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THE KALPAKA

The Psychic Review of the East

Editor :

T. R. SANJIVI

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(India's Only Psychic and Spiritual Review)

Published Monthly

Editor :

T. R. SANJIVI

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AUGUST, 1928

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NOTES OF THE MONTH

The **Visva-bharati Quarterly** for April 1928 contains a letter from Rabindranath Tagore touring in Java; he writes on the problem of the Hindu remains found there; Mr. Andrews writes a rather stale article on the body of humanity, more in the way of legislation via public lecture. The note that 'you cannot escape prosperity' in the **Unity Daily Word** for June 1928 is remarkable; so also the article on 'Into the Silence'. **Canadian Theosophist** for May 15 continues its excellent article on Theosophical teachings as they **were** and as they now **are**, given officially, and the comparison is to the detriment of the Besantines. Edith Fielding continues her introduction to Patanjali. We have further facts about the theory that the 3rd volume of the Secret Doctrine is a pseudo work for which the bankruptcy of theosophical teaching after Madame H. P. B.'s death, is responsible. **The Vedanta Kesari** for June 1928 has as usual more facts about the religion they are evolving around the personality of one Sri Ramakrishna Paramahansa who as the literature shows us appears to have repeated many things from the Upanishads and the Yoga Vasistha that we might have, but for these stories, investigated for ourselves. **The Chalice** for May 1928, the official organ of the Aquarian Foundation is continuing its militant work, for peace; why it is against Jewry and against Popery is being made plain. In the **Theosophical Messenger** of May 1928 there is an excellent photo of Madame H. P. B. in the prime of her life as **Suvasini**. **The Philosophical Quarterly** April 1928 has a good note on the problem of one and the many; the article by

Mr. Sushil Kumar Mitra on the Sankhya theory of knowledge does not give us any useful information. Foster Bailey's **Beacon** continues its work of reiteration of essential truths, persistently, as is the Bailey way, rather verbose but actually effective, in the May issue. There is a reprint of a needless article by Mukherji in the **Lucifer** of 1891 on Kama and Yoga; here he says that the difference between the Pranayama of Hata Yogis and that of Raja Yogis was very great; we protest, and say that real Hatha Yoga was the simpler form of the very secret Raja Yoga—we mean that form of Raja Yoga which required enough resources and especial y milk and——. **The Vedic Magazine** the organ of the Arya Samaj at Lahore has an article on Reincarnation in the Bible; we think that the reincarnation referred to is of a quite different type from what the Indians make out reincarnation to be. There, in the Bible the re-incarnation referred to is to the Spirit that animated the Purpose of the life of great men; a spirit who is again sought for, expected, appears, or comes to be, in another form; in Semitic literature there is not that identification of personalities between the incarnation and the incarnating that exists especially in Jaino-Buddhism. Writers on such topics could kindly remember that reincarnation as a voluntary conscious act is the Truth common to all religions, while reincarnation as an eternal burden is peculiarly that of India's teaching.

The Vedic Magazine has to state that the will to live over a hundred years which is the duty of every one, can be strengthened only by self hypnotism! And the most effective form of self hypnotism, it states, is to sit in meditation every morning and every evening for a hundred years (?) resolving to live so long at least, etc. etc. This is the cheap rant that we have been hearing for ages past; why not we be at liberty to die at once, to die at will? Is not death a pleasurable thing, to the dying Spirit? Has not the Will to live other senses than merely the right to carry the intolerable burden of this heavy clay that we have got on? What is **This**, that is to live long with unimpaired physical mental volitional and of course political powers?

We differ too from the statement about the normal age for entering the Sanyasa mode of relaxation as 75; the Order is, to enter, the age when the passions have died out and when desires to have no more trammels i. e. when one does have an indifference amounting to disgust for everything including death! And Sanyasa could be had in the sanctity of the home, in the life of the student, of the neophyte, in the turmoil of the teacher's life too. The act

of Miss Pankurst in declaring her wilful act of having a baby when she desired it marks an epoch in England, the epoch of liberty for women and the Gurukula instead of appreciating it points it out as act of sexual morality that is questionable. Just because we think it doubtful if everywhere in the world the people should have sexual liberty we do not object to the **Vedic** magazine view, but we desire to point out that sexual liberty continues in the southern peninsula of India and India's politicians are trying to stifle it. One has to be a Master of occultism to appreciate the difficulties.

Rays from the Rose Cross the organ of the followers of Max Heindel who combined astrology and divination with Esoteric Christianity, presents us in the June issue with the excerpt from Max Heindel's work that Christ (whom we call Krishna, Christu) is going on with his beneficent ministrations in the interplanetary ether, or rather the fourth dimension which pervades us. The consciousness of this Fact should be always present with us especially when the fear of another war is looming before the West. The offer of four copies of the Rosicrucian Cosmo Conception the special work of Max Heindel for four dollars continues and we advise acceptance of the offer by those interested; it is worth the offer. The compromise between Bolshevism, Capitalism and Socialism now being tried in Russia is noteworthy; where the Russ erred was in killing off the higher classes instead of jailing them by getting them under the discipline of the religious life, making them all white magicians. We offer this as a solution where social evils require a change in the order; namely that all undesirable may be given the liberty of the cloister and convent where in the silence of the **Akarma** they can work out their own and the world's salvation; of course if the immurement was thought unjust it could at any time be rectified. We would thus have a substitute for the Monasteries and instead of places where debauchery is or may be unlicensed we would have great minds, given the liberty of working out the solutions to their and the world's problems. **The Aquarian Age** published by the Aquarian Ministry in Santa Barbara (California), for May-June 1928 contains the reprint of an article on the Vrillic force in the **Kalpaka** of last year; there are self treatment methods for various difficulties such as overcoming fear and for success. There is a record of special absent treatments; we think that every Brahmin in India who is a Brahmin could do something this way and utilise the **Kalpaka** this way. Generally whenever we have difficulties we send our offerings to some temple or other; some others get along therewith to the heads of the religious monasteries such as Sringeri and Uttaradi

