LEGS, KNEES, ETC. Withdraw all prana from the feet, one by one and then both, until they can be swung loose from the ankle. Similarly, withdraw prana from legs, letting them swing loose and

limp from the knee. Learn to swing and shake them. Standing on a stool, let one leg swing loose and limp from thigh. Learn to lift knee up in front high as you conveniently can and then devitalise and let it drop back.

Sitting in a chair, relax waist muscles, allowing the upper part of the body to pitch forward.

A VALUABLE ACQUIREMENT. Stand and, commencing with the neck relax the body—say, down to knees. If you have properly relaxed, you drop gently to the floor without the least injury. He who has thoroughly mastered the art of 'devitalisation' can let himself down even from great heights without fear or danger.

REST YOURSELF AT WILL. Exercise 6.

1. Alert Passivity.—Throw yourself down. Withdraw the prana from all voluntary muscles. LET GO and allow yourself to remain limp and apparently lifeless (from head to foot. Remain wide awake—senses alert but with the muscles as instructed above. Learn to rest yourself thus at your will and pleasure. An hour of this rest is worth more than a night's sleep. You may practise indulging in a doze also at the same time—fixing the time—say, an hour.

2. Restful Stretching.—Learn to stretch at will beginning with feet and legs, up to arms and head. With the LET GO affirmation, stretch and subsequently relax. Restful stretching equalises prana.

Stand on the floor with legs spread apart and arms extended over head, also spread apart. Then raise yourself on toes and stretch yourself out gradually as if you were trying to reach the ceiling. Affirm.—'I equalise prana to the benefit of the whole system' I aspire after things of the spirit'

Then shake yourself around loose and limp, employing as many parts of the body as you conveniently and comfortably can.

Affirm.—'I shake off the paltry faint-heartedness—and all depressing emotions'.

THINK AND CEASE THINKING Exercise 7.

1. Lie down quietly in an easy comfortable and relaxed position. Close your eyes and withdraw mind from outside objects as far as possible. Turn the mind again and again from the thoughts requiring effort. Think of yourself as independent of body—the heavy physical overcoat. Turn your ‘mind’s eye’ or attention inward and think upon the real ‘I’ or individuality—the spirit or personality—that is yourself—withdrawing attention wholly from the body. Imagine the mind as a waveless silent sea—mirroring the supreme self of whom you are an imperishable integral part.

2. Take one of the most dynamic key-phrases in mantrik literature—AUM (pronounced OM) Santi - Santi - Santi. Seat yourself comfortably and relax body. Let your head (relaxed) drop forward—supported without conscious effort on your part. Repeat the Mantrik key-phrase given, slowly half a dozen times. As you repeat it, try to feel ‘santi’—and to express sweet, and blissful rest, particularly in the highly expressive muscles of your face. Practise this before a mirror.

Then try to make the mind simply ‘a waveless sea or lake’—try to make it blank, i. e., learn to cease thinking at will, as far as possible.

HOLDING THE MIND BLANK. Exercise 8.

Listen to the tick of a clock or watch. Don’t count them, but just listen without missing a tick. If a thought pass through your mind you have lost a tick. Start with one minute and when you can hear every tick for just a minute, try for two minutes, then three and so on without tiring the mind—until you can hold the mind blank, say, if you can, for fifteen minutes at a time. Always stop and take rest, when it becomes hard work.

At first take this exercise of one or two minutes three times a day—early morning, noon and evening. Then take three long deep breaths inhaling and exhaling slowly. Don’t overdo this exercise.

REACHING THE HEART OF SILENCE. Exercise 9.

Take time every day to be in the silence, beginning with just a minute or two. Going into the silence is

simply changing your state of consciousness. Just LET GO of the 'world that is too much with you'—all the wordly thoughts and cares and trifles. And you pass into another condition of consciousness—into the stillness of the super-conscious mind.

