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THE LORD OF THE FLUTE

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Sri Krishna! The very name is a song. He came with ravishing Beauty. He came with the matchless music of the Flute. He came with a Purity in his heart that saw the Divine in the human and that made him to many a milk-maid the Man of their Hearts. He came in the fulness of vision which gave gladness to all,—to man and maid, to bird and beast, to oak and pine, to flower and star. In a crisis of our History He came with a wonderful outpouring of Love.

Of him I speak a few simple words in the following pages. I speak, as always, to the young. Will the nation advance to its appointed fulfilment? Then must the nation's youth, in a true *historic* spirit, commune with the Living Past. India was a fount of inspiration to sages like Appolonius of Tyana and Plotinus and Clement. India is yet, to not a few in Europe and America, a Holy Place of Pilgrimage. India in her long history has been blessed by the Great Ones again and again. I have loved specially to meditate upon Four Great Figures in the history of Ancient India. May I call them Four Avataras of Aryavarta? Sri Rama, avatar of Shakti! Sri Krishna, avatar of Love! Buddha and Mahavir, avataras of Ahinsa.

[From the author's latest publication named *The Ancient Murli*]


Truth cannot be 'proven.' Truth is not a matter of syllogism. Truth may be revealed in silence or may fall through the mortal lips of some mighty ones. And they use the medium of parable or poem, simple speech or song. Jesus taught in parables. Krishna played upon the *Hurti*, the Flute; in its notes He sang His vision of Life. A vision of synthesis—I have called it. A vision of harmony and fellowship! A vision of joy! It is what the sad world needs. "Why do you always wear black!" says a character to another in a recent play. And she replies:—"I am in mourning for my life. I am unhappy." Many feel unhappy. They need a message of life and strength. Darwinian 'optimism,' with its gospel of the struggle for existence and survival of the fittest, led to the world-war; and civilization lies paralysed to-day. The Lord of the Flute brings us a message of a new life:—Bound for God are ye, bound for the Beauty Eternal! Why then, wander away from Love? Why spend your strength in separation, in hate and strife?

With this message is melodious the 'Bhagavad. Gita.' It is rightly regarded as the very essence of Hindu Scripture. "All the Upanishads", we read, "are the cows, the son of the cow-herd is the milker. Partha is the calf, men of purified intellect are the drinkers and Gita is the milk." The master of the *murlī* has given us in the Gita a song of synthesis. Vital synthesis! For wrong it is, I humbly submit, to think that the Gita asks us to run away from life. The Gita shows how we may go out from "ego" to enter into the "Self",—how we may abandon ugliness and illusion to embrace the Spirit of Life and the Life of Spirit. The Song of the Lord vibrates with the message of a rich life. Rich idealism, not thin metaphysic, is the spirit of the Gita. Krishna's message is a call to a noble idealism of action.

I often think there is but one sin,—the sin against Love. The sin of separateness! Our modern world suffers much from lack of love. There is activity; but much of it, alas! is arrogant, aggressive, trampling upon the divinity of Life. The present order is irreverent of the

Poor; the new order which Bolshevism is eager to set up with much revolutionary energy is irreverent of the Spirit. Trotsky's new book:—"Where is Britain Going?" closes on the arrogant note that "Bolshevism will establish materialism and atheism." The "League of Nations" is still a body without a soul: Locarno may only strengthen imperialistic ambitions of the West against the East. A recent book gives a typical little story. An excited military officer at mess knocks over his glass as he blurts out:—"What does this fellow Wilson want to butt in with his beastly League of Nations? Oh! damn! I can't stick all this blatter about human brotherhood!" Brotherhood means Fellowship; and in trampling upon it Western civilization is hastening to its fall. "Decay of the West",—says Herr Spengler, and this eminent philosopher of history proceeds to urge that the decay of Western civilization means inevitably the end of 'Christianity'. State-socialism will not save the west. Theologies will not save the 'Church.' Nor will a creed of violence,—an echo of Western politics,—save India. The nations and the churches need alike a message of healing of the Spirit. A message of fellowship, a message.

This message sang the Lord of the Flute (*murli*) in the long ago. This message may save Civilization again. For I hold that His life and teaching are not for India alone. They are for the world. And Centuries meet at His Lotus Feet. For the Lord of the Flute is the Lord of Love. And Humanity has not had richer revelation than this:—Life is Love!



THE MEANING OF FUTURE LIFE

G. HANUMANTHA RAO, M. A.

The question as to what life after death means has generally been treated apart from the question as to whether there is life after death, on the ground that the first is a question of value and is of interest to the moralist and that the second is a question of fact and of interest to the scientist. Though these two questions can be distinguished for purposes of convenient treatment, they cannot be separated. The effect of isolating the one from the other is rather serious. In fact it has not a little to do with the time-honoured dispute between science and religion. Rightly does Frederick Harrison complain that in the west, science is not inspired by religion and religion by science. Similarly, does Dr. F. C. S. Schiller bemoan that lack of seriousness in regard to the question of value has acted as an obstacle in the way of scientific investigation of the question of fact. The question of value is inseparable from the question of fact and each gains in importance only in and through the other. I shall confine myself in this paper to bring out the significance of the idea of future life, by considering (1) what its denial means (2) what its postulation means (3) what has led to its depreciation and (4) what contributes towards its appreciation.

1

What does life after death mean to human consciousness? What would happen if there were nothing like future life? In other words, if death were annihilation rather than a mere change, what difference would it make to human life?

If death were utter annihilation, life would lose all its meaning. Life would then be a mere *tertium quid* between two formless entities, birth and death, an episode between two accidents a meaningless waste. If death should lay its formless stamp on all our thinking and doing, there would be no motive force to any spiritual life. One would rightly ask: Why should I strive for the good, create the beautiful and seek the true, if ultimately dust I am and to dust must return? Where all is dust, there is only conservation of matter, but none of spiritual values. With the denial of values, human reason itself which seeks to read the meaning of things, gets unfixed and it would no longer be possible to think the world as a harmonious whole, as a moral cosmos. It is not only moralists who ought to think of this problem, it is of serious concern to the scientist

also. Is not the meaning of his own life and activity of serious concern to him? The work of the scientist is based upon the belief that the real is rational and if death should frustrate his faith in rationality, would not his life lose all its charm and value. If the development of reason is cut short, if character is rendered vain, if might triumphs over right, if the virtuous perish and the vicious prosper, it would be an indictment of cosmic irrationality and injustice. Not only the moral, but every other ideal of life, the aesthetic, the economic and the logical, would become illusory; for with one ideal the others are inseparably bound up and with the one, the rest must stand or fall. When life is deprived of all its precious ideals, there can be nothing like hope. When hope is gone, the very springs of life are dried up. Man would have then to act at random urged by the impulse of the hour. He would have neither to look forward nor backward but simply to drift, for to look either way is only to face the irrational.

Further, the sacredness of human personality which is at the basis of all that is beautiful and charming in human character would be mere idle sentiment. The maxim: 'Treat humanity whether in thy person or in that of others as an end in itself and never as a means', becomes a meaningless imperative. All sense of sacredness and dignity of one's personality would seem mere vanity.

Not only would denial of a future take away all incentive to moral and religious life, it would even encourage crime and immorality. If the good is of no intrinsic value and comes to nothing in the end, it would certainly be foolish on one's part to worry oneself with discipline and sacrifice. If the criminal and the good man were both to be reduced to ashes in the end and no more of their personality is left, there could be no reason why one should bother oneself about duty. In a world where spiritual values are not conserved, to be a moral person is to be a fool and to be an immoral person is to be a wise one.

2

If denial of future life means wrecking of our moral and religious life, the question would arise: Would it not be better to believe that we survive this bodily frame than believe that in dying we cease altogether to exist? It is no doubt true, whether there is a future life at all? is an open question. No one has been able to demonstrate beyond all doubt that the individual does survive the bodily frame. In a case which is neither confirmed nor confuted, would it not be better to place our belief in an alternative which is on the whole in conformity with our moral and religious aspirations. If affirmation of

future life means establishment of the rational and moral order, and its denial means negation of the cosmic order, should we not postulate that there is future life rather than deny that there is any such? If scientists have recourse to the method of postulation, why not moralists and philosophers have recourse to postulation also? If postulation is successful in one sphere it ought to be successful in other spheres too. If pure reason constrains us to postulate the law of causation, practical reason similarly constrains us to postulate the law of moral causation.

