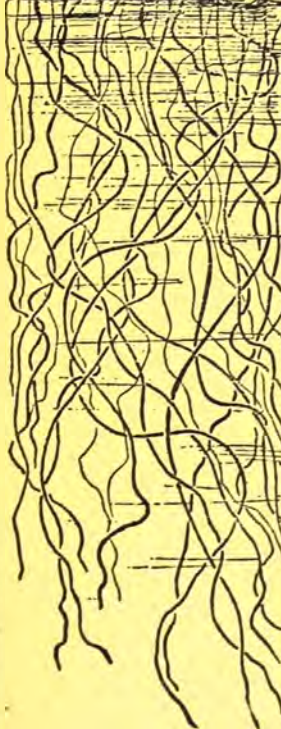
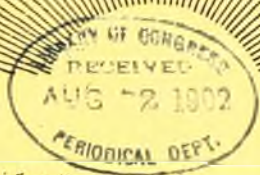


IMMORTALITY



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J.C.F. GRUMBINE
 EDITOR

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The Voices of the Silence.

(Being a reply to Prof. Haeckel.)

A learned mortal, versed in the lore of books,
Turns from the printed page, and sighs and looks
Down the vistas where the centuries pass,
And cries, "Lo, man is like a blade of grass:
He blooms and withers, not to bloom anew,
Save as the seed he scatters may renew
The parent in the child. Here on this earth.
In the poor accident of human birth
Lies all of immortality"—Poor lore
In this which tells so much, yet tells no more.

Sad learning that, which leaves us so unwise
We see no realms beyond the starry skies.
Alas for him who studies day and night
And gains no ray of superconscious sight.
Who, all the paths of science having trod,
Finds mortal woman as his only God!
Poor, piteous man, through winding ways to grope
Into the arms of such a fragile hope.
To see no future for the great and good,
Save in the finite realm of motherhood.

Put by your man-made books; relax your will,
Sit in the silence humbly, and be still
And wait, until on pulsing waves of light
You hear the voices of the Infinite,
The wisdom voices, which the seers have heard.
'Till then, presumptuous mortal, speak no word.
To hurt the world's sad heart! Oh! not 'till then
Dare give a message unto suffering men.
When the blind lead the blind all go astray,
Let those who see proceed and show the way.

ELLA WHEELER WILCOX.

Consciousness and Super-Consciousness.

IN attempting to classify and define the special use of the various phases of consciousness which interact with so subtle and harmonious an adaptation to the unfolding need and capacity of the ego that no absolute limit may be placed upon the purpose and office of any one of them, it is needful that we define the significance of its terminology truly. For the consciousness is not, as many scientific authorities assert, the action of the mind in its interior aspect, but rather, that by means of which we become aware of mind; in other words, the inspiration and oracle of the mentality, to which all reasoning and deduction must be submitted as to a final authority. For of what avail are all of the labored efforts which postulate theory after theory, if there be no court of judgment wherein may be determined their value and worth of precedence; and how futile are the endeavors of a mind which sets the bar of prejudice across every avenue of enlightenment and acts only within the narrow sphere of its own limited resources, untouched by, because unresponsive to, every ray of that inspiration which alone can vivify and potentialize any interpretation of the truth.

By derivation, consciousness means *with the power of knowledge*, and is the basis and inspiration of all true science; the prism whereby the light of intuition is reflected and differentiated as intuitions which touch upon the sphere of the natural man. Here also the tuition acquired through experience and practical contact with the objective plane, collected and preserved by memory, are absolved from all their varying harmonics of relation into that knowledge which comprehends and appreciates, without becoming, each form by which it has been manifest.

Now, although consciousness by its very nature and essence is spiritual, and may not by any subterfuge be classed as other than an attribute of soul, hence is essentially subjective, yet it has its own objective and subjective planes of action, even as the super-consciousness may

be classified as spiritual and divine. For the law which manifests unity by duality is potent throughout the universe, thus by a comprehension of the extreme and diversified aspects, or opposite poles, or correlative antitheses of the one, we are led to a realization of the intermediate harmonies which comprise the sphere and their office. We have concentrated mind upon the material until we have dualized it and made the objective and subjective consciousness; thus the objective phase concerns itself with a perception of the manifest, and denotes the stage of mental evolution whereby cognizance is taken of the operation of the law of cause and effect as it pertains to the existent plane of action. In its lowest expression it might be designated as unconscious consciousness, or that mechanical and involuntary power of discrimination which declares the prerogative of the ego to accept that which is good for its own uses and reject that which is not; also by reason of its obedience to rather than antagonism with law. For consciousness inheres in every atom of substance, the censor and the guide, leading ever to such development as shall make possible the unfoldment of its Divine potentiality.

