

THE
KALPAKA

The Psychic Review of the East

T. R. SANJIVI

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THE KALPAKA

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NOTES OF THE MONTH

The *World Unity* magazine for June 1930 has an article on The Free Religious Movement toward World Religion and World Brotherhood, a movement that originated in Dundee, Scotland with Mr. Walter Walsh as a result of his adopting the results of his studies of Comparative Religion, when they combated with sectarian Christism on the one hand and nationalistic militarism on the other. The movement makes no denominational attachments, formulates no creeds, and worst of all, practises no rites. How it can claim as such to be associated with the religion of all mankind as variously expressed by historic forms such as Judaism, Hinduism, Islam and equally well with Christianity and to acknowledge all historic founders such as Gautama, Baha-ulla and Confucius passeth comprehension. Ritual of some kind or other every religion must have; whether it is to be elaborate or simple is a matter for the devotee. What the movement has so far done is to advocate a league-of-Religions—whatever the latter league may mean. But the idea behind the movement deserves every encouragement.

Religion everyone must have, even in "Godless" Russia so called. We quote as from a note on Communism as a New Religion from the *Prabuddha Bharata* for July, 1930.

A Russian writer has contributed a thoughtful article to the latest number of *The Hibbert Journal*, under the title, *Russian Communism as a New Religion*. In this he has very cleverly pointed out the similarities between established religions and Communism. "In what does the religious nature of Communism consist? First of all in its fundamental prerequisites. The religious method is primarily belief—belief in something unconditional, absolutely correct and true, belief in revealed truth. All religions are marked by this feeling....The religious man has no right to doubt." Communists also implicitly believe in their ideal. We may ask: How can we have a religion without a God? But there are actually such creeds, eg., Confucianism. Communism "originated as a typical moral teaching, as a derivative of the ancient Christian philanthropic idea. Its primary theme....has an astonishing resemblance to the old leitmotiv of Christianity—the religion of the oppressed, of the proletariat." "Communism came into the world as the moral doctrine of the oppressed". But there is a difference between it and Christianity. "The moral centre of Christianity lies in a humble attitude to the hostile natural process. The kingdom of this world is declared to be the kingdom of evil, and by way of compensation the idea of a heavenly kingdom is introduced, the kingdom of the oppressed who are defrauded in this life. Christianity is therefore the typical religion of the downtrodden class, which expects consolation but has not the strength to rebel. Communism, born under other conditions, is also the religion of the persecuted, but in this case they rise against their enslavers and will not submit. It is the religion of revolt and its morals are the morals of revolt. Therein consists its resemblance to Islam, its unlikeness to the religions of non-resistance—Christianity and Buddhism. The Mohammedan idea of a holy war is repeated in the idea of a civil war against the oppressing class, which is the moral basis of the religion of the Commune". "Christianity held out to sinners and persecutors the terrors of the Last Judgment; Islam menaced the infidel with a holy war; Communism proclaims a world-revolution, a sort of Last Judgment of the proletariat on the bourgeoisie of the world".

Every creed has its holy books, its sacerdote and its characteristic science, art and culture. Communism also does not lack them. "The 'Holy Scriptures' in the form of writings of Marx and Lenin, the epistles of these

or the other 'holy fathers' and 'apostles', the works and opinions of prominent Communists, become the sources of opinion, exactly reproducing the scholastic period of the religious thought of Christianity, when authority also reigned. Marx was the Aristotle of the movement, and the roles of the saints are played by Communists of distinguished merit." "The idea of a Communistic science is created—a proletarian science, a proletarian art."

Then there is the ritual. "Already it is created—this ceremonial or ritual. Already processions of Communists march through Moscow ; already heretics are cursed in some places and extolled in others.....Already emblems and badges have appeared, and the ikons of the fathers of the Communist Church adorn the clubs—those temples of the new religion. Already there are preachers and apostles (agitators), who are sent abroad into all lands to preach the new Gospal and seek new adepts.....Already the deification of the actors of the early period has begun.....Lenin is now a legend.....Deification gives rise to the idea of eternity.....When the founder dies, his death provides a reason for the creation of a Pantheon, or the establishment of an Olympus for the new deities. A tomb or sarcophagus appears, and 'imperishable relics'. The act of worship begins, preceded, imperceptibly to the faithful themselves by a new belief that their deceased leader or prophet still lives in some other sphere. All this, too, actually exists: we have the mausoleum of Lenin—that Moscow parody of the Egyptian pyramid, that stone of the Kaaba in the Communist Mecca—and in it rest the relics of the founder of the Religion, the first prophet, and perhaps, deity". "The Communist religion already has its new generation, thinking in terms of Communism, with a logical organisation of thought quite incomprehensible to us, with an unfamiliar view of the reductions of logic ; but again, to the historian it is a well-known picture—the early Middle Ages, with its system of compulsory conversion, threats and repressions by the ruling church ; with its careful attention to the education of the young in the spirit of religion".

From what we have quoted above from the Russian writer, it will be clear that Communism has undoubtedly a religious colouring. The similarities discovered may not all be essential may be mere chance coincidence. But there is no doubt that the attitude of mind of the votaries of Communism is certainly religious. Knowing the atrocities committed in the name of Communism, we may feel shocked to consider its mental outlook as religious. But has there not been also much persecution and bloodshed in the name of recognised religions ? The similarities between religions and Communism, however, do not entitle us to call the present-day Communism as actually

religious. That would be preposterous. There are various reasons why it cannot be called a religion yet. But the mental outlook and attitude has certainly religious potentialities. There is undoubtedly an attempt in Communism to view life and being from a new angle of vision. This impulse may lead its votaries to a deeper philosophy by and by. Whether it does so or not what we have to note is that this impulse is not destined to be frittered away without producing deep effect on the mind and life of humanity.

From the above it can be seen that Russia is not bending to irreligion but that it is attending to the replacement of the old Ikons by fresh. It is of course natural that "Christian" Europe does not stand the strain of this removal of Christianity.

* * * *

It is not that we did not care to notice the periodical but that we waited to see what the new prophet who starts in the model of Crowley but does not at all justify that type of mystic genius, that we are rather late in noticing *Moore's Journal the UNKNOWN* which has run through four issues. And candidly we have to say that the raising of the quare about Freewill or Predestination on page 56 of No. 1 of the journal makes it very childish and silly.

But what we painfully protest against is the bathos of the following note in the Winter issue No. 3 of the UNKNOWN (page 6) on Occult Schools and Orders :

" Several readers have enquired whether the various occult schools and orders in the United States, Europe and India which are flamboyantly advertised in the miscellaneous and occult press are genuine. I would sound a note of warning, as it is extremely unlikely that any authentic Occult Order would publicly canvass for students or initiates. The popular idea that these orders possess some exclusive and hidden revelation is a misconception. All available knowledge is already in book form. During the dark ages there existed secret orders or occult schools for private study, research and teaching and they were very necessary owing to the grave danger of persecution from the ruling Orthodoxy of the period. To-day, however, it is unnecessary to

join any so-called occult order, as there is an abundance of good literature dealing with all subjects of a psychic, ethical and spiritual character, and these are sufficient to obtain enlightenment. There is no royal path or magical means to knowledge and power through association with an occult order. Loud claims to hidden secrets should be subjected to a common-sense analysis. More real knowledge and instruction is given in this journal at a cost of a few shillings than is obtainable for large fees from all the so-called occult schools put together '.

