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THE KALPAKA

The Psychic Review of the East

T. R. SANJIVI

CONTENTS:

Notes of the Month

Karma Yoga

The Astral Plane

Divine Realization

The Skeleton Bones of Jesus Christ's Life-Story

Reviews

The Voice of the Silence

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THE KALPAKA

(India's Only Psychic and Spiritual Review)

Published Monthly

Editor :

T. R. SANJIVI

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NOTES OF THE MONTH

As an item of humanitarian work, the *Kalpaka* has opened a Department of Medical Treatment by correspondence on the lines indicated in the accompanying excerpt from the *Occult Digest* of January 1930.

“The beneficial results obtained by the ‘faith cure’ system and all other systems of the same type are brought about by what is known as ‘absent healing’ or the healing of patients at a distance from the healer and which is in reality a form of thought transference.

“Many schools claim that absent treatment is a form of telepathy, while others claim that ‘everything is one in Spirit’ and that there being no such thing as space, a treatment given by a healer, even though the patient be many miles distant, is as efficacious as an office treatment.

“So-called absent treatment sometimes arises from the auto-suggestion or awakened faith of the patient, the treatment by the healer having in fact but little to do with the case. In other cases, the suggestion of the healer acting as a post-hypnotic suggestion, serves to stimulate

the subliminal mind and arouses it to action so that it proceeds with the healing work.

“Undoubtedly, the best conditions for absent treatment are those where there is sympathetic rapport and expectant attention on the part of the patient. However, there are records of many successful cases where the patient was not aware that he was being treated, the healer's services having been requested by a relative who thought that the patient might object to the treatment.

“Whether a healer treats his patient in his office, or gives him ‘absent treatment’ he can make use of the same principle and in both cases obtain just as remarkable results. The patient is instructed to place himself or herself in a comfortable bodily position and a restful mental attitude at the expected hour of treatment, as if the healer were there in person. The healer does likewise. The patient should endeavour to form the mental image of the healer's presence, while the healer endeavours to see himself mentally in the presence of the patient.

“A photograph and the history of the case are necessary for successful treatment, and a knowledge of anatomy, physiology, diagnosis, and so on, is an advantage, but is not absolutely necessary in ordinary cases.

“The healer addresses his patient mentally as if he were before him and gives the same suggestions and advice that he would give the patient were he actually there in person. This should take about thirty minutes or more and should be repeated daily, for the quickest results”.

We have improved the system and for further details we would advise our readers to address Dr. Sanjivi, c/o the *Kalpaka*.

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We are surprised to read an article not only advocating but *encouraging* meat diet, in a magazine conducted by *sanyasins*, of all people in the world! Ananda writing on the question of food in the *Prabuddha Bharata* for January 1930 (p. 39) writes :

“ From what we have so far said about the food of the spiritual aspirant it must not be inferred that he cannot take meat diet also. The above is only a general prescription. There are exceptions. If one has to do physical works also in pursuit in his spiritual ideal, he may take the strength-giving food. For that is necessary for him.....And this utterance of Sri Ramakrishna should never be forgotten: If a man is devoted to God, and if he takes beef, he is much greater and better than one who is devoid of devotion but takes only rice and ghee. Food never made men spiritual. It is a help or hindrance, that is all. But it is not the essential thing itself. The essential thing is a keen eagerness to realise the Truth. This eagerness it is that counts. If we have it, no food can hold us back. If we have it not, no food can help us on. ”

Bringing in the name of Sri Ramakrishna is of course *very wrong, very very* wrong. If one wants to eat meat one should not continue to be a sanyasin. That is our considered view.

We think it as well for the sanyasins of the Sri Ramakrishna Mission to take up a course of purgation, fasting, total abolition of meat food, for six months, wait and watch the results and publish them in the *Prabuddha Bharata*. We do not recommend any convent, monastery or Asram keeping a butcher's stall even in the name of Kali. We are forced to have to say that the sanyasin who cannot give up meat is still sexually defective; and we invite corrections of this statement by individual sanyasins.

We do not deny that the danger in forced Yoga and Occultism is the over-development of the sexual reserve which unless one is initiated in the Bhairavi cult leads to strange diseases and disturbances of the nervous system; one of the earlier results is weakness, disease of the reproductive organs is another; a third is diabetes millitus, for all of which in the Bhairavi cult we advise the use of cow's urine, and in rare cases white of eggs, both as food. Now then, cow's urine contains all the essential ingredients of beef tea and if sanyasins really feel weak there is nothing that would be so useful as the imbibing of cow's urine.

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The suggestion to Sylvan J. Muldoon to place his bed north-south appears in the *Occult Review* for February 1930. The bed is to have its head north and directly over his body attached to the ceiling on a copper wire a large horse shoe magnet with a 12 inch by 1 inch steel anchor freely swinging to north, all of which will help his projection and the charging of this "Astral Generator". Apart from the existence of the latter, we think it unnecessary to establish electrical connection with the universal life. It is well known that with Radio ear-pieces one can go to sleep and obtain education, cure for ailments by suggestion and strength by the help of operators using transmitters. We do not discuss the details of this work about which more anon.

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The *Occult Review* tells us of a re-opening of the E. S. as one of the latest moves on the chess board of Theosophy. The E. S. was closed down on the fiat of Krishnaji but it is proposed to re-open it for members pledged to follow the Raja Yoga discipline. And as to what that discipline is we are in the dark. Would it be too much to expect that it will be open to all people whether of the T. S. or no?

