

THE KALPAKA

The Psychic Review of the East

Editor:

T. R. SANJIVI

CONTENTS:

Notes of the Month

Gnana Yoga

One's Own Business

Mantrik Healing

The Devil — His Origin and Redemption

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T. R. SANJIVI

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NOTES OF THE MONTH

The outstanding topic of the occult world to-day is the disbanding of the Order of the Star of the East by its God, Mr. Krishnamoorti. In the same manner as he disbanded the Esoteric Section of the Theosophical Society, that is to say by the fiat of his word he has dissipated all that confederation of coruscated sentiment that went by the name of the Star of the East Order. The Esoteric Section of the Theosophical Society founded by Madame H. P. Blavatsky had outlived its usefulness; having no genuine Yogis or Mahatmas at its head, it passed through all the mistakes of Leadbeaterism and after a senile life of inchoateness had died a sudden death. The Star organisation did not deserve to die; like the Boy Scout movement the Star could have lived and lived well, and if its death was necessary what we can say is that the congregation of young and old, of the sexes, in the various Star camps and Lodges had the same effect as the teachings of Leadbeater ten years ago. Could anything else explain this dissolution of the Star and its meteoric death?

Yes, all congregations of men, all Churches, all *Sanghas*, all Ecclesia have their faults and failures; even among the elect as knows the Masonic Fraternity. And that is why we of the Holy Order of Krishna have forbade all public meeting, all physical meeting or coming

together of the Members thereof. Of course we can be students; each one for Himself; every one for the Lord Krishna who is the Beloved of all. Why then organisation, church or 'Star' meeting?

The Editorial on A Guide to Babel, of the *Occult Review* of August is very interesting reading. Treating succinctly of the Babel in occultism of to-day the Review dismisses Krishnamoorti as having fizzled out, and mentions Swami Yogananda and Aimee Semple McPherson the Revivalist, among the John the Baptists of the Coming Avatar that the West expects. Why an Avatar or Messia should be expected is beyond us, but as far as we can see it shows the desire of the West to have another Jesus Christ to out-christianise the older one to meet the higher truths of the Vedanta and Budhism. What the West wants apparently, is a Messia who will give out a religion confirming the suzerainty of the West and the White over the East and Colored, confirming the Revised Moffat translation of the New Testament while at the same time solving the mysteries of the Psychology of Sex and the Awakening of the Kundali about which, alas, Avalon has written so very cryptically that Yogananda can yet make funds thereout of.

And surely we owe a duty to the world, the duty of entering a protest against the conclusions of the *Occult Review's* Editorial. We affirm that there is a God, our Invisible King—H. G. Wells has given us a faint pen picture of Him in his Book—and that God has to find *Avatar* or filtering through our hearts. Editors of Occult journals the world over need not therefore strike a note of pessimism as the Review does just because the Review does not get at useful contributions. There is a rhythm in the universe—and even the five years of speech of wonderful Crowley were followed by five years of Silence. To-day we have to set together to gather in our harvest of knowledge.

There is much of arrangement required, the old Truths have again to be re-stated and the while the personality of all new Teachers should be ignored in the survey of their Teachings. The need of doing so is apparent in the innumerable Anandas that the Vivekananda Mission is creating.

We have from the *Detroit Free Press* of May 1929 an account of Aleister Crowley and his effort to found an Abbey of Thelema—DO WHAT THOU WILT SHALT BE THE WHOLE OF THE LAW. Of course Crowley tried merely to materialise the dream of inimitable Rabelais—and *failed*. He did take care to affirm that “Do What Thou Wilt” is not the same thing as Do what you like, but none the less so heterodox were his methods, so much against the prudery of Puritan Xty were his open truths that several countries would have nothing to do with this wonderful man. That he is one of the greatest mystics the western world has ever known is evident from the fact that the teachings of the Gita and of the Tamil Siddhas find their full expression in the few works that Crowley has left behind. And to the West his Rites of Eleusis and his Canon Gnostical Ecclesiae stand for their usefulness on a distinct level, that is hard to attain. Very true he dabbled in sex mysteries but not so bably (judged from the results) as Leadbeater did. If then the West would take a leader for their occult rejuvenation we would recommend Crowley as the one man that can unite and equilibrate the magic symbols of East and West.

And Crowley was the foremost in kicking down and out all this rubbish about the ‘astral plane’ such as Dion Fortune revels in. The astral plane as we always said is nowhere else except on the physical plane; it is that part of the physical plane that we see by closing our eyes, hear by shutting our ears to aught else. It is not the mental

plane at all and the statements of various people about elementals and elementaries on this plane are utter rubbish as Crowley has said. You can invoke any of these, command them, invoke them, dismiss them, but you shall not blaspheme or ridicule any of these, whether your visions or your creations. Naught else than such, these elementaries and elementals of Theosophic parlance have to go the way that the E.S.T. did. And the greater good that teachers of occultism can do is to tell all people that the way to the astral plane, the plane itself and its results are all entirely *normal* matter; no guide is required on the Path thereto which after all need not be trod by any intelligent man who hates hocus pocus.