Mutts, but the American idea is to approach the Editor with a statement of your difficulties and seek his help; the **Aquarian Age** charges 10 dollars per month; you have to send your photo, your Xian name and four lessons on Truth will be sent to you to attune your mind to the great source of power and calmness in the n th dimension—God. George Chainey in the **World Liberator** for March-April 1928 continues his good interpretation of the Mahabharata from Long Beach, California. Like Atlantic City, Long Beach is a town built up to make men enjoy life—an institution we do not have in India, wedded as we are to the house and home all that we can make up our minds to is towards a short trip to some temple or health resort for a few days per year. Owing to the death of the **Vanaprastha** form of life we do suffer; and how we shall enjoy life is a matter that we do not care to consider.

The Ahmadiya movement has its chief organ **The Review of Religions** which in its May number points out the need for changing Xty, by which term we mean the many thousand misrepresentations found in the religion of the West. And the Ahmadiya movement thinks that the Xty the world is to accept will be that portrayed in the Quran now that the Quran has become non militant in its application. Between the powerful Catholic church and the equally powerful Fundamentalist of America where is the future for the West? Unless they recognise the God who filtered (**avatara**) through the veil between the dimensions beyond time into this third dimension of ours and who filters still, at every need as at Quadian we may not improve, but where we shall be doing too much is in trying to force the God in every one to accept our God. There is a very interesting article on Karma, being a lecture delivered on the Buddhist doctrine thereof by Dr. S. Tachibana of Japan in the **Young East**; the article is worth reprint and study. It does happen however that the critical difficulty of whether Karma in the sense of the accumulated past deeds of the aggregate [sangha-ta] that Hindus call the Individual, is material or an abstraction, remains. Owing to the fact that Budha Gautama reserved his theism for the elect and that theism became in his successor Shankara's treatment a profound doctrine, the nexus between the Buddhist doctrine of **Anatman** and the Hindu doctrine of **Atman** (as Shankara stated it) gets occluded and forgotten. The erection of a gigantic image to the Budha in continuation of the idea of that to **Kwannon**, the Goddess of Mercy at Kamkura is commented on. As our readers are doubtless aware the idea of erecting gigantic images was to avoid the founding of monasteries where evil and

licentiousness could flourish; **Kwannon** in the Far East, **Gommateswara** in Jainism; **Uchi Pillayar** in South India, are all relics of the time when God was always available for the worship of any man. And such erection of gigantic statues was a cure against fanaticism too, for where have we attacks on harmless **Pillayar**, the belly as God in the days of Moslem invasion? the huge Pillayars in India have conquered the Moslem and proselytised the ubiquitous paid Xian missionary. God, as the Great man, ought indeed, to replace many a temple, in the modern spread of Universalism, as the Gita says **Patram pushpam phalam toyam** just a berry from the wilds, a flour from the bush, a drop of water from the glade, offer these to Me, says our Lord—and there he is, in the gigantic statue of compassion and mercy in Japan and Mongolia, in the Pillayar of India too. **The Golden Rule Magazine**, spring number is to hand; it treats of the new psychology in its inspirational aspect. Empty heads need a spark plug says a para heading in the magazine; yes they do; not merely to ignite the mixture of gas and air therein but to drive the piston right ahead; but is that the case in India? Yes, a thousand times yes. The mixture of gas and air is inflammable, but with us it explodes—and there is no piston driven out, instead of which we continue to send out exhaust gas in more quantities than the public can gulp. The Magazine contains many helpful thoughts in newspaper style. They have a business column which they style the Vocational happiness column and combine numerology, cheap advice and what not therein. The saving grace is the calm it must give believers in the so called spiritual numeral astrology that they call numerology. As is well known there is no science that cannot but be misused and numerology is but one such. Gene Dorant has a para on 'What do you lack'. We think that every one should put to himself the question **every day** and answer it, answer to the best of his ability, **for the day**, the call of what he lacks,

The **Occult Digest** for June 1928 has a para on the fact that War can be abolished. But why abolish it. War will continue in another form; war is but a holocaust of men and when we have dealt efficiently with other holocausts such as the plague we shall be in a position to deal with war. For the future perhaps war may use the plague as an instrument—when, war itself will end. And what about the tyranny of ideas, the war of thought that wastes many a good life? What about the war that fundamentalism is waging? A short poem on Love by Martin E. Richter is delightful reading; we quote the last of its four verses,

To think and speak and act
 With loving tender care
 Is heaven here on earth
 In which we all may share

The **Digest** reprints an article from the **Rally** on Rhythm in which it says that Rhythmic breathing is a sacrament, an outward sign of an inward spiritual grace for thereby the breath is sanctified. Yes, thus have taught our ancients here in India in the science of Pranayama from its simplest form where it is combined with the **vyahritis** (sounds like Bhuh Bhuvah etc) with the prayer of the **Savitri**, and with the mantra of the **gayatri shiras**, and of them chants to sanctify the thought-breath and send it on to God as our humble offering. Starrett's article on the possibility of infinite life is poor reading: life is eternal, but what is life? Why should the congregation called man, live indefinitely? Why should he not be given the option to die? In the excerpt from various occult magazines collected by the **Digest** are Olive Kinross's remarks on the glory and romance of everyday. We have not the honor of an exchange with the **Rally** paper from which it is quoted but we think that there is very much fun in doing each his best, to be himself, thoroughly and completely. To be ourselves, that is the end of all occultism—qui va?

