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XXV

NOVEMBER-1930.

NO. 11

THE KALPAKA

The Psychic Review of the East

T. R. SANJIVI

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UNITED KINGDOM: L. N. FOWLER & Co, 7, Imperial Arcade, Ludgate Circus,
London, E. C. 4.

FRANCE: GALIGNAIS, 224, Rue de Rivoli, 224, Paris,

U.S. AMERICA: INDIA SOCIETY, Inc., 232, East Erie Street, Chicago, III.

AUSTRALIA: REV. DR. H. N. CLOUGH, 158, Elizabeth Street, Sydney, N. S. W.

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THE KALPAKA

(India's Only Psychic and Spiritual Review)

Published Monthly

Editor :

T. R. SANJIVI

Vol. XXV

NOVEMBER—1930

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NOTES OF THE MONTH

Stagnation is in the air everywhere, aye even in the world of occultism. We are not quoting merely the fate of the Theosophical movement owing to the want of proper leaders ; we are mentioning the continuance of the apathy regarding spiritual progress that prevails in the world. It is not only Theosophism that has gone to the bad ; it is also all other ism ; all ism. Hinduism, Jainism, Budhism and the like which unable to orient itself each to the world around is going all to pieces in a general break up or merger, if you prefer that term, in politics.

• • •

The problem of meeting the situation in occultism is attacking almost every occult thinker. To us it has appeared needful to suggest a meeting of representatives of various religious orders and brotherhoods such as the Ramakrishna Mission, the Budhist Society, the Society of Jesus, Salvation Army, the Theosophical Society, and the like so that a common basis of occultism may be found as the starting point of a Brotherhood on Indian lines, irrespective of creed, caste and color. That idea we shall constantly advance till it meets with response.

At the start we do not expect from the proposed Brotherhood anything more than a Home where for *week ends* Sanyasins and Priests detached from the world may meet and find rest; later on where they may study the principles of religions other than their own. For the which of course there would be a Library and facilities for restful prayer. We believe that this idea of a Brotherhood on Indian lines has been advocated already at various times and places—and nothing is lost by threshing out the idea again.

• • • •

The *Occult Review* for October has in its Editorial reviewed the excellent book of Karel Weinfurter "*Man Made Perfect*"—at length; we have too referred to the book in our review thereof; and while leading to its subject the *Occult Review* tells us of what we must say is deep colossal ignorance of Indian Pranayama. If Theosophy is a failure, if the Ramakrishna Mission is but a parody it is because the teachers in both these brotherhoods were ignorant of true Pranayama. We do not think that true Yoga discipline demands *abstention* from flesh diet; rather it encourages for Easterners such abstention as consistent with the climatic conditions of the East. For Westerners and even in some of the more secret cults of the East animal food such as milk and eggs are advised; nay, the use of milk is insisted on throughout. In the Bhairavi cult for instance the use of beef-tea is advised in the form of its Indian substitute and equivalent.

* • • *

But it has to be admitted that such treatises as the *Hata Pradeepika*, *Shiva Samhitas* and the like are in their present translations unfit for the West—just as the so-called breathing practices of the East are in no sense eastern nor genuine. In the East every school of note or merit has

discouraged these breathing practices except in so far as such or other practices changed the rhythm of life from that of the stupid, senseless way of those that merely eat and live to die to that of the Yogi to whom to Live, to *Live* to **LIVE** is an unswerving resolve.

• • • •

Yes, for the West the best practices of Yoga would be the spiritual exercises of Ignatius Loyola—as the Review says elsewhere—, and a healthy ground for the latter would be the simple religion of the Koran, the simple practice of the Lord's Prayer from the New Testament. No doubt it is dry work especially in these times of the dark night of the soul of humanity to pursue Loyola and Molinos as guides, and here is perhaps why occidentals prefer to abide by the practices of Yoga.

True, Christ as you say, is in us, asks the occidental-trained, Indian and European alike, but if he is *in* you, where is He in you? Can He be seen, sensed, heard, felt, smelt, contacted with? Yes, says the Yoga, He can—this is Yoga. We shall give praxes therefor the problem before you and the means—you have to find out the answer for yourself. This finding out is Yoga, and has naught to do with breathing exercises—at all. When occidentals will have learnt this fundamental lesson namely that Pranayama has nothing to do with breathing exercises as such we shall be grateful.

• • * •

The *Open Court* for July 1930 has an article by Jacob Kunz on *Science and Freedom*, itself misnomer. For Science begins by imposing its bondage on the Freedom of Thinking. It will be absurd to say that there is freedom of thinking in the world of science—Nietzsche has proved it for us completely in his volumes of lore. We are all bound down by the values of each time and the values of to-day are (1) the superiority of the white races (2) the inferiority of

the darker colored (3) the value of power as *usable* against your neighbour, usable meaning also *displayable*. (4) the value of clothes, mental, moral, physical. But the way out? Is it by thinking by politics, by religion or by what else?

* * * *

We may at the outset here say that nothing can remedy mob fear, the fear of the herd, of the animal, cow and sheep. The remedy for the sheep is the shepherd, not alone God the Shepherd but a body of shepherds who wield the wand of service, the wand of example. Not by a transvaluation of values, not by a sudden revolution may we hope to meet God but by a new orientation of our values to the values needed for humanity around us, humanity regarded as God.

* * * *

Cf. The Insights and Raptures of the Mystic by one who is *not* a mystic—in the *Open court*, if you do not want to know anything about the subject. When, O when are we going to get our Indian thinkers free from the impositions of the orientalists, from the unnecessary Sanskritisations of good English by their crazy psychology?

* * * *

We have much pleasure in the receipt of No. 2, Vol. I, September 1930 issue of the *Review of Philosophy and Religion* being the Journal of the Academy thereof and would refer the more learned in Shankara cult of our readers to our venerable Professor Sundaramier's review of *Shri Sankara-hridaya* therein. Prof. Vadekar argues an Idea of an Universal religion in the same review. The editor has considered the article as a trifle dogmatic and what we have to say hereabout is that religion starts on the basis of human existence as a necessity for God, man as dear to God, not God as dear to man. This is the concept elaborated in the 12th Chapter of the current Gita.

* _____ *

HER MAJESTY KUNDALINI

(from *Saundarya Lahari*)

IV.

