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SEPT.—OCTBR. 1930

NOS. 9 & 10

THE KALPAKA

The Psychic Review of the East

OF :

T. R. SANJIVI

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The Voice of the Silence

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THE KALPAKA

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T. R. SANJIVI

Vol. XXV

SEPT.—OCTBR.—1930

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NOTES OF THE MONTH

We cannot appreciate in its fulness the article on Occult India that appears as an editorial in the *Occult Review* for September. Knowledge of the real India is a *sine qua non* for the thinker of to-day and we can well quote the Review.

"Despite the mass of literature which, at the present crisis, is flooding the bookstalls, following the publication of the *Simon Report*, how many writers among the many who have rushed into print on the subject have any intimate knowledge of the real India? The India of the politician is but a superficial aspect of a deeply spiritual and mysterious continent, some appreciation of which in its occult significance is an absolute essential if the problems with which Britain is faced are to be adequately envisaged, let alone solved. Books on Occult India form merely a small percentage of those available for the general reader. And, even so, it is a question whether much, if any, of the information to be gleaned from them would be appreciated. Yet it cannot be too strongly emphasised that the real life of India cannot be understood without a sympathetic study of its hidden side. Is it to be imagined that the real mysteries of India are to be exposed to the gaze of every passing tourist? Still less is it reasonable to suppose that chance visitors are in a position to declare that no mysteries exist. Those who have penetrated even a little way towards the heart of that great continent know better; while those who have grown to love her and regard her as a mother, who avow without shame that in India is their spiritual home, these are emphatic in their declarations that the average Westerner has no conception of what lies behind the veil of so-called "idol-worship" and strange rites."

After reviewing the book on *Veiled Mysteries of India* of Mrs. Walte Tibbits, the editor asks :—

“From the point of view of the occultist, what is likely to be the future of India ?

“ Mrs. Tibbits, in her own words, outlines it thus :

“ Three centuries ago two great Mohammedans foresaw an international and united spiritual world. They planned to lay a foundation for it in a new conception of what is religion. One of the two was Akbar
Akbar's Emperor of India...The second was Abul Fazl, his prime
Vision minister...Men of earnest and inquiring minds, surrounded by the ancient culture of the Hindus, finding on all sides a non-Mohammedan religion full of strength and lofty philosophy, it was obvious that the millions of Hindus around them who lived deeply religious lives could not be labelled ‘infidels’. In what consisted the greatness of Hinduism ?”

“ Akbar expressed it in these lines :

“ O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islam feel after Thee.

Every religion says, Thou art One, without equal.

If it be a mosque, people murmur the holy prayer ; if it be a Christian church, people ring the bell for love of Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque.

But it is Thou whom I seek from temple to temple.

Thy elect have no dealings with heresy nor with orthodoxy, since heresy and orthodoxy stand not behind the Screen of Truth.

Heresy to the Heretic, Orthodoxy to the Orthodox ; but only the dust of the rose petal remains for those who sell perfume.”

“ Such was Akbar's conception ; and a final comment by Mrs. Tibbits makes a fitting conclusion :

“ Roses are of many kinds, and they grow in many lands and many are the gardeners. But there is only one beauty of the rose—of the white rose or pink rose or the yellow. That beauty of the rose comes from God, and when once we have seen and smelt one beautiful and exquisite rose, all roses remind us of that one perfect divine Rose, which lies at the feet of God ”.

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The *Kalpaka* in its review of Sylvan J. Muldoon's work on the “Projection of the Astral Body” had to state clearly that the term astral body is a misnomer—and as ephemeral a concept as the Ego or I. Deep students

of occultism have been confounded in the past by the teaching of the sevenfold constitution of man given by the E. S. T. and the natural escape from the error came in the west via the recent developments in 'Astral' projection so-called. That the factum of astral projection did not require the posit of an "astral body" as an extra, is what we have said and we have stated the hypothesis of man being a compound of several "mists", none of which have permanent value or composition, one of which may be called the "mind" or "astral body". That the mind is the only body and that the body of man is his mind is western science as much as it is ancient teaching. We do not see why we should burden ourselves with a theory as to what is embodied by the mind. The *Occult Review* says that if challenged on this latter subject it suspects that the speculation would proceed to speak of a presence indwelling mind, etc. Alas, we do not say any such thing. What we say is that Mind is the body and the body is the mind, in the ultimate. What indwells mind and body is a matter for experience and not for discussion.

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But the pathos of occult India is the orientalist who attempts to ape Prof. Max Muller. The historical treatment of any subject is, as has been admitted, the death of a subject, nay the murder of the subject. We have the fullest from hereof in some of our paid laborers in the unnecessary field of a historical philosophy for India. We have before us the *Annals* of the Bhandarkar Oriental Research Institute, Poona, Vol. XI, Part 3. Of course occultism is something beneath notice for the full-fed, easy chair philosopher lolling out platitudes under the electric punkah—all the while the Boy waits in the 'say when' attitude with syphon and seltzer. To such the theory of the Dravidian origin of Parsi concepts such as has been propounded by many thinkers and elaborated by Mr. M. S. Ramaswami Aiyar, in hundreds of writings in the Press, must sound bizarre. And of course the American omission of the diacritical marks which even such as Prof. Edgerton deprecate is a horrible offence to the Bhandari. The *Annals* give themselves true value when they solace themselves with the thought that the class of readers to which the excellent publications of the Yogi Publication Society of Chicago appeal do not constitute an "influential" minority even. If it did, well, the *Annals* will go the way that cobwebs go, that orientalist are going.

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Bathos, bathos, bathos! We had in the above *Annals* sometime back an inspiring criticism of the Bhagavad Gita by one Rajvade; we have now a vindication by Sharma. Both the attack and the vindication forget the fact that language precedes grammar and that for aught any one knows or can say the Gita need not have any grammar at all. When will the enormous wealth

of money behind these people be utilised to secure to us the gems from the dross. If we can state it, the problem before orientalists is to find out the genesis of Gita concepts from the ancient Zend-Parsi literature and religion, by comparative study of the Gita concepts as they are to be found in Zend, Arabic, Slavic or Gothic texts.

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The *Ocoul Digest* for August 1930 has an article by Helen Arriel on True Yoga. We differ from the writer where she says that Hata Yoga and its practices presume no spirituality as does Raja Yoga or Royal Yoga. Hata Yoga starts with the purification of the (physical) body by physical and mental processes—is there anything more spiritual than the sanctification of the physical body. The article deserves reading.

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The *Yoga Mimamsa* continues an article on Ujjayi Pranayama in its July 1930 issue. May we feel constrained to remark that it is hard to find Prana equated to the air in the lungs and Kundalini equated to Rele? Such statements as 'the high abdominal pressure created in Pranayama by the action and counter action of the different anatomical parts together with the upward pull of the crura is responsible for the awakening of the Kundalini', etc. etc. make a feast for the Gods!