Kant was certainly right in postulating future life. He is one with the teachers of all the great religions in urging that we are not cribbed, cabined and confined within the physical order but are free citizens of the realm of ends. The conservation of spiritual values is as much a need of our moral being as conservation of energy is a need of our physical being. Even as the present nature of a thing can only be explained with reference to what has happened to it in the past, even so our present position and nature can only be explained with reference to our past action. 'As he wills so does he become'.¹ 'As is his desire so is his will, as is his will, so is his deed and whatever deed he does that will he reap'.² We are what we have made ourselves to be. 'Our actions though apparently disappearing remain unperceived and reappear as tendencies'.³ So that 'whatsoever a man suffers or enjoys is the fruit of his own deed, a harvest from his own actions, good or bad, committed in previous lives'.⁴ This principle of action is called the principle of moral causation, or the law of *Karma*.

It is of peculiar interest to the Hindus. Though it is in vogue in Western Ethics, as the principle of self-determination, it is not generally maintained so wholeheartedly and in such a thoroughgoing fashion as it is maintained in India. The tendency to compromise with the doctrine of grace is very prominent in Western thought. This explains why most of the western students of Indian ethics are incapable of appreciating the law of *Karma*. The clearest statement that approximates to it is to be found in Dr. F. C. S. Schiller's essay on Ethics and Immortality, from which I quote the following passage

"Think what is involved in the assertion that character is permanent and indestructible and passes not from us however the fashion of our outward life may change! Think of it that we can never escape from ourselves, from the effect of our deeds on our

1. Vidura Niti 38. 2. Brihadaranyaka ; Upanishad iv, 5, 6. 3. Dhammapada Sec. 4. 4. Mackenzie: Hindu Ethics, p 217.

character and that every deed leaves its mark upon the soul, a mark which may be modified and counterbalanced, but can never be undone to eternity! Will not the effect of such a belief be to make us realise the solemnity of life as we never did before, to move us to that unremitting self-improvement without which there is no approximating to the moral ideal. Instead of losing its significance, does not every act of life become fraught with infinite significance? Instead of becoming careless about ourselves, will it not then become worth our while to bestow upon our character-building a care that would otherwise have been disproportionate?" 5

Schiller is in this passage striking the keynote of the Buddhist theory of *Karma* and yet alas! how meagre is his knowledge of the teaching of the Buddha to which he makes a reference in the same paragraph, but only to decry it. Could ignorance of European philosophers of Indian philosophy be more pathetic?

3

If the idea of a future life is so wholesome to our spiritual well-being, the question naturally arises: Why is it the cause of so much discussion and dissention in the course of modern European history? Why should so much ink, nay, so much blood have been spilt on a postulate of such fundamental importance?

To this both the priests and scientists are responsible. The priests mixed this wholesome idea with much that was superstitious. They associated the idea with a Heaven and a Hell governed by a hierarchy of officials. These were to bestow rewards and punishments on departed souls and the principle on which they apportioned were in many cases of a questionable character. Round the idea of a future life, grew generation after generation fungi of fancy and in course of time these began to dominate even the world of matter. What was really due to the operation of laws of matter, was traced to the action of spirits. Even such simple processes as combustion, decomposition and evaporation came to be explained with reference to the freaks and caprices of the spirits. This naturally alienated the sympathy of truth loving persons. They sought to explain natural phenomena with simpler and more naturally conceived hypotheses. But when their methods grew more and more successful in explaining physical phenomena, they tried to explain spiritual phenomena also in terms of matter. As Dr. Conan Doyle bitterly complains, oftentimes, some scientists have gone to the length of denying facts or refusing to observe facts even when they are presented, in order to maintain their mechanistic creed.

Apart from science which has done much to shake the belief in a future life, there are certain psychological factors that have contributed to the neglect of the idea of a future life. One of them and perhaps the most general is the natural indisposition to think of death. If one has to think seriously of future life, he has got to face the fact of death. But death is so unpleasant a fact to think that we unconsciously turn away from the subject of death to something more pleasant. Even those whose belief in religion renders preoccupation with future life necessary, have recourse to it in the spirit in which children betake themselves to the world of fantasy and day-dreams when they find it uncomfortable to face facts.

There is another and a more specific psychological reason which accounts for the apathy of persons to this idea of future life; it is the fear of espionage. We generally love secrecy, but the idea of a departed soul taking interest in us and *watching us all the time*, militates against our right to secrecy. 'It is the notion of this espionage', as Dr. F. C. S. Schiller says, 'which is intolerable and constitutes the unpardonable offence of spiritism in the self-centred eyes of those who never stopped to reflect what intolerably dreary and irritating functions they would assign to the departed'⁶

But the most important reason for this general indifference is the neglect of moralists to make good their postulate. Having postulated future life as necessary for the conservation of individual moral values, they never made an attempt to verify it. So that though they made use of the method of postulation after the manner of scientists, they did not put their postulate to the test as the scientists did. If the scientists did no more than merely speculate about the law of conservation of energy, nothing good would have come out of their work. The value of a postulate lies in its verification; its value increases in proportion to the number of facts to whose discovery it leads directly or indirectly. The moralists never preoccupied themselves seriously with the postulate and the result is that instead of the postulate bearing fruit, it has come to disrepute.

4

If morality and religion should win the hearts of people, moralists and theologians should cease to grow sentimental about it and must take a more serious and scientific attitude towards it. They should speak less and seriously set to demonstrate and verify their postulate. It is only when the postulate enters more and more

6. Humanism, p. 324.

into the constitution of our experience and life that we begin to see its importance. But it is really surprising that some theologians and moralists, instead of facilitating research in this matter should do their best to discourage the work of a band of scientists who have taken to it in a self-sacrificing spirit. These constitute the Psychological Research Society and the amount of evidence they have gathered and the number of experiments they have conducted to demonstrate the fact of a spiritual world, may well do honour to the name of science. They have made it impossible for sane people to talk lightly about this subject and have even won the interest and respect of eminent scientists and philosophers. The subject is still in a nascent condition and the possibilities of future research are indeed great and every man to whom future life means the *sine que non* of all that is inspiring and admirable in human life, must help towards the solution of the question of fact.

One is sad to think that the Indians who are specialists in this field and who are said to have developed a method and a technique which makes immediate knowledge of supersensible entities possible should yet remain indifferent about this subject. While belief in a future life is only one of the cardinal principles of other religions, it is the cardinal principle of Hinduism. While it is not necessary for a Hindu to believe in a God in order to be a Hindu, it is obligatory on the part of a Hindu to believe in a future life. In India, an atheist is not one who disbelieves in a God, but one who disbelieves in Karma and transmigration. If belief in another life is so necessary for a Hindu, is it not all the more necessary that he should take keen interest in it. If it is in any subject, it is in this that the west looks to India for enlightenment. If India should not lead the west in this she would be failing in her duty. But she must beware of the tendency of western psychists to press psychical truths into the service of material ends. Knowledge of psychical truths and acquisition of psychical powers, are capable of immense harm to individuals as well as society, when misused. The harm which misuse of physical powers may entail is insignificant as compared to the harm which the misuse of psychical powers may bring about. Remember that Ravana, Hiranyaksha, and the host of *rakshasas* were all persons possessed with great psychical powers.



THE SOLUTION OF LIFE

The Sixth Inborn Impulse—Intemperance.

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

The sixth inborn impulse is *intemperance*. The mildest influence of fermented fluid on the brain and faculties is to make them uncertain and confused.

As the degree and fermentation increases the uncertainty and confusion increase.

By what rule of common sense can an intelligent person put into the body that which the body does not need and cannot make use of.

By analysis we find that nothing should enter the mouth and stomach except the things that contain the needed elements of the body.

No sane person would seek to bring uncertainty and confusion to the operations of the mind and faculties.

When the mind and faculties have been clouded, crimes are committed all the way from assault to murder.

Against this impulse of intemperance take an other equally great pledge:

"I realise that a vast percentage of poverty, of crime, of insanity, and of distress and suffering among humanity is due to the curse of alcohol. I solemnly pledge myself that, in every way I can, I will seek to bring about the total prevention of the use of intoxicants in all forms".

THE DEVIL'S DEATH

Dr. ALEXANDER J. Mc IVOR-TYNDALL.

Some of you may think that Devil's Death is a peculiar subject for a 'Psychic Science discourse, in as much as we do not believe in the devil, in the old sense.

But the idea was suggested to me that if we could only catch and kill this terrible monster that has kept us fighting all these centuries, we might see more of God.

A man whom I met on the street expostulated with me for what he called my levity.

He said: "You do not really mean that you are going to talk about killing the devil. In fact I think he said that I would "raise" the devil or something like that.