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The claim for the use of Imagination in Science made by Sir J. C. Bose is very happily commented on by Mr. James H. Cousins of Adyar. Following Troland in his book *Mystery of the Mind*, Cousins says that in all aspects of physical reality there is intermixed something of the nature of consciousness (*Pragna*) and that this consciousness has an integral (*akshara*) tendency to pleasure (*ananda*); which latter is the condition of the cosmic activity. This is a postulate on which we can go further and state that the process of life or bliss is *reversible*; that by inducing Bliss we provoke the cosmic activity. To quote Coue: Happiness is not only the result of our conditions; it is also a creator of these conditions. Happiness you should say cannot be ordered like a chop in a restaurant; like love its essence is freedom; but like love it may be wooed and won.

This Idea of the Indwelling Bliss inwardly (alone) conditioned is as ancient as Thought, as man; but the *Kalpaka* like its great predecessors and Gurus says we can realise it in our own lives; and it is herein that the quest of the world peace can find denouement. If we are to have world peace it can be only after each one of us that together make up a world finds the Indwelling peace within himself. It is towards this end that the Holy Order of Krishna hath sent out its teachers, the efflorescences of this spiritual age and clime.

Says Dexter Perkins writing on this Quest of World Peace in the *World Unity* for January 1930: Without denying that the Settlements of 1919 are very far from ideal settlements, admitting for instance that there have been some cases of ruthless oppression, oppression of minority groups as for example the treatment of the German speaking population of South Tyrol it has to be stated that it is a physical impossibility so to construct the map of Europe as to avoid the creation of a minority problem. In

the extant map of Europe as drafted by the League of Nations, we may re-term the League a League of *Notions*, general principles have been found with regard to the treatment of the minority groups. Such groups are to enjoy not only the fundamental right to life and liberty on the same terms as the dominant race but also the right of public and private worship, the right to use their own language so far as may be necessary in the courts, the right to equality before the law, in the seeking of public employment, in the practice of the professions and in the pursuit of industry.....

But asks Occultism why not treat it as a minority problem, as the problem of the individual? Has not the individual the right to die, the right to be jailed, the right to worship pigs, dogs, women taken in adultery, to haunt the law courts, the right to have the laws relating to obscene language, drunkenness, defamation, public nuisance, etc. modified or altered? And if these laws cannot be done away with is it not practicable to change the code of punishment to suit modern psychology; is it not possible to meet the defamer by the use of equally bad language, the drunkard by compelling him to be ducked into putrid toddy and meet obscene language by worse language? Cannot we take steps to make the laws contribute to the visibility of nations? Politics are our diversion—their entire futility.

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The process of integrating the new world view of Science to the religious needs is going on continually says the *Open Court* for January 1930 per Edwin A. Wilson. It would appear as if a new Religion is being “formed” on the outline of the teaching of Comte. At Liverpool and Rio de Janeiro temples modelled scrupulously after Comte

have been erected. As one enters one sees the statue of Comte. At the opposite end of the temple in the middle of the chancel is a life sized statue of Sistine Madonna. Along each side are the busts of 13 saints of the Positivist calendar: Moses, Homer, Aristotle, Caesar, St. Paul, Charlemagne, Dante, Gutenberg, Shakespeare, Descartes, Frederick and Bichet.

The leader stands in the mystical service of this church at the right hand of the altar, and there is a response, a doxology. Chanting follows, succeeded by silent meditation, music. Here is evidence of need of ritual, the need of sacrament, both of these products of the Imagination, *Ischa* and *Srishti*, intended to bridge the gulf between the colors on the other side of the spectrum and the sounds here. God who can be heard but who cannot be seen is already ready to offer us his hand clasp.

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The case of Lata a girl aged eight of Ellichpur (Amraoti—India) who from her third year has been identifying herself as the reincarnation of her grandmother is mentioned in a letter to the *Occult Review* by a Bombay gentleman. But what interests us while amusing us is the fact that Lata declares she was a cow for nine years in a still prior incarnation! Evidently some mischievous spirit from beyond the veil has found a medium for expression in Lata and that the past thoughts either of what was Lata's grandmother or some one else has been continuing to exist. We would not in any case accept that here is evidence for re-incarnation especially when we are not yet settled of view as to what it is that incarnates.

Camille Flammarion in his excellent volumes on Death and its mystery has explained to us that there is something that survives beyond death and that that something is in touch or *en rapport* with this world of ours, but

have we anything more definite thereabout? How long does that something survive? And why? What is the end of that something?—all these are mysteries still and in probing into the mysteries we can only answer our own queries by our own assertions and theories.

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Swami Yogananda, A. B. of India is starting on a visit to India combined with a trip round the world on the 20th September 1930 along with a group of friends and disciples 400 at most in number. But will India prove an illusion to the voyagers or will they be disillusioned? Will the Swami care to meet the various 'groups' of Indian Occultists and discuss the fundamentals of his Science?



KARMA YOGA.

SWAMI ATMANANDA NATHA.

Karma Yoga teaches the philosophy of non-reactant action in inaction—The Yogi is ever in touch with the world while improving himself—The paths of Jivanmukti or active life and Videhanmukti or passive self-preservation open to the Yogi—Several other Teachings.

Ayam Atma Brahma.

But what good is there to the world at large if I withdrawing self into self, practise the highest Yoga, attain to the eight sidhis, know the mighty secrets of Nature and become one therewith? Having understood the proper significance and application of knowledge through Gnana Yoga or having perfected that knowledge and arrived at a high stage of mental expansion by the practice of Raja Yoga, or having controlled all the sense organs and attained the loftiest Anubhavas of Bhakti Yoga, I am reminded yet of the world with its teeming millions, their sorrows and misfortunes, their residence in the self-called-forth-fog of ignorance. Is there not any way whereby I can benefit them without the sacrifice of my position far beyond the normal? And after all are we but dreamers, men whose philosophy will lead us higher but prevent our return to this plane?