The education of humanity in Psychic Science has never been a paying concern anywhere ; the task so far as we have found it is thankless and too arduous a task indeed.

Of course the last para of the above article should appear in the advertisement columns than in the modesty of the Editorial. The theory that all available knowledge is already available in book form is a generalisation that hides the fact that the available literature has yet to be re-rendered to meet the eager enquirer. If we in the East are doing anything it is in the dissemination of correct knowledge and the Instructions of the Holy Order of Krishna from which hundreds have found solace prove how very much has yet to be read into printed literature before it can be understood.

* * * *

Here is a chip from the *Occult Digest* of July 1930 :

" **IF YOU ARE VERY TIRED :** When very tired, try this plan : Lie flat on the floor without any pillow. Raise the arms in the air, then let them fall limply to the sides, and remain with the eyes closed and quite relaxed for ten minutes or so. At the end of that time get up slowly, and you will find you are rested and refreshed. This method of resting takes very little time, but it is a wonderful restorative to tired nerves and body ".

HER MAJESTY KUNDALINI

(From *Saundarya Lahari*)

H

How great is the difference, indeed how vast it is, between current interpretations of verses in the highly technical works of the Tantras and the meanings given in the Paramparas (Initiates) can be seen for instance in the renderings of *Saundarya Lahari*

Verse 2:—The human form in its innermost essential aspect of the Anandamaya Koasha, sheath of Bliss, called Karana Sharira, the prototype of the physical body, is a creation from the surge of the ions as they group together into a bodiment; we can sense this surge as proceeding from the feet of Her Majesty Kundalini (from the region of the coccygeal or Lusaka's gland); and the true support for the body is to be found with Vishnu (at the Manipooraka region the apex of the conus modularis where is the head of Kundalini), for the solar plexus or abdominal brain is governed by the center at the Manipooraka. But in the practice of Yoga when Her Majesty is united enraport with the Lord Hara, he who takes enchantingly away the senses, this Bliss of the Anandamaya is the perfume of the ashes of our sense joys burnt down in the glory of our Lady (Kundalini).

What is herein stated is the Yogaic secret that the creative or reproductive faculty as centered at the organs of generation is controlled by the Kundalini the fine filamentous thread that hangs down from the apex of the conus modularis to Luska's gland. This is the meaning of the physical plane of the statement couched in mystic language of Brahma using the dust of our Lady's feet for creation of the world. Brahma in the Tantras resides at the Svadhistana or the selfish aspect of Kundalini; he symbolises the reproductive act and all its correspondences, effects, results, and reactions; and the verse tells us that in dealing with the feet's dust of our Lady we must clearly understand that we are interfering with the creative faculty in man. Beware therefore that you have to approach our Lady with reverence; she can create; and this creative faculty in you you can invoke and develop by the practice of *Akunchana*, exercise of the sphincter muscles, as taught in the Holy Order of Krishna (refer); or in the Upanishads; ordinarily men not realising their powers waste the faculty by procreative exercises.

Here, in verse two is the clear teaching about Her Majesty Kundalini having her head at the seat of Vishnu who is located in the human form at

the region of the *conus medullaris*; Vishnu is her canopy. When therefore the vibration of the *Aakunchana* of the Kundalini passes beyond this region of the *Manipura*, man becomes a Hero fearless; he is here free of fear, (fear being the first of the pylons on the Path to our Lady) a Shouri. And to have passed on beyond fear means that one has passed on beyond anger, passion, worry and the like hindrances on the Path. of a thousand kinds. This realisation of the power of Her Majesty Kundalini that can support the Hero and bear him aloft in all his troubles is called Vishnu by the Teachers of Mercy and Compassion the Servants of Kwan Shai Yin. *Aakunchana* exercise maintains the bodily form in excellent order always is the teaching.

The continuance of the *Aakunchana* ensures that the soul is wafted along (Hara) away into bliss; the vibrations of Kundalini provoke the solid matter now filling the *Sushumna* to be turned into ether which flowing up into the brain returns again to nourish the body and protect it against foreign attacks. The smearing of the ashes by Shiva, the devotee has another meaning; ashes are good against cold; they are needed in the exercises of *Pranayama*; they, the ashes made out of a particular kind of dung have nutritive effect also; while they are incidentally very helpful in *Yoga*. In exercises of *Pranayama* perspiration generally follows the first attempts; it is then advised that the perspiration should be rubbed down on the body. It has, since, been advised that ashes made out of the dung of cows should be smeared on the body entirely covering up the pores of the skin so that the perspiration may not be evaporated and to facilitate the rubbing down of the perspiration on the body.

With the text:—

Verse 3. Thou art the Light that illumineth the spirits of the ignorant; thou art the Bunch that bindeth up their consciousnesses; thou art the wealth that enricheth the poverty of their despair; thou art the Saviour from out of their travails of every one in this founder of life.

Till the perfect consciousness of the power of the Kundalini isrouable by *Aakunchanam* every Yogi remains and continues to remain ignorant in the sense that he has not yet known. But then how would you explain the use of Kundalini to the dull, the herd? Says the Tantra, She Kundalini when thus roused shrilleth up, enchanteth and pours sweetness into the dull lives of the herd. And for those downed with despair this knowledge of the Kundalini—not

of the vague vagus nerve—is their wealth. When in despair therefore throw all other thoughts aside, leave off all hopes and fears; attend quietly to continual Aakunchanam of the Kundalini—and you shall truly be rewarded. Nay, even if you are engulfed in the whorl of life, you shall be saved by the power of the Kundalini at the seat of Vishnu, Manipooraka, to bore through the closed door of the Sushumna and save you.

Here is the hint therefore that the hole of the Sushumna which is at the apex of the conus medullaris has to be opened and that the opening has to be done by the Kundalini that is said to close the whole. It is when the whole is opened even for an instant that Mihira the Sun of Illumination shines forth out. All meditation on the Kundalini has to be of the attention locating it on the conus medullaris apex for that alone will rouse the Kundalini so as to break the knot of the Hrid Granthi the door in the conus, down.

There is another meaning here; the Chintamani the Thought gem is the vitality globule or the Adamant that is in the Vajra the inner canal of the Obitrini which latter fills the Shusumna; it is by attention devoted to the Chintamani that any Yogi can find escape from the outer universe of travail the Chintamani or Jiva, the life cell is the refuge of all despairing people.