But that is exactly what we propose to do.

To bury the bugbear that we have created for ourselves.

Some years ago, Marie Corelli wrote a story called "The Sorrows of Satan".

It was founded upon a legend to the effect that Satan was doomed to tempt every one who would let him come within tempting distance.

This was indeed, to be his punishment.

He must never fail to make evil tempting, and at the same time, if anyone withstood his temptings he gained that much happiness.

Now, there is a grain of truth embodied in that legend, but it is obscured by the personal note in it, and also by the literal, instead of the spiritual interpretation attached to it.

The esoteric meaning of the thing is just this:

If we cease to look upon the devil "*as such*" as a *positive* force he ceases to exist.

While we have no quarrel with the point of view of another, we can not help realizing that when preachers talk about "preaching more hell" and that sort of thing, they are simply keeping alive the devil that they so much desire to conquer.

Jesus said plainly and distinctly "Resist not evil". And we need not accept his advice merely because he gave it—not at all. I do not believe in accepting what Jesus said, any more than I do what John Brown said—UNLESS WE CAN PROVE THE TRUTH OF THE ADVICE.

There is no good in trying to follow any one's teaching, merely BECAUSE we are told to do this and so. Such a course would do us very little good, indeed.

But, if we really make an attempt to prove the truth of the inspired words of Jesus we will find them *provable*.

This advice, "Resist not evil" is as practical as it is scientific. It can be proven by experiment.

Resistance to a force adds strength to that force.

I went into the subject somewhat in my lecture "How Thought Can Kill" but it will bear repetition.

"Evil grows by resistance just as the muscles of the body develop by the resistive exercises taught by up-to-date physical culturists.

And the devil is merely personified evil.

And evil is negative good.

Evil has no power except that we GIVE to it.

"There is nothing good nor bad but THINKING makes it so".

We well know that in personal matters—mere trifles may be magnified into calamities by dwelling upon them, by thinking about them—by giving them POWER in fact.

The human race has built up for itself a terrific enemy in the shape of a devil, and each generation but adds to the power of it, as long as we recognise it.

One thing is certain. That is, as long as the people talk 'Devil' and 'Hell', they will have the devil and hell. The devil feeds upon Fear and Hate.

If we could eliminate FEAR from the concepts of the human race, we would have compassed the death of the devil.

Fear is the great blank wall that divides us all from Infinity—from Truth.

Each little creed *fears* the concepts of the other little creed.

Each fears that the other is wrong or if right that it will take their 'flock'—why flock, would you all like to be called a 'flock'?

This fear sees Evil or the devil in the thought-concepts of the other. When Christian Science first made its appearance in the world of religions it seemed for a time, that at last we had got rid of this man-made devil that was giving us all so much trouble and upon which we spent so much valuable time.

They put forward the *sane* idea that 'there is no devil'.

But that was too good to last.

His satanic majesty had too long lived on the power given him by the human race, and he again sprang up, in the guise of 'mortal mind', 'hypnotism', 'malicious magnetism' and all the other names which FEAR invents to give reality to its un-reality.

Had they but held to the *principle* of their creed, the divinity of all men—there would have been no chance for the resurrection of the enemy.

It is strange indeed, that preachers will go on year after year, with the weapon in one hand with which to slay this devil and with the other hand they are giving him the food upon which he fattens, and grows strong.

Condemnation, Pre-judgment, Intolerance, are the component parts of Hate and Hate is the only thing that keeps alive the devil-evil.

Again, we can prove the absolute practicability and science in Christ's advice 'Love your enemies'. Ask the question Why did He advise his people to love their enemies?

He did not mean that you are to go on loving your enemies MERELY because God said to do so, or because you are expected to prove your superior spirituality by so doing.

Not a bit of it.

He meant simply this; Love will convert your enemies into friends; because HATE absolutely CANNOT live in the same atmosphere with love.

Love is the magic solvent that dissolves hate.

And so Christ gave to his listeners a recipe for the removal of their enemies, as practical as any chemist's formula.

He said to those who were worrying because some one spoke ill of them and wished them all the harm possible—'Just listen and I will tell you how you can dispose of these enemies of yours'.

And so they listened, and whether they understood his real meaning or not it is of course difficult to determine.

But any one who cares to put the advice to the test can prove the truth of it.

It isn't evangelicism nor Billy Sunday and it isn't Christian science, nor New Thought nor any other of the names that we select to designate our perception of Truth that is going to slay the devil.

Constant preaching the power of the devil and chaining people's attention to that side of the picture will never lessen the weight of evil.

It is as though one held in his hands a scales, representing God and the Devil.

One side is weighed down with the immensity of the devil; we will say.

And here we are crying out to all who pass to see how heavy this weight of evil is becoming.

And each one who sees it, remembers something that will add a little more weight to it, and so piles on his heap.

And in the meantime, there is nothing on the other side to balance it, and so this weight of evil becomes more and more powerful.

Now how is one to balance this?

Isn't the answer plain enough?

Don't spend your time and your strength and your energies in emphasizing the enormity of this weight of evil but try to balance it.

Fill up the other side of the scale with LOVE.

One ounce of love will outweigh ten times its SIZE in hate.

I had a methodist evangelist in my classes one time and he was surprised that I do not talk more about the dangers of evil, or wrong doing.

He said much as a revivalist said the other day, that people must be shown their wickedness, and that sort of thing.

I said to him: "Whom are you a preacher for? Is it for God or for the devil?"

He said that he was preaching for God of course.

Then I told him to PREACH ONLY GOD—let the devil do his own advertising.

Doesn't your Bible tell you that God is L. O. V. E. Love?

Then what in the world do you want to work for the other fellow for, and talk about him so much?

If revivalists would really work for God, I certainly would believe in revivals.

But they don't.

If they attempt to talk about God at all, they emphasize the FEAR of God, rather than the Love of God.

They still work for the devil you see. FEAR is the power that holds and controls, in spite of the fact that we may prove the truism: Perfect love casteth out FEAR".



THE MANIFESTING POWER OF PSYCHO-METAPHYSICS

GEO. L. DAVIS.

"I MYSELF AM PERFECT FREEDOM NOW"

Freedom is the removal of ATTACHMENT.
There is just as much Freedom NOW as ever.
To the extent I express Freedom I am conscious of IT.
I am free from Anger, Hate and Lust.
I am free from Envy and Malice.
I am free from Sickness and Disease.
I am free from Convention and Conformity.
I am free from Prejudice and Dogma.
I am free from Institutions, Colleges, Churches, etc.
I am free from all Limitations.
I am free from all Illusions.
I am free in Thought and ACTION.
I am free from all things in ways and manners.
I am free at all Times and all Places.
I see Freedom, I think Freedom, I speak Freedom,
I act Freedom, I live Freedom.
I MYSELF AM ALL FREEDOM NOW.
There is no-thing outside of MYSELF.

"THE TRAMP"

I asked the tramp the other day,
Why in one place he did not stay?
"My friend," he said, "I'll tell you true,
With houses and lots I have naught to do;
For money itself I do not care,
I'd rather have the pure, fresh air.
For quarrels and troubles I have no mind,
Religions and Politics I leave behind;
Take what you will—I do not care,
I'll keek my Freedom everywhere."

"MY DIAMOND"

I have a diamond, oh! so grand,
 In fact, the best in all the land,
 From robbers I do not flee,
 No one can steal my own from me ;
 Some have horses, some have cows,
 Some have creeds and some have vows,
 Some have nothing, some have more,
 I keep my diamond as before.

EXERCISE No. 8

Relax the body, fix the Mind on the Sacral Plexus:
 I think Strength, Strength -- I AM STRENGTH.
 I MYSELF AM ALL STRENGTH NOW.

"I MYSELF AM ALL WISDOM NOW"

Wisdom is the essence of Knowledge.
 The WISE know, and know what they know.
 All Actions in their entirety culminate in WISDOM
 The fire of Wisdom reduces all Actions to ashes.
 WISDOM is the great Purifier.
 The Wise lightly letteth go of that which others prize.
 The One full of Faith attends to Wisdom.
 The Wise think of the One only.
 The Wise never hesitate nor compromise.
 The Wise never disturb the mind of the ignorant.
 The Wise grieve neither for the living nor the dead.
 Wisdom is the adult in the child.
 The Wise have the welfare of all humanity at heart.
 The Wise are the Store-houses of knowledge.
 He who seeks action in inaction, and inaction in
 action,
 He is Wise ; even while performing actions.
 I see Wisdom, I hear Wisdom, I feel Wisdom,
 I think Wisdom, I speak Wisdom, I act Wisdom,
 I live Wisdom, I am Wisdom.
 I MYSELF AM ALL WISDOM NOW.
 There is nothing outside of Wisdom.

