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KRISHNA BHAKTI

(From the Diary of a Disciple)

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To be Krishna-possessed:—can there be a noble destiny, a higher privilege in life.

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Here in my retreat I pluck images from incidents of the Lord's life and I lip little songs. And in my heart the longing grows to sit each day at His Feet and be blessed.

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He came phenomenally from a Trans phenomenal Rea'm. He put on a human body to be'p human evolution. He entered into the stream of *karma* to teach us how through *karma* to rise to Freedom. He brought with him to this earth plane a mighty voice of the Spirit: it became in Him a Song, the "Gita", the "Bhagvad Gita", the music of Harmony.

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I think of Him as a Living Presence. And His *bhaktas* may still be linked with Him thro' meditation. To meditate on Him is to pass in'o His presence,—is to be linked with the world's prophets, with saints of East and West. They all are one another's in the One Atman. Krishna and Christ are One.

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Metinks I see the Master wandering! He knocks at the door of human hearts. Asking for a'ims, the aims of love. We open not our hearts. He wanders. We kindle not the lights to greet Him. He wanders! With a smile of infinite compassion, the Master wanders.

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How oppressive the loneliness of the day, for Thou Lord! art away! Come! steal my heart! Or grant me strength to imprison Thee in my heart so that I may see Thee always!



THE BHAGAVAD GITA*

An Introduction to its Study

BEIKSHU'

'THE BHAGAVAD GITA' as well as the Bhagavatha make mention of an observation which points to a very remote antiquity for the Indo-Aryan people: the passages are given hereunder:—

'Of months I am Margasirsha; and of seasons I am the Spring;' this shows that at one time the first month of the Spring was Margasirsha, December to January (Now it is April—May).

'I am the Samvatsara among the quinquennial years; spring among the seasons; Margasirsha among the months and Abhijit among the asterisms. (Bhagavata).

This clearly points out that one time the time of Krishna and the Original Gita in the first year called Samvatsara the spring was in Margasirsha and Abhijit was the first of the asterisms, coinciding with the vernal equinoctial point.

The ancients know full well the precession of the equinoxes which they put at 50' 24" seconds per year; and they changed the position of the first point of the zodiac whenever the precession retrograded to 29 degrees or a lunar month of 2¼ asterisms. From Abhijit the change noted first was to Mula in 16301 B. C. after that to Jyeshtha in 'our times' to Kritika in 3341 B. C. the time the Kali Yuga begun (or that the Veda was brought to Hindustan)' and next to 'Asvini in 76 A. D. the era of Saka Vikramarka'.

From the very ancient times, as recorded in the Parsi scriptures there have been conversations between God and man, Gathas, the records of such conversations have been called. How ancient it would be impossible to say, but it is derived from the extant versions of the Gita and from a confirmation of the tradition in the

* refer to a forthcoming publication.

Bhagavata that the conversation recorded in the extant Gita is a version of what took place when the spring or vernal equinox was in Margasirsha. From astronomical observations based on the precession of the equinoxes by 58' 24 per year from that point to now, when it is at Zeta Pisces the date of the contents of the Gita could be put at about 20,000 B. C. if thereby the Christian Bible Indology is not offended. But it would be enough for us to notice that King Dhritarashtra Vaichitrya Virya was known to the Yajur Veda Kataka, as also Janaka Vaideha while Vasudeva-Krishna and Arjuna are mentioned in the Rig Veda also. Whatever then the age of the composition of the existing Gita the contents of the Gita could be very, very ancient.

Haug in his essays on the Parsis says that the Gathas which are of the same metre as Vedic hymns and the most ancient parts of the Parsi literature are fragments built on an ancient work purporting to be the conversations between God and Zoroaster. Such a work would in Sanskrit be called Bhagavad Gatha and this has specially to be noted that in the whole of the ancient Hindu literature the Bhagavad Gita is the only literature of direct Revelation from God. In view then of the Gita's doubtful (let us hope) attitude towards the Vedas, there would be valuable matter for reflection if in comparative study of the teachings of Zoroaster and Gita, there is many an identical teaching common to both. And the resemblances between the Gita and Zoroaster's philosophy are many, too many to be slurred over; the Monotheism of Zoroaster finds its echo in the Gita; the dualism of God and evil in the Daiva Asura Sampad Vibhaga; the trifold basis of the moral philosophy of Zoroaster, Good thought, word, and deed, finds a parallel in the Three enemies in one of Kama, Krodha and Lobha. So too the Finite Nature, (I assert this), of God who ultimately is Saviour; the Doctrine of the two ways; and most especially the need urged of fighting out evil to the death, all these do by no means complete the parallelisms, more of which are referred to in detail in this edition and book.

But arguing from the unknown to the known against all the prejudices of Indology would be a hard job. Slurring therefore historical speculation based on undeterminable periods, we shall start from Sankaracharya the teacher, whoever he may have been i. e., the Sankara whose commentary on the Gita gives us the text of the current edition, who is placed in 825 A. D. It is of course well known that Sankara based his religious reform on the three Prasthanas of the Bhagavad Gita, the Ten Upanishads and the Uttara Mimamsa Sutras of Badarayana and founded the Advaita religion thereon. Of these three we take the Gita alone, and from his commentary we learn that of the religion taught by Krishna Devakiputra, 700 verses were arranged and put together by Badarayana vyasa in the Gitas on which though many commentaries had already been written the text continued difficult to understand. Sankara's however is the earliest modern commentary now available. According to his commentary the Gita as it was in his time was full of interpolations in the sense that it was not all text, but was text and commentary with addenda from the apilana Sankhya; i. e., it was not Gita, but Gitas. I quote from Sankara's Gita Bhashya:— 'At the close of the 5th discourse, Dhyana Yoga which is the proximate means to right knowledge has been taught in a few aphoristic verses. Here commences the sixth discourse which occupies the position of a commentary thereon.'

Ch. XV:—'Though the whole of the Gita is called science, Sastra, yet from the context it appears that the 15th discourse alone is here spoken of as the sastra, science for the purpose of extolling it. In fact the whole teaching of the Gita Sastra has been summed up in this discourse. Not the teaching of the Gita Sastra only, but the whole teaching of the Veda is here embodied.'

Ch XVI:—(Introduction) In the 14th discourse were indicated three kinds of names (Prakrti) belonging to sentient being.....the 16th discourse proceeds to describe them at length.

Introduction to verse 41, Chapter XVIII. It is with a view to show how the cessation of the cause of Samsara can be brought about, with a view *further to sum up the whole teaching* of the Gita Sastra, and with a view to show what the exact teaching of the Vedas and Smritis is, which should be followed by those who seek to attain the highest end of man, it is with this view that the next section, from XVIII—41 onward is commenced.

According to Sankara, the shlokas about the science of the gunas (Kapilam sastram XVII chapter, XIV chapter XVIII chapter: verses 19 to 40 etc) are interpolations embodied into the Gita 'Even *kapilas* science of *gunas* is certainly an authority so far as it concerns *gunas* and their *Bhokty*': though they are opposed to us as regards the supreme viz the non-duality of *Brahman* still the followers of Kapila are of acknowledged authority in the exposition of the function of the *gunas* and their products and therefore their science is *accepted here as an authority* as serving to extol the teaching which follows. Hence no inconsistency. There is here both apology for and statement of the fact that these verses on the Gunas were interpolations.

There are some who say on the basis of Sankara's comment that the original Gita ended with chapter IV and like all ancient works there was a *vamsavali*, now verses 1 to 3 of chapter IV and that all verses thereafter are additions by various schools of teachers; that is to say, the original Gita began with verse 11 of the 2nd chapter, continued in the remaining 61 verses of the 2nd and 43 verses of the 3rd chapter and ended with verse 3 of chapter IV in *all 108 verses*: and *this* is going far ahead of Cave and Garbhe according to whom only the verses below mentioned are the interpolations, removing which the text becomes simpler (an argument that accepted would lead to very arbitrary judgments by the way).

I. (1 to 9 connecting with the narrative of the Bharata. II. 17, 72. III. 9 to 18, 23. IV. 24, 31, 32, 35. V. 6, 7, 10, 16, to 22, 24 to 26. VI. 27 to 32. VII. 7 to 11, 4, 15, 19, 25, 29, 30. VIII. 1 to 4, 20 to 28. IX. 1 to 6, 16 to 19, 29. X. 12 to 42. XI. 7, 13, 15, 16, 18, 19, 37, to 40. XIII. 2, 13, 15, 16, 18, 27, 28, 30 to 33. XIV. 26, 27. XVII. 23 to 28. XVIII. 45, 46, 50 to 54. 74 to 78 connecting with the narrative of the Bharata)

The danger says Avalon, in the study of Indian scripture is the tendency to reject as useless sastra what we cannot comprehend; texts that were inconsistent, meaningless or self contradictory in the light of the language and commentaries of a much later time can easily be found to be perfect in expression in a different setting or context. And it has never been the practice since Sankara's days at least to reject anything as useless Sastra. They were on the other hand prepared to accept the text of Scriptures as they came to them and then read their interpretations into the texts, and to weave out a tapestry out of the extant material; if at all they have only been adding on.