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HER MAJESTY KUNDALINI

(FROM SAUNDARYA LAHARI)

III

Verse 6 : The flowery Bow, the arrows of the nature of the hum of beetles music enthralling, the fivefold flowers of the verdance of the spring, the peaceful play of the winds of the western hills verily a chariot they make for the Battle of Love, but why all this ! a glance from thine eye, Mother of Mine, will win the world, win it, aye for cupid when under thine benevolence he conquers the world.

The concept here is that all Love is Divine ; and that all the power of Love is owing to its Divinity. Love is the Law, love under the will, for the will is ever more the Lord ! Thus we enter the mysteries of the sexual region and the correspondences of that region with that of the religious and psychical aspects of the individual command our earnest study. By way of teaching, which need not be taken either as doctrine or as dogma it is stated in this verse that Her Majesty Kundalini governs the process of detumescence in the individual. Of course we have known that the secretions of the pineal gland have an anaphrodisiac effect on the sexual region, that the adrenals secrete a toxin that has connection with the sexual region, that the cerebrospinal fluid has inter-relation with the sexual region and secretions, but what is not generally known is the secretion that in one sense may be said to pour via the coccygeal region. For fuller details students are advised to read up Havelock Ellis " Psychology of Sex " Vol. 5 and 6 ; but all that need be said here is that detumescence as such is connected with the Kundalini, in the filament that hangs down from the apex of the conus medullaris. Eastern published teaching hereon is stated in the Shiva Samhita :

"Of the four kinds of food (i. e., that which is chewed, that which is sucked, that which is licked and that which is drunk), which a man takes, the chyle fluid is converted into three parts. The best part (or the finest extract of food) goes to nourish the *linga sarira* or subtle body (the seat of force). The second or the middle part goes to nourish this gross body composed of seven *dhatas* (humours).

"The third or the most inferior part goes out of the body in the shape of excrement and urine. The first two essences of food are found in the *nadis*, and being carried by them, they nourish the body from head to foot.

"In the abdomen there burns the fire—digestor of food—situated in the middle of the sphere of the sun having twelve Kalas. Know this as the fire of Vaisvanara; it is born from a portion of my own energy, and digests the various foods of creatures, being inside their bodies.

"This fire increases life, and gives strength and nourishment, makes the body full of energy, destroys all diseases, and gives health.

"The wise Yogi, having kindled this Vaisvanara fire according to proper rites, should sacrifice food into it every day, in conformity with the teachings of his spiritual teacher".

Vaisvanara fire is the 'Fire' of the Kundalini—oxidation by catalysis. Meanwhile there is a higher aspect of the problem stated in the *Equinox*, quoted by Carrington in his "Story of Psychic Science" p. 146:

"In Vol. IX of the *Equinox* may be found an article entitled 'Energised Enthusiasm', in which the theory is advanced that, in addition to the gross secretion of the sex glands, there may also be formed (provided the suitable 'magnetic relations' be established) a more subtle, secondary secretion, which is poured into the blood stream, stimulates the nerve-cells and thus constitutes, so to say, the *physical basis of genius*. It is to be observed that, at the time when this article was written, next to nothing was known of the endocrine glands. To-day, this 'secondary secretion' is known to exist,—though its functions have not been finally determined. There is doubtless much material of interest, in this connection which might be obtained, by making a careful, systematic and comparative study of the whole subject".

We suggest further study along these lines to our students and readers, while requesting them all the while to remind readers of *Karezza*, *Solar Biology* etc., and practitioners of contraceptive methods of the fact that at the helm of control of the sexual region is the power of Kundalini known as the *Ardhamatra* of the Aum.

The verse also has reference to the centres of force in the brain. *Dhanuh* or the bow also the *Pranava* or the arc of vibration of the aura of the pituitary body is mentioned in the *Bhagavad Gita* too. In Divine Love, this arc of vibration mounts upward and upward more and more arising in its rainbow

arch from the quiver of Madhukara, (the secretion of) the pituitary glands. The vibration useth up the five-fold senses of eye, ear, touch, taste and smell using the senses introspectively, *apangat*; this introspective use opens up five holes in the region of the 3rd ventricle setting alight five fires, referred to multifariously in the Vedas. In this illumination of the soul, *Vasanta*, the perfume of God who himself is the perfume of the universe *Vasudeva*, comes into play as the 'motor, the *mantri* (minister or monitor), just as the cool will-breath from the *Rechaka* expiration of the secret Pranayama becomes a vehicle. Every Act or Thought of Divine Love is a flower offered to our Lady, offered up in the devotion of the aspirant's heart pouring up outward, along with every breath of his that goes out, not into the empty air but along the fine cavity of the Sushumna through the hole at the top of the palate, along the pituitary body, across the 3rd ventricle, laving the pineal gland, to mount up to the feet of Her Majesty enthroned in the Fragrance of Vasudeva.

THE PERSONAL CONSCIOUSNESS

FREDERIC W. BURRY

This has to be conquered. Not that there is anything intrinsically bad about it, but we have to get through with it, passing along the shadow of death.

Yes, it is but a shadow—the last enemy to be conquered.

Resist not evil, overcome it with good—even as the positive light dispels the negative darkness.

We are all mediums—the personality is a channel. "I do nothing of myself".

This recognition takes away all pride—thus saving what would otherwise be an inevitable fall.

So that one can escape many growing pains by being faithful to one's highest ideals. Rising beyond the illusory personal self, into the larger community consciousness.

Giving, rather than taking—going into all the world (either spiritually or materially) and extending the good news to every creature.

And—this is hard—"spending your last dollar as though it were a dry leaf, and you were the owner of a boundless forest"—as indeed you are. Ingersoll's flamboyant suggestion is echoed by Kipling who shows us how, by the magic path of idealism, we may "own the earth, and everything that's in it"

Not, of course, through the personal consciousness. Not by means of scrip or scrap of paper, but by entering that inner heavenly realm, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

The son of man hath not where to lay his head. Only the crucifixion faces the elect who would make a straight path toward the throne of glory.

The world is to be redeemed. The future is for the artist, the poet.

All that is of any value in the personal consciousness is retained and included in a social consciousness—still more so in the cosmic or universal consciousness.

And we have to make concessions and recognize the place of indulgences. For while temperance and evolution is the healthy procedure - even "occasional orgies" are not altogether out of place.

We must beware of spiritual pride and what might be called religious ambition. Taking the kingdom of heaven by storm is sometimes a dangerous affair. The spirit is willing but the flesh is weak. Be not righteous overmuch, says Ecclesiastes.

However, self denial or asceticism is royally compensated for with celestial rewards. Nietzsche says morality is a long restraint. And with Kipling again: If you can wait, and not be tired by waiting.

There is joy in getting your pleasure by proxy. Perhaps a younger one may appreciate a benediction at your expense, and your love be a sacramental grace truly satisfying to your soul, without any sad reaction of satiety.

Yes, a great deal depends on getting the mind off yourself. Balance, sanity, as well as health and success come this way.

The personal consciousness blocks your progress. It is an insulation a veil that must in due time be discarded.

It belongs to the lower strata of existence, and prevents the radiation of the light of the sun. It is a state where you see through a glass, darkly - necessary indeed for a season, until the personality becomes purged as with hyssop by means of life's trials and tribulations.

