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## THE DIARY OF A DISCIPLE

T. L. VASWANI

In the Dark, I keep awake to hear the Krishna-Call. I am a lover of Silence. Thoughts! Dreams! Voices! They come to me from the Great Silence. They call me to be obedient to the vision within. A vision of poverty, of *tapasya*, of self-renouncement. Jesus the Blessed said:—"Man liveth not by bread alone". Man liveth by the dust of Eternity and the light of His Holy Face.

In my hermit-heart there sings, again and again, a little song:—"May I be as Thy little ones,—the rose, the leaf, the lispng child!" With this aspiration within me, I have turned to nature and history and felt them no longer inert or opaque but eloquent with spirit voices.

Watch you flight of birds and listen to the call of the Blue! Stand in the dark in the night and listen to the call of the Stars! Awaken early and listen to the call of the Dawn. Walk into the garden and listen to voices of the Flowers calling you to the Spirit of Loveliness from whose bosom they come to beautify and bless the earth!

'Modernism' with its motor-cars and machinery, its cry for 'efficiency' and publicity, loves noise and advertising. This 'modernism' forgets that Silence helps us to hear voices of Life; and in recollecting ourselves, we collect better the spiritual energy which enables us to see better the meaning of life.

For this silence is fellowship—with the **Atman**.

This Silence is **Shakti**.

# PEEPS INTO MANY LANDS

*(In the world of Ideas and Ideals)*

A. SRINIVASACHARI.

## **Selfishness, real and false**

Viewed in general, there are two kinds of work only, work with attachment to its fruits or with a selfish end in view, and work without attachment, *Karma Karma* and *Nishkarma Karma*; and it is this latter that is divided into four stages according to the spiritual evolution of the worker. Of course such a classification takes it for granted that the ends of self-purification, spiritual enlightenment, pure devotion to the Supreme Being, and complete freedom from all bondages of matter, subtle or gross, are unselfish in their nature, as they necessarily involve the subjugation of earthly desires born of lust, greed and love of life. Such nobler and higher longings, in themselves, are a negation of base earthly attachments that are the breeders of pain, sorrow and bondage; and are the sweet harbingers that give us assurance about the exalted state of peace, joy and freedom that is the destined goal of the aspirant. A desire of this higher type is by its very antithesis to one of a lower type sometimes designated as desirelessness; and hence work done under its inspiration belongs to the latter category of work without attachment.

Notwithstanding all this, the incorrect notion is set afloat and spreading abroad, that there is such a thing as selfish *mukti* or salvation, that even in the quest after one's own liberation or salvation there is the self-seeking instinct manifesting itself in a highly subtle form and that that ideal is therefore a lower ideal unworthy of the highest impulses in human nature lower than the ideal of doing good to mankind and of unselfishly working for the betterment of the world. The emanation of such new-fangled ideas from brains ine-

briated with modern culture, which is in the case of the majority a strange medley of divers creeds, widely divergent ideals and even mutually contradictory elements, is not a strange phenomenon. Yet it would be the duty of every serious thinker to discover their true significance and appraise them at their true value. In a very highly technical sense and in strict accordance with subtle logic one must admit that there is a substratum of selfishness in the idea of an individual caring and working for his own salvation or liberation without expressly striving his best to uplift others as an end in itself. But on careful analysis in the light of practical experience, the so-called selfishness vanishes out of sight. Let us dwell on this point at length and study the question in its several aspects.

Firstly, selfish salvation or mukti is a misnomer, a contradiction in terms, as selfishness and state of mukti are mutually destructive and cannot co-exist. Liberation or salvation the final and the highest state of beatitude is reserved only for those that transcend the lower egoistic self by either expanding it or contracting it more and more until it merges in the universal divine self (as was explained in a previous article); and such being the case, to expect even the least trace of selfishness to creep into that supreme state of selflessness is to say the least, preposterous.

Secondly, critics of the quest for individual liberation seem to forget that problems of individual bondage and striving for freedom are as old as human existence and are concerned primarily with the individual. Just as bondage is an intensely personal concern affecting only the self immediately, similarly is liberation too an intensely personal concern; and this is all that the word 'selfish' means in reality. Verily, as the sage said, "By oneself is evil done; by oneself is evil removed".

Thirdly, it is perfectly reasonable to presume that even before the gregarious instinct in man manifested itself as the result of an inner or outer need in the

ormation of a society or commune, questions like 'Who am I?' 'Whence am I?' 'Whither am I?' must have been pressing heavily upon the minds of serious-minded introspective individuals leading lives of meditation in solitary retreats, and must have even been solved by them in their practical lives. At any rate, that such has been the case with the great Aryan thinkers who found out those grand truths about the existence of an immortal soul in man and of a state of blessedness, quite within the range of human attainment, wherein the miseries of human existence cease to be and infinite bliss is always within reach, is almost beyond dispute. Indeed, in India at least, the discovery of the fundamental truths of religion and of the path leading to liberation was the outcome of an inner urgent need felt at a time when society as such did not exist. The formation of society is an incident in the history of the growth of mankind; and neither its existence nor non-existence is a necessary factor in the spiritual progress of an individual. The claims of society are but subservient to the call of the supreme duty to fulfil the highest destiny of man as an individual. In fine, man does not exist for the sake of society but society for the sake of man.

Fourthly, if as the ancient religion avers and as psychological and psychical researches go to prove more and more with the lapse of time, all human minds are interlinked, then it follows that the forces generated in one mind certainly affect the minds in its neighbourhood in proportion to the intensity of the former and the susceptibility of the latter. This truth is borne out also in practical life, as the mere presence of a holy man purifies the surrounding atmosphere and leaves behind a lasting ennobling influence that silently and effectively acts on all that come in contact with it and readily open themselves to it. Mental pressure, like fluid pressure, seems to be communicated equally in all directions; and self-improvement has as its concomitant the upliftment of others whether one is conscious

of it or unconscious. Says Swami Ram Tirtha:—"If you feel your Divinity, if you realize your divinity, it matters not where you live, in the deep forests or in the crowded streets, that realising of Truth will convert everything, will change the whole world. Here is a table. Suppose you want to move it. If you exert a force at any corner, if you take hold of the table at any corner, or at any one of the sides, you can move the table, the table is gone. The whole world is like a great rigid body, and your body is like one corner, or one point of this table. If you catch hold of this single point, if you lift it, if you elevate it, if you call it God, if you call it Divinity, if this single point be merged, as it were, in Divinity, if this single point be raised with this force, the whole world will be drawn, the whole world will be moved, because the whole world is like a rigid solid body as the table. Give your personality a lift and you lift the whole world". The charge of selfishness is thus without real foundation.