"WISDOM"

'Tis good to see when you can grasp
The struggle in all, the age's past,
In every age, in every clime
The very same thing, O Sublime,
Hypatia, thou queen so grand,
Held the secret in her hand,
And Pythagoras, the philosopher *knew*
What the number ONE could do;
Socrates the hemlock drank
Rather than part with his bank;
Shakespeare, he of great fame,
Knew it too, but did not name,
And in this land this very day,
We have IT too, the price but pay.

EXERCISE No. 9

Relax the body, fix the Mind on the top of the Head,
and think Wisdom, Wisdom, I AM WISDOM.
I MYSELF AM ALL WISDOM NOW.

HINDU SPIRITUALISM

P. S. ACHARYA.

LESSON THREE

Personal Development

You are a spirit dwelling at present in two worlds—the world mortal and the world immortal. There is no fixed gulf between the living and the so-called dead.

Exercise:

TWO TESTS:—1. Get a friend to place his hand in contact with your own. At a given signal, one of you wills that vital force shall pass from one to the other through the palms of the hands. Note this in the sensation of pins and needles!

2. Then let one of you place the hand on the other's head, and silently suggest that he sends a current of magnetism or surplus energy to the other. Note the sensation. He who has some kind of sensation, may be sensitive.

Exercise:

EXPECTANCY SITTING:—This is suitable where an individual desires to ascertain whether he or she is endowed with good psychic powers.

Retire to your practice-room. A small room that you have for yourself is the best for personal development. An indoors sitting by reason of its fewer distractions, is preferable to a sitting in any out-of-doors locality.

Procure a chair and a small table with three or four legs. Sitting in the chair quite alone, practise an attitude of calmness.

SOLITARY EXPECTANCY:—Adopt a mental attitude of passive receptivity and expectancy. Be tranquil, unoccupied, serious, attentive. Repeat the following mantras mentally.— "Now I am at rest - ready to perceive and be impressed or affected by any spirits that may be in the vicinity and that may attempt to open

up communications'. Then it is desirable to think as little as possible about any thing, except in the event of the presence of some particular spirit friend being hoped for. In that case, occupy your mind by reminiscences connected with the spirit in question. And you may also have some relie or photo of that friend. Thus you create a situation analogous to the hoisting of a signal, calling for response.

THE WITCHING HOUR:—Generally speaking, the evening is suitable for an Expectancy sitting which is to be held in the light or in semi-obscurity (the bustle of the day having then given place more or less to quietude). A sitting in the bedroom or practice-room during the hours from midnight to, say, 2 o'clock in the morning is preferable (silence being then supreme). Absolute darkness is not imperative. The room may be illuminated in any way that is convenient, but the less light the better. If darkness does not inspire fear, let the sitting take place quite in the dark. In that event, some apparatus for signalling by sound should be provided. For instance, suspend a small key by a thread inside a glass tumbler in such a manner that a very slight movement is accompanied by a tinkling.

After remaining quiet and expectant for a few minutes, ask aloud:—'Are there any spirits present?' To ask in your mind is not as effective as actual speech for this sadhana. There is greater psychical concentration when a thought is focussed by spoken words. Wait for an answer to your question. If no answer be given, repeat it with a request that the spirit or spirits will reply by causing the suspended Key to move in such a manner as to produce three distinct tinklings (to signify YES) or by doing some thing to the same general effect, in the case of some other signalling apparatus being employed.

If there still be silence, it may be concluded (1) that no spirit is present in the room on that particular occasion, or (2) that no spirit within hearing understands your language, (3) or that the prevailing temporary

conditions do not allow of physical effects being produced, (4) or that the sitter, by lack of psychic power, is unable to attract the attention of discarnate friends. At any rate, practise reaching the silence and try to listen passively—or request the spirit friend to communicate by telepathy or thought-transference, while making your mind blank.

IF A REPLY BE GIVEN:—It need not take the form requested. Instead of being a tinkling or other specified signal, it may be (1) a rustling, (2) a rap (3) a tapping, (4) a scratching, (5) a pattering, (6) a sigh, (7) a movement of the air or some object in the room, (8) a sensation of cold, (9) a sound as of whispering, (10) faint luminosity, (11) a touch, etc.

ALERT PASSIVITY:—Hence the necessity for the sitter to be keenly on the alert and completely attentive, while at the same time remaining perfectly tranquil and collected. Some indication of a spirit being present may be given spontaneously even before any word is spoken.

When once any sign of communication is observed, announce the fact and ask for it to be repeated. If this be done, adopt a signalling code by agreement and a conversation may accordingly take place.

On the other hand, if there be no sign at all during the half-hour from the commencement of the sitting, it should terminate, to be renewed on some future occasion.

NO DISAPPOINTMENT:—Never despair of a negative result, whether at the outset or at any particular sitting. Conditions are not always favourable, even with the same sitter and in the same room.

Exercise:

EVENING SITTINGS:—During evening sittings, preferably in a semi-lighted room, automatic writing or writing under spirit control may become practicable.

1. Place a pencil and one or more sheets of paper in a table or desk as well as signalling apparatus which

may be of either (a) an audible or (b) a visible kind. Then follow the course described for the midnight seance.

2. Both eyes and ears should be keen in detecting signs of spirit presence.

3. Take the pencil in the hand every now and then and lightly hold it close to the paper in a natural writing position. Watch and wait—if you feel a strong impulse to write. If so, don't resist the impulse. Give the hand free play. But there should be no conscious guidance by the sitter.

4. Guard against self-deception and vain imaginations bred of wishes and emotions.



EAU DE VIE

HENRY PROCTOR, F. R. S. L.

“ Professor Brown-Sequard, when 72 years old, was obliged to give up his practice on account of old age and weakness, but he then gave his attention to the question of how to regain his youthful strength and vitality, and noted that with increasing age came a shrinkage of the glands of life, resulting in a reduction of their secretions. His observations led him to the conclusion that this fluid secretion was that which because of its abundance in youth enabled the young to endure long hours of work, and other kinds of strain, without fatigue; whereas the most ordinary occupations soon tire out the aged, and those whose vitality has from any cause been lowered. He discovered the fact that health and strength are present or absent according to the quantity of this fluid in the system.

He then conceived the idea of extracting the life-fluid from animals and injecting it into the weak, ailing or aged, to supplement their failing powers and thus to render them strong and healthy. He thereupon procured the glands of a freshly-killed rabbit. After pounding these he poured sub-saline water over them, filtered the mixture through a linen sieve, and injected some into his own body. The very first injection produced a feeling of renewed strength, and after repeating it a few times he was able to resume his work and lectures. His pupils were astonished at his marvellous recovery, as proved by his capacity for vigorous labour. He was very reticent as to the cause of it, however, and it was only after repeated solicitations that he revealed his secret to the medical world. Scientists and doctors at once perceived the great value of the discovery, and extensive experiments proved it to be a more powerful curative agent than any hitherto known.

If such then are the marvellous results of taking the life-fluid of animals and injecting it into the human system, the value of the fluid is proved beyond a doubt.

The argument therefore for the value of the *eau de vie* or vital fluid generated in the human body, is thus placed beyond cavil or dispute. For if the value of that of animals has been proved to be so great, must not that of mankind be immeasurably greater? And how much better it must be for man to learn by purity and conservation to utilize his own for the prevention and cure of disease rather than be compelled to introduce that of animals into his body!”



THE PERFECT WAY

S. VAIDYANATHAN

Breath-Culture and Walking

There are some breathing exercises, which when systematically practised, will endow one with great vitality, manliness and clear intellect. You can do them at all times. If persisted in, these exercises, in conjunction with other mental exercises (sadhana), will awaken your inner powers and stir up the psychic centres. You can also master the solar-plexus,—the second brain,—the psychical organ situated in the back of the stomach in the spinal cord which is essentially responsible for almost all supernormal developments.

Select a well ventilated room. Before commencing to breathe clear the nostrils. The breathing should always be through the nostrils. Inhale and exhale several times during the day deeply and rhythmically without retaining the breath. This will purify the nerves and regulate the respiratory course.

Now breathe in, slowly filling up your lungs completely and after retaining the breath for some seconds, breathe out slowly. Increase the number of seconds you are able to hold in the breath gradually and very slowly. After a year's practice, you will certainly be astonished at the marvellous powers of your vitality and will.

