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THE DIARY OF A DISCIPLE

T. L. VASWANI

Seek ; you will find Him in the measure of your search.

Two men entered a town. One showed pearls for sale. The other showed glass beads ! To him came the crowds, *not* to the pearl-seller !

Is not the story a parable ? The modern world is more interested in cash and commerce than in *Brahmavidya* !

Knowledge ! It may not be argued about. They who *know* argue not. They who *argue* are not the Knowers !

Still the world is busy with 'arguments' for and against the Being of God !

Canst thou demonstrate thine own existence ?

Know that He is the Open Secret. He is His own witness ! The eye has light ; the reason has truth ; the home of the heart of man is love. Is not God the Home of light and truth and love ?

Fairer than all thy dreams is Knowledge. And deeper than all thy sorrow is joy. To *know* is to enter into joy ! But thou mayst not *know* until thou hast learnt the way of *return-to-thyself*.

To return to thyself is to *find* thyself. This finding is not possible except through self-renunciation.

So the Sacred Upanishad declares :—

Tena tyaktena chunjetha

"By renunciation find joy in Him"

Yes,—by self-renunciation ! It is the very crowning act of will. The *Yogis* have this *will-to-renounce* and so they achieve. Jesus had it and so he healed !



OVERCOMING ENVIRONMENT

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

Many who are hearing for the first time of the great advantages of the Esoteric life, will at once begin to say: "Yes, it is well for those who are so situated that they can live such a life; but every thing is against me in any endeavor I may make to attain this high ideal."

Now we want to prove to the satisfaction of all, that there are no adverse circumstances which cannot by the grace of God be overcome; and you can rest assured that when once you set your mind on the attainment of all that is good and noble, all the powers of good, that is of God, will be arrayed on your side. You must therefore be on the winning side, for while the powers of evil are very mighty, the powers of good are Almighty, who will, as Paul says: "daily leads us in the train of his triumph; making us more than conquerors." Because we exercise the powers of him to whom all power and authority in heaven and on earth is given, and to whose name, not only the powers of nature, but also the power of the spiritual world have been made subject. If this was true, during the earthly lifetime of the Son of Man, how much more must it be so, since God hath highly exalted him; even to the right hand of the Majesty in the heavens: far above all principalities and powers, might and dominion, and above every name that is named, not only in this age but in that which is to come. And he says: "To him that overcometh will I give to sit with me on my throne [sharing my authority] even as I also overcame, and sat down with my Father on his throne."

His way was not smoothed, but was as rough and thorny as it was possible for any way to be. His environment was one of poverty and voluntary weakness

—as saith the prophet: "He was despised, and we esteemed him not." He made himself of no account; of no reputation, and his mission compelled him at the same time to set himself against every earthly power and authority which might otherwise have helped him. Every circumstance seemed to be against him, his whole earthly environment

But he said to his disciples: "Be of good cheer; I have overcome the world;" and every fresh step that he took was in defiance of all the world-powers, visible and invisible, a victory over all the forces of the prince of the power of the air—the emperor of this world—who, as the Strong Man armed, kept his house. With a touch he loosed the prisoners of Satan, and with a word he expelled the garrisons from his human fortresses.

Now this he did, as he expressly affirms

FOR OUR SAKES

that we in our turn, following his steps, might be able to triumph thru his victory. He emptied himself and became in all points like unto his brethren, that his brethren might become like him—overcomers of the world, the flesh, and the devil.

And tho, indeed, it is true that he did among men, works that no other man ever did; yet, he says to us now: "He that believes into me; the works that I do shall he do also, and

GREATER WORKS

than these shall he do, because I go to the Father." This promise certainly includes the overcoming of every difficulty—altho it might be as a huge, insurmountable mountain in our path—it shall be removed by faith into the sea of oblivion.

There are some who say what we are all too apt to think: "If only my circumstances were favorable, I would follow fully in the footsteps of Christ, and my whole aim would be to do the will of God, and to reach

the highest ultimate of attainment possible to man." But this is altogether a wrong view, for if there were not these difficulties to be overcome, we could never be overcomers, and therefore, never be followers of the Great Overcomer.

To make the way easy would be to destroy all incentive to exertion. *We can serve God best in the face of the greatest difficulties.* They of whom the world was not worthy had trials of mockings, scourgings, bonds and imprisonment: they were stoned, sawn asunder, destitute, afflicted, tormented.

In the present day we are not troubled in the same way, but we have just as much to endure in other ways, thru adverse environment. The oppression is manifested in a different way, but men are still lovers of money, more than lovers of God. And a million times as many lives are sacrificed to-day to Mammon, as were in olden times to Moloch. War has slain its thousands; but commerce its tens of millions.

Modern Civilization has multiplied its juggernauts a million-fold. It is safe, therefore, to assume that the vast majority of mankind are under the iron heel of its despotism, and that you, my brother, and you my sister, are, more or less, its victims, and that therefore, your environment seems to you unfavorable to development. This will be so, if you allow environment to be your master, but now I beg of you to rise up in God-given strength, offering yourself to the Will of God as a living sacrifice, taking the name YAHVEH, which means "I will be what I will to be." Henceforth you will be master over your own body, and bring it into subjection, and having conquered that which is within, you will find yourself, 'more than conquerors' over all the powers of the enemy without. Already you have, as a son of God, been set free. You have only to arise and claim your freedom, for your great Leader and Forerunner has given you authority over all the powers of the enemy, and nothing shall by any means hurt you.

When we begin to call people to the Higher Life, they begin with one accord to make excuse. But we venture to say that not one of these excuses is valid. There is no set of circumstances which cannot be over- come, when Omnipotence is on our side. Let us see how much these excuses are worth.

The first says, 'I am sick, and therefore, I cannot come.'—But this is the very reason you should begin at once to live the Esoteric life. It is seldom too late while there is life in the body.

You may say: 'I am fairly well, but I suffer from the close, confined, or drafty atmosphere of my shop, or office. How can I build up a strong, straight body under such circumstances?'—Our advice about breathing will fit your case. Practice when you can, deep breathing, especially that exercise in perfect breathing from the base of the body upwards, using all the lung surface. Always breathe thru the nostrils, for in them there is a perfect apparatus for purifying and warming the air, so that no impure or cold air can enter the lungs. In this way colds can be avoided, even in the atmosphere of a cold, drafty shop. Another says: "I have long hours, I have no time for proper recreation or exercise."

The antidote for this, is not only breathing exercise but fruit diet. This diet being so much more easily assimilated makes up for want of exercise by purifying the blood; making it thinner and thus improving its quality and accelerating the circulation.

The most powerful antidote, however, against the unnatural conditions of your forced environment is the living of a pure life, and the conservation of the vital fluid. This is most essential to the preservation of health and strength under any circumstances. For where the person is continually exposed to cold, the heat of the body is preserved and maintained by the increased circulation and richness of the blood. So that the Esoteric life suits every environment, and its methods are an antidote against every conceivable disadvantage

of environment. Indeed, that which appears the easiest is the most difficult. As Christ said: 'How hardly shall they that have riches enter into the kingdom of heaven' while it is to the poor especially that the Gospel is preached; for they alone are rich in faith. But tho all alike have a spiritual environment which is against them, in which our struggle is 'not against blood and flesh, but against the principalities, against the authorities, against the world-rulers of this age of darkness; against the spiritual force in the heavenlies. On this account, we are clothed with the whole panoply; the complete armor of God—above all, taking up the shield of faith with which we shall have power to quench ALL the fiery darts of the evil one." [Eph. vi. 10-20.]



MAN IS MAN

The poor, the down trodden, the untouchable and the outcast are my guests today and I provide them with comfort.

The light of sympathy, I carry before them.

The joy of service, I place before them.

The song of sincerity, I chant before them.

For today is the day of my Salvation.

For today "I" have snapped the bonds of narrowness.

For today "I" have seen the World full in the face and proclaimed "I" am above all.

For today "I" have given out the greatest of all secrets "Man is Man".

BRAJ MOHAN TEWARI.

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THE SOLUTION OF LIFE*

The Fifth Inborn Impulse—Indifference

All evils are caused solely by the *inborn impulses*. We have already examined the four leading inborn impulses.

The fifth inborn impulse is *indifference*. It is mental laziness and physical laziness and moral laziness.

Wrongs are evils that are inflicted on you by other persons.

