

# THE KALPAKA

*The Psychic Review of the East*

Editor:

T. R. SANJIVI

## CONTENTS:

Notes of the Month

Absolute and Relative

Raja Yoga

Kundalini Sakti

The Mystic Lore—

Hindu Religion and Modern Civilisation

Order of the Star

"Aurospecs" or Seeing the Invisible

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# THE KALPAKA

(India's Only Psychic and Spiritual Review)

*Published Monthly*

**Editor:**

**T. R. SANJIVI**

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## NOTES OF THE MONTH

The *Occult Review* for October on p. 270 says: "An earnest call to all Theosophical bodies to throw off the thrall which at present enchains them, and to unite in one comprehensive organisation, having for its object a whole-hearted return to the original impulse which informed the movement, is issued privately by Mr. Cyril Page, of Krotona, Gerald Road, Oxton, Birkenhead, by whom enquires are invited"; thus telling us definitely of the imminent collapse from stagnation of the T. S., a collapse very much to be regretted. Things are yet to happen in India with the T. S. here, but of stagnation there is enough evidence.

And says the *Occult Review*: "Mr. Page suggests the issue of 'an international magazine suited to a wide public, keeping its readers *au fait* with the latest developments in occult, philosophical, religious, scientific, and kindred thought throughout the world; such organ to be entirely impartial in these and all matters rather than partisan'. Such an organ, we submit in all modesty, is already to be found in *the Occult Review*." Certainly the Review is not to be beaten for modesty. We take off our hats thereto.

But is a magazine enough? The *Kalpaka* which is doing in the Occult India work that is far advance of the spade work still being done by the *Occult Review*, has not found it so; a magazine can inform, instruct but neither educate nor at all initiate neophytes into the *adyta* of occultism. That requires special work, devoted thinkers, earnest brothers, illumined teachers. These neither the *Occult Review* nor any magazine in the West has been able to get at. The T. S. on the other hand did something; nay, as seen from the Leadbeater episode it did too much; hence it may be said to have fallen or to be falling down. And next to the T. S. we have the Ramakrishna Mission that is educating people in Occultism via the Vedanta of a particular kind. They have their magazine too; but it is not yet international. But the question before us is to combine all these or the purport of all these, to make them come *en rapport* together and to form an Esoteric School of Thought, study and practice.

What we are suggesting is virtually the reformation of the ancient Eastern School of Theosophy but not limited to the Members of the T. S. Let all people willing to get initiated be initiated. Such is the dictum of the Holy Order of Krishna and without the need of forming governments or organisations the Holy Order seeks to serve humanity in its own way. And after the recent pronouncements of Krishnamoorti or Krishnaji, the work of H. P. B. left unfinished and incomplete has been taken up again in a fresh series of lessons for the benefit of humanity; to bring together the scattered hearts of men from the T. S. and Star organisations unto the sway of our Lord God the invisible King.

# ABSOLUTE AND RELATIVE

By FREDERIC W. BURRY

**The longer one lives, the more sceptical one becomes.**

Unless you follow such curious devices as Herbert Spencer was guilty of, who would slap on ear muffs when anyone started to dispute his theories, and laid for himself a plan of philosophical apology or argument which he carried along assiduously through many years of writing, refusing to countenance hypotheses like Kant's exhaustive metaphysics, or any authors who did not agree with his preconceived theories.

The absolute, as some would term the incomprehensible creative power, he would class as simply "unknowable."

Certain truths are undoubtedly unknowable for some people, and at particular stages. Yet what might be unknown at one time would possibly be understood at another. And then things depend so much on the point of view.

Oscar Wilde, master of paradox, said a truth ceases to be a truth when believed by more than one person.

On the other hand, Kant comes along with his imperative "categories," and declares we should act in such a way that if everyone acted likewise, good would result.

This is another version of the Golden Rule. Do unto others as ye would have them do unto you.

And now some say there are no golden rules. Bernard Shaw even admits that he disagrees with everybody.

One need not be pig-headed; though with Shaw, his obstinacy or pugnacity may be inborn with his native Irish temperament. It is almost impossible to grow out of one's geographical limitations.

And yet we have been told to even forsake parents and kin if we would be a faithful disciple.

The theory of Relativity is dominant now in all departments of life and action. Morals and even Mathematics are declared to be inherently relative or tentative at their foundations. All is flux. Nothing is static. There are no absolute standards. All is relative.

What is one man's meat is another's poison. "My truth is your untruth." Hence the need of individual education—which is really intuitive—

self-education—a drawing out—the examination system is a failure—the so-called classes, grades, are inadequate and settle nothing—there are no absolute standards.

Such a recognition spells freedom. But liberty may lead to license—it is then dangerous, to say the least.

Shaw says the way to live long is to live dangerously. And most people want to live long, even though hampered for a while by a body of "clay." "Who shall deliver me from this body of death?" But this mortal body may put on immortality. Who can tell what we may become, what we may accomplish, as we solve the mystery of cell construction, as we get behind the glandular machinery? If we would save our life, we must lose or loose it. "Relaxation pleasure." Joy is in overcoming—change. Renewal is constant. What some call the war of the corporeal cells, the battle royal between the phagocytes and the macrophags, the good germs and the bad ones. The different rays—the corpuscular elementals. We need both white and red. The power of color—light—even as discerned in the hues of the body's secretions. We are holes, on which God plays his magic flute, as they would say in the East. Subjectively we are absolute, objectively relative. Inwardly we are infinite, outwardly finite. The Self is universal. We become cosmically conscious through all embracing love, which transcends ordinary affection. It is difficult to yield the affectations. Lao Tze says we gain all by non-action. We only really possess by giving away everything, One can hardly reach such a degree of faith with its masterful indifference—all at once. But let it be said that when we can treat the impostors of triumph or disaster just the same, we own the earth and everything that's in it.

So says Kipling; and how many have proved the truth thereof. Ownership by idealism. It is a matter of growing in faith. We are faithful over a few little things, and bit by bit, we unfold the divine energies, and larger responsibilities and commissions are given us. Thus do we progress in overcoming—finally conquering the world.

