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THE KALPAKA

The Psychic Review of the East

T. R. SANJIVI

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T. R. SANJIVI

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NOTES OF THE MONTH

The reopening out to business of the E. S. T. (formerly the Eastern School of Theosophy ; later on the Esoteric Section) by Jiddu Krishnamurti is good news ; though our request for a rapprochement with the Holy Order of Krishna is still unresponded to. But the rejuvenation of the E. S. T. is evidence that men all over the world are beginning to live less in geographical and more in spiritual communities ; like the Holy Order of Krishna, the E. S. T. and the Inner Section (Svami Section) of the Ramakrishna Mission. Geography has been found to be after all a game of diagram making, an extension or inclusion and curbing of the boundaries of our universe. From our collocations we expand out to take in our settlements, next our 'region' whether political, social or religious ; next we aspire to become a people and a nation and claim to have developed a national consciousness.

But few pause and ask themselves why this new term national consciousness? Why should our home be limited to a portion of a continent, why should it not embrace the whole world? It is in the raising of such a query involuntarily that the various occult schools of to-day join hands, equally unconsciously. Forgetting our births or our original 'sins', as the term may be, as Hindus, Christians or Moslems, we occultists become occultists and rest content with finding the equilibration of our symbols, with the synonyms for the terms, Islam, Alla, Jesus, Krishna, Arjuna that we use. We do it in several ways, by study and teaching; by magic, i. e. by exercises of manipulation of the thinking faculty which convert ourselves so as to appreciate in Islam Jesus as Christians would portray him. The crucified one becomes Rasul Alla the Prophet, thus *Transfigured*.

Yes, we are all seekers after freedom ; now, freedom means release from something, from poverty, from pain, from care, ignorance, sin, from evil in its myriad forms. But if we stop for a moment and analyse it we find that the freedom posited and sought is freedom from the *tyranny* of Thought. We are all obsessed by our thoughts ; we call the obsession prejudice ; we have formed our world and refuse to escape from that world. Escape from *that* world says the sanyasin and you are free. Or taking the converse, if you really are free, you are free from thoughts, from the tyranny of thoughts. They can easily along your threshold of consciousness without provoking disturbances by accidental sympathetics.

To recognise the power of freedom you have but to surrender yourself, and by yourself we mean whatever you feel yourself to be!! Paradoxical, aint it? But it has to be paradoxical. If you are to be free, you shall of course be free to live or die ; free from the compulsory immortality that scriptures have designed for you ; free to surrender yourself to your Ideas and Ideals, a surrender that they call Love. If not, why not? Why may you not be free to become one with Mr. Whitely Black, with Mahomed on his golden throne or with the soul of an ant? Truly in the economy of God's Kingdom this freedom to live and die is but the first of God's laws; truly is it consistent with the theory of Freedom for any one to attain salvation whether in Krishna or a buffalo or a frog by mere effortless wish. To this end can education be.

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What a pathos has been the work of Spiritualism. What efforts have been wasted to show that man lives on and retains all the characteristics, of his prior animal life after the mortal body was 'shed' off! They have been trying to wedge it in that man is immortal! Why oh why ; Why should he be man any longer? Why should we on this side of the veil say that something has gone out from the dead body to live on, yet on, to live. God knows how long, chained to be drawn back to the world it quitted and got free of! But that is what hordes of people, thinking, learned, otherwise excellent people are doing. They are asserting that the animals in the men just dead or dead long gone by are still kicking out to us, thus overcrowding the top heavy universe.

And in all this welter of nonsense comes in the projection of the astral body. Not content with projecting ourselves and our mother-in-law's opinions on others, we want to follow up Muldoon and project ourselves into other peoples homes making their lives and ours a curse. For not only are we befooling ourselves with this projection but creating enough more worry for us.

India is now occultly stagnant, for obvious reasons, unlike the U. S. A. where Aimee Macpherson is drawing vast audiences into hysterics. The times of the great revivalist preachers Moody and Sankey are back again with us.

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We are glad to find an interesting article on Religion and the Future of India by Daljit Singh Sadharia in the *Open Court* for April 1930 ; the author has herein put forward a very strong plea for secularising Religion such as it is, in India, and his views although not his language, give one furiously to think. But where we do not appreciate the writer is in his statement that India is ineffably wedded to religion—alas, it is not. Nor is Indian nationalism(?) a religious fanaticism. It is very true that the Indians have passed through climes and times that were called Vedic, Budhistic, Jaina and Dravidian but we doubt if Indians are intending to remain Indians any longer ; with the spread of the wings of the aeroplane geography has ceased to be and the frontiers of new nations are to be those formed by their cultures primarily and secondarily those formed by their languages. But we are one with him in thinking that ecclesia, priesthood and the Ikon may go, being replaced by the voluntary recluse and his *ashram* which would be both the college as well as the sanctuary for the laity.

Yes, a beginning could be made ; an *ashram* or retreat as the center library and abode of a Brotherhood on Indian lines where religious students who are above caste, race, color, creed, sex, could meet and live together for the comparative study of true religion and practise silence. Abjuring servants and comforts of all kinds, they could wait on one another and on any wanderers and give of their medical skill to the sick and suffering. Of course they could have all possessions in common ; have an entire absence in their midst of all formality and routine. Free from all cares, as they have initially to be, they must give themselves up to the service of the moment, as says Holland in his book *The Indian Outlook*, p. 231. If a beginning is possible the Holy Order of Krishna would do their best to foster it and we invite all religious bodies in India on this point of view and solicit their opinions.

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We have to notice a curious pamphlet on the " World Teacher ", issued by the Order of Christian Mystics, 3510, Quebec Street, Washington, which does not value the pronouncement of Jiddu Krishnamurti dissolving the Star Order. There is no question that unlike many another religious teacher and propogandist, Jiddu Krishnamurthi had honesty of purpose enough to dissolve the Star when he found it a failure rather than continue its vacuity and fatuity ; we doubt whether the three men said to exist on the Pacific Coast who each believe he is Jesus Christ himself would at any time resign their job and return to become mere humans.

On the breakage of the Order of the Star, the Order of Christian Mystics finds justification for its own "religious lie", the hyperbolical hypothesis that a great world Teacher is to come—against which coming, subscriptions are invited. Of course there is to be a paragon of virtues and our friends are now engaged in preparing the way, surveying, levelling, raising funds, road making, paving the way and doing all things useful and incidental thereto, specially in the way of raising funds. We have been given fullest description of the gentleman whose advent is expected; but when he is to come, what He is to do, etc. are still in the offing. And as proof of his advent is quoted a para from the Bible and a misrendering of another para from the Bhagavad Gita.