Mistakes are evils that you force upon yourself. Disappointments are the results of both wrongs and mistakes, or of either. Suffering is the toll you pay for the wrongs that others inflict upon you and for the mistakes that you inflict upon yourself.

Mistakes are the fruits of Indifference. The most common fruit is sickness, ill health and premature death.

Procure a blank book, and pen and ink; also a pencil and some blank leafs. On the latter note down daily every evidence of indifference that exists in your life; and state as well in what matters these evidences appear. When the blank leaf is full, copy them in the book, with pen and ink.

Observe other people and note down their indifferences also. Do not wait for a convenient time; do it immediately. Copy these also in the book with pen and ink. Read and reflect.

Now take a great pledge:

"I pledge my honour to drive out of my character all indifference; to do all I care to drive this impulse out of the lines of others"

... ..



* Based on Edmund Shaftesbury.

HINDU SPIRITUALISM

P. S. ACHARYA

Self-Purification

Have a room where you can sit and practise without being disturbed. Use the same room and seat

AROUSING THE FIRES OF SAKTI:—Sit daily at the same hour—at any time convenient to you. Face the north, sit in an easy, comfortable position. Close your eyes and forget the outer world. Breathe slowly, regularly and deeply. Turn your attention within and relax every cell and muscle in the body.

First, think about the psychic WISDOM CENTRE in the top of the head. Think of it in the form of 'an effulgent thousand petalled lotus', and affirm—'I am a spirit divine, I express light and wisdom'. Then throw your attention to the POWER CENTRE, located in the throat and affirm—'I am part of the supreme Shakti'.

Going on down to your 'heart lotus' or LOVE CENTRE, think of the creative force that causes the heart to beat. Imagine a bright white light, within your heart—then in the very centre of your being, as it were. Try to see and visualise this light. Affirm slowly—'I-am-one-with-the-supreme-spirit-of-beauty-and-love-within-me. I-attach-my-consciousness-to-Him-and-partake-of-as-much of His love-light-as-I-need'. You may actually see the light, though it is immaterial. Gradually direct your thought and imagination to the centre of that white light.

Imagine you have reached the point where all motion begins. From that centre, draw in imagination, until your entire being is filled with this forceful glow.

Now, awaken the STRENGTH CENTRE in the small of the back with this Mantra.—'In conscious union with the supreme shakti, I express spiritual strength'.

Remember the SUBSTANCE CENTRE located at the pit of the stomach, with this quickening word.— ‘In utter union with the divine Mind, I express pure spirit substance’.

Throw your attention on down to the LIFE CENTRE just below the navel—at which affirm. ‘In the ecstasy of union with the One Life universal, I express the life divine’.

Now, realise for a few moments that the LIFE DIVINE is flowing back through each of these different centres, and to every part of the body, purifying, regenerating and rebuilding the whole organism. Practise from one-half hour to one hour. A short time of repeated practice will make you actually feel your body filling with SAKTI, that causes a feeling of indescribable delight in every part of the body. All inharmony and disease will disappear. In time you will be able to draw on these inner forces instantly and without preparation.

AN ARMOR OF SECURITY:—After you see the light as stated above or feel the inner vibrations which may be called the ‘fires of Divine Sakti’, learn to be passive to those protective vibrations of Sakti—i. e. cultivate an attitude of mind negative to the INNER, SAKTI. This can be done by ‘reaching the silence’. Learn to be positive or negative at will, at an instant’s notice. Be negative to receive and positive to give out what you receive. This ability comes only by practice.

YOUR DIVINE FRIEND:—Have a vivid mind picture of your God of devotion [Upasana Moorthi]—Christ or Krishna, Siva or Subrahmanya. An ideal image or picture or a beautiful thought-form will be an aid to meditation. Let the mind-picture of your Divine friend recur—especially at night before falling asleep. Imagine the Divine face graciously smiling upon you and saying:—‘Be of good cheer, come unto me for refuge.’ Imagine the Lord and Lover as enshrined in your heart of hearts and reaching the silence

surrender yourself in spirit at the feet of your Divine Friend. With this thought of self-surrender, fall asleep, and rise with a smile and an affirmation.—“I am a spirit among spirits—an immortal co-worker with the Supreme Spirit of Beauty, Love and Truth [personified as Krishna, Christ, etc.]. All is infinite peace—eternal harmony—unspeakable joy!” Keep your desires normal and surround yourself by the protecting power of your Divine Friend. Then your psychic experiments and experiences cannot but bring you the highest good.

A PRAYER FOR A FRIEND OUT OF SIGHT:—
 ‘O God, thou ‘supreme spirit of truth (personified) as your Divine Friend’, in whose embrace all spirits live in whatsoever world or condition they be, I beseech thee for HIM (or her) whose name and dwelling place and every need thou knowest. Vouchsafe him light and joy in the ample folds of thy great love. If he hath ever been hurt by any unhappy word or deed of mine, I pray Thee, Gracious One, of thy great compassion to heal and restore him and grant me a sense of his nearness. O, how much I love him and long to see him again! Vouchsafe him to me as a guide and guard’.

TELEPATHY AND PRAYER. PRAYER is Telepathy or thought-transference of the Spirit. It links you up with the Lord of Devotion. It creates in the spiritual realm a connecting link of love stretching from you to your Ideal Deity. Down this love-link comes a portion of his Grace and Sakti to inspire and strengthen you: Sit or lie down still. Just draw in the purity of fresh air. Quietly resting body and mind, think of your Divine Friend as the ‘other-self’ within you and pray—for light and love, for Sakti and guidance.

By Telepathy and Prayer you can reach your friends in earth-life or spirit-life and influence them for good. The most favoured hour for experiment is 2 o’clock in the morning. Think that your friend is near you, as indeed he is spiritually. Visualise him as well as you can. Shut out of your mind the sense-world and selfish considerations. And concentrate all

your force on the prayer on behalf of the friend. Then relax completely mentally and physically, and reach the Heart of Silence

THE HALF-OPEN DOOR:—On retiring, (i) pray as above, (ii) or ask the Divine Friend to teach you during your sleep; (iii) or ask some spirit friend to remember you and help you or communicate some message, if possible, through dreams; (iv) or get a friend to sit down by your bedside, while you are asleep, and to lay hand on your head, telling you that you are a good medium and will attract and converse with good spirits. Let him thus suggest for about ten minutes (addressing your inner or subconscious self) for a few days.

1. Practise retiring into silence—relaxing body and mind—before sleep. 2. Let go and surrender yourself to your Divine Friend (as the supreme spirit within)—feeling only his infinite blissful Shanti, his beautiful calm. 3. You may pray to your Divine Friend or spirit friends for help, whenever necessary, especially before falling asleep—thinking of your prayer as a thing to be.

ON WAKING:—Immediately on waking, smile and stand before a mirror for about 10 minutes each day. Look yourself squarely in the eyes and, addressing yourself say,—‘I believe in you, you can succeed in every thing you start. Your Divine Friend has smiled on you and blessed you. You can get the spirit people to like you and favour you, by yourself loving them and trying to help them. You win their confidence by placing your confidence in them’.

THE CENSOR AND SPIRIT MESSAGES:—Grief is a great obstacle. It is unrhythmical. A telepathic message can travel from you to the person desired (whether living or dead) as well as to the Supreme spirit (or Favorite Deity). But grief is the censor who (i) holds up indefinitely the message, or (ii) changes the nature of the messages. Whenever grief comes upon you, shake off the coward-fit, retire into silence and rest

quietly in the assurance of God's Love. Imagine yourself in the arms of your Divine Friend—resting on the Bosom of Peace.

THOUGHT LANGUAGE:—Thought is the most compelling call. It is heard instantaneously. (i) Send thought-messages grief-free. This is the first thing. (ii) The next essential to thought-exchange is a willingness to receive such messages. Remember that the sufferer has rare sensitiveness that enables free communication.

Retire to your private shrine or room where you can feel sure of a quiet half hour—leaving grief and worry outside the room. Retire into silence and pray to your Divine Friend on behalf of some one who is no longer with you in flesh. Empty your mind of all things, save Love for the departed one for at least 15 minutes. Remember that love binds you to your beloved dead and that its absence on your part makes you depart from them. Watch and wait in the room for a few minutes more. Note the impressions, etc.

SPIRITS WANT YOU:—Know that spirit friends want you!