But we can take it from Sankara's comment that he accepts as Sastra, as part of Gita Sastra the 80 odd verses on the 'Gunas' that are really Kapilam Sastram; we can understand it also from the comment that the Gita ended at one time with verse 41 chap XVIII or rather with verse 17; that at a prior time the Gita ended with Chapter XV; that before that was the time when the Gita ended with the III Chapter to which verses 1 to 4 of IV chapter were the Vamsavali.

In this last view there would be the 108 verses from II-1c-IV 4. of the very ancient Gita to which during the course of embodiment into the Build up of the Mahabharata these additions or recoveries of the old verses were made. (And any of these views may be taken according as we desire to destroy or rebuild).

Historically what can be said is that Sankara's whose was the earliest known commentary on the Gita used the Gita to establish his religion of the Advaita

as against the view that the Gita sanctioned the religion of the Purva Mimamsakas [Karmikas] who held it as a scripture of *First rate Importance* for while Sankara's actual basis is the Badarayana Sutras to which he adds the Bhagavad Gita and twelve of the upanishads as Prasthanas Traya the bases of departure from Karmikism [of the Purva Mimamsa], it has been noted from Sankara's commentary that the great Karmika thinkers [of the Swami period of 300 B. C. to 100 A. D. Hari, Pakshila, Sabara, Dhura, Prabhakara, Kumarila etc., did appeal for sanction for their creed to a scripture like the Gita which uncompromisingly rejects the Vedas: obviously the Gita was taken on into the canon of Karmika scripture as a Smrithi, that is to say, accepted as a partly remembered tradition of the Revelation, a fragment, but very powerful as tradition, such that the Karmikas wrote commentaries on it taking the Gita as sanctioning their practices of animal sacrifice, their religion of the *Himsa* which they said was that of the Vedas.

Beyond the mention of the Karmika commentator in the introduction to Sankara's comment on Gita chapter III, we have no commentaries available to the public descanting on the use made of the Gita by the Vedists and the strength of the arguments which Sankara has taken so great pains to oppose has yet to be fully investigated. So far only verses III 9 to 15 are taken to be the Karmika interpolation but obviously this was not at all, as we can find by study. There is a paradox in the position, an apparent paradox perhaps and that paradox is that the Gita which is essentially a theistic or deistic treatise should have been accepted by the Karma Meemamsakas who had no belief in the doctrine that the rewards of offering are to be expected either from the deities to whom the offerings are directed to be made or from a God as creator. The Karma Meemamsakas have been on these points taking up into creed and dogma statements made in the religion of the Gita; for instance while the Gita does not state anything about the Absolute, Kumarila attacks the Vedan-

this postulate of the Absolute which is the invention and equally the stumbling block of the Vedantha; while the Gita does not state as a doctrine anything about the existence of the self or soul as the doer of actions, being in the Gita is only put forward as a working hypothesis as a step leading in argument to the teaching about Eswara in XVIII 61, the Karma Meemamsa elaborates the case for the existence of the soul avoiding the Eswara teaching, but adding the detail that the soul is an eternal entity which is the doer of actions and reaper of their reward. This detail is conversion into the dogma of the *ubhavi* teaching on the terms Prakrithi and Purusha used in the Gita—According to the Karma Meemamsa, the soul is engaged from time immemorial in the work of directing in a body the acts done in each life these determining the character of the body attained in the next, a process which will cease only, if ever, when the soul ceases to obtain a bodily habitation, this being an elaboration of the misinterpretation by the Karma Meemamsaka schoolmen of the teaching formulated in the Gita text, differently from the Gita teaching. Very likely there was in the Gita enough material that might easily be interpreted in the later 'language' as pure Karmikism; but we have to go on into how the Gita was made a text book of a religion of Himsa like Karmikism and in explaining this untrodden ground for exotericism we have to examine very carefully the position taken up by Sankara himself to ascertain what was that which he opposed as in his comment on chapter III. To go then to the text itself, verse III. 1:

The Query of Arjuna :—" Why dost thou on me enjoin this horrible (Ghora) action ". The question is very, very direct but the vedantic interpretation of the answer is not to the point. The answer begins in III. 3. which has been interpreted to say that the Lord had in ancient times taught the two kinds of religion Sankhya and Yoga, Gnana Yoga for the Sankhyas and the Karma Yoga for the Yogis—from which they go into

the wilderness of Sastra into confusion worse confounded, for the terms Loka, Nishta, Pura, Gnana, Yoga, Sankhyas, Karma Yoga, Yogins have been sprung on us before we have determined for ourselves the base of the thought or of the contents of the Gita—On this ground, as also on the ground that this verse does not give answer to Arjuna's query, we shall take it that this verse if not interpolated is here a misfit and we shall proceed to the next verse—[III. 4. which has been translated :—"Not by abstaining from action does man attain actionlessness nor by mere renunciation does he attain perfection."

The translation leaves it still obscure. Here was Arjuna set on Tooshni (what they call in Malayalam Pazshni) there was as yet no renunciation (Sannyasa in the Gita is not renunciation which the ancients designated by another term Tyaga); the Vedantic misinterpretation of Sannyasa was all along been to make of it 'Tyaga' which is only a "secondary" meaning; Sannyasa is the taking up of the Good, not renunciation, which can only be of what one has—Karma and Naish-karma one can understand only when we grasp the full significance of what the Gita means by Karma; let it provisionally be that Karma means action and Naish-karma actionlessness, and let us also take it that *sidhi* means perfection. But what pray is Anarambha; A narambha is a curious word. It exists in Sarvarambha, Samarambha also, and has been construed to mean "effort" which is the meaning given to it also by the Buddhist in the Tripitaka. "Effort"—does it not strike us that this rendering does not convey *any* concept? Is not Arambha rather a word of vedic antiquity derivable from the root Rambh to strike or *lab* to out?

(To be continued)



SANKHYA PHILOSOPHY

S. VENKATACHARY.

What was the Philosophy of Sankara for which all the world calls him The Master Mind? Did Sankara create a new philosophy?

We did know that he had not written a philosophy as that of Kapila's Sankhya and Badarayana's Vedanta—he wrote only Bhashyas on Upanishads, the Brahma Sutras and the Bhagavad Gita,—but although he wrote only these commentaries, yet he wrote a Philosophy the grandest philosophy that has been ever written. (Bhashya is not properly a commentary but the elucidation of a system of philosophy out of Texts, the object being not to explain the words, but to bring out a philosophy. So the writer of a Bhashya expands his own system, taking old Texts as authorities for his system. Sankara did this exactly in his Bhashyas on Upanishads, the Brahma Sutras and the Gita). And what is then his philosophy? In Europe philosophy stands apart from Religion. It is a Science by itself. But we in India from the earliest times regard religion and Philosophy as but two aspects of one thing which must equally be grounded on reason and scientific truth. Therefore Sankara's philosophy cannot be separated from his religion as is the case with all the Indian Philosophers?

If we are to understand him—we must go to the sources, the basis on which he builds up his great Philosophy. Undoubtedly his sources of inspirations are the Upanishads, but these grand works cannot be termed philosophy in its proper sense. Perhaps the most ancient philosophy as philosophy is understood, is the Sankhya system of the venerable Rishi Kapila. He is the father of all Hindu Philosophy—nay the father of all the philosophies and psychologies of the world,—for up to now we have not discovered any system older than

his. All the Hindu Philosophical systems known by the name of Darsanas have Sankhya as their foundation and Sankara's philosophy was no exception. (The Darsanas are six:—namely [1] Kapila's Sankhya, [2] Goutama's Nyaya, [3] Kanada's Vaishesika, [4] Jamini's Mimasa Darsana, [5] Vysa's Vedanta. Sankhya, Nyaya and Vaishesika have set aside the consideration of God, —whereas the Vedanta gives it the chief place.)

And what is this Sankhya philosophy? Kapila sees misery, death and decrepitude in this world of suffering and sets himself to find out the means to get out of this bondage. He says it is possible,—man can get rid of all miseries and go beyond all births and deaths by acquiring the knowledge of two principles which he names Prakriti and Purusha. [Sankhya is also called Shashti Tantra. It is so called because it treats of six subjects. It is called Sankhya, because the word means “full knowledge”. Kapila's philosophy, deals with complete knowledge and how to acquire it, and therefore it is called the Sankhya]. What is Prakriti and what again is Purusha? Prakriti is called Avyakta “undifferentiated”, “unmanifested”. From Prakriti (we will find that Prakriti is not exactly Nature. By Nature we understand every thing material, but Prakriti is something higher, everything proceeds, from Her come atoms and molecules, matter and force and mind and intellect. Kapila explains this Avyaktam as the “equilibrium of the three forces”, namely Sattwa, Rajas, and Tamas. The lowest force Tamas is that of attraction, a little higher than it, is Rajas which is the force of repulsion and the highest Sattwa is the controller of these two. When the two forces, attraction and repulsion, are held in perfect control or balance, by the Sattwa, there is no Creation, no modification, but as soon as this equilibrium is lost, the balance is disturbed and one of these forces gets stronger than the other. Then change and motion begin and evolution of all this, entire Universe, internal and external, goes on. [Kapila is the first discoverer of Evolution Theory—now

accepted by the European Scientists]. Thus the Universe is created or evolved. Sankhya says such evolutions take place sometime or other and again all this reverts to Prakriti.' The dissolution is called Pralaya, the evolution is creation and the unmanifested state Avyaktam is Karanavari,—the causality. [Some Hindu Philosophers say that the whole Universe quiets down to Avyaktam for a period, the others maintain this applies only to different systems in the Universe at different times].