In the beginning you need to be much alone. Have a time and place in which to practise your sadhanas. Take a comfortable position either sitting, standing or reclining, as best pleases you. Then choose the attributes you wish to develop—say, REACHING THE HEART OF SILENCE OR 'UTMOST SPIRITUAL SELF-SURRENDER'. Meditate on what you desire from ten to fifteen minutes. Think of it in all its details, just what possession of it would mean to you. Form the mental attitude of interior possession. See yourself just as you would like to be—seeing the perfect interior possession of what you want with perfect interior repose and confidence. Build a perfect image of yourself as you would like to be.

Feel that you are capable of materialising your ideal. Then inhale long deep breaths—at every breath imaging that you are drawing to yourself from inexhaustible supply.

After meditating and establishing a rhythmical breathing, relax completely, make your mind blank as far as possible and pass into the silence. Assume a listening attitude, as opposed to that of thinking or speaking. Get quiet—more quiet—and then still more quiet. Listen—be calm—and listen so deeply that you can hear your own heart beat. When you can thus hear the beating or feel fully the vibrations of your blood pulsating through the heart, you have come close to the universal rhythm. Your 'reaching the silence and listening to the Voice of Silence' is but a question of time. Then you can take up the common consciousness of your daily life. Conclude this sadhana with the affirmation.—'Reaching the heart of silence, I realise the ideal and renew myself'



THE GREAT AND MIGHTY SOULS WHO HAVE HELPED ME

K. K. GONGULEE.

After the first interview I called on the Swamiji almost daily, and for several hours everyday—in the morning or afternoon and also at night. And that for about a year. While I could not always approve of the advice he would give in matters 'mundane' and while his moral life sometimes appeared to be dangerously elastic, I must say, he it was who first demonstrated to me how one could see far into the future, tell of what was happening at a place thousands of miles off, and attract wealth without apparently working for it in any of the ways of 'the man of the world'. He was living a princely life—not alone, but with a large retinue; he had already come into possession of a very big plot of valuable land as free gift from a local zamindar. Some foremost members of the local Bar—men renowned far and wide for their shrewdness and intelligence, for their legal acumen and strong common sense, for their learning and masterful personalities—and some other equally big people were already at his service. The spacious compound was being dotted with buildings for this and that purpose. Yet he was never heard to ask for even a broken pice. On the contrary, he was often heard to say at the top of his powerful voice, even in the hearing of those who were his milk cows—'Is there any rascal here that can lay his hand upon his breast and say, I have ever asked for a brass farthing? It is only fools who try to purchase my favour with money'. On more than one occasion he had affirmed to me,—'I only know and rely on myself. I knew whatever I require must come to me at the right moment'. Indeed, one day while the Swamiji and myself were seated at about 5 P. M. on the open veranda to the east of the temple of Siva, his servant Lalji approached and submitted, "Baba (father), our stocks of ghee, flour and pulses are all finished. What is to be done for the evening meal? Upon this the Swamiji flared up,—I feared, if Lalji

were within his arm's length he would have thrashed him severely, indeed so put out he appeared to be over the matter—“Well, rascal, why did you not notice this earlier? How many people are there in the Asrama to-night?” The servant humbly submitted, “About Fifteen” and took to his heels. The Swamiji became himself again as if nothing was the matter. I could not, however, resist my curiosity, and asked, “Are then all the Asrama people to go without food to-night?” He looked me squarely in the face and said, “Is this your faith in Providence? Can He, who is all substance and who is ever ready to grant your prayer,—can He allow so many people who have gathered in this house of His, to go without food!—no, never? I could hardly agree but kept quite. We resumed our conversation; but in less than an hour's time, to my great surprise, there stepped up a young man of about 20 who bowed at the feet of the Swamiji and placed before him on the ground the sum of Rs. 15 with these words—‘Father has left for Calcutta by to-day's mail and asked me to pay this small amount towards the expenses of the Asrama. The Swamiji looked at me and observed, ‘Providence never fails. Remember this lesson for the rest of your life’.