Comes in answer to these questions, these outbursts of a pure heart, the lesson of the great Mantra AYAM ATMA BRAHMA. The essence of the practice of the path is greatness, for it is greatness you pursue, it is greatness you end in and it is because of this greatness that you do more good to the world at large than if you had not cared to practise, and doth your greatness make all that it sheds on become great, without any loss to yourself. This is the lesson of Karma Yoga, of how the Yogi should behave in the world, the philosophy of which Sri Krishna in the Bhagavad Gita is the best expounder.

We have but a poor script of the language and words of the Lord but such as it is the Gita commands our highest admiration and genuinest attention. Krishna and Arjuna are the usual type of Guru and Sishya in the Gita which is ranked as an Upanishad though it finds a place in the story of the Mahabharata. This fact can be explained if we realise the Itihasas like Ramayana and Mahabharata were the histories of periods anterior to the Aryan advent into the new lands of Hindustan; and that along with the main plot of the story have interwoven many other stories, moral lessons and legends of the time, folk lores as it were that in their history go far higher up in time but in their composition appeal entirely to Indian imagination, as author. The Gita is one of such lessons aptly put in and its preface adapted to the

impending war between the Pandavas, the pure yellow white Aryans and the mixed races of partly Aryan and partly Rakshasan origin. We may also understand for ourselves the fact of this interpolation when we realise that the Mahabharatan war was not a fight of days but of aeons, a natural process of elimination of an older type of the human race. The Gita itself gives us the time when the matters came to a head between the two types, where Krishna says that of months he was Mrigasirsha (December—January) and of seasons he was the Spring. If we remember that the Spring now begins in April and that the vernal equinox recedes about a minute per year from its position we can realise that the date when Mrigasirsha was Spring must have been about 21,000 years ago. From that time have the Mahabharatan wars for more Light, more room, begun and they lasted only till the beginning of the Kali cycle about 5000 years ago, ending in a deluge which affected India, Persia and even Egypt and Abyssinia. Thus much about the history of the period into which the Gita is interposed. Of its author we must simply say that he was a great religious teacher. And it is because of this Gita not being published to the masses that we do not find Gautama the Budha mentioning it. In Gautama's time all knowledge was withheld from the masses and he had to complain about this general prohibition.

However that may be, the teachings contained in the Gita were the thoughts of an older race, a greater race and evidently the sayings of a great religious teacher, called Sri Krishna, of the Yadavas, an Egyptian Aryan race, who appeared in the middle or brunt of the Mahabharatan wars and taught and preached as Lord Buddha after him. From the memory of his teachings, the language of which was communicated from teacher to pupil in the hermitages, came about the latter compilations called Bhagavad Gita and Uttara Gita and they stand as landmarks of an ancients religion than Brahminism for these texts in whom we will naturally look for upholders of Brahminism were that religion old as now asserted, have preached a religion and philosophy for the masses. Thus you find that at all times and stages of study the Bhagavad Gita (including Uttara Gita) is guide, philosopher and friend, has more meanings to give you as you understand each phase of the subject; for the beginner it furnishes the primal philosophic ideas, for the religious teacher it gives a text to argue upon and the three religions as they are called Advaitism, Vishishtadvaitism and Dvaitism, have all as their basis the Gita; while to the Yogi it furnishes the code of directions of behaviour towards the world.

(To be continued)

THE ASTRAL PLANE

FREDERIC W. BURRY

The plane of the Stars. The region of the Suns. The Celestial world. And it is not so very far away. The kingdom of heaven is within you. Everything is within you. "If I ascend into heaven, thou art there: if I make my bed in hell, behold thou art there".

In explaining what the kingdom of heaven is, Jesus likened it to many familiar and prosaic conditions on earth. He was always speaking in veiled language. So his church has sacraments, or visible material symbols with significant, occult or inner realities.

The spirit is subjective; matter is objective, or the insulation of mystic realities. The letter killeth but the spirit giveth life; the outer belongs to the nether regions—hell is one word that is applied to it. The land of experience, learning, school. But we graduate and ascend to the astral world. We return, even day by day. We keep digging among the foundations, for ever newer and firmer bases of material—that there may be more work, better portrayal, finer art, shorn of superfluity and affectation.

The little things count. The man of keen vision is the master. He is the efficient soul, the genius, the initiate.

After all, the hidden, the mysterious is very simple. But the unveiled light of truth is too strong for the blurred eyesight of mortal men. This is indeed a body of death we are wearing at present. We keep patching it, but it continues to wear the same old scars, because we follow the same old indulgent habits, and thus postpone a resurrected and immortal framework.

The lure of the past is strong. Precedent and custom have a tight hold. "For the good that I would I do not: but the evil which I would not, that I do". For the flesh lusteth against the spirit, and the spirit against the flesh.

At times we rise to a higher plane. The devachanic strata, where are the devas, the angels. The earth seems as an illusion, unreal. Devachan is the abode of thought, of reason. Where great souls reside. Where beyond the mere tastes of sensational thrills there is joy unspeakable. The place of intellect and intuition. Of glory and of bliss.

Some disparage the astral plane, and declare that nothing but shells are there. That even as mother earth is all illusion, so the astral plane is likewise ephemeral and unreal.

It is declared to be of psychic origin, or the "stuff that dreams are made of".

Perhaps it is only words and the meaning thereof that make the difficulty. It is said that misunderstanding is at the root of our quarrels.

A wide vocabulary, a generous command of language assists in mutual reconciliation between people. Life is a unit with each individual representing some particular view or fact of perception.