Take a deep breath, hold it for some time and then breathe out completely in a succession of little breaths i.e., exhale a little air, retain the rest, exhale some more air and so on till you exhale completely. Exhale completely emptying your lungs; allow a pause for a few seconds, then inhale a little air through your right nostril and wait for a few seconds; then inhale some more air through your left nostril and so on using your nostrils alternately completely fill your lungs.

Now contract your stomach and drive all air to your lungs, try and breathe in some more air,—expanding your

lungs. Keep the air for a while and then exhale slowly. Now exhale completely and then inhale in the aforesaid manner and having retained the air for sometime, exhale completely in a succession of breaths with frequent intervals.

The next exercise is: Having completely filled in your lungs and having retained the air for some time, breathe out a little quantity of air through your right nostril and draw in the air through your left nostril, again filling up the lungs.

Now breathe out the same quantity of air through your left nostril and inhale through the right in the aforesaid manner. Do this a number of times before you completely exhale the air taken in. Increase the number gradually. This exercise is an effective cleaner of your system; this will strengthen the nerves and stimulate the brain-centres in an effective manner.

When you are in the open with plenty of fresh air and free from congestion of any kind, do the following exercises:— (1) Exhale completely and inhale in the manner shown above and contracting your mouth into a whistling form, breathe out the air through your mouth in a succession of little breaths. (2) Keep your mouth wide open and draw in the air through it and breathe out the air vehemently through the mouth: this exercise and the former will develop the powers of your voice and its melody.

While practising these exercises, you should use "auto-suggestions" to meet your requirements.

Imagination and determination are factors of great and far-reaching importance. Before your daily meditation, practise deep-breathing; imagine as you exhale that you are throwing off all undesirable, impurities, ignorance and obnoxious qualities; as you inhale, imagine that you are drawing in precious energies of wisdom, peace, harmony and enlightenment from the infinite fountain; and as you retain the breath, think that your inner being is vitalized, that every part of your internal economy is being innervated through the spiritual force.

It is wise to picture within yourself your lungs as empty foot-ball bladders. Imagine the neck of the bladders to be

your wind-pipe. Then imagine as you inhale, you are gradually filling out the bladders and as you exhale, after retaining the breath in for some time, think, that the bladders are being completely emptied. Some times you can imagine, that you are drawing in prana and vital energies from the store house of nature and you are letting out or rejecting all antagonistic elements to prana.

During your breathing exercises, think of your brain centres,—think of your cerebral regions, the spine and the solar plexus as located in it behind the stomach; now concentrating your mental and thought energies on these, affirm within yourself that the air you retain, is forcibly driving itself in through the various channels of the nerves, through the centres of the brain and the solar plexus. In this way, if you practise with patience and perseverance, faith and will, your psychical centres will be unfolded; the solar plexus, which is so important for your inner vitalization will be brought under your mastery and your inner faculties of perception, apperception, prevision, retention, eloquence and intuitive magnetism will grow.

Walking is an ideal exercise. It is an excellent brain-developer. It is also very useful for mental discipline, control and will-culture. Walking gives you grace, buoyancy of spirit, physical poise, magnetism and symmetry of bodily attitude and beauty of face. When you walk, keep your mind, composed, well-balanced and peaceful. Let thoughts of harmony, ecstatic love of the Divine and enlightenment flood your inner consciousness and bathe your spirit in the waters of purity. Walk with deep-breathing as your companion. Exhale during the first few yards you walk, inhale deeply during the second few yards you cover and then retain the breath for the next few, then exhale completely and allow a pause for a few seconds and repeat. Let this be throughout your walk.

Practise *introvision* during your walk, that is, turn your mental and concentrative energies and vibrations of thoughts inwards allowing them to recoil around your inner spirit, then think that you are moving in the sphere of silence and that even though you are in the midst of bustle and noise of

the material world, you remain unaffected by them. In this way you can centralize your dynamic powers in and around your will-culture and secure a strengthened will. While you walk, keep your chest erect, drawn up and head erect and straight, your chin slightly drawn in. Keep the ideal of beauty in your mind and intensely visualize it as you walk. Be entirely conscious of your walk and think that you are using it for your physical perfection, physical beauty and magnetism and vital regeneration. This mode of self-affirmation will adjust your manner of walking, give you an enviable and ideal attitude in your walk and draw you up nearer and nearer every day to the beauty-ideal, which is the object of your worship and admiration. Sometimes walk in an optimistic manner and sometimes in a relaxed manner. Neither walk very fast, nor very slow. Slowly increase the length of your walk. Sometimes walking and running can be practised alternately, that is, walk for a 50 yards and then run for a 25 yards. At least once or twice during every walk you can take recourse to running. Gradually increase the speed and see, that you are able to run for 15 or 20 minutes continuously without fatiguing yourself at the end of the exercise. Running is a valuable asset to mental training and the building of physical grace; visualize the ideal runner in your mind with your mental eye as being flooded with grace, exuberance and elegance of beauty—of perfection and geniality. Walk sometimes meditatively and intuitively. Turn your mind inwards, towards yourself and grow more and more in the consciousness, that you are in tune with your spirit. Think that you are the dear child of nature and think mother nature is nurturing you up in her bosom with all her vitality. As this consciousness of the ideal becomes stronger and stronger, you will grow with the synthesis of harmony and beauty of all creations of nature.



THERAPEUTIC PSYCHOLOGIST

SYDNEY B. FLOWER

*A dialogue between a Doctor (allopathist) and a
Therapeutic psychologist.*

(Continued from the last issue)

Doctor: I don't account for it at all because I have not yet seen it.

Answer: No, but you will, if you will take an interest in my work. I shall be very glad to show you any results of this kind that I think would interest you if you care to see them. If we knew how to rouse the power within the sub-conscious mind of the patient to assist that patient we could, if called upon by the local physician, make use of our knowledge of Therapeutic Psychology to give a patient the kind of treatment that will very often defeat and set at naught the power of even deadly bacteria, and check the inroads made by invading bacilli in tissue destruction. But we do not take even such mild cases as German measles, chicken-pox, or whooping-cough, for treatment, except under the advice of the family physician. If that is given I am myself ready at any time to see what I can do for any patient regardless of fees. If the physician,—you, for example,—called in first by the parents to deal with a case of whooping-cough in a child of, say, five years of age, should want to know what the sub-conscious mind of that child could do in lowering the fever, stopping the choking spasms and cough, and producing refreshing sleep for the patient, followed by disappearance of the distressing symptoms, and very quick recovery to health and strength, you have only to call on me at any time of day or night and I am at your service. But if such cases, or more dangerous cases, such as diphtheria, tonsillitis, fever, or any seemingly acute condition of disease, are brought to me, they will be at once referred to you with the information that if you call on me for my special treatment I shall be glad to see if I can help, but that I will not touch the case except with your approval.

Doctor: That sounds reasonable enough. I think you take the right line.

Answer: I take the line of safety. I am here to make a living for myself, and both learn and teach. The more experience I get with this work the more I shall know about its range. If you have any chronics now on your list that you would be glad to let me work on I shall be more than pleased to see what I can do; of course without making any charge for the work. But I won't take a case from you at all unless you agree to two conditions in advance.

Doctor: Let's hear these two conditions.

Answer: The first is that I wish nobody to be present when I give the patient his first treatment. Later on you may come to think so highly of this work that you may wish to learn our methods yourself. You can then come to me.

Doctor: I see no harm in agreeing to the first condition. What of the other?

Answer: If you do not agree to the terms of this second condition and carry them out scrupulously you will make my work of no avail at all. I must have your assurance that before you send for me, or send one of your patients to be treated by me, you will *prepare the mind* of this patient for the effect you wish me to produce by the treatment. The more powerful and positive and emphatic your suggestion is to the patient beforehand the easier you make my work for me and the better will be the results produced on the patient. If you are doubtful and uncertain yourself about the effect of my treatment the patient will be doubtful and uncertain. Now, I can alter that patient's opinion by using forceful suggestion to do it, but I should find that my work in the case was more than doubled if his mind is not properly prepared by you in advance. I should prefer quick effects, and this is the way to get quick effects.

Doctor: What do you expect me to do?

Answer: I expect you to use what we call the *Indirect Suggestion Method* before I see the patient for the first time. I want you to have that patient up in your office and then I want you to speak loudly to somebody in an ad-

oing room, leaving the patient alone in your office, but within easy hearing of your voice, and you are to say to this third party: "Oh, yes. We have a Therapeutic Psychologist here in town. I have talked with him. His ideas are scientifically sound. I have every confidence in him. He knows his business. He makes use of the sub-conscious power that is in the mind of every human being and in order to get at that power he puts the patient into a deep sleep and then talks to him; merely that. He gets that sub-conscious power into action and the results are surprising."

