

The Kalpaka

India's only Psychic and Spiritual Review

Published Monthly

Vol. 21 } SEPTEMBER, 1926 { No. 9

VOICE OF JESUS THE YOGI

T. L. VASWANI

Jesus was a Yogi of the East.

He went about in the power of the Spirit. He was eager to lift them out of storm to the Home they had forgotten. He preached to them of the Kingdom to which we are called through Renunciation.

The Kingdom of Heaven is like unto treasure hid in a field which when a man hath found, he selleth all that he hath and buyeth that field.

They crucified his body. They could not bury him. They could not silence his Voice. He of Nazareth was a *darvesh*.

The Muslim Sheikh of Panipat asked Guru Nanak:-
"Who is the true *darvesh*?" And the Guru answered:-

*He who alive is dead
And while awake asleep,
He who renounces everything
And effaceth himself,
He who is in deep communion
And sings spontaneous songs,—
He is a darvesh at heart.*

Jesus alive was dead to the world: how could they bury him? Awake to God, he was asleep to the crowd's anger or applause; they could not harm him. In deep communion with God, his soul sang a spontaneous song; they could not silence his voice. Jesus was a *darvesh*

at heart. Hence the survival-value of his life and message.

Gibbon spoke of the "supreme inattention of the Pagan and philosophic world" to Jesus. Tacitus in his *Annals* has but one sentence,—and that a contemptuous one,—about this *darvesh*. Says Tacitus:—"Hated for their infamy, they were vulgarly called Chrestiani. The originator of the name, one Chrestus, had been executed in the reign of Tiberius by order of the administrator Pontius Pilate". And he conveniently condemned Jesus as a "Jewish agitator". This "messianic agitator" was a *darvesh*. The contemptuous silence of contemporary historians could not bury him. The imperial power of Rome could not silence his voice. It spoke to St. John, St. Paul and other saints; and in their mystical experiences, the crucified *darvesh* has arisen as Christ of God. The "Chrestus" crucified with felons is known and revered to-day among all the nations of the earth.

The Voice of the Darvesh has been speaking through the centuries:—Come into the Kingdom by selling all ye have. Men have shrunk from the message; the voice is not silenced. An artist Durer has painted a suggestive picture. It represents the Spirit of the Race mournfully sitting amid her inventions. They have taken men away from the Kingdom whose motto is *Renunciation* to a realm over whose portals is writ in large letters:—*Possession*. And the spirit of Possession has resisted, century after century, the Process of the Christ. The spirit of possession has broken the beauty of this world, has filled it with hate and agony. In the Darvesh of Nazareth we see God as Renunciation reaching its climax in crucifixion.

Many of us are materialists,—worshippers of time and space, utility and success. They who listen to the Voice of the Darvesh are Idealists—worshippers of the Ideal. And they are men of Renunciation. For at the shrine of the Ideal we worship with white Flowers of Failure.



THE LOVE DIVINE

P. V. S. IYENGAR.

Love! This four-lettered name is a charm, an amulet, a panacea, a magic wand. Love is the elixir of life. It is sweet to pronounce. It is music to the ear. The penetrating vision of the poet finds nothing but love dancing before him in all its grace. The mystic drowns himself in the ocean of honey. The philosopher comes out of his deep recesses of intuitive research and exclaims, "Love! Love! Love!" and says "Here is the solution of life". "Love is life" he says. He sees nothing but love in the principle of Natura. Each little blade of grass that grows under the blissful light of the sun, the grain of sand that is moved on the beach, the birds that chirp merrily as they fly up into the wide infinite sky, the infinite variety of manifestations both animate and inanimate on the face of this Cosmos sing but this one and only sweet note of love.

When the first breath of God evolved, it came out in the form of this primitive principle of Universal melody—Love. This principle is in constant vibration, constant radiation, constant motion. It is always presenting an infinite, inexhaustible variety of ever new specimens of enjoyment. Nature, the skilled architect is always at work. His work at achieving Perfection is an eternal process. The Divine breath of Love which began, we do not know, when, is ringing in the Eternity of Time and we who form part of this grand display act our own parts and enjoy the common chorus of Love. In the infinite theatre of this Cosmos, every intelligent being is both an actor and a spectator at the same time. The Divine music of Love pervades and penetrates into every soul and the feeling of perfect enjoyment is the effect.

The measure of appreciation of this treasure of life, this divine heritage, this ocean of ecstasy is relative to the degree of sensitiveness developed in each intelligent

centre. The morning sun is a nuisance to the slumbering idiot. To the skylark, it acts like a stimulus, makes it fly up into the giddy regions above and flash out notes of sweetest melody from its tiny throat. The squirrel in the orchard chirps and chirps all day long. The bee hums along from flower to flower drinking of its sweet contents. The shepherd-boy whistles along as he drives his herd of cattle to the meadow. The peacock crows aloud from the tops of ancient temples or antiquated palaces:—Nature's bugle call, the signal for commencement of activity. The monkeys grin, gambol and jump. The morning breeze waves along over the aprons of fair maidens walking to the river and seems to blend heart to heart by whispering this sacred charm, Love. Every living being in Nature feels to a greater or lesser degree this principle of unity, symbolised in Love. The vibrations of love enter freely where the impediments have been consciously or unconsciously removed and create centres of finest expressions of Truth, Goodness and Beauty. Take freely and give freely is the law in Nature. "Work, achieve and enjoy" is what Nature asks you to do. Let all feelings of limitation, all feelings of selfishness, all notions of fetter, impediments and obstacles vanish. Open out your heart to the inflow of this universal principle of love. Make yourself a centre radiating feelings of Love, of music, of Beauty, of Goodness, of Truth. Let your feelings of brotherhood reach out to the ends of the earth. Let your sympathies assimilate and re-assimilate with the energy setting the remotest planet in revolution. Feel that the energy manifesting in your centre as consciousness is one with the universal energy pervading and penetrating into each and every one of the infinite, illimitable variety of manifestations in the cosmos.

The ideal of evolution which we have endeavoured to present in the preceding paragraph is not an achievement of a day or a month, or a year or even a lifetime. Assimilation of Truth does not stop with its intellectual conception. It lies in complete identification

and assimilation with the spirit and essence of the Truth, with a steady will and persistent conduct. Cosmopolitan evolution is an ideal towards which we are progressing, and willingly or unwillingly the race should one day feel its harmony with this universal principle of Love.

The instinctive march towards Perfection, towards a higher life free of all limitations, void of all pain and misery, full of the highest objects of enjoyment should have taught mankind ere long to take hold of this golden key, viz, Love, and walk along with confidence, courage and enthusiasm.

“ Where the mind is without fear and the head is held high
 Where knowledge is free ;
 Where the world has not been broken up into fragments by narrow
 domestic walls,
 Where words come out from the depth of Truth ;
 Where tireless striving stretches its arms towards perfection ;
 Where the clear stream of reason has not lost its way into the
 dreary desert sand of dead habit :
 Where the mind is led forward by thee into ever-widening thought
 and action ;
 Into that heaven of freedom, my Father, let my country awake”.

Oitanjali

Surely, the lines of conduct for an aspiring soul are at our very doors from the pure lips of one of our greatest poets. May our dormant sensibilities awake to the significance of these valuable words. May our wills unite into one solid, potent, steady factor of inexhaustible energy, guiding and moulding our destiny, to launch us into the sphere of the Divine Light of Love,—there to enjoy such freedom with such enjoyments as is conceived of by the most sacred of our works.

“Awake! Arise! and stop not till you achieve freedom”.

May this urge divine keep us ever active and on the path of progress. The Divine Voice is resounding with its eternal note of Love. May we wake up to the music, and evolve to become, every one of us, a true, typical emblem of this Divine Principle—Love.



THE MYSTERY OF SACRIFICE

DR. ALEXANDER J. MC. IVOR-TYNDALL.

Of all the mysteries of Esoteric Wisdom, none is so baffling as this one of the value of sacrifice.

The fact that it is incorporated into all religions, and all philosophies and all ethics, proves that there is a spiritual meaning in the teaching. Formerly, the idea of sacrifice, as taught in religious sects, was based upon the belief in a Superior and all powerful ruler, a dispenser of blessings and punishments.