For let us be permitted to say that in this most obscure of all the Gospels the verses quoted from Gita; Ch. IV merely say that whenever there is a fall into together (of milliards of Beings, atoms, cells, thoughts) under a Purpose of Life (Dharma) there is God ready to inform that collocation and prevent as far as may be its break up. *Every man* is an Incarnation of God, who at every *opportunity* comes to be, (*yuga* means opportunity, please) to enlighten, enliven, fulfill the Purpose of His incarnation. All this rigmorale about supermen to guide the world after the sweepmen have swept off the rubbish is all *Task*, pure bosh. If Divinity cannot be postulated for man, where then the possibility of a better future for him? To become human is the task of a God, his supreme task; to assert his Godliness the task of man—his task of love.

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There is apparently a dearth of good teachers in Max Heindel's Rosicrucian Fellowship, Oceanside, California. We find in the May issue of the *Rays from the Rose Cross* on page 143 an "explanation" of a statement in an article by Max Heindel entitled *Poison in the Breath*. "This stated among other things that the Hindu Yogi is able to seal himself up and live for weeks while breathing the same air over and over again and that in the process he does not exhale carbon dioxide" (Of course this is not the fact about the Yogi or such Yogis either). One of the Rosicrucian Fellowship students had questioned from the ordinary physiological standpoint the possibility of doing this. "The phenomenon is accomplished not by following ordinary physiological laws", says the Rosicrucian Magazine in the current issue, "but through superseding them by higher alchemical laws with which the advanced occult student is acquainted and which he is able to utilise". Now, let us state that all this is pure R. O. T. Either the Rosicrucian men do not know anything about it or are not able to say anything, most probably the former. Of course no Yogi is fool enough to go and seal himself up as above stated now-a-days as no useful purpose is served thereby. But the conquest of the breath rhythm and the change of its periodicity from 15 pulses per minute to 1 pulse per year is quite

possible, without calling in the help of alchemical laws, lower, intermediate or higher. This conquest of the breath rhythm is called also Praanayaama, and the teachings thereon are open and given without reserve to the earnest disciple.

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Henry Ford the automobile builder and philanthropist has founded a system of diet by research at his Chemical Laboratory at Dearborn, Michigan, says the Rosicrucian Magazine for May. Briefly Mr. Ford's plan covers a three meal day; for breakfast eat only fruits, for luncheon eat only proteins, for dinner eat only starchy foods, and in addition "Don't overeat". The results of Mr. Ford's study and research showed that meat, fruit and starch don't mix. It is interesting to note that this schedule has been followed at the wayside school for boys, Sudbury, Massachusetts, for 1½ years with exceptional results.

THE PLANES

FREDERIC W. BURRY

There is a good deal of mystification concerning the use of the word Plane.

You find it everywhere, east and west, in literature that is most varied in scope—given different meanings and colors, according to the writer's point of view.

Some schools, doubtless well versed in mathematical science, having great faith in numbers, classifying rigidly and dogmatically, pinning their faith on sevens and tens and twelves—and even twenties; we have actually heard a lecturer discourse about the “thousandth” plane.

Without giving assent to all the grotesque theories and bizarre encyclicals one hears propounded, it is still worthy of attention to acknowledge any valuable suggestion, no matter from what source it may come, even though we may find it necessary to discard some of the superstitions that garnish otherwise plausible statements.

Credos are all right, if we take them in good faith, remembering that it is the spirit which giveth life, while the mere letter killeth.

The planes are very real and tangible things to many, being given a substantial existence. To others they are looked upon as symbols, signifying states of mind or conditions of the spirit.

Just as the Ideal represents to some a divine reality, while to others it is phantasmal and not real at all.

However, we find in quite opposing schools of thought a general acceptance of Mind as the real thing; and matter relegated to a back seat, either extinguished as “nothing at all”, or reckoned as the matrix of mentality, on which

thoughts are superimposed. So our scientists discuss relativities, electrons, quantum, forces, while certain psychologists would say that "beings, not forces" make up the universe—a hierarchy of infinite individual formations, treading their steps on the ladder of life, all the way from the breathing dust up to a living god.

Degrees are tabulated; we are given to understand that the scenery of spiritual planes has been discovered, and may now be mapped out with very definite outlines.

Who is right? Can there not be a reconciliation with all the divergent announcements? What is truth? queried Pilate. I am the Truth, says the Christ.

Yes, we may look upon the Truth as a very personal or living actuality. Identifying it with a distinct aspect of consciousness. "If any man will do his will, he shall know of the doctrine". Look for the kingdom of heaven first, and all things shall be added. Seek and ye shall find. Knock and it shall be opened unto you.

Virtue comes down to us in a sacramental way, from higher plane to lower plane.

Man does not live by bread alone. "Interiors have their interiors, and exteriors their exteriors". A cyclic law rules all things.

The body is a channel of energy, a dynamo of celestial forces.

As one advances in spiritual consciousness, there must be a guard against the habit of arrogance. *Domine non sum dignus* might well be the humble attitude of the personality. For the divine life pours into corporeal vehicles that are far from being the perfect tabernacles they should be to enshrine the holy spirit. But mercifully veiled and shielded, the light comes gradually, even as the sun shines upon just and unjust.

Look and live. It is not necessary to possess in order to enjoy, unless owning is recognized for what it is—just knowing. Life is like a mirror. The individual is identical with the universal; and losing his life, man paradoxically saves it. So long as we are content with the paltry standards of an exclusive, personal existence, we must not be disappointed if the “rewards” are correspondingly meagre and mean.

We need a transvaluation of values. The money consciousness is in the air. It is a false and illusory view of wealth, and its lure is dangerous. The trouble is we put the servant in the place of authority, just as we mistake causes for effects, when it would often be better to view the sequence of events in the light of a continuum of correlative and coincident occurrences—neither one before the other, so to speak, but all working in juxtaposition, “that the works of God should be made manifest”.

Where there is the great love, there is a channel of energy. At first this may express itself in some form of inordinate affection, and what in the east is called the fire of Kundalini be kindled at explosive centres, so that the dynamite of life is misspent and dissipated. When Reason awakens, we harness the virtues, and the very stream that hitherto has been filling into whirling cross currents becomes through transmutation a source of almighty creative power.

