

13. THE  
KALPAKA

*The Psychic Review of the East*

T. R. SANJIVI

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# THE KALPAKA

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**T. R. SANJIVI**

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## NOTES OF THE MONTH

We offer a hearty welcome to the 3rd and 4th numbers of the 3rd Volume of the *YOGA MIMAMSA Quarterly* which dated July—October, 1928 has just (March 25) been published. The most interesting article in the issue is that on Pranayama ; though we do not rest content with the few hints given on pp. 264, 265 for Pranayama we want to add to the direction that every Puraka inspiration of the breath should end quietly, the note that every Rechaka expiration of the breath should except in the Bhastri, bellow exercise be done very very slowly. We have interesting notes on Mr. Rele's book on the *Mysterious Kundalini* wherein the *Yoga Mimamsa* endorses our reviewer's views and also on Vivekananda's 'Raja Yoga'. And we regret to find that the *Yoga Mimamsa* cannot come to a final conclusion about the identification of the Sushumna, the crux of all Yoga. If *Yoga Mimamsa* were really willing to encourage our suggestion we would refer its editor to the 'Shiva Sainhita' where the Sushumna is treated as extending from the Manipura (apex of the conus medularis) and extending to the Fourth Ventricle thence along the corpora quadrigemina and the aqueduct of sylvius to the Pituitary gland and thence back via the Pineal gland and the Fifth Ventricle to the tiny hole in the crown of the head miscalled Brahmarandhra. If referred to we shall give the needful information.

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From the *Yoga Mimamsa* we turn to the *Occult Digest* of Chicago. We find an article on the Teachings of the Tantra by Mr. Ghosh but we are constrained to find that there is the usual plethora of avoidable Sanskrit terms. Sanskrit is not a single language but includes many tongues of wide ages,

climes and places besides teachers ; and in the article we find the usual mix-up of the Tantra phraseology with the Vedanta. We shall be glad if the series of articles on the Tantra runs on to at least twelve issues for we are afraid the world of occult students is seeking not mere theory but praxes that can be tested by experiment. If Mr. Ghosh can present the actual praxis of the Tantra it would be to the good of all readers of occult journals.

\* \* \* \*

From correspondence in the *Occult Review* for May. 1930 we find that experimenters in astral projection are increasing and as may be expected finding difficulties of an unusual kind which suggest that Sylvan Muldoon was not a correct teacher. We have from the outset discouraged such experiments without preliminary study as the fundamental error is that of supposing that we have an astral body. It is only when we fully realise that we have only one body the mind, that this physical body is only a sheath or clog of secretion around the mind that we can freely go out of the clog. Of course the experimenters will each learn their lessons.

Quite another is the experience of William Dudley Pelly put down in his book 'Seven Minutes in Eternity' reviewed by the *Occult Review* wherein from out of his body, the author says, he was projected into a hyper dimensional state where he was conscious of a beauty and loveliness of environment that surpass chronicling on paper, where he was welcomed by friendly persons who cast curiously amused glances at him and whose courtesy and kindness quite overwhelmed him. 'Think of all the saintly attractive and magnetic folk you know, imagine them constituting the social world .....and the whole of life permeated by an ecstatic harmony as universal as air and you get an idea of what happened in these moments'. And he adds that nothing happened to him that hath not happened already to hundreds of people, only very rarely do they talk about it. As a result of the happening he is now a changed man, an Initiate and he says with certainty that it is an experience which will again occur to any one anxious to serve who has got rid of his dogmas, theological inhibitions and inferiority complexes. We fully believe and state that the only vision of the beyond is one of *Svarga*, Heaven and that all other views are still earth earthly. Consequently all data about the experiences of the projector out in his plaster body are mere visions of the purblind and not worth the record thereof.

\* \* \* \* \*

The current April number of the *Prabudha Bhiraata* contains an article on Karma Yoga by Satprakashananda full of the usual Sanskrit words

which mean each something different at different times, climes and places 'n the religious literature of India. Karma Yoga continues in this article to be mistranslated as unselfish work. Work, alas, where is work to be obtained says the Indian as well as the Westerner today? The problem of today is unemployment coupled with unemployability and such statements as 'the one essential condition of Karma Yoga is that work should be done without any desire for fruit' fall with bathos into the ears of the scorched with hunger and thirst, and add to the insufferable pain of the cruelty with which the world and beef eating Swamiji's treat them. How can a beggar be a Karma Yogi? taking karma yoga to mean what these world say it is? Abas le diable! and the devil hath taken the form of the ochre colored garb which makes a beast of the quiet Indian.

All over the world is there the need of affiliating all spiritual work together; and in the first instance there should be the immediate destruction of wrong education in the Indian Scriptures; education by the individuals like Radhakrishnan and Vaidyanathan cannot be avoided and can scarcely be said to be bad, but education by an organised band of one community should be avoided not only by the student-seekers after truth but also by the teachers themselves.

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# VALUE OF OPPOSITION

FREDERIC W. BURRY

Opposition is necessary to bring out the energy or virtue within us. If we elude opposition in one quarter we only turn to find another variety. Even the hermit cannot escape it.

As the saying goes: He who fights and runs away may live to fight another day.

Possibly if not in one incarnation, in another.

Joy is conquest, overcoming. The kingdom of heaven is gained by he who endures to the end.

Not that one is called upon to face incessant purgatorial pain. We bring much useless distress on ourselves by fretting and worrying, with inordinate vanity striving for the fatal "too much".

This miserly greed is sometimes hereditary; and we should account ourselves fortunate if circumstances and situations bring us opportunities in the form of resistance. ... no other way can stamina and metal be brought to the front. Only the fittest survive. In this way we grow.

For success entails responsibility. We cannot cheat the law. And papers and deeds are not sufficient for real ownership, which means that knowledge which alone is power.

It is evident that what all are seeking is just—power. Everyone wants a place of authority—and this is perfectly proper.

But one cannot wield a sceptre without ability. This calls for much restraint; ("morality is a long restraint").

That forces may be conserved, and the course of evolution have its unimpeded flow, from lowest to highest,

a beautiful battle ; link by link, the chains of existence, the wheels of fate alive, personal, spiritual, the holy breath of an infinite hierarchy.