Fifthly, granted that the goal of all our strivings in this world is liberation or salvation, what matters whether the goal is sought to be reached by unselfish service to others or by meditation and solitary communion? There are two sorts of temperaments in this world—the contemplative and the active. Now each temperament has its own peculiar merits and demerits; yet the merits can be taken full advantage of and be pressed to yield the maximum amount of benefit for us in our search after the goal while the evils arising from the demerits may be reduced to a tolerable minimum. One may talk glibly fine theories about maintaining the balance between opposing temperaments in one's own nature, about cultivating a true sense of proportion, about acquiring intensity without detriment to extensivity and so forth: but individuals who have both the contemplative and the active aspects developed to an equal degree of perfection are few and far between. Such desirable and harmonious combinations of conflicting temperaments are flowers that do not bloom

commonly in the mortal soil. Hence for the overwhelming majority of aspirants the safest rule to follow is to analyse their own natures, to find out the predominating temperament, and adopt the best means suited to it that will lead to the goal, while being conscious at all times of its weakness and strength and restraining the tendency to place undue emphasis on it or underrate its opposite. For, in practical life, as is too well known, the potent inner forces that settle the temperament of a man with the accumulated strength of years of culture sway the conscious mind in all its operations and modify the intellectual, emotional and deliberative outlook consistently with their trend. The attempt to effect a radical change in the temperament is needless, unless it is diametrically opposed to all noble human aspirations; and our intrusion into the sphere of the finer and subtler workings of our past Karma is unwarranted and unjustifiable. Again, the tendency to extol one particular temperament, say the active, to the skies and condemn the opposite temperament downright cannot be countenanced by impartial observation and a critical knowledge of the different kinds of temperaments. The wave of modernism that has swept over the land has dyed men's minds with a passion for work for its own sake on utilitarian and melioristic considerations and a prejudice and sneer for the meditative turn of mind. Poets exclaim that God should not be searched after in the dark cave of the heart with eyes closed and hands telling the beads and minds turned within, and that He is there where the path-maker is breaking stones, He is everywhere round us, and that we must come out of our meditation cell to see Him with eyes open in the world around us. This view is partial and one-sided, though it be one of the paths. If this is meant to be a set-off against the ingrained time-honoured and the rather too-strongly accentuated tendency in our land to indulge in uninterrupted contemplation, leaving aside our duties to the world around us of which we are a part, then as a

needed and timely corrective it is highly welcome; but unfortunately they rush to the other extreme and delight in hurling scathing denunciations and pronouncing anathemas against well-tried and successful methods of reaching the goal of life which their temperament does not evidently relish. Such an attitude militates against the formation of a well-balanced judgment and cannot be too strongly deprecated. Let us bear in mind the limitations of each view of life, however exalted the personalities that propound it, and the defective nature of every human means that may be employed to reach the goal, and avoid the folly of criticising when ignorance is our only right and tastes direct and control the workings of intellect.

Sixthly, the talk of unselfishness is so general now-a-days and so widely prevalent that one is seriously tempted to suspect that the word 'unselfishness' is used only in a loose sense and implies only the apparent absence of selfishness of the gross and obtrusive type. It is doubtful whether the specimens of unselfish work that have been furnished to us by the advocates of the path of action are really free from subtler forms of selfishness, especially from a form of it akin to that involved in the single-minded pursuit of one's individual goal. If work is spiritually fruitful only in proportion to the extent to which it is really free from selfishness, then there is nothing to be condemned in the attitude of that man who would first prefer to wear away all his selfishness by hard practice and meditation before thinking of serving the world most effectively and in the highest sense.

Seventhly, even granting that the end of all our individual strivings is not individual liberation but social upliftment, the end can possibly be achieved only by self-purification and self-upliftment. It is patent that a beggar can give nothing to a fellow-beggar. Betterment of the world to be a concrete reality involves as its pre-requisite the betterment of one's own self. Reformation should properly begin with one's

self, though it should not end there. The man of realisation of the highest spiritual ends is a perennial fountain of service to mankind, although his lips may remain sealed and he may not lift a single finger physically to help others consciously. The oft-repeated advice of Sri Ramakrishna to even his first rate disciples whom he considered to have taken birth for the special purpose of carrying on his divine mission in life and serving humanity at large was to aim first and foremost at the realisation of the truths of religion and by realisation to uplift oneself first before thinking of uplifting others, to allow the lotus to bloom first for then the bees will come of themselves in search of honey. The discerning eyes of the great Paramahansa notices in the modern craze for service met with everywhere, only an invitation to dinner sent to hundreds and thousands when the food prepared will scarcely suffice for a few individuals.

Eighthly, the idea that the world can be made better by human effort should be subjected to philosophical scrutiny in the light of Vedanta, the premier system of universal philosophy that is commanding the attention of the whole world; and the grains of truth that lie embedded in it should be sifted from the mass of worthless stuff that encloses it within its bosom. Let us listen to Swami Ram Tirtha:—"Why should we bother about the world or whatever there is in it? The moment we stand up as reformers of the world we become de-formers of the world. Physician, heal thyself. According to Vedanta, the whole world is nothing else but God, the whole world is perfect, the whole world is divinity, is my own self, the whole world is one. If that is the case, if I take up a method of Reform, if I see that you are down-trodden, if I see that you are miserable and wretched through petty desires, that very moment I am deforming you, because I look upon you as something different from myself. 'O Reformers, who take up this role, you look upon the world as sinners, you look upon the world as deformed and abuse them.



Why should the world be so poor as to ask help of you? Christ came and did all he could to raise, to enlighten the people, but the world was not reformed. Krishna came and did what he could. Buddha came and all the many philosophers came, but there is still the same pain, suffering and trouble. the world we find the same. Are people any happier to-day?.....It is like the tail of a dog; if you hold it out straight, it is straight; but the moment you let it go, it curls up as it was before. So these people who stand up or start with a desire of reforming, those who make noise in this way in the Universe, are self deluded. Young men! remember, you make a great mistake by starting something with the world. Throw not your centre of gravity outside yourself. Feel, feel your real Godhood, and the moment you are filled with Divinity, that very moment spontaneously, permanently, will flow life, energy, and power. That is the way to spread the Truth". Even according to the dualistic and qualified monistic schools of Vedanta, it is simply egoism pure and simple that deprives God of His sole ownership of the universe created and sustained by His divine and omnipotent love, and imposes the responsibility for the welfare of the world on one's own self. Work tainted with egoism and devoid of the sweet fragrance of humility and the beauty of the spirit of work as worship purifies neither the worker nor those for whom the work is intended. The notion that by work we can really help the world is antagonistic to the true spirit of service or Karma Yoga and deals a death blow to it, and is hence never considered to be conducive to the highest spiritual development by authoritative scriptures or by men of spiritual experience. Again, the truth about the end of work as perceived by sages, seers and prophets of intuitive vision is that by trying to reform institutions and communities sincerely to the best of our ability, we only succeed in reforming ourselves, and that the teacher teaches unto himself, the preacher preaches unto himself, and he who serves others serves in reality his

own self. Hence let the advocates of work on utilitarian and melioristic grounds beware of the germ of egoism that lurks underneath their apparently noble attitude and eats silently into the heart of the fair flowers of their altruistic endeavours.