**Watch for
Further Lessons!**

THE LIFE RHYTHM

DR. SHELDON LEAVITT

I have fallen into a way of forecasting some of my experiences from a study of the usual life rhythm. The normal rhythm—that pulsing wave-like flow of the life forces—furnishes me a basis for a degree of positive prediction in this way. I have observed that a high degree of good fortune is sure to be followed by what we term “bad luck”. For example, if business has been unusually good for a number of weeks or months, a quiet time is bound to ensue. Just when it will come I do not pretend to predict, and I try to defer its appearance just as long as I can; but it comes in the normal course. When it does come I am just as sure that it has not struck an undeviating dead level, and I try to make its continuance as brief as possible by maintaining towards it an uncompromising attitude of authority. I do not allow discouragement to get possession of me. The common tendency is to take the fear-side, and to begin to think that a final defeat has come.

Among my patients I find this wrong attitude acting quite like an instinct. One says, “Here I am again after all. I hoped that I had reached a place of safety, when behold, I have again fallen. My final success, I fear, will never materialize.” The victim has to be shown that, though the distance of the fall is as great, the low point is not really so low as formerly, for the fall has been from a greater height.

A truth to be learned from all this is that we come to success only by persistently, following on, up hill and down dale, in patience, assured that we are on the right road.

THE GREAT AND MIGHTY SOULS WHO HAVE HELPED ME

K. K. GONGULEE.

Thakur Kripanath

While my life was thus being imperceptibly diverted into quite a different channel through the direct and indirect influence of Swami Tripurling, there came to our house a Tantrik of the name of Thakur Kripanath. He also laid me under a deep debt of gratitude by revealing to me the powers of mind as against the laws of the material world and thus adding fuel to the desire, that was slowly and silently taking possession of my heart, of conquering Maya.

Kripanath was a Bengali householder, then 72 years old, and passing the whole day in the contemplation of the God of his heart and in congenial talks. He was fairly strong for his age and had a bright presence. Like many others he believed Resignation and had no clearly thought-out system of philosophy. But he had faith and powers that are born of it.

He passed several months with us and I had every opportunity of studying him at close quarters. The first thing about him that struck me as unusual was the way in which he received my trenchant scoffs and tried to satisfy my irreverent curiosity about his religious life. He would never show temper but only say, 'Why in the name of science and logic do you allow yourself to be unscientific? You have no right to pronounce upon the truth or otherwise of the religious life such as has revealed to me until you have followed my instructions'.

On more than one occasion I found his predictions come out true, even when that had appeared physically impossible. While all these made me suspect in my heart of hearts that a man could see and hear without his eyes and ears respectively, yet I tried hard to brush

the idea off my mind as something ridiculous, and would always say to him that all those were accidents. He would simply smile and say, 'Some learn almost *gratis* while others have to pay dear for it. You seem to require a rude awakening.'

One day a female relation of mine was talking to the Thakur. My second child, quite a healthy and sprightly girl six months old, was in her arms. She coughed once,—a very short cough such as no one ever takes any notice of and any child occasionally does. At once he started up and said, 'Take care of her. I apprehend, very shortly she will fall very seriously ill. She may even,—yes, she may,—but never mind'.

The lady was alarmed, and said, 'Your last words seem to be ominous. Do you mean to say, she will die?'

Kripanath sadly smiled and replied, 'Yes, that is the vision that has appeared before me. But for aught we know, she may yet live on through the grace of God'.

When we heard of it we dismissed it as humbug pure and simple,—the child looked so hale and hearty. Towards the small hours of the morning, however, she was groaning and was found to have high fever on. That made us very anxious, despite our scepticism. The doctor examined her closely and gravely said, it was a case of Double Pneumonia. Two or three days later, a doctor friend of ours practising elsewhere accidentally came to stay with us for a few days. He also supported the diagnosis. Nay, he went further and said, the case had already become very serious. At length, on the morning of the 6th or 7th day, both of them gave the final verdict, saying it would be all over in the course of two or three hours. A dead pallor had already spread over the face of the lovely child, her eyes were upturned and gums set, and she could not be made to swallow even a drop of water. At about mid-day the final scene appeared. It was so painful that I could not stand it and left the house. When I returned after dusk and entered my bed-room stealthily, what an agreeable surprise it was to me to see my wife suckle uor

dear child For a second or two I could hardly believe my eyes, and then gently sat by her and asked how the child was still alive. And here is what she said in reply. It was corroborated to the letter by the other members of the family.

After I had left the house the doctors followed, saying they had nothing more to do. At this the lady to whom Thakur Kripanath had made the prediction, ran upstairs and besought him most earnestly to come down and save the child's life, saying, "When you could tell of it beforehand, you must also be able to avert it". All these days he had never, not even for once, peeped into the sick-room. At first he tried to avoid but at length yielded. He came down, entered the sick-room and sat by the gasping child all silent, even his eyes forgetting to wink. In a few minutes, time the gasping began to change into normal breathing and about half an hour later the child opened her eyes and cried aloud, as she did when she was hungry. My wife at once took her up in her arms and the child was found able to suck, at first slowly and afterwards quite normally. Upon this, Thakur Kripanath left the room, saying, 'Give her no more medicine, but get your doctors examine her and see how she is now'. At once the doctors were called in, and they were surprised to find, the child had not only not died but had no trace of the disease. Indeed, next morning she was found to be as much alive as ever before.

This proved an eye-opener to me. Yet, the mind is so materialised that now and then it tried to dismiss the whole thing as a mere accident. Indeed, even while acknowledging my debt of gratitude to the Thakur and forced to admit that the mind drawing upon the Universal Mind could make and unmake things, occasionally the cat would be out of the bag, and I felt ashamed even to myself that I could not be unreservedly grateful. He would not mind my gratitude but say, 'What a haggler you are! In your heart of hearts you certainly have begun to feel that the material world is not the last word

on the subject of existence, yet you refuse to see facts as they are presented to you for your help and guidance, and try to cling on to your 'scientific narrowness and prejudices'. Shake off this partial attitude of the mind, and begin to see things squarely in the face and follow truth at any cost. Otherwise you will come to grief. You won't be let alone. Unless you choose to proceed slowly and softly, you may have to be dragged along!' How true were his words, as I have subsequently found to my great sorrow and suffering!

Here is an incident that reveals what a heroic soul the old man had. Very shortly after my child had recovered, his only son, about 25 years old, died, and so suddenly that he could not even go and see him. When the news was broken to him, he stood stock still for half-an-hour or so, with closed eyes and probably also with bated breath. Then he cried, 'Thy will be done, mother!', opened his eyes and looked almost as composed as ever. What a heartless fellow I must be! Even then I could not hold myself but remonstrated with him saying, it was sheer cowardice and rank ignorance to say 'thy will be done' and try to submit to one's lot.

Roaming Around

We've roamed around by nebulous night
When half the world was sleeping
While green dews gleamed like jewels bright,
Or tears when god weeping,—
Now, we'll roam about by dazzling day
Where heaven with sun-set blushes,
And voices soft, of babes at play
Steal o'er the red, rose-bushes.

—EDW. JAMES-IRVINE, JR.

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THE MANIFESTING POWER OF PSYCHO-METAPHYSICS

GEORGE L. DAVIS

'I MYSELF AM INEVITABLE POWER'

Power expresses itself in all Ways and Mannerns.

Power is inherent, it is not made;

The more Power I use or express, the more I am
conscious of.

Concentration is Power. Conservation is Power.

Love is Power. Truth is Power.

Knowledge is Power. Thought is Power.

Non-Resistance is Power. Tranquility is Power.

Silence is Power. Patience is Power.

Confidence is Power. Control is Power.

To hold the Ideal in Consciousness expresses Power.

He who conquers idle talk expresses Power.

Do, dare and be silent. Silence is golden.

Analysis is Power. Analyse all the time.

I speak Power, I hear Power, I feel Power, I think
Power

I speak Power, I act Power, I live Power.

I AM POWER.

There is no-thing outside of MYSELF.

'SILENCE'

If tongue could only tell,

'That' which I know so well.

I would talk all night and day.

Yes, rather talk than play.

But as I know beyond a doubt

Poor reason cannot find 'IT' out,

My lips are firmly sealed.

As its essence through me steals

Now in silence Pure and Free

I see 'THAT' and that is ME.

When this state you Attain
You will know my Real Name.