So that pain and misery only come to the unfaithful. When the little "I" dares to usurp its master's prerogatives. Evil is limited good. Bad words are just abbreviated and distorted language. "Sufficient unto the day is the evil thereof". Good is infinite, beyond the limitations of the passing hours.

"A day with the lord is as a thousand years". The master transcends time ; so much that even on the material plane time is lost sight of ; by keeping the sayings born of truth, one never sees death—or old age.

It has been remarked how an emotional person always looks young. Youth is not every thing ; and emotion may be of anything but a constructive character. At the same time, life is just—love. Love is the fulfilling of the law.

This means selflessness. Saying goodbye to that introspective nervous habit of always looking in the mirror, of being vain and vexatious in spirit, full of doubts and fears. When one should be constantly "at your service". This is indeed co-operating with the law of evolution, and surviving, simply because one is fitting and adaptive.

This means the obedient and sympathetic attitude. To envision one's personality as just an aspect of the divine unit. "The father that dwelleth in me, he doeth the works". How foolish the conceited, egotistic position. The larger cosmic consciousness, when one knows there is a silver thread, a golden spark within that far transcends the arrogant personal will.

Individually we are channels, tubes of supernatural energy.

We are beginning to make use of the old religious words again. We tried for awhile to make them obsolete, because we thought they were born of sheer superstition. We now find that the bigoted and fanatical period of a false interpretation was but a passing phase—the words were all right, but they were wrested into a false relationship, a materialistic conception born in an adulterous generation, when things were corrupt, ignorant, when sacred truths were misapplied and distorted, when the divine habiliments were dragged in the dust.

One reads the historical records when sacred symbols were desecrated, in a period shorn of grace and beauty, arrogant, coarse and vulgar in the extreme.

Once you recognize Beauty as of distinct utilitarian value, religion becomes a matter of everyday life, and every meal a holy communion. Then the body, fed on angelic food, gradually sheds the poisonous oxines, until finally it is a truly worthy temple of the holy spirit, virile and comely; strong and at the same time of delicate fibre. Like the ether which is more rigid than steel, yet of the finest tenuous transparency. Strange paradox—but all life is like that; at least on this plane of opposites and diversities.

To agree to disagree. To co-operate with a spirit of amicable competition. Realizing that our enemies are our best friends. To make of life a beautiful battle, instead of cruel war and strife. One recognizes the need of opposition. But on a high plane, this becomes a friendly rivalry.

Evolution and growth demand resistance. It means ballast and background. Strength and solidity.

To live in the Now is to be at peace with one's soul. Things conspire against us, but their conspiracy is a help. No one can escape the so-called warfare of existence. Only the coward wants to do so, and he also becomes a serviceable factor in the never ceasing battle. But with the dawn

of intelligence comes the displacement of struggle for a sane embrace of comradely endeavor. We fight *for* rather than *with* each other. And though it may be realized that each is trying to reach the top and obtain first place, there is plenty of time and plenty of room. For he only who is worthy and fit ascends the throne of mastery and holds the sceptre of power. This is the law of natural gravitation, and it cannot be otherwise. The holder of an office is called upon to assume responsibilities. These cannot be shirked or relegated to others.

Only those who can bear the burden reach the seat of authority.

Sooner or later, all attain to the central degrees, where an infinite dynamic store of radiant energy is propelled for the evolution and advancement of life. There is a graded hierarchy of personal forces, so to speak, and the terms highest and lowest, superior and inferior, are relative only. So that none need feel humiliated. We get what we deserve. Always is the head the servant of servants. Work and more work is the order of existence, and this becomes a source of great joy as one grows in wisdom and stature, in health and righteousness.

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# GUIDED BY THE INFINITE

URIEL BUCHANAN

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The finest essences of human life are those that elude all philosophy and all language. We do not need to be told that a person is patient, or gentle, or genial. We see it forming the features, inspiring the actions, or repressing impatient activity. We know it without words and without analysis. There is a glorious truth in the economy of human suffering. The swiftly fleeting years rudely tear away the illusions of youth and the objective world from every true man of mature age. The hard experiences of life have a tendency, when viewed as they should be, to wean us from the masquerade of this world, its toys, shows, ambitions and vanities.

In vain do men talk of happiness, who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, cannot know true happiness. He can only speak of it as blind men do of color. The truly wise man becomes regenerated. In the humility of his inspiration he lives in constant contemplation and knowledge of the Infinite. Virtue is always pure, and he is virtue; charity is always pure, and he is charity; faith is always pure, and he is faith; goodness is always pure, and he is good; the Divine Essence is always pure, and he is a portion of the Divine Essence; the sun's ray is always pure, and this calm presence is like a ray of the sun, that vivifies all around it. He who looks bravely to the spiritual depths, leaving the outer superficial world, finds the only true happiness.

The majority of mankind never get beyond the crust of things, and never realize life's real aim and meaning.

Seek for the spirit of truth by plunging into the glorious depths of your inmost being. Seek it by testing all experiences of the outer with the inner, and by utilizing the senses in order to understand the growth and meaning of individuality. Gradually, as you ask for understanding, the light of truth will grow bright within your temple, until it illuminates your whole being.

Never despair. The harp shall yet give out strains of celestial music. Live in the moment. The troubles and uncertainties of life contract your being to a mere point, to a mere moment. Never nurse depression ; never be moved by fear. Be mindful of the smallest details of daily life. Deceitful are all abstractions. Very vain are most emotions. Words are mere idle wind. Take care of the little things you do ; the great things will take care of themselves. Few men know the profound adjustment between speech and silence. Speech is a blight that can suck up the sea itself. Speech again, like the heavenly winds, causes the overflow of all noble ideas and sympathies.

Every man is the born master of spiritual riches hid deep in himself. If you can only learn to gain and use what is rightfully yours, you will live and die a prince among men. Know yourself and be yourself.

Shutting yourself up you cannot know your true self, nor by mixing in the thick of the world's noise and bargain. Intensely communing with nature, with circumstance, with the divine in all men, you will finally know yourself.