Occult Review for July 1928 has reference to certain imbroglions in the theosophical lodges and societies in Great Britain. It says that it is a pleasure to turn from the contemplation of psychic cults and theosophical intrigue to a realm where spiritual things hold first place. Truly; and we offer open welcome in the **Order of Krishna**, a purely and thoroughly spiritual Illumination specially suited for individuals only where we have eliminated all politics as being unsuited to religion. Religion is for the individual, never for any clique; and if we pray let us do it in the sanctity of our corner, never from the proclamation of the hill top of the brazz of universal brotherhood. There is an interesting article on the menace of Rejuvenation; the menace will remain till the westerns have mastered the secret of **Pulastya** or have discovered synthetically substitutes for monkey gland serums. Indians, we make bold to assert have discovered substitutes long ago, and have used them. But why live so long? The **Occult Review's** comment on periodical literature is mainly against the activities of theosophical movements financed as these are heavily are by hysterical women. Can it be prevented at all, this liberty of hysterical

women to give away their wealth to inebriates, lunatics, religious vagabonds and the like?

The Open Court for May 1928 has frontispiece an excellent portrait of Shakespeare, called the Kraemer portrait; there is an article on Shakespeare as a military critic which is readable; there is another on the philosophy of Meh Ti of China but what are his exact differences from Kon fu tze we are not told, for we have to remember that chinese philosophy is not different from government of the people, of the household and of man, and has not much to do with metaphysics. An article on Jesus and Gautama goes very much along Goddard's excellent book on the similarities between both The Advaita of Shankara with its praxis that may be translated as the philosophy of 'as if' has via its modern name of Relativity (maya theory, only) an article thereon devoted to it, which article has the advantage that it is a philosophical dictionary as well. There never has been a time where words had to be defined so sharply, so carefully, and so strongly, as now, and the best educator is a good dictionary.

THE WORLD AS MAYA

T. L. VASWANI

Maya is not 'illusion'. Maya is the 'relative' ever striving to reach the Illimitable which it is at once Wonderful and Indescribable.

* * *

Look at yon stars! Every one of them is a sun; and beyond these stars are other stars, systems of stars. This solar system is but one: beyond it are others!

World upon world! Universe beyond universe! Space above space! All space is curved,—says Einstein, and the universe is "finite yet unbounded"! This wonder is indescribable. So Sankara called it *anirvachaniya* "what transcendeth speech". The Universe is Maya, so wonderful it is! Einstein would have us believe that a ray of light would require 1000 million "light years" to go round the Universe! One "light year" means 6 billion miles! We live in a universe of 1000 million "light years"! One trembles at the very thought! It is indescribable. The wonder is too vast for words. The world is *maya*.

* * *

Is not *maya* too, a good epithet for matter? Aristotle disparaged matter as "inert". Plotinus condemned it as a principle of evil. There were Christians in the Middle Ages, who despite the Catholic Church's doctrine of sacraments, despised matter as beggarly. I wish to think of matter as a medium or manifestation of the *Atman* in a dynamic world,—a phase of the Creative Process into

which the Spirit has plunged Itself in order that it may multiply Itself.

* * *

What is illusory is not the *existence* but *independence* of this world. Matter is not independent but is an expression of an idea, a mind, a dynamic spirit. In all roses is immanent the idea of a rose. In all forms and functions of matter is immanent a principle of Intelligence, an activity of a Cosmic Mind.

* * *

Is it wrong to think that even in matter there is an inner life? Some dim awareness, some sub-feeling of self-possession? Is it mere poetry to think that the tree *enjoys* the breeze which over it blows?

* * *

May we not regard the Universe as a form of the Infinite Self, the *Atman*?

Things are His thoughts thrown on the surface. Maya, then, far from being an "illusion" is an appearance, a significant appearance. Art not space and time, too, appearances? Or projections of an Infinite Self? And what are we? If we but dived deep within, there would come a realization of the truth that we are empty "holes". Blessed they whom He fills with notes of the matchless music of His Flute!



HER MAJESTY KUNDALINI

“ BHIKSHU ”

(Continued from the June number)

We now begin to digress and get along to argument, keeping aside our authorities. As we have said, the teaching of the current Yogism is that Kundalini is the world mother who sleeps with her tail in her mouth, closing with her mouth the door of the Sushumna, the door to salvation which door is at the bottom(?) of the coccygeal region of the spinal cord. The need for the world mother occupying such a peculiar position in the human body does not need to be explained; for the opponent will either say that the books say so or that there she is, or some such thing equally irrelevant, equally impossible, some thing equally ineffective. For this is most important of all whether the location and further working of the Kundalini is to prove effective and whether it has proved effective in Mr. Rele the mystifier of Kundalini who made her more vague, vagus nerve he calls her.

If on the other hand, Rele be right and Kundalini be in the right vagus nerve what is the effect? Will Rele or any one else tell us? Have they experimented along Rele's suggestion? Did any of them try the *aakunchana*, the contraction and expansion as a process of induction of the Kundalini located as such in the vagus nerve? What did the *aakunchanam* do to you or him or any one else? What had the effect of the *aakunchanam* on the vagus-kundalini? How did any one grasp Rele's vagus-kundalini by the tail as the ancients advise and what was the result? Did it

improve that man, physically, mentally, morally, politically, ebriatingly? These we think are pertinent questions.

There have to be effects and the effects of the awakening of the Kundali is that a thread like radiance passes up the spinal colum, works along in or about the cerebro spinal fluid and naturally has wonderful effects on man. The query that we put to Rele and others of his type is that it is not possible to fulfill any of the injunctions regarding the vagus nerve-kundalini at all, not possible to break the three fold argala or obstruction in the Sushumna by any treatment of the vagus nerve; it would be safer not to send the blood to the vagus nerve along with your thought, safer to avoid the congestion causable there by adopting Rele's suggestions, safer to avoid Kundalini thus transmogrified.