To the victor belong the spoils. The survival of the fittest. Just natural selection and the will unto power. From various angles the different teachers and discoverers of all ages voice the same verities.

Even our loves are relative. It is the absolute Ideal on which our affections are focussed. The personality is the transitory object—persona, the mask—there may be another mask tomorrow, another name—though there is no reason why love being of an infinite nature, and meaning union, yoga, should not be centred on more than one. "The only one" is a beautiful ideal in its way. Exclusive charms and isolated devotion have a field all their own.

And so has the all embracing worship that sees the loved one reflected in others. Just as the master who, feeling his identity with one and all, said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me".

And Walt Whitman, who said that he loved a certain person once, and his love was not returned, and yet he knew there was always return—for he had out of his ignored affection, written his poems.

Our part is to give, to pour out. Forgetting self, there is the essential response somewhere, and in due time will come back with interest, flying the aethers, and incarnating in flesh and blood.

There are some who like to give their love, while others only want to receive.

Some may unkindly refer to the latter as leeches, vampires, parasites, selfish. They cannot help it, it is their nature. Perhaps they are very young experience will open and broaden out their emotional being, their consciousness of self will expand. And they too will in time bend their knees in generous adoration.

We say there is a spark of the absolute in all. A very little speck of the divine *inflammatio*. Why belittle or minimize the infinite? Does not each atom enshrine the whole of the infinite—the indivisible? Is there not a sacramental transubstantiation of spirit—and matter? Is not the body of each man a temple of the living, holy, whole spirit?

Wherefore the inferiority complex that would so belittle the son of man? A new commandment give I unto ye, that ye love one another. Bear ye one another's burdens Mutual relationship. Most healthful interchange of magnetism.

And so highly charged are the great ones with the electric streams from the river of Life, that but to touch the hem of their garment is to draw upon their virtue to a marked, discernible and noticeably, measurably, exhaustive degree.

So say the records, the Books, the *biblia*.

We must thank the scribes for putting down the historical facts in the midst of adulterous generations, and thus saving the day, when spiritual truths would have been forgotten.

But are we dependent on scriptures and traditions? Is not the spirit a living spirit, that lighteth every man that cometh into the world, when the mere letter killeth?

Yes, but the books have their value, too. At least they prove the worth of our personal illuminations.

We can point to them as prophets from afar—in time or space. Where our word would not be received on its own merits, in our own age and country.

And we find it hard to have the courage of our convictions. So we hunt up precedent and "authority". Only finally to depend on our own advice and trust our own inspiration.

Heine would say that we are seized upon by our Ideas.

What angel messengers they are! We do not appreciate their significance enough. Only the poet does.

Ideas and Ideals. They usher us into the *sanctum sanctorum* of the Absolute. Where veils are lifted.

And so we are rewarded for our faithful labours and researches in the world of trying relativities.

# RAJA YOGA

SWAMI ATMANANDA

*(Continued from the last issue)*

Prana is life (Jiva) and nothing else. Being in Nature subject to the Cosmic mind, in the human body it is subject to the influences of the mind. It has two faculties reception and expenditure and in these it is called again Prana and Apana. When expenditure has been controlled there will be no indiscriminate reception and this would lead to purification of the life in the body.

As a result of such practice, there will result no sleep, no food (except liquid food of the least "nourishing" kind) and other experiences follow. Semen is not then made but is then converted into a higher ethereal form of nervous fluid which mounting up the spinal column fills the brain. The result is an expansion of the brain and the improvement of the body; gross matter having disappeared there will result only etherial matter, though perceptible, and longevity cannot but result. This is the rationale of the process called in later books, Pranayama and in the earlier, *Asva Medha*.

Asva Medha was essentially a rite supposed to be performable by kings. When his Asva (Life) was able to come back after being freed from the world experiences of many places, the owner of the Asva was fit to perform Asva Medha. We cannot skip over the fact that the Asva Medha describes also the wanderings of the mind or Ego through various incarnations and kingdoms and other world experiences till it returns a success. And we cannot also forget the fact that the Asvamedha had direct reference to

Raj Yoga, the application being to the life-principle (*Asu*). The outgoing life had to stand the test that it was no sense impure; the incoming life had to stand the test of its usefulness; unnecessary waste of life being entirely stopped. This is called the *Aikyam* of Prana and Apana, of Rajas and Retas.

Much more than all this would a bit of human anatomy of physiology remaining unknown to the Western scientists because of its supra physical activity do good to turn many away from wrong practices. Thoughts passing outwards force the life fluid along with them down through the spinal column; life imbibed from nature, unconsciously and passively is full of impurities and passes up along another side of the spinal cord into the brain. If these two functions of life were stopped what would be the result? The spinal cord with its central canal now filled with a semi-material substance will, say the Holy works, be affected. The life fluid collecting at the bottom unable to be deposited as semen will force up the fluid matter already existing which slowly enters certain cavities in the brain quickening their action, and brings into play certain atrophied organs such as the pituitary body and pineal gland, developing new senses and improving on the old. This is what happens in every effort at Yoga. When after a deep effort the matter forced up the *SUSHUMNA* suddenly returns owing to waste caused by sexual intercourse or the like the result will be abnormal vibration of the pituitary body and pineal gland producing madness and even death. Such are the dangers of half knowledge. So many helps are necessary in this training of life, so many medicines are required in the change of conditions of life, so many things have to be done that even the restraint of the twofold functions of life called Pranayama is not fit for practice in this age unless the student can devote himself to it. But the same

end is reached if the practice of control of the mind also called Pranayama advised in the Tejo Bindu is practised. And in such an elementary book as this that would be enough, for dwelling upon.