As says the Quarterly Transactions of the British College of Psychic Science, Vol. VIII, No. 2. (p. 121):

" But rather than admit that the human being is in fact a soul animated by Spirit which manifests in the body and survives its death, reaping as it has sown, men will believe any solution of the mystery which conforms to their wishes. Tell them that God is a human form above the sky : that He sent His son to make blood-expiation for the sins of the whole world : tell them that at some distant date " all men shall rise again with their bodies and give account of their own works, and they that have done good shall go into life everlasting and they that have done evil into everlasting fire " : tell them that the innumerable multitude since man appeared on the earth will all meet this fate : tell them any fairy tale which sorts with their wishes : tell them that life goes out like a candle and that there is no future life ; tell them anything but the truth and you will be believed by some of them. But tell them that a man is a spirit here and now ; that the faculties of that spirit even now transcend Time and Space ; that God is the Cosmic Mind behind all evolution from the furthest fixed star to the mechanism of life here ; that Jesus Christ came to show us the way of Life which is Monotheism and Rectitude, and you will be denounced and disbelieved ".

There is no question however that the world wants healing ; spiritual healing such as is administered by every religious teacher such as characterises the teachings of the New Thought, of the Aquarian Age and the like have a value far beyond compare.

GNANA YOGA

SWAMI ATMANANDA

(Continued from the last issue)

From Yama we go on to Niyama. With the Hatha Yогins Niyama consists in unselfishness and sexual chastity. These are also advised in many other works which add the practice of such qualities as charity and the like. But the words used are misunderstood to have the meanings or applications they have in the parlance of to-day and mistakes have arisen. These mistakes even are not regrettable because no one cares in the halo caused by the teaching on Pranayama to practise any morality or much less to inquire into the rationale of the precept of Niyama. Finding that all the moral qualities advised were not always practised and finding that for the really sound one moral precept was alone enough another Upanishad advises the practice of Ahimsa as the one important Niyama or precept. Ahimsa is translated non-injury and extends not only to harmlessness but to the perfect study of the qualities of anger and fear, sorrow and repentance. The Abhyasa of Yama constituted the beginning of the practice of unselfishness by the eradication of selfishness. Niyama would improve this practice further still.

It is not possible without devoting time and the mind to each item of life experience to practise Ahimsa or peacefulness, much less the restraint of anger. Anger, fear, hatred, sorrow are all depressing qualities, at first raising the tone of the man and finally bringing it suddenly down. The past cannot be remedied and there will be no reason for sorrow or for anger. Hatred is only the non-recognition of the unity underlying human existence, envy the non-recognition of the fact that another has accumulated

good Karma and is thus better off; fear, the worst phase of ignorance in that we do not recognise that we in our essence are Immortal. The removal of ignorance which alone constitutes the true basis of anger and the like is Niyama and begins in the practice of Ahimsa. The practice finds a better expression in the Tejo Bindu which instead of using a set word conveying an abstract idea of a moral, says,

*Sa Jatiya Pravascha Vijatiya Tiraskritih
Niyamohi Paranado Niyamat Kriyamat Kriyatai Budhaih*

All that can be done by the set of precepts usually quoted for the purpose of the practice of Niyama can be done by the intelligent application of the rule of reception only of necessary thoughts, words, actions and wants; and the rejection of the unnecessary. Harmful and all that is not tone-raising find no place in the category of Niyama.

But the ordinary people that have not mastered the Truth for themselves but still want to be styled Teachers, say you have to renounce all earthly things and all worldly desires before you can be a Rishi, that you must renounce father and mother, house and home. These and after them the orientalists, argue that pessimism is the keynote of the practice of this philosophy and Budhism is wrong because it opposes this pessimism. Such misunderstanding of the subject arose much longer ago than the time of Budha and the Tejo Bindu gives us a healthier philosophy, an optimistic one in its correct interpretation of the word Tyaga, or renunciation.

Tyagah Prapancha Rupasya Sat Chit Atmavalokanat.—

He who understands that his Self and the Self in the Universe are the same in Essence, and formed of the same substance Thought, in the form-groups called Universe and Man he will never renounce anything, for he understands that the renounced is a jumble of form, built on the Master

Thought. But what he renounces is the attention to the form of this thought matter on the physical plane confining himself to substance rather than the shadow. Removing himself wholly to the Thought plane he will care naught for these earth forms even while his body remains on earth. How indeed can a man be called a warrior who has never faced a battle or how he a king who never had any subject; such is also the case in Tyaga for he who runs away from the world unable to find his way up from the tangle of the world-weeds except by running away, is not fit for life in this earth and those that teach such explanation of renunciation are IGNORANT; if they be wise and teach wrong knowingly, on them falls the Curse of the Masters. Where indeed is the superiority of the Yoga if it cannot be for all? Where will 'Tyaga' be itself if all people did retire from earth? Tyaga is optimism as regards world experiences and never pessimism of any morbid kind.

From this mistake we go on to 'another mistake that has crept upon the schools; that underlying the word Mauna. While the ancients advised "Mouna," its meaning was diverted so to make it wholly applicable to silence of speech while it is obvious that silence of the senses was meant. This teaching about Silence of Speech has made Maunis keep their tongues for months and their philosophy the laughing stock of nations! Correcting all such mistakes says the Tejo Bindu :

*Yasmad Vacho Nivartantai Aprapya Manasa Saha
Yan Maunam Yogibhir Gamyam tad bhaved sarvadhadajadaih
Vacho yasmin Nivartantai Tadvaktum kena sakyatai
Prapancho yadi Vaktavyah Sopi Subda Vivarjita.*

Where indeed Vach does end, where the mind along with it does end, that lofty height, that Mauna is, attainable by all yogis. And who can fully speak about that dizzy height which when reached only is Man silent on this

plane and system? Vach is not speech alone but the beginning of speech, Thought. The ancients have divided Vach or Expression into Para, the thought, Pasyanti, Perception, Madhyama, idea and Vaikhari, Expression. Silence of Vach would then be silence of all formation of ideas, silence of perception and silence of thought. These are the steps of the practice of Maunam. It is only the Furtherance of the idea of Niyama through Tyaga. From non-interference with tone depressing qualities, we go to harmlessness or passivity towards evil, from passivity we go on to the renunciation of the forms and sight of evil and we go next to absolute silence of the senses till we can end in silencing all the thoughts of evil. If we do that alone will be entitled to be styled Maunis, and not if we keep silence in speech, for says the Upanishad.