The following is the short resume of the Sankhya philosophy given by a great scholar.

According to Sankhya Philosophy, Prakriti is causing all these manifestations which we call thought, intellect, reason, love, hatred, touch and taste and that everything from Prakriti. (The Sankhya admits the co-existence of Prakriti and Purusha ; Prakriti is uncreate, but Prakriti is one, whereas Purusha is many). This Prakriti consists of three sorts of elements, one Sattwa, another Rajas and the third Tamas. They are not qualities but the materials out of which the whole Universe is being evolved and at the beginning of a Kalpa (Cycle) they remain in equilibrium. When creation comes, this equilibrium is disturbed and these elements form the Mahat which might be called the Universal intelligence and out of this Mahat comes Ahankara, consciousness or sense of Ego. Out of the consciousness is evolved the Manas, the Universal mind. Out of the consciousness are also evolved the organs of perception and action and Tanmatras—all fine particles. From these fine particles are evolved the gross particles which we call "matter". The Chitty with its three functions of intellect, consciousness and mind (Buddhi, Ahankara and Manas) is working and manufacturing the forces called Pranas. By the Pranas are meant the nervous forces that are governing and moving the whole body and manifesting themselves as thought or the various functions of the body. The forces, the Pranas work on some material which is called Akasha, an element finer than ether or any other elements up to date discovered

by the physical science. All the Universe is the result of the Prana and Akasha in its material aspects.

Kapila makes one thing evolve out of another, because his very definition of causation is "the effect is the cause reproduced in another form". And because the whole Universe so far we see it, is progressive and evolving this whole Universe must have evolved out of some material; that material is Prakriti. Therefore the Prakriti cannot be essentially different from its cause, only when it takes form. It becomes limited. The material itself is without form. But from undifferentiated, unmanifested Prakriti down to the last stage of differentiated, say a worm or an atom, none of these is the same as Purusha, called the Enjoyer, the Enlightener. Just as a lamp of clay, so is a man of mind, so is the whole Universe. By itself it has no light, but as we find reason and intelligence in it, therefore there must be some existence behind it, behind the whole of Prakriti, where light is percolating through it and appearing as the Mahat and Ahankara (consciousness) and all these various things and this existence (Sat) is named by Kapila as Purusha. They are many. But chief of them is infinite, omnipresent, eternal. When this gross body dissolves in death, a subtle body Linga Sarira comprising mind, self-consciousness, the organs, and the vital forces still exists. This body passes through various births and deaths—gross and fine—terrestrial or celestial, but Purusha confined within it is merely the Seer. It does not feel pleasure and pain, it is the witness of everything but does nothing. The Sankhya says, "As a piece of crystal appears red when red flowers are placed before it, so this Purusha appears to be affected by pleasure or pain from the reflection cast upon it by Prakriti, but it remains ever unchanged.

The Sankhya further says that this manifestation of unmanifest universe out of Prakriti is for Purusha—the Atman—the Soul. These combinations which we call Nature, these constant changes within and around are going on for the enjoyment of the Soul, for its liberation

from the bonds of Prakriti which has covered it, within fold, for its experience which it may gain from the highest to the lowest, and when it has gained it,—it the Purusha, the Atman, finds that it was never in fact in Prakriti, that it was entirely separate, that it is indestructible, that it neither goes nor comes, that going to heaven or elsewhere and being born again belong to Prakriti and to itself. Thus it becomes free of Prakriti's bondage.

These Purushas, according to the Sankhya are many infinite in number and they cannot do anything, only Prakriti works. The Sankhya also says there is no creator of the universe, Prakriti herself being sufficient to produce all this, there God is not necessary, but man can become some sort of a God by self-realisation. According to the Sankhya, Vishnu, Shiva, and others are but such Gods.

How then man can get rid of pleasure and pain etc? The Sankhya says this can be done by True knowledge. And what is this true knowledge. The Sankhya declares:—"He who has direct sight of the twenty-five Tatwas (The twenty-five Tattwas of Sankhya are (i) Prakriti (ii) Mahat (iii) Ahankara (iv) Five organs of sense, five instruments of sense and mind (total eleven) (v) Five Tanmantras, five gross elements and (vi) Purusha), whether he is a Jati or Mundi or Sikhi (Jati is an ascetic, Mundi is a Brahmachari and Sikhi is a house holder) he is sure to be emancipated."

The true knowledge and complete perception of the true cause of this universe will free Atma, the Purusha from the meshes of Prakriti and this is Kaivalya (meditation and other yoga processes have been recommended for the acquisition of this knowledge. We need not dilate on them here. We know this much that Sankhya's Purush or Prakriti is not God, and its Kaivalya is a state in which there is complete cessation of births, and deaths, consequently all miseries). It is not becoming or approaching God, it is mere cessation of births. But Sankhya's purusha is non-changing, eternal, everlasting.

omnipresent but it is not God, for Purushas are many. We shall see what the great Buddha says. (We will find what was the Philosophy of the Buddha in the next lecture. Kapila did not discard the Vedas, he based his philosophy in the teaching of the upanishads, therefore his Philosophy is considered as Orthodox but the Buddha's Philosophy was considered as heretic, as he put aside the authority of the Vedas altogether. He rose a step higher. Kapila says there is at least one permanence i. e. Purusha, but the Buddha denies even his, he declares that there is no permanence whatsoever. Everything is impermanent, therefore man in order to get rid of births and deaths, miseries and suffering, should attempt to reach Nirvan.

FINDING ONESELF

DR. SHELDON LEAVITT

What is meant by "finding one's self?"

One finds himself when he comes to a realization of his identity—when he comes to know that he and God are one. "He that hath seen me hath seen the Father," said Jesus, and the sleepy gods all about him jumped at once to the conclusion that this "making himself equal with God" either elevated him to an exclusive place as *the* Son of God, or made him a blasphemer, whereas he aimed to teach their "hard to believe" minds that mankind in general were a part of the Great Whole.

The all important thing is for one to rise to a consciousness of his true identity as a son of God. When once he does this, all the old fears and distresses are banished. He has a right to the best there is, and he will receive it in *exact proportion to the degree of the realization.* At first the consciousness is evanescent; it comes and goes. It envelops one for a time like a luminous Presence, and then it is gone. In this world of rhythm I do not know that it is a constant experience of anybody, though it can and does become the prevailing consciousness of many.

This consciousness is the "pearl of great price" for which one may well search at the expense of oppressive fatigue. It is the great transformer of human experience. It is the "One thing needful" which banishes suffering by removing all fear, and which stabilizes, and enriches, and saves.

Do you want to attain to this realization? Do you feel the Divine Urge? Do you want to get out from under foot? Do you want to be superman or superwoman? Are you willing to pay the price in effort and long-continued, faithful, energetic and determined struggle? No one can lift you into the experience; but one can lead you to it. All else sinks into insignificance in comparison with it. Do you really want it?

THE SOLUTION OF LIFE

The Eighth Inborn Impulse—Theft

Selfishness is the most prevalent and vicious of all the evil traits of human life.

Selfishness was born of the necessity of obtaining food and shelter. It gave birth to the law of self-preservation; and to the mother—love.

When a child is starving there is nothing a mother will not do. If food is not at hand, it must be found. If, when found, it is not the property of the mother, the child must have it, no matter whose it is, or what the consequences.

Right makes right when dire necessity does not see up its demand; then might makes right.

But the party most needing the food may not always be the stronger; and in such cases the subtlety of the brain and the strategy of the faculties do their work. Open assault and theft are robbery; concealed thieving is larceny. Both are the result of the love of necessity in the case stated.

There was a time in the earliest history of humanity when in all probability, everybody was a thief, most of the food was a general fund; and the appropriation of an undue portion of it was not justified. But to get possession of a needed share of it when the holding party was the stronger, required cunning and stealth, and stealth is only the spirit of stealing and is derived from the word itself.

The result of this universal custom of taking possession of property by stealth was that the blood became saturated with the impulse of theft. It was not wrong in the first epoch to take food and things that were needed. It became wrong only when *order* was established after such things were produced by toil and had to be acquired by some form of cost or payment.