And the son of man is the messenger that is to direct this heaven-sent store. Yes, there is a conservation of energy. Nothing is new, nothing added, nothing lost. Eternal recurrence. *Demon est Deus inversus.*

It has been said that there is nothing great but man, and nothing great in man but mind. This may sound like conceit, yet in one sense or aspect, mind is the measure.

We hear about "planes of thought". People want leaders, advice. It is difficult to think. But illumination comes quickly for those who are truth seekers. Just as much as we can bear. "One step enough for me".

And he who turns his hand to the plough must not look back, or the last state may be worse than the first.

Neitzsche says there is "no relation". And we are promised forgiveness—if we forgive. You see there is a balancing and a "clearing house". All is accounted. There is readjustment. And all are finally saved and redeemed.

The lower planes bring little pleasure, not to say happiness. The pearl of great price is for the one who can appreciate it.

It is necessary to learn how to appropriate and portray the higher things of life. It requires effort. Self-denial—possibly tempered with occasional concessions or indulgences. The personality must be insulated for storing of the gifts from above. We have work to do among the "lost" that they too may be saved and helped to rise to the higher planes.

Power gravitates to the one ready and willing as well as suited and capable of wielding the sceptre. For leadership calls for the least intrusive of means. A vessel of mercy and kindness. The master is the servant of servants.

And so we see the panorama of existence as a drama of exfoliation. We see life as a ladder, an evolution, unrolling from lower to higher, from the least to the greatest.

THE SONS OF THE LIGHT

T. L. VASWANI.

Rich have been the contributions of the ancient faith known as "Hinduism". May I not speak of the Hindu Dharma as mother of Indian Culture? The word "Hindu" does not occur in the ancient books. In them and on the inscriptions is found the word "Arya" which means 'noble', 'nearly', 'civilised', 'cultured'. The word 'Hindavat' (of "Hindu") has been found in a copper-plate inscription of the 12th century. Was the word "Hindu" used by Muslim rulers as a term of reproach as a synonym of "slave"? The word was misused. There has been degradation of several words. So the word "Muslamah" (Mussulman) comes to be used by the Hebrews to mean 'hypocrite', a misuse of the word. The word "Hindu" is connected with the word "Sindhu". This land came to be known as the Hindustan, the Sindhustan, the Home of the Sindhu. The Sindhu,—a flowing stream,—was a symbol of progress.

FOR MEN MAY COME AND MEN GO,
BUT I GO ON FOR EVER.

Shakti and progress go together. Vital people are progressive. So were the Hindus in the long ago, and they contributed much to the thought and life of India and other nations. Hindustan—Sindhustan,—was a leader of civilization. But may there not be yet another interpretation of 'Hindustan'? Hindustan,—Sindhustan—may it not mean 'Industan', the Land of "Indu", the moon? The moon is a symbol of purity. "India", means the Land of the Moon "India" is from a Greek word. When the Greeks visited this land they were deeply impressed with these three things concerning the people,—their culture.

* From the presidential address at the Indian Culture Conference held on the 16th March at the Gurukul, Kangri.

their truthfulness, and their purity. Purity was the one great motive of Hindu civilization. Is not purity the one supreme lesson for us to learn in this earth-evolution? For here we come to learn to subdue matter to a spiritual purpose, to conquer the flesh, to transform desires into aspirations and the body into a temple of the spirit. The danger ahead of current civilization is its blindness to the vision of purity. Brahmacharya was the basis of Hindu education and Hindu civilization. "Take us safe across the darkness",—was the constant prayer of the Rishi. There is but one darkness. The darkness of desires. To know the meaning of life is to go beyond this darkness and to enter into the light,—"the Light undying", to quote from an Upanishad, "dwelling in the inner heart". And it seems to me Hindu culture, at its best, was a movement to the Light. "Light! more Light!"—has been the aspiration of Hindu consciousness. The emphasis of modern nations is on forms of government. Constitution, political machinery, have their value. Great is their need. But there is something greater,—the spirit of humanity. Democracies without the vision of humanism have in the West developed aggressive nation-cults and imperialist ethics of the white "man's burden!" They move in Satan's circle of war and violence. Light! more Light!—is the nations' need. Modern civilization almost threatens to fulfil the prediction of Samuel Butler that machines would displace mankind. Is it a mere coincidence that warfare and machine-domination have run parallel in our times? Modern democracies have their "leaders", great in organization, rich in resources, strong in their power over the mass-mind. But more than "leaders", more than "organisers" are needed men of true spiritual culture, men of the understanding heart—seers and prophets, path-finders, light-bringers, torch-bearers. India developed culture-states in the long ago. In culture-states, not in aggressive, exploiting imperialist states is the hope of the modern world. "Equality", is the slogan of modern democracies. Yet the Asian nations are being exploited! A culture-state believes in "equality" but also in "unity". In the modern European states, there is a conflict, open or veiled,

between religion and civilization. The Hindu culture-states sought to harmonise the two. The spirituality of Hindu culture in the days when India was truly great because truly vital, was balanced by internal and foreign trade. The Hindu culture-state sought to harmonise *dharma* with *artha*. A national group has also a "centre of gravity". The Hindu "centre of gravity" was not gold but God. The Vedic Aryas had not the Egyptians' architectural skill, nor the Teuton's genius for plunder and conquest. The Vedic Aryas wished to be free men in God. Free and, therefore, far away from the *bhoga* and pleasure-cults which are the malady of modern civilization. Free and, therefore, rich in qualities of manhood. Free,—to quote the words of a great thinker, H. I. Tylor,— "free with such freedom as might not exist beneath the shadow of a Pharaoh's divinity, the spear of an Assyrian monarch or the paternal rule of a Chinese emperor." The Aryas were free with the freedom of sons of the spirit. I interpret the word "Arya" to mean "the free man". And the ancient Aryan pattern of the free man was the Rishi, the Sage. The Rishi was the real Ruler. Greater than the Rajah who sat on the throne was the poor humble sage. For rich was he in the wisdom of wealth; he was loyal to the Royal within. Bhartrihari rightly says:— "The sages, however, poor they be are the real rulers of the country." Plato dreamt of philosopher-kings. The dream had long ago been verified in India. For s he had built up culture-states guarded by Kshatriya-rajahs but led largely by the wisdom of the Rishis. The Sage was the model man of culture. The sage is the great ideal of the Gita. The Sage, the Rishi, is the true "superman" where of some partial, broken glimpses came to that capricious German genius,—the greatest critic, perhaps, of the last century—Nietzsche. The sage, the rishi, the man rich in radiance of inner soul, the man of light was the true culture-man of ancient Aryavarta. Modern democracies are swayed by men of tumult and tempest, men strong in the capacity to strike and stir up noise and excitement. Men of stress and storm, men of heat and passion and strife. Where, where are the Sons of the Light?

