

. THE .  
**KALPAKA**

*The Psychic Review of the East*

T. R. SANJIVI

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# THE KALPAKA

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**Editor:**

T. R. SANJIVI

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## NOTES OF THE MONTH

We are afraid that we are unable to understand the nouance of the editorial on the Luciferian cults in the July number of the *Occult Review* to hand. Positive proof that certain fraternities are working secretly for disintegration and revolution have come directly under the notice of the writer of the editorial and yet he does not describe that proof; instead he shelters himself by referring to the over-zealous regard that an author this time of a book called the "Light-bearers of Darkness", has for the welfare of a humanity that is in danger of being hypnotised by the mass hypnosis that underlies such movements as the "Theosophical Society, the Anthroposophical Society, the Stella Matutina, the Panacea Society, etc. etc." According to the book just quoted it would appear that Annie Besant has been advancing political theories under the cloak of Theosophy; which is news to us for we in India have all along been under the impression that the good lady's politics was very much better than her theosophy and but for the advertisement rather diversion that that politics of hers offers, Theosophy would have shut Adyar up long ago.

But it is not very interesting to hear that the secret powers behind the Third International are availing themselves of the facilities for secret propoganda offered by some occult fraternities ; it is perhaps so in the West, but in the East things are quite different so far as our knowledge goes. We ourselves who have taken up the work of the Holy Order of Krishna have distinctly refused to permit any kind of fraternity, any meeting of the members, any politics of any kind whatsoever as is well known ; but at the same time we would not think it is fair to accuse all movements of an occult nature that have secret teachings of fostering revolutionary propoganda. We suppose that Christ himself having been called a revolutionary there is not any teacher in our post-war world who will be spared in the present unrest among the minorities and majorities that attempt to form a league of nations.

The anti-climax of the article is that the author of the book says that “at first astral visitations are vague and slight, but grow in clarity and seeming reality as the adept develops, until suddenly one day, from apparently nowhere, a mysterious brown-habited monk or brother, a guardian of the Order, a master, or even a false Christ, appears and takes charge of the astral expedition, carrying the adept away perhaps to some isolated monastery, rocky stronghold, temple, gloomy cavern, or even to the North Pole where some sinister and magical rite is generally performed and instructions given symbolically or in words. These astral adventures continue and grow in intensity until gradually the adept's outlook on life is oriented towards these masters' world schemes and the niche he himself is to occupy.”

Rather curious that with the whole astral universe before him the adept should return to the dirty quarrelsome physical world ? We are surprised that the *Occult-Review* of

all journals should quote such rubbish, but we suppose that having already taken up the task of creating an astral universe and having continued to misuse the name of astral for that part of the world that cannot be sensed by our ordinary five senses, the *Occult Review* finds itself in a fog along with such anti-semitics and politicians as the author of the book reviewed by them. It is not therefore surprising to find the Review freely disseminating further matter this time about the Kundalini which it would appear 'does not become active until the sex force ceases to function as such'. We wonder what the book reviewed means about sex forces that are unused or what idea that book imparts about detumescence. We end by quoting the statement that the invisible hierarchy complained against are composed of Cabalistic Jews—who they are we are not told—but against the Jew, the Moslem and the Christian will join forces whereas to the Hindu he does not exist.

But we are at one with the Review in stating that for those who are able to do so as in the case of Membership in the Holy Order of Krishna the easiest course is to be content to plough a lonely furrow; very true that perhaps some members would be bettered by the joy of intellectual companionship among the members, but there are dangers herein based on prior experience which it is as well to avoid. At the same time we desire to say that secret instructions such as are issued in the Order are secret in the sense only that they are personal; every one is taught individually and personally; mass teaching is obviously beyond our scope because we have to deal with educated occultists rather than with the man in the street who is met by the occult journals effectively.

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From the *Occult Review* we turn to the *Prabudha Bharata* of June to find cant; under the heading of Mistake

of Asceticism, it says "one of the shibboleths of the modern age is that the attempt at self-control or curbing the senses is unnatural and but the remnant of mediæval asceticism. According to this theory the whole of the sexual morality depends on the ascetic notion that certain natural functions are essentially sinful and degrading. This teaching it is said has caused incalculable misery and is not finally antiquated by modern psychology and its kindred sciences". Very true, too true alas. And the worst of it is that no amount of self restraint, whatever the term may mean can avert the dangers of celibacy in the untrained as the members of the Vivekananda mission know to their cost; celibacy affects the sexual region as much as doth sexual over-indulgence and they have attempted to justify the use of beef to cure the defects caused by celibacy !!! Self restraint hath no meaning to those who have understood the principle of detumescence. All this writing about senses becoming automatically controlled and finding less and less pleasure and enjoyment of the senses as one tastes of the higher joys—of the saffron robe, Vedantic talk and animal food, is pure unadulterated rot—about which rot we have written ever so many times.

As usual there is further bosh teaching in the *Prabudha Bharata*. Cf. "Without Guru parampara the succession of teachers no truth can be realised"; curiouser and curiouser! For God to manifest in A the God in B must inform him and of course the God in B must have descended in regular succession from the original God who of course had no Guru or teacher at all; very much worse than this slavery to the teacher that has been the curse of India is the slavery to the mission that is a feature of to-day. It is because the missionary has to live that he is talking bosh about the hierarchy of teachers; it is because of the new caste of teacher and pupil that he is creating

that India is still deeply in her toils. Yes, a remedy has to be found for the disease as the Indian Thinker says ; and respectfully we advise all members of the T. S and the Vivekananda mission to cram up the pages of the Indian Thinker ten per day till they get at the truth.