Gira Maunam Tu Balanam Ayuktam Brahma Vadnam.

For youngsters it would be all right to do so but for those of great acts such is not fitly advised.

Mantra Sastra would give us another clue to the practice of the state of *MAU*- or Maunam. You see that it is a transposition of the sounds in *AUM*. While *AUM* denotes the Universe and Man as we argue upwards involutically, *AMU* denotes the Universe as it is evolved, the downwards aspect. *UMA* denotes also the highest aspect of knowledge ending in true Bliss (Soma). *MAU*-nam denotes similarly according to the Mantra Sastra the state of such *UMA* or Wisdom, the finality.

(To be continued)



ONE'S OWN BUSINESS

BY FREDERIC W. BURRY

“Wist ye not that I must be about my father’s business?” “I and the father are one.”

What is one’s business? Mind your own business. We don’t like interference. Men split themselves into camps of individualists and socialists. We cannot escape the social side of life. Even the hermit does not do so completely. We are all the time feeding on the life and thoughts of others. “Thy words were found, and I did eat them.” There are many methods of absorption. “Except ye eat the flesh of the son of man and drink his blood ye have no life in you.”

By exchange of magnetism we grow in grace—in wisdom and stature.

“Man cannot live by bread alone.” “He that eateth me, even he shall live by me.”

One’s business. The word suggests success and reward. “Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.”

“The kingdom of God is within you.”

“The foxes have holes, and the birds of the air have nests; but the son of man hath not where to lay his head.”

Yes, it is quite a problem to come into possession of bed—and board. The rentman, like a highway robber keeps coming alone with unrelenting regularity, so that one is continually guessing, perpetually in a state of apprehension driven to all sorts of subterfuges, tricks of the trade, even minor criminalities.

Any progress, any onward move is a “crime.”

And so one is always in "danger." "For what I would, I do not; but what I hate, that do I."

This is what has been called "between the devil and the deep blue sea"—or "out of the frying pan into the fire."

One is forever "robbing Peter to pay Paul."

But the day of judgment or readjustment will come. This is not so much a threat as a promise. And every "farthing" will have to be repaid.

With interest. Yes, we have some interesting times before us. For according to St. George Mivart, there is "happiness in hell"

"If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there."

But "my yoke is easy and my burden is light."

All the hardship is imaginary. And where there is no fear, there is no danger.

"He travels fastest who travels alone." So spake Napoleon, who was a great "traveler."

"What is everybody's business is nobody's business." "Work out your own salvation with fear and trembling."

The nervous man is full of power.

"Do what you are afraid to do."

"You're afraid," jeered the corporal to the captain, who was shaking with terror.

"Indeed, I am afraid, the sensitive captain admitted. "If you were half afraid as I am, you would run away."

Thus do we get strong and succeed—through the conquest of fear and difficulty.

"Facing the music." Even courting trouble as long as one knows how to "keep his head," and not taxing one's "limitations" too heavily.

"The Ego and His Own," as Max Stirner would say. How much do you Own?

"The world and everything that's in it," according to Rudyard Kipling—and providing you have the right mental attitude—which is not so easy. It takes time. But being faithful over a few things, I will make thee ruler over many things.

Worthiness comes gradually. The survival of the fittest. You get fit, bit by bit. One thing leads to another. Do the next thing. Whatever is at hand, just where you are. Living according to whim.

Experimenting. It is recorded of Edison that some thousands of tumblers were smashed in the course of a long experiment. Then his assistant asked, "What shall we do now?" "Get some more tumblers," was the reply.

Persistency.

Masterful indifference and divine carelessness.

It is also recorded of Edison that returning from a short vacation he found a high stack of letters piled on his desk.

"Look at that," said his secretary, with chagrin, apprehensive of the immense labor in attending to the pile that it foreshadowed.

Edison, never ruffled, took the whole thing in his arms, and threw it on the blazing coals in the grate.

But Henry Ford says that his old friend and employer, Edison, is not a very good business man.

Efficiency. One takes his hat off to Henry Ford just here. And precision. This is another good business word. Yet just as what is one man's meat is another's poison, so what might be good business for one may be bad business for another.

Like most words, Business is capable of more than one meaning.

Success is another term very much abused.

Classification, labels, examinations, tags, titles, graduations, criticisms—how these are abused. And still everything, every ideal has value.

And there is compensation always.

With many, business is a word distinguished from work.

One's aim is to be disassociated from work—to get others to do the labor—while one looked after "business."

Too often this has meant doing very little or next to nothing at all. Perhaps being an "executive" or a "manager."

There is a saying that we are all as lazy as we dare to be. The spirit is willing, but the flesh is weak.

One can hardly be blamed for "weakness." And Lao Tze says that all things can be done by non-action.

Edward Carpenter tells of a man who had an inspiration in the middle of the night, when the following choice bit of poetry came to him:

**Walker with one eye,
Walker with two;
Something to live for,
And nothing to do.**

"Nothing to do" would appear like the apotheosis of bliss to many weary souls, whose dream of a heaven is just Rest. Peace.