EXERCISE NO. 6

Relax the body—fix the mind on the root of the
Tongue, and think power, Power, I MYSELF AM ALL
POWER NOW.

'I MYSELF AM UNLIMITED PERFECTION'.

There is just as much Perfection Now as ever.
Use Perfection; express Perfection. Be conscious of IT.
My Faith is Perfect. My Conscience is Perfect.
My Patience is Perfect. My Control is Perfect;
My Understanding is Perfect; my Light is Perfect; my
Life is Perfect
My Mind is Perfect; my Thought is Perfect.
My Action is Perfect. My Address is Perfect.
My Love is Perfect. My Life is Perfect.
My Truth is Perfect. My Power is Perfect.
I see Perfection through all NATURE.
I enjoy and express IT in and through a Perfect Body.
Every form of manifestation expresses PERFECTION.
I keep and hold Perfection in my consciousness NOW.
I see Perfection, I feel Perfection, I hear Perfection.
I think Perfection, I speak Perfection, I act Perfection.
I live Perfection. I AM PERFECTION NOW.
There is no-thing outside of MYSELF.

'DUTY'

My Duty now I plainly see
I came to give a message;
Not to idly sit a round,
But to help to clear the passage;
To help Lovers onward walk,
All wrong and selfishness to balk,
To heal the sick in Mind and Body,
To see the Real cast off the shoddy,
And when my fellowman he sees,
Then from my labor I can cease.

CLEARSIGHT

I have lifted the veil, and now I see
 Where all before was dark to me,
 And as upon the Mount I stand
 I view the beauty of the Land;
 Nevermore will I go back,
 The Goal's ahead—right in the track,
 It's not above so very far,
 MYSELF shall be the GUIDING STAR.

EXERCISE NO. 7

Relax the body, fix the Mind on the Solar Plexus,
 and think Substance, Substance—I AM SUBSTANCE.

'I MYSELF AM ALL SUBSTANCE NOW'



WHERE DO ALL GO WHEN THE BODY DIES?

WM. J. BRYAN, M. D.

With the help of (Spirit) Thomas Carlyle, the eminent Scottish literary man of the last generation, let me state plainly to readers of *Kalpaka* that the sad plight of darkened souls,* in ignorance of their surroundings, IN ACTUAL DARKNESS OF A LITERAL MENTAL BONDAGE, fills many souls who pass over without a knowledge of the discovered country—the spirit-world.

We want to entreat all who will listen to our earnest words of exhortation, to give a few moments, occasionally, to A CONSIDERATION OF THE FUTURE LIFE IN THE GREAT BEYOND.

We do not hesitate to say that such knowledge will prove to be a priceless boon to you, sooner or later, when you find yourself in the next world—alive, BUT DORMANT, IF IGNORANT OF YOUR ENVIRONMENT, and unable to advance while clinging to the past in a state of despair.

Of course, the gate to a continued life of progression is never closed against any one, no matter how bad or relatively sinful one may have been on earth. No, the gate is ajar, open wide for all to enter into the wide and bright world just ahead, while extending a welcome, and a willing endeavor to be helpful to the new comer.

Let all fully understand our statements:

- 1.—There is no death of personality.
- 2.—All go to heaven.
- 3.—Mental and spiritual growth are in unison.
- 4.—God's power prevails for all.
- 5.—Spirit friends help others.

Our statements are capable of proof, to any mind of reason and intellectual strength; and as SPIRITUAL SCIENCE IS FOR ALL, it becomes the most important psychology lesson for us to learn.

Psychology, THE SCIENCE OF THE SOUL, is all embracing, its application is to all humanity, and it brings the knowledge of a life (here and hereafter) that is boundless in its scope of practical human possibilities.

The injunction to "Know thyself" is the first and last word of psychology — the science of the soul, part human and part divine.

EARTH-BOUND DARKENED SOULS

The condition of the darkened souls (in a mental darkness that is appalling) is one that may be remedied by power divine, and by desire on the part of the downcast to look up and to aspire with a laudable wish to advance.

It is true, that they are seemingly in a hopelessness that baffles all efforts from others, still there is a way out of every human difficulty. The desire to progress, with a determination to forge ahead, is a desire that must be fostered and encouraged by every one who has ambition to make a success of life, in any sphere of life, here, or hereafter.

We are speaking, now, more particularly of those who have passed from earth to the first sphere of the spirit-world. There, all who are grossly ignorant, (not even realizing that they are in the spirit world) are in a state of mental darkness and a literal pit of blackened despair, knowing not which way to turn or what to do. Helplessness of the most deplorable type, is to be found in such large numbers of beaughted spirits, that an onlooker stands aghast and wonders why such degrading conditions should exist.

It seems to be a part of one's existence to be the master of his own yawning fate, when he uses God given mentality to help himself or herself, along and ahead, making due progress.

But some are too ignorant, debased and sinful, to entertain any philosophy of life that is uplifting, and so the light of truth is taken to them — the darkened (ignorant) "spirits in prison" — by the ministering angels of light, truth and loving-kindness, and the near-perishing ones are rescued, but with great efforts; and the great work of salvation from ignorance, error and superstition goes on, unceasingly. All this is the condition of life as actually found to exist in the sphere of earth-bound spirits, the sphere-of-darkness or ignorance. Help is needed! More light! More help!

THE FIRST SPHERE OF HEAVEN

In passing over, one may regret the past and hope for "a better day" in the future; and, so it really happens to all, because the change is only an incident, and the new life in the spirit-world finds unlimited possibilities for good, for attainment and for general progression.

WHERE DO ALL GO WHEN THE BODY DIES 207

'Tis true that ALL WHO LEAVE EARTH, GO TO THE SPHERE-OF-DARKNESS (IGNORANCE), where they commence education in earnest, ALL OVER AGAIN; and yet, while it is a counterpart of earth conditions, it is also vastly different, on account of the absence of material conditions.

So material matters and spiritual matters may be said to be different, yet alike in the sense that spiritual matters alone confront all who enter the spirit-world, and material matters are left behind—or are entertained only by those who may be classed as EARTH-BOUND SPIRITS.

All students of Spiritual Science, all readers of *Kalpaka*, and in fact every one now on earth should gain A KNOWLEDGE OF SPIRIT-LIFE, before passing out. This is important, otherwise the ignorant new-comer finds himself in an utter state of confusion—darkness and gloom. He doesn't know that he is "dead" (as earth people say), and he doesn't know where he really is! He is a stranger lost in darkness!!

So be prepared, my readers, and gain the necessary knowledge of spirit-life, before it is too late. The importance of making a will, is as nothing, in comparison with the making ready for transition, BY LEARNING THE TRUTH OF SPIRIT-LIFE, HERE AND NOW.

There is no hell! All, therefore, who leave earth, by transition or so-called death, reach heaven by entering its first sphere, which is called: The Sphere (or zone)-of-Darkness (ignorance).

Heaven, in a general way, is called, by spirits, the Sphere-of-Progress.

Heaven has seven zones, and the first zone is described below; and this description has the endorsement of angel Gabriel of the divinity forces:

The first zone is the sphere of remorse, despair and desolation, the abode of the undeveloped, as scoffers, doubters and infidels. It is the valley-of-the-shadow. However slow, the advancement of the spirit is nevertheless sure. They are led by appointed guides to the hospitals and recreation buildings for treatment and enlightenment. The more earthbound spirits are hiding and living in caves, behind bushes or in small huts, built by themselves, until they see the light of love, which will advance them to a higher sphere.

Gabriel says: Children are found in all zones of heaven but they are most numerous in the fourth zone, where homes abound on a magnificent scale, and where children are most contented to

remain. They there find an opportunity to advance in growth stature and attainment; and by gaining experience, they become as mature as any other angel.

Knowledge of the Great Beyond has been laid before the readers of *Kalpaka*. This information of fact has come to me from Thomas Carlyle and other advanced and righteous spirits direct—by my own impressional writing.

The question now arises: "Can the so-called dead return to earth to enter into a new physical body?" One who is fully qualified to answer this question has just stated to me through my phase of mediumship (impressional writing) as follows:

"Regarding the ever-recurring subject of reincarnation as a doctrine and as a fact of nature, let me say from the standpoint of one who has been many centuries in spirit-life, that I have no evidence whatever of reincarnation. So I am justified in asserting, positively, that reincarnation is a pure and simple myth. Let those who bring forward the doctrine of reincarnation also demonstrate its truth, otherwise their statements are not statements of fact, but simply theories that cannot be substantiated. It is useless to waste further time over a theory that would, if true, upset all plans of the Creator for an endless progression. Reincarnation would mean retrogression, not progression.