There is no time, too, to speak of the Hindu Dharma's contributions to what I regard as the Science of sciences, the master

Science, the Royal Science of Yoga. And when these are better studied the world will have more materials for the construction of a new psychology, and a new philosophy. The Hindu science of Yoga is a three-fold study :—

(1) A study of the conscious or empirical self; (2) a study of the subconscious self; and (3) a study of the superconscious self. A few of the Hindu's contributions to this domain may be hurriedly noted thus :—

(a) *The law of self-building*.—This is beautifully expressed in the *Brihadaranya Upanishad*.—"What one does and what one thinks : that he becomes."

(b) *The value of meditation*.—To meditate is not to vegetate but to gather *Shakti*. A *mantra* is a centre of forces. Meditation helps the inner processes of self-examination and discrimination and purification. Meditation, also, has an effect on the physical body ; meditation, like prayer, has a healing value.

(c) *Self-knowledge*.—To know yourself is to know that you are a channel of *shakti*, a centre of forces. To know yourself is also, to know that within you are *koshas* which are not of the physical order. This physical body is but an outer vesture. You are greater than a *sthula sarira*. The brain is not the *atman* but only an organ of the *atman*. Crush the organ if you will : it goes : the organist, the player, the musician, the singer remains. The *atman* is greater than the physical body. Consciousness is greater than the brain. Within you, too, is the *pranamaya kosha*, the vibrating vesture. There is the *manomaya kosha*,—the vesture of the mind. There is the *vignanamaya kosha*, the intuitional centre.

This is the *anandamayakosha*. And none knoweth his true self who does not contact the Ananda-centre. "Brahman" we read, "is Ananda". Ananda,—may I not say,—is *Shakti* : is Bliss, is love, is the Energy of the Ever-Effulgent. So we read in the *Brihadaranyakopanishad*,—"As is the sight of the sweetest Honey to the traveller in the Desert, so is the perception of the Ever-Effulgent."

Yoga is this perception of the Ever-Beautiful, the Ever-Blessed one. Yoga is union with the One Beloved. "With my own heart," sings the Vedic Rishi, "I commune:—how shall Varuna and I be at one?" Not to ease and soft repose but to a new life is called he who would tread the path of Yoga. It is the call of the Cross. This *Yoga* is a Yoke: in Latin we have the significant word *Jugum*. "Know thyself", said the greatest of the Greeks. And to know thyself, said the Hindu rishi, forget thyself! Realise thyself by being in harmony with the Heaven, the Tao,—said the sage of China. And the Hindu sage said:—"To realise thyself, renounce thyself!"

THE PHENOMENON OF CONSCIOUSNESS

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

(continued from May issue)

Perception is undoubtedly the result of an extremely complex activity of the psychical subject, or Mind; it involves the synthesis of a number of sense-data according to laws that are not deducible from the nature of the external objects, or of the physiological action of the end-organs and central organs of sense. But an analysis of these data themselves is not sufficient to explain the whole of perception. The descriptions which Physiological-Psychology can furnish can do no more than enumerate these data, show their dependence on external stimuli and the value which they have as *motifs* for the perceiving subject; and then endeavour to understand the laws of this synthesis as the permanent modes of the behaviour of the psychical subject. The object of sense-perception, presentation of sense, is not an *extra* mental entity made up outside of the mind and borne into, or impressed upon it, through the avenues of sense. It is a mental construction. The field of Vision is a subjective affair, as is the field of touch. The same psychical subject which reacts upon the stimulation of the nervous organs of sense in the form of sensations, constructs the objects of sense. The fundamental fact is the presence and activity of the subject, known as the *mind*.

If the perceptive faculties be keen, much knowledge may be gained, for it must be remembered that it is the perceptions which furnish the raw materials, whereof the mental faculties, or the mind, produce oft times most wonderful fabrics. Alone, perception can do nothing, but through the formation of ideas, by the aid of judgment, the inspiration of the emotions and the directions of the will, it can do all mortal man can ask or even think.

In order that the visual perception must be of the highest value the individual must possess good eye-sight and moreover there must be a normal brain. Perception as before

expressed is not limited to purely physical impressions and objects, there is the something besides which has been termed mind. It is *that* which appreciate the varying seasons, the sun and moon and stars, the wonders of the day and night, the sunshine and clouds, mountains and valleys, rocks and hills, babbling brooks and beautiful rivers, the mighty oceans, and the tiny rain-drops, plants and trees and grass and flowers in a word, all *inanimate nature*, but this is not all, for through it are produced and extended art, music, poetry, literature and science.

The faculty of perception is variously developed in different individuals, according to age, training and power of concentration. Then again, it may be interfered with or impaired by disease, fatigue, pre-occupation, prejudices and emotions.

The physiological-psychology of visual perceptions is a much controverted and very obscure domain. This is perhaps partly due to the amount of experimenting and speculating which has been bestowed upon it, for the results all seem to lead to unanswerable inquiries. Peculiar difficulties, however, are intrinsic in the eye, due to the great complexity of its native activities, and to the speed, with which it reaches a generous maturity of development. Nature has supplied this organ with superior means for furnishing to the mind a variety of data, as respects both quality and quantity for the nicest discriminations. Nature has also provided it with such constant stimulation as to cause it to acquire an incomparable facility. The character of its structure, functions, and development is such as to make experiment difficult in a way to *disentangle* the simple factors from those complex forms into which the synthetic activity of the mind has constructed them.

Some authorities are of opinion that not less than eight different data, or *motifs*, are used by an adult, in monocular vision for perceiving the third dimension' of space and of visual objects in space.

These are the changes with respect to, 1st extent, 2nd clearness of the complexities of the sensation of light as dependent on distance, 3rd the perspective elevation of the

bottom of distant objects above the horizon, 4th. the covering of known distant objects by those placed nearer, 5th the alteration of light and shadow on the curved surfaces of the object, according as they are nearer or more remote, 6th the perspective contraction of the retinal image, 7th the change of the visual angle in proportion to the distance of the object, 8th the muscular sensations of the accommodation of the eye.

It is far from improbable that there are many more data or motifs which enter into the complex perceptions of visual perceptions. Furthermore it must not be forgotten that human vision even under the most favourable conditions, both physically and morally is not absolutely accurate and true, all parts and details of an object are not equally clearly seen at one and the same time, and again just as there are sounds which are audible to the human ear so there are forces, waves known and some probably as yet unknown, which can only be recognised and appreciated by means of extremely delicate instruments and then only by trained observers.