But, we of this new time, have changed our idea of God. Has God changed? Not at all, but Man's conception of power, has changed. Man objectifies the "power within" according to his development. The conception of a Divine Being ruling the world, is borrowed from the known character of earthly rulers' and kings and emperors were formerly relied upon as authoritative—upon all matters.

Earthly powers must be propitiated—bought; bribed; flattered: And, as Mankind can not rise higher than their ideal; and as their ideal merely reflects their interior development, we see why they objectified the idea of a God of jealousy; wrath; brutish power; and vanity—the almost invariable characteristics of earthly rulers.

To gain the favor of this kind of ruler, required sacrifices—that is, the idea of sacrifices which means propitiation giving up something desirable, to please the supreme power.

From this selfish idea of sacrifice, it is easy to see grew the custom which prevailed among the Jews, of sacrificing animals—and in later times, and among other peoples, of sacrificing humans.

And, as the old and decrepit were first sacrificed, and it was seen to be without results, they gradually sacrificed the young and the beautiful, and the good—

until we find the final sacrifice of the Master Jesus, as the offering of God himself to men.

Thus the idea was reactionary—the minds of the people were obsessed with their own creation—their own sense of cruelty—the “eye for an eye” spirit.

This represents the idea of sacrifice, which actuates men in an age of darkness—ignorance and cruelty.

But, there is an interior, or esoteric interpretation to the word sacrifice, and we see this idea in every phase of our life; we see it in our physical existence itself—we give up the joys of childhood for the work and the cares of manhood; and we sacrifice the years of manhood for the knowledge of age.

The only *vain* sacrifice comes when we have failed to learn—if we become old without having transmuted the desires of youth, into interior qualities into the characteristics of the soul—we have sacrificed our manhood in vain—albeit the sacrifice was enforced.

There are always, and in all things, two *evidences* of the same law, the esoteric and the exoteric—the inner and the outer.

The Bhagavad Gita says: “In this world there are two existences, the perishable and the imperishable. The Perishable consists of all living things (the senses), and the Imperishable is the Lord on High”.

So in this law of what we term sacrifice, there is the interior and the exterior interpretation.

The Master Jesus, BID sacrifice his claim and his right to immortal godhood, and return to the mortal plane of existence, in order to teach the sense controlled people of those days, the interior truths which he knew. And this doctrine of renunciation of our right to pleasure in order that we may lift up others to the plane of their higher consciousness, is the same mystery which has been told by the sages of all times.

And I am prepared to assert that it is not an uncommon thing—not as uncommon as we imagine.

What loving parent does not sacrifice his pleasures for those of his child? And although in many instan-

ces, the sacrifice is in vain, as far as the child is benefited, yet we know that the instinct of GIVING, which actuated the parent, is one of the instruments of the Cosmic Law, which urges us onward toward better things.

The spirit of sacrifice may do no good whatsoever to the apparent recipient, but if it be a true sacrificial spirit, it is of unspeakable benefit to the one who sacrifices.

We speak of wasted effort; of useless sacrifice; of love unwisely bestowed—but none of these things is possible.

Effort can not be wasted; nor sacrifice useless, nor love *unwisely* bestowed—if it is REAL.

The object of all these emotions may not receive any benefit, but the one who gives of all that he has in a spirit of true love, and true unselfishness, **MUST** be benefited, as inevitably as the day follows the night. What then is sacrifice?

It is only a name we give to a certain phase of the Cosmic Law.

The Cosmic Law is the law of the Soul's evolution (taking it in the individual sense)

The Cosmic law, is the law of universal development from the lower to the higher.

This law when operating in regard to individual souls, is the same law, specialized, and we call it Spiritual Evolution—the education of the individualized soul, or ego, into spiritual consciousness.

So, then, sacrifice becomes merely a word which we use when we speak of the operation of this Cosmic law, in a specific instance.

Now listen closely:

If then, the Cosmic Law is always beneficial; if it is always educational, uplifting, and a method of blessing us, how can it ever be employed in what we term sacrifice—meaning giving up something to another? Forgetting one's own good, and bestowing it upon

another—possibly thereby attracting to oneself suffering and hardship?

Answer: Because if there is *true* sacrifice, it involves a degree of suffering. If there were not apparent suffering, there would be no *sacrifice*.

For example, we have the story of Damon and Pythias; Damon gave up his life as hostage for his friend—and at the time he did so, he did not stop to ask whether or not Pythias would ever return.

Jesus was undoubtedly a great soul who could, had he chosen, have entered Paradise, and let the people of that Age progress as slowly as they wished.

Buddha, too, gave up a kingdom, to become a wandering mendicant—priest; not for himself alone, but that he might learn the means of teaching those whom he saw and felt were blindly suffering.

Only the other day, I read in the newspapers of a woman who offered to go to prison for her brother, in order that he might be left free to earn a living for his children.

And recently I read of a burglar, a supposedly hardened criminal, who begged the judge to permit him to serve not only his own time, but that of a former partner in crime, because the partner was too ill to serve his own sentence.

In this world to-day, it is estimated that there are thousands of persons who consciously and deliberately took upon themselves mortal form to help in the New Time work of establishing the kingdom of Love upon earth. You may not know these—you may pass them on the street and think nothing of them; they may appear very ordinary mortals, but by their very *presence* upon this plane, they help in the work of evolution.

But, herein is the mystery

No one can by any possibility sacrifice himself—in the sense of losing anything—And yet sacrifice is one of the instruments of the Cosmic Law. The child gives up the toys for a larger conception of creative play.

The scholar gives up his ambitions in order that he may learn—he sacrifices luxury; pleasure; companionship; but can he *lose*?

Far from it. The returns in intellectual satisfaction are far greater than would have been the luxury and the sense-pleasures.

The spiritual returns for any sacrifice are far greater than is the sacrifice.

But herein is also another mystery :

Should any one imagine that he will sacrifice such and such a desire in ORDER that he may gain—then indeed, there is no sacrifice present. That is why we find those who are striving *apparently* blindly, to do good to others; we find parents *apparently* sacrificing themselves for their children; and friends for each other; and lovers vieing with each other in the desire to save each other from any unhappiness;—all without and *realization* that they will personally benefit thereby.

If they could KNOW positively that the benefit MUST always be received, there would be no spirit of sacrifice, and thus it would be barter and sale.

This, too, is the trouble with much of our modern life—people imagine that they can BUY anything that is REAL—and when they find that they can not—when they find that bargaining is an unknown quantity in the realm of spiritual things—then they are in hell, and hopeless.

What is meant by the term “spiritual things?”

We have to make this point very clear to this New Time, because formerly we have had the idea that “spiritual things” are very vague, and very ethereal, non-substantial.

Spiritual things are :

Love; Wisdom; Sympathy; Kindliness; Understanding (that is a *great* word;) Joy; Freedom.

Joy is so infinitely greater than mere pleasure, that the words are not to be compared.

Love is so infinitely more blissful than is generally understood, that it is impossible to describe it.

The things of the spirit in the true sense, are so much more substantial—so much more real, that it is like comparing the picture with the real person—when we compare the physical with the spiritual.

Is it then, any real sacrifice to give up the lesser in order that we may have the greater?

Is it *real sacrifice* to give up a toy balloon, in order that we may have an airship? or to give up a broken doll for the happiness of real motherhood? It is'nt, and yet if we *knew*; if we—could really realize all this at the time the spirit of sacrifice would be wanting, and we would be buying and selling.

The Plan of Human Evolution is a wonderful one ; simple and wise.

We must FEEL the spirit of sacrifice, if we would really gain by our giving ;

And on the other hand, if we seek to gain, we can not;—the spirit is one of bargain, instead of one of sacrifice.

The mother says “O I do want my children to be happy to-day ; I dont care if I have to work all day ; if I am ill or if I have nothing ; I want *them* to be happy”—and what is the result?

If she sacrifices her strength and her own comfort for them and she sees them happy—she is made well, and her happiness is far greater than it could possibly be under any other circumstances.

We say of a man or a woman who has greatly loved some undeserving one :

“What a pity that he or she has wasted his or her life in devotion to an undeserving person”. But if that devotion was real, there is no wasted life—the returns are mathematically provided for.

Many persons give to an apparently unworthy cause—to persons who do not appreciate it—who misuse the money thus expended—but the persons so *giving* are

still benefitted—if they gave in a spirit of true sacrifice. The spirit of “not mine, but thine” —; not what can *I get in return*, but what can I give?—in order that some one else may be made happier. All that you may hope to become, you must *attain* by virtue of *giving out* of that which you have.