But what nature gave to all in common could not rightfully be claimed by a few to the exclusion of the rest. Yet to get one's share from the few often required the use of force or of strategy.

The rule becomes reversed when nature ceases to provide for all humanity in common; when man is compelled to earn his bread by the sweat of his brow. Title becomes vested in the winner of a thing if he gets it by labour of any kind or in exchange for anything that has value and is owned rightfully by the party in possession.

Now theft is the school of murder. Every murder committed by a robber, a burglar, a highway man, a store thief, a purse snatcher, or other criminal who is seeking possession of money or property that does not belong to him, is merely the natural climax of the in-born impulse of theft.

There is not a case, where a thief ever reformed. From the very nature of the impulse, if he is once a thief, he is always a thief.

The thief is the future murderer. Beware of a thief

Know that the inborn impulse of Theft is the greatest danger to the peace, the happiness, the safety and security of life and to life itself. Do not be indifferent to the necessity of decisive action.



HINDU SPIRITUALISM

P. S. ACHARYA

Self-Protection

Whenever you apprehend trouble or difficulty mentally see or visualise the Grace of your Divine Friend and His Good Angel pouring down over you in torrents of pure white light that penetrate every cell of your being—bathing you, flooding you—and driving out everything evil as sunlight drives away darkness. And mentally chant the mantra.—“May my Divine Friend and Master surround me with a magic circle of living fire which no evil thing can penetrate into”. Meditate on the meaning of this Mantra in silence for a few minutes.

CONTROLLING EVIL ENTITY

An evil entity may try to satisfy his craving at the expense of some living man. If so, temptation will be all the more powerful. In that case, repeat to yourself again and again the following Mantra.—“This temptation (lust, drink, depression, etc.) is not my desire. I will not allow any evil entity—demon or temptation—to rule or ruin my life. I will allow no evil entity to obsess or possess me”. Meditate on this for about fifteen minutes. Fix the idea firmly in mind and visualise the Grace of God and His ministering Angels and the circle of fire as already referred to. Then conclude with this affirmation and denial.—“In the name of the Living God (mention the name of your Upasana Moor-thi) I demand that you (addressing the temptation or evil entity to be overcome) leave me and keep away. I will not surrender myself to you. I demand that you be gone”. Use the suggestion given just as earnestly and determinedly as though some one was before you and trying to force you to do something against your interests. Speak out the suggestions calmly and positively, without the least fear or excitement (especially at night

just before sleep) and with the absolute confidence in your power to protect yourself and conquer.

LETTERS TO THE SPIRIT PEOPLE

TO DEVELOP THE TELEPATHIC METHOD: Just before sleep, shake off all sorrow and grief and fear and worry and prepare a glad countenance and heart. Then picture to yourself the face of the loved one you desire to reach—not as the face appeared in sickness or death but in good health.

Have a feeling of joyful anticipation such as you would feel when welcoming a friend home from a long journey. With this feeling, send the departed loved one a mental invitation, in silence, (which is but telepathic message) to come to you, if convenient. (But don't implore the loved one to visit you because you are lonely and sad).

Think more of giving and entertaining the loved one than of receiving from him. And always remember that cheerful and happy thoughts of love to make an atmosphere about you which attracts your friends here as well as from the next world.

In the beginning, write loving, 'talking' letter to the loved one just as if he were in the flesh. Explain what you wish to accomplish and leave the letter open near your bed or under your pillow.

Then retire, and the answer will be impressed upon you.

If you feel or sense a presence (if you become aware of someone near you), challenge that presence first 'in the name of your Favourite Deity, (Ishta Devatha) the Supreme Lord of Truth.'



THE PERFECT WAY

S. VAIDYANATHAN

Thought Control and Will Culture

Thoughts are your dynamic inner energies. If properly utilized, they are capable of producing miraculous results. The ether or akasa has got myriads of subtle and impenetrable wires, which have the power of conveying your thoughts and concentrating them in the particular will-centre. Thoughts exercise positive and negative control over the particular will-centre to which they are sent in the form of suggestions. If the will-centre is strong, it repels the suggestions very easily and if the will-centre is weak, it becomes entirely receptive to the suggestions; suggestions can be in the forms of negations, positive affirmatives, interrogations; these suggestions convey with them a subtle element of the will of the operator, which by producing some remarkable effects on the will-centre of the subject, allures the imagination. Be it understood that transference of thought is possible only in the instances of strong-willed persons.

The following are a few fundamental principles for strengthening *the will*. Observe purity of body and mind and of surroundings essentially. Be clean and regular. Practise early rising. Take recourse to physical and breathing exercises and early morning bath in cool water after a walk. Be moderate and observe hygiene in every sense of the term. Conquer fear and dispel worry and anger from you by securing your mental-balance and self confidence. Become conscious, that you grow in your inner strength. Retire into silence everyday and exercise control over your thought by first trying to think of nothing, then as each thoughts enters the portal of your mind drive it out. It is also a wise plan to keep your mind entirely receptive to all kinds of thoughts, as in this manner the mental waves will gradually calm down and stillness of mind will be secured. Always think of constant progress and success. Let not failures upset your mental equilibrium.

In the silence, as you retire, think of some noble sayings, some truthful utterances of the seers and savants of the world; review within yourself the lives of great men and original thinkers and their paths of attainment, the difficulties and turmoils they had to face and the obstacles that upset their plans and how they were able to conquer their ideals through persistency of endeavours and self-determination. Imagine within yourself, the various trying and hard phases and circumstances of your life and how you remain unaffected by them. Work out this ideal practically in your life.

Disassociate yourself practically from all emotions, passions and identities of earth and secure your self-stand. Ask a staunch friend of yours to critically review your character in your presence and see that you are not affected when he passes unpleasant remarks. Put a number of questions everyday to your inner spirit and seek rational answers from within. In short, use self-suggestion in moulding your own daily life, your character and everything associated with your personality. In this way you should be able to reform yourself thoroughly, by entirely throwing off all bad habits from you.

You should be able to use suggestion in your case before you endeavour to use it for others. Have a plan of your everyday life and note how far you carry out the ideals implied therein with success. Be plain, straightforward, honest and liberal. Let your culture be humanising and let the expression of your outward conduct reveal gentility, sociability, warmth and affability as its inherent traits. Give knowledge and take knowledge. In whichever sphere of life you are cast, under whatsoever conditions you are placed, render service to the children of God.



THE VRILLIC FORCE

A Wonderful New Healing Power

VICTOR E CROMER.

When Dr. W. J. Kilner, B. A., M. B. (Cantab), M. R. C. P. A., wrote his book "The Human Atmosphere (the Aura)" he opened up a new vista so far as the diagnosis of disease was concerned, for Dr. Kilner discovered how to see the human aura both in health and disease by purely physical means. He has thus proved the existence of the human aura, for it is now possible by means of the screens indicated by him for anyone to see the human aura with the naked eye.

"Hardly one person in ten thousand", says Dr. Kilner, "is aware that he or she is enveloped by a haze intimately connected with the body, whether asleep or awake, whether hot or cold, and, although invisible under ordinary circumstances, it can be seen when conditions are favourable. This cloud or atmosphere, generally termed the aura, is the subject of this treatise, in so far as it can be perceived by the employment of screens containing a peculiar chemical substance in solution".

Dr. Kilner's book therefore deals entirely with the purely physical side of the aura. He divides the human atmosphere into three parts:—(1) The Etheric Double, which extends only one-quarter of an inch outside the physical body, but interpenetrates and envelopes it; (2) the inner aura, which extends about nine inches all round the body, and (3) the outer aura, which radiates about eighteen inches or two feet around the body.

To help Diagnosis

Dr. Kilner describes in detail the effects upon the aura, in disease and in health, as the outcome of his experiments, and adds in conclusion: "The study of the aura has been a labor of love, but the main object, which is to help medical diagnosis, has been perpetually kept in view".

Now the vrillic force, with which I have been experimenting for a number of years, deals with a development of the etheric double and etheric auras so lucidly described by Dr. Kiloer. Being in possession of the necessary vision to see the human aura without the use of screens, and having developed the power to use these etheric vibrations as a healing force, I have been enabled to study the effect of healing treatment upon the diseased auras, and the subsequent effect of such treatment upon the physical body in the healing of disease.

The vrillic force is generated by turning or transmitting one's etheric double from a latent into an active force. Every one has an etheric double, but in most people it is latent, and therefore inactive. To change that etheric double into an active, vibratory force is to turn it into a healing power, for it is the source of vitality itself.

Healing is accomplished by imparting some of this healing magnetism from the healer to the patient, and it is scientific healing when the operator thoroughly understands the nature of the force with which he is dealing. In my case the magnetism arising from the activity of the etheric double can be distinctly heard when the force is in operation. It makes quite loud electrical discharge, and can easily be heard over a large room or in the presence of a fair-sized audience.