Ninthly, it should be admitted that Hindu spiritual tradition recognises a class of souls to whom it is improper to strive for individual liberation only, without caring for the salvation of others. Says Swami Saradhanandha, the great biographer of Sri Ramakrishna about teachers of spirituality:—"It was then that she (India) discovered the purpose which these teachers serve in the plan of the universe, their relation to their fellow beings, the time when the world can surely expect their advent and many other facts relating to them. It was then that she could classify them into the various orders of the Jivan Muktas or those who had been in bondage before but have become free in this life by realising the highest truth for themselves—the nitya muktas or those who had never been in bondage but have accepted the same willingly for a short time to show others the way to realise the truth by following the paths prescribed in the scripture,—and the avatars or great masters who on account of the great spiritual power they manifest in life by discovering new ways to the realisation of the highest super-conscious truth and persuading masses of their fellow-beings to walk in them, are looked upon as direct incarnations of Iswara, the Ruler and Controller of the universe, in whom we live and move and have our being". Of these three classes, the middle class known as Nitya muktas, the ever-free, are men born with realisation and endowed with super-human powers and a commission from on high to teach the world the path to liberation by example and precept. When such men appear in the world, men instinctively turn to them for help, appreciate their spiritual strength and power to save others and willingly place themselves under their guidance to be moulded by them according to their will. I such noble souls, during their sojourn in earth, by'

chance or by the overpowering influence of maya, forget their mission in life for a time and devote themselves heart and soul exclusively to a life of unceasing contemplation on the Highest truth and consequent uninterrupted enjoyment of bliss—which they can do with comparative ease—then it is contrary to their real nature and such as to defeat the very purpose of their lives. It might even be deemed an unpardonable sin in their cases to selfishly care for their own individual mukti or bliss of salvation, when being in full possession of the powers to uplift others and serve as beacon lights for erring humanity, they wilfully turn their stream of life along channels of smooth selfish enjoyment avoiding the rather rough paths of personal sacrifice and free service to mankind. It is then a breach of the divine trust imposed in them; but such souls, in spite of their temporary forgetfulness, are soon awakened, and blessed with spiritual insight, which leads them straightway to the ungrudging, unceasing and unremitting pursuit of the welfare of mankind. It is evident that such souls must be very few in number, and that the vast majority of ordinary bound souls must rest content with aspirations and endeavours to reach the state of Jivan muktas, consistently with their destiny. This is, of course, in no way prejudicial to the fulfilment of the longings for service innate in human nature, which only require to be directed along the path of Karma Yoga (which we are considering in detail at present in its several aspects). This Yoga looks upon service as a means to an end till that end is reached; be that end the annihilation of selfishness, self-purification, the attainment of the peace that passeth all understanding, of divine love or of spiritual enlightenment; and only after the realisation of one of these ends does service for its own sake become a practical reality.

From the foregoing it follows that the highest spiritual ends of religion are not infected with selfishness and must hence form the real and ultimate goal of all our activities in life.

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## A SPIRIT COMMUNICATION ON RITUAL

*(Through the mediumship of the President of the  
Wimbledon Spiritualist Church)*

R. A. BUSH

**Dr. M. R.** I come to answer your question about Ritual in religious services. [During the day I had sent up a request to my spiritual friends for their views upon the subject.] I come because I am experienced in noting the effect of mind, motion and other influences upon the soul and spirit. A doctor here i.e., in the spirit-world has to study the effect of all things upon the whole make up of man, and if himself spiritually advanced he is the best judge of ritual in religious services because it reacts upon the psychical, mental and spiritual organised bodies.

*Incense* calms the nerves of the physical body and also touches the etheric mould, and through that the finer spirit vehicles, bringing them all into harmony. Without perfect harmony of all the vehicles the mind and finer spirit bodies cannot respond to the higher spiritual vibrations. This is an observed effect of the actual odour and vibrations of sweet incense in moderation, a part of the symbology of prayer rising as a cloud to God. The aura expands more or less, under its influence when agreeable, and the enlargement of the aura makes it more receptive to us.

*Posture* is also important in actual mechanical influence upon all the bodies. Sitting for prayer is the least helpful attitude. Standing is the best, with breaks of rest. Kneeling is not necessary for any long period, but it is helpful when it represents an offering of humility to God. In such a prayer as a Confession it is probably the best posture to adopt. The uplifting of the hands with open arms does indeed open the avenues of the soul to receive what we have to impart. The putting of the hands together taught to children is really very helpful because it does close in the spirit from

external influences and helps to prevent disturbance when concentrating in thought.

*The uplifting of vessels or substances* with intention helps us to magnetise them and their contents with a subtle magnetic substance which can be imparted to them, having affinity to the finer spirit substances of your bodies, and I have seen the effect of this reaching from the subtle central spirit body outwards to the physical.

The immediate effect is to enable us to impress your innermost soul with the divine substance, the finest spiritual substance which is the basis of all organised forms in the universe. It purifies and it builds. The secondary effect is a healing action by restoring all the bodies to their natural functioning and thus in many cases producing what you call miraculous cures. Of course those taking part in ritual must attune themselves in spirit and in truth with the divine mind, as far as they can.

When the ritual is performed in unison by a large number of people in accord, the power liberated and received is marvellous and great things are done by such united prayer.

*Music* adds to all these forces and effects mentioned and the colour scheme of the church or building also assists.

*The officiant or medium* who is the focal point of these spiritual forces should prepare himself for the service, providing the best conditions he knows. Those conditions are not unknown to you and occultists generally. They are fully known by the Roman Communion.

*Vestments.* The priest or medium should be suitably clothed according to the nature of the ritual. For a Communion Service he should wear a covering of purple, gold embroidered. (No white surplice?) Not necessary. For Funeral he should wear white and blue. For a Dedication or Baptism of children or adults he

may wear all white or white and blue. For a Service of Remembrance such as for example "All Souls Day", he should wear yellow or orange, with rose suitably blended in any way that appeals to the artistic sense. (I presume there should be these predominating colours in the church at these services?) Yes. (What about head coverings—such as a biretta, mitre, etc.) Except as insignia of office, no head covering is helpful to us, rather the reverse. Let the women come uncovered always and with no ornaments upon the body, simply clad in suitable garments and always ungloved. The uncut hair is best for a woman as it suits her constitution better than a short crop. Even the male would be benefitted by wearing long hair. There is a subtle effect of hair that we cannot explain to your understanding, but it is the best ornament to any head that can be devised by wit of man. The woman's hair should be simply treated. I think the best way of all when worshipping God is to let it hang naturally over the shoulders on each side of the neck.

*Singing* is also very helpful, especially when congregational. The tunes should be carefully studied; a light tune for services of remembrance, a solemn metre in Holy Communion; and at Funerals the hymns should be first solemn, then cheerful.