No one may by any possibility accumulate, or acquire the *possession* of Spiritual consciousness; of joy; of Love; of Wisdom.

These are never “possessions”; to possess them, to keep them, to *hoard* them up, to accumulate them—is divinely impossible.

These are states of BEING—and BE-ING means what?

To Be—not to ex-ist; merely not to hold; to have, or to possess; but to *BE*. WE “BE” (are) that which flows out from us and returns again to us—if nothing goes out from us that is substantial and real—then nothing can return to us that is substantial and REAL, and we *grow not*, in consciousness.

The sense of wealth is within your interior nature.

None are so poor as the “rich” —every one who has had intimate relationship with the supposed rich, know this.

Oftentimes we pity the “improvident poor”, as we call them, because they are not thrifty; but if that spirit of improvidence is born of a disregard for the importance of money; if it is expressed in a spirit of sharing indiscriminately and joyously without thought for the morrow—then we ought to praise such improvidence; and thank God that it exists and if we have something which we may give in return, then let’s give it, and not criticise the improvidence.

So many, almost everyone, in fact, counts *giving* merely in money—that is the least important part of giving—if we can give MERE money—then that is the least we may do—but if we may give money FREELY—carelessly, joyously—without question or thought of what it shall bring, then we are giving—and whether we give a ten cent piece, or a million, we are giving in the same proportion.

Do I mean that if one gives a million joyously and another gives ten cents equally joyously—that the returns in spiritual power are the same.

Exactly that. But if one who could freely give a million only gives ten cents it is NOT given freely or joyously—"proportion" is the test. 10c. is more to some than is a million to others.

There is no measure to the interior qualities—the Law is absolute and just—not coldly mathematical—not coldly eye-for-an-eye justice, but balanced—equal.

There are persons whose presence alone is a blessing.

Do you suppose that such as these can be repaid in money?

Do you imagine that what they have within them can either be taken away; given away; or sold?

If we truly SHAKE what we have, we gain much—and there is no loss anywhere. But the trouble is, that we too often BESTOW—we do not share. A crust of bread shared, is a spiritual as well as material feast—for the sharers, but if a car-load of things be merely bestowed, it merely feeds the physical body—it does nothing for the spiritual growth.

When Jesus asked the rich man to "sell all he had and follow him", he was not seeking to encourage poverty—but to test the real eagerness of the would-be disciple.

If he were not willing to sacrifice all that he had, then he would get nothing in return.

You remember the story of the young man who went to the teacher, in the Vedanta parable—as much as he desired air, he must desire Good—and what is Good.

Good is in DOING good—desire without a corresponding degree of action is feeble, and un-willing desire.

We are going to reach a time when we will know no sense of separateness and when we will truly *SHARE* all that we have—money and lands; and talents and ability; and scientific research and joy and all that makes life real.

But, until this time comes, many are called but few have the daring to choose to sacrifice—they want to *bargain*.

“Shall I *really* get spiritual consciousness—and become a god, instead of a puny weak man?” That is often asked right here in these lessons “Shall I be able to *acquire; obtain; demonstrate, attract* to myself —THINGS?”

And many times before this question is answered, the person so asking wants to be assured that his money will buy wisdom.

The entire object of prepayment in any Metaphysical teaching is on the principle of the young man who was told to “sell all” if he would become a disciple—the C. S. people have been accused of commercialism because they demand a fee and payable in advance—and it may be commercialism in some cases; but the symbol is not commercial; it is to prove that the student really desires illumination—understanding.

Here is a poem which answers this cry to be illumined:

I would be free from Life's unceasing turmoil.

My feet have trod too long the weary way

Lead Thou me, Lord, to where the heights supernal
Gleam from afar—like stars at close of day.

I would be free from Sorrow's heavy burden;

My eyes are dim with tears of bitter woe;

Give Thou me, Lord, the spirit's blessed guerdon.

Where lie Thy paths of Peace—I fain would know.

Answer:

He who would scale the heights of Understanding,

From whence the soul looks out—forever free—

Must falter not, nor fail—all Truth demanding.

Though he bear the cross; and know Gethsemane.

**May Understanding be Yours. May You be
Deemed Worthy of the Test of Sacrifice!**



THE ANATOMY OF NATURE

SHIV NATH DAR, M. A.

VII. The Prospective Principle in Nature

The developn.ent of the phenomena in nature is based on a law of sequence. Each stage of an event paves the way for the other, causing every link in the chain of existence to blend in the harmony of the whole. The seed has the potentiality to break through its apparent limitations and to reveal its hidden vastness, as stage by stage it grows from the acorn to the oak. Every object of nature has got this faculty of *look-forwardness*. Imperceptibly the beginning projects into the end. The past, the present and the future of the history of the world are inextricably interwoven.

Prospectiveness in man can be defined as far sightedness, the power of so clearly visualising the future as to annihilate the limitations of time upon the clearness of this vision depends his ability to postpone his immediate gratifications, which alone leads to the accumulation of national capital. This visualising power is solely the privilege of man. It distinguishes him from the brutes. It stamps upon him the mark of greatness. It enables him to attain to those glorious heights which appear beyond the reach of human capacity. For what is hope but a great and powerful dream? Imagination is another name for dreaming, and there is scarcely any achievement in the realm of science or art, that has not a direct or indirect source in the play of well-directed imagination. It is the maker of every great genius, that the world has ever known since the dawn of its history. With its aid a man is led from the fall of an apple to the Principle of gravitation, or from the death of a friend to world-known thremodies.

Religion draws its strength from the prospects of a future life and the continuity of the soul's existence. Much of the motive power which vibretes the mora

life of mankind lies in the delights of a promised heaven, or the horrors of a future hell. For the common man these will ever remain the most potent forces regulating the ethics of good and evil; while keeping before his mental horizon the possibilities of moral conversion, hope will ever beckon him to the blessed land. It is never too late to mend.

Everyone is a dreamer of the dreams of future. The child eagerly projects himself into the coming years which have a halo of enchanting sweetness about them on account of their distance. He is happy in his pleasant reveries. Ignorance is for him a bliss indeed. Why need he know and brood over the crushing burden of cares and sorrows that future years bring in their train? Seated in his cradle among his "new born blisses" he rehearses the grand tragic-comedy of life upon the pseudo-stage of his fancy,—the joy of his home, the pride of his mother, the hero in miniature. In his dreams he goes like argosies of old in search of fabulous treasures, wanders like Peter Pater Pan through Kensington Gardens in the company of fairies, flies like King Solomon on thrones of gold, kills invulnerable giants, rescues beautiful damsels imprisoned in enchanted castles, and seeks romance in every walk of life.

The bride who stands at the parting of the ways, casting a longing lingering look behind on the days which she has spent in girlish freedom looks forward on the new life whose dawn is signalled by nuptial bells. The hopes, joys, fears, desires, aspirations and thoughts which swarm round her virgin soul, the sensations that thrill through the strings of her heart speak in the eloquence of her silence. The sweet dreams of her infancy, the unblossomed spirit of her maidenhood, the repressed fire of her youth meet at a very soft spot on her heart. Perhaps she dreams of a comfortable home, of which she is the queen, a sincere and affectionate heart of which she is the sole master, a champion of her life, whose companion she is in prosperity, and in whose adversity she is a "ministering angel".

The mother, too, has her dreams, with which is bound the sacredness of maternity. Before she was a mother, her child was latent in her heart as a great desire. She played with him when she played with dolls in her old childhood. In the stillness of the night, when she gazed upon 'the beauty of nature' therein did she find his presence; the moon was round like *his* face, the stars were beautiful like *his* smile, the breath of the night, sweet like *his* voice. And now as he lies on her lap, and as she presses him to her breast, she finds him still the same. She is enraptured and lost in her dreams of a time, when her babe will become a man, strong and valiant, rolling in the lap of luxury and wealth, and when in the evening of her life he will be a staff of her age.

The old man dreams of death. If he is unfortunate and weary of breath, if the thread of his life has constantly been shaking beneath the vicissitudes of adversity he looks upon the "abhorred shears" with a sigh of relief. If his life has been spent in rest and peace, he meets death with a stoic smile. From the foregoing account it is clear that Prospectiveness is a law of human nature; and considering its universality and constancy, that it affects all men and at all times may be pronounced one of the most powerful human passions.