The same difficulty occurs in the location of Kundalini lying in the absurd position of sleeping with its tail in its mouth and yet with her mouth closing the Sushumna that physiology will tell you does not exist below the conus medullaris (Manipura). It is the first difficulty in the practice of Kundali Yoga as taught by those pseudo teachers on whom Avalon had to depend for the sources of his voluminous works on Shakta literature; and he had read apparently only Shakta literature without taking its Yogic counterpart together there. with as we see from his writings. And the first difficulty experienced by these is that by locating Kundali as having a beginning at the bottom of the Coccygeal end of the filament pendent from the conus medullaris they have set alight a fire

that burnt many to death, some to unreason, most to lunacy while it benefitted none at all.

To illustrate our statement we would ask our readers to turn to brother Vivekananda's book on Raja Yoga where a fire is shewn burning at the bottom of the Sushumna which is made by him to extend down to the coccygeal region, where is *his* Mooladhara. Need we tell any occultist that if fire burneth there, truly it will on being provoked, burn out the man that provokes it; nay, when you attempt to enjoy the fire there the Scripture fulfills itself; *soochi vat gunam aadaya vrojati oordhavam Sushumnaya*; the fire takes on the form of a fine thread or needle and it happens that neophytes feel a burning pain in the spinal cord, the pain being often excruciating. This is the experience of several and we have not been able to cure some cases of these that came under our purview. This then is the first danger for those who dabble with the mischief taught on the basis of brother Vivekananda's book on Raja Yoga.

You have always to remember that the region of the human body below the navel and thereabouts is the region of fire; Agni Vaisvanara is there, says the Bhagwad Gita; it is the lowest of the regions (the others the solar region and above it the lunar region), say the Shakta Tantra; nay the fire about the coccygeal region is the fire of the Patala a nethermost hell, *paatalam nabhi adho bhage bhogindra phana mandalam*. According to the Shaiva texts fire is at the navel itself; and the Upanishads in their classification of the Tatvas have it that fire is at the sacral plexus, Svadhishtana; the gist of it all is that in practices of meditation the regions below the navel ought to be avoided as centers therefor.

The Samayacharika the originals of the Sama Veda schools of thought were insistent on no meditation exercise being performed on the Kundalini below the Manipura (navel region); it was the *kula*, the tank where one got drowned, whereas the Kundalini was herself *akula* irrespective of bondage. With the Samayas, Kundalini was to be imaged only on the crown of the head in a square or tetraktys enjoying it with Parashiva; and they have eschewed all practice of meditation at lower centers. With them the coolth of the moon at or below the Sahasrara at the crown of the head was all important; it was the *sudha sindhu* the ocean of milk that they abided by and their taking the end of the journey as the means was commendable in view of the perversions of later practitioners.

What more we have to say to people who think that the Kundalini has her mouth at the Luskas gland about the region of the coccygeal plexus (Mooladhara) is, in case they disbelieve the authorities we have quoted or differ from our interpretations of these authorities, is to go ahead. If they are able to rouse the Kundalini by their forms of meditation, if they are able to provoke their Kundalini by their methods and make it go up the Sushumna surely they should get experiences which they could naturally make known to the world for our benefit. But how are they going to do Aakunchana to the tail of Kundalini in her mouth? What about the three and a half coils? What we request of these expounders of the Holy Scripture is that they should be careful about the effects of what they expound, careful lest some poor weary mind be lost in the turmoil they create.

Approaching the subject from the standpoint of Sadhana we would refer our readers to page 172

of the KALPAKA, June issue where we quote the Prapanchasara about the Kundalini as having the sound force called the Jiva Ghoasha and we have said there that this Jiva Ghoasha is the sound in the ears heard when you close the ears with the tips of the fingers. Many Sadhakas, neophytes have been taught the practice of concentration on this sound and such as have been taught the same and others who like to follow the method may as well follow up the Kundalini by this concentration of the sound in the ears. Soon the Gita or Nada will be heard, in many many ways and subsiding into a commonness of tone the Gita will be heard as a song, the song of Her Majesty Kundalini. Thus can you locate her and you will find that she has no more her mouth at the Mooradhara of the laity than she has her face in the sun or moon; it is a matter for experience and to be tested by experience and not an argument to be reeled out *at a mode* Rele.

But what we have stated above, namely, the ease with which the Kundalini can be sensed, is foreign to the Tamil Sidhas; with them the theory is that even an age of meditation, an age spent in meditation on the Kundalini will not open the door of the Sushumna at the conus medullaris—with them even a kalpa of time will not open in the neophyte the hole of the Sushumna which the Kundalini closes in normal man, unless of course the strange practice of the Bhairavi Diksha be followed. But even if the fact were so, to state that the Kundalini is at the coccygeal gland is spurned by them. With the Tamils Kundalini was a *neeli*, a *shooli*, a most recalcitrant lady who ought of course be held always under control. The Tamil sage called her mother, it is true, but always

treated her as a mother to be coaxed, flattered, controlled. That we believe is not the aim of the pseudo yogis who attempt to follow brother Vivekananda's Raja Yoga in this respect.

That in the effort at Yoga something swells up in man, something surges up in him, rises up, gets awake and begins to manifest itself quite against his own wishes appears to be plain in all literature—occult, even of the mystics, while the occultists go into rhapsodies over what rises up in man. And what rises up is called the AUMN in the Upanishads which swells up as an extended surging tremulous Oa-a-a-a-a-a-and though itself provoked by the Ardhamatra itself becomes the Hm, which the Mazdayashnian called the Himkara, the Himkara of Om mani padme hm of the Buddhist Saadhakas (neophytes). Bear this in mind, you who are content to have anything said by anybody to you accepting it as gospel even it be rubbish and finding it to be rubbish to pass it on, to pass on; bear this in mind, please and consider how you have the roots of the Kundalini in the Buddhist tantra based on their OM MANI PADME HM.