Verse 7 of the Ananda Lahari.

This verse extols the wonderful talisman of the Human Female From a talisman of wondrous power with Gods and men from the ancient time. And what has the human form to do with the Kundalini which as you said was the filamentous thread which hangs down from the apex of the conus medullaris to the base of the coccyx ? Please do not mistake us. When we said that Kundalini was identical with the filament above mentioned we spake the bare truth ; for to the normal man of the work-a-day world Her Majesty Kundalini is not a power, nor the Divine Mother much less ; She is naught more than the filament. But it is quite otherwise when She is aroused. When the filament is permeated by the Aumn, by the thrill of Yoga, then Her Majesty awakes. The filament now becomes the Sutratma 'the silver thread which incarnates from the beginning of each Manvantara to its end stringing on itself the pearls of human existence. In each of us, as says H. P. B. in S. D. Vol. 2, p513, is that golden thread of continuous life periodically broken into active and passive cycles of sensuous existence on earth. To call it thread would be inapt except at the start ; the thread becomes a web, pata ; and the web becomes the weft of the veil, *avatara* ; the thread expands into a form, the Augeioides or Karana Sharira, of the 'form' of the physical body ; of this Karana Sharira or Anandamaya Kosha it is said that it is the first letter of the great mystery of Being ; this splendor of the soul which is not to be confounded with the

existent aura common to all beings and perceived by the clairvoyant as by dicyanin screens ; it is the body of the spirit or spiritual soul its vehicle on which it dwells always on the higher nobler planes of existence enduring through the Kalpas.

Plato, speaking of Man's physical nature, divides it into 2 Thermos, " formed from the substance of the world of phenomena ; and the thermœides, the essence of which is linked to the eternal world ". This is the 'luminous, highly ethereal essence' of Herakleides, and Porphyry describes the celestial body which is always with the soul, as immortal luminous and starlike. And now we may understand what was meant by an Adept like Paracelsus, when he spoke of the influence of the stars and Man and said through the stars must come to us all pertaining to the spiritual world. And the spiritual form of man is an emanation, he says, from the stars. For, the "star under which a human entity is born, says the Occult Teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara ". "*But this is not his astrological star.* The latter is concerned and connected with the *Personality*, and the former with the *Individuality*. The 'Angel' of that star, or the Dhyani-Buddha, will be either the guiding or simply the presiding 'Angel,' so to say, in every new rebirth of the Monad, which is part of his own essence, though his vehicle, man may remain for ever ignorant of this fact. The Adepts have each their Dhyani-Buddha, their elder 'twin-soul'; and they know it, calling it 'Father Soul' and 'Father-Fire'. It is only at the last and supreme initiation, however, that they learn it, when placed face to face with the bright 'image'. How much, of this mystic fact, has Bulwer Lytton known, when describing in one of his highest inspirational moods, Zanoni face to face with his Augœides"? This mysterious connec-

tion joins together different human individuals. "The 'triads' born under the same Parent-planet, or rather the radiations of one and the same Planetary Spirit (Dhyani-Buddhi) are, in all their after lives and rebirths, sister or *twin-souls on this earth* ". This was known to every high Initiate in every age and every country. 'I and my Father are one', said Jesus. When he is made to say elsewhere, 'I ascend to my Father and your Father' it meant that which has been just stated. It was simply to show ; that the group of his disciples and followers attracted to him belonged to the same Dhyani-Buddha, 'Star', or 'Father', again of the same planetary realm and division as he did. It is the *knowledge* of this occult doctrine that found expression in the Review of *The Idyll of the White Lotus* when Mr. T. Subba Row says: Every Buddha meets at his last initiation all the great Adepts who reached Buddhahood during preceding ages... Every class of Adepts has its own bond of spiritual communion, which knits them together...The only possible and effectual way of entering into such brotherhood is by bringing oneself within the influence of the spiritual light which radiates *from one's own Logos*. I may further point out here.....that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine Ray*, and that as seven distinct Rays radiate from the 'central spiritual sun', all Adepts and Dhyan Chohans are divisible into 7 classes, each of which is guided, controlled and overshadowed *by one of the 7 forms* or manifestations of the Divine Wisdom ". Only through the auric body, we are taught, can we reach these Fathers in Heaven ; for it is the auric egg that 'opens for us vistas into other worlds '. And so we read in *Isis* mysterious words that now we can partly understand. "So the doctrine of planetary and terrestrial Pitrīs was revealed *entirely* in ancient India, as well as

now, only at the last moment of initiation, and to the Adepts of superior degrees. Many are the fakirs who, though pure and honest and self-devoted, have yet never seen the astral form of a purely *human* pitar (an ancestor or father) otherwise than at the solemn moment of their first and last initiation. It is the presence of his instructor, the Guru, and just before the vaton-fakir is despatched into the world of the living with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown *Presence*. He sees it and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation; for it is the supreme mystery of the 'holy syllable'." It would seem that the Father-Soul appears to the high Adept, together with the terrestrial Father-Souls who have achieved; and that the fakir came face to face with one of the latter, one of the links between himself and his 'own Logos'. To dwell consciously in the auric body is to be 'one with God' as Plotinus had "been united with 'god' six times during his life". "So throughout the interminable series of ages, we find now and then men who more or less succeed in uniting themselves 'with God' as the expression goes, with their *own spirit* as we ought to translate. The Buddhists call such men Arhats". This is the body of the True Self. "The candidate is allowed at the moment of initiation to behold his future self. Thus we read in the Persian *Desatir* of the 'Resplendent One'; in the Greek philosopher—Initiates of the Augoeides—the self shining 'blessed vision resident in the pure light'." Again "whatever is on earth is the resemblance and shadow of something that is in the sphere; while that resplendent thing (the prototype of the soul-spirit) remaineth in unchangeable condition, it is well also with its shadow. But when the resplendent one removeth far from its shadow, life removeth from the latter to a distance. And yet that

very light is the shadow of something still more resplendent than itself". When by purity we have opened the way to the light of the self, we know by direct intuition ; " the man who has conquered matter sufficiently to receive the direct light from his shining Augoeides, feels truth intuitionnally ; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is illuminated ". " The clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher principle ".