And yet idleness palls. It produces *ennui*—that most nerve racking affliction of what some call the well-to-do (that is those who do nothing.)

And so the world-weary often claim to have "clairvoyant" sureties of a heavenly sphere for their activities (or non-activities.)

Getting others to do your work, sometimes called living by your wits, is one plan adopted. Not always with great success. One has to pay. And though it is true that one cannot do everything, and some are more suited to lead there should be mutual cooperation.

It often requires more toil and responsibility to be at the top than to be at the bottom.

But a good foundation is necessary, and a "door-keeper" is really a position of importance.

So that in all grades there is some measure of honor, and Equality reigns throughout all Business.

Elbert Hubbard defined Cooperation as doing the thing that some individual wanted done, and doing it *quick*. And he considered any business to be the lengthened shadow of one man.

Certainly a good deal of so-called partnership is but another version of master and slave. Though power really gravitates to the one most capable, in spite of often restrictions, and the very handicaps are aids towards mastery.

Ownership is Knowledge. Owning is Knowing. Knowledge is Power. The chauffeur really owns the handsome car, rather than the wealthy possessor who cannot

drive or even appreciate the scenery through which he speeds along.

We are sometimes told to "mind our own business."

Good advice is not always wanted or accepted. People don't like to be told what to do.

One thing is certain, however, that when a work is taken in hand for selfish personal ends, there will be a natural depression toward a low level, a backward move. "Except the Lord build the house, they labor in vain that build it.

"Give him enough rope and he will hang himself." But an attempted suicide must be restrained.

So that sometimes we should interfere. Generally the best advice we can give is through example. There is too much of the patronizing spirit to make the customary advice very successful.

We are all seeking for first place. And all eventually will reach the top.

The beautiful battle of life, with natural selection, the survival of the fittest is all part of the scheme of redemption.

All are destined for victory, for achievement.

"If a man keep my saying, he shall never see death." "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

All will sooner or later overcome the world. "He that endureth to the end shall be saved."



MANTRIK HEALING

N. K. VENKATESAN, M. A., L. T.

The rapid progress of science in the 19th Century undermined for a time the spiritual basis of life and interpreted life more or less in terms of material activities, but to certain great thinkers like Sir Oliver Lodge, the experiments of science opened a new door and they saw metaphysical phenomena which could be demonstrated on scientific lines. The science of medicine following the growth of modern science also tried to find remedies for material disorders in the human body by means of material appliances. It is only recently, that the inadequacy of modern medical science to answer all the medical demands of the human system, has been brought into some sort of prominence. In a short article on "Mantric Healing", in the "Kalpaka" of June 1929, Mr. P. S. Acharya writes that one of the medical men has stated that there are "Physical Energies not yet used in the cure of disease", and that "the mind-energies are still far off", while the soul forces are still farther away unharnessed in the service of healing. Attempts are being made now to harness "Physical Energies", in the cure of disease in the form of X-ray treatment, Sun-ray treatment, electric treatment, etc. The "mind energies" are being utilised in the form of mesmeric treatment and treatment by mental suggestion. Of this aspect of medical treatment, the writer speaks at some length in the above article. But there is a still higher and subtler form of treatment which the writer refers to as the treatment by "Soul Forces". It is this treatment that should really be called Mantric treatment, the importance of which is slowly but steadily being recognised now.

According to the Indian Medical Code diseases are classified as physical and super-physical—that is—diseases

caused by the operation of natural causes, such as eating, drinking, etc., and diseases the causes of which are not traceable to known circumstances. For the treatment of the former diseases CHARAKA and SUSRUTA have written two Samhitas, which form the basis of Indian medicine. For the diseases of the latter class which cannot be treated with the aid of medicines, Mantric treatment is prescribed in the ATHARVA VEDA. The mantric treatment resorted to, according to the Atharva Veda, falls into different classes. According to a popular saying, every disease is subject to treatment in one or all of the three methods, MANI, MANTRA, and AUSHADHA, that is, the binding of certain prepared amulets, the uttering of prescribed Mantras, accompanied by certain rituals, and by the use of certain Oshadhis or herbs in relation to the Mantras. I have tried some of these and found them very effective. They have been found to be effective, in my experience, in cases of tuberculosis, diabetes, insanity, abortion, piles, persistent rheumatism, nervous disorders, etc. The treatment by means of the mantras of the Atharva Veda is, in my opinion, not one based on the mere efficacy of the medical herbs or on the mere faith of the patient, but it is *entirely* based upon the SOUL FORCE not of the person that utters the mantras but of *The Great Rishis*, who chanted them and left them to us in the Vedic treasure-house for the good of humanity. In our blindness, self-sufficiency, we do not look into them and find out their value. Hence we suffer and run from post to pillar and pillar to post for remedies for our diseases. A proper co-ordinated use of the Samhitas of "*Charaka and Susruta*" with the "*Atharva Veda*", must make Indian medical science complete and perfect for the good of our race in the future.

THE DEVIL: His Origin and Redemption as per - - - - Hindu Mythology

K. R. RAMASUBBA SASTRY

[Continued from the last issue]

How we Jivas the sparks of such God, lost our capacity for being stars or shining diamonds without any possibility of ignorance or wrong action and how we managed to get imprisoned in bodies that limit our movements in space are questions that our intelligence helped by the grace of God in understanding the real meaning of His sacred Word, the Vedas has to solve. As a preface to doing so, I would answer the question of Mr. East, how we Jivas who ought to be beings of bliss, have earned for ourselves the heritage of evil, dirt and misery.