And this objective phase may also be subdivided and known as the sub and hyper states of consciousness, the sub-state being that above described; the hyper-state that which approximates, merges into and unfolds the germ of the subjective state. Its presence and position in the spiral of evolution is marked by the hour of restlessness and dissatisfaction, the unspoken yearning and aspiration toward the more surpassing revelations which it feels the quickening power to evolve.

Of the subjective phase, clairvoyance, clairaudience and clairsentience, with all their ramifications, but only in their universal interpretation, are aspects, and disclose a knowledge of externality as it obtains within the realm of spirit. This is the frontier of psychic action, also a middle ground, mediating as it does between the sub and hyper states on the one hand, and the spiritual and divine on the other, and here it is that Psyche undergoes the crucial test which declares immortality above, within, and beyond mortality. The contest of science with prescience is keenly waged, although it is a passive conflict—that is to say, science,

armed to the teeth with logic unanswerable and facts indisputable formulated upon a materialistic hypothesis, occupies the ground of antagonist to an opponent which does not oppose, but waits serenely, conscious of the eternal principles upon which it rests, content to await the outcome of a struggle which, whatever the time of its duration, can end in but one way, and that way a recognition of the absolute supremacy of spirit.

We do not deny that the hypothesis above referred to may be demonstrable concerning that arc of the circumference with which it concerns itself, but we do deny that the arc is the entirety of the circle or that the circle is the sphere, much less the heart of the sphere from which it radiates.

The soul, having passed through involution into the outer darkness, loses all consciousness of its divine selfhood of the body—and here in passing we would say that the use of the term “self-consciousness” as applied to one who is ill at ease and awkward, is erroneous and wholly misleading, for self-consciousness is God-consciousness—and to be truly God-conscious is to commit one’s self to and move in perfect harmony with that universal and omnipresent law which is manifest by the course of the planets through trackless space. One who stumbles over his own toes and knows not where to hide his hands, is painfully conscious of the *body*, and simply so because he has not learned his own supremacy over it; but let him once awaken to a consciousness of *self* and the realization of Being and every motion will be the rhythm of harmony because he himself is the essence of harmony.

Now, from this outer standpoint, the universe is seen as it appears. The beginnings in matter are so minute, the evolution so subtle, the achievements so superb, we fail to understand that half the links of the chain, which we deem missing, are but invisible, and so we seek to reconstruct a formula which ever has been perfect. Then, when one comes as from another world which holds the cause of this, and proves beyond the shadow of a doubt his own existence as a conscious entity, the mind readily passes from its positive attitude of skepticism to a state of sponge-like receptivity toward all that may be given concerning that upper life, and humbly sits at the feet of

its self-appointed oracle. We do not say that this is always so, but unless the throne of mind has been established in the temple of the consciousness, the tendency in this direction is very strong. And herein lies the root of all the danger. To credit a spirit with omniscience simply *because*, forsooth, he inhabits a plane of the cosmos whose ways are new to us and full of wonder, is inimical to the philosophy of spirit and the theosophy of love. That which is possible of attainment and realization by one soul is possible to the humblest expression of life within the universe; let us not, then, forget our duty and our privilege to make salaams before one who, perchance, assumes much and is little. For wisdom is ever modest and unpretentious, conscious of that which never can be manifest; nor does it seek to assert itself, but awaits that recognition and consecration which will come in the fulness of time.

Be not deceived, therefore, above all seek not to deceive the self. Apply the test of intuition and of conscience, through that consciousness which is the oracle of mind, to all teaching which is given you, from whatever source it comes; for before that surpassing light error and deception will shrink and fall away as crumbling parchment to reveal truth, luminous and supreme, the spirit of all aspiration and the inspiration of every son of man because the child of God.

Passing now into the state of spiritual consciousness, we ascend from the consciousness of forms and the thrall-dom of its limitations to the realization of essence and its sovereignty over matter. We have analyzed the structure and composition of all things and the laws under which they operate; it is for us now to study the law of the sources of things and to conform our lives to the divine idea, for the spirit of sincerity which prompts this pursuit of reality is manifest by its application to the life among men, and not a withdrawal to the wilderness where sorrow and temptation follow not.