Devotedness, life-long, unflinching, entire, is the secret of success. However humble your work may be, fear not to be devoted to it. Bear every reverse, every discouragement, every trial. Let your devotedness be without reproach or question. Success comes late, by very slow approaches sometimes after the worker has passed away. But he who practises and teaches devotedness, handles the lever that is sure to move the world.

As culture along the line of soul growth advances, mysterious but real correspondence is established, and the whole universe becomes the property of the thinking man. The life that is pulsing within us is ever moving towards the life universal, weaving its thousands of forms, building up new structure and fabric every hour. Growth is the law of nature. Harmonious growth and harmony of vibration result in health. Intense universal love set up in the heart sends out vibrations which cause waves of light, color and forces that heal and uplift; this is always true, and is a law; while emotions of hate, anger or revenge set up discordant vibrations which cause disease and death. Every natural manifestation of life is a necessary part of the one great chord.

"Love took up the harp of life and smote on all the chords with might,  
Smote the chord of self, which trembling passed in music out of sight."

No unity is possible on any plane of consciousness without harmony in vibration. In order for two or more people to find pleasure in companionship, their minds must be attuned to the same desires and pursuits, or polarized to the same plane of life. The heart once attuned to unity of vibration on the higher spiritual plane, there can be no more descent into the coarser vibrations of the animal plane; and until we become conscious of these higher rates of vibration we cannot possibly realize what joy and gladness thrills through the whole being, uplifting and transmuting all the lower centers of consciousness. The different planes or states of consciousness—physical, mental and spiritual—dwell one within the other. The center and source of all is the one light of divine love; and until all other states or centers are brought into harmony of vibration with this one center, there can be no rest or peace of soul.

The gross forms of matter which compose the physical plane are not the direct reflection of the one harmonious center. We may liken them to the broken rays of moonlight reflected from the troubled surface of muddy water; these reflections cannot be perfect, for if the water be clear and at rest, the reflection changes, and we see a nearer approach to the real ray of light. Each state of consciousness has its own rate of vibration. The rate on the lowest or physical plane is slower than that on the mental where the more highly refined particles of matter respond readily to the vibratory waves. Science teaches that the medium or particles of matter which transmit sound are less flexible than those which transmit light. The one is called atmosphere; the other is called ether. What we call thought is also a mode of motion in ether; but the particles of matter used by thought are far more elastic than those used by light or sound.

Above and below the range of the ear and the eye are innumerable sounds and colours which make no impression on the physical organs yet unadapted by growth to record them. What shall we say of the rapidity of the transmission of thought as a mode of motion, governed, as is sound and light, by the power and force of the thought-wave, striking mind as light strikes the retina of the eye.

We may become conscious of the divine principle within us if we will. We are endowed with the capacity to feel, which is a more reliable sense than mere physical sight. We say we feel so and so, which means a vibratory motion has been set up in that part of the individual self which corresponds to some of the centers of the physical body. But behind thought and feeling is the power of will, and back of will is desire. We require no logical proof to enable us to believe that will power exists; it is the very foundation of our existence. By the power of desire

which governs the use of the will in man, he relates himself either to the kingdom of light or its opposite. Motive is that which moves to action, and motives set up vibrations in our sphere of life ; therefore if we make ourselves, by desire and will, receptive to the higher rates of vibration, such forces will flow into us and be received even into the atomic structures of our bodies, lighting up and healing every cell and tissue, and raising all into harmonious vibrations. We must learn to master or become ruler over every emotion and every desire, bringing all into obedience to the law of universal love.

The principle of universal love, of obedience to divine law, if set up in the will and affections, will draw all the lower centres of consciousness up to its own rate of vibration. The presence in man of this divine principle will transmute all the baser qualities of his nature into the pure gold of spirituality and power by raising all rates of vibration in the different centres of consciousness to the spiritual plane, placing man into the rhythm of higher and still higher rates of vibration.

The real man, the Ego, is spirit ; and on this plane it is harmonious, having but one center and one rate of vibration. In coming into consciousness of himself as an individual entity, man finds that he is endowed with states of consciousness which appear to be external, as something apart from the divine consciousness ; thus he gradually creates different centers, each with its own rate of vibration, wandering farther and farther from the one center of rest.

It is no wonder that the human race is in such discordant vibration with nature, when for generations antagonistic and selfish thoughts have dominated the minds of the masses. If the animal nature in man dominates, it leads him into selfishness ; but the man who has brought all the

centers of his being to vibrate to the one center—the spiritual—is pure and unselfish.

Look to the divinity within for strength and light. Seek there and you will find. Follow the guidance that comes to you from the silent depths of your being. Listen to the voice of intuition. The one who cultivates and recognizes it has an infallible guide and ever-present and ceaseless power for all the purposes and demands of life. All the best of life that has ever come to the race or to individuals has come through intuition, which is the voice of truth, existing potentially as a divine thought within the soul of man.

Consciousness is omnipresent. Matter, in every phase of existence, contains the potency of life. Energy, the actual nature of which is unknowable, is present in every conceivable form. It is impossible to create energy. All the power which we obtain is the result of chemical or alchemical changes which determine the polarity and grouping of cells. The real nature of the primary cell is the same whether reflecting light in the crystal, or intelligence in the human brain. It is the growth and transmutation in the organic world, of forces that belong equally to the apparently inorganic and unconscious plane, that constitutes the mystery and miracle of life.

Underneath the seemingly still surface of the plant or stone is an incessant interplay of atoms. There is nothing in the universe entirely destitute of life and motion, for all things are manifestations of the one life that pervades Infinity. In all things there is intelligence to a certain degree; but only in man does it develop into self-consciousness and reason. This ascending stream of life from mineral to man is unbroken. Nature is governed by the supreme law of continuity. Pervading all the different manifestations is the Supreme Power which

imbues every particle with impulse and motion and the spirit of incessant change.