The purpose of existence is that there may be conscious control, and no man liveth to himself alone; we all need one another. Each has his special gift, which should be held in trust, for the service of the whole.

Thus the little men congregate together and make up the grand Man of the universe, the one divine Personality—a word that has foolishly been belittled and set at one side as inapplicable to the creative power of life—God.

Men like H. G. Wells, critical men, affirm the personality of the creative power. The word principle or

law is preferred by certain "rationalists", who cannot see that there is behind the scene of action any purpose or design.

We were taught that God was incomprehensible, but personal. And we may be sure that Being and Reality, the Way, the Truth, the life is not less but more than our little human concepts of the same.

If we seek this higher kingdom, we are promised that all the other things, the economic problems, the bread-and-butter questions would settle themselves. Even as effect follows the cause.

Induction carries us from concrete to abstract, particulars to generals, the personal to the universal.

Deduction works the opposite way. Both ways of reasoning, both systems of logic have their place.

We must not be prejudiced. The practical man is a good complement to the theoretical one. The materialist needs the spiritualist—and here we are not using the terms, or any terms in a narrow institutional or academic sense.

Among the stars. Up above. Resurrection and ascension. The words have magic suggestion.

We all want to rise. Earth is tiring. But we don't want to die. "If a man keep my saying, he shall never see death". The shadow of death—for it is but a shadow or reflection. Nothing dies. "The last enemy that shall be destroyed is death". From the visible to the invisible. The kingdom of heaven is within.

We are dealing with finer forces all the time. From physical matter to etheric and spiritual matter. It is all matter—that is, substance.

Through the narrow and imprisoned adventures in the flesh we gain individuality and character. But he who would save his life must lose it. That is, let go of it. All is

movement, vibration, progress. Planes, cycles, spirals of activity. Personal loves may be transmuted from spheres of inordinate affection to divine devotion.

Then we love Love—or God. But we learn this worship through friendship, through service to one's fellows. For how can you love God whom you have not seen, unless you love man whom you have seen?

So we move from and through the physical even unto the spiritual.

Gateways and veils are lifted, and we float into the dimensions of the astral world—the supernal kingdom of the starry hosts.

Then unstable vibrations are tuned to the music of the angels. Even the senses catch the higher keynotes, the finer harmonies.

Music has always been a symbol of the eternal life.

The obduracy and obstinacy of men who cling to carnal conditions can only be for a season. When men find they lose nothing by release and growth, they free their death-like grip, they let themselves levitate into the realms above, beyond, within.

The mediums show the way. That is, the sensitives, the attuned, the interpreters, the lovers of humanity.

Through intuition they can point a more perfect way.

These are the geniuses. Havelock Ellis defines the genius as combining the trinity of man, woman and child. They feel and see all sides of life. They enter in, they are in touch with all. There are so many ways to touch and be touched. Samuel Butler says seeing is a mode of touching.

Edward Carpenter deprecates the habit of walking down the street and wanting to put the things we see in the shop windows on our backs or in our mouths.

Crude, verily, are the early human animal modes of getting in contact.

The whole earth is yours and everything that's in it, as Rudyard Kipling tells us, if you can treat the impostors of triumph or disaster just the same.

We possess by idealism. The poet, the dreamer is at home everywhere, and he is in love with all, indifferent about return—but this is sure to come.

Wondrous power of faith and love. Of selflessness and sacrifice. Of devotion, of service, of expression.



DIVINE REALIZATION

URIEL BUCHANAN

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Every soul is potentially divine. The goal is to manifest this divinity by controlling nature. Until we free ourselves from nature we are slaves. He who controls mind controls matter also. The internal nature is much more difficult to grapple with than the external, much more difficult to control. He who controls the internal nature controls the whole universe. There is but one victory worth the struggle, there is but one world to conquer; the victory over self, the world within.

All knowledge is within ourselves. The divine Ego is alone, so pure and perfect that it requires none else to make it happy, for it is happiness itself. It is peaceful, ever blessed, ever perfect. The misery that we suffer comes from ignorance, from not knowing the difference between the real and unreal. We appropriate the bad for what we think is good, and take that which is a dream for that which is real. The highest philosophy is based upon the fact that the soul is pure and perfect. Isolation is the goal; when that is attained, the soul realizes that it has always been alone, and that it requires no one to make it happy. As long as we require some one to make us happy we are slaves. When the soul finds that it does not require anything to complete itself, when it realizes that it depends on nothing in the universe, when the mixture of purity and impurity called mind has been made as pure as the soul itself, when mind reflects only the unqualified essence of purity, which is the soul, then freedom is attained.

A man who has attained certain powers through affirmations or through renunciations, still has desires;

but the man who has attained to super-consciousness through concentration is alone free from all desires. The practice of concentration leads to discriminating powers, to clearness of vision. The veil drops from the eyes; we see things as they are.

The higher attainment comes through discrimination, controlling the passions; purity, strength and suppression of excessive joy. We must discriminate, among other things, pure food from the impure. The materials which we receive through our food into our body-structure help to determine our mental constitution. The control of the grosser is absolutely necessary to enable one to arrive at the control of the finer. Discrimination in the choice of food is necessary for the attainment of the higher state of mental composition. We get the grossness of food by eating it; but the real life of it is extracted by the thoughts we have of it. Thus the body may be gradually changed by diet; not so much by quantity as by quality; for the will and mind impart much of any desired quality. One of the greatest mistakes of modern civilization is over-eating. The selfish, ravenous multitude is a standing mockery of nature, a painful, clamorous revolt against Divine Wisdom.

To restrain the internal organs of perception from going towards the objects of the senses, to control them and bring them under the guidance of the will is the central virtue in soul culture. The immense possibilities of divine realization in the soul cannot be actualized without struggle on the part of the aspiring devotee.