The Jewel in the Lotus is the jewel of the Spirit, the Atman or Jiva in the closed bud of the lotus of the conus medullaris; this is the padma of the Hindu and Buddhist alike; here is the AUMN the jewel itself for it not merely a thing in itself but the thing in itself the thing that is a force, shakti, a sound, nada, a point of light, bindu a flash of life, praana; all these are but manifestations of the power that develops via the Kundalini the power that protects these factors, life, sound, light, fire. For to fire it is the catalyst what effects chemical changes without the presence of which

the reaction cannot take place; to light it is the mantle that takes on the fires heat and converts it into the light that illuminates the innerness of the man; it is called the lamp of Deshtur by the Parsi; it is the lamp within to the Moslem, the pillar of light that taketh us on to Alla; it is the light that overfills the body even to the Xian mystic. But to the Xian there has been made no mention of the Kundalini at all in the public teachings; all that he has been told is to knock at the door which shall then be opened; the door being as we said at the conus medullaris, the Paschima linga whereat is the kavata or door according to the Yoga shikha Upanishad; the knocking to the Jain and the Hindu Yogis is to be by means of the Kundalini, via its aakunchanam generating in it a force that strikes at the door at the apex of the conus medullaris, and clears at the obstruction therein, the Argala that is the cause of breath rythm.

So much and more about the divine mystery of the region of the fire; so much about what people have thought is the solar plexus or abdominal brain, a servant and mistaking the servant for the master have worshipped the servant, as in the West; there are others too that getting confused by the language of the writers on yoga tantra have imagined that what their half knowledge dictated to them was the truth to be abided by. Always they have been forgetful of the power of the mind, of how the blood follows the thought and gets congested in the locality concentrated on; always they have forgotten that along with the blood followed oxidation, pressure, rhythm and what not, to make of the part concentrated a burning altar on which the

poor ignorant student burnt his brains, nay, burnt himself. Who can deny that concentration on centers that did not exist did but create artificial centers for the blood to get congested, to cause disease and mayhap to break the man entirely.

The test of the pudding is in the eating, but the test of what is taught as good science is that it should conform to experience, to reason, to happiness equally well. If we are to have a secret physiology we have to collate it with western physiology, note the differences and explain the differences and distinctions to ourselves before we accept the eastern secrets, rather before we accept the modern interpretation of the eastern secrets as gospel truth; and especially have to guard against imperfect reading, against hazy writing, against inchoate understanding, of these basic truths such for instance as surge round the term *naadi*; *naadi* to the eastern was both a tube and a nerve; we have to state that every nerve has been found to be a tube conveying either acetyl cholin, *pitta* or adrenalin, *vita* but that there are nerves that convey neither of these is a fact that cannot be denied by modern science; it would hence be enough to take it that the *naadi* is not any tube in the astral plane, that the *naadi* does not convey any *sookshma* matter but be content with the fact that the *naadi* is fully completely physical.

This is what we confirm by stating that the Kundalini is a *physical* thing, that it is the glistening membranous thread filament that hangs down from the conus medullaris, during human life, and it means and includeth all that the filament does and conveys. This to you may be rank materialism, but

what is the harm in the word materialism; that Kundalini produces effects, all are agreed, and what can affect matter but matter itself? what meaning hath that mathematical fiction called 'force' herein? And when we say that in the tension of Yoga the secretion of the coccygeal gland impelled by the aakunchana of the sphincter muscle sends up more and more matter up along via within the filamentous thread of the Kundalini till the door or obstruction at the bottom of the conus has been broken through, who can be offended or oppose? It is but the same thing that has been stated when they said that a vibration is set up by the aakunchana of the Kundalini that made it go up the Sushumna—mind you when the up-going of the Kundali is referred to, you have to bear in mind that Kundali is the force or shakti of the Jiva which is what rises up the Sushumna. Eastern modes of expression are peculiar and have to be carefully understood and the fact that they made no differences in the East between matter and Spirit, between substances and qualities, between principles and terms, should warn us against taking names for things, against mistaking postulates for arguments, against the philosophy of 'As if' that pervades much of the Renaissance of Indian thought since the Eighth century after Jesus (Shalivahana).

(*To be continued*)



HERB LORE

H. STANLEY REDGROVE, B. Sc., A. I. C.

The modern attitude towards Nature is objective; that of the ancients was subjective. The botanist, for example, is interested in plants as plants. He studies their structure and growth, their relations to the soil in which they grow, the insects which visit them, the other plants with which they are found in association. He classifies them according to the essential details of their structure, grouping those plants together which may be regarded as closely related from an evolutionary point of view. He tries, as it were, to get outside of himself—in the last resort, perhaps a task impossible of achievement, but, nevertheless, one very desirable to essay.

The ancient herbalist, on the other hand, made no such attempt. In his view, the plant existed primarily for man and the explanation of its existence was to be found in its utility.

Whether, when we know a great deal more about Nature than we do at present, we shall discover that the herbalist was fundamentally right, or, at any rate, find a Purpose running through all things, I do not know. We may, alternatively, be brought to realise that the earth, mayhap the Universe, is strewn with the remnants of unsuccessful experiments.

These thoughts have been engendered in my mind by reading a very interesting book on Herb Lore by Sir Ernest Wallis Budge, which has recently been published by The Society of Herbalists.* It is entitled "The Divine Origin of the Craft of the Herbalist," and, as the author shews, that the craft was of divine origin, the gods having first taught man the use of herbs, was the belief held by the old herbalists. Not only so, but the ancient Egyptians believed medicinal herbs themselves to be of divine origin, formed from the blood or tears or sweat of the gods.