The Force Can be Demonstrated

The majority of people would not believe such a power was possible until they heard it in operation; but a demonstration of the force can be given at any time, as once the activity of the etheric body is aroused it can be set in motion at any time by the simple process of mental concentration. Not only can the vrillic force be heard in the manner described, but it is quite easily felt by most people at once, though some people require several treatments before they can feel its vibrations strongly.

Even people who are not "psychic" in any way can soon see the force, and there is nothing more lovely in appearance than the wonderful shades of color into which the magnetism resolves itself. Heliotrope, mauve, violet, gold,

lilac, pink, sky blue, and magenta are some of the colors which are frequently seen. The diseased conditions, on the other hand, appear in the aura of the patient as dark blotches or patches of red or brown, while the lines of the aura are broken up and distorted, and the outlines of the aura are irregular.

The Vrillie Force at Work. When the healing force is directed towards a diseased condition the beautiful healing colors are seen in conflict with the darker colors of disease, and after a while the more beautiful colors can be seen gradually dissipating the diseased conditions, and physical healing results from the action of the brighter magnetism on the body. -

The use of the vrillie force can be taught in the same way as any other subject can be taught, by means of lectures and demonstrations, without the use of any apparatus but the human mind.

REINCARNATION or REBIRTH

Mr. Mata Prasad, a reader of the *KALPANA* writes:—

It was stated in the May *Kalpaka* by Wm J Bryan that the doctrine of reincarnation was a pure and simple myth.

The better way to form such a bold conclusion, in my view must be:— (i) by the study of comparative religions (ii) self acquired experience.

We notice that we have a body and the organs, and also a spiritual nature, which we cannot see. With this spiritual faculty we must study the different religions. The proof of one religion must depend on the proof of all the rest—there being differences only in non-essentials. Experience may be gained through religious and other books or direct through the association of sages

To know through the mediumship about the doctrine of reincarnation, may be considered an indirect and insufficient proof regarding its simple myth as given out, by a spirit, who is said to have been many centuries in spirit life. I would have been glad, had it been the experience of my friend directly. The enquirers through spirits without the system of Yoga, are generally the results of the thoughts of operators themselves, in obedience to the law of Will-force. A spirit who lived many centuries in spirit life, must be a very holy and a spiritual giant on the earth, and might have no experience of future in this present position. What he gave out must be his own current experience.

The same spirit of many centuries in spirit life must now be traced out, and the same question may be put to him, if he is no longer now in that life and we should await his experience regarding the said doctrine now.

He is sure to come down—as the so called sphere of spirits is a counter part of earth conditions, no matter if it may differ vastly owing to the absence of material conditions, after attaining the fruits of the actions of his life previous to the spirit life.

If such a spirit would do again specially good works on the earth, he would go up to the sphere of lightning, *Braham*

loka after a number of incarnations and thence never to come back. As human beings are composed of something material and something spiritual, so it would not be impossible to believe, if I may assert that to talk with and see the spirits even without the medium or any other indirect operation or influence, is the very preliminary stage of our Raja-Yoga and the good spiritual guides always warn their followers, not to talk and engage themselves with the spirits as it hinders their future progress in Spiritu-dism. It may bring name and fame in this physical world, but it bars the further progress. They wish to take their followers up to and beyond the field of realization.

(1) It is admitted by the New Testament of the Hebrews that man was perfect at the beginning. He made himself impure by his own actions, but can regain his old and pure nature.

(2) If we look to the world, we find that there are rich, poor, happy, unhappy, sound and sick persons. What is the cause of it?

In cases we had no hand in it, surely God would be responsible. If sin comes in this way why should one suffer more than another.

Why such a partiality is allowed, if it is to come from an all-merciful God?

The better explanation therefore is that one is responsible for the miseries one suffers. If a machinery is set in motion, its mover must be responsible for the consequences. It therefore naturally follows that if one can bring misery, one can also stop it.

(3) A worker in a workshop, while making holes in a plate, puts his fingers on the plate and the instruments consciously. By repeating the process for months and years the movement of fingers becomes a habit. He then does his work without paying special attention to the plate and the instrument. Similarly we find in regard to ourselves that our tendencies are the result of past conscious actions. No child is born with a vacant mind, it must have with it certain tendencies. Whence do they come?

Each child comes with a thousand tendencies generated by past conscious actions. It did not acquire these in this life, and we are therefore bound to admit that it must have had them in past lives.

(4) It is a significant fact that as the human population is increasing, the animal population is decreasing. The law of evolution therefore also supports the doctrine of reincarnation.

The following quotations from the religious books of the different religions would go to prove that the theory of reincarnation has some basis to be relied upon:—

(a) Jesus Christ believed in the doctrine of reincarnation. He says in the Bible "Before Abraham was, I am"—In another place it is said,— "This is Elias who is said to have come".

(b) Bhagavad Gita says "never did I not exist, nor you, nor will any of us hereafter cease to be".

No doubt going up a little further there is a stage in our Yoga, where we must agree with our learned friend having no belief in the theory of reincarnation, or at that point the theory itself is left alone. But that is a very bold stage, it is a stage where we had no churches, ceremonies and symbols, a stage where God is reflected in all the different things, a stage beyond the field of realization a stage where the very thing which now can be seen as the universe, will appear as God (absolute) and that very God who had so long been personal or external, will appear to be internal, as own Self.

From the nature of thought, I am confident, our friend does not mean this stage, while ignoring the belief in reincarnation. This stage must reach one gradually, by following the lower stages and not by making a sort of jump.

Mine is not a challenge nor I wish to injure anyone's feelings. I simply have put down my views for the theory in question and that only when they were called for.

I would beg pardon beforehand if it may throw some thing dark instead of something light. Facts are facts always.

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Mr. Kr. Kekai Nandan Sahay, Vakil, Bareilly, writes :

My son Jagdish Chandra aged about 3 years and 4 months gives the story of his previous life in a very connected form. He gives his father's name as Babuji Pande of Benares, describes the house of Babuji and mentions that the main passage to the house is a big gate. The people gather in his house, Babuji, as well as Jai Gopal, used to take Bhaj in the evenings. He describes various other family matters. He also describes an underground room with an iron safe fixed in the wall. Describes two motor cars and one phaeton and pair. Jaimangal and Jai Gopal were the two sons of Babuji who are all dead and Babuji is alone now.

I spoke of this to the people here and the following citizens come to ascertain the facts to my house.

1. Syed Yusuf Ali, B. A., LL. B., Vakil and Municipal Commissioner.
2. B. Brahar Nataraj, B. A., LL. B., Vakil and Municipal Commissioner,
3. B. Mukat Bihari Lal, Vakil,
4. Pt. Ram Sarup Sharma, Vakil,
5. P. Chail Behari Capoor, B. A., Vakil, Ex-member Legislative Council, U. P.,
6. B. Jai Narain Chaudhri, B. A., M. L. C., Pleader.
7. Rai Sahib Shiam Sarup, L. M. S., Honorary Physician and Surgeon, District Hospital, Bareilly.

I wrote to the Chairman, Municipal Board, Benares, for verification who writes that the facts are all correct.

Now I propose to take the boy to Benares along with the representatives of the Bishops of Lahore and Calcutta so that they may bear testimony to the fact. I want to convince the people in the western countries of the truth of these facts. Please let me know how I could give information of this in England, France and America.

I am anxious that this case be examined by critics so that the truth of the doctrine of transmigration of souls may become patent to the world and the unbelievers may believe.



THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

VI. The Aesthetic Principle in Nature

Although reason is the great salutary regulator of life, yet passions are its basic elements. Nature, when conceived of as a manifestation of pure and dry-as-dust reason, unsoftened by the honey-sweet touch of aesthetic influences becomes a false and vain chimera. Deceptive as these influences may be, they serve the great purpose of robbing pain of its sting, and probably the prominence in man of the faculty of feeling the complexus of sensory stimuli, which is called beauty has essentially a 'pragmatic' value. A heart leaps at the sight of the rainbow, dances with the daffodils, sings with the breeze, and scatters lilies of laughter and roses of rapture on the arid waste of life: An aesthetic soul overflows with joy amidst the surfeit of beauty that surrounds it. The twinkle of the stars in the twilight, the fragrance of the flowers in the dawn, the spirit of song in the darkness, the majesty of man and the loveliness of woman when the cloud of despair is the darkest, these beauties of nature form the silver lining; when the troubles of the world feel heavy on our senses, they are the ministering angels. They sustain the drooping spirits through the perplexing eddies of fate.