The universe is filled with subtle and mysterious things that appeal to the thoughtful. When we have followed the material path as far as we can, when the light begins to fail in the shadows, we know the things we have seen with mortal sight are but symbols which give the hint and foreboding of things unseen and eternal. The realm of cause underlies all phenomena. In every blade of grass, in every plant and flower, in every visible form is an indwelling power, an idea or thought of Creative Mind, pictured on the canvas of substance. When we can realize this unity of thought with the Absolute, we will come into closer and more vital relations with the spirit of all life, substance and intelligence. There is only One Life of the Universe. In this pure and all pervading presence we have our being. To come into an understanding of this sublime truth will free the mind from physical bondage and enable us to live in accord with divine principles.

Man, the highest manifestation of existence, who has conquered the earth, the sea and air, and enchainèd the lightnings, who converses with the stars, and traces comets as they illumine the trackless spaces of the universe and pass on to sparkle in the silent depths,—surely his existence is not purposeless in this universe of law; surely he is not left to wander aimlessly and alone over the earth, with no exalted purpose and hope to guide him.

The fixed star of truth is the eternal guide of man's existence, and its rays beckon from afar. Its light flashes from the illumined spaces toward which humanity moves, and it sheds resplendent rays upon all created things. It is the star of truth and life, the beckoning star of wisdom and love, set in the firmament of the Invisible Ideal where, like a jewel, it shall adorn the brow of a regenerated world.

# THE PHENOMENON OF CONSCIOUSNESS \*

MADAME E. MIRIAM LEON, M. A., D. SC., F. S. P.

“ Were I so tall to reach the pole,  
Or grasp the ocean in my span,  
I must be measured by my soul :  
The mind’s the standard of the man ”.

WATTS—HOROE LYRICAE

Psychology as the name implies was originally held to be either a discourse (Gk. *logos*) or treatise on the soul (Gk.) *psyche*). By some it was used simply to signify the doctrine of the nature and properties of the soul. Frequently what was termed “the soul” was alleged to be possessed by human beings alone. What are termed the inferior animals not being credited with the possession thereof. Today, however, these somewhat cramped definitions of the term may usefully be extended, and the word “soul” may be allowed to lie in abeyance as being a term liable to misunderstanding and misapprehension. Therefore for the purpose of this paper it will be better to define psychology as the science which treats of and with the mature functions and phenomena of the mind, *en passant* it may be mentioned that Sir W. Hamilton, an eminent Scotch philosopher describes psychology strictly as the “science conversant about the phenomena, or modifications, or state of the mind, or conscious subject, or soul, or spirit, or self, or ‘Ego’ ” and that Prichard in his “Natural History of Man” defines it as the history of mental faculties. Huxley speaks of psychology as a part of the science of biology and “for as the physiologist enquires into the way in which the so-called functions of the body are performed, so the psychologist studies the so-called ‘faculties’ of the mind”.

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\* Lecture delivered before La Societe Internationale de Philologie, Sciences et Beaux-Arts (founded 1873), at London. The Right Hon. Lord Headly, B. A. (Cantab., F. S. P. presiding.

In order to more thoroughly understand the subject under consideration it will be better, first to gain some insight into the probable working of the mind in general. Sir W. Hamilton, in his work on "Metaphysics", says "mind is to be understood as the subject of the various internal phenomena of which we are conscious, or that subject of which consciousness is, is in the general phenomenon. Consciousness is, in fact, to the *mind* what extension is to matter or body. Though both are phenomena, yet both are essential qualities; for we can neither conceive *mind*, without consciousness, nor body without extension. Mind may be defined as that in man which thinks, remembers, reasons, wills, etc. In popular language mind is sometimes used as opposed to heart. Metaphysicians of the normal type, as a rule, contra-distinguish it not from heart, but only from matter or body, they regard it as possession, emotions as well as intellectual powers, the former manifesting themselves in feeling, the latter in thought. Its existence is supposed to be established by the consciousness of the thinking individual.

Until about the middle of the nineteenth century it was generally held that man was the only animal who possessed a mind, and any apparent intelligence on the part of the lower animals was attributed to instinct. Herbert Spencer gave a large amount of consideration to this subject and used every available means offered by metaphysicians, physicists and physiologists, and ultimately arrived at the conclusion that in each animal organism existing on the earth, from the humble nomad to man, there is an incessant interaction between the organism and its environment, a continuous adjustment of its internal to its external relations, the magnificent human understanding itself having resulted from the interaction or adjustment carried on through limitless ages. Charles Darwin declared that the

intellect and even the moral powers of man did not differ in kind, though very greatly in degree, from the rudiments of them exhibited by the lower animals. Not denying the latter "instincts", he sought to establish that they also possessed reason and that the superiority thereof in man was the result chiefly of natural selection carried on through cosmic periods of time.

In order that a satisfactory conclusion can be arrived at regarding the essential nature of the mind it is necessary to start from the consideration of *mental* phenomena. For these are the phenomena for which an account is to be given, and there is no safe way of concluding what is the nature of any reality, or even of determining whether any assumed reality actually exists, except by considering the phenomena which are attributed to it. The questions, how far mental states and mental changes are explicable by referring them to antecedent or concomitant states and changes of states in the nervous system, and how far such mental states and changes require us to assume the existence of some other real being than the molecules of the brain and spinal cord cannot even be properly approached without a clear knowledge of what these states and changes in themselves are.

All physical events are *modes of motion*, alterations in the material atoms or masses to each other in space. This is as true of the human brain as it is of a clod of the valley. Its atoms cannot be conceived of as doing anything so long as they remain material atoms. The activity does not essentially consist merely in changing their relation in space to other material atoms. This is the activity which chemistry supposes to be continually taking place as the work of nutrition and depletion in the nervous centre accompanies the process of thought. This is what (as general "nerve-physiology" rightfully conjectures) occurs when

any form of stimulus acts upon the apparent nerve through the end organs of sense, and corresponding states of sensation arise in the mind. But the conscious process of thinking is not the change in the chemical constitution of the nervous mass, the conscious sensations are not the wave-like movement of nerve-fibres and nerve-cells. It is not simply true that to identify these two kinds of phenomena—phenomena of motion of material atoms and phenomena of change in mental state—is difficult for the average mind, but attainable by the scientific observer, but it is rather true to say that no mind can frame any intelligible idea of what could be meant by identifying the two. Investigations go towards showing that a man may be highly trained, both in the phenomena of the animal body and of his own self-conscious mind, without even suspecting the important relation which exists between the latter and the cerebral mass. There is no distinction more fully recognised than that between the individual conscious states and the changing conditions, by way of motioning of the masses and molecules of matter.