THE SOLUTION OF LIFE

The Ninth Inborn Impulse—BRUTALITY

There is in every human being an under current of brutality.

In an age of civilisation, it remains dormant in many lives, and is therefore the least dangerous. Become gentle. Be kind to your fellow-man.

Write down all the kind acts you do to a suffering creature whether man or animal and you will see what Love is returned to you.

The Tenth Inborn Impulse—MURDER

The tribes formed as mankind increased in numbers'

One would have what another wanted, either animals, shelter or food. Organised war thereupon began, and has continued with only spasmodic interruptions ever since.

The killing of one man is murder, of a thousand in battle is war, of a number who are defenceless, is massacre.

Carelessness in the home, indifference in the selection or preparation of food, disregard for the welfare of others, unwillingness to caution them against possible dangers: these all constitute the act of murder if death follows.

The don't dare spirit is abroad everywhere in connection with those who are dependant on others and yet who are not fully desired, when an affirmative wish to retain those who cause trouble in looking after them is present in the heart, then care and caution will be exercised except where ignorance is dense. But let there come into one's mind the suggestion that a relative or an associate is a burden, and many little ways will arise whereby health and vitality, peace and comfort, safety and protection will be wanting. And, as human

life often hangs by a slender cord even where health is fair, it will not be difficult for the grip on existence to slip from its hold.

Dislike for a dependant is first followed by an indifferent attitude towards him; after this, neglect is the natural result; and millions die of neglect that is purposed and planned, not for bringing on death, but to let nature take its course.

All this is the inborn impulse of Murder.

If the human heart could be opened in every man and woman, we would see there a darkness that is now not believable. Few would be free from the taint. It is probable that a few thousands of years ago the heart of every man and woman had something more in it than the dormant impulse. At battle came, if invasion threatened, if a common enemy was at the gates, the one universal cry was to kill. All persons were adepts in the use of deadly weapons.

This impulse is the climax of other impulses.

Now turn to your blank book and read every item and you will be practically stifling these impulses and better yourself to some extent.



THE PATHWAY OF LIGHT

GEORGE. L. DAVIS and C. C. GILLIATT.

Every created human in this great world of ours is a seeker of joy. We all desire to enjoy life, to the fullest possible extent. But, in order to know the completeness of life, it is necessary for us to manifest three elements. First, and to us the most important of these, comes Health. We might subdivide this element into three sub-divisions, namely: health of body, health of mind, and health of spirit.

The second element of joy is Harmony. It is very closely co-related to health, for, if we suffer from ill health, we are certain to find it impossible to enjoy Harmony.

The third, and last element is Happiness. Complete Health, complete Harmony, with all that they cover, will as a matter of course, bring Happiness.

Take these three, combined, and we are certain to manifest for ourselves, the desire, i. e. the JOY of life.

Everyone should be happy, should be able to enjoy life. When our Universe was created, there were created at the same time, certain indomitable and inevitable Laws to govern it by the Creator, in exactly the same manner that laws are enacted by those governing individual municipalities to regulate the actions of its residents.

If we are a resident of a certain municipality, and wilfully violate the laws governing it, there are certain re-actions, that, to say the least, are rather adverse to the violator.

So, also, with the violators of the great Universal Laws. If we are ignorant of, or violate them, certain re-actions and retroactions are going to set in that will cause us all kinds of trouble.

It is in order to thoroughly discuss these great Universal Laws, their actions, and retroactions, as relating to us, the Universal inhabitants, that this series of articles is being written. This discussion is to be thoroughly scientific, throughout, and entirely aside from sectarianisms, 'church-

isms' and all other of the varied religious 'isms' with which our world is filled. We will discuss this subject from a psychological standpoint, entirely and solely.

Psychological science is but a science of Mind, or, if you will, a science of Thought. It teaches us that thought is the greatest Universal power there is, as related to the human race.

The human mind is divided into two parts, the Objective Mind, or, as it is more commonly termed, the Conscious Mind, and the Subjective, or Sub-Conscious Mind. The seat of the Objective Mind is at the base of the brain, just ahead of the spinal column. It is termed the Objective because it is that organ which perceives objects, with the aid of the five senses,—mostly the sense of sight, and hearing.

The Subjective Mind is situated in the Solar Plexus, just in rear of the stomach, and ahead of the Spinal Column. It is, in reality, but a storehouse for the thoughts of the objective, and is, at all times, in subjugation to it. But it also has a function to perform all its own. It controls the unconscious physical actions, such as respiration, circulation of the blood, excretion of waste matter, etc. And as long as one is in a normal condition, these functions are unfailingly active.

But please remember the former statement, that the subconscious is, at all times, open to the suggestions imparted by the Objective Mind,—which *we* have full control of.

As an illustration to prove the co-relation between the two, conscious and sub-conscious, let us consider the following two stories of fact.

Any reputable surgeon or nurse knows it to be a fact that when a patient is placed under an anaesthetic, they are most apt to say things that, when in control of their thoughts, they would never think of. Remember, please, that everything we have *ever* seen, or heard, has been indelibly printed upon the film of the sub-conscious mind. Perhaps the patient had passed down a street in some city, and heard two Chinamen talking. The only attention paid to it at the time most likely was the statement: "What outlandish gibberish. "Yet, when this same person was placed"

under an anæsthetic in the operating room, the same remarks that the two Chinamen were making, was repeated, in Chinese, as fluently as the original was said, regardless of the fact that when the patient regained normalcy, they had no knowledge, whatsoever, of the Chinese language.

One other illustration of the fact of the co-relation between the conscious and sub-conscious minds :

A few years ago the writer attended a banquet in honor of a great scientific traveller, and psychologist. At that time psychology was not as well known as it is to-day, and was accepted as concrete fact by but a few. While the members of the party were mostly made up of students of various sciences, and their lady friends, I believe the honored guest was the only psychologist. While he was an elderly man, and respected by all, we for the most part, accepted his statements relative to the wonderful workings of the human mind, "*cum grano salis*." So he decided to *prove* to us agnostics that his statements were correct. Our hostess had had her servant bring in refreshments, some fine lemonade. It was discovered that there was one drinking glass short, owing to the fact that one of the ladies had stepped out of the room. Dr. X. immediately saw his opportunity, and took advantage of it. He whispered a few words to our hostess, who finally smiled, and nodded her head. When Miss A. returned to the room, Dr. X. asked her if she had partaken of the lemonade, receiving a negative reply. He quickly left the room, returning shortly with a common drinking glass. The difference between it and the ones that had been issued with the refreshments, was in the fact that this extra glass was blue, while ours were all plain.

Dr. X., filled the glass, and handed it to Miss A., who drank the contents. At once our hostess gave a little scream, asking: "Dr. X., where did you get that glass?"

"On the top shelf, in the pantry," was his reply.

"Oh! my!" replied our hostess, "that glass had arsenic in it, and still contained some grains in the bottom. Did you first wash it?"

"Goodness! No" he said.

Immediately, Miss A., hurriedly arose to her feet, while as a corpse, and hastened from the room. She had every reaction that pertains to arsenic poisoning, nauseating, terrible. We were frightened, until our honored guest informed Miss A., that it had been a "put-up job" between himself and our hostess, in order to impress the fact of psychological suggestion. He apologized, but explained that while the blue glass had been perfectly clean, as the others, nevertheless, Miss A., would have *died in a few more moments, as a result of arsenic poisoning.*

It is unnecessary for me to add that no one in room later doubted any statements pertaining to psychology that our honored guest cared to make.

Now, that the co-relation between the two minds has been explained, and illustrated, permit us to impress upon our readers, the importance of correct, or progressive Thought as relating to the element of joy that we are dealing with in this article, that of *Health* of body, mind and spirit. The elements of Harmony and Happiness will be dealt with in succeeding articles.

It now becomes necessary to explain one or two of the Universal Laws that were mentioned before. There are several of them, but it is only necessary to explain the two most important ones pertaining to this article.