It may be noted that in this as in verses which follow, the stuti form of expression of a teaching is used, to sanctify the subject. Her Majesty deserves the respect shown Her, she is not to be treated lightly: don't you imagine that we are telling you trivialities when we identify the Kundalini with the filum terminale; to ridicule us you must have studied the subject and have exhausted all the experiments that the Exemplars of old have suggested. Matter to us is very holy; it is spiritual, for we can see no difference whatever between them; rather they are two names for the same substance.

Verse 4. Thine feet have the power to save from fear and grant the fulfillment of all our desires; a power that other, lesser deities have to exercise by the genuflections of their hands; thine power is exercised already without the prayer of thine devotees.

The concept in this verse is crudely put. The feet of Kundalini rest in the Mooladhara and the effect of the Aakunchana is to provoke a spirit of bravery in the aspirant, as already stated. Not only is fear removed but the aspirant comes to be in touch with the power of Ischa Shakti the Will that fulfillleth the desire, by the development of the Kundalini.

Verse 5. The Jiva at the seat of Vishnu (technically called Vishnu himself) when fanned by the power of Thee, Sovereign lady, doth become calm and ascendeth up the Sushumna as a bride to her consort to charm our Lord Hara; yea, the thought of Thee with endearing affectionate love enflameth the hearts of the Silent ones.

There is a story that Vishnu once upon a time assumed the form of a courtesan, Mohini, and seduced Shiva from the union with whom there was born Haribaraputra or Shasta. Literal render of this verse makes Kundalini the motif behind this transformation of man into woman. There is very great depth of meaning here within. The side result of the provocation of Kundalini is to change the sex characteristics to a great extent; not only is Brahma-charya produced but the chastity required provokes new glands to develop atrophied glands such as the pineal gland whose functions are aphrodisiac come again to play. Thus you can see that in the earlier stages of the development of Kundalini you have to maintain chastity. When the vibration of the Kundalini mounts up the Naree, by which term the lotuses or chakras are meant, begin to open and occlude the normal functions of the nerve centres such as of those that govern the cardiac and solar plexii. It may be interesting here to state that these Chakras have no existence in the normal human body but begin to display as centers of effects in the body of the Adept who exercises the Kundalini.

Of course it cannot be denied that the chastity involved in the exercise of the Kundalini causes a betterment of the body; it even makes the aspirant more handsome. Yoga if it is to be useful should beautify the man, body, soul and spirit; and it does so.

CHECKING UP

FREDERIC W. BURRY

One thing checks another. Men, events, nations, circumstances all check each other. Life is the one check after another.

Of course, there are different kinds of checks. If it were not for checks—sometimes we call them accidents—we should surely break our necks—in our mad scramble after "departing trains", our greed for power and possessions—the impish self-consciousness that would usurp the throne of cosmic authority.

The astute man clearly perceives the checking tendency of nature, which in its onward march of evolution, following the law of selection, the survival of the fittest, the will unto power, cannot allow the petty goals of men to block the path of progress.

Bernard Shaw says the Life Force "snaps its fingers", at the vagaries of men, and Elbert Hubbard used to write or quote about the "sneering of the stars" over men's tragedies, and in so many ways even scientific men give credence to a sort of anthropomorphic element in all life, what has been called gods, angels, nature spirits—as the easterns would say that not forces but beings control the tides, events, careers—everywhere life. Even H. G. Wells accepts the "personality" of God.

And after all, it is mainly about the meanings and interpretations of words that all the bickering, strife, animosity, confusion have been with the various religions and theories.

We have simply misunderstood each other.

Walt Whitman says interiors have their interiors, and exteriors their exteriors.

We need to rise to higher planes of thought, enter new dimensions of consciousness.

It is all simple enough, if we would only yield our personal pride and narrow plans, and be ready to accept the real master, either in or out of the flesh, when we see clearly that another can disclose a better way.

For in some respects there are always others who are our superiors.

It is not good to stand alone—in fact it is impossible, and to try doing so is only to be forced into a back seat, made to take a negative or slave position.

In this manner one gets what he deserves, is "punished" for his intractableness.

A willingness to be of service would save one from many falls, many pains. The path is smooth and serene when there is the will to grow, to learn.

"He that is the least among you all, the same shall be great".

This is surely the road of learning by experience, and releases one from many obligations.

Schopenhauer, in his pessimistic way, said that when he was young, and the doorbell summoned his presence, he would run to respond with glee, but as age had tempered his enthusiasm, on hearing a ring, or receiving a letter from the postman, he would ask himself: What have I got to do now?

One can, however, accept the responsibility of life in a cheerful spirit. There are rewards and prizes, and we are not called upon to assume burdens that we cannot bear.

The joy that some feel over others' "misfortune", the will unto cruelty, the delight in vicarious tragedies as viewed in the drama is an unconscious satisfaction over the sense of justice or readjustment, growth the survival of the fittest and the will unto power—to use Darwinian and Nietzschean slogans, respectively.

It is a certain sadistic and masochistic manifestation that belongs to the "evil" of the earth plane.

One is ashamed of such "all too human" expressions, but they represent carnal life, animal pressure, and spring from sex and separation

We are grateful for the "light that comes from the East"—the land of what the new Freudian fashion would call introversive elements,—but the West also has its philosophy to offer, as voiced by men like Emerson and Whitman—the extroversive science of practical living.

They need not clash. In fact, orient and occident really complement each other. And war and animosity are senseless, born of ignorance and personal greed, the lust for power.

Power gravitates to the one most suited for it.

Sometimes it comes for awhile, apparently, to one who cannot properly wield the sceptre of rulership.

But the shifting of false allegiances and usurpations continually goes on, and the law of sanity and balance wins in the long run.

As man grows in consciousness and intellectual development, the erstwhile chaotic methods of unconscious nature become orderly and personally directed. For man is God's necessity; through him intelligence becomes existent, and art is born.

It is a long, long process; and there are periods and peaks, ebbs, and flows, cycles and spirals — things always getting better and better.

Shades and grades of color and cast, national rivals and suspicions, jealousies, envies, retire before the Higher Man — the Son, the offspring of the People — the teacher and Master who comes and points the Way.

The interpreter and revealer — the artist and poet — the philosophic seer is an all-round man. He is the genius, whom Havelock Ellis defines as a combination of man, woman and child.

The average among men is very one-sided. The more he excels in one direction, the more he lacks in another. Convex here, concave there. He is not the pioneer or leader. No, he is of the herd, the mob; therefore he is conventional, academic, tied to precedent and custom.

There are some with bright mentalities who choose to prostitute their brains, exploiting the ignorance of the weak and foolish for their own trivial ends.

They are not willing to be among the crucified, therefore they do not reach the throne of heaven, or even sit on the right hand. They are neither generals nor lieutenants. But even as their last state becomes worse than the first, they sink into fathomless corruption, descending to the level of a Judas or the poor majesty of a Satan.

Though it is only for a time—all are eventually "saved". And even in Hell there is as St. George Mivart the scientist says a certain Happiness—such as it is.