Beauty is held to be the expression of an Art unknown to man, a demonstration of that rationalism in nature, which I have brought out at some length in my previous paper. Its power affects the whole of mankind as the solar rays affect the land and the sea. The materialists call it 'harmony', symmetry or symphony; the spiritualists call it divine 'image' or essence; the nihilists call it '*maya*'; the sceptics, a subjective bias. The problem has been the focus of much thought from time immemorial. An ancient proverb of the East looks upon every object of creation as possessing some *inherent* attractive power, since it is the work of an infallible artist. Ugliness is only a figment of diseased imaginations. On the other hand, we learn from experience that there never was at any time one fixed ideal of beauty, but perhaps as many ideals as there are men upon earth, although apart from the factors of individual tastes and racial prejudices there is an objective basis of aesthetic character holding all its variations together, which has

been recognised even by such a profound scholar as Havelock Ellis. Thus there is always for each man a group of objects which specially appeals to his aesthetic sense, and which depends upon congenital inclinations and acquired tendencies. But however narrow the range of such objects may be, the influence which they exert comes with the cradle and never leaves us till we go into the grave. A thing of beauty is a joy for ever.

As there is, leaving aside a few abnormal exceptions, some correlation between the beauty of person and the beauty of character, a class of moral philosophers hold aesthetic functions as determining ethical values. This view has now been more aptly expressed than in the aphorism of Keats that 'beauty is truth and truth beauty'. To use the imagery of the Persian mystic's poets, when the mirror of heart is free from the rust of corruption and deceit, its sanctions decide the rectitude of actions. Whatever it rejects, simultaneously offends the moral sense. For evil connotes a disturbance of moral equilibrium, a breach of the inner harmony of the soul, an infringement of the aesthetic principle in nature. Charged with these ideas you can find tongues in trees, looks in running brooks, and sermons in stones; and as Wordsworth sang:

One impulse from the vernal wood
 May teach you more of man
 Of moral evil and of good
 Than all the sages can.

The hold of beauty upon the human mind was so far recognized by the ancient Hindus, that the whole system of this Theology is an outcome of a belief in the Divinity of the Beautiful in Nature. Their religion is a cult of beauty, love an article of their faith. There is the story of a man who saw a very beautiful picture of the boy-Krishna. His physical charms went deep into his heart. Some one told him Muttra and the banks of Jumna. From wood to wood he wandered, until the flames of the desire in his breast consumed every impure atom of his being and brought him into union with the divine. The same Love and devotion surged in hearts of the milkmaids of Brindaban. Indian mythology has always been a delightful subject for the artist's pen and the sculptor's chisel, and offers a psychological explanation of the practice of image worship, for it is easier to fix one's astral eye on an attractive object than upon one which excites disgust. The Sufis, too, conceive of God as the sole source of being and beauty and indeed the one Being and the one Beauty, seeing in every beautiful face or object a reflection

as in a mirror of the Eternal Beauty. Their language, which has a mystical and symbolic significance is full of words like 'the beloved', 'the darling', 'the wine', 'the moon-like face'; and the and 'the night-black tresses'. Very much similar to this is the diction of the Song of the Solomon in the Old Testament. 'My beloved is white and ruddy; his head is as the most fine gold, his locks are bushy and black as the raven, his eyes are as the eyes of dove by the rivers of waters, his cheeks are as a bed of spices, as sweet flowers, his lips like lilies dropping sweet-smelling myrrh, his hands are as gold rings set with the pearls, his belly is as bright ivory overlaid with sapphires, his mouth is most sweet, yea he is altogether lovely. This is my beloved, O daughters of Jerusalem. The beauty-aspect of God and nature has thus been recognised from time immemorial by all nations.

The human form has been the most universal representation of the principle of beauty. As long as men have eyes wherewith to see and hearts wherewith to feel, they will be affected with the sight of the softly rounded figure on the music of the softly modulated voice. Beauty is power. It has shaken the thrones of kings. Every history has its Helens and Cleopatras.



MEMORY TRAINING

REV. THOMAS PARKER BOYD.

I am giving my personal experience, which sets forth the most valuable and usable methods of memory training.

I began my college life with a memory neither better nor worse than ordinary. In answer to an 'ad' setting forth a wonderful instruction in memory training, ten of us made up the \$ 50 fee for the Course, which came a lesson at a time, and was passed around, each member having a few days in which to master the lesson. I never did get beyond the fifth lesson, but the results were beyond my highest hopes.

The lessons were based upon the idea that the cardinal factor in memory is *attention*. We recall easily that to which the perceiving power of the mind is strongly directed. One passes a thousand persons on the street and remembers only the woman with a crooked nose or the man with a calliflower ear, or some hideous deformity, or a Turk in his native garb. In other words attention is strongly drawn to these and a clear and permanent memory image is impressed on the mind.

To be sure this sort of attention was unconscious, but that which one does unconsciously he may do consciously and of intention. When one strongly directs the attention to a face, a name or an object he has taken the first step in developing a good memory.

A moment's reflection shows that the reason for the attention being attracted to the above cases, is the contrast of the unusual with the ordinary. This gives the key to memory by association, such as similarity of sound, form, like and unlike, whole and part, etc.

As an illustration of this, I once had a business acquaintance named Senft, and that name eluded me so successfully that each time I met him I had to make the

old confession, 'I remember your face but can't tell your name'. He was a travelling man for the Standard Oil Co., so I embalmed him in oil, fixing this sentence in my mind, 'This man is Senft out by the Standard Oil Co'. And ever afterwards his name rose the moment he came in sight.

Another method of training the memory is *to tie up the elusive idea or name with something which we never forget*. For example, Mt. Fugiami, the sacred mountain of Japan, is as many feet high as there are months and days in the year. In other words, 12 months and 365 days, which you never forget, gives you a perpetual check on the height of this mountain, 12365 feet.

Take for example the height of Pike's Peak 14147 feet. A glance at the figures reveals two groups of two figures which are identical, while the last one is just half of either group, and is itself the perfect number, .. Let the question of the height of Pike's Peak be raised and the first idea will rise at once, as follows: 'The last figure is the perfect number 7. There are two groups of twice seven, or two fourteens, so that the number rises up with practically no effort, 141 7.

Repetition is a powerful element in memory training. There is a reason for the statement, 'I remember your face but cannot recall your name'. We look at a face many times, even on a casual meeting, and fill the mind with many visual images of the face, while we hear the name once and often do not catch it distinctly. If we had as many auditory images of the name as we have visual images of the face, we should recall one as easily as we do the other. This can be done by first making sure that you have the name correctly, then in your first conversation use it frequently as 'Yes, Mr. Bodell', or 'What is your opinion, Mr. Bodell' etc.

A young college man came home at vacation time and brought his chum for a visit. When he had greeted his mother, he introduced his chum, 'Mother, I want you to know my chum, Mr. Spoodipple'. The old

lady was slightly tough of hearing and replied, 'I beg your pardon, son, I did not get the name'. He raised his voice and said, 'Spoondipple, mother, Spoondipple'. She looked a bit foolish, and after a little returned to the attack. 'Son, I trust that your friend won't be offended, but I did not quite get his name'. He raised his voice again, and said, 'Spoondipple, mother, Spoondipple'. She looked resigned, and said, 'Never mind, I guess it is all right, but I can't make a thing out of it but Spoondipple'. If a man or face or idea eludes you, repeat it until you can't recall anything else in its stead.

There is a valuable quality in memory similar to photography. It is developed by looking steadily at an object until every detail is deeply impressed on the mind. Make a practice of standing before a shop window, and let your eye rest for a moment on each object in it. Then go away and see how many items you can recall. Or go down the street and take notice of every thing and everybody you see and when you return describe the people and things you have seen. Or in reading, stop at the end of a sentence and try to state it in your own or the author's words. Use the same methods on the paragraphs and pages. This sort of drill will develop a strong photographic memory.

In all these methods it is plain that the underlying principle is *attention*. A carpenter in driving a nail gives it a tap to start it, and then a smashing blow to drive it home. In like manner a strongly directed attention drives home a memory image that does not drop outside the range of recall. Memory is always best because the impressions are deepest when the mind is freshest and the physical forces are at their best. So likewise when the physical forces are depleted, and the attention is wearied, the memory images are not so clear and do not recall so easily.

Memory is both conscious and unconscious and while the best objective memory is faulty, the sub-conscious memory is perfect. It has a screen so fine

that no object or attention can ever drop through and be lost. This is indicated in the fact that after we have tried in vain to recall some idea we turn the attention to something else, and suddenly the desired idea will rise up into objective consciousness.

Memory is specially sensitive to *suggestion*. "I have a poor memory" or 'I am losing my memory', tends to wreck the best memory, while 'I have a perfect memory' or, 'I recall anything I want to remember' will bring by its reaction an increasing strength to the memory.

A good memory is priceless and anyone may have one by applying the above principles and practising the methods indicated. This does not mean that you will have to build up some elaborate system of machinery to enable you to tie up things with, but by such simple practices you can soon bring your memory up to an efficiency which will not need any machinery.

A good forgettery is invaluable. It is as necessary to be able to forget the thing you do not wish to recall as to remember the thing you wish to use. Here the key is also, attention. You remember by directing the attention to the thing you wish to remember, you forget by turning the attention away from the thing you want to forget, to something else. A good memory recalls the things we want and forgets the things we do not want. This is as clear as I can make it in the space available, and if any point is not clear the author will be glad to make it so.