What may be termed the assimilation of the perception is not purely a physical result, but a complex faculty of the mind, a name given to that faculty which belongs to nature which has not as yet, been thoroughly comprehended and explained only a certain limited number of conclusions regarding the same having been so far arrived at through various experimental researches and observations.

Researches which have been made regarding the visual perception present a number of typical formations each presenting its own peculiar mode of integration, or process of bringing together and each whereof is marked by a distinctive temporal course. These formations are variously based upon three kinds

(1) *Dimension* signifying proportion, a measure in one or more directions. Pottenham, in 1683) classed this work among those of quite recent introduction into the Language. Measurable or Spatial extent of any kind, as, length, breadth, thickness, area, volume, measurement, measure, magnitude, size, Magnitude extent, degree etc. of an abstract thing. A line has one dimension i. e., length; a plane has two dimensions, i. e., length and breadth; and so on.

of mental process: [1] *visual sensations directly evoked by stimulus*, [2] *Kinaesthetic* ² *etc. organic sensations indirectly evoked [peripheral* ³ *accessories]*, [3] *imaginal materials drawn from various sources*] ⁴ *central accessories.*]

The visual sensations directly evoked by stimulus are generally the clearest, while the accessory processes are chiefly of moderate and limited clearness. The obscurest processes are, for the most part not relevant to the perception. During the temporal course of the perception, typical modifications occur, namely:— there may be and generally is a gradual decrease in the number and clearness of the processes which might be said to be due to appreciative function, or they may establish it in its special and temporal relation due to the function of localisation. Meaning is only loosely correlated or associated with number and degrees of clearness if the indirectly initiated processes termed peripheral and central accessories are working in harmony. These are respectively processes relating to nerve-courses or “end organs” (peripheral accessories and nervous centres or cells; central accessories). Kinaesthetic processes are not invariable components of special perceptions.

Bastian not only coined the term Kinaesthesia or Kinaesthetic, but he postulated the view that such Kinaesthesia or sense of movement, strain, effort, etc, must naturally find its seat or localisation in the so-called motor or Rolandic region of the brain.

Kinaesthetic sensations are generally divided into two classes—those of the muscle sense, including muscular pressure, articular pressure, and tendinous strain, and those of the static sense.

(2) *Kinaesthetic* sensation implies any movement of the body or any part of it.

The words Kinaesthesia and Kinaesthetic were first used by Bastian in his work “Brain as the Organ of Mind”. He speaks of the “sense of movement” or Kinaesthesia as a separate endowment of a complex mind whereby we are made acquainted with the position and movement of our limbs, whereby we judge of “weight” and “resistance” and by means of which the brain also derives much unconscious guidance in the performance of movements generally but especially in those of the automatic type.

(3) *Peripheral* means pertaining to the nerve courses or end organs.

(4) *Central* used as pertaining to the nervous centres or cells.

After the psychological conditions of the brain have been considered regarding the reception of perceptions or ideas delivered through the organ of Vision there is yet another entity at work, which cannot be defined, namely "The Mind".

The mind is known to be most intimately associated with the body, it is also known to be very complex, and to embrace all the physical, intellectual and moral qualities man possesses. It receives from everything both inside and outside of the body constant impressions, of things seen, heard, and felt, all of which are, to some extent at least, recorded (in some way), assimilated, and co-ordinated.

Figuratively it may be regarded as a centre where all faculties meet, report and receive their directions to act. All impressions are not vividly enough recorded to rise into consciousness and gain recognition, not in many cases because the impression itself is too weak, but owing to the fact that the mind at the time being is too occupied with something else. Impressions may be, and often are selected by desire. The human brain, as it is to-day, is incapable of given facility for the recognition of every impression received. Again many impressions in time fail to touch us, from habit or it may be from their frequency; a good example of this may be taken of the ticking of the clock, and not only the ticking but also the striking of the hour, for who has not experienced the phenomenon of noticing the time only a minute after the clock has chimed the hour and not having been aware of a sound in the room, may be for several hours, although once, and perhaps twice or four times during each hour, the chime of the clock has sounded.

The questions how, knowledge of external things in general, in particular or inclinations are acquired and what is the validity of such knowledge when acquired, are questions beyond the sphere of psychology. Within psychology, perceptions may be regarded either as a specific mode of mental function, in which case its meaningful character is emphasised, or as a complex of mental processes, in which case emphasis is laid on its arrangement.

Functional psychologists generally consider reception a being of a cognitive nature, though some regard it as a stage of cognitive process and others make it synonymous with cognition. As to its capability of further analysis there are varied opinions. James Ward an English psychologist and metaphysician looks upon the percept or intuition as an integration or synthesis of approximately elementary presentations. William James, an American psychologist and philosopher, on the other hand regards it as something quite single and unitary. George F. Stout, an English psychologist, takes up a position which is intermediate and regards perceptions as single and unitary, but the distinctionless unity of the whole tends to pass into multiplicity as the mind dwells upon it.

Perception, taken structurally may be regarded as a problem divisible into four parts, first to resolve the complex into its elements; second, to single out those elements which form, as it were, the nucleus of the perception from those which furnish the context, the vehicle of its meaning, third, to describe the arrangement or mode in which the various elements are incorporated into the group; and fourth, to discover the physiological conditions which underlie the particular grouping. The problem thus presented is beset with difficulties on all sides, and more particularly is this the case on account of the perceptive arrangements being of so remote a date. There are inborn dispositions that must be taken into account when considering the results; and there are processes which once no doubt were present but which have dropped out and "nervous sets" or "brain-habits" have taken their place.

It might be said that every perception may be resolved into one or two factors, the one *peripheral* or *sensory*, the other *central* or *nervous*, as we have previously hinted. The latter includes not only imaginal processes which may be traced in many though not in all perceptions, but also nervous predispositions or what are termed "brain-habits". The peripheral factor, together with the imaginal contents, furnishes the elements of which the perception is composed. The brain-habit acts forcibly in the determination of the arrangements, or mode of grouping, or, as it

might be put, it is the mould into which the elements are run. To enter upon the effect of brain-habit in the present paper would occupy too much space, its consideration alone would form the subject of more than sufficient matter for a lengthy discourse to itself, so many are the points to be considered, analysed, investigated and discussed. Some psychologists are of opinion, and not without justification that, in the synthesis of the component parts of a perception a new and unique quality appears as a result of the form of combination. Take the picture by the artists known as the "Impressionist painter" or a "melody". In the one case there are a succession of tones in colour varying in depth and presented to the vision, in other a succession of tones of sound which vary in pitch, relation, duration and intensity. In each case there is a newly created conception, on the former of a representation of perhaps a beautiful human figure or may be a lovely scene in the landscape of nature, in the latter there may be the production of an exceedingly melodious refrain sweet or dulcet to the ear, or it may, on the other hand produce hideous and terror striking results from its tones. Nor is this all, for these results are not unchangeable for upon each brain on which they happen to fall, a different result may and probably will be produced.