AT ANOTHER SITTING LATER:—

*The Little Preacher* May I speak upon a subject that you wanted to know about? [Yes, but I forget at the moment what it is.] The value of posture in prayer. [Oh yes, but Dr. M. R. dealt with it] Your Doctor has already said something about this. Let me add my testimony of observation in many thousands of cases, individually and in assembly. Posture counts for more than you Protestant Christians know. Since the Reformation there has been a strong tendency to despise these seemingly little matters. There is more in them than many think. The sitting attitude is the least conducive to prayer. Standing or kneeling is best but not prostration. You must allow me to describe what I have seen. When one kneels to pray the whole posture is that of humility and humility is one of the

virtues least practised, even towards God. The bodily suggestion of kneeling impresses itself on the mind and soul and that impression is not effaced immediately upon rising, when the prayer is earnest. We see many people at prayer and note that the prayers rising from the kneelers are more intense and purer than those from the sitters. When kneeling do not use any prop but allow the knees to carry the whole body. Putting hands together does cut off interruption and impressions upon the psychic bodies which are so responsive to outside stimuli. The uplifting of the hands in petition is also good especially when it arises spontaneously. It opens out your finer bodies to us. Just as when you would embrace a child you open your arms as an invitation and the child nestles on your breast so we can enter and work upon your soul bodies. Make it a rule either to stand or kneel when at your private devotions and it would be a good practice if you could induce worshipers at a service to adopt the same postures. (Does the bent knee cut off outside influences?) Not the bent knee but the placing of the hands together does that. I want to say that I am telling you what I have seen with my own soul's eyes; and it is perfectly true that one person conducting a service becomes the medium or focal centre through whom much spiritual force may be distributed to those present.

If this were believed then the knowledge would make them more receptive to those forces because when congregation and leader are one the power is more easily transmitted to each. They come attuned to the officiant and the whole as one body becomes attuned to us. But where the leader is ignored there is no nexus between one another, or at least they are not in the same affinity. Take as an illustration the magnetism of many cells. When it unites at a given point the power is magnified in mathematical proportion to be used with greater intensity but when each of these cells sends forth its little trickle independently, little is achieved. We cannot unite these contributing currents into a focal point, so they come to us independently and therefore weak. When concentrated upon the officiant or medium we can return as much as is there gathered, and thus each member of the congregation can receive a greater flow of force than if we had only his own little spark to deal with.

# BUILDING UP RESISTANCE

Dr. SHELDON LEAVITT

The problem of health, in the main is an individual one.

When Man's work is completed there is no longer an excuse for his living. When he no longer serves a purpose in the universal plan, it is time for him to be thrown into the rubbish pile. Nature has no use for composite organizations like ours from which the spirit of usefulness has flown, and which have been given over to selfish indulgence. Drones are not long tolerated. Let no one think he shall out live his period of willing service. Stagnation means disorganization. He who would continue to *live* must continue to serve.

The problem is one of adjustment.

During the period of strong vitality, the body is able to keep itself in fairly good adjustment to surrounding media without special effort; but when the general tone of the organism has been modified by a reduction of the usual mental stamina, whether it be from demoralizing habits, loss of friends, loss of property, or even from monotony, the environment becomes disorganizing and then destructive. For this reason we have a right to affirm that physical vulnerability may rightly be regarded as indicative of mental weakness. The weakness need not be regarded as indicative of mental weakness. The weakness need not be altogether of the conscious reasoning powers, but rather, a weakness of the deeper phases of mind which are immediately related to the organic functions.

Now to the practical question of relief.

How is one to set up physical resistance when he finds himself under the power of disintegrating forces?

Action limited to the physical gives to the subconsciousness a sense of fear and helplessness, which when thus tacitly confessed, is bound to result in further weakness. So instead of running away from environment, it is far better to muster our forces like strong men and stand our ground. It is only when the spirit has been irrecoverably lost from age or from the shattering of earthly idols that one should flee from environment which is confessedly too powerful for his depleted or undeveloped nature. Until then, let him stand his ground.





# THE MYSTERY OF NON-ATTACHMENT

Dr. ALEXANDER J. McIVOR-TYNDALL

No lesson in life is so difficult to learn, as that of non-attachment.

This bondage of the mind, is the most persistent, and the hardest to break. And the full realization of its lesson, is the most often misinterpreted, of any of the admonitions of the guru to the student.

Again, we have the common fault, of becoming cold and "wooden" in the mistaken belief that we are expressing the power of the Self.

In fact, not many teachers and interpreters of Vedanta, either Hindus or Occidentals, get the realization of what it is to be non-attached, and of **why** non-attachment is so necessary—why it is the lesson of lessons for the student to master.

The fact that non-attachment is of supreme importance in the instruction of the Initiate, is apparent in every moment of life—from the daily life of the infant to senility—

Attachment to persons comes first in order, as the seemingly insurmountable barrier between the initiate and Self-Consciousness.

This seems the most difficult problem, because in the first place, we do not comprehend the meaning of non-attachment—and many teachers seem to have the idea that it requires the suppression of all affection, the development of cold-blooded indifference, and the unmoved hardness of heart which we associate with extreme selfishness.

Let us then, not make the mistake of confounding the term "non-attachment" with indifference and coolness.

Many mistakes arise in our search after the Truth, because of the impossibility of arbitrarily determining the exact meaning of words.

And again, there is another reason why it is right and just that instruction shall be imperfect and more or less in-

definite—permitting a wide range of interpretations—the reason is this:

If instruction is so intricate and so individual a thing, as the attainment of Self-consciousness—Unity with the Absolute—could be given as one would give a prescription or a recipe, or any gift, there would be a purchase price—and thus, like the things that are transitory and that are trivial, the rich man might purchase them. Therefore, it is just and right and in accordance with Perfect Cosmic Law that each student shall *divine* the meaning in all instruction—he shall not only divine, but shall interpret it for himself. He shall ferret it out from the *words* in which it is enshrouded, and he shall take no one's interpretation, but shall take only the *guidance*.

And we will here digress long enough to say that guidance is reliable, because of the fact that all who have experienced Illumination, in whatsoever degree, unite upon the essential points of evidence.

The Great Cause for rejoicing is found in the fact that all peoples of the earth, of all ages of Time, and all revelation and inspiration, become unified when our comprehension is clarified—thus we may know that we have Truth—when we see Truth in all others as well as in ourselves, when we perceive the fundamental essence of Divine Fact within the crust of blind gropings and half-uncovered teachings.

When we know the Truth—we see it everywhere—unless we do see it everywhere we have not yet grasped Truth.

The lover who truly loves sees his Beloved in every flower, every poem, every song—in all things beautiful and good, he sees the characteristics of his Beloved—so with the lover and the possessor of Truth, he sees her shining eyes in even the darkest places.

It is said in the Upanishads:

*“Hear thou even the little child and from his words accept thou the Truth that goeth straight to thy heart. But reject all that does not thus go straight to thy heart—no matter how high the authority—yea, even though the lotus-born Creator Brahma himself, be the speaker”*—

So, let us go back to the discussion of the real meaning of the phrase "non-attachment" for be it known that non-attachment is a necessary lesson to the initiate.

We see the horse bound to the cart by lengths of leather ropes and we say the horse is "attached" to the cart.

But we also use the same word to express an affection between two persons or to describe a person's fondness for an inanimate object, thus, we say "He seems greatly attached to that particular chair or pipe or to a piece of jewelry or bric-a-brac.