Take, for instance, the Universal Law of Cause and Effect. We know for that every effect that manifests, there is, inevitably, some logical and underlying Cause. If the effect is adverse, it becomes necessary to ascertain the cause,—and then, through thinking in a progressive and constructive manner, to eliminate it. The Law of Cause and Effect, simplified, is but a re-iteration of the old Scriptural proverb: "Whatsoever a man soweth, that shall be also reap." That is the Law of Cause and Effect. If we think right, our actions are certain to be right, for action is but the child of the thought preceding it. If we think destructively, or unprogressively, then the retroaction of Universal Law of Cause and Effect is certain to bring its own punishment, in some manner, be it manifesting as adverse health, which is most usual, or in some other adverse manner.

Now, we have another Universal Law that operates in conjunction with the one that we have just explained. It is the Law of Affirmation and Denial, and is the most potent psychological law that is known, as it operates entirely upon the sub-conscious, through the objective, and building or destroying our bodies, and everything pertaining to us, as the case may be.

In the illustration previously given, we saw the effect of the suggestion upon Miss A., as given her by Dr. X. She *thought* that she had been fatally poisoned, and the manifestation of that thought had the same effect upon her, physically, as though she had been. But as soon as she changed her line of thought, and *thought* the whole thing had been a "put-up job",—just so soon she became well. Her thought, in both cases, was the Cause underlying the later effect.

To continue with our explanation of the Law of Affirmation and Denial, Realizing the Effect of our thoughts, we can utilize the Law in order to change them, when adverse to our well-being.

Let us give an illustration of this, also. Take some one, yourself, for instance. You wake up in the morning, see the beautiful sunshine, smell the flowers, hear the songs of the birds, and truly think those words of Pipa's Song: "God's in His Heaven,—all's right with the world". You go out of doors, and meet a friend. This friend says, at once: "Why my friend, what is the matter? You surely look terrible this morning. Are you ill?"

'No,' You reply, 'I never felt better, or more happy in my life.'

Pretty soon, you meet some one else. They, also, mention the fact that you look ill. So does another, and yet another. What is the result? In the course of an hour or so, you *feel* just as badly, or worse, than your friends told you you looked. Just the result of affirmation. You said, sub-consciously, perhaps, after the third or fourth person had met you: 'They say I look ill. I believe that I am feeling a little out of sorts, at that.' And the first thing you know, you are, in fact.

And yet, in reality, there was nothing whatever the matter, until you made it so, by *wrong* thought.

Now, take a reverse experiment. You awaken in the morning with a terrific headache, let us suppose. Yet, to your surprise, everyone that you meet unflinching tells you how well you are looking. I assure you, right now, that your headache is going to disappear, very shortly, just because you are going to *think* that it has.

Utilize the powers of affirmation and denial. Manifest your worthwhile desires by affirming them, and believing that your affirmations will manifest them,—and they will, inevitably. If you feel ill, or disharmonious, or unhappy, deny this feeling, and replace these destructive thoughts with constructive ones of complete health, harmony, and happiness,—the ‘three Hs.’ of psychology.

In the next article we shall deal with the second element mentioned, along the pathway of Joy, i. e. Harmony.



THE GREAT AND MIGHTY SOULS = = = WHO HAVE HELPED ME

K. K. GONGULEE.

The Lame Sanyasin—IV

One afternoon in the month of December 1906 I was told that a Sanyasin was waiting downstairs for me.

I came down and found an up-country Sanyasin, about 35 years old, very thin, of short stature and swarthy complexion. He had nothing on but a piece of linen round his loins and a short thick bamboo stick was his only property. A crowd had gathered round him, and one of my relations was requesting him to let her make arrangements for his dinner which he sternly refused. Evidently he was in a mood. As soon however, as he saw me, his face brightened up and accosting me as his son-in-law, he said, "Your wife was my daughter in the preceding life and you were my son-in-law. I have come to see you". Curiously enough, before he had finished, he brandished his stick over his head and stared at what seemed to us to be only an imaginary being and reviled him passionately. As I found later, it was like a mannerism with him. He would occasionally interrupt a conversation and indulge in invectives at this imaginary foe, his grievance being partly of a political nature.

I asked my relation as to what the matter was, and learnt that the *Langra* Sanyasin, as he had in the meantime earned the epithet on account of his lameness had about noon entered a neighbouring house and with the permission of the householder was preparing his dinner inside a shed. He had requested the master of the house to see that none entered or even peeped into the hut, as in that case he would not touch the food.

A Sanyasin is generally a curiosity in a village, and the fact that passing by the houses of respectable and well-to-do people he had chosen to seek shelter under the roof of a very poor member of the depressed class, draw a large crowd after him. The house-holder told them of the Sanyasin's

request; and while all respected it there was one man among them who had never shrunk from any crime and who now, without saying a word, went forward, pushed aside the mat-door and peeped into the Sanyasin's hut. At this the latter flew into a passion, took oaths and rushed out of the shed.

Hearing that his dinner had thus been spoiled, my relation had sent for him and had since been persuading him to dine under our roof. His only reply, however was—"As it has pleased Providence to deprive me of the food I prepared, I will not eat any food to-day". When I heard this story I also joined in the request but he remained obdurate. He, however, assured me that he would stay with me for a few days, making me promise that I should not put my self to any the least trouble or inconvenience on his account. A tiger was then an unwelcome guest of our village. It had killed several cows and would be heard roaring about human habitations just after night-fall. The whole village was panic-stricken. I told the Sanyasin of its ravages and requested him to put up in a room of the building but he preferred to settle in an exposed verandah.

While we were thus arranging things, a shocking news was brought to me. The wife of the man who had spoiled the Sanyasin's dinner was boiling milk in a large iron pan. Her youngest boy, a lad of about 2, was playing about her, occasionally throwing his arms round her neck and climbing up her back. Once he slipped into the pan and was frightfully scalded. Following so closely upon her husband's incurring the displeasure of the Sanyasin this incident was at once ascribed to his curse; and that invested him with a halo of awe. I also had my suspicion and a feeling of aversion seemed to arise in my heart. I communicated the news to him adding that he must be a wicked man if he had even so much as desired such a punishment. He was evidently shocked to hear it and said, "I am so sorry that the combination of circumstances has been such as to make me responsible for the cruel accident. I never wished such a thing; and even if I had, why should God grant my wicked desire? know that we have happiness or sorrow only as the result of our own *Karma*. Unless my own *Karma* has invited

suffering for me, none has the power to afflict me". I rejoined, "I understand you were much put out and swore to your heart's content when your dinner was spoiled. How was that?" He sadly smiled and replied, "That is my weakness. That is one of the things that drag me backward. I did not cry for the vengeance of God upon the man but I simply yielded to our instinct of holding some one else responsible for our sorrows and cursed my fate".

The remorse-stricken father, with his very soul writhing in agony (vidently at the thought that by his wickedness he had brought this horrible death upon his innocent son, suddenly ran up and fell flat at the feet of the Sanyasin. The latter gently passed his hand over his head and said, 'Learn to resign to the will of the All-Good Almighty. Nothing but a cruel shock like this could awaken your soul. So he has arranged things in such a way that you have at length got the necessary shock. Nothing can resist or retard it. Indeed, we are absolutely helpless in matters like this. I would gladly give my life to save your boy's if I could. Be comforted and go home and try to console the poor mother. You have paid very dearly to your mistakes but now you will be happy'.

The man remained prostrate before him for some time and then went away as silently as he had come. Indeed, as his later life showed, that one incident changed the whole course of his life, and he died, when his time came, quite an enviable death,—the man who had shrunk from no crime in life, passing away with these words on his lips,—'Lo! the Chariot of Vishnu has come down to take me to Vaikuntha (the region of unalloyed bliss). Adieu! Adieu! Narayana! Narayana!'.
(To be continued)

THE SPIRIT WORLD-HEAVEN

WILLIAM J. BRYAN, M. D.

[My article in the May issue of KALPAKA commenced with the question: "Where Do All go When The Body Dies?" The answer was that when mortals leave earth, all enter the Zone-of-Darkness, which is the first sphere of Heaven.

As readers of KALPAKA desire to learn more of the *details* of the seven bones or regions of heaven, I will now describe them. This information has been imparted to me (as an impressional writing medium) by eminent advanced and righteous spirits, especially by angel Gabriel (biblical) who is one of the masters with Jesus, Buddha, Gautama, Confucius, Prahma, and many others of the divinity spirit forces.]

Introduction

This introductory explanation of what follows, will impart a knowledge by foreword, of what one may expect after he leaves Mother earth and enter the Heavenly Kingdom, where all mortals go.