THE COMING AVATAR

VICTOR E. CROMER

The events of the next seven years divide into two aspects—(1) The descent of the Shekinah; (2) the wars and cataclysms. For the future of the world the descent of the Shekinah is by far the most important event, and its outpouring in this age will be a wonder story for ages to come, as the descents of the Shekinah in the past have been. What is the Shekinah? The Shekinah is the Visible Glory of God, as manifested on Mount Sinai as a brilliant cloud of light; during the exodus, as a cloud by day and a pillar of fire by night; as a cloud of fire at the dedication of Solomon's Temple, and as an outpouring of living flame on the Day of Pentecost.

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

The word Shekinah, says the 'Jewish Encyclopaedia,' literally means 'the dwelling' of God, and refers to the majestic presence or manifestation of God which has descended to 'dwell' among men. The word itself is taken from such passages as speak of God dwelling in the Tabernacle, or among the people of Israel, as in Exodus chap. 25, verse 8, which says: 'And let them make me a sanctuary, that I may dwell among them'. Exodus chap. 29, 45-6: 'And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them; I am the Lord their God.' Also in Numbers, chap. 5, verse 3: 'Without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell,' referring to lepers. Numbers, chap. 25, verse 34: 'Defile not the land which ye shall inhabit, wherein I dwell; for I the Lord dwell among the children of Israel.' 1 Kings chap. 6, verse 13; 'I will

dwell among the children of Israel, and will not forsake my people Israel.' Ezek, chap. 43, verse 9: 'Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever.' Also Zechariah, chap. 2, verse 11: 'And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee.'

The name of God is also spoken of as descending, or as the descent of the Shekinah, as in Deuteronomy: 'Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand and all your choice vows which ye vow unto the Lord.' Deuteronomy, chap. 14 verse 23: 'And thou shalt eat before the Lord thy God, in the place which he shall choose, to place his name there.' Also in Deuteronomy, chap 16, verses 6 and 11, reference is made to 'the place that the Lord shall choose to dwell.'

Allusion is also made to 'Him that dwelt in the bush,' the reference being to the Shekinah, or visible presence of God in the burning bush before Moses, as in Deuteronomy, chap. 33, verse 16: 'And for the precious things of the earth and the fulness thereof, and for the good-will of him that dwelt in the bush.' Also it is said that the glory of the Lord abode upon Mount Sinai, as in Exodus, chap. 24, verses 15 to 18: 'And Moses went up into the Mount, and a cloud covered the Mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the Mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and got him up into the Mount; and Moses was in the Mount forty days and forty nights.' The temple also was called

'the house of the Shekinah,' or visible glory of God, for the Shekinah or luminous cloud rested over the ark on the altar in the temple.

Since the Shekinah is light, those passages in the Apocrypha and in the New Testament (which mention radiance, refer to the Shekinah. Thus, in Luke chap. 2, verse 9: 'And lo; the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people'. This glory was the Shekinah or visible presence of God. In II. Peter, chap. 1, verse 17, we read: 'For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved son, in whom I am well pleased.' Verse 16 of the same chapter says: 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty.'

Again in II. Corinthians, chap. 4, verse 6, we read of the Shekinah: 'For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In John chap. I, verse 14, reference is made to the Shekinah 'And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father), full of grace and truth.' Also in verses 32 and 33 of the same chapter: 'And John bare record saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me, to baptise with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, the same is he that baptiseth with the Holy Ghost.'

Also in Revelation, chap. 21, verses 3 and 4, refer to the descent of the Shekinah, or visible presence of God, in the new age that is fast approaching: 'And I heard a great voice out of heaven saying, Behold, the tabernacle

of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.'

The idea that God dwells in man, and that man is the Temple of God, is merely a more realistic conception of the resting of the Shekinah on man, as in Col. chap. 2, verse 9: 'For in him dwelleth all the fulness on the Godhead bodily;' II. Cor., chap. 6, verse 16: 'And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God; and they shall be my people.' And in John chap. 14, verse 23: 'Jesus answered and said unto him, if a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.'

Maimonides, one of the great Jewish scholars of the Middle Ages, regarded the Shekinah as a distinct entity and as a light created to be an intermediary between God and the world; while Nahmanides considered it the essence of God manifested in a distinct form:

The Jewish Talmud says that when its work is completed the Shekinah will have descended visibly ten times. Nine times it has already appeared, as follows:— In the Garden of Eden, when the Tower of Babel was built, to Sodom, to Egypt, to the Red Sea, upon Sinai, in the pillar of cloud, at the dedication of Solomon's Temple, and to the Sanctuary; and that it will descend again in visible form at the time of Gog and Magog (Armageddon), as stated in Zechariah, chap. 14, verse 4: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem in the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it to the south."

The Shekinah appeared in the burning bush, and the ark which came up out of Egypt contained the Shekinah; the Tabernacle was erected in order that the Shekinah might dwell upon the earth; and the Shekinah actually entered the Holy of Holies, and the High Priest had to veil his face before it. Wheresoever the Israelities went in exile the Shekinah or visible glory and presence of God accompanied them. The Shekinah however, was lacking in the second temple. It is said that the Shekinah would not descend into an atmosphere of sadness, since there can be no sorrow in the presence of God. The Shekinah is indeed identical with the Holy Spirit, which it is stated will be poured out upon the world in the new dispensation.

The Shekinah was also believed to be a protection, for the Jews have a prayer: "On my four sides four angels, and above my head the Shekinah of God". Unsullied thoughts and pious deeds render one worthy of the descent of the Shekinah, and it is said to be present when two are engaged in the study of the Scriptures, when ten pray, and when mysticism is explained; it is likewise attracted by the study of the Divine Law. Sin, however, causes the Shekinah to depart. It appeared on the day the Tabernacle was first erected, and before the Israelites sinned the Shekinah rested on every one, but when they did evil it disappeared. In like manner it departed from David when he became leprous. Whoever sins in secret or walks with a proud and haughty bearing is said to "crowd out the feet of the Shekinah".

According to the views of many Hebrew scholars, the Shekinah appears as physical, or visible, light, as Numbers, chap. 6, verse 25 says: "Jahweh shall cause his Shekinah to shine for thee". Or as translated in the Authorised Version: "The Lord make his face to shine upon thee, and be gracious unto thee."

It is said that the Roman Emperor said to Rabbi Joshua Ben Hananiah: "I desire greatly to see their God." Joshua requested him to stand facing the brilliant summer sun, and said: "Gaze upon it." The

Emperor said: "I cannot." Then said Joshua: "If thou art not able to look upon a servant of God, how much less mayest thou gaze upon the Shekinah?"

When Solomon dedicated the Temple, The Shekinah visibly appeared before the whole congregation, for we read: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priest could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, the Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever."

On the Day of Pentecost the Shekinah descended in visible form upon the little waiting band of early Christians, 120 in number, for we read: "And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." The descent of the Shekinah at the second coming is referred to by Jesus as follows: "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

And this is the great central fact that we realise from an understanding of the manifold manifestations of the Shekinah in the past—that just as the visible glory of God was seen from time to time at epochal periods in history, so shall it be again. The second coming does not mean that Christ is to come in a physical body from heaven with a shout, but that while he is in the physical body the Shekinah, or visible presence of God, will descend upon him, and make him manifest to the world; and all the prophecies concerning this wonderful descent of the visible glory of God indicate that the great manifestation will take place about the time of Armageddon.

THE PERFECT WAY-V

S. VAIDYANATHAN.

Physical Poise, Beauty and Mental Perfection.

Physical poise and beauty of features are your valuable assets in life.

If you wish to be a master of the best possibilities and opportunities, and if you aspire to be a mighty potentate of your fortune, triumphing over all conditions and phases of events, you should create and cultivate the powers of positive individuality within you, recognise and resuscitate your latent faculties and inner gifts and attain supremacy of intellect and control over your lower personality.