Now the word is best represented by the spectacle of the horse attached by cords and bonds, to the cart—because attachment is bondage—

We may love without bondage—in fact true love can not be bondage under any circumstances—true love **MUST BE FREELY GIVEN.**

It is the very nature of love to be free—and we cannot change the nature of love, though we may mistake attachment for love.

But just as the horse is literally bound to the cart, so we constantly bind ourselves to conditions, and to things—and to persons.

And yet, it is plain that non-attachment is Life's greatest lesson. This lesson begins with our infancy—the child as soon as it is old enough to use its physical senses, attaches itself to things—one thing after another, and one thing after another, it is shown that "not there lies your destined end and way".

Everywhere we are admonished, silently, or loudly as the case may be, to avoid finality—

Even as the much-desired doll, or toy-balloon which the child thinks will make him entirely and lastingly happy—even as that fails—so our adult longings for this, that and the other—**CONDITION**—fails to bring us the satisfaction we imagined—

Everywhere we are confronted with the lesson of non-attachment. Do not forge chains and bondages by your dependance upon the changing and transitory, because these

things ARE CHANGING—and if changing—then unreal. But, do not, for this reason fail to *enjoy* them—in fact, is not enjoyment far greater, far more real, more satisfying, when we have learned to enjoy THINGS for themselves—in their rightful place—and not because of possession or attachment?

For example, the condition-bound woman looks in the display window of a clothiers, or a jeweler's. She sees there things which her financial means will not permit her to have; and they arouse in her dissatisfaction, resentment, envy. Her day is spoiled. Her digestion ruined. Her companionship is something to be dreaded—she has poisoned herself with the poison of avarice and desire for possession—the beauty of the workmanship, the glamour of the senses is lost to her. She misses the fuller and more perfect enjoyment that falls to the lot of the Self-conscious one, who gazes at the artistic creations, and enjoys the double satisfaction of the beautiful texture, and the design and the creative faculty of the mind that fashioned them—and yet who does not desire possession—

Does one imagine perhaps, that Self-realization kills the faculty of sense-enjoyment? Has he been deluded with the common belief, the all-too general misinterpretation of the lesson of non-attachment, as a killing out of the sense of appreciation of beauty?

Then indeed, he has another lesson to learn.

The Self-conscious one revels in the bliss of enjoyment of beauty for beauty's own sake—and desires not possession.

No thrill of pleasure that comes to the possessor of the object of his desire, can be compared to that of the one who has learned the bliss of non-attachment, and desires not possession, but only the ability to perceive the beauty, or to experience the ecstasy of love—one child—whether grown, or ungrown—sees a bright flower growing in the garden and, caught by its beauty springs forward and breaks the stem—gathering it to her breast with the seeming ecstasy of enjoyment, but soon it fades, and she casts it aside and regrets it that no longer pleases her eye.

Another sees the flower and enters into the spirit of its life, saying "O, dear little baby love, of the parent flowers, how sweet, and how beautiful is your little life. I will tread softly where you grow, lest I disturb your loveliness, and crush your tender body—my little sister-flowers: And she leaves it on the stem and every day for many days it sheds its beauty and fragrance for her and for all who pass.

Which is the greater enjoyment? That of the child who possesses the flower in her hands, or that of the child who enters into the very spirit of the life and beauty of the flower?

But perhaps the student will say: Yes, but this only applies to things. How are we to become free from the bonds of attachment to persons? In exactly the same way—by leaving them free—

The present-day widespread sundering of the marriage-bonds, is for the purpose of teaching this lesson of non-attachment, but the sense-conscious ones do not see the lesson—they only see the "evil"—which is another type of bondage they are attaching themselves to—

The very term "bonds" as applied to marriage, should teach us the lesson. True marriage is a union—love unites—love does nothing but unite. Love never binds—never desires possession—never brings attachment. There are some rare marriages which are unions—these unions are lasting. They are lasting, because founded upon friendship and respect only—even though they are not founded upon mate-hood. They may be severed as *marriage* but never shall they be severed in that which *united* them.

Unions cannot be severed by divorce courts or by death, or by any other thing—but there are unions of affection, unions of respect, unions of friendship, as well as love-unions.

Whatever truly unites, upon whatever plane that unity is made—that will stand forever—and that which is not united upon any plane, even though the law of man gives possession, or relationship, or right by law—that is already sundered, in spirit, and attachment in the flesh only brings misery to all concerned.

The Self refrains from binding any person to the self—the personality, because the Self knows that only in Freedom is found unity—only by letting the other go free in thought and in the lesser self, the personal self, can the true unity be found.

The self of the sense-conscious plane **IMAGINES** that it wants some person as its exclusive own, and proceeds to bind that other to himself, or herself, if not outwardly, by external law, then mentally, by desire—and then later there comes the realization of a mistake—the desire only brought attachment, and attachment means pain because it always brings pain to wrench apart.

Pure and Perfect love **UNITES**. It does not attach. It can let the object of love go free, because the bliss of love comes from loving—first of all. Nothing can keep from us those we truly love—though the body may be held captive by means of attachments which we have made in our undeveloped consciousness, yet the **REALITY** can never be withheld—it must come in *union*.

We say to the student, above all else, strive to become non-attached and in the striving, if you are succeeding, know that your powers of enjoyment are intensified. Your love of your friends and your lover and your children and all your fellows is greater and your own bliss in the very act of loving, is infinitely more than it was when you attached to yourself either possessions or persons.

Contemplate upon this. It is the great mystery of Illumination. It can not be realized by merely reading the words, but must be **KNOWN** to be comprehended.

If you are sincere in this desire to learn the lesson of non-attachment, you must be prepared for loss. Your "metal" will be tried. You will be put to the test.

If you lose some prized and treasured article—some keepsake, some **THING** to which you are attached—can you let it go?

If you are not tried by the Cosmic Law, then try yourself. Give up some thing you desire. Is there some article of finery you covet? Is there some play, or concert you wish

to see or hear? Buy tickets and give them to one who can not afford them. Do this, not a penance, or as a slave, but do it, to school yourself to non-attachment.

Learn to see the beauty and the art in the creations of the material world without desiring their possession.

Above all, apply this lesson constantly in your association with persons. Cultivate love for love's own sake. Do you love your child well enough to give it up, should it desire freedom? Suppose that it dies. Can you enter into the realization of the inseparable-ness of the Self—knowing that the Self of your child, was and is an independent, conscious atom of the Absolute and not merely your child?

Can you feel that you love your wife or your husband or your sweetheart well enough to exact nothing—to ask no questions—to demand no fidelity—to realize no “bonds” even though the priest has pronounced you man and wife?

That indeed, you must do, if you would learn the lesson of non-attachment.

And, when you realize that what is truly, in reality your own, can not be lost to you—the lesson is not difficult—but we do not REALIZE this truth until we have learned the lesson—and that is why attachment brings pain—and that is just and right too—if we could REALIZE this lesson, without having learned it—there would be no lesson—no earning of our freedom—and we do not want what we have not earned—even if it could be secured—which it can not.

Meditate upon this:

I am the ever-blissful—unchanging immortal self—  
no THING can move me.