This is the reward of him who would serve Her Majesty Kundalini ; for he shall sense Her as She rises up in pristine Majesty.

But ye who seek Her in the vagus nerve, let us not detain you from your vision.

POWER OF FAITH

FREDERIC W. BURRY

Faith is the substance of things hoped for. How often we forget this. The substantial. Something to be depended upon. That links one up with the sources of supply.

We hope, raising our wishes to the point of expectancy, and behold we have, *ipso facto*, an attractive influence at hand. Praying, with the feeling that our prayers are already answered, and the supply is equal to the demand. Or rather the suppliant attitude is called for. "Ask, and ye shall receive". And then give freely, even as ye have received freely.

For nature's laws are prodigal. There are many seeds for one that fructifies. There is no lack anywhere.

The materialistic mind would hardly look on faith as a substance; the latter word being suggestive of hard matter like rocks and mountains.

And yet we are told that faith will remove mountains. Perhaps not all at once, and for most of us not without machinery. But thought is the power behind the scenes. Mind is the motive lever.

Mountains of obstacles are gradually overcome as one unfolds the powers of the spirit. The magic word that the elementals obey. Heaven and earth shall pass away, but not the Word.

Within this enclosed arena of physical life is the kingdom of the almighty. Where are many mansions that enshrine celestial energies. And through Man, made a little lower than the angels, a dynamic utterance is

manifested, that shakes all the nether kingdoms and crowns. in the order of evolution and though recurrences of incarnations enthroning the glorified and ever-worshipful Beloved—the One that is the alpha and omega of existence.

Man, the Messenger. The mediator. Through the medium of flesh is the soul redeemed.

By conquest and overcoming. By trial and tribulation. At last redemption and illumination. The Meaning finally unfolded. When all secrets will be disclosed. Perfect readjustment made, as one rises on stepping stones of the "dead selves". The solid things are of the spirit. These belong to the absolute. All else is transitory and relative.

The treasures of the world are open to thieves that steal and moth and rust that corrupt—nothing safe and sure. Interesting relics and antiques, may be—but very insecure, very unsatisfactory. Nothing perfect. Everywhere "trial and error". Nothing new under the sun. All change and decay.

That is because they are not the real things. They are symbols and tools—a good deal in the way, but handy for a season to play and practise with.

Like lucre, which become filthy if "loved". Everything being all right as long as we live in the world, but not of it.

Hence men of experience hie themselves away to the high hills or leave the haunts of men. Not that they feel isolated, for they belong to the fraternity of active and begetting poets as Baudelaire would say, and with Thoreau do not feel the necessity of rubbing against their fellows in order to be with them.

The universal desire for human contact may be satisfied in many ways. Our Samuel Butler says that

seeing is a mode of touching, while more advanced souls gifted with clairvoyance may shed aurora or atmosphere that embrace all for infinite distances, their vesture and all their exfoliations flowering with a mystic perfume of dynamic content.

Gifts of the gods. Showers of blessing. With tangible results for mankind. Emanating from and through the body, temple of the holy spirit.

Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Pure white. When all the rays of the sunshine meet in a powerful synthesis of divine energy.

And Faith is the key.

Do the next thing. Keep moving. Be faithful over a few things and I will make thee ruler over many.

The animal mind that would usurp the throne of power, the fallen angel, called Satan, must be vanquished. His place is under our feet. "The body is a good servant but a bad master."

Service everywhere. He hath exalted the humble and meek. But pride goeth before a fall. Thus the cyclic law and the diminishing returns, when we try to get more out of life than there is in it. Pain and disillusion.

You must let others go their way. They need their lesson, too. They cannot see your way, and resent being told what to do.

You own only what you give away. Ownership means knowledge—and this is power.

The Elder sees the one Life reflected in the Younger. Through Love he lives again—is thus regenerated, born again. Death does not touch this cosmic vision. You empty yourself, and behold you are filled again—flowing over with life more abundantly. You feed on the rejuvenating

substances thus induced, and your body becomes filled with Light, each atom a vortex super-sensitized, your flesh and blood truly transubstantiated into a tabernacle pure and undefiled, one with the Father, a vehicle of divine immanence, identical with the Spirit. And with Walt Whitman we may then realize that the body is the soul.

Loose and let go. Circulation is the way. Love is the keynote. There is so much to do, so many to help. And the next step is enough at a time.

In the East there is a custom never to eat until one has found a beggar first. It is to be hoped that the era of beggardom will soon be of the past. When we will all be so righteous that we may say with the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread".

In the meantime, the fortunate have the privilege of lending a hand to their brethren. Which should be done with true charity, not the ostentatious kind, without that arrogance or impertinent patronage which too often alloys the generosity of the donor.

For the rich are only stewards, and if they vainly assert a personal authority, they may find themselves sent "empty away".

Riches or poverty, "triumph or disaster" are to be treated "just the same".

Faith is the mighty magic key that transmutes all conditions, bitter and sweet, and that makes the vision clear, seeing the inevitable good goal that shall finally be gained. And truly "all's well that ends well".

SPIRITUALISM AND - - - - SELF-DEVOTION

S. N. ROY, B.A., B.L., B.C.S.

Spiritualism has attracted the attention of many, and there are many educated scientists in Europe and America who have turned their attention to psychical investigations. In fact men in common are eager to know of their dead relatives. In this connection I get innumerable letters from different places. Of late, a Prince sought for me a great deal, and at last was successful in finding me out. An article of mine about spiritualism appeared in the Amrita Bazar Patrika, but as I do not like to be advertised, I did not give my address. I am told by the Prince that the article fascinated him, and he sought for me from every available source, as I was transferred in the meantime from one district to another. But after all he could find me out. He was very eager to see his dead mother. He came to me, rather late at night, and was eager to see his mother. Furthermore I am told that he was eager to learn how to invoke a spirit.

I find many people are eager to learn of it, but it is to be seen that this is not an easy job, and can not be done in one sitting. I must say with Mr. Arthur Hill in his Psychical Investigations (p. 217) "Psychical research requires training, and indeed, special aptitude. It takes time, e.g., to learn how to be sympathetic and friendly, while giving nothing away and remaining alert and critical. And a medium requires proper treatment, for he is an instrument more complex and more delicate than any inanimate one. The investigation is therefore not suited to every one."