The kingdom of heaven has been likened to many things; and to no two people does it mean the same. It is subjective, with the Earth as its matrix or mould. For Heaven is mind; and life is just mind superimposed on matter.

Bear ye one another's burdens. We teach best by example. Let evil be overcome with good. Non resistance. To follow the Chinese Lao Tze—even non-action. Work is largely restlessness and is sometimes undertaken for distraction. Thinking and meditating may be more productive.

One's presence may become a great influence—even one's mere existence. Too many seem to merely encumber the earth. Living principally for indulgence. Concentrated labour, properly directed effort is productive of results. And the best often accrues from calm, even, silent, easy procedure.

Hand work has its place—this is art. But we are learning to make machinery do the drudgery. We are training the energy of muscle into brain substance.

Thus, with the increase of adepts, masters, leaders, the world becomes at last a truly fit place to live in. Long life, youth, health are ensured. Veils are lifted. Exteriors are taken away. Husks are discarded, and behold paradise is here, the shadow of death vanquished at last.

HYPNOTISM, FASCINATION AND - - - PERSONAL INFLUENCE

P. S. A.

Hypnotism And Mantra Yoga. II.

The Mantra Yogi who would master the Art of Fascination should know how to meet any distresses felt (by himself or others) as quickly as possible. In this connection, the aspirant should note the advice carefully: "Physician! Heal thyself". He should again utilise the Principle: "Human actions spring from Imagination—not from Will or Reason".

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Supposing you feel some pain or distress physical or mental, start with some quietly affirmed *Sankalpa Mantra* immediately. Let not the Mantra begin with *I will* but, let it quietly run to the effect that you are going to make the distress disappear. This is what you have got to do at the outset. The second point to be noted is that of *Self-isolation*. What is meant by self-isolation? Physically, or mentally isolate yourself as much as possible. Closing eyes also helps the idea of self-isolation. Thirdly comes the idea of locating pain by passing hands over the affected part if the pain be physical, and over the forehead, if mental. Fourthly, the repetition of the Mantra should be done extremely quickly, moving lips as usual. The Magic Formula may be in the case of a pious Saivite, or devotee, *Om Nam-ssivaya* to be rubbed in with "Holy Ashes". The Vaishnavite can use his "*Om Namo Narayanaya*"; devotees of Ram can use his *Ram Nama Japa*—in other words, can repeat the name of Rama, his favourite Deity. In this way, the devotee of Lord Subramanya or Krishna can use any simple Mantra, sacred to the deity concerned. A "rationalist" can simply use the formula "It is going, it is going", just for half a minute or as long as it is necessary. Practise perfectly the Mantra and the *Mantra Siddhi* is achieved when the distress disappears within half a minute. Please note that effort or force should be carefully avoided, though the *Mantrik Formula* can be repeated as long as it is necessary and begun again whenever it is necessary.

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We have said that man should be viewed as a meeting-place of several streams of complex groups of consciousness, either subliminal, — i. e. either below or above the threshold of consciousness. For practical purposes, you, as an aspirant, can think of two selves existing within us — the Conscious Self

and the Unconscious self. As regards the Unconscious self, it will do for the present, if you note the following facts:—

1. "The Unconscious Self registers without our knowledge the smallest acts and events and is provided with a marvellous memory".

2. It is the Unconscious Self that is responsible for the functioning of all our organs by the intermediary of the brain.

3. The Unconscious Self is "credulous and believes all that a certain organ functions well or ill, or that we feel such and such an impression, the organ in question does indeed function well or ill, or we do feel that impression".

4. "Not only does the Unconscious Self preside over the functions of our organism but also over all actions whatever they are. It is this we call *Imagination*", i—e., a force that always makes us act even against our Will and wins when there is conflict or antagonism between these two forces.

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It is a well-known fact that the more violent or excited your will-effort the quicker is the opposite to the desired result brought about.

Suppose you are suffering from insomnia and try to force yourself to sleep by Will. You will find: *the more efforts, the more restlessness*. If you desire sleep cease desiring it strongly—cease making efforts to secure sleep. Quietly lie in bed imagining sleep; or simply with the suggestion before you. We cease to be puppets when we learn this — that it is possible to realise and control the enormous power (Sbakti) of the Unconscious or Imaginative Self or being. It means that it is the imagination of the Unconscious Self and not the Will or Reasoning power of the Conscious Self that is the more important faculty of man for the purposes of Self-Culture through Mantra Yoga.

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Now the question arises: How to train, how to guide and control Imagination — this "God" among mental faculties — the God, that sleeps in our Unconscious being? The How is easy and simple—as easy and simple as truth itself. It is the right use of mantras (or in Modern language Conscious Auto-Suggestion, that easily brings about the control and culture of Imagination. This aspect of Mantra Yoga resembles the Sri Vaishnava doctrine of *Prapatti*, or spiritual self-surrender as distinguished from the doctrine of Bhakti which implies will-effort and the consequent entrance of the imagination in opposition, as in the case of most of the Bhaktas especially in their initial stages of spiritual evolution. Bhakti Yoga often implied in the case of the uninitiated wanderers in its enchanted realms, 'the bringing about of the exactly contrary result to the desired one' as an inevitable consequence of the Imagination opposing the Will-efforts (involved in the practices of Bhakti Yoga). Hence, the supreme value and importance of the doctrine of faith and

self-surrender (Prapatti)—an epoch-making discovery in the realms of Bhakti Yoga—implying the assurance of perfect sincerity and the assurance of the salvation here and now.

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The *Prapatti* school of Bhakti Yoga asks the aspirant to put aside entirely the will-effort and to have recourse exclusively to the imagination. Such is also the condition for conscious or mantrik auto-suggestion to succeed easily and without wasting energy or *Sakti*. *With faith, without efforts, within reason*, should be the golden rule for making successful mantric affirmations or auto-suggestions.

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Mantra does not mean mere *Suggestion*. While making a suggestion to another, you impose an idea on his brain. Is this really possible? If possible, is it desirable? Old Hypnotists thought that one could impose one's will on other by hypnotic suggestion. We now know that luckily it is impossible—not to say that it is extremely undesirable. Properly speaking, suggestion does not exist by itself. It will be a bad and perilous world if any and every suggestion produces its effect on any and everyone. Such is not the law of Nature; such is not the Will of God.—fortunately for the world. Suggestion does not work; but auto-suggestion does—says modern Practical Psychology in the person of Prof. Emile Coué. None of us need be afraid of this revelation! It simply means a new angle of vision on an old subject. Prof. Coué's discovery means that suggestion does not and cannot act by itself, save on the condition that it transforms or transmutes itself into auto-suggestion in the subject. What is the difference between suggestion and Auto-suggestion?

Suggestion is the imposing of your idea on your subject.

Auto-suggestion is "the implanting of an idea in oneself by oneself".