Purity is absolutely the basic work, the bedrock upon which the whole building rests. Cleansing the external body and discriminating as to the food eaten is not so difficult; but without internal cleanliness and purity, these

external observations are of little value. In the list of qualities conducive to purity there are enumerated, truthfulness, sincerity, doing good to others without any gain to one's self, not injuring others by thought, word or deed, not coveting others' goods, not thinking vain thoughts, and not brooding over injuries received from another. We must be strong, we must be healthy, we must be cheerful. It is the cheerful mind that is persevering. It is the strong mind that hews its way through difficulties. The cutting our way out of the rut of illusion is the work reserved only for great wills. Excessive mirth should be avoided. Excessive mirth makes us unfit for serious thought. It also fritters away the energies of the mind. The stronger the will, the less the yielding to the sway of the emotions. Excessive hilarity is quite as objectionable as too much of sad seriousness. The mind should be kept in a steady, peaceful condition of harmonious equilibrium.

The great magical means of preserving the youth of the body is to prevent the soul from growing old. To believe in the good, to believe in happiness, to believe in friendship, to maintain the sentiments and thoughts that keep the heart aglow with the fire of enthusiasm and faith is to find eternal youth. The realities of life and nature surpass all the dreams of men, both in goodness and beauty. By changing the habits of thought you will assuredly change the habits of the body. Things which make us old are bitter thoughts and disappointments, unfavorable judgments on others, the fury of wounded pride, jealousy and hatred. Had we nothing in common with human vice we would not perceive them. We must learn to know, to dare, to will and to keep silent. Silence must be imposed upon our disgusts. If we study duty and live according to our highest ideals of right, the world's folly will have no power to harm us. It is not our duty to judge others. The Divine Law is absolutely

just. Man must atone for his folly by suffering and enslavement. Let us not add greater burdens to struggling souls entangled in the net of ignorance and illusion. Let us suspect not evil of any one. If we look deep into the human consciousness we will find goodness and kindness. A sympathetic smile and a gentle word spoken in tones of kindness will change hatred to love. Wisdom preserves and prolongs life. Temperance, tranquility of soul, simplicity of character, faith in the true and beautiful, will not only make us happy, but will lengthen our existence and make us strong and healthy. It is by the acquisition of an inwardly upright mind and a just will, that man can make a complete conquest of his faculties and his future. To understand what is good is to desire it; and, in the order of justice, to desire is to perform. Men are judged according to their works. The things we do make us what we are to an extent so great that our bodies receive from our habits a modification and sometimes a complete change of appearance. We can make ourselves confiding, loving, generous, when we sincerely wish to be so. The man who can govern himself is the ruler of all nature.

We are but trembling and fugitive mirrors, like a drop of water, and should nature break us, there would be no void in the universe. Do not believe in delusions. Divine realities being a thousand times more admirable than man's dreams, we must never be content to imagine that we can estimate and know. How should we define the infinite? How explain what we cannot understand. Let us reason as we please on the necessity of adoration, but when we pronounce the name of the Indefinable, let us preserve silence. Let us bow and adore. The Infinite is nothing that we can see, handle, hear, taste, or describe. It is that which we should worship in the profound peace of the spirit, and in the heart's enthusiasms.

Allow no real existence to evil. It is devoid of any real nature. It does not exist in an absolute manner. That which we term evil is the shadow necessary to the manifestation of light. As for physical pain, it is a preservative and antidote against the abuse of pleasure; it tests the patience of the wise, admonishes the thoughtless, and punishes the wicked. Hence it is a good rather than an evil.

Love good for the sake of goodness, knowledge for the sake of knowledge, the beautiful for beauty's sake, truth for the sake of truth. The Divine Light illuminates us all. To fulfill the good towards which it impels us and to avoid the evil against which it admonishes us—such is the sum of our duty to life.

THE SKELETON BONES OF JESUS CHRIST'S LIFE-STORY

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

“ torn flesh and broken heart
Are temple steps that lead to God ”

“ The origin of the name Christian was Christ who in the reign of Tiberius was condemned to death by Pontius Pilate. This detestable superstition was **Kesava Krishna** for a time suppressed, but afterwards broke out again, not only in Judea where it first came into being, but even in Rome, the place where everything that is evil and shameful from all parts of the world gravitates and when there, grows in iniquity”. In those brief contumelious words Tacitus the ancestor of a Roman emperor disposes of the life and life work of a man whom multitudes of his race worshipped, but whom the Roman authorities of the day looked upon as a revolutionary that played in a dangerous corner of the great Roman empire lying on the side of her enemy Parthia. The personal name of the condemned person was not Christ but Jesus. Since he lived a holy life and died a noble death, his followers in loving admiration of his service to humanity bestowed upon him a divine title and added it to his name and that title was Christ the word mentioned by Tacitus.

“ the tongue's slightest slip

Nemesis watches ere it pass the lip ”

and as Seneca the contemporary of Tacitus observed “ The avenging god follows behind the proud”. Little did proud Tacitus think, when he wrote those words, that Rome where he penned them, would soon become the western headquarters for the worship of that immortal revolutionary

and that his own children's children would soon fall at the feet of the representations of him whom he contemptuously scorned. Tacitus lived till he was three score years and five. "Whom gods love die young". If tradition may be believed, Jesus was condemned to death by the Roman Government when he was about half the age of Tacitus. Proud Tacitus has passed away into oblivion but humble Jesus lives in glory. For though he was crucified upon the Cross between two robbers, yet he is like a light since then illuminating the world from it. And the truths that he preached by his life and death 1900 years ago, crystalising into a religion, reached the ends of the earth, like the spreading wave caused by the fall of a pebble in water and today he lives in the temple of the hearts of his votaries as their god. In north and south, in east and west there is not a place on earth where he is not known and worshipped.