In the first place concentration of mind and faith in the subject are absolutely necessary for a beginner. This is nothing but self devotion to the subject. This self devotion should not be of short duration, but it must be for a very long time. In my system of invocation of spirits, there is a *mantra* for it. A Hindu knows full well how to animate a *mantra* by long and repeated culture; he knows further, that a *mantra* without animation is of no use, and can not do the desired effect. This practice requires concentration for a very long time. Indeed concentration is the first step to Yogam.

Again one must be very pure in mind before he can attain any of the powers for invoking the spirits. There is close relationship between food and Yagyam. The mind is formed by the food one takes and the company he keeps. He should try to be a saint, and the more one approaches to that ideal, the more perfect becomes his power. My opinion is that none should try to exhibit his power in the direction, and be not a magician, for he must be sure that the world would treat him in that way. For me it is a study of love, or it may be called to be my hobby, as some of my friends would like to call it.

But the concentration comes most with the medium than with the operator. A trained medium is a blessing in a seance. But it is a rare thing, specially in this country. In Europe, we read, that trained media can be had for very heavy fee. But, for my part, I do not like a professional medium, and I have little faith in him. I trained my daughter, Romola, both to clairvoyance and clairaudience, and she could both see and speak with the spirits, as if one speaks with another, face to face. But she has, of late, been married, and she does not, as a rule, live with me. So that I can not use her off and on. I am also sure, that non-usage, will diminish her powers, and gradually

obliterate them from her. But I must bow down before our social custom, and it is inevitable.

I have been asked if I can operate on any body and every body. But the authorised books on the subject advocate the cause of a trained medium. This is indeed convenient, and causes less exertion on the operator, and the spirits can be made visible within a very short time. I have made experiments with untrained media, but in such cases I make choice from an intelligent young boy or girl. I was successful in many cases, whenever I found the boy to be attentive to my directions. I was also successful with aged persons, when I found them to possess a great desire to see any departed soul. Once my mother was found to have a strong desire to see my dead father. She asked me for it, and I made her the medium. It, of course, took time, but I could invoke the spirit of my father through my mother, as medium. On another occasion, my wife was eager to see her dead brother. I made her the medium, and brought the servant spirit. He was asked to bring the spirit of my wife's brother. After a very long time, it was rather unusual delay, that the servant spirit came back with the news that he was not to be found in the spirit world. I knew he was dead, and the fact that he was not found in the spirit world convinced me that he has taken rebirth.

The investigation into the spirit world may be used to determine, whether any person is alive or dead. Once a son of a well known pleader of the Behar and Orissa province fled away from home. His father became very anxious for him, and long time expired but he did not come back. Search was made for him. But he was not found. Then the pleader wrote to me to investigate about him. He then came over to me. I took a spirit of one of his dead relatives as my spy. He was asked to find him out in the spirit world. He was found out there. He was invoked,

and he said definitely that he died of accident, at a particular place and time named by him. His father enquired of it, and he wrote to me afterwards that some one, not known to the people there, died about that time of accident. I can not say, if he was the son of the said pleader, but the pleader is convinced that it must be his son.

In another case, referred to me by The Latent Light Culture, a grown up boy was said to have been drowned near Patna in the Ganges. I was asked if the boy is alive or dead. I invoked the spirit of his mother, who told me that her son is alive, and has not come to the spirit world. I made the attempt through my servant spirit, he too told me that the boy cannot be found in the spirit world. This investigation was made so shortly after his death, that I can not conceive of his taking rebirth within so short a time. The mother of the boy told me further, that her son is alive. She told me that after her son was drowned, he was thrown by the waves in some shallow water. But he has got some derangement in his head, and is not in the proper state of sense, so he can not come back, and he is in a hospital. The woeful father sought for his son, but he has not been found out, nor has he come back yet.

Thus the success of spiritualism depends upon real concentration, and proper training, both of the operator as well as of the medium. This training has its origin on self-devotion. This is not a subject to be learnt by every body, for it is a thing to be learnt with good deal of trouble, without any expectation of gain. It is not the mercenary spirit which should lead one to study this subject, but it should be a devotion of love, the subject for the subject's sake.

AN EARLY INDO-BRITISH MARRIAGE - - - - - - OF THE THIRD CENTURY A.D.

M. S. RAMASWAMI AIYAR, B.A., M.R.A.S.

"We are but moans that sigh in the gloom
Blind to a ray that shines in the tomb".

An exploded myth

Prohibition of some act comes in only when that particular act is overdone. If Indians are conventionally prohibited in modern times from travelling in foreign lands, it is because that at one time they over did it. Without realising this fact, people erroneously believe that Indians never went outside their country at any time. As a result of historical studies however, it is found now that the popular belief is wrong. Since Indian archers took part in the campaigns of Xerxes against Greece (1) and since the frontiers of the Roman empire extended from Parthia to England and seeing that an Indian cavalry was stationed at Cirencester in England during the Roman occupation of Britain (2), historians are prone to explain the occurrence of Indian names in Europe as the result of the Imperial activities of Persia and Rome. It never struck these scholars that Indians might have gone to foreign regions of their own accord. One false notion has been given up only to be replaced by another false one.

With the help of a piece of information [regarding the Indian origin of the Jews] given by a learned Jew of Coele-Syria to Aristotle, I discovered in 1923 that Palestine and Arabia were originally S. Indian colonies: that Hebrew was very ancient Tamil; that Aramaic was later Aravam [Tamil] spoken in Palestine: that Arabic was also Arava [Tamil] spoken in Arabia. Since then I have been contributing articles on the subject in the Madras Press. As a result of my researches, I find that Indians had reached Europe long before the Roman Eagles flew from Parthia to England. These Indians appear to have gone to that continent along the northern shores of Africa, over the Mediterranean Sea and by way of C. Asia as well. For Indian elephant drivers of the Carthaginian armies were paraded in the streets of Rome by the Roman General Metellus after the defeat of Hasdrubal (3) and when Hannibal crossed the Rhone in his fight against Rome, Indians accompanied him as soldiers (4). In addition to this Cornelius Nepos tells us that when Q. Metelus Celer was pro-consul of Gaul in 59 B. C., the Ariovist

king of Suevi made him a present of Indian merchants that were ship-wrecked in the German Ocean (5). If Indians went to Carthage by N. Africa or the Mediterranean Sea, the merchants referred to by C. Nepos must have reached the German ocean by way of C. Asia, though the dust of Time has covered now the footprints of those ancient traders. These are but a few of many instances. In these circumstances there would be nothing surprising in Indians of those early days marrying European women.