Either at the far end of 1903 or early in 1904 we were one day seated exactly in the same place at about dusk,—Swamiji, myself and a relation of mine. I had now passed many months with the Swamiji for hours together at a street, but had never seen him retire within himself while talking with others. That day, however, quite unexpectedly he shut himself up even while I was listening to him, and assuming the attitude of *Padmasan* sat still with upturned eyes and bated breath. In less than half a minute of this there flashed over our heads a brilliant blue light passing across the sky from east to west. Simultaneously there was heard a tremendous uproar in the direction of the town. Innumerable conches were blowing mingling with the ulu ulu sound uttered by hundreds of female tongues,—just as can be heard on the occasion of an earthquake. My heart sank within me, thinking it might be something like the terrible tornado that swept over Dacca several years back. I could have run home.

if I could, but this thought seemed to have paralysed my limbs. So I waited in great suspense for the swamiji to open his eyes. But I had not long to wait. When he opened his eyes he appeared to have waked from a deep sleep. In the meantime I had recovered myself to some extent. So I rose to go, because my mind was not at rest. But he said, 'no, no, not so early. Sit down' I told him of my fear and drew his attention to the anxious sounds that had not yet died down. He smiled and said, 'Oh, that's nothing. It is only out of a vague fear that the people are so excited'. I asked him, 'was it not a unique phenomenon that we witnessed just now? What was it?'

He replied, 'It was spark from the Divine Energy. It means the birth of a great man endowed with that spark'.

I could hardly swallow such a pill and made no secret of my mind. He did not feel annoyed but said, 'How can you understand all this? But you would see, in the course of a year there will break out a terrible war like the Kurukshetra war of old. And take it from me this phenomenon predicts India's good. In fifteen years she will have the first instalment of self-government but not without some blood-shed. In twenty-two years she will have full self-government'. Whatever value one may attach to this interpretation of a natural phenomenon which was witnessed from many places as the newspapers of the following day announced,—one can hardly ignore the following facts:—

(1) Within a few months of the occurrence there broke out the Russo-Japanese war.

(2) In the course of the fifteen years that followed it quite unexpected things had happened in India, beginning with the Partition of Bengal giving birth to the Swadeshi movement and ending in 1919 with the passing by the British Parliament of the Montford Reforms Scheme. It has not been without blood-shed. Had not the great war broken out, England probably would not have come down so far so soon.

Whether the last part of the prophecy will or will not hold good, one must wait till the current year has passed away.

After he had made the above predictions, I asked, 'If you could know all this, you must have known where the great man has been or will be born. And the reply was, 'I could not definitely know the place. It must be either in Sind or in the Punjab that the man is born to-day'.

As to his age, which according to report was over 350 years I questioned him on more than one occasion but he never made any straight reply. On one occasion he spoke to me incidentally of the time of Aurangzeb, especially of the prison life in such glowing colours that it seemed he must have seen things with his own eyes. As to his parentage also, I tried to elicit some hints from him. For some of his *Bhaktas* were never tired of proclaiming him as an Ex-Indian Prince—some whispering he was none other than the Nana Sahib. The heat he displayed over the fallen state of the country and the very bitter things he said of the Bengalees for having been the first to help the British to the throne of India and for having assisted them in forging stronger and stronger fetters for the country—may have been responsible for all the stories of his political importance. All that I could gather from his vague and deliberately evasive replies was that he had been a very wealthy prince and had voluntarily renounced the world. He spoke broken Bengali. Evidently he was an upcountry man.



STUDIES IN PSYCHOLOGY

PROF. IVI

Will--I

Now, we have the fourth faculty of the conscious mind. Here we do not treat the will as a dynamic force. All of the dynamic force that exists is mind; the mind in a state of activity or motion.

Will is that faculty of the mind that enables us to start the mind or thought movement in us that we desire to have control us, or desire to use as a controlling influence.