And until man has attained to this state of consciousness he has not attained to perfect manhood, for here it is that the man is complemented by the woman, who brings to his force of will the sympathies of love; to his intelligence, wisdom; to power, understanding; and to conscience,

intuition. For the masculine nor the feminine principle is complete in itself—the woman is perfected only by the man, and the man only by the woman. She reveals to him the light as he manifests to her the law; she is the guide and counsellor, he the judge. No woman is rendered less womanly by reason of having passed through experiences and expressions which add to her character the strength and will and firmness needed to round it out in fulness; man is not effeminate who embodies the grace and tenderness and patience he reserves. Complete womanhood implies the perfections also of manliness, but she who ignores the divine capabilities of her own nature to assume the formal mannerisms of masculinity, succeeds in being neither the woman she effects to scorn nor the man she seeks to imitate, but rather a superb travesty upon both, of a genus unclassified.

Consciousness, as universally implied, is the nature of a form of trance, the gradual awakening from which marks the degree of the soul's unfoldment into realization and being. It is the perception of effulgence from the radiant centre, which is God and though there is a time when the consciousness rests in seemingly impenetrable darkness, yet it is drawn ever more and more nearly toward this source until the atonement is realized by means of the crucifixion and "I and the Father are one."

Let it not be understood that by merging humanity in unity is involved an abnegation of the self consciousness, rather it implies the perfect completion of that consciousness by the recognition of its nature and its source and the consciousness which is divine in the measure of the soul's capacity for wisdom which is divine, for without it no absolute perception of truth would be possible. Let us live, therefore, in that light, that our perceptions be attuned to the harmonies of the cosmos, for the grace of its benediction falls on all whose faces are up-turned to receive it, in ways various and beautiful as the wondrous panorama that attends the setting of the sun—yet those who turn their backs upon the glory find themselves pursuing an ever lengthening shadow into the darkness—a delusive phantom fleeting and unreal.

LORAIN FOLLETT.

God, The Reality.

QUOTE Kapila: "It is the mind that enslaves the man, it is also the mind that shall liberate the man."

There are many schools of theology which hold that the soul has had a beginning,—was created; that it may be educated and become purified. The Oriental schools holding that idea fail to discriminate between Jivatman and Atman. On the plane of objectivity mind had a beginning,—commenced to evolve in the lower organisms. As soon as sensations of pleasure or pain take place in the lower expressions of organized life, then mind comes into existence. The theory of evolution has been popularized in Europe and America by Dárwin, especially by his great work "The Descent of Man." Now, the theory of evolution has become fashionable. Darwin says: "Man is the evolution of the mollusk." University men adopt this without much reasoning and teach it has been accepted by common assent. The object of evolution is to develop the consciousness of man's individuality.

But why is the developing of man's individuality necessary?

God—Brahman (do not misunderstand me; by the term God I mean Brahman) is One. No man can think of God except as a perfect being. A being imperfect never can appeal to the consciousness of man as being God. Inferior gods are found in mythology, but these have no claim to perfection. If God is perfect then he is infinite and cannot be limited. To satisfy the mind of man God must be a perfect being. There is no compromise. Either Brahman is perfect or it is not Brahman. The requisite of perfection is non-limitation. God must be unlimited. Brahman must be simple and not a compound. It must be infinite unbounded.

But God is absolutely Absolute. In Him there is no relativity—outside Him there is nothing. The eminent French philosopher, whom the ignorant call an atheist,

says: "There is but one principle, there cannot be two; because if there be two they must be either similar or different; if different, one must destroy the other; if similar, they are but one."

Brahman, the One, the absolutely Infinite, is the essence from which all things manifested proceed. I deny that Brahman is conscious, for this would imply something outside of Itself of which It be conscious. I deny that Brahman is thinking, for this would imply a something external to Itself of which It is thinking. I deny that Brahman has knowledge, for this would affirm that there is outside of It something to be known. Brahman is not conscious, but It is the essence of consciousness; Brahman is not thinking, but it is the essence of thought; Brahman has no knowledge, but It is the essence of knowledge. Brahman does not do any action. It simply IS.

Fichte, the great German Vedantist, says: "The ego without the non-ego is produced in order that the ego, through the presence of the non-ego, knows its own activity."