A Forgotten Tomb

Many are aware that an Englishman came to India, saved an Indian girl from the horrors of Sati, won her love and married her. But none know that an Indian went to England, saved a British girl from the horrors of slavery, won her love and married her. In this contribution I shall speak about one such forgotten marriage of long long ago. In the N. E. of England in the county of Durham at the mouth of the river Tyne on its southern bank lies the sea-port city of South Shields. As the portion of the town on the southern side of the estuary of the Tyne was a highground, it came to be called the Saxon name of Lawe. The Lawe was used for tillage from time immemorial. In about 1874 the land on it was sold to people for purposes of house-building,

Now though the Romans first set foot on English soil in 55 B. C. under Julius Ceaser, it did not become a part of the Roman Empire till the time of Claudius. In 43, A. D the latter sent an army to conquer England and make it a Roman province. From his time onward the conquest went ahead and as a result of it Roman settlements sprang up in various parts of the island. Successive generations of the inhabitants of S. Shields believed that a Roman colony once stood on the Lawe. As the Lawe, consequent on the sale, was to disappear under the foundation of houses, the citizens of S. Shields with commendable public spirit decided in the interests of literature and the history of the past to examine the site archeologically, before it was built upon. Subscription was raised, the land excavated and the relics of Roman occupation collected and housed for purposes of study. Emperor Hadrian built a wall of forts across north England from the Tyne to the Solway to protect that country from the attacks of the Scotts and the Picts. As the Lawe was situated close to the east end of Hadrian's wall, the Roman colony in question must have been close to it. Romans never buried their dead inside their town but always outside it and generally by the side of a road. The ancient burial ground of the Roman colony under discussion lay

close by to the S. W. of it and "is traversed now by the modern Bath Street". Since the excavations showed the burial ground to have been more extensive than the settlement itself, the Roman colony on the Lawe should have been a military station located at the east end of Hadrian's wall to protect it from attacks of enemies from the sea-side. The Roman name of this military station has not been ascertained. A little to the South of the Bath Street a monument belonging to a tomb of the Roman burial ground was discovered. In raising it from the ground at the time of excavation, it was broken into three or four pieces but the broken pieces have been set right again. The monument of which I am speaking now is in the museum of S. Shields and a drawing of it has been published in *Archeologia Aeliana* Vol. X No. 2.

The monument is a tomb-stone (4 feet by 2½ feet) in which a husband bemoans the loss of his wife. The Romans were fond of giving upon their grave-stones a representation of the dead. This has been done here. In a recess bounded on each side by a square column ornamented with a square capital and crowned above by an ornamented pediment, sits on a chair a woman clothed in elegant vestments. The chair she occupies is apparently made of wicker work. Unfortunately the face of the sculptured figure, representing, we have reasons to believe, features of peculiar beauty, has been broken off. Round the neck of the woman is a torque of cable-pattern and similar ornaments grace her wrists. Ringlets from the back of her head rest upon her shoulders. In her left hand she holds what appears to be a bone-needle with a knob at the end. In her lap lies something that may be flower or ball of thread. A basket at her left side is filled with balls of thread and implements of female industry. By her right side is a lock-fitted box the lid of which she is in the act of opening. The box is ornamented with on its front side with a Crescent Moon. The chief interest of this remarkable stone consists in the inscription at the foot of it. There is a Latin inscription in three lines and beneath them is a Palmyrene inscription in one line. The Latin inscription reads as follows "d. m. Regina liberta et coniuge Barates Palmyrenus natione Catuallauna an. XXX" ("sacred to the memory of Regina the freed woman and wife of Barates of Palmyra, she being of the Catuallauna nation, aged 30"). The inscription written in Palmyrene characters is an epitome of the longer Latin inscription and when translated is "Regina the freed woman of Barate, Alas". The difference in the form of the name as it occurs in the Latin and the Palmyrene inscriptions may be noted. While it is Barates in the former, it is Barate in the latter; Barate is obviously the correct form of the name. Brief reference to the monument

will be found in Adolf Diessman's *Light from the Ancient East* and fuller information in J. C. Bruce's learned essay read before the Society of Antiquarians of Newcastle-upon-Tyne in 1884 on *The Recent Discoveries in the Roman Camp on the Lawe, South Shields*". Professor Hubner ascribes the monument to the end of the second or the beginning of the third century A. D. Dr. Bruce however would place the date a little latter. We may not be far wrong if we fix the period of the monument in the third century A. D.

The origin of the monument is the romance of a mixed marriage—how a foreigner from a far-away land reached England, wooed and won his bride and lost her to death. For the inscription tells us that the bemoaner was one Barate of Palmyra: that his lost wife *Regina* was of *Catuallauna* nationality: that he purchased her, liberated her from slavery and married her: that she died when she was thirty years old and that the tomb-stone was raised in loving memory of her on her untimely death. The details of the picture of the sculpture like the facts and wording of the inscription must have been supplied by Barate and he must have had his own reasons for presenting his wife to the world as shown in the tomb-stone. Each item of the picture is intended to convey some meaning. So the picture of the sculpture is as important as the inscription for interpreting the monument. But most of the writers who have written on the subject confine themselves to studying the inscription without scanning the picture of the sculpture. Only two persons so far as I know have studied the sculpture and the inscription conjointly. C. A. Roach Smith in speaking of the monument observes - "It is a pleasing picture of the Romano-British home-life intended no doubt by the widower to commemorate the household virtue and industrial habits of his departed wife". Roach Smith's examination of the monument is not so deep as J. C. Bruce's. Bruce alone has scrutinised it in an illuminating way. Two points have struck Bruce and he draws pointed attention to them in the said essay, though his explanation is not a sound one. The two points that have struck Bruce are - the symbol of the Crescent Moon and the incongruity of the bestowal of the name *Regina* ('queen') on a slave. This is not the place to discuss them: for we have to ascertain many things more before we can find out the motive for these. So let us proceed with our narrative. Marriages are made in heaven and Fate brings the destined ones together and links their hands they say. Who were *Regina* and *Barate* whose hands Fate linked?