Nietzsche calls those who with Schopenhauer would retire from the world with its strife and cruelty, - cowards. Who would be in the world but not of it.

Yet truly the meek shall inherit the earth. And those who lose their life will preserve it. Loose it - let go of it. Circulation, growth.

To be enamoured with another's personality often implies a sort of hatred and exclusion with all else. This inordinate affection, leading to jealousy, is a mere lust of the flesh, belonging to what one might call the "cattle consciousness". Well enough after a fashion, but the cave man has to go, and the mortal put on immortality. Temporary ballast serves its purpose, and the "only one" period has its own appointed time.

So that the love of the mortal is quite right. But is it not the Ideal that you really love? Created in your own image. The Beloved that is behind all phenomena. The One, the lover of the Soul - that is "above all, and through all, and in you all". The only real Name, by whom all men are saved. Even the god of Love - the divine Siva, or Aphrodite.

Sympathy and consolation are born with the conception of an unfolding consciousness—when barriers are torn down, including such mystic scrolls as “keep off the grass” and “trespassers will be prosecuted”. For if we forgive not those who have trespassed against us, neither will our heavenly father forgive us our sins.

The law of compensation acts with discretion. But as Elbert Hubbard used to say: If you do no more than you are paid for, you will not be paid for any more than you do. So there you are. And moves have to be made at all with both danger and suspicion.

Through the mortal to the immortal. He descended into hell.

It is natural to be self-seeking. And the finding of the self is through service. One rises through service. The throne of mastery cannot be gained but by the steps of service. All are forced to serve—some voluntarily, others involuntarily. And slavish indeed is the lot of those who are reluctant. “He hath exalted the humble and meek”. “Here am I, send me”.

Pride goeth before a fall. The receptive, willing attitude is negative to nature's bounties. And the earth becomes a paradise of delights. And all things, even the ice and snow, praise the Lord.

“There be Gods many, and Lords many”. And there are many mansions in the “sky”.

Everything has a sacramental aspect. Life is a school. Those who faithfully learn, perceive no death anywhere. The scroll of the heavens represents so many hieroglyphs. And heaven and earth will pass,—but not the holy words—the logoi of truth and life. Life is of the spirit, and only forms change and decay—having served their day, making way for a different rite.

HYPNOTISM, FASCINATION AND - - PERSONAL INFLUENCE

P. S. ACHARYA

III. HYPNOTISM: WHAT IT CAN TEACH US

Hypnotism does not involve any special gift or super ability on the part of the operator. It is, in fact the subject, rather than the operator, who brings about hypnotisation, by virtue of auto-suggestion. It should also be noted that the things seen or felt by the subject are largely due to his imagination which the operator attempts to capture, guide or control. The suggestion of the operator whether conveyed through word or passes is converted into auto-suggestion on the part of the hypnotised person before it produces its effect.

• • •

Those who practise hypnotism have often noted the fact that the subject acts under hypnosis, as he expected to do before he obeyed or decided to obey the suggestions of the operator. Even as regards insensibility to pain, it has been noted that this "insensibility" is not so much a usual consequence of hypnotism, *per se* as of some particular auto-suggestion on the part of the hypnotised subject to the effect that he does not or will not feel pain. Or we may say that insensibility to pain or anaesthesia on the part of the subject is not so much a usual consequence of the hypnotic operations as of some particular suggestion of the operator which transforms itself into an appropriate auto-suggestion in the mind of the subject or which tends to impress the subject's mind, with the belief (which really amounts to an auto-suggestion), that he does not feel pain at all. In a word hypnotism may be defined as mainly auto-suggestion skilfully directed by suggestion.

• • •

Truly speaking, there is only one kind of hypnotism namely, auto-hypnotism, though most of the subjects cannot throw themselves into auto-hypnosis by lying down and imagining that they go to sleep, and though they require to be skilfully directed by good operators. Ultimately, however, it is well for every one to learn the method of auto-hypnosis. Some people have to make repeated attempts before bringing about auto-hypnosis. But once you accomplish it, you can repeat the process easily and with confidence, whenever you desire it. It is well that the auto-hypnotist quietly decides to awake at a certain time before he throws himself into auto-hypnosis.

* * *

Hypnotism, in its root and fruit, is but a science of skilfully directed auto-suggestion. This understood, it is found to be an education and a culture in itself—a culture involving knowledge and experience, and an education implying special study and training. Both subject and operator require this culture and this education—a fact which is generally ignored.

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It should be always remembered that there is not necessarily more mental power or 'will-power', in the hypnotist (operator), than in the hypnotee (subject). The best subjects are not really ignorant or weak-willed persons but men of sound education and saving "common sense" make excellent subjects. This shows that, without the co-operation of the subject, any appreciable kind of success is impossible.

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Post-Hypnotic suggestion which is an interesting aspect of Hypnotism really implies a suggestion to be responded to by the subject at a stated time in future. It is, indeed, an "Auto Suggestion" on the part of the subject for future fulfillment, though he is, as a rule, unconscious of the operator's suggestion or of his own "Auto-Suggestion". This can be inferred from the experiments during which suggestions (made by the operator) contrary to the natural disposition of the subject lead to a spontaneous awakening.

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Hypnotic experiments teach us after all, what a wealth of power lies within the mysterious Chamber of the Unconscious Self (wherein is enshrined the intangible Imagination) and how this hidden wealth—this mysterious, intangible force—can be used for the up-building of character and of success in life. These experiments and experiences teach us also that the roof and crown of Hypnotism is auto-suggestion or auto-hypnotic system of suggestion.

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Man is what he thinks; you are what you desire. It is within the power of everyone to apply and follow the laws of mind—the laws of auto-suggestion—as well as the laws of health, the laws of nature. It is wrong to suppose that the chief purpose of hypnotism is to produce illusions and hallucinations and otherwise to amaze or entertain an ignorant public. The one and only justification for such hypnotic exhibitions and experiments lies in the fact that the public are thus taught the truth of such forces and phenomena—the truth that can attract the thoughtful to a study of the benefits of Auto-Suggestion.

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Briefly, the method of procedure in hypnotism resolves or ought to resolve itself into experiment by auto-suggestion. It means that whatever one

believes or suggests himself into believing with implicit faith, comes to pass, revealing thereby the magic potency of Self-faith or Self Suggestion. The student of "Auto-Suggestion" working scientifically on imagination has a boundless field before him in social service and humanitarian work as well as in Self-Culture and character-building.

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We all have the power of hypnotising (ourselves as well as others), but only they know who know how to direct the power wisely and well. Even as thought directs action, auto-suggestion or suggestion directs the power of Hypnotism. Faith created and sustained by auto-suggestion is the axis around which the world of hypnotism revolves—the basis of many a successful hypnotism, experiment. Such faith is not only the essence of hypnotism, but also the essence of every religion—nay, the very essence of our higher life with all ideals and aspirations.

PSYCHIC CULTURE

SHELDON LEAVITT, M. D.