The exercise of the will is the process of making a choice. It does not exert in itself any power but it chooses power of weakness. It is the faculty which we possess that indicates our freedom and it lays the foundation of man's individual freedom.

As we study more closely into psychological methods we find that the different conditions obtaining in our lives are the things which our wills have deliberately invited into them.

The will is the faculty of the mind which enables us to choose. It is the faculty of the mind which admits or rejects thought. It is the act of believing. Every time we believe, we make a choice, and every choice is the result of an action of the will.

The most common act of the will is believing things, because in believing things we admit thought into the mind and thought being the power of mind, being its movement, each act of believing is an act of the will, but the power exerted is not in the will but in the thought which the will admits into the mind.

The name we give to the will in action is volition. We use the term will in many senses as though it were a continuous act, just as we use the word concentration to mean a continuous act; because we speak of being willing to do a thing, or willing all the time to do the thing, as though the will were the power we exerted.

Coming right down to fine classification we say that there is no power in all the world except the power of mind and the power in a state of activity is thought. The will is that faculty of the mind that chooses the thought, or the power of the mind when it chooses to think.

We classify the will as the fourth faculty of the activities of the conscious mind. Its origin is in consciousness and in intuition.

We were fairly familiar with the conscious act of the will, for many centuries before we understood that there is such a thing as an intuitive act of the will.

All of the conscious actions of the will may be more or less imperfect, may be admitting more or less imperfect influences or powers, but the intuitive act of the will always demands the thing that is perfect. The process of growth is the result of the activities on the intuitive will:

The action of the intuitive will is always perfect. The action of the intuitive will in our bodies is the choice it enables us to make of things; as, we choose to eat certain things. Intuitive choice is impelled by the intuitive needs that exist within.

Essential to the intelligent action of the will are several faculties of the mind. The mind must be poised in order to make each choice a safe one:

Perception will have to be employed, conception, apperception, reason, memory, intuition and telepathy. You may overlook apperception, you may overlook intuition and telepathy in your conscious choice, but you cannot overlook reason without doing yourself damage.

Apperception is over-perception. It is that which is over and above that which you directly perceive.

That faculty of seeing more than that to which you pay attention is apperception and very frequently this apperception makes itself very distinctly known in reading. You remember reading a page, somewhere on that page there was a striking sentence and that thought just thrilled you. Afterwards you wanted to refer to it. You remember that you knew just what part of the page contained that sentence. All of the other things that surround it are also there. They help you to remember it.

Intuitive apperceptions are the train of thoughts that one impulse causes to rise in the mind, of which we are not conscious until something else suggests them.

The will is susceptible to training. We cannot extend a choice if we wish; we can modify choice by making it complete or making it partial, whenever we want to do with it. The will is said to be in a perfect condition when we can rely upon it at all times. In order to do that we have to be willing to know all of some one thing.

The will is without limitation. Believing is the principal act of the will. Then everything is possible to the man who believes in

its possibility. Each choice of the will in the act of believing, is only limited by how much of anything man assumes or accepts to be true.

The will is perfectly free but it never acts without some motive to prompt its action.

Pure science tells us that free will is a fact, not only objectively, but subjectively. When we get back of the motive, the will is perfectly free, but it never acts without some motive to prompt it to action. There must be some motive prompted by some external object and then it is carried again into its original freedom. Then that motive is what makes it choose and that motive is the intelligence that is in it and springs out of the desire to be perfect, or the capacity to be perfect, and it simply chooses to be perfect.

Man chooses to live or he chooses to die. But at the end of this conflict of the ideas regarding fore-ordination and free will or predestination and free-will, man chose to live another life, so he had to die out of this one. So his whole idea was simply contributing to certain death with the possibility of living again.

Present investigation furnishes evidence that it is possible for a human body to reserve its perfect form for thousands of years. There is no physiological reason for physical death. There must be something other than a physiological reason for man dying.