The mind is the first creation of God. It represents the phase of Nature or the equilibrium of the three Gunas [Satwa, Rajas, Tamas] in each of us. Three fourths of the consciousness of the illimitable God can be reflected in the mind. We might give here a few laws of the mind. The mind has the capacity of becoming what it intensely thinks about. No doubt as Bergson puts it, materiality or environments resist the power of the mind to shape the same and reacts on it [the mind] by cribbing and confining it, but unless the mind is believed to have power over the body and help in its own evolution by the evolution of bodies, there is no hope of emancipation or bliss for the individual human soul. According to Hindu sacred literature the mental body gets formed first and creates subsequently the appropriate material bodies, that help its further progress or evolution. The Gita says (Ch: II verse. 22) "Just as a man casts off old clothes and dons new ones, so also the ego

casts off old bodies and takes on new ones in the course of evolution. The responsibility for advance or retrogression is entirely on the Jiva" (Ch : 6 verse. 5) The Jiva should raise himself by his own effort and not go down. The third Valli of the Kato Upanishad in a beautiful allegory says how the ego should identify itself with the soul and reach the soul [Brahmam] wherefrom it started, instead of getting caught in the way of manifestation or never ending series of births and deaths.

The next law of the mind is, that it can never be idle. The Gita says 'No one can be idle for even a single second, without indulging in actions at least mental'. No greater truth has been ever spoken than the saying that an idle brain is the Devil's workshop. Sloth is invariably the parent of dulness and malignity as vividly pictured in Lawyer Ellesmere's impassioned harangue in Realmah, Penance, sacrifice and gifts are the acts that according to Hindu sacred Literature purify the human mind. Says the Gita (Ch: 18) 'The significance of the words Penance, sacrifice and gifts and their appropriate settings to the various cycles of time and the divisions of mentality, I shall discuss at some length later on'.

The mind is a good servant so long as it is kept under discipline, but once it is allowed mastery, it becomes a bad master or tyrant. The mind is the source and cause of ignorance and all restrictions. It is the source of happiness and misery, emancipation and bondage. I have already said that the mind is the microcosmic nature for the spark of the soul in manifestation while nature is the macrocosmic for the aggregate soul or God. The concrete God of manifestation is the Lord of Maya or Nature (the equilibrium of the three gunas) while the abstract God (Brahmam of the Vedas and Upanishads) is beyond the three gunas and manifestation. The spark of God is called the shadow,

reflection or image, twin or child of God, according as man's mind favours the non-dualistic, dualistic or Pantheistic [pluralistic] aspect of the Universe and God.

There are two forces in Nature, technically called in Sanskrit literature (Avaranam and Vishepam) the latter of which drives you to the outermost limits of manifestation or an unquenchable thirst for outward knowledge while the former though originally enveloping you in nescience makes you hanker for the source from which you started and enables you to realise such source or God, by ecstasy or trance. The former is the Sankya Mata or marga of Kapila while the latter is the Yoga marga of Patanjali. Both emanate from God and are only two different roads to reach the same goal. The Gita says: "The ignorant and not the wise will see Sankya and Yoga as different. He is the real seer who perceives both as one and the same." The Sankya itself is sub-divided into Dharma and Adharma. The province of Dharma and Adharma constitute the province of the wave of life or Prana. It is in this province which constitutes the second sphere or province of creation that the two powers of light and darkness Indra and Vritra, (Archangel and Satan) begin their functional activities.

Matter is only an efficient instrument for the manifestation of energy. According to the Hindu religion the unit of matter is a province of the mind or Space Akasa. Bergson in his Mind Energy page 206 says "consciousness then can perceive the whole universe without putting itself out of the way. It has only to range within the limited space of the cerebrate cortex, a camera obscura where a miniature reproduction is to be formed of the whole world." Matter therefore according to present scientific ideas, is only a manifestation of mental energy (individual or universal), microcosmic or macrocosmic. It is in this sense, the indescribable relationship between consciousness and

matter, how far matter will be able to imprison consciousness or not, that **Maya** (which we might take to be the law defining the relationship of matter to soul) is said to be indescribable.

Bergson in his **Creative Evolution**, in describing the difference between the limited and the unlimited, (the **Saguna** and **Nirguna** **Brahmam** of the Hindu **Vedantin**) at page 278 observes as follows :—“Now from the limited to the Unlimited, there is all the distance between the closed and the open. It is not a difference of degree but of kind.” Again at the same page “But everywhere except in man, consciousness has let itself be caught in the net whose meshes it tried to pass through. It has remained the captive of the mechanism it has set up.”

At page 279 “they express the difference of kind not only of degree which separates man, from the rest of the animal world. They let us guess that while at the end of the vast spring board from which life has taken its leap, all the others have stepped down finding the cord stretched too high, man alone has cleared the obstacle.” Compare **Aiyteraya Upanishads** second section where it is said: The Creator **Brahma** created the forms of trees, animals, etc., and asked the angels and Demons (**Indriyas**) and impulses to enter. They refused to do so as the form did not give sufficient space for their manifestation. It was only when man’s form was created that the **Devas** (macrocosmic **Indriyas**) were satisfied and entered into the mechanism.

(To be continued)



REJUVENATION FOR YOU

W. CLEAVELAND CRUMP

In their mad search for some magic elixir, certain medical explorers hit upon the gland-renewing method, much to the disgust of the simian race. Extravagant claims have been made for this treatment, and Jokesters have seized upon the new idea with avidity. Other authorities have been equally insistent in their assertion that the method resulted in only temporary benefit. Judging by the fact that humanity seems to be wending its way much as it has for many thousands of years, it would seem that there is much to be desired in the gland-renewing method. However, the idea seems to have occasioned many extensively advertised preparations which probably bring good financial returns for their proprietors, so everybody must be happy.