* * * * *

Man is the evolution of the spirit into matter and the involution of matter into spirit. Your great savior or Avatar, Buddha—Buddha! that glorious star in the sky of India, that holy man who was ready to give his life for an ant!—was a true man. So were Sankara, Ramanuja and Chaitanya. On the plane of religious expression when the soul whispers within man, instead of "might" constituting "right," it is Love that constitutes right. This is an inversion of the process of evolution from the lowest organism of man—being the involution of man—the shadow, into spirit, the reality. In Nature we find that the shadow reflects invertly, upside down. Trees on the edge of the river reflect upside down; the base of the real tree also forms the base of its shadow. So on the lower plane, where might makes right, we have the spirit reflected into matter; but on the higher plane "might" gives way to Love, the lover and the beloved become one, spirit and matter are united, and the happiness of the strong is to die for the weak.

The more you recognize God in everything the more Krishna is within you; the less you see Krishna in others,

the less Krishna is within you. Love at first appears on the plane of selfishness, the love of one's own self. Gradually a man takes a mate and his love is divided and increases, then that love extends to children, to the whole family, then to the whole province, to the whole country; then to animals (as in the case of Buddha) then to the plants, to the minerals, to the whole Universe; and he becomes one with the whole Universe.

We know nothing until we become it. Man is said to have been created after the image of God. He is faithful to the image only when he reaches to Unity and recognizes no separateness, for God is One. Lord Krishna teaching Arjuna says that desire causes re-birth. "Is there to be re-embodiment always?" questions Arjuna. "Yes" replies the teacher, "always, so long as there are desires in the man." "There is no hope of deliverance?" pleads Arjuna.

I am going to reveal to you a great and profound secret, the mystery of mysteries. To reach perfection, you must conquer the science of Unity! The realization of Oneness, Advaita, is the only road to liberation. When we reach the Unity through love we fear nothing, for all things are within us; we do not *do*, we *are*, we shine as does the sun by the power of our own being.

Our love is that of the mother, the all-embracing, all-protecting mother's love. Mother! The crowning of the efforts of Nature! Mother! The glorification of creation!

To feel absolute identification with all beings and things in the Universe is to tread the path of Advaita. The path is entered by the help of love; it is trodden by the guidance of love. It is achieved by the absolute realization of the One, Infinite, Unbounded all comprehending Brahman, which is the essence of Love.

SWAMI ABHAYANANDA.

Atma-Yoga or Self-Realization.

THE Vedanta holds that the spiritual self of man is never realized as it is, in our ordinary states of consciousness. Neither in the waking state, nor in dreams, nor in the state of sound unconscious sleep is the soul of man cognized in its real nature. Both in the waking and the dreaming states, man cannot even so much as conceive what he is in himself. He is sunk in *Avidya*—as Hindu philosophy says—and does not know what he is in reality, and what is more deplorable and worse, he mistakes himself for what he is not. He thinks that he is nothing more than his physical embodiment—the body. The identification of the self with the physical frame is sometimes so thorough that man is often led to believe that when the body perishes nothing is left behind.

Is the *Atman*, then, a forbidden ground, into which man is not allowed to enter? Is it for ever to remain a mystery? Is the philosophy destined to struggle for life in this hopeless serbonian bog of mere speculative metaphysics, which the majority of modern thinkers are even inclined to rule out as unscientific and absurd? Emphatically no! So says the Hindu philosopher. The *Atman* is neither dangerous nor forbidden ground. On the contrary it is man's highest destiny to know the *Atman*. That is his goal, and it is through the realization of the *Atman* that we can truly realize this infinite universe of things. But the *Atman* is incapable of realization even partially in our ordinary conditions of life, except as a mysterious principle to which all our objective experiences are referred by the synthetic activity of our minds. What it is in its real nature, and what its potentialities and possibilities are, none can say, except those who have undergone the discipline of *Atma-Yoga*. For them, the *Atman* is no mere possibility, but a reality of which they have direct experience, experience which is face to face. That the self can be realized direct under certain conditions is the unanimous opinion of all the ancient Indian sages and philosophers. Says

Yamunacharya, a Vaishnava philosopher and divine, who preceded the celebrated Vaishnava reformer Ramanuja, in his "Atma-Siddhi," a treatise on the soul—"The existence of the *Atman* is established by self evidence, by the scripture, and also by inference. And it reveals itself face to face through the discipline of *Yoga*."