Of course the sexual difficulty is actual ; every one who has even dabbled in occultism has found that sexuality is a hindrance to progress along the Path of the Sidhis and have also found that sexual life even of the normal kind is a bar. But what is the cure ? There is a cure, an effective cure, a cure by a regular course of training ; but as the cure relates to the sexual side of man knowledge thereof is not in our prudish times given out to the Press, Miss Sharpe and others of her views notwithstanding. There is danger in promiscuous talk and writing thereabout and the danger is that part of the cure misinterpreted would mean interference again with the sexual side of man, his most important side. As in the experience of the Indian Tantra there is always the chance that however much we may select and choose our words in treating of the problem, every teacher of standing doubts whether he may not meet the same opprobrium as was met by Leadbeater, Crowley and others who have attempted to dabble in sex mysteries. What we can in our notes say is that nothing short of training can change the habit of detumescence—for it is nothing but a habit—and produce results known as Sidhis. But and we say this emphatically, no one should don the saffron robe who has not been initiated in the Art of conquering detumescence, no one can be a Sanyasin who either is not fifty years of age, or has been carefully trained in the Bhairavi Deeksha course of training which presupposes a complete knowledge of the Indian Tantra and of true Pranayama. The test of the training is that the Initiate will not thenceafter own any property or money

other than require for his daily life and that too from day to day, keeping nothing with him for the morrow.

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The spread of the concept of the Budha Gautama as seen in the *Mahabodhi* journal gives us furiously to think. We have in the Sangha of Budhism a powerful organisation that can be used for the betterment of the world were not the organisation disorganised ; they are essentially peaceful in the sense of vegetative, essentially a colony of beggars rather than a assemblage of lords of the earth as their cognates the Indian Sanyasins should be. And hereon is our respectful query whether or not in Indian soil there cannot be a Brotherhood on Indian lines where Moslem Fakir, Budhist Priest, Hindu Sanyasin, semi-Hindu Bairagi can meet in silence and practise where the study of comparative religion in retreat is the object of the brotherhood and where the peace of the world can be secured by prayer. Of course there are difficulties in starting such a movement ; first the danger that we are mistaken for politicals ; second the question of finance ; third the location which must be in India. Perhaps we are dreaming when we touch on such a brotherhood in these days when all brotherhoods are under the curse of informers, but shall we on that account give up a good thing ?

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# HER MAJESTY KUNDALINI

(from *Saundarya Lahari*)

(I)

(Bhikshu's introduction to the Kundalini appeared in several issues of the *Kalpaka*. Since then the subject matter of this book was presented to various Teachers Initiates of the Sri Vidya and under their direct guidance the following translation of the *Saundarya Lahari* the Text-Book par excellence on Kundalini is put down for the benefit of humanity).

This is the first letter of the Great Mystery of Being; not the existence of a God in abscondito to be moved into potency by prayer, or mortification; but the splendour of the Human Mind, *manas*, this body of the Spiritual Soul, called *Anandamaya*, its vehicle in which it dwells on the Higher Planes enduring through the life cycles of many *kalpas* and *manvantaras*.

And thus we adore *Shakti*, the Radiance of the Human Form, that wondrous talisman that has been both myth and marvel to the ancients, albeit a desecration and obscenity to-day to the callous, superficial world. The fact that we (life in a human form) be necessary to God the Invisible King, Shiva, and not the fact that God is necessary to us is the central fact of the religious consciousness. So says the *Saundarya Lahari*:

**VERSE 1: Only when united to and moved by Shakti doth Shiva become capable of manifesting, of becoming; yes, without Shakti, God cannot stir at all; hence do Hari, Hara and Virinchi, the Trinity of Deity consider themselves truly blessed to adore thee and praise Thee.**

A preliminary note has to be stated about the Indian tendency to *Stuti*; *Stuti* is compliment which while real in the sense of the presence of a Desire to praise that

which is in fact praiseworthy is unreal so far as regards the actual words in which that desire is voiced. While apparently we are bursting forth into a pœan of praise to the Divine Lady of Compassion and Wisdom, we are actually drawing attention to the fact that far more important than the Life (Jiva) within ourselves that is a ray of Shiva (the Lord) is the urge on life to live yet more joyously. Of what use is life without the urge to live, the Kundalini's prompting, *Aakunchanam*.

Thus saith every text of the Shakta literature of seventy crores of verses. It is the urge of the Kundalini on the Jiva in the column of the Sushumna that constitutes the first step in Yoga and the most important step. It is with the utmost difficulty that we can arouse the urge of Kundali says Gheranda Samhita; even so ancient an Upanishad as the Katha draws attention to this Force or urge, it is what comes to be by the restraint of Prana (Breath), it is Infinite in potency, Divine of creativeness; it resides in the cave of the Filament (Kundalini); it is the fire left in the jungle of threads (below the conus medullaris); and the Saundarya Lahari to crown all the teaching would tell you that our first step continuously to be retained, is to keep on this urge—by Aakunchanam, the working up and down of the sphincter muscle during the retention of the breath in Pranayama.