In the first place, let me say on the affirmation of one, myself, (angel Gabriel) who has been many centuries on the spirit side of a continuous life, that *positively*, there is no place called 'hell', nor any intermediary place of punishment called 'purgatory'. These two places so-called are simply imaginative fabrications of ancient ecclesiastics, whose misleading statements, parrot-like, have been repeated by self-styled perfidious clergymen of modern days.

Let me add that life in the Heavenly Kingdom, called the sphere of Progress, is from everlasting to everlasting time, and as unlimited as space, time and divine love.

Our theme, is life, always life with motion, action, love divine, and an endless progression, for all.

So let us begin our true story of life by the statement that in the beginning, God—Supreme Intelligence created the universe and all of the life found therein, and that God alone sustains all, in perfect order and

planning, and that nature is evidential proof of the creating ability of the Supreme impersonal deity—God.

We look up, with aspiration to Almighty God, and in humility we ask for a continuance of all divine blessings, and a faith in God's messengers of truth, the exalted and righteous spirits, once mortals on earth, but now spirit entities who are able and willing to return to earth, on visits, so as to bring edifying spiritual truth to the laity, with the object of increasing their heavenly-mindedness and preparing them for a more satisfactory entrance into the spirit-world, and a more rapid progression just after the time of so-called death.

FIRST SPHERE OF HEAVEN

Heaven, commonly called the Sphere of Progress, is divided into seven distinct zones or regions. These zones have no distinct mark of boundary, because one zone merges into the next zone without any spiritual barriers or boundaries

Let the reader come to an understanding that spirit-life deals with spiritual matters and spiritual surroundings, and that material matters are left on earth where they naturally belong. One reason why spirits are called earth-bound at first, is because most spirits carry over from earth to their new home in the spirit-world those conditions of materiality and many are slow to relinquish their mental hold of earthly materiality, its trivialities and its monetary possessions. Of course, material things, like money, cannot be taken along to the heavenly home.

Even mental attainment and efficiency have little or no value in the spirit-world, such knowledge being a part of earthly possessions; and it is advisable for a spirit, seeking rapid progression, to stop thinking of earthly concern and to favour the consideration of moral worth or character, because character is an asset of permanent value, and it is never abandoned by the spirit entity.

Zone number one is the place of earth-bound spirits. It is a place of literal darkness. One spirit is able to communicate with others, but they are unable to see each other. So they feel lonely and miserable, in a pitiable condition of a darkness that means ignorance, and they are to be considered as sorrowing and penitent human beings—spirits with spirit bodies only, who are in the rudimentary stage of spirit-life.

Like babes on earth, the earth-bound spirits find that a knowledge of spiritual science is now necessary before they can make any real advancement.

So the first zone of heaven, is one where spiritual darkness prevails; and one's education then commences all over again, from the spiritual standpoint, because earthly metaphysical knowledge is unavailing for progression. Progression is the divine law of a life that is everlasting; and progression, for all, is an endless activity.

SECOND ZONE

The second zone of heaven follows or merges into the first zone, and all spirits who learn how to advance in spiritual knowledge and wisdom may take their flight to the second zone.

While the first zone of heaven is a place of actual darkness, it is not a place of punishment, but it is the first rung of the ladder of spiritual progression.

The second zone is one of glorious spiritual illumination of a literal light; and all who reach it, through amends for the past, through contrition, forgiveness and with aspiration, now find what they were longing for—a place where divine love, peace and harmony are found. Also, there is gladsome reunion with ancestors, loved ones, friends and former acquaintances, that is very beautiful to behold. One no longer considers the others as "dead," but here in the second zone is evidential proof to all newcomers that there is no death of personality, but that life continues from earth to heaven—from the zone of darkness to the second zone, where

light is the prevailing feature of the new or continued existence.

So the second zone is where the fulsome optimism of one's dreams comes true to spirits, as they make their triumphal entry in the second vast area of the Sphere of Progress (heaven) and then one gathers the new evidence of God's presence and the evidences of a grand spiritual place in nature; and so, agnostics, atheists and materialists now automatically become deists and they all praise Almighty God, the impersonal deity, through which all power comes to nature as evidence of the great general plan of creation.

THIRD ZONE

When a spirit reaches, with spiritual attainment, the third zone, a great revelation attends his entrance. In this zone is found the beautiful dwellings that are real homes, and their luxurious appointments and elaborate garden surroundings are equal, if not superior, to such homes as the richest mansions on earth. The difference is that spiritual charm of divine splendor and a sumptuousness of interior decorations that could not be equalled on earth.

So it is true that God's power prepares "mansions in the sky," or heaven, for all who attain to a knowledge of divinity and who bring a measure of character, that entitles them to the bounteous heritage of a magnificent home.

Here one finds the first library and of course libraries are public, and in fact everything in heaven is supplied for public use by each individual. The mercenary custom of using money and gaining profit is only practised on earth, where the standard of values is materialistic and is evidence of the low condition of civilization on earth.

The third zone is known as the domestic belt; here one learns to manufacture garments and other useful articles for use, and not for profit, as just stated.

Manufactured goods are needed in the spirit-world, and one must remember that heaven is a counterpart of earth, more advanced in every way, spiritual, and yet one realizes that heavenly life is a climax to an earthly experience.

THE FOURTH ZONE

The second zone is not a domestic belt, but it is a place where spirits congregate and become more reconciled to each other by throwing aside all prejudice regarding station, caste, religion, race and opinion—and so tolerance becomes a feature of their abode. But the third zone is the region of domestic co-operation and a purer, truer friendship between all others with whom they contact.

Let me say that the fourth zone of the Sphere of Progress (heaven) is a musical place where compositions of musical merit are sent to those masters of music on earth who are receptive to spirit impression; and while some realize that they are mediumistic others claim all credit for what they choose to term their own musical compositions.

In the silence, at sunset and after, when all is still, we suggest to all on earth to give an hour of their time, occasionally, to receptivity, and so learn to receive music, knowledge and wisdom, also personal instruction from the spirit-world. Through spiritual knowledge one may learn to become more heavenly minded and thus be prepared to make greater progress toward a supreme success in life—physically, mentally, morally and spiritually.

In the fourth zone is found the healing centre where healing vibrations are sent to sufferers on earth for their benefit. Also, here one finds that the electrical centre makes electrical connections with the other spirit zones, so that all are unified under one distinct electrical unit of power.

The reader now realizes that there is a continuous and endless progression to be found in life, not only on

earth, but also in the spirit world, where all is in a state of advancing progression—and so one never grows lonesome or melancholy—and where there is no idle rest or monotony, but all is happy, peaceful, enjoyable and harmonious.

FIFTH ZONE

This grand place to live in, to dwell in and to work in, is called the industrial zone of the Sphere of Progress (heaven) and all are advanced enough to appreciate the benefits of its library and lecture halls, situated in the centre with halls and temples surrounding them. It is not strange to find that agriculture on earth also has its counterpart in heaven, in the spiritual sense of course. So the agricultural hall occupies a prominent place, also the temple of music and poetry, the art temple and the industrial hall.

These buildings attract those spirits who wish to attain and to achieve, so as to be of benefit to others as well as to themselves. So their motive for advancement is non-mercenary. This is evidence that heaven is directed by the high directing power and that the standard of excellence is much higher than on earth. Harmony prevails.

SIXTH ZONE

When a spirit reaches the sixth zone of the Sphere of Progress (heaven), he feels the high spiritual vibratory force, and he listens to the teachings of the masters who are in readiness to deify all assembled with a desire and an aspiration to cultivate lofty ideals of life.

With one accord, all feel grateful to the Creator for an abundance of spiritual food, and they drink of the waters of life freely, and are lifted up with exaltation. Here, one consecrates his life to the welfare of others and to the upbuilding of character, while advancing in spiritual knowledge and in wisdom of divine inception. All betokens a real spiritual progression, and the encouragement of the masters augurs well for the aspiring ones.

The sixth zone is beautiful as a heaven of rest; with scenery and surroundings that are sublime and awe-inspiring. Verily, God's handiwork is in evidence throughout all of the multitudinous forms and conglomerations of nature; and one involuntarily gives thanks to the all-wise and all-powerful Infinite Intelligence for the idealistic conditions of highly spiritual life. Progression still prevails, and is endless, for all.