They that are whole, said the Christ, have no need of the physician, but they that are sick. They that are successful have no need of advice, but they that fail. But who is not sick and who does not fail?

The elements of health and the elements of success lie within us all, but the trouble is we do not know how to utilize them. We do not need to go outside ourselves in search of cures for the ailments that beset us, nor do we need to go outside our own powers to find the means and measures to make us successful.

I have been a long time coming to a knowledge of these truths, and, now that I have found them, I feel a compulsion that moves me almost irresistibly to their enunciation.

But if the foregoing posulate is true, that is to say, if we really possess within ourselves all these powers, why are not all men and women healthy and successful? Why is the earth filled with woe and pain? Why does disease in its horrible forms, and poverty in its rags and emaciation, stalk abroad? The claim is absurd you say, and the man who makes such a declaration is a fanatic.

And yet, my friends, *IT IS LITERALLY TRUE*. If I did not believe it you would not find me assuming such an attitude, after occupying the position in the profession which I have so long held.

The revelation did not come in a night. I was not suddenly turned, as was Paul on the way to Damascus. It has been a matter of growth, and the conviction has ripened in the face of deliberate skepticism. I did not want to believe these truths, as such a belief would not chime with the faith on which I had built up a large business, and from which I was still drawing ample returns.

But I loved truth and could not reconcile dogmatism with my conscience. There was a struggle, I assure you, which at last brought me into my present attitude.

But, you say, do you mean that everybody may be well, and that everybody may be opulent if he but utilize his own forces?

No, I do not mean this. In the first place there are many with organisms so far entangled in the mesh of disorder and organic disease that nothing can save them. There are others who by nature and training would find it

impossible to rally their internal forces. In other words there are many fools who cannot be expected to get a grip on themselves that would ever hold. Such people can never be well and they can never be successful. There is not sufficient foundation upon which to stand the feet of Courage and Resolution and Faith.

You are to remember, however, that these represent but a very small fraction of the mass. In truth, this hopeless remnant is so small, that, when speaking in general terms, it need not be considered. OF THIS BE ASSURED, THAT EARNEST LONGING FOR A THING, IF MAINTAINED, IS A PROMISE OF ITS ULTIMATE POSSESSION, IF TO THE LONGING IS COUPLED FAITH.

While all that has been said represents my literal conviction, I would not lead you in the absurd position occupied by the Christian Scientist who allows the fragment of a great truth to so possess him that he is willing to fly in the face of Rationality and snap his fingers at the Eternal.

No, our minds were given us for use, and not abuse. There are great truths and there are lesser ones: and we should not allow the greater wholly to obscure the lesser.

This leads me to say that when I assume that the internal forces are those upon which we must rely for health it is not my intention to teach that there are no outside aids. It is quite possible that the time may come when humanity will be able to rely wholly on the aid afforded by the inner forces of being; but it will not come in our day. Besides, there are many who cannot accept an abstract truth which seriously conflicts with their inherited mental traits and early training, and therefore for these we shall be obliged to invoke other means of relief. At the same time, in doing so we ought always to have in mind the purpose to lift such weak ones by degrees out of the lower into the higher stratum of life, so as to insure a wholesome progress toward good understanding of higher laws.

There is no question in my mind that pathological states of all sorts represent the results of transgression of laws, many of them still obscure or entirely hidden; and, while I as firmly believe that optimistic and rational living and thinking are capable of averting their manifestation, provided sufficient time be given to the wholesome action (involving in certain constitutions a series of generation), I do not believe that the most approved thought and living can remedy physical evils of all kinds and in every case.

Accordingly my reasons lead me to the use of surgical measures for truly surgical cases ; and to do otherwise would be the height of folly and injustice.

This is neither the time nor place to enter into a review of the considerations that lead me to this conclusion.

While it is true that they that are whole have no need of the physician, it is also true that even they who are well *have* need of the instruction which it is my purpose to give.

A vigorous constitution may be able to withstand the disordering and disintegrating effects of unhygienic thought, and even slight ailments, for a time, without giving outward evidence of the nascent pathology within ; but, should the conditions be sufficiently protracted, manifest illness will result.

Accordingly the well should learn how to maintain a state of health as they easily may.

The Great Teacher was right when he said, *Seek first the kingdom of heaven and all these things shall be added.* The *kingdom of heaven* here meant, as he elsewhere explained, was the **KINGDOM OF THE WITHIN**—the *kingdom of the inner and deeper self.*

Health and success are only the effects, not the cause. They are the effects of right thinking. Assuredly, as a man thinketh in his heart, so is he. It always has been so and always will be.

Stop then and consider how important it is that one think aright.

It is hard to think aright. Wrong concepts are more easily formed than right ones. And why ? Because fear and its whole brood of disturbers have so long been harbored by the human mind. Man has ever been 'afraid, first of the unseen, and then of the seen. Divinity has shaped itself in his mind into an unpitying Nemesis who continually follows with a scourge. And man has believed that the hand of every other man has been against him. It is only latterly that men and women in numbers have come to accept the comforting truth that the Eternal mind is beneficently disposed and that mankind in general have a brotherly spirit.

The truth that to-day is working out the salvation of men from sickness and poverty, is that of **THE UNITY OF ALL THINGS**. We are bound up in a bundle together. We are all cut out of the same goods. And when I say we, I mean all things, and accordingly this elevates us to the dignity of very gods. *All things are made of DIVINE STUFF.*

An acceptance of this truth is what dispels every doubt and fear, that instils faith, hope and love, that drives away all darkness, and that insures to each one of the human family health and success.

"But if it insures these to all," you ask, "why do not I have them? I am sick and sore, and poor and wretched."

You are thus, dear friend, merely because you have not **TAKEN** the health and success that have been offered.

But how could I take what I had no knowledge of being offered?

You could not, and the more's the pity. It is the purpose of these lessons to show you what a wealth of blessedness awaits your acceptance.

As I have before said, the mere thinking must not be expected to do the whole work. Such an attitude will no more bring health and success than a similar attitude will bring food and raiment.

The lily of the field is clothed and fed by the Father's hand. it is true; but the lily has a part to perform. The elements of nutrition are at hand, but the rootlets have to look for them. They go out on their labors day after day, seeking with avidity and finding abundantly. The stalk climbs up into the sunlight and air at the expense of a strenuous effort, and extracts from these sources the supplies that it needs.

And so it is all through nature. The necessary supplies are at hand, and in unlimited quantity, but the organism that would avail itself of them must reach out after them and then let them in.

Accordingly, you will see that it is no negative or passive state that I would engender, but one of *energy* and *positiveness*. I would have you use the forces at your command, and I would have you understand that your resources are *absolutely inexhaustible*.

In order to reach our highest estate we must come into what has been aptly termed **REALIZATION**. This realization means an acquaintance with both ourselves and the resources at our command.