To the races of Europe Jesus is what Buddha is to the races of northern Asia—God. Since Europeans look upon Jesus as god, his life to them is not a human life but a divine drama. But to us Jesus and his life are not what they are to them. "God when he makes the prophet does not unmake the man" said Locke. Jesus was a great preacher, a great teacher and a great thinker. Let us view him as a human personality upon a historic background. Who was this wonderful man and what do we know of him? The world thinks that Jesus was a Jew, but precious little is known of the events of his life except in the last stage of his career. And even of this little that is known of him, the world has no clear notions.

Let me illustrate the truth of my contention (not with abstruse points of Jesus's Theological ignorance philosophy but) with ordinary facts connected with his life. (1) Why did Luke record Jesus's visit to the temple at the age of 12

(Luke II, 42): what was its importance? (2) What is the meaning of Jesus's donning phylacteries then? (Farrar's Life of Christ). (3) Why did he tarry in Jerusalem after that visit without returning home with his parents? (Luke II, 43). (4) Where could he have stayed in that city till found three days after by his mother? (Luke II, 44-46). (5) Why did he hear, ask and answer the doctors of sacred lore at the temple? (Luke II, 46, 47). (6) What is the meaning of his reply to his mother recorded in Luke II, 49? (7) What doctrine was it, the doctrine of rebirth taught by him for entering the kingdom of God? (John Ch. III). (8) What is the meaning of John's baptism of him on the banks of the Jordan at his 30th year? (Luke III, 21-23). (9) The People's Bible Encyclopaedia (p, 578) calls the time between his 12th and 30th year a period of silent history. What life should Jesus have led during that time? (10) Why did he visit the wilderness soon after baptism? (Matt IV, 1-11; Luke IV, I). (11) Why did he call his mother 'woman' at the marriage at Cana and from the Cross? (John II, 4; XIX, 26, 27). (12) Why did he tour in Galilee much more often than in other parts of Palestine during the course of his ministry? (People's Bible Encyclopaedia, Art, Galilee). (13) Why did he call for an ass and make his triumphant entry into Jerusalem mounted upon that animal? (Matt XXI, 1-11; Luke XIX, 30-38). (14) Has his entry into that city upon that animal any connection with the Roman government's superscription 'King of the Jews' put upon his Cross? (Matt XXVII, 37; Mark XV, 26). (15) Whom did Jesus mean by Paracletos? (John XIV, 16). (16) Why did he fall on his face in the Garden of Gethsamane when he made that touching prayer to God? (Matt XXVI 39). (17) Why did he institute that holy Supper which is called now the Lord's Supper (Matt Ch XXVI; Mark Ch. XIV; Luke Ch. XXII and John Ch, XIII). (18) What is

the meaning of his ascent to heaven? Have theologians grasped the significance of these and other facts connected with his life. (19) Have they reflected why Jesus selected Nicodemus to teach him the doctrine of re-birth and (20) could they tell us with reason whether the marriage at Cana took place before or after the baptism of Jesus by John the Baptist? To mention a few instances:

“Unless a writer can plead that he is treating his theme from a novel point, that he has arrived at a new interpretation or brought some important and neglected factor into its proper focus, he has no right to encroach upon another inch of ground already so encumbered” observes J. Warschauer a recent biographer of Jesus Christ in speaking of him. In spite of the ground being so encumbered, why are Christians unable to comprehend facts connected with Jesus and why is he still an enigma to them? It is because they have neglected to take into consideration certain facts. I have been writing about the Founder of the Christian Religion for the past seven years. My excuse in treading upon a ground already so encumbered is to bring into proper focus certain facts that had been neglected by them and with the help of those neglected facts to aim at a new understanding and interpretation of him.

As said before the world thinks that Jesus was a Jew. But who were the Jews? Christians have not chosen to ask that question. That is their first neglect. Now a learned Jew of Coele-Syria informed Aristotle that the Jews had their origin in India. This information, when worked out, as stated in my articles, revealed that Palestine was originally a S. Indian colony: that Aramaic the mother-tongue of Jesus was Aravam (Tamil): that he was a Tamilian and that the name Jesus Christ is a western corruption of the Indian terms Kesava Krishna. If Jesus

was a Tamilian, where was he born? We need not trouble ourselves about that point now: there is time enough to discuss the question whether Jesus was a colonial or home-born Indian. It will be sufficient if I state now, that the wonderful personality before whom the world bends its knee today was of the Tamil race. That is the first of the factors (with all their implications according to my contention) that great and good men of the west have neglected in their study of the life of the founder of their religion.

Luke I. 1 shows that a number of Gospels existed before Luke wrote his work. It is not known whether those were in Aramaic (Tamil) or in Greek.