—*Nautilus*.



THE WESTERN THEORY OF EVOLUTION *

G. RAMACHANDRA AIYAR B. A., B. L.,

1. According to PROF. HENRY DRUMMOND [and later authors inclusive of HENSHAW WARD the latest writer on the field], Evolution means improvement in forms or phenomenal appearances, physical or mental, without regard to the underlying
WHO EVOLVES? Reality which bears such forms or is the cause of such phenomena. The western evolutionists say that evolution is going on in the universe. But *what* it is that is evolving they have nothing to say about. They observe different natures, bodies and objects in the universe occupying different positions in some respects and saying that one is more advanced than another, they make a regular scale noting the different degrees of advancement. But they do not say that what is now found in the more advanced state of being must, in its essence, have been in existence formerly and must have been then in a less advanced condition. In other words, they do not say that the underlying entity which bears a more advanced form or exhibits a higher state or condition to-day is the same that formerly must have appeared in a coarser garb or functioned in a lower kind of existence. If accordingly they do not posit the existence of a continuing entity, it is not possible to see what can be meant by "advancement". If it is not the same entity that makes the advance from the lower to the higher state, no advancement or evolution takes place at all; for there is nothing permanent that advances or rises in evolution. In fact, the evolutionists of the west, in general, have ignored the necessity, nay, even the possibility of the continuing presence of the subsisting reality and have only directed their attention

* From the author's work "Atma Vidya".

to some stations on the road of evolution without caring to know whether there in anyone journeying along the road, and, if so, who he is or how he is going on.

2. They cannot actually trace the passage of an entity from a lower to a higher state of being. They are only able to see that one being is more advanced than another and that this universe is inhabited by beings of manifold gradations of advancement, physical and mental. Only this much is directly perceived by them. They mentally arrange the beings under different groups; and these groups as well as the beings placed in each of these groups are then arranged according to a regular and graduated

scale of advancement. They then perceive that the ladder of advancement created by them presents a really beautiful appearance and they infer that Nature, beautiful as she is, must have brought about the advancement of beings only in the order in which the rungs of the ladder appear. They have however to realise that their theory of evolution is built not upon facts in nature actually experienced by them but upon their own inferences from some experienced facts. The question is, how far is the inference acceptable? A big library may contain a large number of books of different gradations of thought or size. They may be arranged in some regular order. Can it be proper to infer that a book written by an advanced author has evolved out of a book written by an ordinary man or that a big volume has come out of a small booklet? The comparison may not be appropriate but it sufficiently indicates the nature of the objection that may be, not quite inappropriately, raised against the western theory of evolution. The western evolution even as it is is no doubt the outcome of genuine long continued thinking of mighty intellects. But the theory, rather the growth in evolution and the exact process of evolution taken as discovered by them are abstractions of a very remote

kind. They are not even "the ways in which reality appears to us or may be conceived to present itself to us" as F. B. Jevons remarks in his lectures on "Religion in Evolution" but only abstractions from the appearances of reality.

3. Again, if, as the western thinkers say, there is growth or evolution from the vegetable state to the animal and from the animal to the human, the question arises, what is the cause of growth? Why should an entity which was sometime ago in the vegetable state now appear in an animal body?

WHY? Is its advancement or promotion to a higher state of being only accidental? If not, in what way did it merit the promotion? Is a vegetable capable of doing any responsible act or Karma for which it was rewarded? If it is itself not capable of doing any, is its ascent in evolution compulsory and due to the act of another agent? If so, does it mean that the fruits of action may go to one who did nothing to merit them? Among the lower animals themselves, one is found more unhappy than another. Why should it be so? What is the cause of special suffering? These and similar questions remain unanswered. If the western evolutionists were aware of the operations of the laws of Karma and Reincarnation enunciated in the religion of the Hindus, their theory of evolution would surely have been quite different from what it is now.



OPPORTUNITY

ADELAIDE HENSLEY

Some describe opportunity as a phantom thing that comes rapping at the door but once in a lifetime. Others speak of Opportunity as something that follows a man and makes him healthy, successful and wise. Such definitions are misleading; they turn the student's mind away from constructive work. Opportunity is the divine reward for good thought, good work, good deeds.

When a youth starts as office boy in a railroad office, works through every phase of the business, 'thinks what he is doing and then does what he thinks', and finally becomes president of the railroad, is that luck? No, the presidency is the reward for his effort. When a railroad president's office is vacated, that vacancy is not opportunity to the man who is unfitted to fill it; it is opportunity to the man who is ready.

An opportunity to teach Truth is an opportunity only to those who have perfected themselves for imparting Truth. When a student has studied, practised, and become consecrated to Principle until he is so illumined that he is ready to teach Truth, not one but many opportunities are open to him.

When a healer has given his life to God, and is so much at one with the Source that healing becomes paramount in his feeling, thinking and doing, then patients from everywhere come to him for treatment. This is the healer's opportunity to do God's work. But suffering in the world is not opportunity except to those who can heal.

Opportunity is not a phantom thing; it is not luck; it is not chance. Opportunity comes to the individual as a diploma comes to a graduate who has worked out problems of his course, becomes he has done well the thing next at hand.

Opportunity is the reward for thoughts and things of quality. It is that something that speaks loudly to the world: 'Well done, good and faithful servant'.

—*Power*.



STRAY REFLECTIONS

P. V. S. IYENGAR.

1. Merge thy heart in the bosom of the Divine Mother. Thou wilt surely attain Her grace. She will feed you with the purest and richest Truths, wash you well of your ignorance (Avidya) and light the lamp of Wisdom.

2. Plunge thyself boldly to action, decided with due fore-thought. Never lose an anxious moment over the result of your work, for thou shalt not stain thyself with hankering for the result which good or bad, success or failure, is the true share of the Almighty.

3. Never allow thyself to be detached from the thought of the Divine Power even for a single moment. Spread thy roots deep unto her Bosom. Fix thyself strong and steady that neither the pomp and pleasure of an Indra set thy heart away from the Divine Power, nor any worldly misfortune shake you from your faith. Feel the current of Bliss running out to you from the Divine source and attune thyself always to the Divine Harmony which will play into thy soul as no music on earth has ever did. Be true to the very last. Be unflinching even though the heavens may fall on thy head.

4. Cultivate an eye for beauty, for beauty is the manifested essence of the Absolute. Wherever thou art the kingdom of Beauty is not far to seek. The powerful Car of Wisdom can take you to that realm in a flash. A sojourn in the Divine realms of Beauty will fill you with a sense of delight and take you to the sphere of the Almighty where you may feel His Loving Presence.

5. A supreme self confidence and a masterly courage are essential to success in any department of Life. A steady will and a noble purpose are the two sustaining factors in the journey of Life.

6. Assert mastery over your wandering thoughts and emotions. Feed them with the nectar of Love.

Above all, be sensitive to hear the voice of Silence. In deep solitudes, far away from the busy hum of the city, a voice there is:— the voice in the whispering winds bracing through the tops of thick woods and tall and jagged rocky summits, the Voice of the wandering brook tracing its weary course through many an obstacle singing the song of Life, the voice in the roaring waves that seem to echo the thunder in the dark clouds. Hear this voice, the incomparable music of Nature, the Song of life, day and night. Rest your weary head under the lap of Nature and take comfort from this divine music, for the music of Nature is the very voice of God, issuing forth from the Primordial sound Energy, the basic note of the music of Life. Hear this music and let your soul be lulled to peace. Yearn for this calmness even amidst the most furious stress and storms of Life.

7. Neither joy nor misery can disturb the tranquil serenity of the sage who lives in the kingdom of Divine Bliss. Earthly happiness is nothing to him when compared with the everwhelming Bliss he enjoys in the kingdom of the Divinity, nor the afflictions of Poverty or slander have any effect upon him, for floating on the waters of Divine Bliss, he is sure that these miseries can never reach him. Though he is in the world he is quite a disconnected unit with the things of the world. With the true vision of a Gnani, he sees that he has no connection with anything in this world. He does not care very much for convention. Having attuned his soul to the One Reality he moves with men and things with no sort of attachment. Though he may laugh with the merry and weep with the gloomy, his self is with the Divinity and he knows that he is in no way answerable for the things he does.

Such is the attitude of a true Gnani:

8. The door of Wisdom opens not easily. Hard incessant knocks are indispensable. Deep penetration and untiring energy are the keys that open the door. 'Seek and Ye shall find; Knock and it shall open'.

Once the door is opened the light of wisdom will flare forth in blinding brilliance. But be not amazed nor blinded by the brilliance; for the brilliance is of the essence of Power which will run in and through you and saturate you with it. Allow yourself unreservedly to be run over; for perfect Bliss will result therefrom—Bliss Eternal—Bliss of Wisdom—Bliss of Power.

9. Truly enchanting is the kingdom of the Divine, for it has the magic of Beauty and the spell of Music, Beauty attracts and Music dissolves.