Those who have followed me thoughtfully thus far are beginning to see that the study of psychic culture is the greatest and grandest to which the human mind can turn. It is the study of one's own self. You begin to see that within yourself lies all that it is desirable to know concerning the possibilities of mankind. We cannot peer very deeply into the universe about us. Some few things we have learned concerning it and they have filled us with admiration and astonishment. But I assure you that when you turn to an earnest study of your own self, you will find that that wonderful self is truly an *epitome of the universe*.

ONCE GET A TASTE OF THE GOOD THINGS CONTAINED WITHIN YOUR OWN MIND AND YOU WILL FIND A NEW APPETITE DEVELOPING WHICH WILL NEVER KNOW SATIETY.

Moreover, this study is not a mere satisfaction and delight; but it is in every way helpful. The deeper you go into a knowledge of the inner man, the more pronounced the health and success of the outer man.

And thus all high ends and aims are subserved.

The mind of man is divided into two great divisions, the conscious and the unconscious or subconsolous; the objective and the subjective. The conscious mind represents to us the Self; and yet it is not the Greater and Stronger Self. The true Ego rises into the region of consciousness only in spots and on occasions. Like the iceberg, by far the greater part of it lies beneath the surface.

That there is activity throughout this subconscious mind is demonstrated in many ways. It is the storehouse of all knowledge and power, and is the treasury of memory. It is to us a guide, a counselor, a protector. It is an ever-present helper.

This Subconscious Self is ever-seeking our good. THROUGH ITS ACTION WE FIND THE RIGHT EVENTS AND THE RIGHT PEOPLE COMING INTO OUR HEARTS AND LIVES AT THE RIGHT TIME.

It is an educator, and those who follow the intuitions which it supplies are led into health and success,—in fine, INTO ALL TRUTH.

Now this is true provided we have set our faces, by the power of will toward *the realization of the best there is in us.*

In conclusion, let me add that I have no doubt that this same subliminal self has turned your attention in the direction of this study at a time, when, perhaps, you are best prepared to appreciate it and profit by it. If you follow the suggestion, I am sure that there will ensue an enrichment of life such as you have scarce dreamed of. To you, it means, I am sure as it did to me, **GREAT THINGS.**

YOU HAVE REACHED A CRISIS IN LIFE. THIS, I AM SURE, WILL BE A TURNING.— POINT TO WHICH YOU WILL EVER LOOK BACK WITH DEVOUT THANKS,

—Thought.

STUDIES IN PSYCHOLOGY

PROF. IVI.

The Faculty of Telepathy—III

Now with the medium of the transmission of thought: The first thing is consciousness of the proximity of the mind which you wish to reach.

To get thoughts we have to think of the mind of the person as being present with us or we being present with them: that there is no time, distance nor space that intervenes; that mind is just as close to us as if our bodies were in speaking distance. It is also a recognition of the mind as filling all space. That would be omnipresent.

The thoughts of the sender and those of the receiver must merge as one thought. The thought must come as though it were our own thought in order that we may recognise it. And then again it must come from the one to whom we make ourselves receptive, because if it did not then we would think we thought it ourselves and there would be no conscious communication with the other person. The fact that only thoughts of our own are recognisable presents the difficulty in this thing. The whole proposition here is identification.

Sometimes we do not make our identity known. We just think the thought. If I were going to send a message I would first send my message and then say "this is Prof.Ivi, this is what I want you to know". Then I would go on and tell where I am located.

The sender must be willing to put his vibration in such form that it will be comprehended by minds on different planes. In sending messages, when I am in my room I tried to put myself into an attitude of being in harmony with people of different classes. That is, in harmony with the man in the workshop, with the man in the pulpit, or with the man in his private office, owing to what the person does. I try to think that thought as he would think it.

The message or the vibration is produced and the faculty of response to suggestion within the mind of the receiver is impressed by it. It is the faculty that received suggestions which has to respond in telepathy.

The faculty of physical control is the medium through which the faculty of response to suggestion brings the thought up into the realm of physical sensation or consciousness.

When the mind is not occupied in producing vibration it becomes occupied in receiving impressions and comprehending them. The one difficulty in all psychic phenomena or in all of the deeper thought is identification. We say "a thought comes to me;" where does it come from and whose thought is it?

The subjective mind of all persons being the same it seems that thought loses its identity as soon as it goes below consciousness. We think we have formed a judgment entirely independent of memory but after investigating a little while we find out that the thing upon which we decided was already in the memory.

The difficult problem is to identify the thought. I know it is my thought when I think it but whose thought was it before I thought it? There must be a way by which we can communicate from this subjective side of ourselves and know it in consciousness, because we are constantly getting thoughts we know come from some one else, or else communing with the subjective thought of another is like bringing thought up out of our own subjective minds.

There is nothing you can undertake to do that you cannot do. It may take effort, take hard work and determined repetition but you can do what you want to do. You need not think you can control the receptive attitude without practice, nor can you control it unless you decide to do it when you want to; not when somebody else wants to.

THE BHAGAVAD GITA

UPANISHAD

VOICE OF THE SILENCE

written down as
LIBER LXXXI

11. *Jagad chitram samalikhya
Svescha poolikayaatmani
Svayam eva samaalokya
Pranati Paramesvarah*

THE WORLD IS THE PICTURE THE LORD DRAWS WITH HIS BRUSH OF THE WILL ON THE EASEL OF HIS BODY (SELF); HAVING PAINTED IT, HE ADMIRES IT, ENJOYS IT, IS QUITE PLEASED WITH HIMSELF.

What H. P. B. says is *not* at all the sense. We give her text for purposes of comparison:

"Before the Soul can comprehend and may remember, she must unto the Silent Speaker be united, just as the form to which the clay is modelled is first united with the potter's mind'.

We do not know wherefrom she got the original of the Silent Speaker, but the simile of the potter is not from Omar Khayyam but from the ancient, Gaatha, 18. 61.

Truly dost thou deserve to hear of the great mystery called *Vaarshneya*; it is truly Beatific; Time's wheel that in its aspects of existence and cessation remains unkennded.

The trifold Bodiment whirls on in the wheel that is the Lord Governor of all Beings (cell-lives); they call it, whatever it is, the unconscious, undying, Greatness, enduring.

It is a capable one that in the Hearts of all Beings whirls them along (with Him) with inimitable skill (maya) the whirling of which He is the Wheel;

Fly to Him for refuge in every concept, from every Point of View; By His Grace (Prasada) do you attain enduring Peace, enduring status.

The personal God exists within, nowhere outside the worshipper. That personal deity is no vain breath nor fiction but an Immortal Entity, the Initiator of Initiates.

As saith Browning;
Thoughts hardly to be packed
Into one narrow Act
Fancies that broke through language
And escaped
All I could never be
All men ignored in Me
This I was worth to God
Whose wheel the pitcher shaped.

Humanity is the shadow indeed of Deity the veil through which God the Invisible King tries to reveal himself casting about in the multiplicity of Forms after an expression through physical means of his own nature. In the thought that God is the life of the universe one should be reverent of a human being as a Micro Deus; for as the purpose of nature is to personify the invisible, human souls are the masks or persona by which the leading parts are enacted with many changes of scenery. The same idea is expressed by inimitable Omar Khayyam,

There be some who tell
Of one who threatens he will toss to hell
The luckless pots he marred in making,
Pish; he is a good feller, and all is well.