And let us warn readers against Theosophic misstatements about Kundalini. Says Madame H. P. B. "Kundalini is Budhi considered as an active force. It is an electro-spiritual force which can as easily kill as it can create. This is its highest aspect". Kill what, we wonder? And Leadbeater follows her when he too warns students against attempts to provoke Kundalini. Probably that would be the way to advertise the fact that the maker of such statements alone knows the way to Kundalini. It will be enough to say that Kundalini is but the Handmaid of the Lord—

and not a power that can kill ; long before any danger arises disease in the form of piles will have affected the tyro who without resort to the necessary precautions tries to practise Kundali Yoga ; but it is equally well to note that every medicine has its antidote.

The commentator Lakshmidhara has a dissertation on the words Shiva and Shakti. Shiva, says he, is He who is in every way auspicious ; i. e. serene of temper, joyous, happy. Every one who is so is *Shiva* himself. This is the teaching of the Shakta Tantra. According to its root meaning, Shiva is He who shines by himself, who not only shines but radiates his luminance on the world around him. This is the excellence of the mystic not the retirement into the heresy of Quietism but his adoption of the universe as his home ; he brings light and comfort to all around him by his very presence. This is one rendering.....They derive the term Shiva otherwise too. Shiva is He who is never tired, never weary ; who never sleeps away ; who is always free from ignorance. Says Punyananda, Shiva is that Joyous Person to whom the creation, existence and destruction of the world is entirely a *Play* ; who is content and contained entirely within his Purpose, the Purpose (*Anta*) of which his life is the Fulfillment. You need not take it that Shiva is your father in Heaven ; it will be enough that you take Shiva as that Person whether of your acquaintance now or in the hereafter to be who is your Ideal Self. And on Shakti says Punyananda : "Shakti is the first of all joys, the unique Joy of Bliss in one-self, the Bliss that comprises all the Future before one ; it is the Mirror of the Lord wherein the Play of the Lord is reflected in this Inner Joy. From this standpoint of Joyousness, *Shiva* according to the *Varivasya Rahasya* is seen as that Great Light which when sensed nothing else there doth remain to be known ; if you have but known That Hightness of yourself, everything that the Vedas have to tell you hath been told thee already".

In the practice of Pranayama, Hari, Hara and Virinchi represent Kumbhaka, Rechaka and Pooraka in each of which the provocation of the Kundalini, the working of the sphincter by Aakuncharam plays a part. Just after Pooraka or intake of the breath has closed, all along during Kumbhaka and during the inner Rechaka, the Shakti is to be provoked—indeed all these three parts of Pranayama are futile of effect without the working of Kundalini.

And continues the Varivasya on Shakti: “Shakti is the Shine, the display of Shiva, his *vimarsa* so aptly described in Gita, 18.63. It is not enough that there is Light; there should be color, radiance, luminosity, effect of the Light; one has to understand the Light, understand the Joy in every possible form, Vimarsa or stage.

# CHANNELS AND MEDIUMS

FREDERIC W. BURRY

Pride is a human frailty. Self and I stand out with prominence, endless conceit and egotism, continual personal assertion and arrogance unbearable.

There is very little to be boastful of, for there is nothing that is actually original.

Perhaps we quote some favorite author, only to find that it was said before by someone else, precedent everywhere and with everything—"there is nothing new under the sun".

But we are always seeking "something new". What we are really looking and longing for is a release from stagnant concepts, which may have done some good in the past, but the "past is what should not have been, the present is what should not be, the future is what artists *are*".

So does Oscar Wilde sum up the situation in his scintillating, flamboyant, paradoxical way. The Ancients used to say it was waste of time seeking Truth, since "everything contradicted itself". Moderns recognize the law of "opposites", which some declare should be overcome, since it is both a delusion and a snare.

Elbert Hubbard says, "When you think you've got it, you haven't."

That is—the Truth. What is the Truth ? Max Stirner says, "Your truth is my untruth. My truth is your untruth". Oscar Wilde says, again, "A truth ceases to be a truth when believed by more than one person". Nietzsche asks why the search for truth alone, why not untruth ?

What is the Truth ? So queried Pontius Pilate. Max Stirner proclaims that he can answer Pilate's question.

"The truth is the unindependent. You are the truth, but you are more than the truth." It has no existence only what you give it.

So we are channels and mediums for the Truth. Each one in some inspirational measure. The letter killeth, but the spirit giveth life.

Our aspirations must ascend. Let us get in touch with higher spheres. No scriptures are inerrant. But less figures and fables are apportioned to the earnest seeker. Who lives the life, Who is anxious to serve.

*Domine, non sum dignus.* Humility becomes the man who would serve and teach.

Newton said he had only gathered a few pebbles from the endless shore of Truth.

Let us have a growing, unfolding, dynamic Truth—rather than mere dogmatic, static formulae.

Creeds may be convenient, but language *disguises* thought.

"He taught them as one that had authority"—and yet he disclaimed any personal lordship.

Everything comes from the holy spirit, the lord and giver of life.

Through material agencies and avenues. The son of man is God's necessity—for expression, for the birth of personal consciousness.

We must live up to our destiny—our light. We have a special work to do—each one of us—oscillating between spirit and matter, the positive and negative poles of life.

H. G. Wells says every thing is either "more or less"—there is nothing "exact". No two things are alike. Imperfection is a mark of growth.

We become channels and mediums for whatever corresponds with the nature of our desires, the love law of attraction that is the one creative power of the universe.

As above, so below. *Demon est Deus inversus.* God is I Am—the devil Is Not.