Sir Wallis Budge's book deals largely, as might be expected, with the beliefs of the ancient Egyptians concerning herbs, their origin and uses. There are also chapters dealing with Assyrian,

* *The Divine Origin of the Craft of the Herbalist* By Sir E. A. Wallis Budge, Kt. 8½ ins. X. 5½ ins., pp. XII + 96. London: The Society of Herbalists, 7, Baker Street, W. Price 5s. net.

Greek, Latin, Syriac, Arabic, Coptic and Abyssinian herbals, the whole constituting a very interesting account of ancient lore, the attractive quality of which is enhanced by the many illustrations the book contains.

The herb lore of India is not dealt with. It would, however, be of considerable interest, I think, to trace the resemblances between this and the ancient beliefs concerning plants of other lands.

In Europe, the subjective attitude, if I may so call it, persisted for centuries. In the Middle Ages, it found expression in the Doctrine of Signatures. According to this doctrine, God has impressed on every herb, through the operation of the Stars, a sign indicating to the wise the use to which it may be put. In this may be seen a philosophic refinement of the more primitive belief that like cures like. An ancient instance of this belief, and one of the most interesting and most involved in its history, is afforded by the idea, held by the ancient Hebrews and Greeks, that the roots of the Mandrake, which somewhat resemble a man in form, were a cure for sterility.

"Wheresoever God hath placed a virtue," wrote Roger Bacon in the thirteenth century, "He hath added a certain similitude, that every man, who is of a clear and vivacious wit and understanding, may conceive its operation."

The story of the evolution of Medicine from Herb Magic, like that of the evolution of Chemistry from Alchemy, is a fascinating one. The old herbalist was botanist, druggist, perfumer, cook..... from his questings after the uses of herbs many a science and art has sprung.

It is indeed true to describe the craft of the herbalist as divine in origin. For is it not God who has placed in man the desire to know, who has committed him to the quest out of which knowledge springs?



SECRETS OF THE AGES

BY URIEL BUCHANAN

There is no possible source for anything outside of the Universal Mind, for it embraces everything that is. There is no center or place which confines it, yet it is not absent from the minutest point in space. No object or idea can have existence apart from it, for it is omnipresent. It is the only reality of life. It is impossible for the human mind to fathom the mystery of this power, which had no beginning and can have no ending. The more we apprehend of its workings the more evidence we have that its manifestation is governed by immutable laws. Every individuality composing mankind is an inseparable part of Universal Mind. The recognition and faith in its reality will enable you to appropriate intelligently and draw upon it as much as you will for your happiness and success. It is a never-failing force which you may learn to use in all efforts. It will manifest through you in greater fulness as you keep your mind in the right current of thought. You should cease trying to generate force by spasmodic efforts. Call your wandering thoughts to a peaceful center within the mind, place your reliance on the Supreme Power which you feel flowing to you from the unseen, and use your will only to direct that power as it plays through you, as you would steer a boat that is moved by the wind.

To you as a part of the Universal Mind belong knowledge and wisdom and all things you can receive and appropriate. You will gain increasing power to draw from the limitless supply in proportion to the force of demand. Keep in mind the idea that you are a magnet drawing from the universe all things necessary for happiness. You are made of forces which you have drawn to yourself by repeated demands. These forces have been built into your body, and have become literally a part of your flesh and blood. If you have entertained negative, timid, despondent thoughts, you have a corresponding weak, disordered body. If you have earnestly demanded of the Infinite the things which will ennoble and give strength and courage, these principles are incorporated and will act on you for perfect wholeness, beauty and refinement. Persistent, silent demand of the Infinite for positive, imperative

thoughts, for abundant energy, for enthusiasm, determination and courage, if held in mind with unwavering confidence, will bring to you the desired response. Every aspiration which goes out from the heart as a positive, earnest demand will attract power to effect results. By your desire you can create for yourself a thought atmosphere corresponding to your motive and purpose. If your thoughts are high and lofty and you ask for wisdom and purity, you will attract similar influences from the unseen and from kindred minds whose thoughts are in unison and sympathy with your own.

Aspiration, demand, desire, when concentrated in the right direction, for the most enduring good, will lift the mind above all morbid fancies, all hatred, apprehension and fear, will free the body from physical ills, and give support, confidence and courage.

As you come into a better understanding of the power of suggestion in controlling the thoughts and feelings of your own mind and heart you will gradually gain strength to influence the minds of others and to inspire those you meet in daily life with a confidence which will cause them to trust you implicitly in all you do and say.

One test of your advancement on the path to power is your ability to maintain a perfect trust in the harmony and goodness of the destiny that directs the events of your life at times when all things seem to go contrary to your will and desire; when, regardless of all efforts, you feel yourself held, unable to lift a hand to ward off the approach of conditions that seem to come as relentless enemies which stand between you and the realization of the heart's cherished longings. This is the test: to have faith, to banish fear, to keep your thoughts calm in the peaceful repose of conscious strength; to feel that however dark and uncertain the present may be, you are one with the Infinite, and will be led faithfully by unseen forces over the rough places, out of the shadows, into the light of attainment and power where all will be well with you and yours.