One moment of such Divine Rapture, one moment of such Divine Bliss is worth millions of years of pleasurable existence on this mundane world. What to say of those blessed souls who are eternally free and who enjoy Eternal Bliss.

10. Observe Brahmacharya and live a life of moral purity. Let no lascivious or vulgar thought enter your mind. Know yourself as above all temptation. Control your vital element is the body and turn it to good account. Transmute the reproductive energy by conscious willing into a rejuvenating current of health and personal magnetism and replenish your brain with this power to make it a more effective instrument for intellectual activity.

11. Activity is the sustaining principle of life. Nature is ever active. The atoms composing this Universe are vibrating every second. There is so to say an unceasing activity in the divine order of things.

Man by nature cannot remain inactive even for a second, for being bound by the laws of Nature, he is compelled to do some work or other every moment. The only way of escape from this whirlpool of activity is not by remaining inactive, but by performing proper Karma (sanctioned by the Sastras) without staining the act by desire for the result. Karma should be performed disinterestedly, without a thought for the fruit, always in tune with the Divine Will and ever propelled by the consciousness of the Supreme.

Work is a Law of Nature, the bracking of which is always attended with misery. Idleness breeds the vilest of miseries as poverty, a rotten state of mind and spirits, and sinful actions. An idle brain is truly the workshop of the devil. So, work of the right sort, chosen according to one's bent and capacity is the light of life. Man has to bring about the best that is in him. From the meanest mechanical work to the most excellent avocations of poetry and philosophy a dignity and majesty pervades in that each has a necessary place of its own and each is as good as any if performed in the right spirit, and to the best of one's ability. True liberation comes through work and not through shirking work and remaining idle.

12. The manifestations of Supreme Love are many in varied. We notice it in the love of the mother for her infant, the love between the husband and the wife and the love among brothers and sisters.

Friendship is also an aspect of this supreme love. So also is one's love of country and country-men.

In the average individual these different kinds of love differ in intensity and vary in quality according to the natural or acquired tendencies of the person. In the perfect man these differences do not exist. He feels the chord of Love vibrating with the same force and meaning towards every living thing in Nature. He sees Beauty, Divine Beauty, everywhere in the Universe, and finds no place for imperfection. He has merged his soul in the ocean of Divine Love. Lord Budha felt the same love towards the sheep lead forth for sacrifice as towards the decrepit old man in the street. To him love of humanity was the dominant Dharma. Mahatma Gandhi's love of humanity is unquestioned. To him the meanest Pariah stands by birthright as free as any man. He has risen above petty social distinctions and racial differences. He loves the Englishmen and has many friends among them.



REVIEWS

SPIRITUALISM. A FACT by Hereward Carrington *Two books*
A Fake by James Walsh *in One.*
BOSTON MASS, (U. S. A.) THE STRATFORD COMPANY,
Publishers, 234 Boylston Street, \$ 2.50.

The work is really a very interesting one which sets forth in detail the pros and cons of Spiritualism. The discussion is really fascinating. The authors Hereward Carrington *for* and Walsh *against* Spiritualism hold their own and it requires really a faith to believe and an earnestness to dive deep into the practical aspects of Spiritualism to know the real merit and Truth. Carrington has made the work useful by adding a few pages as to how one can develop the Psychic powers.

THE NEW PSYCHOLOGY AND THE TEACHER. BY
H. CRICHTON MILLER. NEW YORK. THOMAS SELTZER, 5 W.
Fiftieth Street, Price: \$ 2.00.

In this instructive work the author impresses the necessity of the application of analytical psychology to the needs of the young. Everyone who undertakes the profession of a teacher should have an intimate knowledge of the work.

**THE BEGINNING OF HISTORY ACCORDING TO THE
JEWS.** BY CHARLES PROSPER FAGNANI. NEW YORK
ALBERT & CHARLES BONI, *Publishers, 39 West Eighth
Street, \$ 1.00.*

The author is a profound Hebrew scholar and has an intimate knowledge of almost all religions and he utilises his attainments in Hebrew to give a new interpretation (esoteric) of the Bible to make its teachings rational.

SPIRITUAL HEALING. BY CHARLES N. SPENCER, PUBLISHED
BY WILLIAMSON & Co., 22 *Victoria Drive, LEIGH-ON-SEA,*
(Essex—ENGLAND) 2/6 nett.

The work aims at teaching 'how to live a harmonious life' and attributes health and healing to *Thought.*

MAN'S SPIRITUAL DOMINION. By W. OWEN HUGHES,
PUBLISHED BY WILLIAMSON & Co., 22, *Victoria Drive*,
LEIGH-ON-SEA, (Essex—ENGLAND). 2/6 nett.

There is not much difference between this and Spencer's booklet noticed above. The essential point in this teaching is a denial of disease.

FASCINATING WOMANHOOD or The Art of Attracting Men. PUBLISHED BY THE PSYCHOLOGY PRESS, *University City*, SAINT LOUIS; (U. S. A.) Price: \$ 5.00.

This is a practical Course of Lessons in the underlying principles by which women attract men. There are eight parts which deal with: The Five Stages of Winning a Man. Why Men are Hard to Win—The Kind of a Woman a Man wants. Developing Your Latent Power—The Real Charm and How to Acquire It. Winning a Man's Admiration—The Quality that Inspires Love. Revealing Your Real Self—The Appearance that Fascinates. Where and How to Meet Men. Peculiarities of Human Nature in Men—Making Men Notice you. Method of Arousing Interest—Undermining the Man's Reserve. Arousing worship, Adoration and Love—Removing the Obstacles to Marriage. Inspiring the Proposal. General Conclusions.

The work is more to the taste of Westerners.

THE KARMA PHILOSOPHY. By BHAGU F. KARBHARI.
Shree Agamodaya Samiti, BOMBAY. As 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 it 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 rules for practice for Spiritual progress.

EVOLUTION for JOHN DOE BY HENSHAW WARD WITH
FOREWORD BY LORANDE LOSS WOODRUFF. Illustrated INDIAN-
APOLIS (U. S. A.); THE BOBBS-MERILL COMPANY, *Publishers*.
Price: \$ 3.00.

Mr. Ward has done a great service to the public by placing before it a very readable handbook on the Theory of Evolution

stripped of technical verbiage. He has succeeded in an extraordinary measure in his attempt to present to the layman in a language and style adapted to his powers of comprehension the result of long years of laborious scientific research.

The exposition of the Theory given in Part I of the book is quite simple, lucid and convincing. It is but a phase of the eternal truth that nothing ever happens by chance and that every object that we see was fashioned by undeviating law. It is properly no theory at all but only a bare statement of fact that "every form of plant or animal that ever lived developed out of a previous form" and that the development is the result of an effort by every creature to do his best to obey its two elemental instincts *viz.*, to live and to propagate. Part II which is specially devoted to a consideration of the excellent and striking corroboration furnished especially by the fossils preserved in the rocks and by the embryonic stages perceivable in the life of today is highly instructive.

The book is invaluable again as seeking to disperse the many misconceptions which have come to be associated with the theory and it is well that the author has avoided the question of Descent of Man and emphasises on the fact that the theory does *not* profess to concern itself with the origin of life, much less to enunciate the progressive development towards perfection. "It does not venture into any speculation about the meaning of life or its final goal." "Science never expects to prove that there is nothing but mechanism in the universe. It is always increasing our awe at what must lie beyond science" It is doubtful if the original scope of the theory was so modest. The author has taken pains to show that Darwin at least did not import any larger significance in his enunciation of the theory but he certainly did mean something more than the present author's definition of the theory *i.e.*, that every *form* of plant or animal developed out of a previous *form*. The struggle for existence which the theory itself had to face is well described in Chapter XI and Part III of the book and if it has survived as the fittest it is not a little due to the variations and adaptations which it has submitted itself to and to the sifting out of the unfit portions thereof.

The book forms on the whole an interesting and inviting preface to the study of organic evolution. In the words of Prof. Woodruff, he "opens the door" and it is for us to enter on the enchanting study of Nature and Her mysterious ways of working.

SREE KRISHNA : BY BEPIN CHANDRA PAL. (TAGORE & Co.,
MADRAS) Price Rs. 1—8—0.

This wonderful book from the pen of the great Bengali thinker is a companion volume and a sequel to its fore-runner *The Soul of India*. Here we have, depicted in the clear forceful and analytic style of this great author, a more concrete statement of his theme contained in the earlier work. In the present book the author's aim has been to show how the Lord of Brindavan stands for the ideal of the Indian type of Humanity; how he has been the Supreme Teacher of our people; how he has given us the highest philosophy of both our individual and our composite social life; how in His life and teaching India has found the master-key to the secrets of her nation-building, and a rational synthesis of all the outer differences and conflicts of her diverse races and communities, and the confusions of her numerous cults, cultures, religions and philosophies.

It is an admirable little volume, but it contains between its covers the essence of Hindu thought and philosophy.