Great and extensive is the aura or atmosphere of the master. To touch the hem of his garment is to open a current of sacramental grace that is mutually brought to the level of consciousness, when there is faith—though the unthinking mob observe nothing. The energy, like the universal sunshine is there, but it filters through the crowd unnoticed.

At Llourdes photographs have been taken of a “rain of mercy” that descends on the prayerful worshippers. Such is the dynamic Power of Sacred mantrams and incantations. Words, words—I can do anything with words. “Heaven and earth shall pass away, but my words shall not pass away”. The Logoi are the almighty creative influence and essence.

Life is a great hierarchy connected by rays of light to the One. Thus we say God is omnipresent.

Inferiority is a relative term—like ignorance. Both words may mean omnipotence and omniscience in comparison with still lesser light.

Our intellect can only deal with relativity. The absolute transcends existence, and is unknowable to ordinary human consciousness. By absorption we reach the nirvanic state in due course. To know the absolute is to be the absolute.

“Now I know in part, but then shall I know even as also I am known”.

Yes. God has our number. Our records are there in the book of life. Even the hairs of our head are numbered. Everything traces back to mathematics.

Einstein with his figures, Nietzsche with his Eternal Recurrence only echo the wise men of the east. We have much to thank the East for. While the West has been busy with this world’s affairs—also affairs of the flesh and

the devil, the holy hermits of the orient have lived in the mountains, and there laid bare "divine and wondrous things".

Men who have been caught "up", who have "ascended".

Outpourings from heaven's omniscience have then descended as through a funnel of etheric atmosphere with a special flow of divine grace for the elected few we call the geniuses, the masters—who form a special hierarchy in a super-royal series of intellectual and spiritual wealth.

Thus all men may and do share in the infinite riches of celestial glory—even as the sun shines on just and unjust alike.

The measure of our faith, however, governs our reception.

There is an objective manifestation which can be discerned clairvoyantly, by those with a clear vision or perception; but a subjective faithful attitude is necessary for the complete circuit and thus the successful personal intaking, even as through a channel.

We are mediums or agencies of cosmic forces.

We sometimes give the title of Hero to he who is the means of a special dispensing of spiritual power. There are a variety of gifts in this way, and the agents, the servants are lieutenants acting as an army of messengers or givers.

The great only hand on what is bestowed "higher up".

We are all traveling under "sealed orders". Those who lag behind, are by nature's decree forced into a "back seat"—or a negative position.

This state of slave-hood is self-chosen—so there is no call for fault-finding or recrimination. Power gravitates to the fittest—with all its associated responsibility. We pay for everything. The backward have a certain compensation in having little to "care about".

Thus are we all members one of another, in the "brotherhood of man, and the fatherhood of God".

# HYPNOTISM, FASCINATION AND PERSONAL INFLUENCE

P. S. A.

Above and beyond our most daring calculations is the potency of Thought. Thought is real—indeed, more real than the Himalayas. Thought is power—more powerful than the Indian Ocean. Thought is sacred—indeed, more sacred than our sacred *Ganga*. Such was the discovery made by the sages of old—the keenest and wisest men of the Vedic Period.

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It was the Rishis and Yogis and Sadhus of India, who *first* discovered in their beloved forest-home the magic of Thought Power. In the forest-universities—in the ancient *Gurukula*—was made the great claim, for the first time in world-history, that “the power of thought, if rightly directed and properly sustained, sets in motion all the laws of Nature towards the attainment of that which man has most highly resolved for himself”.

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History of the world has demonstrated that all human achievements, large or small,—indeed, the highest possibilities of life, social or financial, physical, mental or spiritual—are the result of Thought and depend entirely upon its kind and quality. Thought, above all else, says a great modern Psychologist, is the one and only power at the back of everything in the history of lives of men. Thus modern Psychology seems to be on the road to the re-discovery of the Magic of Thought-Power already well-known to the ancient psychologists of India.

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The great temples of South India—even as the great systems of philosophy—were first built out of thought. The architect who planned and directed the construction of the *Taj Mahal* saw in thought the building complete, before the first pick was struck into the ground to break the foundation, even as some immortal and incomparable epic like *Kamban* was first planned in thought and vividly pictured in mind as an artistic whole, in every detail.

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It was thinking that first discovered the fire latent in wood as well as the Finer Forces latent in Man. It was by thinking that man slowly climbed up the ladder of knowledge—the ladder of civilisation. The phonograph and the telegraph, the wireless and the telephone, the electric light, and the radio, the aeroplane and all other inventions and discoveries, great or small, modern or ancient, have come into existence by *thinking*,—we mean, by the art of constructive and creative thinking. Edison and Marconi, Morgan and Pasteur, Carnegie, Rockefeller and Ford are some of the names, that stand for the Magic of Thought-power in modern times. Scientists like Edison and Bose, as well as thinkers like Carlyle and Emerson are among the modern Rishis who have consciously or unconsciously acquired the art of creative and constructive thinking—indeed, the art of creating out of that texture which is known as the Imagination or the Image-making faculty of the Mind.

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Nothing great, nothing humble, can be done without mind or thought or imagination. We think because of mind. We feel because of mind. The brain cannot act, when the mind or thought is absent—says Modern Psychology. We see and hear, talk and move, because of mind or thought. The eye cannot see without mind. The ear cannot hear without mind. The tongue cannot speak without mind. The body cannot move without mind. Modern Psychology has emphasised these truths for just over a

quarter of a century—the old, old truths known to Hindu Psychology. In a word man is made by thought—not by fate, according to the oldest and as well as the latest revelations of Psychology.