Doctor: But why can't you use a little more of your suggestion and change him into a believer when you get him in your office? I don't like this preparation of his mind. Suppose you should fail. I can't support your method if I don't know anything about it, can I.

Answer: Fair enough; but look at this side of it. I have already told you that the auto-suggestion of the patient is the strongest power we know of either for his benefit or for his disadvantage. If that is a true statement then it follows that if you create in the mind of the patient an auto-suggestion of *doubt* of my ability to relieve him you have set up a condition of critical disbelief in him which it will not be easy for me to change. You have set up a needless obstacle to the quick success of the treatment. I don't say that you have set up an *insurmountable* obstacle, but you know that there is no one in whom a patient believes quite so firmly as in his physician. It seems to me that your opposition will almost certainly spoil the success of this first treatment.

Doctor: But I'm willing to agree not to oppose it. I wish merely to remain neutral.

Answer: Well, that's for your conscience to decide. I don't insist upon it, but I wish that you could bring yourself to do as I say.

Doctor: Well, I'll do this for you. If you can prove to me, as you have twice said that you would, that you can produce physiological changes by the spoken word, I will agree on my part to prepare the minds of any patients in advance

that I may send to you, and I shall play fair. I won't send any one to you who has been wrongfully impressed to doubt that you can do anything at all. I will be honest with you. This is provided you supply that proof you spoke of.

Answer: All right. But it is rather a lengthy matter.

Doctor: Forget time. If you can spare it, I can. Go ahead.

Answer: Very good. Doctor, suppose a mother should report to you that her child was suffering from *neuresis*, or the habit of wetting the bed, the very commonest functional disturbance, as you know, of childhood, you would first of all prescribe a mild astringent, would you not, and watch for any evidence of acidity in the child, improper feeding, etc., and if you found nothing amiss there, and if you found that your material remedies produced no change whatever in the habit, and if the mother told you that she had punished the poor young one, and argued, and pleaded with her, all to no avail, you would both of you be up against a rather tough problem, would you not, since evidently the whole resources of modern medicine and skill, and all the authority of the parent, can do nothing whatever to change this single habit in a little child?

Doctor: Granted.

Answer: I shall take a lot of trouble to put this issue squarely before you, doctor, because it contains in itself a knock-down argument in favor of a knowledge of Therapeutic Psychology to the Physician, to the Teacher, to the Parent, and to the Business Man. It answers by a single example your question, "What's the good of Therapeutic Psychology anyway?"

Doctor: Yes, but are you telling me that a habit in a child which has to do with a function of the body, such as this common habit of wetting the bed, can be eradicated by nothing more than *talking* to that child's sub-conscious mind?

Answer: More than that. I say that this is the *only* way in which that particular habit can be eradicated. If you will use your reason before I produce my proof, doctor, you will see that this must be so. The habit is active in the

child only when the sub-conscious mind has control, that is to say at night, when the child is asleep, or it happens in the day-time when the child is in a half sub-conscious condition from its absorbed attention on its play, when it is not conscious of the emptying of the bladder until too late. It is at such moments of absorption that the sphincter muscle of the urethra in the child relaxes and we have another cause for scolding, reproaching, and perhaps punishing, the unfortunate victim of this distressing habit. "Your own good sense will tell you that since the *fault* lies with the inattention of the sub-conscious the *cure* must lie with some method of making the sub-conscious attend to its duty of remembering, and the fault cannot lie with anything else whatever. If the cause is sub-conscious the cure must surely be sub-conscious.

Doctor: But you can't apply this treatment to babies'.

Answer: No, you cannot, because it is applied to reason and understanding, and these are not present in babies. We expect the child to be sufficiently grown to understand simple language. It is too much to expect of Therapeutic Psychology that we can send out to a suffering baby, for instance, rays of such powerful healing thought that the little one will be thereby restored to healthy function.

Doctor: All right; all right. But let us have the proof.

Answer: I should prepare you for the shock of our life. However, you are perhaps strong enough to bear it without wincing. I propose now to lay before you not the evidence of a layman, but the evidence of *two physicians*, in good standing, who made trial of this very method in the cases of two of their own children suffering from this very habit.

Doctor: With what results?

Answer: Absolute cure in one treatment in each case.

Doctor: I can't believe that.

Answer: All right.

(To be continued)

SPIRIT MESSAGES

Impressionally Received

WM. J. BRYAN, M. D.

I advise all other students of Spiritual science to seek to write, impressionally, for their spirit relatives, friends, and for advanced and righteous spirits. Only the highest and best spirits should be attracted—this is important, very!

To accomplish impressional writing, one should enter the silence, praying for divine power, and welcome the spirit ones. A dark, quiet room, after sunset is advisable—with pad of paper and a pencil. I sat one hour each day for seven months before receiving my first spirit message. Body, mind and morals must be attuned to the spiritual vibrations of the higher intelligences—then one may "tune in," as with a radio.

(Spirit) Pythagoras was a Greek Philosopher of Samos; born 582 B. C. He originated the doctrine of metempsychosis teaching that earthly life is only a purification of the soul. He was the founder of Geometry and Multiplication Table, also the Copernican System of Music.

* * * *

World in 1975 Transformed

PREDICTIONS RECENTLY RECEIVED CONCERNING
LIGHTING, TRANSPORTATION & BANKING

Well, Dr. Bryan, it takes considerable thought to say by prediction what may be expected on earth during the next fifty years.

But let me state, first, that I see a wonderful change in your system of lighting, in homes, especially.

I believe the radio will bring this important change.

In fact, it is probable that your present means of general transportation will be a system, new yet old, whereby electrically propelled acroplanes

will carry freight and passengers with ease and safety, and that the present defects will be overcome.

Gravitation is a magnetic power of attraction, and an aeroplane will be provided with an invention that will effectively shut off gravitation. You will then fly with the ease and beauty of birds. It is both probable and possible.

The next fifty years of progress will mean something whereby mankind will cease from warfare for conquest and for commercial supremacy, because there will be invented a system of financial book-keeping that will supercede the present banking system; and then, every person will get his just award for services; and there will be no crime, vice and misery, as before, over the accumulation of money and money values.

More anon.

(Spirit) Pythagoras,

* * * *

Question: What is a meteor?

Answer: A meteor is really molten iron (a nugget) when it reaches earth and it is really an accumulation of metal atoms from the atmosphere and is not from any star.

Now it is done is a mystery, even to me; but I will explain that metals are in all atmospheres and ethereal space, as well as other metals, and nature sometimes aggregates them into a mass in a star—and so represents on the screen of spectrum analysis as a large mass.

At your service always. *(Spirit) Pythagoras*

* * * *

Well, Dr. Bryan, it is true that the planet Venus is nearer the earth than the planet Mars,

but that matters not, as both are inhabited and they are in close communication with each other.

These two inhabited planets have much in common, and at no distant day they will both be able to communicate with earth; and the revelations that will reach the benighted and backward people of earth will astound them past all imagination.

“Incredible!” will be your exclamation, but it will be true, just the same.

I feel that I cannot do justice to this theme of interplanetary communication, because I have never been on either planet, but my friend Plato is better informed and it is to him that you must turn.

I see a great awakening for the people of earth in the near future over their discovery of habitation of Mars, and everything points in the direction of a religious revival—not the sectarian kind—such as will cause an explosion and a disruption of all of the sectarian doctrines of orthodoxy; and the dogmas will be discarded as relics of an antiquated past with its burden of ecclesiastical errors and superstition.

Truth will be found to be a mighty prevailing force, such as has been overlooked by those in self-styled authority for many centuries and through the darkened age of doubt, materialism, and the era of a worship of material possessions which have no permanent value. *(Spirit) Pythagoras.*

* * * *

BIOLOGY AS EXPLAINED BY AN ADVANCED SAVANT IN THE SPIRIT WORLD

Well, Dr. Bryan, let me say that I, too, am an investigator of the germinal points of life and light, which are present in the atmosphere, and may be seen by anyone.

The reason that most mortals have not seen them is because they have not made a study of the atmosphere and all that it contains. Even heavy masses called meteors (or falling-stars as they are miscalled) have their origin in the atmosphere.

Soul germs in the air are not larger than a pin-point, yet they are visible by the optic vision when focused on the sky but only a few yards away, not on the distant sky.