The difference is as between the absolute unlimited foreign domination and the truly enlightened and spiritualised Swaraj or self-Rule. The Key to this inner spiritual *Swarajya*, is *Mantra*,—literally “that which protects one who thinks upon itself”. *Mantra*, then, doesn't mean mere suggestion—, but Auto-suggestion. So then, we hold that ultimately auto-suggestion—and not mere suggestion—is the real Key to Hypnotism and allied Sciences.

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This conception relieves or ought to relieve the mind of unnecessary and unwholesome fears regarding the occult and the unknown. No fear, no misunderstanding, please. The suggestion that I make as a hypnotist to someone, will have to be accepted by the Unconscious Self of the individual concerned and transformed into auto-suggestion, if it is to produce results. I further say that, according to this conception, hypnotism is no miracle,—no supernatural gift, in the hands of the few for the oppression of the

many. The whole position becomes absolutely simple and clear. Auto-suggestion is the very law of our being. You cannot help auto-suggesting; no man can. Whereas you constantly give yourself unconscious auto-suggestions (or Mantrams), all you have to do is to give yourself conscious ones. In the language of the hypnotist, you are constantly and unconsciously hypnotising yourself with all sorts of hypnotic auto-suggestions. And out of this delusion and darkness of many uncontrolled currents of self-hypnotism, you should step into the light of day—into the consciously guided current of rational and wholesome Hypnotism.

* * *

The Mantra Yogi says: You constantly though unconsciously give yourself Mantrams which make you what you are. Come out of the prison-house of your own making. Boldly break the fetters self-chosen and self-worn. Give yourself conscious Mantrams and be free. The process is really a double process:— (1) the forethought or weighing carefully in mind what is to be the object of the Mantra or auto-suggestion; and (2) the Formula of the Mantra in a simple manner according as it requires the answer "Yes", or "No" to be repeated. Let the Mantra be framed in the general form:—"This thing is coming or going away—will or will not happen". *I will that it comes or goes*, is not an effective formula; but simply such is going away or going to disappear or going to happen so that Will may not be brought into play. The great principle of the Mantrik method of Auto-suggestion is that it is impossible to think of two things at one time and that every thought filling our mind entirely, is assimilated by the Unconscious Self—the occult playfield of Imagination—becomes true for us and tends to transform itself into action. It is in this sense that thoughts are things and thoughts are deeds.

* * *

A good hypnotist does not merely give the subject his suggestions. He really teaches the subject to make auto-suggestions. Even during the preparatory stages of hypnotism the subject may be told the whole truth about it, especially if he is an intelligent subject. Demonstrate to him by some easy tests and simple experiments the action of Imagination. Please note that in all hypnotic experiments, phenomena occur only by virtue of auto-suggestion, consecutive to the operator's suggestions. This is true even of curative hypnotism and self-culture through Mantra Yoga.

STUDIES IN PSYCHOLOGY

PROF. Ivi.

The Faculty of Telepathy—II

The first active factor in telepathy is constructive thought. It is found in many telepathy experiments that many of the receivers get the idea but they do not express it in the words that were used, which indicates that the thought goes all right, if it is constructive. If you state a thought in the best language possible then it will sound the same to everyone and each one would express it in the same identical language.

A constructive thought is one that has in it a purpose that can be comprehended. Next, a telepathic message must be a thought either perfect or capable of perfection.

To make a telepathic message effective there must be a definite intention couched in it. While we might say that most all thoughts have their origin in sensation, it is not exactly true. In the foundations of earlier thinking we have two kinds of philosophy; one of sensation and the other of intellect.

Epicurus was the founder of the philosophy of sensation and Plato was the exponent of that of the intellect. "Telepathy is a fact" is a purely intellectual concept, while to say that oranges are delicious is a sensational concept, because it appeals to sensation. In our present day thinking we do not say that all thoughts have their foundation in sensation, as Epicurus taught, nor that all thoughts have their origin in intellect, as Plato taught, but we say that all thoughts have their origin in one or the other of these, but it is probably easier to get the mind interested in something that appeals to the senses.

We can choose the message to which we will be receptive. This is one of the things we want to get fixed in the mind: that you can choose the line of thought to which you desire to make yourself receptive and then thoughts of that kind will come, and if your choice is final, that is, if you have absolutely made that choice—and no other. This is the way the extemporaneous speaker gets the material for his lecture. It is the way the poet gets his rhymes and ideas.

Whence come thoughts? If you will sit and reflect for a moment upon anyone idea, you will find a lot of thoughts coming in. They come from somewhere. We might say there is a great thought atmosphere and it is still with everything that applies to human thinking.

We can choose a message to which we will be receptive. This is the foundation of intuitional diagnosis. When I want to know how a person feels I choose to feel as the dominating thought in his life makes him feel. I do not know what that is. I wait to see what it is. Then I know how I feel. I do not pay any attention to the patient at all. I note how that thought makes me feel. You can do that in about thirty seconds and then you can tell the patient about it. That is a very convincing method of diagnosis.

Thought exists in a primary sense in the form of vibration. This was the theory of Mozart, that thought exists in a musical sense in the form of vibration and the mind can gather it up like the sunbeams, by being receptive to it.

The thought which finds entrance to a human mind must be something to which that mind is receptive. This is the safety arrangement that nature provides for the mind. It not only makes the mind safe against the intrusion of thought that is not wanted, but it is a danger also. To believe that you cannot resist a thing is to admit that thing. To fear a thing is to give it admission. Fear takes away all resistance.

It is in this however that the mind has its freedom. It makes this obligation, that whatever thoughts do control you, you had to admit them. When we admit that this is true, or reach this conclusion, then we become interested in our own existence and we make introspection to see what thoughts hold us and to what thoughts we will have to make ourselves receptive in order to rid ourselves of what we do not want.

The productive elements of telepathy are the six faculties, perception, conception, apperception, will, memory and intuition. If memory and intuition furnish us the intellectual concept, perception, conception, apperception and will furnish the sensual concepts of the things that affect the senses. The memory will also furnish those kinds. In fact, the faculties of the mind act together. No one faculty can act alone. There is only one faculty that seems to be able to act alone and when it does that, it uses all of the other faculties as auxiliaries, and that is intuition.

The basic in telepathy is the omnipresence of mind. The working hypothesis is one of the two synchronising of minds or the transferring of thought by etheric waves.

The next one is the hypothesis upon which we are now working the transmission of thought by etheric waves; that is, thoughts transferred through the ether in the same way wireless messages are transferred through certain stratas of the etheric waves.

Another idea is the eastern conception of the astral body. That one mind could communicate with other minds, has been known through the ages, but in the eastern or esoteric schools there is much stress placed upon what is called a body made of material that looks something like the appearance of a heavenly body, but that this body is a physical body and when the mind wants to communicate with some other mind it detaches this astral self and lets it go, carrying with it all of the senses the same as if the physical body went along, and all the time it is connected with the physical body by an attenuated thread of the same substance of which the astral body is composed ; that it makes these observations and returns to the body again. That while the astral body is away the physical body lays in an unconscious trance.