*Nirodhah Sarva Vritteenam Pranayama Sa Uchyatui  
Nishedhanam Prapanchasya Rechakakhyah Samiritah  
Brahmaivasmeeti Ya Vrittih Purako Vayur Uchyatai  
Tatah tad vritti naishchalyam kumbhakam prana samyamah.*

The restraint of all wanderings of the mind, all flippancy of thought, all harmful suicidal vanities of thought the practice of such prohibition, the conservation of thought-energy is Pranayama. The process has been divided into three stages Rechaka, Puraka, and Kumbhaka generally known as outbreathing, inbreathing and retention of the breath. The rejection of multiplex thought, the restraint of the diversion of thought energy into many channels is Rechaka. Rechaka has to do with the outgoing thought and by lessening the number of channels in which it is spent, lessens also the energy it spends ; at least if that is not done, it proves the power and potency of each thought by the devotion of more energy to each subject. From Rechaka we go on to Puraka, to watch in the inflowing thoughts against 'Prarabda' and "Agamya" Karmas association and inference ; they are tested to see whether they are of the essence of greatness, whether they contribute towards mental expansion. Then only is each thought accepted ; else it is rejected. The practice of this kind of Puraka with regard to a set time and place constitutes a good beginning and it may be continued towards every one of our "wants." The maintenance of this state of reception and expenditure is called Kumbhaka by some and Pranayama by others ; names do not matter.

Here you have a mental gymnastic ; practise it if you want. It consists in beginning with a set time and a

set place though if you have strength of will such are unnecessary ; it begins with the rejection of the unnecessary thoughts as they flow in from the thought plane ; in the acceptance of whatever thoughts would bear helpfully on the subject we have chosen ; and in the retention of these thoughts to complete our meditation. The object meditated upon will thus be strengthened in our thought and we will be better off in every way as regards each action in life, each word and deed if we could bring in this kind of Pranayama to bear on each.

On the highest side of the subject you have the text of the great Samaya Masters :-

*Purakah Purna Rupohum ; Kumbhako Nischalosmyaham ;  
Rechaka Ahamkritischuham Omkaroham Parassivah ;*

By Puraka, I understand the feeling of contentment (fulness) in myself ; by Kumbhaka I understand that feeling of perfect Tranquility ; by Rechaka I feel that I have eradicated all selfishness ; for am I not the personification of AUM the Great Good, Peace Itself. It is blasphemy in the eyes of Theists for one thus to imagine himself equal to his Creator and he would incur the Divine wrath, but when the creator is found out to be a poor creation it will not be discovered where then blasphemy absconds. How can you *BECOME* God unless you *ARE* God ! If you think of the Fount of Peace with fear, you will never know peace until you have overcome fear. For Thou thyself are That which thou knowest.

*(To be continued)*

# KUNDALINI SAKTI

**Did Christian anchorites practise yoga  
to develop that power ?**

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**M. S. RAMASWAMI ALYAR, B.A., M.R.A.S.**

A learned Jew of Coele-Syria informed Aristotle that the Jews had their origin in India. In two letters published in the Hindu newspaper of Madras, I showed how owing to the forgetting of this fact, theologians find the Bible to be obscure. In this contribution I shall show how for the same reason they have not understood truly a certain system of Christian mystic contemplation.

Rome and Constantinople had been temporarily out of communion with each other on different occasions of the 4th, 5th, 7th and 8th centuries of the Christian era. But in the 11th century the great schism took place and ever since Christian Europe has been divided into two great groups following the Western and Eastern Churches. To the votaries of each of these two Churches, the beliefs and practices of the other Church may be anathema, but to a seeker after truth the beliefs and practices of both the Churches are necessary for tracing Christianity to its original home.

There is a conspicuous promontory at the end of the easternmost of the three strips which jut out into the Aegean Sea from the Chalcidic peninsula. A peak of this promontory rises like a pyramid with a steep summit of marble to a height of 6300 feet from the sea. The promontory and the peak are called now Athos: but it is commonly known among the Greeks as the "Holy Mountain." People who have visited it say that with its quiet and peace, its natural beauty of sea and mountain, of groves of oak, pine and chestnut, it forms a veritable paradise. That earthly paradise is now the seat of a monastic republic. The hermitages of this holy republic are first mentioned in the historical documents of the 9th century: but the legends of the monks carry the religious settlement to the age of Constantine (274—337). It is possible that the mountain at an earlier period was the abode of anchorites. The promontory contains 20 important monasteries, beside their daughter houses. One of these monasteries bears the curious Indian sounding name of Vatopedi which is said to have been founded in the time of Emperor Theodosius (346—396). The monks of Vatopedi founded in 1749 a large academy which for a time attracted students from all parts of the East but which eventually proved a failure and is in ruins. Since Athos is the seat of holy monks dedicated to contemplative life, the rules prevailing there are

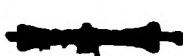
very strict. Many of the monasteries still adhere to the 'Cenobian' rules and under a constitution approved by Emperor Constantine Monomachus in 1045 women and female animals are not allowed to visit or wander over the holy mountain.

No doubt St. Theresa of Spain, St. John of the Cross and others of the 16th and subsequent centuries taught the lands of the Western Church mystic contemplation. But since Christianity went from eastern to western Europe, the beginnings of Christian Quietism must be sought in eastern lands. In the 14th century a certain form of Quietism came into great vogue on Mt. Athos. That particular form of contemplation was called Hesychasm. The term is coined out of the Greek word Hesikos which means quiet. The monks who practised it believed that it was possible through concentrated prayer and ascetic observance to behold the "uncreated light" of God. For this purpose they used to retire at stated hours to secluded places and give themselves up to enforced quietude. Hesychasm in the words of Mr. R. L. Langford-James a great authority on the Eastern Orthodox Church consisted "in keeping the body immovable, holding the breath, pressing the chin against the breast and turning the eyes inwards" after fixing the gaze on the navel. Such was the method of contemplation. After a period of such contemplation the monks averred a divine light emanating from the soul in the navel region filled them with holy bliss. On account of this particular belief the monks who practised this particular form of contemplation were known as Umbilicanimi and Omphalopsychoi or navel souls. There was a man called Baraalam. He was a great opponent of Hesychasm and he used to twit Hesychasts with Ompbaopsychia (navel-soulness) in allusion to the supposed object of their gaze. Theologians believe that Hesychasm had its origin in the teachings of the Platonists. But they do not know what the light of the navel soul was and what the object of practising that particular form of contemplation was for. Infact they betray total ignorance on the subject. Where did Hesychasm have its origin and what was it really?