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The new facts of new Psychology offer the modern man a "new" conception of man—though there is in reality, nothing new about it in the eye of a student of Hindu Psychology. The materialistic conception of the nineteenth century rationalism that "the brain secretes thought as the liver secretes bile" is being slowly but surely discarded as utterly inadequate. New Psychology is coming round to the view that man is a meeting-place of several streams of thought,—either subliminal or supraliminal, i.e., either below or above the threshold of normal consciousness—the brain being the recorder of each of these complex groups, the below or the above. Slowly, slowly, Psychology to-day, is trying to analyse these groups or streams of consciousness.

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Without proceeding to scientifically analyse these several streams of consciousness, sub-consciousness, or super-consciousness, Hindu Psychology, it may be claimed, has recognised them through ages and utilised its knowledge of them in the practice of various forms of Yoga and of Mantrik Healing. The essence of Mantra Yoga consists in capturing the imagination of the aspirant or the patient with some Mantra, therapeutic or otherwise. *I am Atma* (spirit)—says the Yogi or practical Vedantin. *I am Joy*, because the spirit is joy (Ananda)—says the Jnani or Bhakta. *I am Health*, because the spirit is health—says the healer or self-healer. There is no life, no light, no love in matter; all is infinite mind, infinite spirit—*Sachidananda*,

the Ocean of life, Light, and Love, wherein we live and move and have our being—says the Hindu Idealist.

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Psychic Science, which is to-day re-discovering some of these truths is also just emphasising an essential aspect of Mantra Yoga, in the person of Professor Coue. It is this—that Thought creates, not when it manifests as Will or Desire, but when it manifests as Imagination. You cannot *will* and create; you cannot *desire* and create, but you can *imagine* and create. When you affirm *I Will*, something within you stands up and says,—*I Wont*, and your affirmation becomes useless. It is this phase of Mantra Yoga, that Professor Coue has tried to work out in his marvellous system of Mental Therapeutics.

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Coax the Imagination and capture it. You cannot order your mind or body by Will-Power. Thought as Imagination succeeds where thought as will or desire fails. The Mantra or suggestion, that you use, must be such as to coax and capture your imagination—the Image-making faculty of the mind. This is the first point to be noted. No appeal to reason, no appeal to Will-Power, please.

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The second point is that the Mantra or magic formula must be repeated and repeated without force. What force it acquires, it *must* acquire by *repetition*. The Mantrik suggestion or affirmation gains force—not by Will-Power, but by *repetition*—quiet repetition.

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The time-factor should also be taken into consideration. The Magic Formula is most effective during the “magic time” which, according to the Mantra Yogi, is (1) when one is half awake, in the morning, or (2) when one is just dropping off to sleep.

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The Culture of Imagination—yes, that is what we want. Every one of us has imagination. You carry it with you from birth and use it consciously or unconsciously day and night—more often ill than well. It is this instrument that you should learn to use well and consciously.

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To coax and capture this imagination, you may repeat some magic Formula during the .“Magic Time” referred to above. “Every day, in every way, I get better and better”, is Coue’s simple therapeutic formula. Those who would develop their personal influence and power of fascination can use the following formula:—“ Every day, in every way, I am getting more and more magnetic—more and more attractive”. This Mantrik formula should be pronounced simply, in a childlike way and mechanically without force or effort—say, 10 or 12 or 20 times, never more than 20 times in succession at a time. The Mantra should be properly pronounced. Hence moving the lips and repeating it to hear your own words must be considered rather indispensable; closing eyes at the time helps concentration.

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This “ Magic Formula ” as conscious auto-suggestion, may be considered the royal road to fascination and personal influence. A devotee can use a long string of Tulsi or Rudraksha beads for counting the Mantra mechanically. It must be noted finally that the Mantra should rather be in a general affirmation than a specific one, to be uttered with faith (Sraddah).

Every Mantra, to be effective, must in its essence be a suggestion or an auto-suggestion. It may be defined as the Hypnotic action or influence of the faculty of Imagination or the Image-making faculty of the mind upon, first, our psychic being and then through it upon our psycho-physical being, and ultimately upon our physical being.

# INDIA

ONCE India led the nations.

She led in the dawn of history.

She led in the strength of Life.

A race of Rishis guided India and made Her truly great.

Today she lies with strength suppressed, beneath the burden of customs, cults and creeds.

Today Her children are in bondage.

So many, alas ! are busy with materialism and money-bags.

But these buy the bitter bread of bond-slaves.

Life, more life,—*shakti*, more *shakti*,—is the nation's need.

And He, the Lord of Love ! He came five thousand years ago. He came with the matchless music of the Flute to breathe a new breath upon the world so that men might have life and have it, abundantly.

Today alas ! many deny the Lord. The Atman, the Spiritual Kingdom is questioned by many.

Modern India suffers not alone from industrial and political invasions but, also, from an intellectual invasion of the West.

God has committed suicide,—wrote a thinker of the West. And young men in India are quick to echo the views of the Western thinkers.

Young men need to understand aright the message of the Lord. The message of the Gita.

It is the sure basis of strong national life.

For the message of the Gita is a message of action offered as a sacrifice to the Lord.

It is a message which inspires us with faith in ourselves.

It is a message which declares the divine dignity of man.

Let the youths be filled with this message and they will open a new chapter in India's history.

For then they will know that the end of study is not money-making, not jobs, not comforts, not careers, not success but Sacrifice.