Make up your mind to recreate your life and environment's. Take courage and be confident, that the path of attainment is not far from you. Becoming more and more optimistic, cheerful and buoyant and recognising your own due heritage in life, with a belief, that adverse turns come to you as real, luminous blessings in disguise, build up your mental will and intensify it, so that in the face of numerous vehement odds and onslaughts of material life, you can respond to the harmonious and melodious whisperings of your inner being.

It is very essential, that you should construct your physical personality and attain mental perfection through a course of practical conduct, intellectual training and self-discipline. There are certain vital laws and principles for the building of physical and psychical magnetism, through the application of which you can secure higher developments for your body and mind.

Two Useful Exercises :

Ex. 1. Retire into silence for sometime at least every day. Before beginning the exercises in their regular and proper form, compose your mind thoroughly. Try to secure mental peace and balance and affirm mentally, that you are with your higher self and that you are being gently guided

by the inner soothing voice and responsive vibrations of the eternal spirit.

Having completely detached yourself from all knowledge of the external world and having thrown off the shackles of impulses, emotions and thoughts, that worry you, try to imagine within your self the ideal of the beauty and of perfection, which you want to attain and create in your person. Devote from ten to fifteen minutes to this practice everyday, be persistent and persevering in your endeavour.

Never leave off this practice in the middle owing to lack of faith and idleness. If you make a *good beginning* by focussing your will and energy *in the act* you will surely reap results of permanent standing of which you cannot dream at present.

While imaging the ideal of the beauty and perfection of your person, master up your self-courage and self-possession, think that you have a dynamic individuality of your own, through the judicious exercise of which you will positively get what you will to get and all the time you are in the practice breathe deeply and rhythmically. Summon to your command intense internal energy and stretch and strain in a vigorous and energetic manner every part and muscle of your body for a few minutes, without tiring yourself.

Keeping the ideal in your mind, imagine that there is a huge reservoir of power and radio magnetic energy within you and that the reservoir is constantly generating and supplying energies to vitalize every part of your body through the nerves, which are your power wires. As your reflections and thoughts are centred on the ideal, think that the energies within yourself are dutifully co-operating with you in your endeavours.

Faith and mental will are very essential in your endeavour. If properly utilized, they are productive of best beneficial results and generate thoughts of dynamic vitality, which will positively materialize your desires and lofty potentials.

This exercise is an effective strengthener of your will and a strengthened will is a valuable asset to a powerful

brain. If possible, take a cold bath before you begin the exercise.

Ex. 2. Having practised the aforesaid exercise for sometime, and after you think that you have fairly succeeded in it, attempt the following exercises. Have a mirror before you and standing before the mirror in the silence of your room, with the ideal fixed in your mind and attaching a due amount of importance to the work before you, first try to regularize your breathing in a careful manner, then breathe rhythmically and deeply several times consecutively.

Begin by completely exhaling the air within you for the first few seconds, then allow a pause for a few seconds. Now breathe in smoothly and steadily, completely filling up your lungs, hold the breath for a few seconds and then slowly exhale completely. Now allow a pause for a few seconds and repeat the process a number of times so that you can steady your mental currents and thought-radiating internal energies.

Now gaze intently at your face and physical features as reflected in the mirror and smile, smile at the reflection of your person with a consciousness, that your inner being charged with magnetic and vitalizing energies, is at harmony with the supreme universal intelligence.

Strengthen this consciousness by flooding your mind with thoughts and ideals of your superior personality and of your higher existence in the realm of the spirit. Now turn your gentle smile into a good hearty and cheerful laugh as vibrations of peace, harmony, unity and eternal good pervade your body. When in silence as you think with the mirror in front of you, that you are in harmony with your spiritual self, affirm that as your mind becomes more and more perspective, intuitive, meditative and penetrative in turn, the voice of silence will vouchsafe unto you messages from the realms of peace, felicity and eternal bliss.

THERAPEUTIC PSYCHOLOGIST

SYDNEY H. FLOWER

*[A dialogue between a Doctor (allopathist) and a
Therapeutic Psychologist]*

Doctor: I see that you are a Therapeutic Psychologist. What does that mean?

Answer: It means that I treat Nervous Disorders, Pains, Habits, and Functional Derangements by Suggestion.

Doctor: So you are another one of these christian scientists, are you?

Answer: No, very much the reverse. We don't deny the reality of matter, or the existence of deadly germs. We have been taught at our School that infectious and contagious diseases are rightly left in the care of the qualified physician. I have not been taught that my training in Suggestive Therapeutics and Applied Psychology fits me to take up the work and duties of a licensed physician. I have been taught that many diseases are of germ origin, and since I agree heartily that such diseases are real, I must, with equal positiveness, believe that the germ which causes the disease is real. These are solid facts to me, but they are not solid facts to christian scientists, divine healers, or metaphysicians. At the same time, doctor, I have learned a good deal about the best method of using the power of the *Mind* to cure the ills of the *Body*, and when I say Mind I mean particularly the Subconscious Mind.

Doctor: How long did it take you to learn this?

Answer: I have spent some years in getting information about the mind and its powers.

Doctor: I spent five years in a stiff course of medical training and have supported that knowledge by ten years of daily practice getting new experience all the

time, and reading medical and surgical literature to keep up to date, and even so I am not ready to say that I know how to cure disease in man, woman or child. I have reduced, in the course of these many years, the list of reliable remedies from a hundred to half a dozen, and when I use any of these half-dozen upon a patient I generally get the effect that I look for, but I do not know *how* this effect is produced by the drug, nor *why*, and so I say to this patient, and to all my patients, that *Nature* cures, and that I only act as the skilled assistant to help Nature perform the cure. Every honest and experienced physician will say the same thing. I should like to know, therefore, how you can expect me to believe that you have learned something in two weeks which I have been searching for, with much labor, for fifteen years, and have not yet found. If I have read your card rightly you have come to this city to *cure* nervous diseases, bad habits, chronic pains, and such functional derangements as constipations and dyspepsias, which may have existed for half a life-time. Does your method admit of any failures?

Answer: It will fail only if applied to an idiot, insane person, or child too young to understand speech.

Doctor: My common-sense teaches me to doubt the probability of your unvarying success. Let us hear something about this unfailing method and the theory on which it is based.

Answer: You make use of the Healing Force of Nature, as you have just said, and we make use of the same power. You use drugs to arouse the organs to function in normal activity and you leave it to the active blood to destroy germs, throw off poisons and reduce fevers, and you relieve pain by the same activities of the blood in removing congestions and inflammations. This is the result of applying the right material remedies according to modern Schools of Medicine. But all modern Schools of Medicine admit, as you have just said, that the drug itself is only a means of getting the power of Nature *to act to cure the*

disease. We are agreed then that this power, which is called variously Nature, or God, or Life, or Mind, which seems to reside in every human being, *does* work for his advantage without any instruction or direction on the part of the patient. We are agreed then on the *identity* of this Power, which you call Nature, and which I call the Sub-conscious Mind. My studies had told me this long before I went to the School to learn how to make this Power work under direction instead of leaving it to work blindly. The first thing I learned at the School was that every human being had, to all intents and purposes, *two* minds, conscious and sub-conscious. I have been taught at the School that the sub-conscious mind of man is the seat of this healing force of Nature that we have just been talking about, and I have learned something of the astonishing range of the powers, and faculties, and properties, of this sub-conscious mind, such as that the sub-conscious is the seat of the emotions, of feelings, of sensations of pain and joy, and that if rightly directed by the conscious mind this sub-conscious mind is able to *control* these emotions, feelings, sensations, and, in the case of pain, for instance, to *remove* that pain. So, to get at the heart of the matter, this business of Therapeutic Psychology which I have come here to use and to teach, is a method of instructing this sub-conscious mind to make use of this healing force of Nature to work for the benefit of the patient *under orders*, or by direction, leaving nothing to chance or automatism. The theory on which my School works is that this healing force of Nature will act best when the conscious mind of the patient is not in active opposition to the spoken suggestion of the operator, and is not in a critical, questioning, wide-awake condition. This is important. The patients at the School are told to keep the eyes closed and relax the muscles. They are seated in a reclining chair and pass into a drowsy condition while the orders are being given to the sub-conscious. The orders, or suggestions, vary, of course, according to the type of disorder to be met, but the principle of treatment *does not vary*, in any

case. This method of inducing drowsiness and relaxation is always followed before the suggestions are given.

Doctor: Then your method is, in fact, Hypnotism is it?