Now Europe owes its religion to Jesus Christ of Palestine. But 3 centuries before the birth of Christ, Aristotle's informant had told him that the Jews had their origin in India. Since the Jews had their origin in India, Palestine was an Indian colony and Aramaic the mother-tongue of Jesus Christ was Aravam (Tamil) as I had shown in my articles published in the Madras Press. Christianity hence was a Tamil Reformer's sect. India not Palestine therefore was the real home of Christianity. The moment one crosses from Europe to Europe's spiritual mother-land, Hesychasm, the light of the navel soul and the object of Hesychastic contemplation become clear.

Pranayamam, Yoga, Kundalini Sakti, etc are well known to Indians and they need no description from me. The Kurma Purana in speaking of Yoga says "Hrith pundarike Nabyamva murdhni kuruvitha mastake—Evan adhishu deshesu dharana chitta bandhanam." An Indian will immediately recognise that Hesychasm practised on Mt Athos was the Indian Yoga, that the light of the navel soul was Kundalini sakti and that the object of Hesychastic contemplation was for the development of that power. For all these reasons the reader will see that it was not from the Platonists that Hesychasm sprang up. It was the Indian Yoga system that went to Europe with a Hindu sect called now Christianity. We do not know when and by which individual or individuals Hesychasm was introduced in Mt Athos. The connection between India and the West in ancient days was a great deal more than we are pleased to think. In some of my articles I had shown how intimate that connection was. Let me mention a few more instances here. Juvenal (60-140) speaks of Indian female fortuna tellers in the West. Jerome (341-420) in a letter written from Palestine refers to his entertaining crowds of monks who almost daily arrived in Palestine from India. Emperor Justinian is said to have had an Indian cook in his household. We learn also that Indian elephant trainers, Indian dancing girls, etc. went to the West to make their fortune. These examples are but brief indicators of a great intercourse that once existed between India and the West. In these circumstances there is nothing surprising in a monastery in Athos having an Indian sounding name like Vatopedi. Was it Vata-pudi place of Rasayana or was it Veda-pudi place of Veda ghosham? Since Indian saints were adepts in alchemy and learned in scripture either name would fit the place well.

Did Hesychasm find entrance into Athos through the monastery of Vatopedi? Who can say it now? In any case Hesychasm must have slumbered in Athos after it was introduced and before it came into great vogue in the 14th century. Silence is an important element of Hindu religious contemplative systems. Indian holy men who practise silence are known as Mauna Swamis. Jesus himself seem to have practised silence at times (John 8, 6). A reference to page 464 of the English Journal called Tit Bits for 22 June 1929 would show that the cowled monks of Mt Melleray the famous monastery in the Knockmealdown mountains in Tipperary in Ireland still hold to the holy vow of silence. Though religious silence lingers yet in western Europe, yet Hesychasm did not take root and grow there. As Christianity wandered further and further West it had less Indian trappings. The more east we come to, we find more of them to have lingered as at Mt Athos.



# THE MYSTIC LORE—

## — BHAGAVATAM —

R. RAMALINGAM IYER, M. A., B. L.

The Bhagavatam is a remarkable collection of stories. The philosophy embedded in its several stanzas is consistent and clear. The devotional school of religion in all parts of the world will find in it a mine of information and instruction.

The Ramayana and the Mahabharata have received world-wide recognition. The Bhagavatam however is not so well-known as it deserves to be. English translations appear to be few or almost nil. The significance of the work remains to be expounded.

To illustrate: King Parikshit goes out hunting. Feeling very tired and intensely thirsty he entered the *asram* of Sage Samika. The sage was in deep meditation and appeared unaware of the king's presence. The king felt humiliated and felt insulted. Being incensed, after a period of waiting, the king threw the carcase of a serpent as a garland over the shoulders of the sage and turned away.

The sage's son finding this desecration, in great rage, cursed the king may be stung by the serpent Takshata on the seventh day thereof.

Running up to his father, he wept aloud; the sage was disturbed and opened his eyes; threw off the dead serpent and asked his son the reason of his weeping. The boy blurted out the truth. The sage rebuked him for his folly, and explained to him how he had been remiss; and then sent one of his disciples to inform the king of the rash curse of his boy.

The king was very much upset; when the disciple arrived and told him of the terrible curse, he considered it as an atonement. Entrusting his kingdom to his son he reached the banks of the sacred Ganges resolved upon a great meditation *Prayopavasam*. Many sages flocked to the place and was discussing ways and means when the great sage Suka appeared and was at once accepted by all as the one fitted to clear the king's doubts. The Saka replied "Your question, Oh king, has been asked for the benefit of humanity".

This study unfolds a problem of spiritual psychology. There are three main actors with a number of attendants. To the writer, it portrays the struggle of the human mind with its bundle of desires carrying the individual along several well worn paths of achieving something, finding a glimpse of pleasure here and there, but too often sorely disappointed. The reaction of all vexation, thwarting, is anger. We will pause here for a little while; the king symbolises the mind of a mortal full of many conflicting desires, eager on their pursuit, goes out hunting. The pleasure of the chase is instantaneously followed by its reaction a feeling of tiredness in body, meets with no reception, changes into disappointment leading to thoughtless act.

The sequel in the surroundings is nothing less than rage and anger; this is the feeling of the boy when he hears of the desecration to the father. In the world of mind the rage turned on itself. This is the curse and the feeling of unrest in the mind of the king.

The next step is that the rage besides creating its own reaction disturbs other factors of the mind and the sage wakes out of his contemplation.

A mind well prepared is not troubled by these conflicting emotions but sets itself out in deliberation.