As we begin to learn the subjective phases we find that subjective life will keep on indefinitely, then we find the fault is not in the physiology of the thing, not in the body of man, but it is in that which controls that body. We have reached the conclusion that the mind controls the body and that the mind controls it in exactly the manner in which this faculty of the mind chooses it shall be controlled.

Hence, the will is a very important thing to understand. We are using it every moment we believe something, and the thoughts that come in through the attitude of belief are the controlling influences in life.

The will is constantly active. We cannot keep still, it is always choosing something.

The will in action is volition. Volition is the only one term upon which all psychologists agree. If you will ask the average person about it he will tell you it is not the power of choosing, but the power of the action itself; that the power is in the will, not in the chosen thought, but that will is a dynamic force, acting separately and apart from the mind.

The will is voluntary in consciousness. It is involuntary in intuition. That is, it is acting without any conscious impulse.

Decisions are being made constantly. We are constantly choosing something that either controls us or that enables us to control other things. The choice depends upon the dominating thought in the mind.

The mind must take cognisance of the fact that a sensation exists before it will exercise the will to perform a voluntary act. Of course, the word involuntary becomes superfluous when we say the subjective mind acts with intelligence, because to act involuntarily would be to act without will; without volition.

A complete act of the will includes both the choice of an aim or object and the putting forth of energy to accomplish that aim or to attain that object. In that kind of a case the mind chooses active thought. It chooses to act.

Voluntary action arises from the choosing between different motives clearly or obscurely conscious. Intuitive choice would be that which would be best for the person, and it is chosen because he intuitively wants the thing chosen.

The choice of intuition is impelled by a force back of it. Here is another place where intuition comes in, and does do even the thing that destroys.

Choice is self-direction, Volition is self-exertion or self-restraint. Mere choice is not always volition.

Real volition can only be considered the result of choice when it means you are going to do something.

Now, we have the essential phenomena of will. The first is a mental concept formed of memory images of passive sensation. The next is the effect of attention. The will exhausts its entire function when it chooses to give attention to a thing for a given length of time. If you stop to think that you are giving attention to this thing your attention will be diverted rather than strengthened.

Attention is maintaining the attitude which you have chosen to assume, but the will exhausts its energy when it puts you into the attitude of attention.

Then there must be express consent to the reality of the thing to which the attention of the will is given. It is an easy matter to cultivate attention because it is a perfectly natural thing to do. The things that appear the most difficult to do are the things that are easiest to do.

The intention of selection or decision is another phenomena. The rational human will always acts from judgment or motive. Intention is the vital principle of every act of the will and is always the motive or reason for its exercise.

The purpose of the will is either to select things separately or to reach a decision by choosing to reason upon it.

We have two classes of images which form the cue for the activity of the will. These are images that are present and images that are remote. The will is used to make choices either selecting something present, or something that may lie back deep in the mind, which has caused to rise some event you remember far remote from the present.

The thought admitted by volition is effective until replaced by another choice. Whatever movement there is in the thought admitted by the act of the will, consciously, is effective until you change your mind with regard to that thing; until you choose to believe something else.

The thought which the will admits is that which controls us and it holds us in its own particular sphere. You cannot strengthen the will except by the use of the faculty of reason which precedes it. Every choice that is made without the faculty of reason passing upon it enters the mind with the element of danger.

Every step that man makes in the direction of the acquisition of positive truth is gaining force.

The force exercised by the will is whatever thought is admitted by the act of belief. Every act of belief either admits a controlling influence or else it admits material out of which we can make a controlling influence. If you accept a thought through the attitude of belief then you have let into your mind a thought which will control you.

Volition admits power or keeps it out. The will brings into our lives influences which control us. These influences are either constructive or destructive. Each choice exercises the fullest capacity of the will. What we mean is that when the will chooses a thing that is as much as it can do. The thing which does the work is the thought admitted by this choice.