According to Hindu philosophers, *Atma-Yoga* gives us a direct spiritual insight into the soul. It brings the infinite realm of spiritual verities within the limit of conscious experience. It sets thought free from its limitations by the phenomenal. The *Vishnu Purana* says that *Manas* is the cause of our bondage and release. It is this *manas* which binds the self to the phenomenal. So long as the self is bound to phenomenal experiences its powers are limited. But when it is unattached to the phenomenal or to the world of sense, then the *Buddhi* rises by its own inherent nature to realize the transcendental realm of self and spirit.

The understanding or the reason, or what, in the technical phraseology of the *Vedanta*, is denominated *Buddhi*, is an essential attribute of the *Atman*. It is the power of the soul, in virtue of which it can bring under its cognizance the whole field of existence. It is none other than the power of spiritual illumination whose inherent expansive nature is so marvellous as to embrace the whole of the infinite. It is also called the determinative faculty of the *Atman*, since it alone can give us knowledge of absolute certainty, as contrasted with knowledge of inferior certitude arrived at by sensory perception, logical inferences or scriptural revelation. No knowledge acquires certitude unless it is reflected in the *Buddhi* and is stamped with its distinct recognition. Nothing which does not come under its cognizance, whether perceptive or inferential, can possess that certitude which it is the prerogative of the *Buddhi* alone to bestow on knowledge. Even the so-called positive knowledge of direct sensory perception derives what certitude it has from the same source.

This power whereby man acquires right knowledge of things, both spiritual and temporal, is the common heritage of all humanity. But in the majority of us it is unrecognized as it is more or less clouded and distorted by passions and desires. It is, moreover, in ordinary human

beings limited by and wholly absorbed in physical perceptions and thoughts relating to them, so that it is almost blind to any other existence than the phenomenal. Of course flashes of spiritual genius manifest themselves in some favorable moods, occasionally in individuals, which directly come down from the plane of *Buddhi*; but they are not taken notice of in the huge mass of physical perceptions and thoughts which pertain to the world of phenomena. If they are noticed at all they are regarded as aberrations from the normal, or at best as some out-of-the-way phenomena which ought not to be allowed to disturb the peace of scientific explorers and the apparent unity of the present system of scientific thought. But the Hindu philosopher catches hold of such 'abnormal' phenomena as they are important in metaphysical investigations. They only give us an insight into the real nature of man and his infinite capabilities. In other moments he is engaged with the phenomenal; but it is only in such moments as these, which are few and far between, that he gets the credentials of his higher nature and destiny. Hence arises the importance attached to the *Yoga Sastra* in almost all the systems of Hindu philosophy, not excluding the heterodox schools of Jainism and Buddhism.

We see, then, that the greatest obstacle to spiritual perception is the mind's absorption in the phenomenal in all our waking and dreaming moods. The Hindu metaphysician does not draw a sharp and impassible line between the phenomenon and the noumenon, as Western philosophers do. No Hindu philosopher says that the transcendental and un-phenomenal can never be cognized, or brought within the range of positive knowledge, though he is ready to accept that the metaphysical cannot be realized by the physical senses or by syllogistic reasoning.

The Hindu philosopher, on the contrary, denies that the noumenon does always remain a noumenon. He says that the unphenomenal underlies the phenomenal and has not itself become the phenomenal; but it can be made phenomenal, in other words, it can be brought within the range of the direct cognition of *Buddhi*. The object of the *Yoga Sastra*, which plays so important a part in all Hindu philosophical schools, is then the disengagement or rather the tearing away of the mind from the phenomenal. The

science of *Yoga* systematizes then the methods by which the mind may be made to grasp the un-phenomenal and bring it within the plane of direct cognition. By removing all obstacles from the mind, it makes the mind fit to receive impressions from the transcendental and un-phenomenal. In a word, the *Yoga Sastra* teaches how we may phenomenalize the un-phenomenal, so to speak.