There is a weighing of right and wrong and with impassion the disciplined mind sets out to repair the mischief without fear of consequence.

The king is informed: he sets out on the task of atonement: not the fear of the curse but the restless mind turns to seek relief. Every other activity is stilled to the one supreme task of achieving peace. Several suggestions offer themselves. All are considered and at last the anxious inquirer meets with the still small voice. It is no less than the voice of peace or *santi*.

The very first question therefrom that arises suggests its own answer. It is not a matter of mere individual experience. It is for the benefit of humanity.

Hindu philosophy seeks to classify all the above activities of the mind in the interplay of the gunas. At one end is the act of the boy characterised by heedlessness *Tamo guna*. In between comes the state of the king's mind. It is *rajasic* half white-half dark characterised by unrest. The difference of the two above states is clearly portrayed in the subsequent states of the actors. The one weeps but the other feels restless and has a feeling of revulsion and sets out thinking again. The consequences are vivid. The activity of the two sages is clearly *sattvic* characterised by wisdom: one of them deliberates and decides and feels the consequences of the acts and the other applies the healing balm of Peace or *Santi*.

# HINDU RELIGION AND - - - - - - WESTERN CIVILISATION

## Introductory

Scene.—The Third Class Compartment of a Stupid Irregular Railway.

Orthodox Brahmin passenger is seated therein. A Non-Brahmin passenger who has just taken a ticket enters and the following conversation began :—

N. B.—Bande Mataram.

Q. B.—Bless you, Sir. This box contains my household Gods and this vessel contains my food as I am a through passenger going a long way. Please do not come too near.

N. B.—Revered Sir, you appear no doubt a clean sensible person. But I am not an unclean animal and I have also got a ticket. I really do not see how in a public place like this, you can assert your antiquated exclusive airs and rights. These are not the days of Manu but of the democratic John Bull.

O. B.—Sir, I have also got a ticket and am not taking up more space than is allowed for a single passenger under the Railway accomodation rules. I am not responsible for the over-crowding of passengers in this stupid Railway. They treat us, third class passengers like cattle especially in pilgrim seasons. I hope your having a ticket does not give you a right to sit in my lap, however clean you may be. I only requested your sympathy for my religious feelings and about my Gods and food. You appear courteous and I am sure you will extend such sympathy for what you may consider my religious frailty or eccentricity.

N. B.—(Sitting himself comfortably near). Sir, I hope you have some respect for our Mother India. I hope you have read the lines of the English Poet "Breathes there the man with soul so dead, that to himself hath not said; this is my own, my native land, etc." Does not your patriotism require that you should sink these minor differences of caste which have been the bane and ruin of India for the common political weal of all of us.

O. B.—The Brahmin has always been on the vanguard of all movements political, social or otherwise for the amelioration of all classes. But politics and sociology alone are not the end and aim of life or the *summum bonum* of one's existence. The Hindu at any rate recognises the existence of a soul which is beyond or rather above the influence of Time, Space and Law. Time, Space and Law comprise the round of manifestation or evolution and the soul can never come within the grip of such evolution or manifestation. The soul is the only surviving factor that can be regarded immutable in the past, present and future. If anybody wants to realise Happiness, that will not be stinted by the laws of Time or Space, he must get into touch with the soul. The realisation of such Happiness must be the aim of life and the Jiva or personality who has such aim in view, alone, leads a spiritual life. To a man attempting to lead a spiritual life, politics and sociology are minor factors, which will right themselves under his advice, if such advice is sincerely and effectively followed. Arithmetic and Algebra are good in themselves and may be enough to the ordinary man in the work-a-day world. But to the Senior wrangler, Arithmetic and Algebra may appear trivial. Similarly to the spiritual man, politics and sociology appear only as the outer crust of the problem of evil and misery. If the problem of evil and misery is to be properly diagnosed and rooted out there must be a large

number who are prepared not only to lead spiritual lives but also to aim sincerely at laying the foundations of a universal religion, which will be the basis of action for all classes and eradicate the aggressive individuality and selfishness, (that in spite of the enormous good and increased knowledge) threatens also to overwhelm the progress of western civilisation. Swami Vivekananda observed that good and evil are two sides of the same shield and that we cannot hope to get at the good alone in the phase of manifestation without going in, for the evil also. That is why, in Hindu Theology, the Devas and Asuras are always at logger-heads, success attending the one or the other alternately.

N. B.—It may be alright as you say but you cannot expect God to interfere with the mundane affairs of life in this universe. God according to you is unknown and unknowable. Hence do not you think, that instead of wasting your energies in search of an unknowable God, you try to concentrate the same on ameliorating the conditions of evil and misery in this Universe.

O. B.—Theoretically I am at one with you in accepting the necessity of amelioration, as a factor in the purpose of life. But it is in the mode of applying such principles that I am afraid we are likely to differ. With reference to politics, I would quote the letter of a valued friend of mine :—“ As regards present conditions in India and elsewhere, I fear we are in danger of wasting far too much on what is called ‘Politics’ which are often little better than an attractive curse. Social, economic, artistic, literary, scientific, medical, sanitary, scholarly and administrative work, all seem to be more urgent and honest and generally more valuable. Of course it is very important that we should be ruled by honest, efficient and intelligent people, really anxious to see fair play for all, but it is not merely so desirable to take part in a selfish struggle or scramble

for power such as is almost inevitable under a democratic Government. It is often most demoralising and unsatisfactory in its results." Politics is a gambling ground for power and fame, which breeds men sincere for the common weal of humanity or at least sections thereof, only once in a century or thereabouts. It is however a necessary evil and as such has to be studied. The only question is whether one is called upon to sacrifice his religion for the sake of politics. As to sociology, the civilisation of the west has not up to now solved the problems of capital and labour, the relation between the sexes, whether wealth should be state property or individual property, etc. Communism and Bolshevism are threatening to overwhelm the civilisation of the west. The increased scientific knowledge is likely to be utilised for wholesale destruction of human beings. Besides, organisation and communities are likely to be more selfish than individuals. They breed indifference to the well-being of other communities if not hatred towards them. An attempt at melioration which brings the whole universe within its range is an ideal which is not likely to become practical, even in the distant future. Activities of melioration are likely only to be sectional and such activities are both good and evil. Besides I believe in a Providence that shapes our ends rough hew them how we may. Melioration therefore may be a secondary aim in life to purify the individual mind and take the ego nearer to God-head, but cannot be the first aim of life. The primary aim of life must be the service of God and the attempt to understand and realise God-head.