**European mirage
of Jesus**

In any case they are lost books now. Some famous men of subsequent times of Asiatic Churches wrote books on

Jesus. One such work was Diatessaron of Tatian, the reviver or originator of the sect of Encratites. Diatessaron is not a Greek word and that brief book was not a harmony of the existing Gospels, as theologians imagine. The term is a corruption of the Indian expression Devata-saram meaning essence or brief account of god. Tatian according to Zahn was a Semetic by birth: but according to others an Assyrian. Without enquiring clearly who the Semetics and the people of Assyria actually were, scholars label Tatian as a Semetic or an Assyrian. Tatian is Tatayyan. Tatian's Diatessaron means Tatayyan's Devatasaram or Tatayyan's brief account of god Jesus. That work is a lost book now. The venerable Papias (Papayya,) Bishop of Hieropolis had ample facilities for telling us in detail of Jesus. His work too is lost and the bits of information given by him have come down to us through European channels. Excluding the Apocryphal books of the New Testament 4 Gospels have survived in the Canonical Bible. They are those of Matthew,

Mark, Luke and John. Papias mentioned above has said that "Matthew composed the Logia in the Aramaic language and each one interpreted them as he would". So Matthew wrote his work originally in Aramaic or Tamil language. That or a copy of it according to ancient authorities, was brought to India and left here by Apostle Bartholomew and was subsequently taken to Alexandria by Pantaenus. Matthew's original Aramaic copy and that brought to India by Bartholomew are either lost or are not yet recovered. Greek Matthew alone exists. It is a moot question among scholars whether the existing Greek Matthew is a translation or adaptation of the lost Aramaic Matthew. Judging from extracts from the lost Aramaic work given by Jerome, it is clear that the existing Greek Matthew could only be an adaptation of the lost Aramaic Matthew. Ancient books have been lost or have been altered to suit the needs of changing times or the fancies of later theologians. Greek and Latin versions of the Gospels have chiefly survived. And all information of Jesus and his philosophy that we have now are mostly in European tongue, in European mould and in European literature.

To realise Hindu music truly one must turn to Indian musicians and not to the performance of Rimsky-Karsakov's *Chanson Hindoue* by Fritz Kriezler or Isolde Menges. Aristotle derived the Jews from India and Aramaic was the mother tongue of Jesus. Aramaic according to my discoveries was Aravam (Tamil). In the Babylonean Gemara Jesus is styled a 'Sidta'. This Aramaen "Sidta" therefore was a Tamil Siddar. Saints are the sacred songs of humanity. Since all information of Jesus has dribbled down chiefly through Western soil, the European presentation of Jesus is like the presentation of Hindu music in Rimsky-Karsakov's *Chanson Hindoue*—an unreal presentation. And as the world has been looking all along (to

change the metaphor once again) at this mirage, it has no clear notions of Jesus. The moment one views him as an Indian, the significants of facts connected with his life becomes luminously clear.

My object is not to write the biography of Jesus: Purer and abler hands than mine are needed for it. As the title shows, I am only attempting to

The Skeleton bones of Jesus's life. pick from the debris of Time a few of the major skeleton bones of Jesus

Christ's life-story, so that facts known

of him already may be arranged around them upon a historic background and his life and philosophy understood correctly. Now each man has turning points in his life, which alter his career ever afterwards. According to Indian notions birth and death in this world (Karma bhumi as it is called in Indian philosophy) are necessary for the progress of human soul in its evolutionary course. An Indian is his soul. To an Indian therefore (to whom birth does not begin his life and death does not end it) birth and death are as much necessary events in a human soul's career, as any other event of its life. In Jesus's life four great turning points may be noticed—(1) his birth, (2) his rebirth at the age of 12 when he had Upanayanam, (3) his receipt of Sanyasam at the hands of John the Baptist at his 30th year and his immediate departure to Tapovanam for Tapas, (4) his willing crucifixion and ascent to heaven as a result of Mukti. Since Jesus was an Aramæn "Sidta" whose mother tongue was Aravam, these four great turning points enumerated in his mother's tongue are that Jesus (1) Janithar, (2) Punar jananam eduthar, (3) Sanyasam petru tapovanam nadandhar, (4) Muktiyadeindu Vaikuntam sendrar. These are the major skeleton bones as it were of Jesus's life-story around which we may group in proper order any number of facts known and yet to be

known of him hereafter. Though the skeleton is not the body and the body is not the soul and the soul is not its vision, yet somehow the vision is all these and something more. To realise the vision of Jesus, we must know not only facts about him but know them also in the proper way. The field of Biblical research has to be dug again therefore from a new viewpoint. And none are better fitted for this task than Indians. For if the Holy Bible is to be understood properly, if the Holy Bible is to be interpreted properly [since Palestine was an Indian colony and Jesus Christ a Tamilian] it could be done not by the scholars and theologians of the West, but only by the Pandits and Pandarams of India.

(To be continued)

P. S.—The 20 examples enumerated in the early portion of the article will be explained in the concluding part.

REVIEWS

Some Unpublished Letters Of Helena Petrovna Blavatsky:

INTRODUCTION AND COMMENTARY BY EUGENE ROLLIN CORSON, B. S., M. D.,
ILLUSTRATED: LONDON: *House of Rider, Paternoster Row. E. C. 4.*
10 sh. 6. net.

The work gives us glimpses of the sufferings a great genius endured when she faced the world of uncharity with nothing to gain except the ennoblement of that world that would have spurned her but could never spurn her immortal works. The book is a study in itself, needful for every fighter's library.

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Our Sixth Sense BY PROF. CHARLES RICHTER. AUTHORIZED TRANSLATION BY FRED. ROTHWELL. LONDON: *The House of Rider. 7 sh. 6. d. net.*

The Sixth Sense as the sense by which realities are known without the aid of the ordinary sense, is the subject of this very fascinating book. The author imposing on himself rigid limits of observation and experiment reviews the material of such phenomena as are now called hallucinations, premonitions, somnambulism, psychometry, telepathy and investigates them so as to draw out basic theories of the soul and mind therefrom. It is the first simple text book on *metapsychics* that we have got. And consequently very valuable.