# THE PERFECT WAY

S. VAIDYANATHAN

## The value of Physical & Mental Relaxations

Relaxation is very useful for the conservation of physical, nervous and brain energies. Relaxation enables the tired nerves of the body to recoup their energies and adjust themselves to their functions. Relaxation-exercises may be practised at all times. Ways of practice:—Lie down comfortably on an easy chair or preferably on your bed, stretch out the legs well. Now try to relax all muscles of the body from head to foot. Shampooing and massaging will be useful here. Practise slow and gentle breathing exercises and during each exhalation think of each and every part of your body is at complete rest. Lift up your right hand and throw it down on your bed. In the same manner lift your left hand, your legs and throw them down. When you have thus completely relaxed all muscles of your body try to draw your mind away from your body, that is, do not think of your physical overcoat. Now, see if you can remain without thinking of any.

When you have fairly succeeded take up the following exercises:—Think of your inner self or spirit as a luminous spark. Visualise this with your mind's eye intensely. Concentrate your mental energies and thoughts on the mental picture visualized. Think of some beautiful scenery, some beautiful place or thing, that is of vital attraction to you. Visualize the same with your mind's eye.





## THE SOLUTION OF LIFE

### *The Seventh Inborn Impulse—Gambling*

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

The Seventh inborn impulse is *gambling*. Gambling is in the blood. In many persons it needs a strong urgent cause to awaken it. The fruits of the inborn impulse of gambling are: Theft, embezzlement, ruin of life, abuse of loved ones, warping of the mind, and stifling of every noble trait of character.

Take the pledge again not to gamble and to prevent others from doing so as far as it lies in your power.

## LIGHT OR DARKNESS

A single ray brightens up the sky,  
A single word creates a new world in human mind,  
Just a deep plunge grasps the light of truth in all,  
    Shining over bright through ages.  
But alas! Civilization throws a veil,  
    Over willing bondsmen here below,  
Mad in pursuit of what is false or low,  
    Closing their eyes against peeping light;  
Hypocrisy they cherish and trade in,  
    Thus bidding good bye to truth eternal,  
And crying for darkness,  
    The falsest guide of all.  
Let them heed the voice of Truth,  
    Take naivete for their friend,  
And a fresher, brighter, and sweeter world,  
Will be opened unto them,  
    Through the hurried flight of Time.

—S. CHAKRAVARTY.

# THE GREAT AND MIGHTY SOULS WHO HAVE HELPED ME

K. K. GONGULI

## Rohidas—III

Towards the close of 1905 I came back to Dacca from Calcutta with a more sceptical turn of mind, or rather more determined to disbelieve even in the face of the strongest proof, anything that might smack of *super-naturalism*. The trials of these two years, especially due to my 'spiritual' tendency, had revived my old way of thinking, embittered by the thought of so much precious time having been wasted after a wild goose chase.

In the meantime, however a definite change had come upon that relation of mine who had first accompanied me to Swamin Tripurling. *Sanyasi* hunting had become a mania with him, and hardly a day passed but witnessed his picking up a *Sanyasin* and dedicating himself, purse and body, to his service.

He was sorry to notice the change in me and remonstrated. One day he pointed to me an old cobbler,—yes, a regular cobbler busy with his awl. Thin and emaciated, and with a thick layer of dirt deposited upon his whole person, he looked more like a cobbler's ghost than one of flesh and blood. To crown all, he was blind of one eye and the one he had was again piggish to a degree.

I remembered to have seen this cobbler in my school days, 8 or 10 years back, silently walking along the streets and sitting down to mend shoes if anybody offered to have it done by him. He was no haggler, readily accepting his customer's terms with a soft smile.

I laughed and wanted my relation to tell me how he had fished out that precious pearl, and in a vexed tone he said, he would take me after nightfall to the place of the cobbler and leave me to form my own opinion. It was a mere accident that he had hit upon that man and he had got, he said, the greatest admiration for his character and work. I was told, like another great man of his caste, he also bore the name of Rohidas.

Soon after dusk we started for the place of the cobbler-Sanyasin. His hut hardly spacious to accommodate more than 8 or 10 persons squatting on the ground served him as drawing room, bed-room, kitchen and his sheep's fold [for he had one]. It stood on a narrow and blind foot-path which ran off the Mansharkar bazar lane, along a deep ditch filled with abominable filth. On either side of this ditch were to be seen only the hovels of his kinsmen—some 10 or 12 in number. How I cursed myself and the stars under whose malignant influence I had been led even so much as to suspect that besides attending to the torn soles of shoes this ragamuffin could also take charge of the lacerated souls of men!

When we entered the hut, he looked like a bundle of dirty clothes. Wrapped up in a piece of foul linen, knees drawn close to this breast, he was sitting upon the ground, leaving exposed only that much of his face as contained the nostrils and the sockets of the eyes.

My relation saluted him by touching his feet with his head. I followed suit,—just to avoid giving further offence to him. To his great credit be it said here that he had never been seen to seek any earthly good at the feet of a *Sanyasin*. His only object was to find out the way that might lead him beyond the pale of sorrow.

Rohidas signed to us to take our seats on a piece of old mat that lay spread out on the ground. We obeyed. Then my relation broached his favourite subject and asked question after question. The cobbler sat en impassive—only occasionally, me-thought, a very feeble

smile appeared in the corners of his mouth. After about half an hour he opened his lips for the first time. He spoke very soft and low, indeed, unless all attention, one might not catch all that fell from his lips in faltering accents. To my great surprise the cobbler now revealed a wealth of wisdom and scholarship in the loftiest Hindu Scriptures such as is rarely to be met with in the general run of even 'higher class' Sanyasins. I felt drawn towards him, and unmixed admiration took the place of the deep repugnance I had so long felt for him. I asked him no question—I did not feel inclined to. I was overpowered by the mystery of such a man being endowed with such wisdom. The only explanation that occurred to me was—God must be all wisdom; and it is by contact with him, through prayer and meditation that the illiterate acquire true wisdom and get an insight into the Scriptures which have so long remained sealed books to them. Thus, indirectly, Rohidas threw a flood of light upon my path and gave me a new impetus to seek for the truth. So I came wiser from his place that day. When we rose to depart, I took leave of him by touching his feet in sincere reverence.

I was at Dacca for about a fortnight on that occasion and called on him every evening with my friend. But we talked very little; for he did not seem inclined to talk much. One day quite a startling thing happened, Rohidas pushing forward my drooping spirit another step.

On his return from Court at about 5 P. M. my relative, who naturally hated the yoke of service, told me in a very agitated tone of the quarrel he had had that day with the Collector. He appeared to be greatly put out, and said he had made up his mind to resign. To do justice to him, I should hasten to say, it was no empty fulmination of impotent rage, as his subsequent conduct, only 3 or 4 years later—even when he was hardly thirty-five—had amply shown. We were very fast friends. I knew his mind, and just to quiet him down I suggested that instead of waiting till after dusk

we should call on Rohidas as soon as we had our tea. He readily agreed; and by 6.30 we found ourselves before the door of Rohidas's cottage. And now happened a very strange thing. The cobbler who could ordinarily be made hardly to open his lips, seemed to be in a tense state of excitement. He flung aside the linen that covered the upper part of his body, threw back his head, fixed the one eye he had upon my relation and flared out: (Move like a tiger, you rascal. The Sahib can do you but little harm. Why do you get nervous? Your salary has been increased by one hundred rupees. You will have the wire to-morrow.)