Germinal soul points are both male and female in the single cell; but when it contacts with an impregnated human ovum it separates into one distinct male or one distinct female embryonic entity, and a soul is then born.

Inspection, growth, maturity and completion of the human being finds itself in the heavenly realm (after so-called death) as the same distinct male or female entity. But it is only one-half of itself. I mean by this, that the male entity eventually finds its soul-mate, the other half, and then they merge into one perfected being, becoming both male and female in the one person.

This is the sum-and-substance of the germinal point in the air till it becomes a completed or perfect human being in the spirit-world.

So, therefore, we come from Spirit—God—and return to Spirit again, when at time of so-called death, all throw off the body of flesh and take flight, as spirits, to the spirit-world. (*Spirit*) *Pythagoras*.



MAN AND THE UNIVERSE.

WILL. WRCHOVSZKY.

It is extremely fascinating to deeply engage in the study of the cosmo and anthroposophic speculations of the ancients. A surprising fact is found by him, who ventures to do so; it is the striking conformity of certain basic views expressed by the thinkers living nearly simultaneously and so widely separated in space, the thinkers in Chaldaea, India, Greece and China of ancient times. The supposition of a mutual plagiarism of these views is perhaps but partly fit to explain this far-going conformity of thoughts. It is true, we know that there a communication must have existed between the chaldaeans and the Hindoos of ancient times, that Pythagoras has studied in India and Egypt, that nearly at the same time 'two invasions' of Indian thoughts have taken place there about 500 and again 340 B. C. but as to a similar communication between the near and the Far East we are as yet ignorant, though it must have existed—as recent researches have demonstrated that the ancients general view of the world has by far not been so narrow, minded, we have taken for granted so long a time. Perhaps the most striking conformity is the role of the number 432 in the old astronomy of the Chaldaeans, Hindoos and Egyptians. According to. Jones, Davis, Le Gentil and others the astronomy of the Hindoos is based upon "magic seeing", as the *Surva-Siddhanta* (argumentation received from the Sun) points to the *Brahma-Siddhanta* (argumentation received from Brahma). In their calculations of the Great periods of the world, the Kalpas and Yugas, (Maha-Yuga=432000 years) the number 432 has a similarly prominent position as in the world-year of the Chaldaeans (432000 years) and at this point it is surely striking enough that *Kepler* in his *Harmontamundi* used this number of the Yuga-period basic in his own calculations, without having the least knowledge of the said Indian and Chaldaean

periods. Moreover this number moves into a peculiar light when we hear that the Babbalistic value of the word *tebel* (terrestrial globe, world) equals 432. Furtheron Schubert has called the attention to the fact, that no other composed number is deeper impressed on the relations of the nature than 432, thus f. i. the diameter of the earth equals 432 radii of the sun and the diameter of the orbit of the moon is nearly equal to 432 radii of the moon. This number, when multiplied with 60, gives 25920. So many years is just the period of the precession of the sun (Platonic year), the duration of the returning of the sun into the same sign of the zodiac, as the yearly removal of the equinoxes equals approximately .0 seconds.

According to the views of the Ancients, man as microcosm bears the stamp of the macrocosm, but their foundation may in our times barely rouse more than an antiquarian interest and yet it seems that, at least in two cases, this interrelation between man and the universe can be demonstrated, but it is an argumentation the ancient didn't utter. The date mentioned below has by far not to be considered as a proof for such an interrelation, but with full reserve one's attention might be called to them, it is difficult to conceive that those data should be purely "accidental"; and therefore they may make us meditative. In searching for a supposed interrelation between man and the universe it is obvious that the most important functions of life, viz. man's breathing and the duration of his life, should at first be scrutinized. The result is surprising enough, although one may be allowed to take it for merely accidental. The healthy man is breathing 18 times a minute in the average, giving exactly 25920 for the day. It may therefore be said that the *Platonic number is determining the day of man in regard to his breathing in the same fashion as the number does in regard to the orbit of the sun, in which man is placed.* From this point of view man may be regarded as an image of the macrocosm. Furthermore, normally, nature has given to man

a life of about 70—71 years duration on the average— if leap years are included in the calculation, that is to say, if the year is counted for 365. 36 days, 71 years correspond to 25932 days. The moment where man's life-time is exactly 25920 days, lies close to 71 years, it is therefore perhaps allowed to consider the *Platonic number as a measurement too for the duration of man's normal life*. We have thus the human life of 25920 breathes and man's life-time of 25920 days. And as a "Platonic day" equals to about 71 years, the following proportion is perhaps permissible. *Man's life-time is to the Platonic year as a day of the human life to his year*. In our continued searching we meet another striking relation. The heart of man is placed under a certain angle in the cavity of the chest. *The mean value of this angle* (variable in many a individual) ascertained on the basis of numerous measurements is $23\frac{1}{2}$ degrees in which we recognize at first sight another astronomic number *the obliquity of the ecliptic*.

[I should like to repeat that herein by far no internal relation of these data is to be stated by their purely outward conformity, in which they find their numeric expression, in spite of everything the readers' attention may be called to these interesting outward conformity.]



STUDIES IN PSYCHOLOGY

PROF. IVI.

Apperception

This subject presents the most interesting phase of psychology. To those who know something of the faculties of the mind, how we perceive things and through the process of recollection, bring up those things and revolve them in the mind, the process of conception, how we reason upon things and how we choose, there is one particular experience that brings us to this faculty called Apperception: that is, that thoughts of a constructive nature in accordance with the law of successive suggestion, called by some the law of association, constantly accumulate like thought, that they seem to have the power of attraction. They always suggest to the mind the things like themselves.

Emerson first called this apperception the over-soul. That is, we get more into our minds than we acquire consciously and our impulses show us that we are trying to get more out of our minds than we are conscious of possessing. Our desires and aspirations reach always above that which the immediate environment is constantly impressing upon us more than our perception is taking cognisance of and now we call this over-perception, or excess of perception, apperception.

The easiest way to comprehend apperception is this, you perceive by looking at things, smelling things, feeling things, hearing things and tasting things. These are the organs of sense and their use of perception.

When I look at one of you I see all of you, and yet if my mind is riveted on one I only think of that one, consciously. The others are apperceptions. If I decide to think of all of you, even in remembering the event I would then know I had perceived the whole audience instead of the one person specially looked at. All that is over and above what you actually perceive is apperception.

Everything that comes to us makes an impression upon the mind. It is the effect environment has upon a person. We are said to be subject to two influences from which we cannot escape but which we must either control or they will control us. We must comprehend them and become masters of them or else they will master us. Those two influences are environment and heredity.

The second definition is, the process of thought that associates the central thought with all of the other things suggested by it, either directly or indirectly. The law of association is involved in this definition. It is the impressions which accompany others, giving details of the things considered.

Apperception in its entire sense absorbs what was formerly considered a faculty but which psychologists becoming exact, do not now name as a faculty; that is imagination. Imagination is now regarded as a phenomena of mind rather than a faculty of mind. Apperception supplies what perception does not grasp.

Another definition is, the impressions which accompany others, giving details of the thing considered. As soon as we begin to know our own opinions from those of other people, we are beginning to get the full meaning of this definition.

The process of apperception is one which makes me know what I know.

If apperception enables us to know that we do not know a thing, it also enables us to know that we do know. Whenever a person reaches the point where he knows that he does not know a thing, or knows that he does not know it, he is fairly safe.

We very frequently see a thing that impresses us and we have an opinion about it but we would like for someone we know to see that thing we are not quite certain about it ourselves. We want some one else to see it too so that we can find out what we think about it by finding out what they think about it.

The fifth definition of apperception is, the thoughts which enter the mind without our full consciousness of their entry.

All apperceptions are over-perceptions, that accompany some impression of which we have some knowledge. It is the tinge that is given to the thoughts or associated thoughts of which we are only partly conscious. We are only partly conscious of the tinge.

Apperception is the name for the sum total of the effect of what we have studied as association. This is James' definition. He goes further than that and says that Apperception might be called the whole process of thinking. But if it is it would be that which is added to our perceptions which reason or investigation or further study or recollection would give. It is that activity of the mind in which the significance of mental events is brought out, through becoming explicitly conscious of the relations involved in them.

Mental events are the memories of things about which we have thought. We may have not have talked about them and we may not have thought about them much, but if it has made an impression, if it is altogether a mental proposition, if we have only thought about it it is the associated thoughts with that thought

The next definition is from Dewey; the appropriation of the intellectual or qualitative value of an experience merely momentarily felt. It is making use of the influences that come in with our perceptions. It is like this; we unconsciously do know about a number of surrounding things that help us to locate the thing we wish to remember or to recall.