There are three modes by which divine life and inspiration are continually acting upon us. They relate to our union with the Infinite, with man and with nature. The Infinite and nature are in perfect rapport; and man can be, and is, to the extent that he perfects himself, or is governed by his higher self. The Infinite, man and nature form a grand inspiring trinity of wisdom,

love and operation. It is only through the radiation of our affections upon man and our energies upon nature, that we can aid in the reconstruction of the one and in the regeneration of the other, and so by co-operating with the Divine purpose find that inner union with the Infinite. To do this effectively we must realize the power which the affections can exercise through the magnetic currents of sympathy over man, and that the will can exercise through the intellect over nature; for in the human will resides that potential power which is derived from the infinite creative potency which enables man to some extent to control the material nature by which he is surrounded. In the degree in which we open ourselves to the channels of Divine love and the creative life, will man and nature respond, and shall we be partakers of the joy which is inseparable from that love and that life. We must reach out towards the Infinite, or we in a measure close the avenues for the approach of divine power; and we only move thus towards the Infinite in the degree that we realize that every faculty of our being is generative and reproductive, and that our capacity of receiving divine potency is conditioned upon our promptitude in imparting it.

(*To be continued*)

BEHAVIORISM—II

UDAI BHANU

The general idea of what is called Behaviorism is given in a few plain and untechnical terms of easy comprehension. Here I will try to discuss some of its points.

Behaviorism is not Psychology; it is bare materialism. It expounds every alleged mental facts not as emotions but in term of mass and motions, i.e. what we do in whole or in part.

It not only criticises the theories of Psychology; but totally refuses to accept the existence of mind. It claims to be thorough, treats every point of Psychology scientifically and desires to do useful services to humanity. The scientist may criticise any theory and present a new one in its place but the doctrine which totally refuses to accept the mind can never be called a science of mind.

Now the question arises whether we should accept all the theories of Behaviorism honestly and at any cost. Is it a fact that thought which was up to this time considered a mental action, is nothing but an implicit function of glands and unstriped muscles? Is it right that the Universe is all that we see and beside it, there is nothing. Is the totality of our emotions nothing but a crawling and creeping of visceral muscles? Should we accept only that which we can see, measure and experiment and beside that there is nothing? If we touch the nerve of the matter, the unhesitating answer will be—no!

Our common observation leads us to believe that all the subjects of science are not tangible. I received a hurt in my leg. I say to the doctor that my leg is paining. The doctor sees the wound and not the pain. He may believe that it pains but that is only an inference and not the experience. Even were his powers of discernment and perception magnified a million times, it would not help him in the least to experience my pain, which is mine and mine alone. You may believe me in whole or in part; but you can never know whether I tell the truth or not. No experiment would help you to verify it.

The Behaviorist admits nothing but objective series; but pain is a subjective question which cannot be subjected to scientific verification. Naturally the scientifically minded Behaviorist being impatient with the subjectives discards them, treats them as are nots and solely thinks of objective verification.

Undoubtedly the theory is extreme and one may feel pity with such high minded measures. If you were to read carefully the work of any behaviorist, you will find its pages filled with expressions like 'you know', 'you understand', 'He feels', 'I decide', 'I conclude', 'He wishes', etc. which are all subjectives.

The behaviorist says that the mind is within scientific compass unacceptable simply because it is subjective. But it is quite insane to say so.

No electric current is in itself perceptible to human senses even though their power may be magnified by all the instruments as are at present available. What you see is the effect of electricity

upon the instrument and not the electricity itself. What we see is the lighted object and not the light itself. Such is the case even with the magnetism, heat, etc., Throughout all sciences, electricity light, heat, etc. are accepted not because they are actually tangible but because they exert force upon perceptible materials.

No scientist has up to this time been able to demonstrate objectively that the Earth rotates upon its axis; but it is accepted within scientific realm because the effects of rotation are clearly observed. In the same way, the theories of mind and consciousness can never be discarded simply because they are subjectives and unobservable.

We all know that the objects do not move of themselves, but they require some energy to do so. In the same way, as thoughts are the movement of muscles (behavioristically), it must also be the result of energy. This vital force or by whatever name you may call it is governed by the same which we call mind and to which all Philosophers, Psychologists and Physiologists call by the name of "Mind".

Our idea has been supported by all scientists; still we quote some of them for the satisfaction of our readers.

Bacon says: "Life is not force; it is combining power. It is the product and presence of mind". Dunn says: "Life and mind are never for an instant separated; their union constitutes the essential work of our present existence". Prof. Beal says: "No machine could be constructed, nor could any combination of solids and liquids in organic compounds serve, to regulate, control,

counteract, help, hinder, or arrange for the continual succession of different events, foods, surroundings and conditions which are constantly affecting the body; under no mechanistic theory can satisfactorily be explained the fact that in the midst of such everchanging and varying succession of influences the body holds to its course of growth, health, nutrition and self-maintenance with the most marvellous constancy". The Veda says: that no work (internal or external) can be done without mind.

It is clear, say these authorities, that vital actions are mental actions, (i.e. they are conducted by the mind) rather than mechanical properties.



POPULAR HINDUISM

K. R. RAMASUBBA SASTRI

Religion may generally be divided into three main departments, Theology, Philosophy and Ethics. It is claimed that in the Hindu Religion alone, these three have not got into clash or divorced from each other. Science has shaken the Christian theology very rudely and Philosophy in the west or in the civilised world is agnostic. Christianity bases its claim for acceptance and sway over the intelligence of mankind by the ethics, supplied by the life of Christ. In the social and political world, such ethics does not get filtrated into action at all and the law of competition (with creation of specially favoured areas for commerce or trade advantages or for the overflow of surplus population, for patronage or living) alone finds favour with the so-called superior or civilised nations. The domestic atmosphere is also seriously threatened in civilised countries by the fact that marriage is being treated purely as a secular contract, in which the rights and obligations of the parties are guided by the criterion of the happiness of one life alone. The great bane of modern civilisation has been the apathy it has created with reference to religion. All sentient organisms including man seek pleasure and try to avoid pain. That which gives gratification to our senses (Indriyas) we feel as pleasures. That which jars on our senses we feel as pain. A little education and experience teach us, that temporary gratifications of the senses may end in pain, while pain endured sometimes results in strength, which