We stood like statues. We could not understand how he could know of the quarrel or of the possibility of my relation's salary being increased by the specific amount of Rs. 100/-. We had never talked on matters 'mundane'.

As soon as he had thus emptied the phial of his indignation, he became himself again. In his usual way he signed to us to enter and take our seats on the mat.

Next day indeed the wire came. My relation had been given a special allowance of Rs. 100/- a month with retrospective effect for 17 months. He was engaged in a special work and was already receiving for that, as usual, a special allowance of Rs. 100/-. But he was doing the work of two officers, being in charge of two districts each of which had till then a separate officer for itself. As advised by the Collector of Mymensingh, he had indeed memorialised Government for a special 'special allowance' in consideration of the fact that he helped the Government to save the salary of one officer and his special allowance. The memorial was submitted 7 or 8 months back; but nobody ever thought seriously of it,—not even the Collector who had suggested and recommended it. The Collector of Dacca—the predecessor of the man whom my relation had managed to offend by his independence—had also recommended it, but taking good care to impress upon

the memorialists the ridiculously absurd character of the prayer. After hanging fire for 7 or 8 months, during which nothing had been heard of it, at length the wire came as predicted by Rohidas who had no earthly occasion to know of the prayer or of its having been granted, announcing the fulfilment of a happy but wild dream.

Shortly after this I left Dacca—of course more spiritually inclined despite my determination to have nothing further to do with this silly nonsense. I had not the good fortune to see Rohidas again. When I returned several months later, I was told that he had left this world. He was apparently as healthy as ever. For some time before his death my relation had taken it into his head to ask for his spiritual blessings. The man would only smile and say, "The time is not yet". At length, probably tired of his importunities, he named one particular night and asked my relation to see him at 2 A. M. Unfortunately for my friend, it rained heavily that night and he had a very sound sleep. Yet he got up much managing to reach the place before 4—but only to find, to his great horror and sorrow that the soul of Rohidas had taken wing!



# HINDU SPIRITUALISM

P. S. ACHARYA

LESSON III (Cont.)

## Personal Development

### AUTOMATIC WRITING :—

The results of expectancy sometimes may not go beyond thought-impression and subsidiary physical manifestations. Neither of these is in the nature of practical communication. In that case the inquirer, sitting alone, has at hand a pencil and paper or some apparatus—say, a planchette—by means of which writing becomes possible. Frequently the sitter's hand, without any conscious guidance of his will, manipulates the pencil or the apparatus so as to produce a 'script' on the paper. This script is read and may be followed up by *viva voce* comments and questions, and thus a regular verbal interview takes place. At first the script may be a confused scribble or a meaningless sequence of words. Persevere and it becomes more and more legible and reliable.

### TRANCE WRITING AND SPEAKING :—

The sitter adopting the method of expectancy may be markedly psychic or mediumistic. In that case normal control over the body may frequently be lost. A condition of trance supervenes when the hand may write, the mouth may speak and the whole body may be engaged in impersonating some departed spirit—all this taking place beyond the scope of the sitter's moral consciousness. When the trance is over the sitter cannot recall anything said or written or enacted. The services of any recording observer are therefore necessary.

Frequently the medium is not completely entranced, but retains partial consciousness. A 'dazed condi-

tion' ensues. The utterances from the spirits may become mixed with emanations from the medium's own mind. The recipients of the communications should never allow themselves to be swayed by unreasonable emotion and should never forsake the commonsense.

#### SIGNALLING IN OTHER WAYS:—

Communication need not be confined to writing and speech. Codes of signals can be arranged with discarnate friends desirous of opening up intelligent relations with living persons. The methods of signalling depend upon the ingenuity and preferences of the parties concerned. It has become customary, however, to make use of raps and table-tilting.

Place your hands on the table before you, palms downward. Make yourself passive by retiring into silence. Listen and watch. Take note of any sound that you may hear or any impression that you may have. Specially note if you hear raps or taps on the table or anywhere else in the room.

*Another sign:*—Do you feel a peculiar magnetic vibration? If mediumistic, you feel it in a short time. The manifestations in the course of expectancy sittings may vary from impressions to positive physical phenomena, such as the sensation of being touched or gently blown upon, the movement of some object, the hearing of a voice, or even the visual appearance of some super-normal object.

Suppose you have any of these signs to show that there is a spirit present. Treat him as a person—just like yourself, but stripped of physical vesture. Address the table (if raps or taps are heard on the table) just the same as if you speak to an individual. Remember that the spirit wants you—wants to make its presence known. You have to help him to answer your questions.

One rap or tilt of table	NO
Two raps or tilts of table	DOUBT
Three raps or tilts of table	YES
Four raps or tilts of table	GOOD NIGHT



Then put simple questions to the spirit, one by one. Note down the answers you get, in a Memorandum book, kept for the purpose. The spirit may give his name by means of the table. In that case, repeat the alphabet slowly, beginning with A B C etc. until the name is spelt in full. This code is not imperative; any one may be adopted.

Hold the sittings regularly—say, from 7 p. m. to 8 p. m. or any other convenient time, once or twice a week. Communications are not subject to any arbitrary regulations. They have all the freedom of ordinary personal intercourse.

#### OTHER SIGNS:—

While you have your hands on the table (as described above), look upward towards the ceiling. Also gaze steadily around the room. (1) Sometimes a bright star appears, floats around and disappears. Stare at it—to see if it develops into a face or form you recognise. (2) Or coloured lights are seen. Gaze well. For these signs show that spirit friends are present. But it may take time before they materialise and show themselves. Spirits are satisfied if recognised. Success depends upon the mediumistic quality of the sitter. It may take some time to develop yourself and make the atmosphere or aura of the room suitable.

Dark room or cabinet with a small or subdued light is the best to start with. The light can be diminished or enlarged, if need be. Temperature of the room should be about 60° F.

#### MORE LIGHT ON THE PATH:—

If you ever see an apparition, never fear but address it in a loud voice. See if you can get a message or answer. If you fear a spirit friend, you will not get any information. If the spirit makes gestures, it means that he tries to explain the message. Attend to such communication by gestures closely.

#### GOING UNDER CONTROL:—

In the course of your expectancy sittings for personal development, do not generally go under cont-

rol, unless you have by your side a spiritualist of some experience. If a bad spirit insists upon controlling you or if a spirit guide attempts to take possession against your will, pray to your Divine Friend and request the spirit firmly not to control you. Order him away if necessary.

If, however, you secure the co-operation of an experienced spiritualist and if you find yourself a medium, you can go under control after a prayer to your Ishta-Devata (Divine friend). In that case, everything should be noted down by a recording observer, such as gestures, speeches or advice through automatic writing, etc.



# STUDIES IN PSYCHOLOGY

PROF. IVI.