Mysticism rests on three articles of faith; the soul as well as the body can see and perceive; (2) we can know only what is akin to ourselves; man in order to know God must be a partaker of the divine nature; (3) we can only achieve inner reality by transcending individuality. It is no use to enlarge the circumference of our life if our fixed center is always to be the ego. You must gather in your scattered faculties by a deliberate exercise of the will, empty your mind of its swarm of images, its riot of thought. Evelyn Underhill calls this process Introversion.

The *Isvara* concept is explained excellently by Freud: As soon as living beings are gathered together in certain numbers no matter whether they are a herd of animals or of men, they place themselves instinctively under the authority of a chief. Although the needs of the group carry it half way to meet the leader, yet he too must fit in with it in his personal qualities; he must be held in fascination (Bhrama) by a strong faith in an idea in order to awaken the group's faith; he must possess a strong will and must impose that

will on the group members that have no will of their own. The leaders can make themselves felt by means of ideas in which they themselves are fanatical believers. Freud ascribes both to the ideas and their leader a mysterious and irresistible power (Maya) which Gustav Le Bon calls *Prestige* which is a sort of domination exercised over us by an individual, a work or an idea.

That there is in the assemblage or collocation of cell lives in man such a leader, Isvara is the theme of the ancient lore which in Buddhism calls Isvara, the Budha. Says the Gaatha:

Isvara, Gudakesha, is not far, not hard is He to get at. An Inspiring Spirit He is; yes, He is your own self, the Exalted Lord!

Always radiant, the great God, himself a Spirit, Lord of all our Experience he impels a messenger, pure, towards God, in fulfillment of His Will.

Asks Arjuna:

And by the Exalted Lord, who is the messenger that hath been impelled and how doth that messenger informingly illuminate.

Replies the Lord:

Intuitive judgment (*Viveka*) is the messenger (Nabi of the Moslems) Impelled by the Lord; He is ever in the 3rd Ventricle, the Heart of the Head, always rejoicing, calm as the Moon of the midnight Sky.

Slowly doth He illuminate the creature that is of the nature of the Fragrance of Life; from out of the warp weft of life's tangle doth He get these little minded ones across.

The reader can get at the concept of the messenger Nabi fully in Islam where alone that concept is fully elaborated.

Patanjali takes up the idea of *Isvara* from his predecessor Yogacharyas, and makes Isvara a *Person*. We quote from Alice Bailey's "Light of the Soul":

"II. 1. THE YOGA OF ACTION, LEADING TO UNION WITH THE SOUL IS FIERY ASPIRATION, SPIRITUAL READING AND DEVOTION TO ISHVARA.

We must here bear in mind that we are beginning the book which outlines the practical part of the work, which gives the rules which must be followed if the aspirant hopes to achieve, and which indicates those methods which will bring about the realization of spiritual consciousness. The objective has been dealt with in Book I. The aspirant naturally says on

concluding Book I, "how desirable and how right, but *how* shall this be? What must I do? Where shall I begin?"

Patanjali starts at the very beginning and in this second book he indicates :

1. The basic personality requirements,
2. The hindrances which can then be noted by the earnest disciple,
3. The eight 'Means of Yoga' or the eight kinds of activity which will bring about the needed results.

The very simplicity of this outline makes its value exceedingly great; there is no confusion, no complex dissertations, but just a clear simple statement of the requirements.

It might be of value here if we dealt with the various 'Yogas' so as to give to the student a clear concept as to their distinctions and thus cultivate his discrimination. The principal Yogas are three in number, the various other so-called "Yogas" finding their place in one of these three groups :

1. Raja Yoga ... the yoga of the mind or will
2. Bhakti Yoga ... the yoga of the heart or the devotee
3. Karma Yoga ... the yoga of action.

Raja Yoga stands by itself and is the king science of them all; it is the summation of all the others, it is the climax and that which completes the work of development in the human kingdom. It is the science of the mind and of the purposeful will, and brings the higher of man's sheaths in the three worlds under the subjection of the Inner Ruler. This science co-ordinates the entire lower threefold man, forcing him into a position which he is nothing but the vehicle for the soul, or God within. It includes the other yogas and profits by their achievements. It synthesises the work of evolution and crowns man as king.

Bhakti Yoga is the yoga of the heart; it is the bringing into submission of all the feelings, desires and emotions, to the one beloved, seen and known in the heart. It is the sublimation of all the lower loves and the bringing captive of all longings and desire, to the one longing to know the God of love and the love of God.

It was the "kingly" or crowning science of the last rootrace, the Atlantean, just as the science of Raja Yoga is the great science of our Aryan civilization. Bhakti Yoga made its exponent an

arhat or led him to the fourth initiation. Raja Yoga makes him an adept and leads him to the portal of the fifth initiation. Both lead to liberation, for the arhat is released from the cycle of rebirth but Raja Yoga liberates him to complete service and freedom to work as a white Magician. Bhakti Yoga is the yoga of the heart, of the astral body.

Karma Yoga has a specific relation to physical plane activity, and to the working out into objective manifestation of all the inner impulses. In its ancient and simplest form it was the yoga of the third or Lemurian root race and its two best known expressions are :

- a. Hatha Yoga,
- b. Laya Yoga.

The former has specifically to do with the physical body, its conscious (not subconscious and automatic) functioning and all the various practices which give man control over the different organs and the entire mechanical apparatus of the physical body. The latter has to do with the etheric body, with the force centers or chakras found in that body and with the distribution of force currents and the awakening of the serpent fire.

It might be pointed out that if we divide the human torso into three departments it might be stated that :

1. Karma Yoga resulted in the awakening of the four centres below the diaphragm,
2. Bhakti Yoga resulted in their transmutation and transference into the two centres above the diaphragm, yet in the torso, the heart and the throat.
3. Raja Yoga synthesises all the forces of the body in the head and from there distributes and controls them.

Raja Yoga, which Patanjali primarily deals with, includes the effects of all the others. It is only possible when the others have been worked with, but not in the sense of working with them in this life. Evolution has brought all the sons of men (who are ready to be chelas or disciples), through the various races, and whilst in the Lemurian race (or else on the preceding chain or greater cycle) they were all hatha and laya yogins. This resulted in the development and control of the dual physical body, dense and etheric.

Whilst in the Atlantean race the desire or astral body was developed, and the flower of that race were true sons of

bhakti yoga and true devotees. Now the highest of the three bodies must be brought to its fullest development and this Raja Yoga is intended to do and this is the object of Patanjali's work. The Aryan race will contribute this fuller development to the general economy, and the entire human family (with the exception of a percentage which entered the race too late to permit of the full flowering of the soul) will manifest as Sons of God with all the powers of the God unfolded and consciously used on the physical plane and in the physical body. Patanjali says that three things will bring this about, coupled with the following of certain methods and rules and these three are:

1. Fiery aspiration, the domination of the *physical man* so that every atom of his body is afire with zeal and endeavor,
2. Spiritual reading, which has reference to the capacity of the *mental body* to see back of a symbol or to touch the subject lying back of the object,
3. Devotion to Ishvara, which relates to the *astral or emotional body*, the whole heart poured out in love to God—God in his own heart, God in the heart of his brother, and God as seen in every form.