In the Gita we read of knowledge as sacrifice. In such knowledge may the youths of the nation grow, and so help India to go among all the nations and give the Krishna-Message.

It is the world's urgent need.

For love, not hate will solve the problems of this agitated age.

Love, not hate, will save civilisation.

—T. L. VASWANI.

# **STUDIES IN PSYCHOLOGY**

**PROF. IVI**

## **The Faculty of Telepathy—I**

After about two years time I resume my studies in Psychology. I now take up for this month Telepathy and propose to deal about its etymology, definition, origin, character of vibration, active factor, productive elements, basic principle, method of use, prefection of reception, medium of transmission, method of reception, adverse forces, essential of manifestation, essential to manifestation, products, results of action, value and application.

The etymology or history of the word Telepathy comes from the two words, 'tele' which means afar off, and 'pathos' which means in sympathy with, but suffering.

The term Telepathy came out of the method of describing the presentiments that came to the mind of a person getting the thoughts of another person.

The word Telepathy means word from someone distant, in a state of suffering. It has two definitions, one is metaphysical and the other is psychological.

The metaphysical definition is, the power of the unconscious mind to communicate with other unconscious minds, by a law known only to itself. It is the undefined power of the intuitions.

The psychological definition is, the transmission of thought, feeling or sensation without using known means. Psychology aims to deal with the facts of science. Metaphysics deals with the phenomena of Science, with the phenomena of causes, the philosophy of them.

Psychology only deals with the things known to exist. Metaphysics possesses in its domain all of the things about which we have not yet made ourselves certain. It is the unexplored region of possible knowledge.

Psychology deals with the things that metaphysics has furnished whose phenomena has been classified, whose causes have been understood and whose application is comprehended.

Another name given for Telepathy is thought-transmission. It is a mental means of communicating thought from one mind to another without the use of any artificial or ordinary physical aid.

The origin of telepathic power is in conscience, so far as man is concerned, or the subjective mind, and in the Infinite Mind. It originates in the mental side of man. It is the fifth and last faculty of the unconscious mind.

The messages that are received by the prophets and told to the people as direct admonition or commands or promises, through what was known as prophesy, these, scientific thinkers of to-day treat as telepathic messages directly communicated by the Infinite Mind to the finite mind. All of the impressions received by the prophets are considered in the line of telepathy to-day.

The character of vibration: It is the transmission of thought from one mind to another. Thought is a movement of the mind and we call that movement a vibration. The vibrations in telepathy are perfect. They never change. The faculty of telepathy is always active. It is never quiescent.

A thought containing a definite purpose, once sent forth, is never lost but accomplished its purpose, a completed thing. This idea is not new. It is conveyed in the teachings of Isaiah, in that of David and in the teaching of Jesus. It is taught through all of the philosophies of the Orient and it is that of the working mind to-day.

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## REVIEWS

**Shiva Or The Past of India.** By ELIZABETH SHARPE.  
LONDON: LUZAC & Co.,

A brilliant study of the concept 'Shiva' as rendered in the Sanskrit of the Mahabharata; a study that seeks justification for the worship of the phallus. Not that the phallus was not deified before or elsewhere than in Hinduism, but because everything of Hinduism that is not understood is a crudity, an oddity and hence *rendered* repugnant to the Oriental by the Occident. Instead then of explaining away the mischief here is an attempt to beautify the concept. Yes, every concept has to be beautified, deserves to be ennobled. And of the concept Lingom—it would have been enough to say that Lingom meant Rupam, *form-color-beauty*—but that is not how the poet treats her theme. Beauty is not the word but a *pleasaunce*; Cf. Miss. Sharpe.

Let us now differ from Miss. Sharpe where on p. 31 she says " that the throwing open of all present day occult information the stuff that floods the market the translation of every Sanskrit treatise on Yoga can . . . . . . . " As well say that the manufacture of deadly poison and dynamite should be imparted free and taught publicly, demonstratively. Would Miss. Sharpe have "the strange mental and physical vortices of power in the human body" she refers to on page 30 be developed by every tyro?

And we differ too from her where she says that the keys that unlock the treasures are all missing in the revealed work of to-day. If that opinion came from one who had practised Yoga instead of translating Sanskrit Scripture, we would have valued it.

Miss. Sharpe's book is none the less, excellent.

**Man's Highest Purpose** (*The Lost Word Regained*) BY KAREL WEINFURTER. *Translated by Prof. Arnold Capleton and Charles Unger.* LONDON: RIDER & CO., Paternoster House, Paternoster Row, E. C. 4. 10sh. 6d. net.

Since Franz Hartmann drew attention to the strange body of the Rosicrucians, attention has been diverted thereto by dabblers in Occultism and a lot of false Rosy Cross Orders have been created in America wherein in certain of the towns there are as many as three such orders in one town each having its own lore and rituals. The text book par excellence of the Rosicrucians is the Chymical Marriage of Christian Rosenkreutz from whom the symbols of the Rose and Cross arose. The book before us tells us how a Western thinker understood our Tantras and tried to equate them with the Rosy Cross teachings and we would draw particular attention to the chapters on the Mantra practices. These chapters deserve study. As may be expected there is reference to the Kundalini as spoken of by Avalon who never stated that his knowledge thereof came from actual practice ; and of the reference we do not say anything more. The book should be in the student's library of occultism.