A perception must be regarded as something more than a mere sum or collection of sensations and images, the arrangement or mode of incorporation whereof is of essential importance.

An example, of how the same stimuli may produce different results according to the previous training or particular bent of the individual mind may be taken by considering two individuals, the artist and the geologist. They may be walking or conversing together upon a subject of interest to both, but not the subject in which either have their *particular* interest, namely landscape, art or geology. In the course of their walk they come within view of certain landscape; each possess general mental faculties, a cortical set, a nervous bias, partly perhaps, inherited and partly acquired. Therefore each will have a rich field of associative tendencies, some of which may be and probably are, possessed by both individuals alike, while others are separately

conditioned upon their respective tendencies. Moreover as a result of the tendency, or what is sometimes called "*disposition*", or "*bent*" each will possess a particular set of determining tendencies peculiar to himself.

The artist has the predominant desire to paint pictures when they are suggested to him whereas on the other hand the geologist has the predominant desire to judge the age of geological formations when some unusual bit of evidence thereupon (however small) is presented to his notice.

The perception of a certain combination of colour, therefore, may touch the artist's perception or determining tendency in such a way that he notices the hues and tints, the distribution of light and shade, the contour of the sky line, all in the sense of his particular end, while the same stimuli arouse perceptions in the geologist which culminate in a judgment of the age of the hills in the back ground, etc.

To one man the yellow primrose on the river's brink, to him is but a yellow primrose and nothing more; to another it reveals a world of colour, to a third it denotes the class of soil whereon such plants can flourish, while to a fourth it calls forth ideas of the sublimity of a creator and stirs his "*organs of veneration*", while to the poet it may convey ideas, which he permits to find effect in rhythmic verse.

In one sense it is right to speak of perceptions as if they were real physiological characters, for the nervous system behaves in certain definite ways, but all the knowledge is altogether gained indirectly, and drawn principally from the results of psychological experiments. As to what actually goes on in the nervous system when perceptions, tendencies, or associative and determining tendencies, etc. are spoken of is as yet an unsolved problem.

Every sensory or imaginal excitation leaves behind it a "*trace*" or "*impression*" in the nervous system, and sets up according to its strength and diffusion what is called *Impressional tendency* and every such excitation process, moreover, tends to call up other like processes which have been associated to it.

and any particular train of associative tendencies may be guided by what is often called a "natural tendency" which tendency may have been inherited, cultivated or have grown as the result of circumstances and surroundings.

How then is it possible to diagnose or anticipate what the effect of the Cinematograph may have upon the spectators thereof?

The same picture to one mind may suggest, an idea leading to the commission of a horrible crime, such as a brutal murder, while to another it may create a feeling of intense horror and disgust. "What is one man's food is another man's poison" is a trite but true adage, and it can be applied, with equal force to cinematograph entertainments.



WAS CIRCUMCISION ORIGINALLY AN ANCIENT SOUTH INDIAN RITE?

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

Circumcision is an important religious rite among the Jews. The rite is known as Sunnath among the Muhamadans. Basing my authority upon a statement regarding the Indian origin of the Jews passed on by Aristotle who lived from 384 - 322 B. C, I say that the Jews of Palestine were S. Indian emigrants. In these circumstances it is natural to expect the Jews to have carried the above mentioned rite from S. India to Palestine. But what evidence is there to show that circumcision was ever practised by the Hindus in S. India?

Now Profs. Jolly and Winternitz place Mallanaga commonly known as Vatsyayana in the 4th century A. D. Profs. Banerji, Sasthri and Chakradar place him in the 3rd century A. D. Mahamahopadhyaya Haraprasada Sasthri on the other hand places him in the 1st century A. D. Without fixing any date and speaking generally, Dr. Peterson referring to a verse of the IVth Act of Sakuntala of Kalidasa, observes that "it seems to me almost certain that Kalidasa is quoting Vatsyayana, a fact, if it be a fact, which invests our author with great antiquity". Indian tradition makes Kalidasa a contemporary of Vikramaditya whose era began in 57 B. C. If Peterson is correct, Vatsyayana preceded Kalidasa and if Indian tradition regarding the latter is right, Vatsyayana lived before 57 B. C. Whatever the true date of Vatsyayana might be, the opinion of scholars quoted above points out that he was (not a recent but) an ancient writer of India who lived not later than the 4th century A. D. Vatsyayana wrote a book in Sanscrit on Erotics called Kamasutra. In Sutras 15—22, Adhyaya 2, Adhikarana 7 of the Kamasutra (Benares edition) he deals with circumcision. In Sutra 15 especially he speaks of the circumcision of the boys as a South India practice. That Sutra is as follows "Dakshinatyanam lingasya karnayoriva vyadhanam balasya". The Sutra makes it clear that circumcision was as important a samskara as ear-boring ceremony to S. India boys. The mention of the practice by an old Indian writer like Vatsyayana, when taken together with its prevalence among (older Indian emigrants according to Aristotle like) the Jews clearly proves it to be a hoary S. Indian custom. That such a custom existed once in S. India is further proved by the Lingam in the ancient temple of Gudimallam not far from Renigunta. Since the term Sunnath current among the Muhamadans is a Tamil word, a search made in other Sanscrit as well as in old Tamil, Telugu, Kanarese and Malayalam books may give us more information.

REVIEWS

The Flame of God. A MYSTICAL AUTO-BIOGRAPHY. BY ELIZABETH SHARPE. LONDON: RIDER & CO., PATERNOSTER HOUSE, PATERNOSTER ROW, E. C. 4. 4sh.6d. net.