## Apperception — II

In every act of apperception there are two principal conditions of the resulting effect. The first is the momentary condition of consciousness. The second is the entire previous history of consciousness pertaining to similar things.

The phases of relation are two, combined and continuous. The continuous relation is the one that does us the most good in thinking because the thought of one thing makes us think of another in continuous succession. The combined is the most common and is the one we first observe.

Incoming ideas or sensations are said to be apperceived by means of ideas already in the mind. This is a self evident conclusion if we keep in mind all the time what we mean by apperception. It is over-perception. It is the capacity to inspect that which is without and to introspect that which is within, at the same time.

It forms a part of every conscious process of thinking and has a wide influence on the unconscious side of mentality. We find we cannot look at any one thing without seeing more than that at which we look; we cannot hear a sound without hearing more than that to which we actually listen: and so with all of the senses.

We cannot think of anyone thing that does not make us think of something else or of more of itself than it presents at first thought and it also has the effect of making us think consciously of other things.

To understand this phase of thought makes one careful about the thoughts he allows to become fixed

in his mind because in believing, any thought entering the mind in this way that may have in it the slightest error, is constantly either keeping truth out or increasing error. Because the mind open to any thought is open to any thought like that thought.

We say if we want a thing, or if we want to bring about a certain condition, we must keep our minds upon that condition because we are constantly becoming like our ideas.

The negative thought always brings something that is not wanted.

We cannot think a thought, even though we centre the whole mind on that thought and allow it to control the mind, that other thoughts do not accompany it.

We cannot think a thought so that other thoughts do not accompany it. But if your choice of the thought you want is positive there is this thing that will help out, that only thoughts like it come with it.

The most difficult thing of which to dispose is an argument in one's own mind.

We never worry about anything that amounts to anything. The only thing you can worry about is something you can't help, because if you could help it you would finish it and get through with it. You never worry about anything of which you are certain. It is always doubt and uncertainty that causes worry. The tangle gets greater and greater when you worry. It is just like an argument. The more you argue, the more there is about which to argue.

The idea in carrying on an argument is to reach an agreement. Nobody ever reached an agreement in carrying on an argument unless one fellow just knocked the other fellow out entirely.

Apperceptions are of no value in a dispute. The reason disputes are failures is because they are always based upon uncertainty. It is always the expression of an opinion and not the expression of knowledge.

It is just telling that you believe about a thing and trying to furnish some reason for believing it.

We cannot think a thought, even though we centre the whole mind upon that one thought and allow it to control the mind, that other thoughts do not accompany it. This very fact is the cause both of our troubles and success. If only the thing about which we consciously think were the thing that came to us, thinking would be a simple process, but this accompanying train of thought that belongs to each thought, that comes through our apperceptions, works in there, gets in its influence and if it is a thought of weakness it brings more weakness with it. Every time you think of weakness you increase your weakness. Every time you think of disease you are keeping it there because the thought of it brings the crowd of things that belong to it.

Then you can create an idea. No one ever rises above his ideal. And ideal is made up of a great many impressions of which we are not conscious on the objective plane. If you determine that you are going to be something, you select whatever you are going to deal, or the condition in which you wish to be and keep that condition before the mind and every impulse, every time you think that thought, it is becoming with its group of thoughts about it and after a while, it is just a matter of time, when you will have what you started to get. You will have it without any interruption. No other thoughts would come in except what belong to it.

Apperception contributes to our general intelligence in all of our processes of thinking. It is the apperceptive impressions that cause one generation to add improvements to the inventions of former generations. All of the possibilities of the application of mechanical principles existed in the first invention but they did not all present themselves. But they kept accumulating, each man allowing himself to think, one apperception would arise and he would grasp it; the

next one would be impressed by some other apperception different to the one before him, and he would add something to it, etc. So in that sense it contributes to our general intelligence in all our processes of thinking.

It is a good thing to think. Sometimes it is a dangerous thing. Emerson says that when one man in a neighbourhood begins to think the whole neighbourhood changes in a little while. He is a disturbing element. Because thinking brings changes. It is in this view of it that William James says that apperception might be applied with good reason to the whole process of thinking. It will even go so far as to form structural modifications in the body.

If you think about some weakened conditions you might have in your body it will finally change to that condition. If you think of some strength there is there, it will change to that.

Our apperceptions are those impulses that hope seems to send out and makes us reach into the unknown entirely, the unmeasured, and think that sometime we will know those things that are now so far away.

Nothing that has once impressed itself upon the memory is ever lost, whether consciously or unconsciously perceived. This is one thing that the cultivation of apperception has taught us exists in the memory, on the subconscious side.

The productions of apperception: the first thing is additional information to the conscious store. It is because of the added perception that we learn more and that we get a concept of the ability to learn still more than that. It gives proof of possessions of which we were unconscious. This includes details and ideas thought of to have been forgotten.

The mind is either reaching out for something it wants to possess or else it is reviewing that which it already possesses, and all silent thinking, or thinking removed from conversation, is either reminiscent or it

is hopeful. It is either constructive in thinking new things or else it is reconstructive reviewing what is already in the mind.

The faculty of apperception will supply all that you need if you will be content to use it when you need it.

Apperception aids in reviving impressions thought to have been lost. It supplies minute details and knowledge which we are unconscious or having received until we review the principal impression.

Apperception forms one of the principal constituents of the various practice processes which gradually enable us to perform voluntary action. It is the one original initiative act of the will. We say there is nothing makes us act except what we believe, either consciously or unconsciously, and the first act, the most common act of the will is to believe things.

And so there is no other basis of initiative action except what we believe. Our apperception in that case is where we connect it with the subjective mind. We always act on what we assume to be true, not upon what we know. Remember, what you know does not constitute the basis of your action for yourself. What you believe is what makes you act for yourself. It prompts action.

What you know constitutes the basis of your action when the result of such action terminates in service for some one else.

Apperception is the power which aids the mind in accumulating thoughts and correlating them in the mind.

The application of apperception is first, to the rounding out and furnishing the minute details of the impressions which the memory supplies. It facilitates constructive mental work to a high degree. If we knew exactly what apperception produced a certain feeling, then we would know how to get at the cause of every-

thing in the way of sensation. If we could do that we could always tell the first impression from any other.

To understand this phase of psychology is to understand the whole of psychology. It is to know that thinking is going on and to know how we know this thinking is going on and to know how and what makes us think.

The most important part about it all is that apperception leads us to a consideration of the broader capacities of the mind yet undeveloped.

Apperception comes into play in intuitional diagnosis. That is apperception but one must have had some experience like that or must have the capacity to have that experience or he could not feel it. This is one of the places where nerve sensations come in.

By following out certain impulses to do things we will find as we keep working along that line, added ability to give it expression.

There is another faculty comes in here. The person who is in an aimless mood will be effected by environment but environment does not effect the person who has a definite purpose in view, to any great extent. The one who has a definite purpose has apperceptions too, but he controls all that comes into his life. He controls them by selecting the thought he wishes to influence him and then it brings with it the train of forces that belong to it.