Webster's definition of apperception is this; the mind's perception of itself as the subject or actor in its own states; perception that reflects upon itself. Webster generally states a thing so that it can be understood. This definition however would have to have reason as well as perception. Reason can reflect upon itself and all other things at the same time and not be disturbed by the fact that it is the thing that is doing the reflecting.

This over-perception or over-action has never been accounted for until in very recent years, by any scientific thinker, as to what it is. But it shows this; that there is something more in the mind than it expresses; that there is something more to learn than that which we already know; that there is always something to do above, beyond and further on than we have already done.

It tells another thing; that everything has its value given to it by its surroundings.

The origin of apperception is both conscious and unconscious. In fact, this is the faculty that links the conscious and the subconscious together. It is conscious through perception; it is unconscious through intuition. Intuition furnishes all unconscious knowledge.

The intermingling of the activities of the faculties of perception and intuition give us apperception.

The intuition furnishes those things that help us out and yet we are not conscious of the fact that we are doing anything of the kind.

Emerson in his argument on the over-soul says the study of this subject teaches us that there is something more to us than we have ever dreamed. There is something possible beyond and above that which we have ever evolved and on this account he would reason out the greater part, or the spiritual nature of man; his higher, broader self.

The fundamental forms of apperception are active and passive. Every passive apperception has its attendant feeling. The raising of an apperception to a higher level of distinctiveness can only come about in passive apperception when there are present certain positive mental dispositions to favour its preference.

The nature of apperception in consciousness is that it applies to those thoughts which have entered the mind without our full consciousness of their entry.

On the intuitional side of our natures it applies to those facts which entered our minds long before we had a physical existence. Those things belong to the inherited memory.

The latest conception of heredity is that everything that has existence has had many existences, or is born with the impressions of many existences like itself before it.

In fact, in the study of psychology, getting into the deep phases of clairvoyance especially, shows us that the mind remembers things by which it never had any chance to be impressed in this conscious life. It knows things that it never had any knowledge of having learnt.

But when we take another view of it, that is, whether it is necessary you should have always had an integral existence—that intuition is perfect knowing, then all that could be known is already known to the intuition. Intuition or perfect knowledge, needs no time, no space, no reckoning, in order to have this knowledge.

We have three stages of apperception. They are association, dissociation and attention. It is the unfolding of this oversoul, of this over-perception, that enables us to comprehend and enjoy a piece of music rendered by a number of instruments, say a hundred instruments, playing different parts of the same tune and playing different parts of the scale making a complete harmony.

If we had not this faculty of apperception we would not be able to enjoy any music beyond the single melody. But we begin to use this faculty the moment we begin to enjoy and appreciate the harmony in music, or more than a single tune.

Attention is that which enables us to find out what our apperceptions are.

The apperception of an idea is always attended by changes in the sensational contents of that idea. The sensations which accompany apperception belong to the category of nerve-sensations.

Apperceptive influences steal up from within the mind and influence our decisions or our conceptions of separate and associated appearances.

Apperception is its activity co-relates with all the faculties of the mind.



CORRESPONDENCE

The Consciousness of the Atom.

Initiation : Human and Solar

Occult Meditation

The Author MRS. BAILEY *writes:—*

I am in receipt of your Magazine of February, 1926, which I have read with great interest and noted that you have reviewed my three books and have done so in the most kind and friendly spirit. May I, however, be permitted to make certain corrections and would you be so kind in some succeeding issue to correct in the minds of your readers the error? My books are not put out, as you state, on the 'authority of the Masters of the Theosophic School'. No such claim is made for these books. The 'Consciousness of the Atom' is simply a collection of lectures which I gave in New York in an endeavour to link up modern scientific teaching with the Ageless Wisdom and is not in the same category as the other two books. "Letters on Occult Meditation" and "Initiation, Human and Solar" are not written by the Master K. H. as you state, but are written by a Tibetan Disciple with whom I am in touch telepathically. This Tibetan Disciple specifically requests me to preserve his anonymity and though Who He is, is well known to me, I have no intention of betraying my trust. The Master K. H. is however *not* a Tibetan.



REVIEWS

Immanuel Kant: Bicentenary lectures delivered at THE NORTHWESTERN UNIVERSITY. THE OPEN COURT PUBLISHING COMPANY, 122, S. Michigan Ave., CHICAGO.

With many thanks we acknowledge receipt of Prof. Schaub's edition of eleven lectures on Kant and his philosophy delivered by American thinkers—teachers in various Universities in the U. S. A. In the lectures it was not intended to present "a delicately balanced account of all the elements and phases of Kant's complex philosophy. for Kant's philosophy however admirable it may have been in 1724 is complex today having been overpowered by the clarity of Niets'chie, in Germany, Bradley in England, James in America. The purpose of the lectures was to serve as "an introduction to Kant's personality and thought, and to an enhanced appreciation of philosophic study". Throughout the lectures there stands the obsession of hero-worship the desire to read into the Hero's mind, thoughts only in the worshipper's. I refer especially to the categorical Imperative. Kant's categorical Imperative was a moral law that need not work, a shouting of "Do your duty" without telling us what the duty was—but as his admirers tell us in these lectures it included the *marma* that prompted the men to save the children and women at the sinking of the *Titanic*, the Bond of Habit (*Avasya*) rooted in fashion, the obedience to rules in the herd; a lot of other instincts of what we could call *Avasya Karma*, *Svakarma Jati Dharma*, combined in an American concept of the categorical Imperative (P. 34). "The proper thing to do" of Kant as all pragmatists know is really an order to others to be your servants an imposition of a tyranny on them. One thing we understand from this book; that the anxious penny wisdom, the hand to mouth pragmatism, the censoriousness and envy, the lack and hatred of vision, the spiteful enmity towards the gifted and independent, the snug pride of commonness among equals together with abject servility towards superiors, all came for the Economic political source of strangled trade, poverty and absolutism (p. 51) in Kant's time. How true of today! And what is truer is that in corners of the world there are systematic (?) thinkers still finding their pet views adumbrated in Kant as Prof. Leighton says (87) and expressed in Kant: I am sorry I cannot see eye to eye with Prof. Farley in his views on Kant's Philosophy of Religion; those views are not those of Kant's

who centered on his thing-in-itself, another Hypothesis, like the Absolute (p. 135) but Prof. Farley's short note on Religion in general gives us a good idea of American views thereon.

The book is a valuable study and it is certainly profitable to add it to every library; but it would have been as well to have taken up Nietzsche's criticisms on Kant for reply were it possible at the Bicentenary itself of Kant's most important work the "Critique of Reason". Einstein has made havoc by his Theory of Relativity which reduces mathematics to an empirical science and of this and of other paradoxes to which Kant has been treating the world of the Eighteenth century this book gives real information. —*Bhikshu*.

The Karma Philosophy. By BHAGU F. KARBHARI. SHREE AGAMODAYA SAMITI, BOMBAY. *cs. 12.*

It is a very good exposition of the doctrine of Karma according to the Jain Philosophy. The analysis of "Karma" is so thorough and detailed that is not possible to understand the details in one reading or two. The book must be read and re-read a number of times to understand the doctrine fully. The book contains also the rule for practice for spiritual progress.



LIFE IS A STRUGGLE

Dr. SHELDON LEAVITT.

Life is a struggle in which the weak get the worst of the fight. It is useless to complain. It does no good to sit down and cry. The only sensible course is to pitch in and fight. If you insist that you can't, you will be carried into slavery, and be compelled to submit to a master who may not prove to be very humane. If you fight well, you will be accorded a place to which your valor entitles you, even if you are defeated. If you prove yourself a good soldier, you will gain rights and privileges not accorded to those who tamely submit. If you win, as you may, you will be crowned with authority, and be permitted to live well.

The equipment given to animals proves that this struggle for life and the possession of power is part of the great cosmic plan. The spider has his spinning glands, the adder its poison fangs, the eagle its talons, the stag its horns. The butterfly and zebra are protected by markings resembling their unusual or usual backgrounds; the cuttle fish has its ink-sac; the bird its wings; the armadillo its carapace; and the rhinoceros its hide.

To man have been given both reason and intuition for use in aggressive and defensive action. He can plan like a god and execute like a giant. He is backed by all the energies of the universe to the extent of his ability to utilize. The arsenals of Heaven are open to his demands. He is limited only by his states of consciousness. His quality consciousness, open to the full limit of his quantity, never fails to give him godlike authority.