How many different nostrums and methods of rejuvenation have been advocated through the ages, we may never know, and it is just as well that we do not know, since we would lose faith and search no more.

But with all this mad struggle for a renewing of the days that are gone and the pep that is slipping away, the mass of mankind has never thought that within themselves they have the secret they seek ; not to the extent of visibly taking many years from the physical appearance, perhaps, but rather of filling their nerves and bodies with an abundance of energy that is really inexhaustible. During the ages a few men and women have known of this vast power, and many have turned it to practical constructive purposes. They were the leaders, the teachers, and the great ones—not always in the lime-light, it may be, still their influence for good was manifest to a great extent.

It is very probable that some men of great strength of mind and purpose have unconsciously utilized this power in some measure. All that do use it are capable of vast accomplishment, simply because they cannot help it. It is in the body in unbelievable quantity, and if properly directed, great results will become apparent. It plays an important part in personal magnetism, in fact, in every activity of the body and mind.

What influence have the leaders of history exerted on their followers ? What made Napoleon such a commanding figure and leader ? Certainly not his personal appearance, for he was short and unprepossessing. How was he able to overcome this handicap and rise to such power of control over others ? There must have been a wonderful mental influence about him that others recognized and obeyed. As all activities of the mind and body depend to some extent upon this unlimited energy which is latent in all healthy bodies, it is more than probable that the great leaders of all times used this force either consciously or unconsciously. Knowing what we know now about the radio, these supermen must have radiated the mental power to those they desired to control. We all know that a strong thought held in the mind is apt to translate itself into some action by those near us who have received it. How many times have we been thinking of something, only to have the subject of our thoughts mentioned by some one present who is mentally attuned to us ?

Now this shows the use of some force that can be broadcast and which is received by the mind of others. What is this power if it is not mental or nerve energy ? It possesses some of the characteristics of electricity, but is much finer and more subtle. It travels more quickly without being diffused.

Ordinarily, this energy acts through the nerves. In case of great emergency, or when the will acts strongly, the force seems to be radiated from the body, probably in a manner similar to radio broadcasting. It can be made to accomplish marvelous results in the way of self-development, or it can be exercised for the benefit of humanity. The choice lies with its possessor.

The energy is so great, one can work almost without fatigue. There is a wonderful feeling of lightness about the body that often causes one to feel as though it had no weight. Concentration is a pleasant process when this power is developed, and one requires but little sleep. Imagine how much one could accomplish if his powers were intensified a thousand-fold. Instead of being a burden, the daily toil would not begin to utilize the energy available. In fact, it would be difficult to find activities that would call for the expenditure of all this power.

Life becomes vastly intensified with the awakening of this energy; one enjoys more, but becomes quite sensitive. A beautiful view, a touching refrain in music, the suffering of others, make one experience vividly that which is the cause of our emotion. Our lives are changed, no longer can we be lazy, indolent or indifferent. We must be up and doing, must accomplish something of real worth, must continually seek to improve our minds, must lend a helping hand to others—in short, we must be what God intended us to be—live, dominant minds, utilising our bodies for the advancement of the race. We must act. We cannot help it. The cosmic urge is coursing through our nerves and will not be denied. Are we ready to really live, to consciously take the step that will hasten our development and advancement?

The method is not complicated. It requires only a few moments daily. But to control this force, some things are necessary. The body must not be weak—no organic nor mental disease. One should not be hysterical, impatient, nor unable to control the mind in the usual situations of life. Remember, a power is being developed which will assist you through life, if you live right which means no excesses of any sort—in other words, a clean life. Exercise, diet, abstemiousness in the use of tobacco and stimulants and an even mind are essential.

To develop this power, concentration is necessary. But first, one must learn to make the mind perfectly blank by not allowing any thought or sensation to enter the consciousness. As with other worth while accomplishments, it will require daily practice to obtain the proper results. When you can hold the mind absolutely blank for a certain length of time, follow this practice by concentrating on one thing for five or ten minutes. Absolutely nothing should be allowed to disturb the concentration on one chosen thing. This also requires daily practice.

When the mind can be held to one train of thought, practice breathing rhythmically, inhaling during eight counts, holding the breath without strain for four counts, then exhaling during eight counts. This breathing exercise should be done until the rhythm is established. Sit perfectly erect with the backbone straight. Do this exercise for at least one week. The following week, after making the mind blank and breathing rhythmically, place the forefinger on the right nostril and inhale through the left; next exhale through the right nostril. Reverse the process. This should be done two or three times a day for ten days or two weeks. Take care to keep the breathing slow and regular. After some days of this, you should feel yourself becoming a little more energetic. The Hindus say

this method "purifies the nerves". True it is, that after a time the nerves seem to act more quickly, or our reactions seem more rapid.