This is the eastern idea and it seems that it might correspond with the fifth stage of hypnosis. In that case the mind seems to travel through space and speaks of going from one place to another. It is not known to the average western that the east has known omnipresence of mind.

Time and space do not exist as obstacles to the activities of the unconscious mind. On the theory that thoughts travel on etheric waves, and on the same theory that would necessitate the omnipresence of either man's mind or the infinite mind—I think that mind is all the same—if God's mind is omnipresent, man's mind is also, but in each case when you disturb any part of the mental strata you disturb all of it, as it is all in one piece. The only thing is to make yourself conscious of the disturbance.

All minds in essence are one and since one fills all space the thought or emotion which disturbs one mind disturbs in some degree all other minds.

We are constantly being influenced by thoughts that come to us and are influencing us by our thinking them without knowing they are coming or knowing whence they come.

The thought of one individual mind is the thought of all individual minds which are in harmony of movement.

The method of use of telepathy: To start to use anything we have first to assume its existence. We start to learn all of those unseen, invisible, unknown things in the same manner.

Before we can determine there is such a thing as telepathic interchange, we will have to assume that such power exists and that we can use it. We will have to rely upon the law and the law upon which we will have to rely is that the same thoughts produce the same vibration in all minds.

The clearness of the statement of the message will depend upon how clearly we comprehend this vibration.

We must harmonize on the thought plane in order to get telepathic messages. That is, our thoughts must be the same in order for us to recognize them.

Then we must trust our innate power of knowing for results. We must act upon our knowledge. We often get the message that we are trying to get and yet it does not come in the language we would express it and we think we do not get it.

Very frequently when we make ourselves receptive to a certain line of thought we will express it in a way that seems new to us, or sometimes different to what we thought.

Now we must get away from that idea that anything we think about it will have anything to do with it or else we will not get the message at all.

The perfection of reception of thought depends, upon the part of the sender, upon singleness of purpose, absolute trust, determination to reach the mind of the receiver, a knowledge of the powers with which he deals and the thought sent must be so clearly in his mind that it will be no trouble to think it. The sender must centralise his whole purpose on giving expression to a single thought.

On the part of the receiver there must be passivity; just non-resistance; offer no resistance. Get that fixed in your minds. To be passive is to offer no resistance. Do nothing either one way or the other. Receptive means the mind is open to the entrance of a thought. You have to be passive before you can be receptive.

The first is a non-resistant attitude, the second is a tentative attitude and the next is absolute trust. The trust that is exercised on the part of the receiver is two-fold; first, trust yourself to receive the message and then trust yourself to what you receive.

When you see the thoughts that paint the rainbow or tint the sky you know where those thoughts come from. But we can send thoughts out and get thoughts from where we choose.

The next thing in telepathic interchange is concentration, which is the attitude of listening. One of the things we need to understand thoroughly is the meaning of concentration. Concentration is not a continuous act of the mind, but is a single act of the mind when the mind is open to a single thought and is an instantaneous act. The time to express a thought is when you first get it.

There must be unqualified volition. You must choose to be receptive without any reference to what you may receive, because you do not know what it is.

The receiver must learn to trust his first impression. There must be agreement before the thought can be recognised by the receiver. That agreement must consist in the receiver being willing to receive and express whatever thought comes to him.

ABOLISH RELIGION ?

T. L. VASWANI

Abolish religion—is the cry I hear to-day in several youth-circles. Abolish religion, they say, and imitate this western country or that !

I do not hold that religion is devitalising.

I believe profoundly that religion is the energy that builds and beautifies. Religion is strength.

I hear of noble-hearted atheists: I know of no long-lived civilization built on atheism. In Soviet Russia there is a new interest in Buddhism.

But religion is not superstition, not fanaticism, not touch-me-not-ism.

A wrong conception of religion has harmed India and the world.

Caste-rigidity is no religion. Weakness is not religion.

India's manhood lies suppressed. India's *shakti* is imprisoned by blundering customs and the efficiency of an unethical economic imperialism.

The suppressed manhood, the imprisoned *shakti* cannot be released by counsels or programmes of imitation. An organism develops in obedience to the law of its own being. And a nation is an organism. To make India in the image of this western country or that is to doom India to a path of decline. Religion is a builder of culture; and there is much in our transmitted tradition which has a value for the world.

India yet has a message to give in the coming days. The message of Brahmavidya. The message of the Rishis. The message of a new creative life in the spirit.

The world-spirit calls her to a new service of humanity. Therefore must she turn aside from the easy paths of imitation. India must be herself.

The Mussolini type suits Italy: the Italian is slow to rebel. The economic idealism of Marx has attractions for the Russian. The psychic character of India is different. Her political self-determination will not proceed along the lines of Italy or Russia. India must be herself. And Sri Krishna's Gita has a bigger message than the Gospel of a Mussolini or a Marx.

So many alas ! revel in radical denial of God. And this denial develops even into a hatred of God. And all this in the name of "nationalism" ! Yet true nationalism should really express the heart of the nation. And is not Religion the heart of India ?

I shudder to think of a "nationalism" denying God and a new generation growing without faith in the Life Eternal! Faith in God is the fundamental and central heritage of India.

There is but one message for India and the world; the Religion of the Spirit.

There is but one work to do; to awaken individuals, so that they may become centres of life, the new Life of the Spirit,

Individuals matter—individuals, not organisations.

Organisations of power, as distinguished from groups of "satsang," only imprison the fundamental values and stifle the living inspiration. There is an immense spiritual power, an *atmashakti*. It finds expression through individuals, through dedicated lives. It is often obstructed by the mechanism of big organisation. And a prayer of my heart is that more and more dedicated individuals may arise to vindicate the Life of the Spirit in these days of India's piteous need.

REVIEWS

The Story of Psychic Science (Psychical Research) By HEReward CARRINGTON. *Illustrated and with a Chart.* LONDON: RIDER & CO., Paternoster House, Paternoster Row, E. C. 4. 24sh. net.

It is not a story that we have but an encyclopaedia of the subjects that are now comprising within Psychical Research every phase of which is sufficiently dealt with; to do justice to the book one cannot do less than copy it out. We have to remark that the author does not care to devote more than a para to Yoga or Oriental methods of developing the psychic powers on page 117. The book is anyhow very much better than any dictionary of Occultism and is quite readable.

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Modern Psychic Mysteries (Millesimo Castle) BY GWENDOLYN KELLEY Hack. *With Preface by Prof. E. Bozzano. Profusely Illustrated.* LONDON: RIDER & CO., Paternoster House, Paternoster Row, E. C. 4. 18sh. net.

This extremely interesting book has been holding our attention for months past. It is the first systematic scientific study of what would in other days be called a haunted house and happenings therein. We believe it is the pioneer among such studies and as such very valuable. The data are very carefully taken and as carefully dealt with.