Yoga, then, has got two aspects—positive and negative. In its negative side it makes a systematic study of the methods and practices necessary to effect a complete separation of the mind from all that is phenomenal. This is the subject matter of all the works that treat of *Yoga*. The word *Yoga* is itself defined in such a way as to bring out prominently this negative aspect. Patanjali, the founder of the *Yoga* system, says in the first aphorism of his *Yoga Sutras*, that *Yoga* is the hindering of the modifications of the thinking principle (*chitta*.) The modifications referred to are, of course, phenomenal, since he says later on that the mental modifications which are to be restrained are five in number, viz.: *Pramana* (knowledge derived from preception, inference and testimony,) illusion, misconception, sleep and memory. All his eight *angas* or the preliminaries to *Yoga* are only a systematic series of methods with this ulterior end in view. The *Siddhis* too which are said to be developed in the intermediate stages of *Yoga-practice*, are also phenomenal only. With regard to the positive aspect of *Yoga* nothing is said anywhere in any of the books on *Yoga*, but that the soul abides in its real nature in *Kaivalya*.

In the highest state of *Samprajnata Samadhi* there is at least a taint of the phenomenal. At least one idea clings to the mind in this state of intense concentration. But in the ultimate states of *Samadhi* called *Asamprajnata*, not a trace of the phenomenal is left in the mind. The *Buddhi* is in its own natural sphere fully alive to all the transcendental experiences of that condition. But what these experiences are like, is given out only in dark hints and imperfect details in our *Vedantic* and other religious works. They are, of course, left to the individual self-experience (*Swanubhava*) of those who practice *Yoga* since it would be extremely difficult to describe in words spiritual things which transcend ordinary experience. With regard to

these two aspects of *Yoga*, all our ancient philosophers are agreed, whatever may be their differences in other respects. They are all of opinion that *Yoga* not only takes the mind away from the phenomenal, but brings it into contact with transcendental realities. If this opinion is true—there is nothing in the nature of things to prove that it is false—we need not grope in the dark in our metaphysical explorations. We need not get hopelessly entangled in the dark mazes of purely speculative metaphysics. The *Hindu Sastra* offers us in this matter a safe and reliable guide.

Our readers are perhaps aware that there are different varieties of *Yoga* which are practiced with different objects in view. Of these, the most important are three in number (1) *Aiswarya Yoga* (2) *Akshara Yoga* (3) *Purushottama Yoga*. The first variety is concerned with the realization and development of the transcendental powers of the human soul, such as *Anima*, *Mahima*, etc., which are called the eight great *Siddhis* in the *Yoga Sastras*. In this *Yoga*, the adept trains himself in methods which secure for him control over his body and matter. He conquers *Prakriti*, and so far is able to control its manifestations for his own enjoyment or for the enjoyment of others. What our modern scientists do by observation, experiment and physical appliances, this the *Yogin* tries to accomplish by methods which enlarge the inner capabilities of man. The scientist with the aid of physical agencies tries to extend his domain over matter and its infinite manifestations but the *Yogin*, without any such extraneous helps, simply unlocks the powers of the human soul to effect his conquest over matter. This *Yoga*, quite as much as science, is an affair which is concerned only with the phenomenal. The other two varieties take the *Yogin* beyond the phenomenal to the transcendental realm of spirit. They are directed to the realization of the *Atman* and the *Paramatman*. Though the higher includes the lower, though in the realization of the *Atman*, the *prakriti* is also subjugated, still the end is different, and hence it goes by a different name. The methods pursued are also different. Hence we have all these varieties of *Yoga* which go by different names and have different methods and ends. We are here concerned with the *Atma Yoga* the *Yoga* of self-

realization, which has several names given to it such as *Akshara Yoga*, *Avyakta marga*, *Gnana-yoga*, *Raja-yoga*, and so on. The methods of *Atma-yoga* are based on the psychology of the Vedanta, a knowledge of which is, therefore, a necessary preliminary to the study of those methods. According to the psychology of the Vedanta, man is a double-faced entity. He has two aspects, physical and spiritual, just like the universe itself of which he forms a part. Physically man is complex, composed of a number of principles, disparate in themselves but held together by the spiritual unity which underlies them. The physical principles are four in number, all of them are material and some of them are more subtle than others. There is first the physical body or the *Sthula sarira* composed of gross material elements, which form the outermost shell or covering. Then comes *prana* or the vital principle which energizes the gross elements so as to convert them from the inorganic into the organic condition. *Prana* is the vital force locked up in the atoms of the gross elements of the body; and it manifests itself in the discharge of the living functions of the organs, and other movements connected with life-manifestation. Thirdly we have the ten *Indriyas* (subtle organs of sense,) which are classed as sensory and motor. The former carry impressions of the external world to the mind, and the latter carry impressions from within outwards to the gross organs of motion. And lastly there is the *Manas* or *Antahkarana*, the internal organ which communicates with *Buddhi* on the one hand and the sensory organs on the other. The *Sankhyas* suppose it to be both sensory and motor in its nature, as it is in communication with both the motor and sensory organs of the body. *Akshapada*, the founder of the Nyaya school, also says that it is in conjunction with the *Atman* on the one side and with the sensory organs on the other; and that its existence is inferred from the sign (*linga*) that it cannot take in a number of impressions from the various organs of sense simultaneously. *Akshapada* is evidently of opinion that though a number of external impressions may try to enter the *Antahkarana*, yet it can be sensitive to only one at a time. These and other considerations tend to show that the internal organ, *Manas*, corresponds more or less to the subtle organ known as the brain which