After practising the above for the time specified, undertake the following in its place:—

Establish the breathing rhythm, then make the mind blank. Concentrate on the lower portion of the spinal column. Imagine that there is a nerve center at that point (which is actually the case). Visualize that nerve plexus, thinking of it as full of light and energy. Try to sink your consciousness down to the nerve center. Do this by shutting out everything from the mind. Then imagine that you are going down a long flight of steps, along the spine until you reach the nerve center mentioned. There stop and endeavour to "feel" with this plexus, or, in other words, think of it as becoming active and imagine that you can actually feel the energy there becoming manifest. A great deal depends upon the power of your concentration and imagination. This exercise may be practised daily for ten or fifteen minutes at a time when quietness is assured. After about ten days, you may establish the rhythmic breathing, through the right nostril first; inhale during eight counts, and while doing so imagine the breath is in the form of a narrow ribbon that is being inhaled through this nostril and being directed down the inner spinal canal to the nerve center at the base of the spine where it is awaking the energy stored there. After this breath has been sent down to the plexus, imagine it being drawn up again through the spinal canal and expelled through the other nostril. Inhale during eight counts, then exhale during eight counts. Next inhale through the left nostril, sending down the breath to the lower spinal nerve center, then exhale through the right nostril, imagining as vividly as possible the breath being drawn up through the spinal

4

canal and passing out the opposite nostril. Do this once or twice a day for about ten times each nostril, first one, then the other.

This should be practised about two weeks, as mentioned, or longer if desired.

The next practice is to inhale through one nostril during eight counts; imagine that the breath is being held in the centre of the head while the inhalation is being made; then immediately and by an act of will imagine that you are sending this accumulated power down the spinal canal as rapidly as possible where it strikes the nerve center strongly. Hold the breath during four counts, at the same time holding the power down in the spinal centre referred to. At the end of four counts, allow the breath or force to ascend through the opposite nostril, while you are mentally counting eight. When the breath is expelled, hold the breath out during the count of four, then go through the same process again, but through the other nostril—first one, then the other, as explained.

This exercise may seem complicated, but a little care in following directions explicitly until the habit is established will reveal the simplicity of the process.

Let this seem mystical and illusive, let me state that when you have succeeded in awakening the nerve force in the center at the base of the spine, you will find that you have a veritable electric battery at your command, which furnishes more power than you ever dreamed existed in the body. Life will appear greatly changed. You will find it difficult to utilize all the energy that awaits your call, and if you live abstemiously, it will be an ever present help in accomplishing the daily work.

There is not the slightest doubt of the existence of this force; its presence is an absolute fact, as you will amply realise if you persevere in the practice described above.

It is only necessary to "feel" the energy in the nerve center; when you do "feel" it, it awaits your command.

However, after the energy has been "awakened" one should cease the practice and only resort to it on infrequent occasions in order to keep it fairly active. It is best not to develop its full force, as there is more power than can possibly be used. As with all energy, it can be used either constructively or otherwise. But it is a wonderful boon to those who have self-control and who desire to accomplish everything possible during their life span. One becomes more sensitive, less gross, less material. The mind is very active, and craves knowledge as a hungry child longs for foods—and in this vast energy we find the means of obtaining that knowledge.

—*The Occult Digest.*



MANTRIK HEALING-III.

P. S. ACHARYA

Practising the Mantrik Formula. It should be realized that our Karma (actions) does not spring from our Will, but from our Imagination. It is indispensable, therefore, that the Imagination should be captured and controlled by appropriate Mantras or Auto-suggestions, appropriately given at the right psychological moment. You need not think of anything in particular. For instance, the words 'In every way' will do. These words may apply to anything and everything. And so anything particular need not be thought of. The Mantrik formula embodying your desire, more or less generally stated, can secure results, according to the measure of your faith. Mantra requires *sradha* (faith) for the *siddhis* (results). *With faith, without effort and within reason*—these are the three conditions of success. The greater and the more genuine the faith, the more rapid the results.

The Mantrik formula gains force (Sakti) not by effort, but by effortless repetition. This is why you are required to repeat the Mantra for a number of times. We said:—the more the faith, the greater the results. The converse proposition is equally true. That is to say, the more the results (*siddhis*) the greater the faith. *Sraddha* develops *Siddhi* and *Siddhi* develops *Sraddha*. Hence the need for developing faith through deliberate work or *Sadhana*.

A Good Sadhana. One of the best *Sadhanas* is to be found in removing any and every distress which you may happen to feel for the time being by virtue of the Mantrik method. Whenever any distress is felt by you, you should affirm to yourself immediately:—'I am going to make it disappear'. Then isolate yourself as much as possible. Shutting your eyes pass the right hand over the forehead, if the distress be mental. The hand may be passed over the painful part, if the distress be physical. While thus passing the hand, repeat some appropriate Mantrik formula rather quickly. The lips should be moved while repeating the formula. The Mantram should be repeated until the distress vanishes. The formula may be:—"Om it passes, it passes" "Om, Santi, Santi, Santi" or "Om peace, peace, peace". With a little practice you will find the distress vanishing within half a minute. Practice is the key to perfection.

By believing yourself to be the master of your thoughts, you become so. It means that to become the master of oneself is no miracle. Think,

you are becoming so and you become so. Thought becomes concrete. Thought materialises. Thought becomes a reality. You are what you make yourself. You are not what circumstances make you, You are not a creature—but a creator of Destiny. Be not a 'plaything' in the hands of 'the foolish fates'.