Answer: The accepted idea of Hypnotism is that is a method of controlling the will and understanding of the patient, who is supposed to be unable to resist the suggestion of the operator, but is compelled to do, or say, or think, or feel, whatever is suggested to him. But in this work we find out very early that it does not resemble Hypnotism in anything but the one feature of drowsiness, or sleep, because we find, in practice, that we do not control the will of the patient, or the conscience of the patient, at any time. Before our work can be successful we must have the co-operation of the will of the patient. If it does not chime with our will the patient rebels and does not accept the suggestion. If the obnoxious suggestion is insisted on and repeated by the operator the patient wakes up. The reason why our work is successful is only because the patient naturally *wishes to believe* the suggestions we make for his freedom from pain and his improvement in health. We have him with us all the time, as it were.

Doctor: You mean that he would not accept any harmful suggestion from you?

Answer: No, that is not exactly what I mean. Let us suppose a case. Suppose I did not know how to make the right suggestions, or failed to make the right suggestions, to a patient, or made the wrong suggestions to a patient. For instance, suppose I said to a nervous patient, 'After you wake you will feel that your nervousness is much increased, and you will ache all over from head to foot,' that would be a *harmful* suggestion, and the patient would realize that suggestion, either in part or wholly, and feel much worse after the treatment than before. But it is hardly likely, is it, that I should make any such foolish suggestion to any patient? I am only making this observation in order that you

may see that while the patient would refuse to accept a harmful suggestion that conflicted with his conscience, for instance, he would nevertheless accept a weakening suggestion if I were ignorant enough to make such a weakening suggestion to him. Is that clear?

Doctor: Clear enough, but not clear in explaining why the patient should accept a weakening suggestion at all.

Answer: To explain that let us look into this auto-suggestion of the patient. Most of the sickness that is caused to-day is brought about because the conscious mind of the human being, his waking, reasoning mind accepts a harmful suggestion from others, or from himself, and transmits this suggestion to the sub-conscious mind, which thereupon does its best to make of it a reality, or real thing. For example, if a human being hears another say, 'How sick you are looking to-day!' it often happens that the person addressed begins to *feel* sick. The evil suggestion has been accepted by the waking mind first, which then transmits it to the subconscious *as an order*, and the sub-conscious at once proceeds to *make* the suggestion a reality. This happens every day. You see it all about you. The principle on which Therapeutic Psychology works is this very *power* of the subconscious to *believe what it is told* *without questioning its accuracy*. It is a *believing* mind, this sub-conscious, and the auto-suggestion of the patient is quite as likely to be the *cause* of his sickness as to be the means of relieving him of his sickness. Do you get that?

Doctor: Do I understand that you change this auto-suggestion of the patient by *talking* to the patient?

Answer: Certainly.

Doctor: Does not this seem an excessive result to hope to bring about from a very simple means?

Answer: Simple enough, but the *most powerful* means that could be used. I shall *prove* that to you shortly if you have the patience to listen.

Doctor: Go ahead, Prove it.

Answer: Let's cover this matter of auto-suggestion a little more thoroughly first. We have shown that the individual will and does accept a *harmful* suggestion from others. When these harmful suggestions are made by a person to himself we call it auto-suggestion. These auto-suggestions may be either harmful or beneficial to the person. They are harmful when they are weakening and depressing: they are beneficial when they are strengthening and cheering. From this it follows that the *thoughts* of the person affect his health, because his thought is actually his auto-suggestion. It is his opinion, belief, conviction, faith, hope, dread, joy, fear and despair, and 'it is very important to us, therefore, in this work of healing by use of the power that is within the man, that we have the *assistance* of his auto-suggestion, whenever possible. In fact, we *must* have it if we are to heal him, or cure him.

Doctor: Just so; but how do you get it?

Answer: Very easily, by uttering firm, positive commands, or orders, to this patient, which are strongly implanted in his sub-consciousness while he is in this drowsy condition I have spoken of, and which are then accepted and believed by this plastic, believing mind, and which later rise to the surface of the conscious mind as positive beliefs. They do not do their fighting in the sub-consciousness. They rise to the surface to do battle with the opinions of the waking mind, and since the power of faith resident in the sub-conscious is a very powerful agent it follows that when such suggestions rise to the conscious mind of the patient they are too strong for the former autosuggestion of the patient and the waking mind is compelled to accept these new ideas which the sub-conscious has turned in to truths, or facts. Since these suggestions are all of them in the nature of healing, helpful thoughts, vivifying the patient and checking his pains, it follows that there is no decided opposition on the part of the conscious mind to defeat them. On the contrary, the conscious mind is only too glad to accept them. They

become true. The man has been suffering, let us say, from neuralgia of the trifacial nerve, which is exquisitely painful. Drugs have not helped him at all. You have met plenty of these cases.

Doctor: Plenty; nothing can be done for neuralgias of long standing, except to quiet the central nervous system with coal-tar analgesics

Answer: That's a punk method, since it is not good to put coal-tar products, such as acetaniid and antipyrin, into the stomach of any human being, and besides, you know very well, doctor, that these coal-tar derivatives often fail to relieve the pain.

Doctor: Yes, I admit that.

Answer: But I can stop that excruciating pain in less than five minutes, and probably prevent its reappearance at any time in the future.

Doctor: By *talking* to the sub-conscious mind of the patient?

Answer: Exactly; by doing just that and nothing else.

Doctor: I should have to see that before I could believe it.

Answer: You shall see it and plenty more if you care to watch me working on these cases. Neuralgias are the easiest things in the world to cure by Therapeutic Psychology. The intensity of the pain has nothing to do with the celerity of its removal. All we ask is that there shall be a nervous origin for the pain and no cerebral lesion to produce it. I would not care to go on record as saying that the lightning pains of *locomotor ataxia*, for example' could be instantly removed, and prevented from returning, by our method. I should call that an excessive statement. Nevertheless, though I should not expect anything wonderful to result I should like very much to experiment with a few *locomotor* cases if you have any of them available.

Doctor: In good time. For the present let us search a little deeper. As I understand you so far you take some pains to reach the subconscious mind of the

patient in order that you may make this deep and lasting impression by your suggestions?

Answer: Exactly. That is why we put the patient into a comfortable reclining chair and soothe him into a condition of drowsiness, and even sleep if he cares to go to sleep. While he is in that agreeable, drowsy condition, his auto-suggestion is not actively opposing us, and we can make the deep impression we are after by addressing his subconscious mind firmly and positively.

Doctor: But that is the incomprehensible thing about all this, that you can expect to get such tremendous results by merely *saying something*. That sticks in my craw. You'll have to prove that.

Answer: I told you before that I should prove that very thing to you later. Talk about something else for the present. We will come back to that.

Doctor: Very well. Tell me this. How could you condense in two weeks of lectures the essential things that you must know about Anatomy, Physiology and Bacteriology?

Answer: Why must I know them? They are *your* affair; not mine. I don't diagnose. I take the *symptoms* of the disorder, whatever it may be, provided it is not a case of infectious disease, or broken bones, and from those symptoms I shape my suggestions. Is there pain? My method covers pain. Does the patient need rest? and sleep? We can give him sound, natural sleep as quickly as you can give it to him with morphine, and we don't start up any drug-habit in him either, by our method. Has he chronic muscular rheumatism? He can tell me his symptoms, can he not? He knows where his pains are located we take them away. And so far as inflammatory, rheumatism, arthritis, and chronic muscular rheumatism are concerned I will stake all on our method to relieve the patient every time. Suppose I told you that all your chronic rheumatism cases are suffering from pains that have no

reason at all for existence, that are actually in the *mind* and not in the nerves or muscles at all, would you believe it?

Doctor: Certainly not without proof.

Answer: But if I took one of your chronic rheumatism cases, put him to sleep, and stopped his pains by suggestion, told him he could raise his arm to full height, ordered him to raise his arm, and if he found, to his surprise, that he *could* raise it, and then told him that when he waked he would have the full use of this arm and that he would feel no pain in it during the whole of the next day, and then waked him up, and suppose he then raised his arm and commented with surprise, that he did not feel any pain anywhere about him, how could you explain that result except by admitting that the pain was in the man's *mind* in the first place, and that the arm was paralyzed because the man did not believe that he could raise it? What other explanation fits the facts here except that the pain was really in his mind and was cured because his mind was changed? How else would you account for the result?