Each voluntary act of ours is the result of an act of the will. It is by this choice and volition that man wills his character as a moral being.

The will allows either force of weakness to dominate the mind.



SPIRITISTIC COMMUNICATION

SURENDRA MOHAN CHAKRABARTY

On the subject of the actual communication between the spirit world and this mortal world of ours, all visible and perceptible, emphatic statements corroborative of the same are published from day to day from different quarters of the east and the west. Behind them all stands prominent the unmixed truth that in the eager desire on our part to know things beyond the veil, and the unabated longing of the spirits to hold communication with us, we but meet half way, through sights or sounds, and even physical contact. Inexperience may turn up the nose at the bare idea; but cautious experience, sufficiently strong in reasonableness, and without any tinge of bias at the root, declares it in loud and clear accents. Just a few short incidents will not be uninviting here on the point. I had occasions to repeat them to several persons.

The moon was shining mellar on a wintry night, rather morning, as it was then about 3 or 3.30 A. M. She was an intruder into my humble bed, rather an apology for it, when I lay on my back gazing intently at the uninvited guest. A sombre voice from outside called me by my name. I started up, and came out opening the door all alone and made a short search all around as far as my eyes could go. But it was a vain search, lost labour properly so-called.

On another occasion, a witty spirit, at least so it appeared to me, moved my pillow when I was sound asleep, thus rousing me greatly surprised. At once I lighted up the candle; but it only laughed in the sleeve quite unseen. Soon after it was repeated in my waking state. Thus baffled, I waited to see whether it had any appreciable stock of physical strength together with that bit of humour in it. But there was no response for the rest of the night.

Once, occupying as I did a room singly in the parlour of a well-known family, engaged in study, the footsteps of a horse proceeding from the inner compound made a sudden halt just outside the door of my room. It was cholera time. The house had some five or six patients, the condition of three of whom was precarious. I came out, but found no trace of anything. Just the same thing came to pass some four or five minutes after. Then also I ransacked the compound only to be disappointed. I was fully impressed that a calamity would soon follow. And so it was—two patients succumbed to the attack.

Instances of this nature may be witnessed or experienced by many. There is nothing to disbelieve in such occurrences. That they come and go; are pleased or pained; address the people here on earth and are sometimes glad to be addressed themselves; are simple truths, almost everyday phenomena. My mother is still living. In her half-waking mood she talked with my atelamented father who was passing by her in the usual way and form of spirits. That they sometimes leave their impress on human bodies is borne out by witnesses from beyond the seas in their authentic writings.

It is clear beyond any shadow of doubt, that they exist in their own way, having their shape peculiar to themselves, and their appearance often voluntary, and that they have got their own likes and dislikes. It is so ardently desired to-day, and it may very well be expected, that the day is fast approaching when direct and easy communication between the two worlds will be well established clearing up many apparent mysteries and removing a long felt desire of mortal beings.

THE TORCH-BEARER

A. V. S. IYER

A Review

There is a class of people in India who believe that the days of its greatness and glory, rooted in the dim past have vanished for ever; to them the days of its heroes and giants are gone past, leaving behind a memory and a tradition too stronger to be effaced but nevertheless too weak to inspire and somehow too real though elusive as if in a dream, but they feel a break in the link of that chain of living continuity of the racial genius that imparted to the national life a richness and ever growing vitality manifesting themselves in an intense creative power which fertilized and sustained the life of the Ancient Aryans of India. Their civilisation and racial genius, have, during the onward march through ages, been sapped of vitality and suffered a gradual decline until all that remains of the tree, of the once glorious Aryan life, is a barren and withered trunk rearing its visage in a scene of heartrending desolation and decay. At present we have reached the very bottom of the downward incline and the future though proverbially in the lap of the gods is none the less bleak and gloomy.

The attitude described above is widespread though an attempt at denying its very existence may be made by enthusiasts here and there. We are facing here a fact and not pursuing a phantom. It must be admitted however that there is some element of truth in this glorified vision of the past though there is insufficient ground for growing pessimistic about the present and the future.