Practice, more and more practice is the only way to success. Among the Mantrik formulae and auto-suggestions that you will find useful at this stage may be mentioned the following simple one :— "Om, I succeed ; I am succeeding ; I always succeed ; Om ". This practice repeated without effort and with faith shows you the highway to success. Mind, that no effort is necessary or useful. The teachers of Mantra Yoga do not preach the doctrine of effort, for effort means Will. They always preach the doctrine of self-surrender or Faith. Mantra consciously auto-suggested is the instrument which they use with faith, confidence and conviction. They use it with perseverance and absolutely without effort or excitement. Sustained by Faith (not contrary to Reason) conscious auto-suggestion or Mantrik formula becomes a formidable force. It realises itself mathematically within reason. Never lose sight of Imagination the great psychological principle of Mantrik auto-suggestion. *Optimism and faith always and in spite of every thing should be the motto of a successful Mantrik Healer.*



REVIEWS

Lectures on Ancient Philosophy. An Introduction to the study and application of rational procedure. BY MANLY P. HALL. *First Edition.* Illustrated with diagrams BY HEWARD W. WOKEY. *The Hall Publishing Company, 301. Trinity Auditorium, Los Angeles, Cal. (U.S.A.)* pp. 459, index pp. 31. Price \$ 5. 00.

Primarily designed to complement and amplify the larger volume by the same author on "Symbolical Philosophy" this series of lectures, 20 in number, to groups largely composed of subscribers to the author's Encyclopædic outline of Masonic, Hermetic, Quabbalistic and Rosicrucian Symbolic Philosophy, fills a large seized volume of very useful and interesting information that gives one deeply to think.

The chapters are on : The Nature of the Absolute, God the Divine Foundation, Illumined Mind the Universal Saviour, The Inferior Creation and its Regent ; the annihilation of the sense of diversity, the disciplines of salvation, the Doctrine of Redemption through Grace, the Mission of Aesthetics, the Cycle of Necessity, Pagan Theogany and Cosmogony, Mathematics the Master Science, Demigods and Supermen, Emerson's Concept of the Oversoul, Exoteric and Esoteric Knowledge, Symbolism the Universal Language, Ancient Mystery Rituals, Philosophic Consideration of Man, the Ladder of the Gods, Rosicrucian and Masonic Origin, and the Goal of Philosophy.

Each chapter has a symbolic picture at its head and the symbol is very true to the idea symbolised thereby. To attempt, as says the Scottish Journal of Minnesota, even in a cursory way a resume of the many subjects of which the book treats would be presumptuous. It would be enough for us to say that comparing the 108 Upanishads with this book we find exact paraphrases of ideas tersely dealt with by the Upanishads and treated very lucidly by this book. Lucidity is the main feature of the book and this is its chief recommendation to beginners in the study of Occultism as to book-lovers.

To say more we would have to refer to Mr. Hall's *Encyclopædia* with which we have not been favoured. The chapter on Rosicrucian and Masonic origins could have been put better, that is to say more full of facts and data than it now is. Otherwise we have only praise for the book which has to be read, to be appreciated.

There is a very excellent index appended.

Astrology. And its Practical Application BY E. PARKER

Translated from the Dutch by Coba Goedhart. AMERSFORT (Holland): *P. Dz. Veen, Publisher.* Price 10 sh. 6 d.

The distinguishing feature of this elementary work on **Astrology** is its strict and modest scientific spirit. The analytical treatment of the subject flows as a consequence thereof.

Dealing with the houses of the horoscope at p. 11 referring to the 4th house it is said to indicate "whichever of the parents who was most *motherly* by nature (apart from sex)". Now this statement coupled with the indication of the character of the 10th house in respect of the other parental influence is directly opposed to current astrological teaching of the West. The 4th and 9th houses have been referred to in standard works as the house of the father and mother respectively. We may well agree however with the author in his treatment of the 4th house, as the same is accepted in Hindu Astrology and we are also inclined to agree with him in the *form* of the said indication. But the author stands unsupported by any authority in his reference to the 10th house as the house of the other parent.

In other respects however the presentation of the subject is clear and accurate though chapters XVI to XIX afford only a basis for judging and is not to be accepted wholesale. The book is attractively got up and it is indeed a pleasure to go through it. 'R. R.'

Astrology. Its Technics and Ethics BY C. A.Q. LIBRA.

Authorised translation from the Dutch by Coba Goedhart. Published by *P. Dz. Veen, Amersfoort (The Netherlands).* Price: 15 sh. 9 d.

This is a translation of a standard work in the Dutch language. We have seen few treatises on the subject of Astrology with the rationale so well developed as it is in this book. Both in its comprehensiveness and in its rationale the book stands unrivalled by few treatises on the subject in the West.

Studies in Occultism both of the West and East have been freely drawn upon and have been pressed into service but not overweighted with prepossessions arising herefrom.

One however misses in this otherwise excellent work any reference to the sub-division of the Zodiac into nine parts though the reference and the use of the sub-division into 10° is recognised. One is painfully reminded of this omission of the Zodiacial sub-division and its use more particularly as one goes through the portion dealing with the Pre-natal epoch and correction of the Time of Birth in spite of the reference to the work of Sephariel in this portion of the subject. (See also A. E. Bailey's *Prenatal Epoch*.) Whatever might be said regarding the other divisions of the Zodiac according to Hindu Astrology—the value of such divisions is being gradually recognised in the West—the omission above referred to is regrettable in this otherwise excellent treatment of the subject.

Dealing with the meaning of the Houses the author says that the 4th house represents the fatherly influence. This is in accordance with the Western teaching on the subject. At p. 91 dealing with the 10th house the reference is made to the influence of the mother and the suggestion as to the reversal of the order regarding the parental influence of the 4th and 10th houses *inter se* is besides being unacceptable also unsupported by authority. The reason given for such reversal is not quite sound. With this reservation however we heartily recommend a perusal of this work to all true lovers of Astrology. The get-up of the book is attractive. Reference is frequently made to Veen's Tables but we have been favoured only with the Table from 1847 to 1916. 'R. B.'



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