For a very long while, so it seems to us, past, we have not had such an elevating and interesting psychological self-study as has been given us by Elizabeth Sharpe. It is in every true sense an autobiography not of the legal person Sharpe but of the spirit or soul, as you like of Elizabeth Sharpe, a bird that sings the nightingale's song while it struggles in its own self-created bondage and thus its song encounters (has *samvada* with) God as Arjuna did (and does still) with Krishna. We do not think the book is ended. It is at *that* stage of the soul's career when as stated on p. 93 it asks itself "My God, I am tortured. Who am I? Who? Who?" The time is yet to be when the I shall realise, has to realise, that the cry of I am I that still resounds through the book as on the outskirts of the soul is the cry of that which above all is not the I.

Every student of mysticism should have a copy of the book.

The Fundamental Principles of YI-KING TAO and the Cabбалas of Egypt and the Hebrews. By VEOLITA PARKE BOYLE, 1929. CHICAGO (U. S. A.): OCCULT PUBLISHING Co., 527 SOUTH CLARK STREET. \$2.00.

One of the best books on Western Numerology that bases itself on the Chinese systems. The various articles in the book first appeared in the *Occult Digest* from which it is a reprint. Numerology being an exact science does not require review or criticism other than each one can devote thereto as a result of the theorems he works out. Every one who cares to dabble in Numerology will find the book useful.

Can I Be A Mystic? *Letters to a Stranger in answer to his questions.* BY AMELFRIDA TILLYARD. LONDON: RIDER & Co., Paternoster House, Paternoster Row, E. C. 4. 5sh. net.

This is an interesting autobiographical record. It comprises the correspondence which has passed between an earnest seeker and his spiritual mentor.

Correspondence as a method of spiritual instruction has its own limitations. Personal intercourse has ever been recognised as par excellence the most successful way. The unique experience of a mystic various as are their teachings accounts in no small measure to the failure of the method of correspondence.

Psychology would no doubt analyse the antecedents of a mystic's goal as states of emotion arising out of the prevalence of consciousness above or

below normal. Such treatment cannot in the least ignore the value or truth of these stages for all climates and countries. Yet curiously enough in Letter XI it is said "it is nevertheless generally agreed that the methods of attaining Nirvana are unsuitable; in fact, deleterious to Westerners". In Lesson XXII the stranger discovers "it is the *devotional* road which leads to the goal" and in Letter XXVII he adds "in very truth the bhakti's (mistake for bhakta) way of approach is the easiest and quickest" and after browsing over Narada Sutras he exclaims: "how instinct with the deepest truth they are". Confusion of ideas and bad logic can never go further. The origin of such trouble is no doubt set out in the letters under the head "hatred" and "impatience".

This however does not detract in the least the great value of those who are still on the road, for it is only as pointers that experiences of mystics have been of use, such experience being unique and individual in character.
—"R. E."

Your Latent Powers *The Development of the Powers of the Creative Mind.* BY MARGARET V. UNDERHILL. 1930. LONDON: RIDER & Co., Paternoster House, Paternoster Row, E. C. 4. 5sh net.

A continuation of the theme by the same author in her book *Your Infinite Possibilities*. An elementary treatise on Occultism dealing with the development of what she calls the powers of the creative mind. The claim that the book is written under the inspiration of Prof. William James has not been investigated by us.

Navayana Buddhism and Modern Thought. BY J. E. ALLAM. *An Exposition of Buddhism in the light of Modern Knowledge.* 1930. LONDON: RIDER & Co., Paternoster House, Paternoster Row, E. C. 4. 3sh. 6d. net.

An exposition of Theravada (Southern) Buddhism and an application of its teachings to the problems of modern times, and as such application called *Navayana* which welcomes western science and looks to it with confidence as providing further evidence in support of Buddhism.

Buddhism has yet to be known and studied in its ancient center, Southern India and herein this little book will be useful.

Theurgy or the Hermetic Practice. *A Treatise on Spiritual Alchemy* BY E. J. LANGFORD GARSTIN 1930. LONDON: RIDER & Co., Paternoster House, Paternoster Row, E. C. 4. 4sh. 6d. net.

A more sympathetic understanding of the doctrines of what we in the East would specifically call Yoga has not yet appeared. Extracts from

several authors with luminous comments thereon make this book invaluable to the general reader.

Some justification appears at pages 12 and 13 of the secrecy involved in the dissemination of these teachings. And some attempt has also been made to distinguish the pure science from the vulgar dross of Black Magic, etc. The dangers attending on such practices are also noticed. Except to one or two references to such teachings from the East much useful matter from the same source might well have been included as the East has ever been the fertile home of such practices. —“ R. R. ”.

The Perfect Healing. *A Series of Eleven Lessons.* By George Chainey. “ Mahanaim ”, 443, East First Street, Long Beach, (California—U S A). Price \$10.00.

The Lessons are really interesting. It is only the price that induces one to read through all the lessons and then weigh the worth of the Lessons with the weight of the price. The worth becomes wanting.

Phrenology. By J. P. BLACKFORD, F. B. P. S. *Second Edition.* Edited by A. G. Millot Severn, M. A., M. D., D. P. H. (Camb) and Prof. J. Millott Severn. Published by Prof. J. M. Severn, 68, West Street, Brighton (Eng). Price : 7sh 6d.

There is really a need for a simple system of classification of the mental qualities, state and capabilities of those under the care of our Educational authorities, Prison and Mental Hospital Services and even great industrial concerns. Phrenology is the best suitable system. The present edition has many a improvement and fills the place of a standard text.

Subhadra or Life After Death. By V. D. Rishi. B. A., LL. B., Organiser, Indian Spiritualist Society, 51, Gordhandas Building, Girgaum, Bombay. Price : Rs. 2.

Mr. Rishi is known to most of our readers. The spirit messages he received from his departed wife Subhadra Bai were first published in the *Kalpaka* and they are now brought out in a book form under the caption “ Subhadra ” with many subsequent messages and experiences. Mr. Rishi has done a great service to India by creating an interest in Spiritualism. In all candour he could have mentioned the help he received from the *Kalpaka*.

THE BHAGAVAD GITA - - - - - - UPANISHAD

VOICE OF THE SILENCE

written down as

LIBER LXXXI.

7. *Na anna dhyayet bahoon shabdaan
Vaacho viglaapanam hi tad.....*

Madame H. P. B. has not rendered the Senzaar properly. She says: "When he has ceased to hear the many" it is not in hearing but in listening to the medley of sounds that danger arises. And she is too hurried in adding "he may discern the ONE—the inner sound which kills the outer". There is no one to be discerned; it is the One that discerns—and there is no inner sound that kills the outer.