The causes for the prevalence of such an attitude are two fold: First, men and events of the past appear to us, in history, even where the element the myth and

* Some Reflections on Rishi Dayanand and the Aryan Ideal by Prof. T. L. Vaswani. Published by the Dayanand Centenary Committee. Pp. 192 Price Re. 1-8-0.

legend does not enter with a halo and an exaggerated importance. It becomes difficult even for the trained man of culture and scholar to observe the laws of proportion and correct perspective in history. Allied to this is always the difficulty of appraising the historical value of contemporary life, events and personalities. The second is that Religion in its practical and traditional aspect, played a part in the life of our people entirely disproportionate to its intrinsic value. This fact has always placed in the lime light priests, mystics and saints of varying degrees of eminence. Tradition has therefore handed down to memories of more events and personalities in the religious than in any other side of our life. The only exception was the temporal monarch who, on account of his immense power and inseparable vanity, was always a necessary attribute and profitable theme, for the legends of the bards and chronicles.

That Modern India is in a sad plight in many fields cannot be gainsaid. Considering the systematic emasculation physical and cultural to which it has been subjected, in varying degrees by foreign domination through centuries, we should say that our people possess a remarkable vitality and staying power. In the matter of the eminent men that it has produced India of the 19th and 20th centuries, does not lag behind any other period, including the days of its glory in the first few centuries after the Christian Era. It has produced men like Tilak and Das in the field of Creative Politics, Dayanand Saraswathi, Ram Mohan Roy, Keshub Chunder Sen, Ramakrishna Paramahansa and Swami Vivekananda in the field of Religion and Spiritual life, Rabindranath Tagore in the realm of Poets, J. C. Bose, P. C. Roy, C. V. Raman and Ramanujam in the field of intellectual arts and sciences. To crown all, it has produced a supreme saint and moral teacher in the person of Mahatma Gandhi. An India that could produce this superb galaxy, has something of the seed in its ancient glory.

It is this feeling that comes uppermost when one peruses the brilliant monograph on Swamy Dayanand Saraswathi by Prof. T. L. Vaswani. The book in the words of the celebrated writer contains "some reflections on Rishi Dayanand and the Aryan Ideal". Prof. Vaswani, that savant and inspirer of youth from the dreary Sind needs no introduction to any cultured Indian. He has got to his credit a score of short slim volumes which have taken their place, in the contemporary literature of the Indian renaissance. He has keen intellect and a vast knowledge of Indian history and a clear vision not only of the past glory of our country but also its future destiny, which shines like lightning from the dim and clouded present. Prof. Vaswani's books constitute a *clarion* call to the people of this country to get up from their slumber, purge themselves of all idleness and weakness and aspire once more to the full stature of their manhood. Though a man of vast learning, the Professor's books are not stuffed with it. His style is simple, crisp, forcible and brilliantly epigrammatic. The Professor often rises to heights of genuine eloquence. All these qualities which we have been accustomed to associate with Vaswani's writings are found in great measure in the "Lorch-Bearer".

Dayanand Saraswathi is one of the few great souls of modern India who have been much misunderstood both during their lives and after. His institution, the Arya Samaj is little heard of in many parts of India though it is a force in the Punjab where the Swamiji lived and worked. Dayanand Saraswathi's learning and spiritual attainments were simply unique. The restless zeal for the reformation of the Hindu society, that was threatened in the decay being enmeshed in the chains of its own making and the dynamic energy which the Swamiji brought into play, in the spread of his mission and gospel were mistaken in certain quarters for religious bigotry and aggression. Prof. Vaswani, very effectively removes in the short book and review, many misapprehensions that have existed in the minds of the common man about the great Swami. After the perusal of the book one emerges with a clear picture of this great reformer and saint and an idea of his contribution to our national evolution.