Fiery aspiration is the sublimation of karma yoga. Devotion to Ishvara is the sublimation of bhakti yoga, whilst spiritual reading is the first step to Raja Yoga.

"Devotion to Ishvara" is a large and general term covering the relation of the personal self to the higher self, the Ishvara or Christ principle in the heart. It covers also the relation of the individual Ishvara to the universal or cosmic Ishvara; it deals with the realization of the soul in man that it is an integral part of the Oversoul. This results in group consciousness which is the objective of the kingly science.

Devotion involves certain factors which it is valuable for the devotee to realize.

1. A capacity to decentralize oneself, to change one's attitude from self-centredness and selfishness to one of outgoing to the loved one. All things are counted as loss provided the object of one's devotion is attained.
2. Obedience to the beloved object once that beloved is known. This has been called in some translations "complete obedience

to the Master" and this is the true and accurate translation but in view of the fact that the word *Master* connotes (to the occult student) one of the adepts, we have chosen to translate the word as "Ishvara," the one God in the heart of man, the divine Jiva or "point of divine life" at the centre of man's being. This is the same in all men, whether savage or adept; the difference only lies in degree of manifestation and of control. Complete obedience to any guru or mahatma in the sense of complete subjugation of the will is never taught in the true science of yoga. Subjugation of the lower man to the will of the inner God is taught and all the methods and rules of yoga are to this specific end. This should be carefully borne in mind. "Spiritual reading" is the most significant and occult preliminary thereto.

Every form is the result of thought and of sound. Every form veils or conceals an idea or concept. Every form, therefore, is but the symbol or attempted representation of an idea and this is true without exception on all the planes of our solar system, wherein forms are found whether created by God, man or deva.

One object of a disciple's training is to enable him to ascertain that which lies back of any form in any kingdom of nature and thus ascertain the nature of the spiritual energy which brought it into being. The vastness of this cosmic symbolism will be apparent to even the most superficial thinker and the beginner upon the path of chelaship has to learn to separate the many forms into certain specific groups standing for certain basic ideas. He has to interpret the ideas lying back of specific symbols, and he has to look for the specific impulse latent in every form. He can begin practically to do this in the environment and in the place where he is. He can look for the idea which his brother's form veils, he can search for God behind the body of any and every man.

Thus the sutra under consideration takes the aspirant into the most practical part of life; it brings him face to face with three basic enquiries and as he seeks to answer them aright, he will inevitably equip himself to tread the path. These three enquiries are,

1. Towards what objective do all the longings and aspirations of my soul trend, towards God, or to things material?

2. Am I bringing my entire lower nature under the control of Ishvara or the true spiritual man?
3. Do I see God back of every form and circumstance in my daily contacts?

"I. 23. BY INTENSE DEVOTION TO ISHVARA, KNOWLEDGE OF ISHVARA IS GAINED.

Ishvara is the son in manifestation through the sun. This is the macrocosmic aspect. Ishvara is the son of God, the cosmic Christ, resplendent in the heart of each of us. The word "heart" is here used in its occult connotation. The following correspondences may be found illuminating and should be studied with care.

	Aspect	Quality	Centre	Macrocosm
Spirit.....	Father	Monad...	Will.....	Head.....Central spir- itua! sun.
Soul... ..	Son... ..	Ego... ..	Love... ..	Heart... ..Heart of the sun.
Body.....	Holy... ..	Person·Active	Throat...	Physical sun·
	Spirit	ality.....	Intelligence	

Ishvara is the second aspect, and therefore the real meaning of this sutra is that through intense devotion to, and love of Ishvara, the Christ in Manifestation, that Christ or soul may be contacted or known. Ishvara is God in the heart of every child of God; He is to be found in the cave of the heart, He is to be reached through pure love and devoted service, and when reached He will be seen seated upon the twelve petalled lotus of the heart, holding in his hands the "jewel in the lotus." Thus the devotee finds Ishvara. When the devotee becomes the raja yogin then Ishvara will reveal to him the secret of the jewel. When Christ is known as king upon the throne of the heart, then He will reveal the Father to His devotee. But the devotee has to tread the Path of Raja Yoga, and combine intellectual knowledge, mental control and discipline before the revelation can be truly made. The mystic must eventually become the occultist: the head qualities and the heart qualities must be equally developed, for both are equally divine.

"I. 24. THIS ISHVARA IS THE SOUL, UNTOUCHED BY LIMITATION, FREE FROM KARMA AND DESIRE.

Here we have the picture of the spiritual man as he is in reality. His relation to the three worlds is shown. This is the state of

the master or the adept, of the soul who has come into its birthright, and is no longer under control of the forces and energies of the lower nature. There is given in this and the following three 'sutras, a picture of the liberated man who has passed through the cycle of incarnation and through struggle and experience has found the true self. Here is depicted the nature of the solar angel, the son of God, the ego or the higher self. He is stated to be

1. *Untouched by limitation.* He is no longer "cribbed, cabined and confined" by the lower quaternary. He is no longer crucified upon the cross of matter. The four lower sheaths—dense, etheric, emotional and mental—are no longer his prison. They are but instruments which he can use or vacate at will. His will functions freely and if he stays within the realm of the three worlds, it is of his own choice, and his self-imposed limitation can be terminated at will. He is master in the three worlds, a son of God dominating and controlling the lower creations.
2. *Free from Karma.* Through knowledge of the law he has adjusted all his karma, paid all his debts, cancelled all his obligations, settled all claims against him, and through his subjective realisation has entered consciously into the world of causes. The world of effects is left behind, in so far as the three worlds are concerned. Thus he no longer (blindly and through ignorance) sets in motion conditions which must produce evil effects. He works ever with the law and every demonstration of energy (the spoken word and the initiated action) is undertaken with a full knowledge of the result to be attained. Thus nothing he does produces evil results and no karma is thereby entailed. Average men deal with effects and blindly work their way through them. The master deals with causes, and the effects He produces, through the wielding of the law, do not limit or hold him.
3. *Free from desire* No longer do the things of sensuous perception on any of the three planes attract or allure Him. His consciousness is inward and upward. It is no longer downward and outgoing. He is at the centre and the periphery no longer attracts him. The longing for experience, the craving for physical plane existence, and the desire for the form aspect in its many variations, has for him no appeal. He has experienced,

He knows, He has suffered, and He has been forced into incarnation through His longing for the not-self. Now all that is ended and He is the freed soul.

"I. 25. IN ISHVARA, THE GURUDEVA, THE GERM OF ALL KNOWLEDGE EXPANDS INTO INFINITY."