You say that God is unknown and unknowable and hence the energy spent in search of God is wasted. There are two reasons against such view, on the other side. Without fear of God and respect for his Law as enunciated in the sacred scriptures or revelations, the energies of life of

any individual however enlightened and civilised he might call himself, are likely to go astray and lead to selfishness, which will surely go against him, in the law of evolution of the individual ego, in the long run. Individual character is the unit or brick with which the edifice of the whole Universe has to be built. The decay in the average of individual character is largely due to the civilisation of the west, which has cut at the roots of all religions and has also made an intensive and ruinous pace of life possible for individuals. The highest level of individual character and unselfishness has been reached only by religious Saints. To me, the idea of strengthening character without a religious basis or education appears impossible. To the Hindu at any rate every aspect social, political or individual is largely mixed up with his religion.

N. B.—That is the bane of Hinduism. One can never aim at any progress or reform without the Priests and so called orthodox people howling out, that their religion is violated and that the Government is violating its pledge of neutrality towards their religion.

O. B.—My friend, it is no use getting angry with me for my faith in God. I firmly believe in a God who created, supports and may be trusted to lead to good, this universe. As I have said before, the attempt at melioration must be for the purification of the individual mind and not for bettering the Universe. To a godly man like me, it would be sheer presumption to imagine that I can better God's Universe. God has not taken leave or rest or abdicated his functions so far as I am aware. An attempt at emancipation or salvation on my part is not a selfish aim for individual aggrandisement as you people imagine but a whole-hearted faith, that by serving God and attempting to realise Him, I place myself at His service for my individual good, which I believe will also be the good of the whole

Universe. But to come back to the point, from which we digressed because of your interruption, the second reason for religious study is that you cannot ignore God. Ignoring God is ignoring your own existence and possibility of higher ideals. As the Pundit puts it, if God is not knowable, He is also not negligible or capable of being ignored.

Hindu Theologians say that all objects that we take up for discussion, should be considered from their essential stand-points Viz: (1) Essential nature, (2) Guna or quality and (3) Rupa (power and dimension). Even the above three stand-points can only be considered with reference to the God of manifestation for in the Non-manifestation stage, if such stage exists, there is only the One without a second resting in space for all time. The Rig Veda or the most ancient Veda of the Hindus says Omniscience or Chit is Brahman.

But before proceeding further to discuss Hindu Theology, I must know (1) whether you are prepared to be a patient listener (2) whether you have faith in God or a power behind Nature and (3) whether you are prepared to accept me as a Teacher. The ancient Brahmins or Rishies were recognised to be Teachers as they were always in touch with God. I will explain how we can hope to get into touch with God later on. At present owing to the over-powering forces of materialism in this Kali Yuga, a Brahmin can only say he is descended from those who were in touch with God. If you will recognise my authority at least to that extent, I can give you my views on religion. Hinduism is not a proselytising religion. It says specially that religious tuition (especially in the Higher Grades) can only be given by a proper Teacher to a qualified student, after taking his capacity or mental and bodily fitness for such tuition. Religious knowledge can only be attained by falling at the feet of a Guru in all humiliation and

requesting his grace. The wise Guru may then impart such knowledge to the pupil. Hinduism specially enjoins that religious instruction should not be sought to be scattered among the sceptic or indifferent persons as that would be "like casting pearls before swine." The Gita says: You should not teach this knowledge (Gita) to the sceptic or agnostic or the indifferent persons. I am therefore prepared to discuss religion with you if you are sincere and earnest about such study. If otherwise please leave me alone, as a monomaniac whose feelings you might humour or otherwise according to your whims.

N. B.—My dear Sir, I admire your blunt sincerity and shall be equally frank with you. I am an agnostic in the sense that I am not prepared to import an unknown and unprovable God in our social and political activities. Melioration in such activities should be the highest aim of life. There is an old saying of the Greek God Hercules that without human effort God's help cannot be attained. "Put your shoulder to the wheel and Hercules will help you." But I am prepared to believe that there might be a power behind Nature, which guides our destinies as you say. I am prepared to listen to you provided you will not ask me to sacrifice my reason to any article of your faith. The cleavage between the Brahmin and non-Brahmin is no doubt going to unfortunate lengths especially in this benighted presidency, but I want to rise above such communal pettiness. The Brahmin in my opinion stands for many things against progress and liberal views. But he is also the descendant of a very old civilisation and in the words of Iago I am not one of those who would refuse to worship God because the Devil bid him to do so. If you will admit me as a student in the above qualified sense, I am prepared to listen to you. Kalidasa and Bhojaraja represent the golden era for the Hindu especially

Non-Brahmin civilisation. They say if Dharma or righteousness is the rockbed on which the highest progress in evolution, individual or universal is to be built; if such Dharma is taught by the Vedas or the revelations of God; if the Vedas can be studied or explained only by the priests or Brahmins, then to whom else but to such Brahmins would my salutations or obeisance go or reach. I have no objection therefore to say that I am prepared to accept you as a Guru in the limited sense, sketched by me, before.

O. B.—I am prepared to accept the situation. As Kalidasa says it is by teaching others, the ideas in our mind get clear and firm. Besides, the Hindu religion also says God achieves His end through human effort. It also recognises two kinds of study and two kinds of preceptors. The two kinds of study are for attainment of two different sets of knowledge—objective knowledge and subjective knowledge. Objective knowledge means the study of all objects and laws of the Universe with actual experience of the same. The other *aparoksha* puts you in touch direct with God. This touch with God is called the ecstatic or the trance stage or the Bhuma which we will discuss later on. It is the Yogic teacher that puts you in direct touch with Godhead, who alone can claim your slavish obedience, as if you were under his hypnotic spell or sway. Such Yogic teacher must be in touch with God himself.