(To be continued)

STUDIES IN PSYCHOLOGY

PROF. IVI

Will-II

The general use of the will is believing things. This is also the most important use of the will. Our limitation lies in our failure to choose perfect things. We increase our possibilities the moment we increase our belief in the extension of things.

We have to believe all of a thing in order to find whether or not it is truth. If we believe in limitless capacity, we choose the foundation upon which we may build a perfect structure.

The will is used in believing things* and the only conscious knowledge we obtain has to start in the form of first believing in the existence of a thing or in the truth of a statement. The manner in which we believe things is a very important thing for us to consider.

The man who starts out to investigate a thing and ever finds out anything about it will have to assume that the thing he is investigating is true.

The only safe and only sensible foundation for the use of the will in the exercise of belief is to believe by merely assuming things to be true and then to assume that the whole thing is true. Then under those conditions you will, find whatever of truth there is in the thing under consideration.

By assuming things to be true you can believe anything without injuring yourself.

The will should be free. Free-will means it should be free to choose what it wants to choose, and free to change its choice at any time.

The terminus of a psychological process in choice is an idea. The thing which the mind chooses to believe, carried to a final analysis, results in an idea. An idea is a constructive thought brought into objective completion.

Dependence upon individual choice brings self-reliance.

Right conception of himself makes a man choose the highest course for himself and prevents his interference with that of another.

The right choices we make, manifest in our lives in fulness of character, intelligence and power. We mean that whatever we master in life is the result of our own choice; each choice is an exercise of the will and each belief is a choice.

The thoughts which we admit into our mind without reservation and allow them remain undisturbed are the influences which control us, whether we are conscious of it or not. It is owing to the use of the will entirely, whether we choose to assume things to be true, or choose to accept things to be true.

Everything that we choose by assuming it to be true, may become a power in our lives that we can use. Everything that we choose to accept as true, is admitting a power into our lives that control us.

The thoughts which your will admits, constitute the power which you invite into your life.

When man as a class, reaches the conclusion that the best is none too good for him, he will choose perfection in all lines. This is the effect of non-restriction of choice.

If man's choice of the things which he does not now possess will expand from a limited to a perfect concept, there will be no limitation upon his power of accomplishment. The only men who have done more in the world than others, are those who just believed in greater possibilities and whose exercise of the will was unrestricted, unlimited.

The great infinite law holds nothing but perfect things and if you want anything out of its supply you must choose perfection.

Reach out for the best, whatever it may be, and your choice will enable you to displace some of the small things that have entered your life, with the great things you desire.

One has attained true freedom when his free choices are habitually in accord with the thing, or with his highest reason.

The person who does a thing because he has to do it, knows nothing about the will. The will can choose to be the greatest thing in the world and choice will be philosophical after you realise you do it just because you can.

Man always feels a sense of exhilaration, of freedom, in doing things because he can.

The products of the will are choice and decision.

Through the exercise of the will, all of the possibilities of life are ours. A choice which contains the element of perfection attracts only perfection from its environment.

We find the power of magnetism in iron but when we get into the finer things the attraction becomes more perfect and as it becomes more perfectly dissipated it becomes more evenly diffused. But the higher things attract only things like themselves. Like attracts like in everything.

The original choice of a perfect thing eliminates the impurities or imperfections from all others before admitting them, because nothing but perfection will satisfy.

Most of the acts in the will that are performed in the subjective or intuitive side of ourselves are the acts of selection and are always perfect acts. Everything we choose intuitively, until we qualify it, is a perfect thing. When we hope for a thing we do not wish for half of it, or a part of it, and so it is a natural act for the intuitive will to choose a perfect thing.

The exercise of the will applies to the whole of life and enters into all of its details. It is essential we know ourselves and make ourselves conscious of the controlling influence in our lives in order that we may choose wisely what we wish to guide us.



REVIEW

THE BHAGAVAD GITA Or Song of the Blessed One — India's favourite Bible: *Interpreted by* FRANKLIN EDGERTON, *Assistant Professor of Sanskrit in the University of Pennsylvania, U. S. A.* THE OPEN COURT PUBLISHING COMPANY, 122, S. MICHIGAN AVE., CHICAGO. \$ 1.00.

We are very pleased to acknowledge receipt of this interesting book. Prof. Edgerton has been prompted to write because there are in America a number of religious sects of recent origin some of whom revere the Bhagavad Gita as much as the Hindus themselves. Thinking that the apparently unsystematic nature of the arrangements of its verses combined with 'the prerequisite in the student of a complete familiarity with many common places of Hindu life and thought', would make it difficult for a translation to be of popular use, Prof. Edgerton has arranged its materials more systematically, he says, with, and there he trips, 'a historical background in the shape of a brief outline of the development of Hindu religious thought, so as to make clear the intellectual environment in which the Gita was produced'. But, he admits that he does not know the author's name, that we cannot date it with any accuracy that all that we can say is that it was probably composed before the beginning of our Era but not more than a few centuries before it. This is the *base*, quite hypothetical of course to which Prof. Edgerton has committed himself and to which he like most Indologists commit themselves. And these theories are theories based on "modern, occidental, rationalistic principles" (page 98) which cannot be applied to a Hindu work of the age of the Gita even taking it that the age was the century about or before Christ. How much less then could modern modes of historical treatment of the subject help? To be compelled to read the Gita as having a value that it derived partly from Vedas, Upanishads, etc., which Indologically went be-

fore it, is for a Hindu hard. The 'obvious debt' to Upanishadic thought (page 37) is a very crude idea to those who have realised that the Upanishads were commentaries on the Gita in the nature of a rapprochement (upa—sameepai, near) Sat (Brahmani Veda) ni-leads—the Upanishad is that which leads one near to the Veda. That the Gita is not at all Vedic in thought is clear from the Gita itself; it is admitted by Prof. Edgerton (page 82)—and it would have been courageous to treat the Gita as a pre-Hindu work. But it is refreshing to find that Indologists like Prof. Oldenberg and Edgerton are now prepared to take it that the general spirit of the Gita is unitary. Edgerton goes further than Oldenberg (page 99. note) and says that there is no reason to suppose that any considerable part of the Gita was added after it left the hands of the original author. On this basis Prof. Edgerton could have formally rearranged the verses of the Gita in the sequence of the ideas therein that he presents; if that had been done, and the work then written out as a translation of the Gita teachings as re-presented, we would have had a work of more value.

Prof. Edgerton is rather hard on what Indologists call 'inconsistencies' in the Gita with a setting forced on the Gita, it has been forced to accept a vocabulary which gives such meanings as Indologists like, to terms which originally common became technical terms in the language of the Darsanas (philosophical schools). And they have met with considerable difficulty in interpreting the text. The Gita teachings do not support the variant interpretation put on the words and this leads to the prejudice that there are inconsistencies. I take here only one, of footnote on p. 38. 'It is painful to have to add that this doctrine is here applied to a justification of war and of killing in general' referring to the translation of verse II. 20 where *Hanyamanai, Hanyatai* are taken to mean 'killing'. They mean quite something else; they mean that the soul does not *perish* though the body *perishes*; of course the word '*Hantum*' refers to killing but whatever of 'killing' there is in the

Gita refers to the killing of *thoughts* as they rise with the consciousness and naught more.

It has to be admitted that there has been very sympathetic treatment of the subject by Prof. Edgerton, which makes Indian hearts warm to him. But at the same time, I do not admit that his translations of verses are correct; I state that the Gita should be read with the help of the Vedic Nivekta and as a non-technical work. It is of course absurd to accept his view 'that any other form of the Gita than that which we have ever known in India'—the Gita exists in *Esoteric Editions* in the Sanctuaries and is taught to select students; just as the verses of the extant Gita are interpreted clearly and otherwise by many Initiate teachers in India itself. Prof. Edgerton inclines to the view that the Sankhya and Yoga of the Gita do not refer to the polemical systems of thought going under these names; therein he is quite right; but he will be more correct if he interprets every verse of the Gita treating the Gita as a non-Hindu work to be studied with the help of the *Nivekta*, with the Santi Parva of the Mahabharata as its first commentary. Not only philological analysis of the meaning of the stanzas but also the discovery of the highest possible sense in each verse is what is required for Gita verses. On the whole, Prof. Edgerton deserves well of us for his book, excellently brought out by the Open Court Publishing Co.

Bhikshu.