The *Catuallauna* were a powerful and warlike nation. Another name apparently for this tribe or for a division of it was the *Cassi* whose chief *Cassivelanus* was defeated by Julius Ceaser some three centuries before

Regina's time. Ptolemy the great geographer places this people between the Coritavi and the Parisi tribes. While the Roman camp on the Lawe where Regina died was in north England under the shadow of Hadrian's wall, the land occupied by the Catuallauna nation to which she belonged, according to John Horsley the English antiquarian "extended obliquely from Gloucestershire or Oxfordshire to Lincolnshire" comprising the counties in between. So Regina was a south-British woman. Regina's husband Barate belonged to Palmyra. Palmyra was a town of Syria in W. Asia. In the days of which I am speaking the frontiers of the Roman empire extended from Parthia in the east into England in the west. Since the inscription reveals, that Barate hailed from Palmyra, historians presume that he was a Syrian merchant who taking advantage of "Pax Romana" went from his Syrian home to England, met and married the British wife. M. P. Charlesworth in his "Trade Routes and Commerce of the Roman Empire" says "Thus we find (in London) traders from the North Gallic tribes, a Mediomatrix and a Sequane and of course a Trevir. But other nationalities do occur: thus at London a Greek was established and even in the north the inevitable Syrian, this time a man named Barates from distant Palmyra. Doubtless he traded in the silks and spices and dried fruits of his native land, for among the finds on various sites have been the dried prune kernels for which Damascus was famous". In reflecting upon the different conditions prevailing in those far-off days by commenting upon the monument in question, Thomas Hodgkin in his History of England observes "The blended nationality, the British girl bought, enfranchised, loved and too soon lost by the Syrian-merchant perchance or usurer who followed the flight of the Eagles of Rome are all brought before us by these few roughly carved lines and they tell the story of world wide empire in which perhaps the Britain of our own day could offer the closest parallel to Rome". Names like men reveal their nationality and men of each nationality bring in something characteristic of their nationality into the pictures that they suggest or order. The picture of the sculpture in question is no exception to the rule. But Charlesworth writes unwittingly thinking that Barate was a Syrian trader in fruits and spices and Hodgkin writes as an English man proud of his own country. European savants are not aware of the importance of this funeral monument from the point of view of Indian adventure; for they have not realised the true nationality of the lover of the Catuallauna girl from his name. That is why the importance of the jewels and especially the torque of the cable-pattern worn by the figure round the neck has not struck them and the symbol of the Crescent Moon and dubbing a slave queen are enigmas to them. What do we know of the history of Palmyra from which Barate

went to England? Palmyrene history might perchance throw some light on the true nationality of Regina's husband.

Solomon an Indian king

"Gradually the tangled skein of the early history of Western Asia is being unwound. Through excavations on one hand and intensive study of the received documents on the other, the relation is being understood borne by the various peoples and races to one another: and light is being thrown upon the forces that played in the great historic drama that history has unrolled for us in this part of the world. Our own interest in this history is certain: for whatsoever we are and whatsoever we possess come to us from the Eastern half of the Mediterranean Sea. The Coast and the Hinterland of that Sea have played a preponderating part in determining the influence that was supreme there. One of the peoples engaged in playing that part were the Aramaens" says Richard Gottheill of Columbia University in speaking about the Aramaens in Syria and Mesopotamia. Quite so. But as the learned men of the West are groping in the dark without knowing who the Aramaens were, much difficulty is felt by them in understanding the relationship of Aram and Israel in unwinding the tangled skein of West Asian history. The original home of the Aramaens was not in the highlands of W. Asia as these scholars imagine: but it must be sought further east in India, for the Aramaens were Tamil emigrants from S. India.

The story of words is only less interesting than the story of nations that made them but is equally instructive. For words are compressed tabloids of history and to those that will examine them carefully they reveal the forgotten story of the past. The Holy Bible (II. Chron. 8. 4.) tells us that Solomon built the town of Tadmor in W. Asia. It was situated in a pleasant and fruitful oasis of the Syrian desert and was well watered by several small streams. Its situation rendered it the entrepot of traffic between the east and the west. So the city that Solomon built became in after times a great centre of ancient trade and the seat of the kingdom. Word Tadmor in the Hebrew language meant palm or palmyra tree. The Greeks and the Romans called the town of Tadmor by the name of Palmyra, because term Tadmor meant palmyra tree. In 37 B. C. the city's conspicuous wealth tempted the avarice of Mark Antony and he allowed his cavalry to plunder it. In the 2nd century Emperor Hadrian (that built the wall of forts between the Tyne and the Solway in north England) had some connection with the city, as he bestowed upon it the name of Hadrianople. In the 3rd century the city became a Roman colony under Caracalla who also was in some way

connected with the Roman camp on the Lawe in S. Shields. (6). Before the close of the 3rd century, Palmyra attained its highest degree of prosperity: for Odenathus on whom Roman Emperor Gallienus conferred the title of "Augustus" (7, reigned in it till 267 A. D. After Odenathus's murder in that year his widow Zenobia ruled it. She was a remarkable woman like the Indian Ahalya Bai of later times. She was well acquainted with the principal languages of the eastern and western worlds, skilled in the leading sciences of the day and so well versed in affairs of the state, that the success of her husband Odenathus, is generally attributed to his having acted by her advice. She befriended Longinus the distinguished philosopher of Athens and made him her political advisor. She revived also the name Tadmor of the city over which she ruled and when after proclaiming herself Queen of the East, she challenged the Romans, Emperor Aurelians himself came, beheaded Longinus, captured the town, destroyed it and took Zenobia in 273 A. D. as captive to Rome in golden fetters. Palmyra thenceforward lost its ancient glory. After long centuries of decay, its ruins were discovered in 1678 A. D. by the members of an English merchant colony in Aleppo. The ruins are still beautiful and impressive, the finest being those of the Temple of the Sun. And today the site whereon the ancient city stood of old is a howling wilderness. Such in brief is the story of Palmyra. And it was from this ancient city built by Solomon, patronised by Roman emperors who were in one way or other connected with north England and finally ruled over by King Odenathus and Queen Zenobia that Regina's husband Barate went to England.