Metaphysics seeks to show that certain assumptions, not of a sensuous character, or verifiable at all by an appeal to the sensations, enter into every presentation of sense. No such presentation of sense consists of a mere putting together of individual sensations. Whatever account may be given of the nature and origin of this belief, it still remains a fact that men believe that the "things" they perceive are neither bare grouping of mental phenomena nor forms of the molecular motion of a nervous mass, they believe that things are of a real existence set in space outside their own body. Things are known as real, and are supposed to have attributes, they act upon each other and upon those who observe them. They also exercise force,

they are extended and movable in space, and continue uninterruptedly through more or less time. This is all necessary in order for a thing to exist. The assumptions which enter into the general belief may be regarded as all true or all false, as partly true or as partly false, according to the form in which they are ordinarily held. But more of them are capable of being justified, or in any way accounted for, by an enumeration of the sensory states into which consciousness is thrown by the action of the stimuli on the nervous system, and much less may it be accounted for by reference to certain hypothetical wave-like motions in the substance of the brain. That such wave-like motions do occur there is but little doubt. That the changes in the quantity and quality of the sensations are related to, and depend upon, the intensity and the kind of these motions is a reasonable and fair conjecture, and that the motions which are correlated with the presentations of sense differ in kind or degree, from those which are correlated with mere images of imagination may also be true; and again the perception and ideas of the extension and motion of things are dependent for their characteristics in a large measure upon the structure of the physical organism. But no molecular motion can be conceived which would serve as a physical basis of any of these metaphysical assumptions which enter into the knowledge of things.

The popular and almost universal conception of the *mind*, is, that of an existence which is non-material and is a unity of some unique sense. To this belief many objections have been raised, the due consideration of which would occupy a very lengthy treatise, but they may be generally divided into two classes one coming under the head of metaphysics and the other of physiology or physics. The chief objections met with, in those under the metaphysical division, arise from the difficulty which is felt in

defining what is meant by the terms "reality", "non-materiality" and "unity". In the latter division (that of physiology or physics) the objections arise from certain facts the consideration whereof are purely of a Physiological-Psychological nature and may be briefly indicated thus:- What kind of permanent reality can belong to a being whose essential characteristic of having various states of consciousness can be temporarily laid aside when the brain sleeps, or is in a dormant state, or is deprived of its blood-supply, or can be wholly lost when certain nervous centres are subjected to permanent pressure, or destroyed by disease or the surgeon's knife? How can non-materiality be affirmed of phenomena which - so far as can be traced - exist only in immediate dependence upon a certain chemical constitution, structural form and arrangements, and functional activity of material atoms? How can the claim of being the highest unity be made for that which exists at all, only as it is in a constant flux; which, indeed, is possessed of its one characteristic activity of being conscious, only on condition that it divides itself into subject and object and experiences a constant change of forms in which it is conscious?

The relation between the brain, and the mind cannot be said to be such that the former may be considered as a real being, in which the phenomena of the latter may be regarded as activities, but there must be another real being existing as the subject of the phenomena, which being must possess a nature quite unlike that of the material molecules.

The facts which underlie the truths and laws into which psychology inquires, whether starting from the physiological point of view of form or from the phenomena whose relations to the molecules of the nervous system is in dispute, are the *phenomena of consciousness, and nothing*

in regard to these phenomena is more impressive, upon first subjecting them, as such, to introspective observation, than their surprising complexity in unity. Or, it may be said in the way in which all states of consciousness, however different they may be with respect to characteristic quality or origin, are attributed by the conscious subject to *one* subject as *his own* state, is the most surprising.

What the real process, outside of the consciousness, is, there is little, nay it might almost be said nothing known, whether it be rapidly vibrating waves of what is termed ether or a photo-chemical change taking place in the tissues of the retina, or of nerve-commotions propagated along the optic nerve and in the upper occipital lobe of the brain, only doubtful inferences have been gained, from certain conscious affections of our own to certain material existences assumed to exist out of consciousness.

The phenomena of human consciousness must be regarded as activities of some other form of real being other than that of the moving molecules of the brain, namely, the mind. To it the mental phenomena are to be attributed as showing what it is by what it *does*. The so-called mental "faculties" are only the modes of the behaviour in consciousness of this real being. It is found that this real being or mind, behaves in certain perpetually recurring modes, therefore certain faculties are attributed to it, and spoken of as "mental faculties" but these are not entities that have an existence of themselves, nor are the individual behaviours of the mind, often termed *ideas*, existences that can become "agglutinated" or "associated" or "compound" in any way. They are not divisions of the mind, nor powers of the mind, if by the word power is to be understood a permanent recognizable reality, stored up in a non-mental subject, or attached to it, or inherent in it, after the analogy of the relation of physical forces to their subjects, the

atoms. The faculties of the mind are the modes of behaviour, in consciousness of the mind.

For psychological purposes, mind might be defined in functional, (or existential) terms, as the sum total of an individual's mental experiences, just as a plant is a closed group of physiological functions, so is mind the collective name for the closed group of mental functions, or just as the plant, again, is the organised whole of root, stem, leaves, flowers and seeds, and not something above and behind these parts, so is the mind the organised whole of the mental processes and not something above and behind these manifestations of mentality. Furthermore, mind, regarded as the subject of all the states of consciousness, yet is of a non-material nature, and acts, and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the brain.

From certain impressions received upon the brain, the mind is capable of drawing or forming definite or indefinite deductions according to its own laws and inherited temperament. The same cause producing such impressions may render quite different results, according to the condition or natural tendency of the brain and mind upon which they fall, for the brain and mind it must be remembered are always two distinct entities, although most intermittently depending upon each other. Neither of them as far as can be demonstrated, is able to functionate alone.

Everything we know, learn or feel must come through one of the senses and the particular sense with which this subject is concerned is *sight*. The eye is capable of receiving a vast number of impressions all of which go to form or build up the mind. Perception forms the basis of all mental activities. The word *perception* does not appear to have a definite universal meaning. Locke states that "by some it is called thinking in general" but he himself regards thinking as a special case of it, the case in which perception involves voluntary attention, and Hume's usage of the term is on similar lines.