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Jesus Christ at Work. A Selection from a Series of Communications from the Spirit-side of Life, given through Richard A. Bush, Author of *Whence Have I Come?* etc. MANCHESTER: THE TWO WORLD PUBLISHING CO. Price 4sh. 6d. net.

Mr. Bush is well-known to our readers. His advice and warnings to those who wish to dabble in spirit communications are worth one's serious consideration.

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Hartmann's INTERNATIONAL DIRECTORY OF PSYCHIC SCIENCE AND SPIRITUALISM. Compiled and Edited by WILLIAM C. HARTMANN. 1930. The Occult Press, Jamaica, N.Y. (U.S.A.). \$ 1.00.

The Directory is just beginning to serve the purpose it is intended for. We would suggest Hartmann to employ reliable agents throughout the world and gather more reliable information. Directories should never be used as mere advertising mediums. Information regarding India is not only meagre but very poor. We hope the next year's edition will be a work worthy of its name.

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Shri Krishna and the Bhagavad Gita. By ELIZABETH SHARPE,
LIMBDI. (*Katniawar*).

Miss. Sharpe's book came as a very agreeable surprise; the lady has got at the kernel of the teaching. Her book is very much more valuable than the Besant's Gita or Arnold's *Song Celestial*; very much better than Edgerton's book. The book has given us many thoughts.

We believe that after Dr. Besant's, and Sister Nivedita's of the Order of Ramakrishna-Vivekananda, this is the next book written by a lady that has caught the spirit of the current interpretation of the Gita. For the novice in the West who desires to get an inkling at least of the Gita teachings as reflected in current everyday life in India, this book is really—a God-send.

We would suggest the re-arranging of the verses of the Gita so that they speak to the reader as Krishna speaks to Arjuna his other self.

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Industry Year Book and Directory 1930. CALCUTTA: INDUSTRY Book DEPT., KESHUB BHAVAN, 22, Shambazar Bridge Road. Rs. 5.

We have to reiterate the same view about this Directory also. This is more modest as it confines itself to India. A reliable agency to canvas particulars throughout India is within the reach of the Publishers who have a wide list of readers to 'Industry' throughout India.

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Bible Cameos *In the light of to-day.* By H. ERNEST HUNT. LONDON: RIDER & Co., Paternoster House, Paternoster Row, E. C. 4. Price: 2sh. 6d. net.

These very interesting sketches of incidents from the Bible elucidate and illustrate from Bible history much of the advanced scientific thinking of modern days not excluding the realm of psychical research. The sketches No. X and XIX entitled First and Last Things and the Kingdom of Heaven form an eloquent and able summary of the advanced teaching on the above topics.

Bible interpretation needs alike a new angle of vision. It must drop off much of its ancient trappings and the basis for such a study is amply supplied by the present work. We would recommend an earnest perusal of this work by many orthodox Christians, clergy and laity alike. —"R. R."

The New Astronomy And Cosmic Physiology. An Introduction to the Subject. By G. E. SUTCLIFFE. LONDON: RIDER & CO., Paternoster House, Paternoster Row, E. C. 4. Price 4sh. 6d. net.

It is very refreshing to find in this book not merely the beginnings of a new study of the physical sciences and astronomy but a new methodology that is likely to supersede the antiquated methods of research and to establish a name for efficiency and genuineness. When this becomes well established it will be plain that not in knowledge of things but in our attitudes to them can any hope of a full and happy life be gleaned.

—“R. R.”

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The Point Theory Of Creation. By MARY SALTER. With Frontispiece, and line illustrations in text by the author. LONDON: RIDER & CO., Paternoster House, Paternoster Row, E. C. 4. Price 3s. net.

Geometry used to be a favourite study of several of the ancient Greek philosophers. In lands far removed from Greece the science of figures and forms was to some extent studied and more particularly its significance in relation to a general scheme of life or philosophy is perhaps over developed in the Tantra Sastra of India. It is therefore a leap in time, now, to find a presentation of the same science attempted by the learned author.

It is therefore interesting to see now how reality exists in and through forms and a mere study of forms without any attempt at grasping their significance is a will o' the wisp, and leads only to futility and illusion. A breath of substance is needed always to infuse them with life. —“R. R.”

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THE BAGAVAD GITA - - - - - - UPANISHAD

VOICE OF THE SILENCE

written down as

LIBER LXXXI

10. *Puraskaaram tiraskaaram*

Sushravyam va bhayanakam

Manas stambat niyamya etad

aatmani eva vasbam Nayet.

Madame H. P. B. gives the translation only of one of the verses on *Pratyahara* the remainder of which are given in the Gaatha and in the Gheranda Samhita. These verses are summed up in verse 6. 24 of the Gita.

H. P. B.'s translation is more or less pseudo poetry. "Before the Soul can hear,"—hearing is an organ not of the Soul but of the Spirit—"the image man"—man is not an image but God Himself—"has to become as deaf to roarings as to whispers, to cries of bellowing elephants as to the silvery buzzing of the golden firefly". All this conveys very little meaning.

As Crowley says, the reference is to the consciousness of Man which we are going to train, which consciousness is considered as a reflection of the Non-Ego or creation of the Ego, according to the School of philosophy to which the student may belong. For practical purposes (Yoga) it is not necessary to enquire *what* consciousness itself is in essence. Nor useful either, now.

Says Marc Edmund Jones in his "Key Truths to Occult Philosophy"

Balance or general bodily equilibrium is a subordinate function of the ears, e. g. the influence of music on the insane.

Revelation or general expression of the ego in passive being through body processes is a sub function of the eyes in association with the alimentary genitourinary system—the eyes are the windows of the soul.

Resonance is a sub function of the nostrils and is associated with volitional expression and the neural circulation

Posse is a sub-function of the flesh and skin as sense organs of feeling; this is the systematic precipitative and absorptive circulation associated with the lymphatic system; through the skin the spiritual tone of being is instantly betrayed to the skin and touch.

Appetite is the sub-function of the sense of taste and is focussed in the vascular pulmonary system and the blood circulation. The life urge is the basic expression of being and therefore in conventional occultism the blood is given as the vehicle of the ego itself.

PRATYAHARA

I shall describe to you the Art of Recollection (pratyahara) by which you kill enemies, vain thoughts and the like.

Wheresver wanders the vision, mind follows behind. Hence recollect it, bring it under your lead.

Sounds that throw you out, that make you reject your point of view, good sounds and fearful, all these by steadying the mind, control and bring them all under the lead of the soul.

Be it cold or heat all these the mind feels on contacting and only by contacting; hence steady the mind recollecting it unto yourself.

Good smells or bad smells are in the nostrils, not in the mind.

Recollect the mind; lead it into yourself.

Sweetness, sourness, bitterness; all these are tastes that go; thereon recollect the mind and bring it back into yourself.

Pratyahara as the taking up of things acceptedly repulsive:

Whenever the mind darts away aimlessly, the mind that is motor and never at rest, wait till it returns and lead it gently back into yourself.

Avoid effort. Effort wakes us up and so suppresses the tide of the unconscious; secondly it causes conflict between the will and Imagination.