**Mysticism in Bhagavat Gita.** BY MAHENDRANATH SIRCAR, M. A., PH. D., *Professor of Philosophy, Sanskrit College, Calcutta.* CALCUTTA (INDIA): MESSRS. LONGMANS, GREEN & CO., LTD, 6, Old Court House Street. Price: Rs. 5.

We regret to have to state that all the value we can derive from the book is in from the quotations in the book from other authors. What one expects from writers of to-day on the teachings of the Bhagavad Gita is popular treatment of the concepts propounded by the Lord and it is hard to find the learned author continuously quoting. We have

read the book carefully and do not find any mention of Jnana Yoga which is the Sanskrit phrase for Mysticism. What we find is the usual lecture to philosophy students from a professor therein and not as we expected a new expression of concepts already endeared to us by the Lord.

**Keys to Symbolic Directing. MEASURING OUR YEARS.**

BY W. FRANKLAND. LONDON: L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus, E. C. 4. 3/6 net.

The system of directing expounded in this new venture has the obvious merit of simplicity to recommend it. As to its value, apart from the claims put forward by the author it has yet to be tested. The illustrations in Ch. IX & X bear on their face some significance, especially in view of the prominent aspects appearing therein. As a working measure it may be used with confidence to the outstanding events of any nativity. There can possibly be no theoretical objection to the measure proposed, though in fact we fail to see the astrological basis of this measure except its novelty. The fusion of the square and triangle is certainly ingenious.

—R. R.

**Illumination: Spiritual Healing.** BY JAMES PORTER MILLS. NEW YORK: Brentano's, Publishers.

"Let us be still and have no thinking, let us just dwell in the spirit"—as in words—this central idea forms the keynote of all spiritual healing. As such it stands in a level far above that of mental healing and all common forms of New Thought Healing. The more we succeed in our efforts to reach this state of life the more successful are our healing ventures—in fact we become miracle-workers as in fact Jesus became in his raising of the dead daughter of Jairus.

To them miracles are no end in themselves, therefore Jesus charged the parents of the 'risen' daughter with the utmost secrecy.

No doubt this ideal is hard to be achieved. To those who are earnest the way is open and illumination as surely and as certainly arises in some measure. The means to such an end at least for beginners is the way of the Mantra Sastra—White Magic. It is the form of meditation in which “we do not think.....We just take the words and say them over and over, remembering that there is a realm within that takes up the idea that is held and works it out”.

This scheme is worked out in practice by a series of meditations interspersed with periods of silence beginning with that ever recurring question Who Am I and ending this way lies the truth and life and realising as we go on “Condition belongs to the realm where there is no Power... In order to get into a state of health which is abiding we must learn to keep the mind away from conditions in conscious realisation of its Omniscient Principle and not be deceived into thinking that because all seem well with us, this is Health”.

This is certainly a book to be enjoyed and appreciated in bits. —R. R.

**The Way.** BY JAMES PORTER MILLS. NEW YORK: Brentano's, Publishers.

The special application of the central theme referred to in our previous review is in this book recognised as one of the modes of Being. As is well put “This divine man is himself—conscious but instinctive. He has made a perfect organisation ... ... ... and he is as much the Christ before he is born as after; but when this self-consciousness has come to birth he has moved on his inheritance and became wise, a living self-conscious entity in which there is no death”,

How is this to be achieved? His desire is for knowledge of God”, but how are we to realise it. In Jesus Christ we have a finished illustration. “If you abide in

me, in the spirit of what I have taught, if you have caught the spirit of my teaching and abide in it, you shall ask what you will and it will be done. You cannot then ask anything which is not of the spirit". In short it is the ideas we live with that determine our feeling and the more we have such experiences the greater is our approach to the ideal.

In the series of excellent meditations which go to some make up this book some need special recommendation.

**Mind's Silent Partner.** *The High Counselor Within.* By JAMES PORTER MILLS. NEW YORK: Brentano's, Publishers.

A living illustration of the value of the principles set out above in our two previous reviews is to be culled out from the experiences of the author himself. A useful sketch of his life appears at the beginning of this book, and the prologue that follows elucidates some of the main expressions that constantly recur in his writings. Without this explanation much of the writings of this gifted author would be ununderstandable to the lay reader. The meditation headed "I am" after a preliminary understanding of the meditation "The First Dimension of Matter" with a subsequent study of the meditation "I am spirit" would give us in brief an epitome of the main principles of our study. The other meditations are not by any means to be ignored but they flow in and out of the three central ones. This book in short is one to live with—not a mere ephemeral outburst of the hour as Ruskin characterises such productions.

We regret very much the delay in the appearance of these reviews since these books were sent out to us, but in another strain we would like to add that delay has had its own uses.

—R. R.

The Transition of  
**SIR ARTHUR CONAN DOYLE**

**"There is no Death, only  
life eternal. He will keep in  
close touch with his family  
and although they may be un-  
able to see his presence those  
who have God-given extra  
sight may be able even to see  
his form".**

**Sir Arthur Conan Doyle passed away  
on the morning of the 7th July 1930 and  
his remains were buried in the grave in  
his garden at Crowborough, Sussex.**

# THE BHAGAVAD GITA - - - - - - UPANISHAD

## VOICE OF THE SILENCE

*written down as*

LIBER LXXXI.