In the macrocosmic sense God is the Master of all and He is the sum total of omniscience, being (as is easily seen) the sum total of all states of consciousness. He is the soul of all things, and the soul of the atom of matter as well as the souls of men are a part of His infinite realisation. The soul of the human being is potentially the same, and as soon as the consciousness ceases to identify itself with its vehicles or organs, the germ of all knowledge begins to expand. In the disciple, the adept, Master or Mahatma, in the Christ, the Buddha, and in the Lord of the World, Who is mentioned in the Bible as the Ancient of Days, this "germ of all knowledge" can be seen at differing stages of unfoldment. God consciousness is theirs, and they pass from one initiation to another. At each stage a man is a master but ever beyond the point attained another possible expansion becomes apparent and ever the process is the same. This process may be summed up in the following statements:

1. An urge, or determination to achieve the new knowledge,
2. The holding of the consciousness already unfolded and its utilisation, and from the point achieved working forward towards further realisation,
3. The overcoming of the difficulties incident to the limitations of the vehicles of consciousness and to karma,
4. The occult tests which are imposed upon the pupil when he shows ability,
5. The triumph of the pupil,
6. The recognition of his triumph and attainment by the guides of the race, the planetary Hierarchy,
7. The vision of what lies ahead.

Thus does the unfoldment proceed and in each cycle of endeavor the evolving son of God comes into his birthright and takes the position of a knower, "One who has heard the tradition, experienced the dissolution of that hitherto held, seen that which is hidden from those who abide by the tradition, substituted that which is newly seen, donated the acquired possession to

these who hold out empty hands, and passed on to inner halls of learning".

Students would do well in studying these few sutras relating to Ishvara to bear in mind that they have reference to the son of God, the second person of the Trinity as He manifests through the medium of the solar system, to the macrocosmic soul. The secondary meaning has reference also to the divine son of God, the second aspect monadic, as He manifests through the medium of a human being. This is the microcosmic soul. The following synonyms of the Ishvara aspect may be found of value.

The Macrocosm

Ishvara, the second aspect.....Whose nature is love.
 The Son of God.....The revealer of the Father.
 The cosmic Christ.....God in incarnation.
 Vishnu.....Second person of the Hindu Trimurti.
 The soul of all things.....Atoms and souls are synonymous terms.
 The all-Self.....The sum total of all selves. ;
 I am That.....Group consciousness.
 Aum.....The Word of Revelation.
 The Word.....God in the Flesh.
 The Gurudeva.....The Master of all.
 The light of the world.....Shining in darkness.

The Microcosm.

The second aspect.....Love wisdom,
 The son of the Father.....The revealer of the Monad,
 The Christ.....Christ in you, the hope of glory.
 The Soul.....Consciousness;
 The higher Self.....The Lord of the bodies.
 The Ego.....The self realizing Identity.
 The Word.....God in incarnation.
 AumThe word of revelation.
 The Master.....The self on the throne.
 The radiant Angoeldas.....The light within.
 The spiritual Man.....Utilizing the lower man.

" I. 26. ISHVARA (THE GURUDEVA), BEING UNLIMITED BY TIME CONDITION, IS THE TEACHER OF THE PRIMEVAL LORDS.

Since the conditions of time and space existed there have been those who have achieved omniscience, those whose germ of knowledge has been subjected to proper culture and thus developed, until it flowered forth into the full glory of the liberated soul. This condition became possible through certain factors :

1. The identity of each individual soul with the Oversoul.
2. The attractive force of that Oversoul as it drew the separated soul of all things gradually back into itself. This is the force of evolution itself, the great attractive agent which recalls the outgoing points of divine Life, the units of consciousness, back to their source. It involves the response of the individual soul to cosmic soul force.
- 3 The intensive training given towards the climax by the occult Hierarchy whereby souls receive a stimulation and vitalisation which enables them to make more rapid progress.

The occult student must remember that this process has gone on in the wheels and cycles preceding our planet Earth. The primeval Lords, or Sages, are those great Adepts Who—having "tasted experience" under the Law of Rebirth, were initiated into the mysteries by the one Initiator, the representative in our planet of the oversoul. They in their turn became teachers and initiators into the mysteries.

The one Master is found within; it is the soul, the inner ruler, the thinker on his own plane. This one Master is a corporate part of the whole, of the All-Soul. Each expansion of consciousness which a man undergoes fits him to be a Master to those who have not taken a similar expansion. Therefore—mastery being achieved—there is nothing (speaking in terms of the human kingdom) to be found except Masters who are likewise disciples. All are learners and all are teachers, differing only in degree of realisation. For instance :

- a. Aspirants to the Path are disciples of lesser disciples,
- b. Probationers on the Path are disciples of higher ones,
- c. Accepted disciples are the disciples of an Adept and of a Master,

- d. An adept is the disciple of a Master,
- e. A Master is the disciple of a Mahatma,
- f. The Mahatmas are the disciples of still higher initiates,
- g. These in turn are the disciples of the Christ or of that official who is at the head of the teaching department,
- h. The head of the teaching department is a disciple of the Lord of the World,
- i. The Lord of the World is the disciple of one of the three planetary spirits who represent the three major aspects,
- j. These are again disciples of the solar Logos.

It will be apparent therefore to the careful student how inter-dependent all are and how the achievement of one will profoundly affect the entire body. Discipleship can be regarded as a generic term covering all those states or conditions of being in the fourth and fifth kingdoms (human and spiritual) wherein certain expansions of consciousness are brought about through specific training.

What then the simile of the pot, *Ghata*. The pedants can have a holiday excursion of as great a length as they like through the Acharyas (teachers) who founded the three schools of Brahminism current in Southern India, by reading their books. All that the term pot conveys is that *man* is an event, *ghatana* or *kalana*, a collocation; or preferably he may be called a *constellation*.

Crowley takes up like the Svetasvatara Upanishad only the praxis behind the verse:

"Any actual object of the senses is considered as a precipitation of an ideal. Just as no existing triangle is a pure triangle, since it must be either equilateral, isosceles, or scalene, so every object is a miscarriage of an ideal. In the course of practice one concentrates upon a given thing, rejecting this outer appearance and arriving at that ideal, which of course will not in any way resemble any of the objects which are its incarnations. It is with this in view that the verse tells us that the Soul must be united to the Silent Speaker. The words "Silent Speaker" may be considered as a hieroglyph of the same character as LOGOS, or the Ineffable Name."

Saith the Lord:

"I am the wheel; I turn whirlingly around by my wondrous power; Life itself whorls in the spokes of this wheel; I am the eye; the ecstatic charioteer; in every way ecstatic; thus do I in the warp weft tangle of life whorl on, in my Dance of Life, as the pop in the potter's wheel; that wheel (Act, for chakra means both the Act and a wheel) in the wheel of the Law (of Do what thou wilt); it is created, emanated by me; of its rim (Nemi—for the full explanation of which term read the Pravargya of King Nemi in the Jain Sūtras) the mind, contradiction and illusion are the felloes. Yes, this is the wheel of God Vasudeva, the Fragrance of the universe."

What indeed swims around us enveloping us, enwhorling us is Vasudeva, God the Fragrance in things, the Fragrance of experience.

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