Reid was the first English writer who gave a precise and circumscribed meaning to the word, and his views, so far as they are psychological and not epistemological agree with those of modern psychologists. He, on the one hand, distinguishes perception from sensation and on the other hand, from ideal revival. The sensation connotes only subjective state produced by an external stimulus without implying any awareness of an object. To have a sensation is merely to have a certain kind of feeling due to an impression on the organs of sense. To have a perception is to be aware of an object by means of a present sensation. Perception is sensation only so far as sensation conveys a meaning. Thus "one may perceive a tree that grows before the window ; there is here, an object which is perceived, - the object is made up of a trunk, branches and leaves ; but the act of the mind by which it is perceived hath neither trunk, branches, nor leaves. There is nothing that resembles it so much as the remembrance of the tree, in other words the imagination of it" (Reid). Modern psychologists generally follow Reid in their distinction between perception and sensation on the one hand, and perception and ideal revival on the other, but many do not make these distinctions so sharp and clear-cut as he does, but tend, rather to regard the distinction between sensation and perception as *one of degree*, and to treat *ideal revival* as merely a perception reinstated in a fainter form.

It is well nigh impossible to draw any sharp line of distinction between the barer and the richer consciousness, because the moment we get beyond the first crude sensation all the consciousness is a matter of suggestion, and the various suggestions shade gradually into each other, being one and all products of the same psychological machinery of association. In the direct consciousness fewer, in the remoter more associative processes are brought into play. Upon the question of *perception* much might be said regarding the various degrees thereof.

(*To be continued*)

# AN INDIAN AMBASSADOR OF CONSTANTINE THE GREAT

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

Readers of E. H. Warmington's recent book on "The Commerce between the Roman Empire and India" know that Emperor Justinian (483-565 A. D.) who reigned at Constantinople had an Indian cook in his household. But the world does not know that another Roman emperor had used an Indian as ambassador. Some time before Justinian lived Constantine surnamed the Great. He extended the empire and chose Byzantium for capital and that city has been called Constantinople ever since in his honour. Tradition relates that when Constantinople was about to wage war against Maxentius, Jesus Christ appeared to him in a dream and as a result of it, Constantine turned a Christian and favoured Christianity at the expense of the then prevailing heathenism. After becoming a Christian, for various reasons (chief of which was political) it became the ambition of the emperor to extend Christianity wherever he could.

The S. W. parts of Arabia were called by the Greeks "Arabia Magna" or "Arabia Felix". This part of Arabia (where Aden now is) played a very great part in ancient times in the commerce between East and West. Constantine who was a shrewd emperor (from the political point of view) wanted to make the king of this part of Arabia his friend and to induce him and his people to embrace Christianity, no doubt with a view to help Roman trade. For this purpose he sent an embassy in 336 A. D. with 200 Capadocian horses and other valuable presents with the double purpose of making a show and of securing the friendship of the king. At the head of this embassy he placed a man called Theophilus.

From Philostorgius the Cappadocian Church Historian who was born about 364 A. D. and others we learn that this Theophilus was an Indian: that he was a native of Divus, an island in the Indian Ocean near the mouth of the Indus: that when young he was sent by the people of the said island as a hostage to the Romans: that having passed a long time among the Romans he formed his character upon a pattern of the most strict and perfect virtue: that he became a Christian: that he chose the monastic life: that he was promoted to the diaconate at the hands of Eusebius and that when Theophilus became head of the embassy, he was invested with episcopal dignity by the men of his own party (ie. the Arians). Philostorgius always calls him "Indian Theophilus" and others say that Theophilus was of black complexion.

Theophilus on his arrival met the king of S. W. Arabia, won his friendship and of his people and converted them to Christianity. As a result of the preaching of Theophilus, the Arabian king built three churches in his kingdom: one in a place called Tapharim the metropolis, the second one in Adane (known as Aden now) and the third one in another part of the kingdom bordering the Persian Gulf where the Persian mart was.

After dedicating the churches and adorning them as he could, Theophilus (we are told) crossed the sea, came to his native country of Divus, thence passed on to the other parts of India, corrected many disorders that had crept into the Christian religion that prevailed among the Indians, thence recrossed the sea, went to Abyssinia and after preaching Christianity to the Abyssinians returned to Constantinople to the emperor who loaded him with honours for his noble work. The followers of Theophilus credit him with working wonders. Tradition loves to say that he cured the Empress of a malady by his miraculous powers

and Thalassius states that he even raised a Jewess once to life. Whatever the truth might be regarding his miraculous powers, Theophilus's own followers looked upon him as a public example of excellence. Long standing tradition avers that he ultimately settled at Antioch (where East and West met) to end his well spent life.

Divus referred to by Philostorgius is the island of Diu that lies in the Indian ocean south of Guzarat. So Theophilus was a native Indian Christian of the island of Diu that is not far from Bombay. Since piracy prevailed in Indian coast from ancient times, there is nothing incredible in Theophilus being sent as hostage, to the Romans. As he was chosen as a hostage, he probably belonged to one of the great families of Diu. As a result of European culture taking hold of our imagination, it has become the fashion amongst us not only to adopt European costume and manners but also at times to turn Indian names to make them sound like English ones. For example Ayyar becomes Ayre, Sundaram becomes S. Daram, Kausika becomes Kowsic, Achari becomes Char, Dasan becomes Dawson etc. When Greek culture caught the fancy of men, after the conquests of Alexander the Great, many a non-Greek of ancient times (as Kiem says in his life of Jesus Christ) altered his name to make it sound like a Greek one. Apart from this as Dr. Rendel Harris (the Biblical scholar) once observed early European Christian Divines took the foreign names of their converts and turned them to give decent Greek meanings. Since Constantine's ambassador to Arabia was an Indian, he must have originally borne an Indian name before he became a Christian. That original name was probably Devapala which was subsequently twisted or altered to Theophilus meaning "Beloved of God" for reasons stated above.