modern science has established to be the chief organ of the mind. In his spiritual aspect man is a unity in substance. He is the *Atman* or the Ego, that underlies and unifies the physical existence. The essential attribute of the Ego is the *Buddhi* or *Vijnana*, the understanding or the reason of Western philosophers. Beyond the *Atman* and inseparable from it is the universal over-soul or *Paramatman* or *Anandatma* as the Taittiriya Upanishad says, a universal principle which holds together the infinite multiplicity of *Prakriti* and *Purusha*. That is eternal being itself—the origin, the support and end of all things visible and invisible, known and unknown. That is the *Para Brahman* in which and because of which the whole universe appears, has its being and then disappears at the appointed time. *Atman* and *Buddhi* can never be separated from each other and it is only by a sort of metaphysical abstraction that they are spoken of as different. They are compared to a luminous object and its light, and as such the one cannot exist without the other. Hence they are sometimes spoken of as identical and one, as for instance, the *Atman* or the *Vignana-Atma*. We have already said that the *understanding i. e.* the *Buddhi* gives us knowledge and absolute certitude. It gives us also spiritual wisdom. By its very nature it is capable of giving exact representations of all things, physical and spiritual, to the self or the *Atman*. It has the power to photograph, so to speak, the *Atman* itself with all its potentialities for self-examination. In fact the understanding is the capacity of the *Atman*, whereby it can bring not only the self but the totality of all existence including the self under its cognizance. But in *Samsara*, this power of the *Atma-Buddhi* is limited. It has to manifest itself through the *Antahkarana*, whereby it is conditioned. No Hindu philosopher has taken the trouble to ascertain the cause of this limitation. Perhaps being one of those ultimate questions of metaphysics which are insoluble in the present condition of our faculties, the Hindu philosopher has satisfied himself by saying of this limitations is *anadi, i. e.* it has had no beginning. That the limitation exists nobody can question, and he tells us of methods and means by which the limitation may be overcome. But

when the cause of this limitation is assigned to *Karma* or *Akula*, it is only a verbal explanation.

The conjunction of the *Atman-Buddhi* with the *Antahkaranam* is the origin of evil. How came this conjunction in a problem not capable of explanation in the present condition of man. The Hindu philosopher says that it has had no beginning at any particular point of time. He cannot find any time when this state of things did not exist, though he believes that it need not continue forever. This conjunction is the cause of *Akula*—ignorance, the mistaking of the body for the real self. This *Akula* is the root of all the ills which afflict mankind, and this is the reason why the *Antahkaranam* is also called *Ahankara*, for the *Antahkaranam* through which the soul manifests itself physically is the cause of this mistaking of the body for the spiritual and eternal self. This root of *akula* is the cause of *Samsara*, and the miseries of birth and death which it necessarily involves. Patanjali in his *yoga-sastra* enumerates five kinds of miseries to which man is subject—ignorance, egotism, desire, hate and attachment. Of the last four he says that *akula* is the root. Both he and Parasara in his *Yajna-Purana*, define *Akula* in the following terms: "Ignorance is the mistaken idea which holds that that which is not the self is the self, and that which is not one's own is one's own."