I do not claim any personal touch with God and want only to discuss the main principles of Hindu religion with earnest students, who I am sure will realise in the course of such study that if faith in God and the possibility of our getting into touch with Him are admitted, the principles of Hindu Theology, Philosophy and ethics can alone stand the scientific test for ever.

# ORDER OF THE STAR

## **Its Dissolution (in *The Star Review*)**

.....That an organisation holding the belief in the coming of a great spiritual Teacher should have come into being so many years previous to the expected event; that it should have attracted thousands of adherents throughout the world and established for the awaited Teacher a welcome in every part of the world, is in itself an unusual and remarkable fact. Still more unusual and remarkable, however, is the fact that the young Teacher, round whom the organisation has been formed, should by his own act dissolve it, because from his point of view no spiritual organisation, of any kind, can claim to hold the 'Truth. Truth, he affirms, is a matter of individual perception and cannot be organised by one man or by a body of men for another. Every attempt to organise it will result in its betrayal.

Such a statement, coming from one who asserts that he is not only a World Teacher but that he has himself attained that perfect harmony between reason and love which he calls Liberation, is strikingly new and impressive. It cuts at the root of all organised religions, of all bodies laying claim to spiritual knowledge. Krishnamurti throws the individual back upon himself, and bids him search his own heart and his own mind for the solution of all problems.

Such a teaching must appeal strongly to the modern world, where the revolt against authority is so widespread. Man is asked to become his own judge, his own law-giver, his own guide. Against that judge there is no appeal, against that law-giver there can be no rebellion, in the

following of that guide there may be many hardships, many struggles, but they will lead eventually to the goal of unchanging happiness which is to be found within and nowhere else.

We are all seeking to solve the problems of others while uncertain of the solution of our own problems. We are eager to help others while ourselves needing help. We seek to bestow happiness on others while we dwell ourselves in sorrow.

Krishnamurti presents us with a conception of life which is based upon individual perception of the purpose of life, followed by individual struggle to achieve that purpose. No one can perceive his goal through the eyes of another, no one can teach the heights along the path of another. To the realm of spirituality, he says, there is no law, no path, no guide.

importance. Fortunately, the invention of "Aurospeces", renders research more easy, and it is to be trusted that the matter will not be neglected. One improvement I think Mr. Boddington might make in his apparatus, is the provision of some means whereby the glasses could easily be emptied of one solution and filled with another. This no doubt would add materially to their cost; but there are probably departments of research apart altogether from that of the question of the aura where such glasses might be of service. I should mention that, owing to the danger of uninformed persons imagining that the mere purchase of a pair of "aurospeces" converts the buyer into a clairvoyant able to diagnose disease, Mr. Boddington stipulates purchasers shall also obtain a copy of his specially-written Lessons on the Aura. Kilner's book of course, should certainly be read by intending investigators.

—*Occult Review.*

# “AUROSPECS” or Seeing the Invisible

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

A few years before the war there was published a very remarkable book by the late Dr. Kilner, who at one time was Electrician to St. Thomas's Hospital, London. A Second and enlarged edition, which is still in print, appeared in 1920, shortly after its author's death. In this book Dr. Kilner explained a technique whereby an atmosphere, aura or halo can be observed surrounding the human figure. The method is relatively simple, entailing nothing of an “occult” character though requiring punctilious attention to all the details in order to obtain satisfactory results.

The subject under observation, who is required to be nude, is placed against a black screen in a dimly lighted room, the light being just sufficient for the body to be distinctly seen. The observer prepares his sight by gazing for a few moments at a fairly bright light, preferably a north sky on a sunny and cloudless day, through a screen containing a solution of a peculiar blue dye known as “dicyanine”, and then immediately, before the effect of the light coming through the dye-solution on the eyes wears off, makes observation of the subject.

According to Dr. Kilner, the effect of using the dicyanine screen is cumulative, and after a time it may be dispensed with. Practice in observation renders the aura far more distinctly visible. In particular, a narrow black (transparent) band between the body and the aura, which appears like a bluish grey mist, can be detected, and, more especially by observing the aura through a screen containing a dilute solution of carmine, it can be divided into two distinct portions, the inner portion presenting a striated appearance, the outer being of a more nebulous character.

Dr. Kilner devoted many years of his life to the study of this remarkable phenomenon, and the second edition of his book contains the record of numerous experiments of very great interest. In particular, the presence of certain diseases, such as epilepsy and hysteria, was found to be indicated by certain peculiarities in the aura; and it was discovered that certain subjects, more especially women, could produce changes in the aura by an effort of will, causing rays to issue from the body or the colour of the aura to alter.

In his experiments Dr. Kilner used an ordinary cell of optically ground glass, shaped like an excessively narrow box, containing an alcoholic solution of the dye. This has obvious disadvantages. To fill it, a rather large amount of the solution was required, a matter of importance in view of the very expensive character of dicyanine †. Moreover, such a cell could not be placed so as to prevent white light reaching the eyes from the sides; and, failing some special precautions, there was danger of a similar exposure of the eyes to white light between the moment of ceasing to gaze at the sky through the screen and that of commencing to observe the subject.

An ingenious little invention which Mr. H. Boddington has recently placed on the market under the title of "Aurospecs" is, therefore, of considerable interest. This may be described in few words. It consists of a pair of motor-goggles fitted with double glasses between which the dye solution is placed, very little of it indeed being required. The goggles are so constructed as effectively to shield the eyes from white light reaching them from the sides, and provision is made for ventilation in order to prevent accumulation of moisture on the glasses.

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† The present price for one-tenth of a grain (a little over one-three-hundredth of an ounce) is 12sh. 6d.; the pre-war price for the same quantity was 4sh.