Whatever the original name of Constantine's ambassador might have been, Philostrogius and others make it

clear that he was a black Indian. Though scholars know that a great roman emperor sent an Indian as ambassador to Arabia, yet they are not aware why he selected an Indian for that purpose. The march of Time has obliterated ancient marks from the memory of men. The world in the clash of arms and in the mingling of blood has forgotten that Araba = Arava. Arava is the designation for Tamils of S. India. Arabs hence were S. Indian emigrants and Arabia was a S. Indian colony. That is why Indian terms like the following (which I have haphazardly selected from Rev. C. Foster's Historical Geography of Arabia) are mentioned by European Classical writers as the names of peoples or places of ancient Arabia: Thamud = Thamuhar = Tamilian: Arsae = Arasu, kingly tribe: Dacharne or Dosarni = Dasarna, name of a country of ancient India: Elamites = people of Elam an ancient name of Ceylon in Tamil literature: Kholon = Kallan, the name of the famous Kallar tribe of S. India, who were Palayagars till recently: Maphar = Maha-pura, the great city: Syagiri promontory = Siva giri mountain: Bay of Sahar — bay of Sagara: Menei = Minavar, fisher folk of S. India: Marabat = Marapetta: Ainad = Ahi-nadu, the serpent land: Caripeta = Kari petta: Calingi = Kalinga etc. Were not "the ferocious robber tribe of Beni Kora" mentioned by Rev. Forester colonial compatriots of the Korava tribe of S. India who are still under the operations of the Criminal Tribes Act of British India? And is not the term Tapharum the capital of the Arabian (i. e. Aravan or Tamil) King where Theophilus sojourned a corruption of the Indian word Devapuram? The world has forgotten now (as I have said before) that Arabia was originally a S. Indian colony, that Arabic was a dialect of ancient Tamil spoken in colonial Arabia and that the Crescent Moon of the Moslem Flag is but the symbol of the renowned Chandra Vamsa, or the Lunar Dynasty that has come down enshrined with glory in our literature. What we moderns have forgotten ancients remembered Arava is Arava. That was why early Christian Church Fathers called the country of Arabia by the name of India. Constantine was a shrewd emperor and he knew that blood is thicker than water. That was the reason why he sent an Indian ambassador to a King of the ancient Indian colony of Arabia.

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# THE BHAGAVAD GITA - - - - - - UPANISHAD

## Voice of the Silence

*written down as*

LIBBER LXXXI

6. *Sva svaroopam svayam bhunkte  
Nasti bhogyaṁ prithak svath*

H. P. B. 's translation hereof :

" When to himself his form appears unreal, as do on  
waking all the forms he sees in dreams ; " is not correct.

Says Frater O. M. :

" This is a somewhat elementary result. Concentration on any subject leads soon enough to a sudden and overwhelming conviction that the object is unreal. The reason of this may perhaps be—speaking philosophically—that the object, whatever it is, has only a relative existence ".

As we said in the *Advanced Course in Mental Sciences and Finer Forces*, concentration is a power which can be applied to anything not only to bring out the *reality* in that thing but to intensify your powers of perception to bring out the latent faculties in your senses of hearing, taste and touch, vision and smell. Exercises given therein are here reproduced :

" Ex. 26.—All that is asked for is that you shall look for a little time in a special manner at some simple concrete and external thing. The object of concentration may be anything you please—a little thing the whole quantity of a betel nut will do. Look then at the thing that you have chosen, wilfully refuse the messages which countless other aspects of the world are sending you and so concentrate your whole attention on this one act of sight that all other objects are excluded from the conscious field. Do not think—you will know the secret of the object's being deeply and forgetfully in a way you can never hope to express.

" The practice opposite to the above, namely that of going to sleep as required is quoted to show the points to be noted. In Sleep-Inducing.

" Ex. 27.—Assuming a comfortable position and remaining perfectly motionless as before, fix your gaze on some spot that stands out from the rest of the surroundings with special distinctness. Fix your gaze on this spot with

eyes half open not intently or with straining of the eyes but in such a way that the spot appears far away and indistinct. If you lie perfectly still your eyes will close soon and you will go off to 'sleep'.

Indian Asceticism finds its external system of what is called *Taraka Raja Yoga* almost wholly on (a) asceticism or domination of the senses and (b) by the deliberate process of self-hypnotisation, either by fixing on the eyes on a near object or by the rhythmic repetition of the mantra or sacred word. By these complimentary forms of self discipline, the pull of the phenomenal world is diminished and the mind is placed at the disposal of the subconscious powers of the spirit.

"In this gaze, it is necessary that there be no strain, that when the eyes are strained, and they water, they should be rolled about. During the practice rub with the right thumb the 'Phala Netra' the place in the forehead opposite the Pineal gland. Avoid fear, anger, luxurious indolence, excessive sleep, want of sleep, over-eating, and fasting during the practice.

"At first during the practice you will see grey gloom, next a vision of light, forms, will appear, pass away and next get steady. Then would dawn Quiet, a calm unruffled, the danger zone of introversion beyond which is the beginning of peace.

"This concentration of the mind with the help of the eyes is trifold in practice, Poornima, fully open: *Amavasya* eyes closed and *Pratipat*, eyes half closed. Purnima has been described. In the Ama,

"Ex. 28.—When a man shuts his eyes and begins to look about him at first there will be nothing, but darkness. If he continues trying to penetrate the gloom, a new pair of eyes gradually opens; some people think that these are eyes of imagination. Those with more experience understand that this truly represents things seen although those things are themselves totally false.

"At first the seer as before will perceive grey gloom, in subsequent experiments figures may appear with whom the seer may converse and under whose guidance he may travel about.

"This plane being quite as large and as varied as the objective (material) universe, one cannot describe it effectively.

But if a student take any of these things he sees for truth, he may worship it since all truth is worshipful. In such a case he is lost.