Recollection is a species of mental gymnastics, valuable in training.

Says Frater Perdurabo in his *Book Four*:

Pratyahara is the first process in the mental part of our task.

The previous practices, Asana, Pranayama, Yama and Niyama, are all acts of the body, while the mantra is connected with speech: Pratyahara is purely mental.

And what is partyahara? This word is used by different authors in different senses. The same word is employed to designate both the practice and the result. It means for our present purpose a process rather strategical than practical; it is introspection, a sort of general examination of the contents of the mind which we wish to control: Asana having been mastered, all immediate exciting causes have been removed, and we are free to think what we are thinking about.

A very similar experience to that of Asana is in store for us. At first we shall very likely flatter ourselves that our minds are pretty calm; this is a defect of observation. Just as the European standing for the first time on the edge of the desert will see nothing there, while his Arab can tell him the family history of each of the fifty persons in view, because he has learnt how to look, so with practice the thoughts will become more numerous and more insistent.

AS SOON AS THE BODY WAS ACCURATELY OBSERVED IT WAS FOUND TO BE TERRIBLY RESTLESS AND PAINFUL, NOW THAT WE OBSERVE THE MIND IT IS SEEN TO BE MORE RESTLESS AND PAINFUL STILL.

A similar curve might be plotted for the real and apparent painfulness of Asana.

Conscious of this fact, we begin to try to control it: "Not quite so many thoughts, please!" "Don't think quite so fast, please!" It is only then that we discover that what we thought was a school of playful porpoises is really the convolutions of the sea-serpent. The attempt to repress has the effect of exciting.

When the unsuspecting pupil first approaches his holy but wily Guru, and demands magical powers that Wise One replies that he will confer them, points out with much caution and secrecy some particular spot on the pupil's body which

has never previously attracted his attention, and says: "In order to obtain this magical power which you seek, all that is necessary is to wash seven times in the Ganges during seven days, being particularly careful to avoid thinking of that one spot". Of course the unhappy youth spends a disgusted week in thinking of little else.

It is positively amazing with what persistence a thought, even a whole train of thoughts, returns again and again to the charge. It becomes a positive nightmare. It is intensely annoying, too, to find that one does not become conscious that one has got on to the forbidden subject until one has gone right through with it. However, one continues day after day investigating thoughts and trying to check them; and sooner or latter one proceeds to the next stage, *Dharana*, the attempt to restrain the mind to a single object.

Before we go on to this, however, we must consider what is meant by success in *Pratyahara*. This is a very extensive subject, and different authors take widely divergent views. One writer means an analysis so acute that every thought is resolved into a number of elements.

Others take the view that success in this practice is something like the experience which Sir Humphrey Davy had as a result of taking nitrous oxide, in which he exclaimed: "The universe is composed exclusively of ideas".

Others say that it gives Hamlet's feeling: "There's nothing good or bad but thinking makes it so", interpreted as literally as was done by Mrs. Eddy.

However, **THE MAIN POINT IS TO ACQUIRE SOME SORT OF INHIBITORY POWER OVER THE THOUGHTS. FORTUNATELY THERE IS AN UNFAILING METHOD OF ACQUIRING THIS POWER.**

In some people this inhibitory power may flower suddenly in very much the same way as occurred with *asana*. Quite without any relaxation of vigilance, the mind will suddenly be stilled. There will be a marvellous feeling of peace and rest, quite different from the lethargic feeling which is produced by over-eating. It is difficult to say whether so definite a result would come at all, or even to most people. The matter is one of no very great importance. If you have acquired the power of checking the rise of thought, you may proceed to the next stage.

Madame Alice Bailey referring to Patanjali says on page 229 of her book "Light of the Soul":

'MEANS v. ABSTRACTION:

II. 54. ABSTRACTION (OR PRATYAHARA) IS THE SUBJUGATION OF THE SENSES BY THE THINKING PRINCIPLE AND THEIR WITHDRAWAL FROM THAT WHICH HAS HITHERTO BEEN THEIR OBJECT.

This sutra summarizes for us the work done in the control of the psychic nature, and gives us the result achieved when the thinker, through the medium of the mind, the thinking principle, so dominates the senses that they have no independent expression of their own.

Before attention, meditation and contemplation, (the last three means of Yoga) can be properly undertaken, not only must the outer conduct be corrected, not only must inner purity be arrived at, not only must the right attitude towards all things be cultivated and the life currents consequently controlled, but the capacity to subjugate the outgoing tendencies of the five senses must be worked at. So the aspirant is taught the right withdrawal or abstraction of the consciousness which is outgoing towards the world of phenomena, and must learn to centre his consciousness in the great central station in the head from whence energy can be consciously distributed as he participates in the great work, from whence he can make a contact with the realm of the soul and in which he can receive the messages and impressions which emanate from that realm. This is a definite stage of achievement and is not simply a symbolic way of expressing one-pointed interest.

The various avenues of sense perception are brought into a quiescent condition. The consciousness of the real man no longer surges outwards along its five avenues of contact. The five senses are dominated by the sixth sense, the mind and all the consciousness and the perceptive faculty of the aspirant is synthesized in the head, and turns inward and upward. The psychic nature is thereby subjugated and the mental plane becomes the field of man's activity. This withdrawal or abstracting process proceeds in stages:

1. The withdrawal of the physical consciousness, or perception through hearing, touch, sight, taste and smell. These modes of perception become temporarily dormant, and

man's perception becomes simply mental and the brain consciousness is all that is active on the physical plane.

2. The withdrawal of the consciousness into the region of the pineal gland, so that man's point of realization is centralized in the region between the middle of the forehead and the pineal gland.
3. The next stage is that of abstracting the consciousness into the head centre, the thousand petalled lotus or sahasrara, by knowingly withdrawing the consciousness out of the head. This can be done in full waking consciousness when certain rules are learned and certain work accomplished. The majority of people have to master the first two stages and learn to control the avenues of perception, the five senses.
4. The abstracting of the consciousness into the astral body and thus freeing it from the physical plane.
5. A still further withdrawal into the mental body or the mind so that neither the physical nor the astral any longer limit or confine the man.

When this can be done, true meditation and contemplation becomes possible.

Dvivedi says in his commentary on this sutra: "Abstraction consists in the senses becoming entirely assimilated to, or controlled by the mind. They must be drawn away from their objects and fixed upon the mind and assimilated to it, so that by preventing the transformation of the thinking principle, the sense also will follow it and be immediately controlled. Not only this but they will be ever ready to contribute collectively toward the absorbing meditation of any given thing at any moment".

The result, therefore, of correct abstraction or withdrawal is briefly :

1. The synthesis of the senses by the sixth sense, the mind.
2. The alignment of the threefold lower man so that the three bodies function as a coordinated unit.
3. The freeing of the man from the limitations of the bodies.
4. The consequent ability of the soul or ego to impress and illuminate the brain through the medium of the mind.

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