Some particulars may here be noted concerning dicyanine, a remarkable quinoline dye of highly complex constitution made by an elaborate process in Germany by Meister Lucius and Bruening.\* The substance forms blue crystals which are soluble in either alcohol or water. Solutions appear reddish purple by transmitted light, but a very dark greenish blue by reflected light. If sufficiently diluted, however, they become a beautiful blue in colour. The dye is used in spectrophotographic work, as it imparts red sensitiveness in an extraordinary degree to silver bromide plates, for which purpose a solution of the dye made by dissolving one part of dicyanine in 1,000 parts of alcohol, and then diluting one part of this solution with 50 parts of water is employed. I mention these figures to indicate the extraordinary potency of the dye.

There can be no doubt that gazing through a screen of dicyanine affects the eyes. If an object is focused under a delicate microscope before and after gazing through a dicyanine screen, it will be found that the two readings are not the same the effect of the screen being *apparently* to change the focal length of the eye, rendering one somewhat short-sighted. Dr. Kilner's suggested explanation of how dicyanine enabled us to see the aura is intimately bound up with this fact. By shortening our sight, it enables us to focus rays of light which are normally invisible.

Dr. Kilner's work appears to have received far less attention in scientific circles than the importance of his claims would seem to have warranted. There was, if my memory serves me correctly, a favourable review of the second edition of his book in *The Medical Times*, of February, 1921; but speaking generally, medical men appear to have disregarded it. In spiritualistic and theosophical circles, however, Dr. Kilner's work aroused a great deal of interest,

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\* British Agents, Agfa Ltd., 91, New Oxford Street, W. C. I.

though how far the aura made visible by dicyanine can be equated with one or other of the many auras postulated by theosophic theory and claimed to be visible to clairvoyant sight remains a moot question. During the war, dicyanine was unobtainable in this country, which fact naturally hindered research; though it should be added that there seems no good reason why this dye alone should possess the property in question, and I gather, as a matter of fact that Mr. Boddington is using a mixed dye in connection with his "aurospecs" already mentioned.

Way back in 1911, I had the pleasure of witnessing a demonstration by Dr. Kilner, of which a report was published in THE OCCULT REVIEW; and I have no hesitation in bearing witness to the genuineness of the elementary phenomena and to the fact that they are not, as some have supposed, the result of mental suggestion.

As to the explanation: that is another matter.

In 1911, I hoped to carry out some independent experiments with dicyanine screens; but, for various reasons was unable to do so at the time. Mr. Boddington's invention has, however, enabled me at last to fulfil this intention.

The results so far obtained are of a rather disconcerting character, and I propose giving a report of them here and now, in the hopes that others will take up the investigation of the phenomena and publish their results, so that from a pooling of all available information the puzzle of the human aura may perhaps, be solved.

I find, as in the early demonstration given by Dr. Kilner that I can see the aura, using the stipulated technique, very distinctly in the form of parallel bands of haze between the fingers of the two hands when these are held an inch or two apart, the band behaving as though it were an elastic substance connecting corresponding fingers when these are moved either further apart or at different levels.

At times, too, each finger seems to be surrounded by a haze. I can see the aura, but less distinctly, under the arms when these are held akimbo; and very vaguely around other parts of the nude body. This is more or less in accordance with Dr. Kilner's statements concerning the development of auric sight, long practice being required before the whole aura is distinctly seen and its different parts distinguished.

The extraordinary distinctness of the aura between the fingers however, suggested to me that it might be worth experimenting without the use of dicyanine, merely observing the hands held in the correct position against a dark back ground in a dimly lit room. Under such circumstances, I have found the aura to be easily visible. To guard against the possibility that this might be due to some peculiarity of my own sight, I essayed the experiment with three other persons as observers, two of whom, it should be noted, have never looked through a dicyanine screen, and in each case the aura was seen.

Still more remarkable was the result of some experiments with a pair of artificial fingers, cut from a piece of white cardboard. These also showed an aura, similar to that observed between real fingers, which was easily visible, especially after using the "aurospecs".

There can be little or no doubt, I think, that this last phenomenon is due to a species of optical illusion. The old adage that "seeing is believing" is one of the least true of many misleading old sayings. A very large number of optical illusions are known produced by various means, such as the construction of the eye or the nature of light itself, but having nothing in common with illusions which are the result of self-suggestion, except their illusory nature. This particular illusion may be due, perhaps, to the relatively bright character of the fingers or cardboard, and also to their curved surfaces causing an accumulation

of light rays. The fact that observation of the finger aura is the first step towards observation of the complete aura suggests that the whole of the phenomena may belong to the domain of optical illusions. If so, how are we to explain Dr. Kilner's correlations between specific diseases with specific variations in the aura?

One way out of the difficulty would be to say Dr. Kilner was a clairvoyant, and that his experiments with dicyanine were merely the means that led to the development of his clairvoyance. It is a theory that will appeal to some, but it would not have been accepted by Dr. Kilner himself.

I should here say, perhaps, that Mr. Boddington does not accept all Dr. Kilner's views concerning the aura and the process whereby it becomes increasingly visible as the result of continued experiment. Dr. Kilner was convinced of the objectivity of the aura, and sought for purely physical explanations of the various phenomena he observed. Mr. Boddington rather takes the view, I gather, that whereas the preliminary phenomena may belong to the realm of matter, there are merely the first step to something of a more transcendental character. The use of the dicyanine screen, so to speak, accustoms one to seeing the invisible and thus facilitates the development of those psychic faculties which are connected by the term "clairvoyance", the physical emanation or aura which the dicyanine makes visible being but the scryer's crystal wherein the visions of the soul are made manifest.

Out of the conflict of opinion arises most definitely the need for further research. Is there a physical aura over and above effects which can be accounted for in terms of optical illusion? Dr. Kilner's claims are far too important to be ignored. If the aura is a fact, it is a fact, not only of prime theoretical interest, but also one of great practical

*(Continued on page 314)*

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