Since according to the learned Jewish informant of Aristotle, the Jews were Indian emigrants, Palestine was an Indian colony. Since according to my discoveries, Hebrew was more ancient and Aramaic was less ancient Tamil and the Aramaens of Syria, Mesopotamia and Palestine were Tamil emigrants from S. India, the renowned builder of Tadmor (Palmyra) was of S. Indian extraction. In a communication published in the Hindu newspaper of Madras 5 January 1929 I showed that Abram (Abbaram) the great Jewish hero mentioned in Gen. 14. 13. was the hero of the Ramayana: that the town of Salem near which, according to Gen. 14. 17 and 18 Abram passed after killing Chederloamer was the S. India Salem: that the city of Salem mentioned in Ps. 76. 2 was a W. Asian colony of the S. Indian Salem. If Solomon lived in the same city near which Abram is said to have passed of old, the city of Solomon's permanent residence according to my reasons could not have been the W. Asian but the S. Indian Salem, for Abram was Ramappa the holy Indian hero. In these circumstances Solomon should

have been an Indian sovereign who ruled W. Asia from S. India (as King George V rules India now from England) or a colonial monarch who reigned in the W. Asian town of Salem that came to be called in subsequent times Jeru-Salem [i. e. Tiru-Salem or Sacred Salem]. Future researches will show which of these two theories of mine is correct. Now in S. Indian language Tadimara means palmyra tree and an ancient town with the name of Tadimari [meaning palmyra tree] still exists in Anantapur district of S. India. Since Hebrew language was ancient Tamil, name Tadmor of the city that Solomon built in W. Asia is the same as the S. Indian town-name Tadimari. As the Jews were S. Indian emigrants and Solomon of S. Indian extraction, W. Asian Tadmor was but a colony of the S. Indian Tadimari. There is nothing incredible or impossible in the people of the mother-country going to its colony for purposes of visit, trade or settlement. Historians [without knowing why] state that when Aurelian came to Palmyra to conquer it, he found Hindus in the court of Zenobia (8). My arguments would reveal the true reason for the presence of the Hindus found by Aurelian in Palmyra and for the Indian pose of some of the female figures noticeable in the broken sculpture of that ancient city (9). The city of W. Asia from which Barate went to England therefore was a colonial-Indian town.

[*To be continued.*]

References :

- (1) Herodotus, History, Book 7 chaps. 65—70.
- (2) Thomas Wright. The Celt, the Roman and the Saxon p. 252.
- (3) Asiatic Researches. Vol. X p. 167.
- (4) do. do.
- (5) do. do.
- (6) Archaeologia Aeliana. Vol. X. (1884)
- (7) Smith's Classical Dictionary. Art. Odenathus.
- (8) Asiatic Researches. Vol. X. p. 110.
- (9) Harmsworth, History of the World. Vol. III p. 1865.



REVIEWS

Illuminanda. An Experimental Guide. BY W. WINSLOW HALL, M. D. LONDON: C. W. Daniel Co, 46, *Bernard Str., W. C.* 1930. 12s. 6d. net.

We had occasion lately to deal with many books on Mysticism and allied subjects. But rarely do we come across a book of the pre eminence as the present one in treatment of the matter and presentation of a subject which concerns vitally all of us. The thesis is original and the analysis penetrating.

The subject of soul development has a permanent and universal fascination. It is refreshing to find that modern science agrees with ancient teachings, in that a starting is sought from the sleeping state. This is certainly a novel attempt from the western standpoint though in the East, in India at any rate, we recognise the subliminal self as pervading the threefold states (not two) Jagra, Swapna and Sushupti, i. e. waking, dreaming and dreamless sleeping states, and varying in intensity and mode of expression. The varieties of experience gathered in these three states form the subject matter of our study. In Part II we see the preliminaries requisite for such development. They form the matter of much of our Hatha and Raja Yogas. Bhakti Yoga in its modern form is set towards the end of Ch. VII. and VIII. Throughout the book the importance of Karma Yoga is recognised. At Pp. 104-105 it is observed "when indicating these methods some sort of reasoned plan must be adopted, for human nature is so complex and so various that any haphazard treatment would result in confusion worse confounded". The section dealing with Love in Action at p. 146 refers to the same quest. The difficulties and reactions attending a course of development are pointed in sections dealing with Darkness and Eclipse.

If a demurrer is permissible we would point out that in this otherwise excellent work the section dealing with fasting is unsound and hardly in place with the rest of the book. The importance of this is well recognised by all the ancient teachings and continues to hold its high place even now, vide Julia Seton on Fasting. The questionary at the end of the book is very useful and suggestive. Taken in conjunction with the author's two volumes already published we have an excellent thesis well explored. —R. R.

Psychic Certainties. *Collected and Arranged by H. F. PREVOST BATTERSBY.* LONDON: RIDER & CO., *Paternoster House, Paternoster Row, E. C. 4.* 5 sh. net.

Students of Psychology Classes in Colleges and the general public must certainly welcome this publication. It is rigidly selective, strictly scientific and sufficiently interesting. A book list of authorities dealing with the several subjects under treatment and extracts therefrom must stimulate much healthy and intensive study. Of the certainties dealt with we may so far agree that they mark the borderland of something known in the vast field of the unknown. The work is worth its price. —R. R.

Sweet Corn from Heaven. — *Richard A. Bush (THROUGH THE SAME HAND: "JESUS CHRIST AT WORK", ETC.).* LONDON: "The Greater World", 23, Leonard Str., E. C. 2. 3s. 6. net.

This is the latest of a remarkable series of Spirit Communications. Readers of Vale Owen's works will find many echoes of experiences narrated herein. It is high time that an analysis of spirit communication is made with a view of spreading on a sounder basis the value of these spiritual exercises. —R. R.

The Universal Health Restorer. Or The Great Physician Within. BY VENI COOPER-MATHIESON. Published by *The Universal Truth Publishing Fellowship (of Australia), Mount Victoria, N. S. Wales.* 7s. 6d.

This is a book which inculcates Faith in oneself. The teachings are simple and of every day use ; if followed with faith are productive of immense possibilities.