• • • •

Raphael's Almanac: OR THE PROPHETIC MESSENGER AND WEATHER GUIDE FOR 1930. LONDON: W. FOULSAHM & Co. LTD., *10 & 11, Red Lion Court, Fleet Street, E. C. 4. Price: 9 d. (post free 11 d).*

This is more than an Almanac. It contains much useful information on agriculture, trade and industry. Its value for laymen also is unique. Several tables for everyday life in the British Isles are to be found within its pages. The *Voice of the Heavens* for April and June contain striking predictions. The publishers are to be congratulated on a production like this.

THE BHAGAVAD GITA - - - - - - UPANISHAD VOICE OF THE SILENCE

written down as
LIBER LXXXI.

*Verse 3.— Drishtr Darshana Drisyanam
Viraamo Yatra Va Bhaved
Darshana Prathama Aabhaasom
Aatmanom Kevalam Bhaja.*

Verse 3 translated by Madame H. P. B. very imperfectly
(Cf. the Peking edition of the Voice):

HAVING BECOME INDIFFERENT TO OBJECTS OF
PERCEPTION, TO THE PERCEPTIVE FACULTY ITSELF, NAY
TO THE PERCEIVER HIMSELF ONE MUST SEEK OUT THE
KING—AATMA (RAJA IN THE PARSEE CONCEPT), THE
FIRST OCCUPIER OF THE FIELD OF ILLUSION, (THOUGHT),
ALONE.

Mr. Crowley in his comment brings out the fact that
this verse is the very same as the original of the Gita verse
1. 2 in the Zend tradition; and that Gita verses 2. 62, 63
Dhyayatah vishayan, etc. were in here and have been avoided
in the Zenzar. Mr. Crowley's comment is:

"The word 'indifferent' here implies 'able to shut out'. The Rajah referred to is in that spot whence thoughts spring. He turns out ultimately to be Mayan. Let the Student notice that in his early meditations all his thoughts will be under the Tamo-Guna, the principle of Inertia and Darkness. When he has destroyed all those, he will be under the dominion of an entirely new set of the type of Rajo-Guna, the principle of Activity, and so on. To the advanced student a simple ordinary thought, which seems little or nothing to the beginner, becomes a great and terrible fountain of iniquity, and the higher he goes, up to a certain point, the point of definite victory, the more that is the case. The beginner can think, 'it is ten o'clock' and dismiss the thought. To the mind of the adept this sentence will awaken all its possible correspondences, all the reflections he has ever made on time, as also accidental sympathies like Mr. Whistler's essay; and if he is sufficiently far advanced, all these thoughts in their hundreds and thousands diverging from the one thought, will again converge, and become the resultant of all those thoughts. He will get Samadhi upon that original thought, and this will be a terrible enemy to his progress."

The Raja is the Mind, called also Soma-Raja, the Moon mind and measurer being the same symbol and same thing symbolised in ancient cosmo-mythogony. In the body of man by which term we mean the entire man including all kinds of matter and material envelopes, bodies, sheaths, mists, contents, etc. the Yogi finds its governor, Mind located in the arc of vibration of the aura of the pituitary body as it swings on in Yoga towards the Pineal Gland aura. This may be confirmed by a simple experiment. For those who would practise it we would recommend a careful study of the Mandala Brahmana Upanishad; and if seriously the idea is to be taken up Instruction No. 23 of *Holy Order of Krishna* would be of use. Please refer to the *Latent Light Culture* thereabout if you like. That practice *leads on* to the King.

Says Madame H. P. B. in her Instructions 1 to 3 published in the Secret Doctrine, Vol. III [p504]: "We begin with the mastery of that organ which is situate at the base of the brain in the pharynx called by anatomists the Pituitary body and the awakening of the Third eye or sixth sense must be performed by that vascular organ that insignificant little body of which once again physiology knows next to nothing. Just as the Pineal gland Descartes seat of the soul is the seat of the soul, the Pituitary body is the organ of clairvoyant perception."

And Madame Blavatsky goes on to describe the two organs the Pineal Gland, the third eye or *divya chakshus*, and the Pituitary body or Ajna chakra. "The Pineal gland or conarium is a rounded or oblong body from 3 to 4 lines long of a deep reddish grey connected with the posterior part of the 3rd ventricle of the brain. It is attached at its base to two thin medullary cords which diverge forward to the optic thalami. Remember that the latter are found by the best physiologists to be the organs of reception and condensation of the most sensitive and sensorial incita-

tions from the periphery of the body including its astral counterpart and the auric envelope). We are further told that the two bands of the optic thalami which are inflected to meet each other unite on the median line where they become the two peduncles of the pineal gland. The Pituitary body or hypophysis cerebri is a small and hard organ about six lines broad, three long, three high. It is formed of an anterior bean shaped and a posterior or more rounded lobe which are uniformly united. Its component parts we are told are almost identical with that of the pineal gland; yet not the slightest connection has been traced by modern physiologists between these centres. To this the Occultists take exception; they know that there is a connexion and this even anatomically and physically. When a man is in his normal condition an adept can see the golden aura pulsating in both centres like the pulsation of the heart which never ceases throughout life. This motion however under the abnormal condition of effort to develop clairvoyant faculties becomes intensified and the aura takes on a more vibratory or swinging action. The arc of pulsation of the pituitary body mounts upward more and more until just as when the electric current strikes some solid object the current finally strikes the pineal gland and the dormant organ is awakened and set all aglowing with pure Akashic fire. For a brief space of time man becomes omniscient; the past and future, space and time disappear and become for him the present. If an adept he will store the knowledge he gains thus in his magical memory and nothing can obliterate the remembrance of it.

And elsewhere says Madame H. P. B., perception is located in the aura of the pineal gland; and by aura we may take the region of the gland, the innerness thereof rather than the outer halo that H. P. B. means. Here is the Raja or king who has to be slain by the anarch-adept slain by the process of the Gita called Voice of the Silence.

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