SEVENTH ZONE

The home of the masters is in the seventh zone; and here the advancing spirit hosts of attainment assemble in the lecture hall prominently located in the centre of the zone.

The masters of the esoteric brotherhood are advanced and exalted teachers who bring to the aspiring students a vast amount of knowledge obtained by experience, and who act as dispensers of spiritual knowledge and wisdom from on high.

All told, the seventh zone is the highest that we have any knowledge of, altho it is both possible and probable that there may be innumerable zones beyond the home of the masters. We feel assured of it, because mankind has the heritage of an endless progression in the heavenly realm, with an existence that never ends, while humanity always experiences the divine upward urge toward the good of perfection—God.

Spirit Message Heaven

The zones of the Sphere of Progress (heaven) are not places with geographical boundaries, but they exist apart, and yet do they merge one into the other just beyond.

The Zone of Gladness is the fourth zone, wherein are found the palatial residences of comfort, not ostentation, and the home life therein is one of splendor and spiritual munificence.

On earth, nothing approaches the grandeur of heavenly mansions, and yet they cost nothing except a spiritual unfoldment, which, of course, is attended with great expenditure of time, application, aspiration and a willing service for others. *Self and self-gratification must ever remain as conditions of ignorance of the elementary earth-life.*

We spirits of attainment and righteous endeavor are not content with self alone. God's bounteous storehouse of power, love, and mercy, must attract us with humility, peace and harmony, and we must aspire to be one with the Father and do His holy will for advancement on the spiritual highway.

O thou Great and Wonderful Power, with self-abnegation and a childlike simplicity, we submit our knowledge, thoughts and daily actions to Thee; and we ask for the knowledge for advancement to the spiritual heights of a supreme success in life.

We pray for the continued benefits of Thy holy will, and we seek to obey the impulse to praise and glorify Thee for Thy beneficence, love and mercy, knowing with a profound realization that Thy bounty of a life eternal is never withheld from any one who leaves earth-life for the spirit-world in the Great Beyond. Amen.

(Spirit) Gabriel.

THE COMING AVATAR

The Majesty & Splendour of the Descent of the Shekinah

VICTOR E. CROMER

There are many theories abroad to-day as to the manner in which the world Teacher is to come. The great majority of these teachings seem utterly to ignore the manner in which the great world change is to take place, according to Biblical prophecy. In the first place very few people have realised that, unlike all former manifestations of World Teachers, in this day and age of the world a definite and mighty crisis has been reached, and that what is to take place is something utterly unlike any other of the pivotal events of the past.

All past movements, even those cyclical events which brought World Teachers with them, such as when Jesus or Buddha came to the earth, were but stages in an advance movement towards a definite goal; but the great change which is now to burst upon the world is the definite culmination of all past movements. Therefore, it is the great day when the world is to be judged, and when once and for all the Divine Kingdom is to be established upon earth. The events that are to lead up to the establishment of the Divine Kingdom are to be the most marvellous and awe-inspiring that have ever happened in this world.

There are a number of distinct phases connected with this complete world crisis, and while one could portray these phases without reference to the Scriptures, it is here my intention to prove each phase of the subject from Biblical prophecy.

A Thrilling Manifestation

The first of these phases, and one of the most momentous, is the descent of the Shekinah of God in visi-

ble form upon the world. This wonderful decent of the visible power of God will take place amid scenes of majestic splendour, and the awe-inspiring and awful effect of this manifestation of the magnetism of God will be the theme of never-ending story as long as the world endures.

In the fortieth chapter of Isaiah we read, verses 4 and 5: "Every valley shall be exalted, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it". This outpouring of the spirit is again mentioned in Isaiah, chap. 32, verse 15: "Until the spirit be poured out from on high, and the wilderness be a fruitful field, and the fruitful field be counted as a forest".

That this outpouring of the spirit is to be a visible one can be seen from Isaiah, chap. 4, verses 5 and 6: "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence".

That this glory of the Lord is to descend in visible form cannot but be regarded as the irreducible minimum of what is going to happen at the consummation of the age and the dawn of the new age. In Isaiah, chap. 60, verses 1 and 2, we read "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising"

The Outpouring—Universal and Visible

The universality of this outpouring is mentioned in Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons

and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and the hand-maids in those days will I pour my spirit... And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

The outstanding characteristic of the coming age is therefore, to be a visible outpouring of the Spirit of God. What are we to conclude will be the nature of such a wonderful manifestation? The manifestation of the Lord will be in the form of a fiery magnetism which will descend upon the world on a large scale, as though an ocean of light swept down over the world. The world will be astounded for in the words of the prophecy: "The glory of the Lord shall be revealed, and all flesh shall see it together". When the children of Israel were in the wilderness before Mount Sinai, the visible glory of the Lord appeared, and was seen by the whole of the people, according to the following description in Exodus 24, verses 16, 17: "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel".

And it is just in this form, as fiery magnetism, that the great outpouring is to come upon the world. It is this meaning that Jesus appears to have had in mind when, asked by the disciple: "How shall we know of Thy presence, and the consummation of the age?" he replied: "As the bright shining cometh from the east unto the west, so shall the revealing of the Son of Man be." That is to say, the marvellous outpouring of the Divine Spirit will have, as one of its incidental effects, the revealing of the presence of the World Teacher, because that Spirit will coalesce round him using him as a central focus or pivot, and in this way "all flesh shall see him together."

Especial emphasis was laid by Jesus on the point that no notice should be taken of any attempts to place the Teacher here or there, for only the visible manifestation of God would reveal him, and there could be no mistaking that manifestation.

The Effects of the Phenomenon

What are to be the effects of this visible manifestation of God? One of the first effects will be the setting up of the Divine Kingdom on earth, and the judgment of the world. This is described in Daniel, chap. 7, verses 9 to 11: "I beheld until the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as flaming fire. A fiery stream issued forth from before him: thousand thousand ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened".

In these verses are described two great events connected with the descent of the Shekinah; one is the revealing of the World Teacher, or king of the world; and the other is the judgment. The books that are to be opened are the stories of the past lives of all men, who are to be judged according to their deeds. But the Day of Judgment is to be a day when the great Shekinah descends upon the earth in its full majesty and power. On that day events will happen with lightning-like rapidity, for the visible presence of God, in the form of living fire, will pour out upon the world, and the angels of the Most High will work through this wonderful magnetism to accomplish the things that the great Father of All has purposed.

This judgment will be awful in its solemnity and tragedy, for it is the "great and dreadful day of the Lord" spoken of by Malachi, chap. 4, verse 5. It is this judgment, synchronising with the revealing of the World Teacher, that is referred to in the 24th chapter of Matthew, verses 31 and 32: "And then shall appear the sign of the son of man in heaven; and then shall all the

tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory”.

The tribes of the earth mourning at the revealing of the Son of man means that the judgment will fall upon the world at the same time as the establishment of the Kingdom, and no one will be able to enter the Divine Kingdom without the right credentials. The mourning will come from those who are left out of the Kingdom, for upon them the judgments of their past deeds will fall; and, as St. Paul observes: “How shall we escape if we neglect so great salvation”?

Unexampled Time of Trouble

It is, therefore, correct to refer to the descent of the Shekinah of God as an event of awful majesty and splendour and when that mighty power comes down in visible form, and all flesh sees it together, there shall be such a time of trouble in the world as never was since man was on the earth. For it will be almost as if the sun suddenly enveloped us; as if the whole world were electrified by being connected up with a cosmic battery.

There is, therefore, no denying that both the Old and the New Testaments were continually referring to this time. St. Peter refers to the “elements melting with fervent heat,” a slight misunderstanding of the effect of this fiery magnetism, for it will not consume the physical universe, except to the extent that physical cataclysms and earthquakes will accompany the mighty outpouring, for these cataclysms are the divine weapons of the great judgment. Only “He who rideth upon the heavens” knows how to wield these mighty weapons with supreme intelligence, wisdom, and insight, for the purpose of laying the foundations of that Divine Kingdom that shall never pass away.

The Transgressors!

Upon whom will the judgments fall? Upon the mighty ones of the earth. Upon the great warmongers,

at whose pretensions the Lord of the Universe will laugh in derision, as described in Psalm 2:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a pottar's vessel.

Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish by the way, when his wrath is kindled but I little. Blessed are all they that put their trust in him.

The great judgments of God, therefore, are to fall upon the kings and rulers of the earth, because of their oppression, because they have bound men with burdens grievous to be borne; upon the churches, because they have fed the multitude with stones instead of bread. The Great Teacher, so it is said in the 72nd Psalm, Shall come down like rain upon the mown grass. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul, from deceit and violence; and precious shall their blood be in his sight".

Zechariah, referring to this time, says: "Behold, the day of the Lord cometh, and thy spoil shall be

decided in the midst of thee. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbor “.

The New World as a Refuge

Following the judgments which are to fall upon the earth will be the great migration from the old world to the new world. This migration is described in Zechariah, chapter 2, verses 4 to 8:

Run, speak to the young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwelleth with the daughter of Babylon. For thus saith the Lord of Hosts. After the glory hath he sent me unto the nations which spoiled you—for he that toucheth you toucheth the apple of his eye.

This migration is also referred to as follows:—“In that day they shall not say, The Lord liveth, that brought us out of the land of Egypt. But the Lord liveth, that brought us out of the north country’.

In these verses we can see the great transference of the people from the old world to the new, to escape the tribulations that are to fall upon the old world; and it is also prophesied “That a nation shall be born in a day, and a little one shall become a mighty nation’. These migrations, corresponding to the time of the overthrowing of the European “Beast” of Revelation, and of Daniel, indicate that the migrations shall be to a land called the “New Jerusalem”, the size of which is given as 12,000 furlongs, lying foursquare. This corresponds to the size of Australia, and it also fits in with the prophesy of Isaiah: “They shall see the King

in his Beauty; they shall see the land that is very far off". And it is on this land that the Spirit of the Lord is to descend in all its beauty when the time arrives, as it shortly will arrive, for the establishment of the Divine Kingdom on earth.

This kingdom is to be surrounded by a wall great and high, which will be a wall of divine magnetism; for it says that the Lord will be a wall round about them as a defence. The wall will, therefore, not be a wall of stone or steel, but of magnetic light and glory. This visible magnetism of the new age will be one of its greatest beauties; it will flow as it were in the streets like a river; upon all the glory shall be a defence; and its effect on the lives of the people will be wonderful in many ways. One of the principal directions will be in the increased vitality and health of the people, in so much that "none shall say I am sick," and "people shall walk our streets for very age."

The Ravishing Beauty to be Revealed

If one had a thousand pens or a thousand tongues to sing of the beauty of the new dispensation it would be impossible to do justice to the glory that is to be revealed.

It will be seen from these prophecies that with the descent of the Shekinah of God in majesty and splendour conditions both marvellous and awful will be set up. Awful, because, on the one hand, the judgment of God is to fall upon the wicked. And who are the wicked? They who oppress the poor, they who lay house to house and field to field; they who march the young men off to war for the sake of trade and commerce. These are the ones against whom the wrath of the Lord is directed, and upon whom His judgments will fall. But they who trust in the Lord shall abide in the shadow of the Almighty; his power shall be over them by day and by night; his glory shall be revealed to all the world; and his angels shall hover round them as a protecting host.



HINDU SPIRITUALISM

P. S. ACHARYA

Self-Protection

IMPREGNATING YOUR AURA WITH SAKTI (Power):—Hold the determined thought of the protecting power of your Divine Master (Ishta Devatha) and affirm:—‘By the Grace of my Divine Lord and Lover, I will have nothing to do with anything that is not true, pure and helpful.

This ‘affirmation’ can be energised in the mind by repetition, so much so that you can so impregnate your aura or ‘personal atmosphere’ with this will-power and attitude of the mind that it becomes a perpetual challenge to everything that is evil, ‘in the Holy Name of the inner Master’ who will make you intuitively aware of that which is wrong and false.

CHALLENGING THE SPIRIT ENTITY:—Think that the right hand is a symbol of (1) spiritual magnetic purity, (2) the power of the right hand to prevail, (3) the positive pole or that which is to manifest in expression; while the left hand is the negative or unmanifested pole.

Remembering this symbology, will or determine the following:—

‘Resolved; I will allow no entity or psychic experience come to me that does not come to me in purity and love for my best good’.

Make this determination strong by repeating it in silence—so strong that it will impress your inner or sub-conscious mind,

When you have a psychic experience that penetrates the protecting aura, always challenge it.

A CHALLENGE MANTRAM:—‘In the Holy Name of my ‘Divine Friend’ (Christ or Krishna, etc.) the living God-spirit of Truth within—I demand to

know who you are and what your mission is. If you come for good, take your stand on my right hand. Reveal yourself and answer truthfully, or in the Holy Name of the Krishna or the Christ (as the case may be) begone!

Learn by heart the above 'Mantra' and use it when necessary.

If the entity evades the challenge or cajoles you with 'you know me, dear one! I would not harm you; Why challenge me?' etc., refuse to reply or have anything to do with it.

Allow no argument—no excuse; insist upon a true answer to your challenge. The spirit must either reveal his true nature or disappear.

Your real spirit-friends will gladly comply with the challenge.

If the presence of the entity you sense near you, brings you a cold and 'uncanny' child or a disagreeable feeling, the person contacted may be a low spirit, abstracting vitality and warmth from you. Command him quietly, and firmly and positively:— 'Thou of the lower realms! Come not so near me! Stand off at a distance, well outside my aura. And then communicate with me through telepathy or thought-transference'.

If on the other hand, the presence contacted brings a thrill or warm love and a wave of confidence and an intuitive recognition that all is well, instead of chill and dread, know that you are in touch with a higher spirit.

Suppose you challenge and are answered by some prearranged sign or signal satisfactory to you, such as standing on your right hand, etc.

Then you may speak to the spirit (1) either mentally, (2) or even audibly, (if alone, where you cannot be overheard) - asking the questions you desire.

You may see a form that you can identify, if you are clairvoyant; you can hear a voice that can be identified if you are clairaudient, otherwise, where is the proof that the presence is really a loved one?

Such a proof will be in the answers to your questions which seem to flash in your mind, in the terms or expressions—with all the little peculiarities of speech—characteristic of that particular loved one.

Note:—In the course of your experiments [in the telepathic method], the picture, voice or thought of the loved one will suddenly enter your consciousness in a particularly vivid way—often while you are busy thinking of other things. When this occurs, at once speak to the person concerned and establish communication.

PROTECTING YOUR AURA:—The above tests together with the nature of the replies themselves will be most convincing. Again, in the case of impostors, there will always be (1) a feeling of doubt, —even (2) disgust and loathing, (3) or an intuitive warning. But please note that you must heed the warning, and, to heed it, you should be (1) calm and not excited as well as (2) humble and not flattered by the fact of communion.

With a view to acquiring divine calm and humility, affirm:—“I sincerely place my consciousness and aura under the protection of the Christ (or Krishna (mention by name your Divine Friend). May I be clad, in His presence, with His quiet strength and divine humbleness I trust Thee, Lord. I trust Thee. Friend and Master, I trust Thee utterly I'll surrender myself unto Thee now and for ever!”.

Energise the affirmation by repeating about 10 or 12 times.

SENDING FOR A PROTECTING HELPER:— In case of doubts or intuitive or other warnings, do not continue that communication at that time. The next time you attempt it, send out a mental call to your ‘Divine Friend’ to send you a protecting helper, (1) until you are thoroughly trained, (2) as much as to train your loved ones (in whatever realm they may be)

desiring to communicate with you, as to train and protect yourself.

A MANTRA :—‘ I sincerely and earnestly call upon the power of the Eternal Krishna (or Christ or Shiva) within me. May the Divine Lord be pleased to send me a protecting helper—a powerful spirit helper—to guide me aright and to train my loved ones in whatever realms they be to learn to communicate with me!

Repeat this ten times at a sitting, faithfully.

Also mentally call upon your loved ones, in silence to ask the Divine Lord for the protecting helper to instruct and help them in whatever realm they may be.

HOW TO DEAL WITH A SUICIDE :— A beginner should not communicate with a suicide. He may throw over you the same depression and impulse that impelled him to take his life.

If a suicide is contacted, the beginner should absolutely refuse to communicate with him. Affirm:—“ I will not allow you to enter my aura. I direct you to call out for Light and seek for qualified spirit teachers to help and nurse you!”