The Book Of Bramil Yah. LONDON: THE C. W. DANIEL CO., 46, *Bernard Street, W. C. 1.* 3s. 6d.

This book of mountain meditations has a strong appeal to the oppressed and lowly in heart. It may well be used along with passages from the Old Testament. —R. R.

THE BHAGAVAD GITA - - -
- - - UPANISHAD
Voice of the Silence

Written down as

LIBER LXXXI

**12. Yukiam dhaaranya samyak
Satah kechid upaasate
Abhyasanti param tatvam
v'dyut sam shabaitakshara.n**

H. P. Blavatsky renders only a fragment of this very occult verse that should find a place between verses 13. 24 and 25 of the Gita.

Some perceive that the Spirit (Jiva) in the body by means of Attention ; others by the peace of Passive Resistance of the Willed Death ; others by the use of Thought-Power ;

Others good men and true by practice of Retention and Attunement sense the Spirit-cell ; they exercise the Excellent Principle of the Sound resounding through the Soul, flashing up like a lightning-thought.

Others not knowing this hearing the Voice of the Silence, come very near to the Soul ; they too get beyond Death, these devoted to the practice of the Shruti (Nada, or Voice of the Silence).

Says Crowley.—

“ The word ‘hear’ alludes to the tradition that hearing is the organ of Spirit, just as seeing is that of Fire. The word ‘remember’ might be explained as ‘will attain to memory.’ Memory is the link between the atoms of consciousness, for each successive consciousness of man is a single phenomenon, and has no connection with any other. A looking-glass knows nothing of the different people that look into it. It only reflects one at a time. The brain is however more like a sensitive plate, and memory is the faculty of bringing up into consciousness any picture required. As

this occurs in the normal man with his own experiences, so it occurs in the Adept with all experiences. (This is one more reason for His identifying Himself with others.)"

The Holy Order of Krishna have an Excellent **praxis** on the training of the memory.

Patanjali treats of Dharana, Retention in 3.1. We quote from Alice A. Bailey's "Yoga Sutras of Patanjali" p. 243, Sutra 1.—

III. 1. CONCENTRATION IS THE FIXING OF THE CHITTA (MIND STUFF) UPON A PARTICULAR OBJECT. THIS IS DHARANA.

We have now reached the part of the Yoga Sutras which deals specifically with mind control and with the effect of that control. The first fifteen sutras are given to the control of the mind and how it is to be attained and the remaining forty sutras concern the results which take place after this control has been gained. Twenty-four results are enumerated, and these are all along the line of expansions of consciousness and the demonstration of psychic faculties, both lower and higher.

The first step towards this unfoldment is concentration, or the ability to hold the mind steadily and unwaveringly upon that which the aspirant chooses. This first step is one of the most difficult stages in the meditation process and involves constant unremitting ability to keep bringing the mind back to that "object" upon which the aspirant has chosen to concentrate. The stages in concentration are themselves well marked and can be stated as follows :

1. The choice of some "object" upon which to concentrate,
2. The withdrawing of the mind-consciousness from the periphery of the body, so that the avenues of outer perception and contact (the five senses) are stilled, and the consciousness is no longer outgoing,
3. The centering of the consciousness and its steadyng within the head at a point midway between the eyebrows,

4. The application of the mind, or the paying of close attention to the object chosen for concentration,
5. The visualization of that object, imaginative perception of it and logical reasoning about it,
6. The extension of the mental concepts which have been formed from the specific and particular to the general and the universal or cosmic,
7. An attempt to arrive at that which lies back of the form considered, or to reach the idea which is responsible for the form.

This process gradually steps up the consciousness and enables the aspirant to arrive at the life side of manifestation instead of the form side. He begins however with the form or 'object.' Objects upon which to concentrate are of four kinds.

1. *External objects*, such as images of the deity, pictures or forms in nature,
2. *Internal objects*, such as the centres in the etheric body,
3. *Qualities*, such as the various virtues, with the intent to awaken desire for these virtues and thus to build them into the content of the personal life,
4. *Mental concepts* or those ideas which embody the ideals lying back of all animated forms. These may take the form of symbols or of words.

In one of the Puranas the idea embodied in concentration is expressed most beautifully. The aspirant is told, after he has made use of the first five means of yoga that he 'should make a localization of the mind stuff upon some auspicious support' and this localization is illustrated by a description of the fixing of the attention upon a form of God.

"The incarnated form of the Exalted One leaves one without desire for any other support. This should be understood to be fixed attention, when the mind stuff is fixed upon this form. And what is this incarnate form of Hari on which one should ponder, let that be heard by thee, O Ruler of Men. Fixed attention is not possible without something on which to fix it." (Vishnu Purana, VI. 7. 75-85.)

Then follows a description of the incarnated form of the Exalted One, concluding with these words :

".....upon Him let the yogin ponder; and lost in Him, concentrate his own mind until, O, King, the fixed attention becomes firmly fixed upon him only. While performing this or while doing, as he wills, some other action wherein his mind does not wander, he should then deem this fixed attention to be perfected." (Naradiya Purana LXVII. 54—62)

It is the realization of the necessity for 'objects' in concentration that originated the demand for images, sacred sculptures and pictures. All these subjects entail the use of the lower concrete mind and this is the necessary preliminary stage. Their use brings the mind into a controlled condition so that the aspirant can make it do just what he chooses. The four types of objects mentioned above carry the aspirant gradually inwards and enable him to transfer his consciousness from the physical plane into the etheric realm, from thence into the world of desire or of the emotions, and so into the world of mental ideas and concepts. This process, which is carried on within the brain, brings the entire lower man into a state of one-pointed coherent attention, all parts of his nature being directed to the attainment of fixed attention or a concentration of all the mental faculties. The mind then is no longer scattering, unsteady and outgoing, but is fully "fixed in attention." Vivekananda translates "dharana" as holding the mind to one thought for twelve seconds."

This clear, one-pointed, still perception of an object, without any other object or thought entering into one's consciousness is most difficult of achievement, and when it can be done for the space of twelve seconds, true concentration is being achieved."

13. This verse is *not* in our original.

On this Crowley says: "What follows must be regarded as the device of the poet, for of course the "Voice of the Silence" cannot be interpreted in words. What follows is only its utterance in respect of the Path itself".

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