9. *Yatra upa ramae chittam  
niudham yoga sevaya  
Yatra chaiva aatmans aatmanam  
pashyan aatmani tushyati..... . . .*

( We do not quote the Sanskrit in full ; for several of our readers have objection to reading Sanskrit in Roman characters. Of course our theme has been the restoration of the original Sanskrit from which the Senzar is a translation. But we shall defer to the needs of the printer if not the reader. Sanskritists may refer to the Bhagavad Gita verses 6. 18 to 23 for continuation and then go on to the Yoga Shikha Upanishad for reference )

Madame H. P. B. 's rendering is *not* true to the text. Frater O. M. says that by the phrase 'Harmony within' which phrase H. P. B. uses for Yoga is meant that state in which neither objects of sense nor physiological sensations nor emotions can disturb the concentration of thought.

Says the Lord :

And Samyasa, Lord of the Earth (Experience) is hard to obtain without training. The silent neophyte training himself very soon attains to greatness. (5. 6).

It is not sufficient to get rid temporarily of one's obstacles ; one must seek out their roots and destroy them so that they never rise again. This involves a very deep psychological investigation, (what has been called Anveekshiki Vidya) as a preliminary. And you have to remember

that not to use what you select or elect to take up leads only to difficulties of environment.

Asks Arjuna thereon, (in the Gatha) :

**By Realisation itself one gets at the 'object' at the instant of realisation. By knowledge alone, you say, one is saved. Why then, pray, the practices of Yoga ?**

This is the general question—Why Yoga ?

Saith the Lord :

**In the body (of the soul) illumined by Wisdom's realisation, the Reason being taken to its highest (Brahma), you have to burn up the dross of the past, the prejudice of ages, Karma Bandha by the fire of the Great Knowledge.**

That is to say, half an ounce of practice is better than a ton of theory.

And further, says the Lord :

**There can be no intuition for him who will not apply himself to receive it, nor for the vague dreamer is realisation possible ; no calmness to him who has no ideals to achieve; no happiness for him who will not be calm. (2. 66)**

The Sanskrit has a set of five stages in the mentality that accompanies the training of Yoga. Bodha, Yoga, Bhavana, Shanti, Sukham, these words meaning not what they mean to-day but what they meant in the Vedas, what they will import to us in our experience in Yoga.

**The difference between the trained man (Yukta) and untrained man (Ayukta) is this that the former not caring for results attains to the peace voluntary (Naishitiki) while the latter subjecting himself to whims desirous of results becomes bound. (3. 12)**

**Ayukta** is the not yet balanced, not the anti-type of **Yukta** which is termed **Nashta**.

We have regarded our feelings far too much as effects and not sufficiently as causes. We are happy because we are well, we do not recognise that the process will work equally well in the reverse direction that we shall be well because we are happy. Happiness is not only the result of our conditions, it is also the creator of these conditions.

Happiness you would say cannot be ordered like a chop in a restaurant, like love its essence is freedom; but like love it may be wooed and won. The idea of the indwelling happiness inwardly conditioned is as ancient as thought; we can realise it in our own lives.

**Yoga defined :**

**As the lamp in a place sheltered against the wind is the simile that characterises the Yогin's Indwelling Happiness Inwardly conditioned. (6. 19)**

**Where when the Regulated will rests in itself not yearning to reverberate impression after impression, then is he to be styled Yukta. (6. 18)**

**Where (in whatever idea) the mind enjoys, restrained by the praxis of Yoga (application) wherein verily seeing the Atman (asu life-cell) in the body (Atman) by the Atman (attention) one is satisfied. (6. 20)**

Atman, Asu here is used as an object. It is the life-cell Prana the Dhananjaya.

**That practice marked by an enduring happiness reachable by the intuition but not by sensuality wherein esconced one functions easily and not out of the center. (6. 21)**

**That having attained which he thinks that there is nothing better to be gained, nothing transcending it, wherein esconced the greatest sorrow cannot move him. (6. 22)**

There is a certain spot, in the brain, suitable for meditation which if once discovered drew the thought naturally to itself, the difficulty of concentration disappearing. The ancient commentaries say that there where sound (Inner sound, Nada), Psychic vision (Bindu), the sun, moon, fire, winds are, where the breath rhythm is quelled where the mind dissolves is the Anakshara (Integer) beyond Number and change.

That know thou as Yoga the act of cutting off of connection with pain that is to be practised steadily, carefully that Yoga without any despondence. (6. 23)

In the Gita wherever 'Yoga' is used as a special term, it may be understood in the sense given in the above verse.

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*A Course of 24 Lessons  
based on the Teachings of the Bhagavad Gita*

1. The Preliminary of Shutting off from the Sense-World
2. On the Mastery of Anger
3. Never Regret—Grieve Naught
4. On the Purpose of Life
5. Seeing the Soul
6. Tasting the Soul
7. Contacting the Soul-Lives
8. Conquest of the Kingdom
9. Government by Leadership
10. Inhibition of Thought by Silence
11. The Sound That Resounds Through the Soul
12. What you have to do while cultivating the Silence
13. The Equilibrium of Life-Death
14. Into Life Sacrifice Death
15. Further on "Shutting Off from the Sense-World"
16. Prevention of the Flow of Prana
17. Life is not a Slave to the Breath
18. Regeneration Through Feasting
19. Mortification and Detachment
20. Conscience's Qualms—Sorrows of the Heart
21. Using the Breath Rhythm
22. Eliminating Worry
23. Raja Yoga
24. Do What Thou Wilt

Any of the Practices leads to Perfection, to God.

The Order chooses individuals for attainment and draws men up to Krishna.

The students who join the Order owe no duty to the Order.

It does not matter at all to what religious beliefs the students subscribe to.

The Order works through :

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