gives us greater capacity for pleasure. This higher or acquired sense of pleasure and pain, which may be styled in English as happiness and misery belongs to the higher evolution, experience or knowledge of the mind (as distinguished from the senses). All religions teach us that what we might regard as happiness for this one life might be acquired at the risk of our happiness in a future life or lives beyond death. In fact life abounds with opportunities enabling us to draw bills on the future for the gratification of the present. Timid or provident natures are afraid of drawing such bills on the future. Many great men like Nala, Harischandra and others preferred present pain (or rather that the necessary experiences of misery might be over at first) to ensure a subsequent period of joy. The poet says "that a sorrow's cause of sorrow is the remembrance of happier days". It might be said, that a crowning joy, is that which enables us to view assured present or future prosperity, with a background of toils and sorrows successfully overcome with grit and patience. On the otherhand the majority are prepared to draw bills and pledge the future (of one life or many lives) for the gratification of the present. Just as an Insolvency law enables debtors to do so, at the expense of creditors in the material world, so also it is thought that death would square up all debts and act as an Insolvency Law in the spiritual realm. The great drawbacks of western civilisation are: (1) the focus of life or angle of vision is reduced to one life in the political and social spheres and is extending to the domestic sphere also, (2) belief in the Law of survival of the fittest. Even in the attempt to meliorate the present conditions of life or for accuracy of scien-

tific research, cruelties (vivisection etc.,) are justified and tolerated without any fear of a spiritual future.

Let us now examine Hindu Theology and see if or how far it has got discredited by science and whether it is ever likely to get so discredited. The articles of faith in Hindu Theology may be summed up as follows:—

1. The existence of a non-dualistic God.
2. The Law of macrocosm and microcosm.
3. The Law of cause and effect.

Shortly put the enquiry into Godhead is Brahma Jignasa. The enquiry into the relationship between ourselves and other jivas and our duties towards them is the Dharma Jignasa and the enquiry into our rights and the means of obtaining God's grace is Karma Jignasa. The whole Universe is divided in Hindu Theology into three main factors Time, Space and Avasta or conditions of change. The west divides the Universe into Time, Space and Law. Law is only one of the factors responsible for change. Anyhow Avasta according to the east or Law according to west provide a panorama of change called the Universe. Indian Theologians had introduced two main factors as responsible for change viz., Gunas and action. According to them Law is regulated by the play of the above two factors and space and time. The Law of cause and effect must apply up to the stage when we get a firm faith, that there must be a God or all powerful factor responsible for the evolution of the Universe. This firm faith acquired by study and experience is called *Paroksha Jnana*. The actual realisation of such God is called *Aparoksha Jnana*. Avasta or change might be brought about

by the condition or evolution of the object itself or by the angle of vision (caused by limitations of mind and body *Upadhi*, of the person. Hindu Theology says that both seer or seen or (cogniser and cognised) all take their source from one Universal Consciousness or God who is the positive factor. The gunas form the negative factor. Time, space and causality or law form the factors according to western philosophers for producing change and variety in the Universe of matter. These form the Units of mechanical energy and are the basic foundations on which the scientific laws of nature in the Universe are built. Science and Physiology concern themselves with the material aspect of the same. Beyond the laws of the Universe in the realm of matter, there are the laws of Psychology (universal and individual) which has been receiving the earnest study and attention of western scientists only recently. In my opinion western civilisation has failed and is bound to fail still further, because science or Rationalism and Truth have set themselves in opposition to the Christian religion, the theology of which as at present expounded, has been alleged to be disproved and discredited by Science. I shall attempt to show that Hinduism (Popular Philosophic or mystic) has never been in opposition to science and can never be discredited by science. Agnostics so far as Hindu Religion is concerned can only say, "God is not a scientifically proved fact, but I cannot deny the existence of God.

(To be continued)



REVIEWS

Was Jesus Influenced By Buddhism. A comparative study of the lives and thoughts of Gautama and Jesus By DWIGHT GODDARD, *Thetford, Vermont, (U. S. A)*

Mr Goddard's carefully balanced view as evidenced by his most painstaking study of the problem is that Jesus was influenced by Budhistic teachings such as they were adopted into or existed in among the Essenes of Palestine. Of course Mr. Goddard takes it that both Jesus and Gautama Budha were historical personalities and not divinities built by their followers around central myths that were leakage from the Lesser Mysteries of the occult schools of India and Palestine. We have excellent lives of the Budha and of Jesus and a very good comparative statement regarding the teachings attributed to each. A very good book that ought to be in the library of every student of comparative religion.

The Outline of Psychometry. By CHARLES HENRY McDERMOTT. A study of telepathy, telesthenia, hypnotism, thought suggestion, spiritism, transliminality, mental therapeutics, the Spiritual essence. First Thousand copies printed PUBLISHED BY THE OCCULT PUBLISHING COMPANY 1900 *North Clark Street Chicago U. S. A.* \$ 3.50.

The author goes along the very safe lines of the late Jay Hudson the author of the *Laws of Psychic phenomena* and states many facts regarding the peculiarities of the multitude of psychons that we call the mind, itself normally collected but mostly a shifting pabulum whose center is the ego wherein the rest or as much as possible of the rest of the psychons gather together and remain to function as subject, object and perception. This science of the mind and its manifestation in other forms belongs to the realm of what the author calls Psychometry of which the book is a good outline; a book for the elementary student of occultism, but none the less very good reading.

A perfect life and how to live it:—HENRY HOFFMANN. OMAHA, PUBLISHED BY THE ART CARD COMPANY *Omaha Nebraska, U. S. A.*

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