"Ex. 29.—An illustration of the smallness of the object which might be used is given in one of the sacred Books in reply to the query of a disciple as to on what object he should concentrate his thoughts and eyes. Taking the

small black round *saligrama* from his Pooja (worship) the guru said ' my son, meditate on that ' ; the disciple waited some time in silence for further explanation and the Guru (teacher) proceeded to say that he could take up that *saligrama* and so concentrate his mind and eyes on it that he would be conscious of nothing in the universe but himself and the *saligrama* and that nothing should take him away from it ; ' when you can do that my son ', he said with a twinkle in his eyes ' you will be able to fix your mind to some purpose on God ' , "

The theory of this one-pointed concentration is given by Mrs. Bailey in her *Yoga Sutras of Patanjali* (Book III) :

" 41. One-pointed meditation upon the five forms which every element takes, produces mastery over every element. These five forms are the gross nature, the elemental form, the quality, the pervasiveness and the basic purpose.

" It should be remembered that this will have a dual reference, to the macrocosm and to the microcosm. It can refer to the five planes of monadic evolution, or to the five forms which every element takes on each and every plane, bearing in mind that this is the case as regards the mind apprehension and the modifications of the thinking principle, for mind is the fifth principle, and man is the five pointed star and therefore can (as man) achieve only a five-fold illumination. There are, however, two higher forms and two modes of perception, i. e., the intuitive and spiritual realization. With these, however, the present sutra has not to do. The head centre is dual in itself and is composed of the centre between the eyebrows and the highest chakra, the thousand petalled lotus.

" The study and understanding of this sutra would result in the complete equipping of the white occultist for all forms of magical work. Students must remember that this does not refer to the elements as we have them, but has relation to the elemental substance out of which all gross forms are made. According to the Ageless wisdom there are five grades of substance having certain qualities. These five grades of substance form the five planes of monadic evolution ; they compose the five vibratory spheres in which man and super-human man are found. These five planes have each an outstanding quality, of which the five physical senses are the correspondence.

Plane.	Nature.	Sense.	Centre.
Earth	Physical	Smell	Base of spine
Astral	Emotional	Taste	Solar Plexus
Monadic	Mental	Sight	Head
Buddhic	Institutional	Touch	Heart
Atmic	Spiritual	Sound	Throat

“ As pointed out in *A Treatise on Cosmic Fire*, these senses and their correspondences are dependent upon the point in evolution of the man, just as H. P. Blavatsky stated in connection with the enumeration of the principles.

“ The above sutra therefore can be applied to the mastery of each plane as well as to the mastery of elements composing that plane. It has reference to the mastery and utilization of all the subtler sheaths through which a man contacts a plane or peculiar rate of vibration.

“ Ganganatha Jha in his able commentary says: ‘ The specific qualities, sound and the rest belonging to the earth, together with the properties of shape and the rest, are named ‘ gross ’. This is the first form of the elements. The second form is their respective generic characteristic: Shape for the earth, viscosity for the water, heat for fire, velocity for air and omnipresence for the akasa. The specific forms for these generic ones are sound and the rest. He gives a translation of this forty-fourth sutra which is analogous to all the others with the exception of Johnston’s and which runs as follows:

“ Mastery over the elements, from the sanyams with the reference to grossness, character, subtlety, concomitance and usefulness ”.

1. *Grossness, gross nature.*

“ Sound and the other senses as they show forth on the physical plane. We must bear in mind that this plane is the gross summation of all the others. Spirit is matter at its lowest point.

2. *Character, elemental form.*

“ The nature of the specific characteristics of the elements.

3. *Subtlety, or quality*

“ The basic atomic substance of any one element. That which produces its phenomenal effect. It is that which lies back of all sense perception, and of all the five senses. Another word for this ‘ subtle ’ form is tanmatra.

4. *Concomitance, or pervasiveness.*

“ This is the all-pervasive nature of every element; its inherence. It is the sum total of the three gunas, tamas, rajas and sattva. Every element according to its place in the manifested scheme is characterised by inertia, activity or rhythm. It is inherent in substance. Only the rate of vibration differs. There is the correspondence to every element on every plane.

5. *Usefulness, or basic purpose.*

“ This is the right use of every element in the great work of evolution. It is literally the power hidden in every atom of substance which drives it on (through all the kingdoms of Nature) to self expression, and enables it to perform its work in time and space and to proceed towards eventual fruition.

“ When, through concentrated meditation upon the five distinctive forms of all the elements, the knower has arrived at a knowledge of all their qualities,

characteristics and nature, he can then cooperate intelligently in the plan and become a white magician. For the majority it is as yet only possible for us to arrive at three of the forms, and this is touched upon in Light on the Path in the words; 'Inquire of the earth, the air and the water, of the secrets they hold for you. The development of your inner sense will enable you to do this'."

So far as regards the full experience of concentration according to the Patanchalas. It is however very simply put down by Crowley in his *Psychology of Hishash*: "In examining any phenomenon and analysing it we first notice its *Name* and *Form* (*Nama* and *Rupa*). 'Here is a rose' we say. In such a world live the entirely vulgar.

Next with Berkley we perceive that this statement is false. There is an optical sensation (*vedana*) of red; an olfactory sensation of fragrance and so on. Even its weight and its space are modifications of sense; and the whole statement is transformed into "Here is a pleasurable set of sensations which we group under the name of rose" In such a world lives the sensuous artist.

Next these modifications of sense are found to be but percepts; the pleasure or pain vanishes and the sensations are observed coldly and clearly without allowing the mind to be affected. This perception (*samsa*) is the world of the surgeon or man of science.

Next the perception itself is seen to be dependent on the nature of the observer and his tendency to perceive. The oyster gets no fun out of the rose. This state establishes a dualistic conception such as Mangel was unable to transcend and at the same time places the original rose in its cosmic plane. The creative forces that have made the rose and the observer what they are and established their relation to one another are now the sole consciousness. Here lives the philosopher.

Easily enough this state passes into one of pure consciousness (*vijnanam*). The rose and the observer and their tendencies and relations have somehow vanished. The phenomenon (not the original phenomenon 'a rose' but the phenomenon of the tendency to perceive the sensation of a rose) becomes a cloudless light; a static, no longer a dynamic conception. One has somehow got behind the veil of the universe. Here live the mystic and true artist.

The Budhist however does not stop here; for he alleges that even this consciousness is false; that like all things it has the three characteristics of sorrow, change and unsubstantiality.

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