Frater O. M. is clearer: "By the 'many' are meant primarily noises which take place outside the student, and secondly, those which take place inside him. For example, the pulsation of the blood in the ears, and later the mystic sounds which are described in verse 40."

Patanjali has referred to the teaching in this verse in his Sutra III. 41:

"41. By the means of one-pointed meditation upon the relationship between the akasha and sound, an organ for spiritual hearing will be developed.

"To understand this sutra, it is essential that certain relationships are comprehended—relationships between matter, the senses and the one who experiences.

"The Christian believes that 'all things were made by the word of God'. The oriental believer holds that sound was the originating factor in the creative process and both teach that this word or sound is descriptive of the second person of the divine Trinity.

"This sound or word threw into peculiar activity the matter of the solar system, and was preceded by the breath of the Father which started the original motion or vibration.

" First, therefore, the breath (pneuma or spirit) impinging upon primordial substance and setting up a pulsation, a vibration, a rhythm. Then the word or sound, causing the pulsating vibrating substance to take form or shape, and thus bringing about the incarnation of the second person of the cosmic Trinity, the Son of God, the Macrocosm.

" This process eventuated in the seven planes of manifestation, the spheres wherein seven states of consciousness are possible. All of these are characterized by certain qualities and differentiated from each other by specific vibrating capacities and called by certain terms.

" The following tabulation may prove useful if the student will bear in mind that the first triplicity of planes are those of divine manifestation and the lower triplicity constitute the reflection of that divine process and are the three planes of our normal experience. These two triplicities of God and man are connected by the middle plane of at-one-ment or union where on God and man are made one. This is the Christ plane in Christian phraseology, the buddhic plane in the eastern terminology.

THE DIVINE PLANES

Plane I.	Logoié or divine The Sea of Fire.....God the Father.....will.
Plane II.	Monadie.....The Akasha.....God the son.....Love- Wisdom.
Plane III.	Spiritual or atomic.....The Æther, God the Holy- Ghost).....Active In- telligence

PLANE OF UNION OR ATONEMENT

Plane IV.	Christ or buddhic Air...Union Harmony At-one-ment.
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PLANES OF HUMAN ENDEAVOR

Plane V.	Mental.....Fire.....Reflection of the Sea of Fire.....Human will
Plane VI.	Emotional or astral.....Astral Light.....Reflection of the Akasha.....Human love and desire.

Plane VII. Physical.....Ether.....Reflection of
the Æther.....Human activity.

On all these planes, consciousness manifests and the senses, exoteric and esoteric produce contacts

Plane I. Fire.....The Breath.

II. Akasha... ..The Sound.....Hearing.....The Ear,

III. Æther... ..Vibratory
response.....Touch.....The Skin.

IV. Air.....Vision.....Sight.....The Eye.

V. Fire... ..Discrimina-
tion.....Taste.....The Tongue.

VI. Astral

Light.....Desire.....Smell.....The Nose.

VII. The Physical counterparts to all of these.

Another method of working these out is as follows :

VII. Physical

Plane.....Smell.....Ether.

VI. Astral.....Taste.....Astral Light.

V. Mental.....Sight.....Fire.

IV. Buddhis.....Touch.....Air.

III. Atmic.....Hearing.....Æther.

II. Monadic.....Mind.....Akasha.

I. Logois.....Synthesis.

"It will be apparent, however, that one gives the microcosmic standpoint, the other gives the macrocosmic, and as the aspirant is one who seeks to function as 'free in the macrocosm' and to transcend his microcosmic limitations, it is the first category with which we will concern ourselves.

"In considering this sutra and its clarification by an understanding of the nature of the planes, their symbols and substance, it becomes apparent that the man who understands the nature of the word and of the second aspect, arrives at the realization of hearing.

"This might also be grasped mystically by the aspirant when he realizes that when the voices of desire (astral voices or vibratory response to the second aspect of the reflection, the three lower planes) are superseded by the Voice of the Silence or of the Christ within, then the word or sound is known and the second aspect of divinity is contacted.

- 1 The Akasha ... The word ... The sound ... The second aspect in manifestation.
2. The Astral Light ... The voices of desire ... The reflection of the second aspect.

“ There are many sounds to be heard on all the planes but on the physical is the greatest diversity. The aspirant has to develop the power to distinguish between :

1. The voices of earth ... Physical,
2. The voices of desire ... astral,
3. The speech or formulated thoughts of mind ... mental,
4. The still small voice of the Christ within ... buddhic,
5. The sounds of the Gods ... The creative words ... atmīc,
6. The word or sound ... The AUM monadic,
7. The breath ... logic,

and in these distinctions are symbolically conveyed the problem of correct hearing on the various planes and in the various states of consciousness. Only the true mystic and aspirant will comprehend the nature of these distinctions.

“ Just as all the substances of our manifested solar system are differentiations of the akasha, the first differentiation of the primordial stuff, so all these distinctions of sound are differentiations of the one sound ; all are divine in time and space. But all have to be heard correctly and all lead eventually to and form in their totality the AUM, the Word of Glory, the Macrocosmic Word.

“ With the student of Raja Yoga, however, there are three main voices or sounds with which he is temporarily concerned.

1. The speech of the Earth, so as to rightly use it.
2. The Voice of the Silence, so as to hear it. This is the voice of his own inner God, the Christ.
3. The AUM, the Word of the Father, expressed through the Son which will, when heard, put him in touch with the Word of God, incarnate in all nature.

“ When speech is rightly used and the sounds of Earth can likewise be stilled, then the Voice of the Silence can be heard. It might be noted here that clairaudience is awareness of the voice of the great illusion and gives a

man power to hear on the astral plane. This in its right place and when controlled from above through knowledge, opens the ear to certain aspects of divine expression in the three worlds. It is not the divine hearing referred to in the sutra. In Charles Johnston's comments on this sutra, he covers the ground beautifully as follows :

" 'The transfer of a word by telepathy is the simplest and earliest form of the 'divine hearing' of the spiritual man. as that power grows, and as, through perfectly concentrated meditation, the spiritual man comes into more complete mastery of it, he grows able to hear and clearly distinguish the speech of the great Companions, who counsel and comfort him on his way. They may speak to him either in wordless thoughts, or in perfectly definite words and sentences' ".

Of course Madame Bailey is prolix in her comments but all the explanation given by her is required.

It is noteworthy that before the attention (Arjuna) can become straight and monarch (Raja) of all it surveys, all the noises of the voices of the world have to express themselves in their trumpeting, Cf Gita verse I. 12 to 17. And finally end in AUMN.

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The Order works through :

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