Thus *Buddhi*, in the state of *Samsara*, acts and can act only through the *Antahkaranam* except in sleep. It is directly sensitive to all modifications in the *Antahkaranam* whether they result from external impulses through the sensory organs as in external perception, or from impulses purely internal as in reverie and dreams. As the *Kathop-nishad* says, the *Atman* in conjunction with the *Manas* and the *Indriyas* is the enjoyer. It becomes the actor when along with these it is also in conjunction with the motor organs. In no case does the *Atman-Buddhi* act or enjoy directly and by itself in the state of *Samsara*, though by its very nature it is capable of knowing all things and doing all things without any physical help. In the words of the scripture, the *Atman* can see without eyes, hear without ears and in fact can know and do anything. But the tendency of the *Buddhi*, in ordinary mortals, is towards the phenomenal. Both by long continued habit and by

irresistible impulses from within it is finally dragged down to the phenomenal plane. Its capacity to reflect things which are not themselves the higher causal self and the super-causal soul is manifest latent and is thereby within its reach when needed.

The greatest obstacle then, which prevents the Buddha from reaching the surface of its state of liberation is due to the phenomenal—a complete abandonment of which is the very thing that is attempted in Yoga. It is a tendency which has been negating attempts through its substantiality ever in the past. The process of its destruction must be gradual and slow. A growth of immateriality appears to be inevitable once which persistence is needed.

The discipline of Yoga, though difficult at the beginning gradually becomes easy and pleasant as one becomes habituated to it. This discipline is to enable you to detect the workings of the will and true wisdom, which form the only passages for curing the materialistic tendencies and egoistic doubts which keep the dark clouds over the present perception of the facts. One should therefore, either accept Yoga and practice it, or be satisfied with the endless intellectual wranglings of mere speculative metaphysics. We believe that our teachers have, in the light of the foregoing explanation, understood what is meant by Yoga—Yoga is not a temple. The object cannot be effected by tearing up what is to be done, security of even from the fall. Death does not mean annihilation. It happens in death and its consequences as before. Success in Yoga requires the unity of the faith, steadiness and the experience with which the discipline is elevated to that higher causal and immortal plane.

Let us begin now with the lowest aspect of the Yoga discipline, the control of physical action. Success in Yoga does not at all require all those difficult methods of ascetic discipline which are recommended in many of the so-called Yoga treatises, but which have been partly condemned by Buddha and by the full words of the Vedantic Yoga—Yoga. Fasting, starvation, mutilation of the organs and all the difficult practices and suppressions of breath recommended in the books on Hatha Yoga are not only regarded as unnecessary, but also as dangerous. Post-mortemation in eating, drinking etc. is a sure qualification of success in the

practice of Yoga. Says Sri Krishna—"Verily, Yoga is not for him who eateth too much, nor for him who abstaineth to excess, nor for him who is addicted to too much sleep, nor for him who is too wakeful, O, Arjuna."

The practice of Yoga is certainly consistent with the performance of one's own duties in life. It requires the performance of such duties for their own sake, simply as duties without any desire or attachment for their fruits. Actions, according to the Yoga Sastra, are threefold, Sukla (white,) Krishna (black) Asukla and Akrishna (neither white or black.) These correspond to virtuous actions, vices, and simple duties. The first two kinds of actions bind man to Samsara, the one by happiness, and the other by misery. But duties, which are done without any desire for their fruits, are done not because they bring us pleasure or pain as their consequence, but because it is not consistent with the dignity of a man as a moral agent not to fulfil them. Not to do them is sin, it is to degrade oneself into an irrational creature; but to perform them is no virtue (Punya,) is a payment of what one owes to the world and to God, unless there be in it the negative virtue of not falling into sin by non-performance. Such duties are binding on all and even a Yogin cannot avoid them with impunity. Hence it is that the actions of a Yogin are said to be neither white nor black, neither virtuous nor vicious, nor are they done with any attachment to the good or bad consequences resulting from them.

More important than the discipline of the physical action is the control of passions and desires. These are inimical to our spiritual progress, and are therefore, called the enemies of man.

Yoga will tranquilize the mind by severing its attachment to things of sense. But that supreme peace of mind which is necessary for spiritual vision can be attained only by years of meditation on God. The purity of mind necessary for this purpose, the Yogin acquires by meditation concentration on Him alone.

It is only on the attainment of the peace of mind referred to above, that the Buddhi becomes serene and clear, and is able to reflect the Atman to itself for self-examination. This is the state of Samadhi, a state of intense concentration, in which the phenomenal is unseen, the indi-

vidual is in utter oblivion of his phenomenal surroundings. The soul is then face to face with itself. The Buddhi reflects the Atman, as it is. This is the spiritual vision, which gives us direct knowledge of the reality of the spiritual self. In this state of ecstasy, the self is face to face with the eternal reality in man, and enjoys infinite peace and bliss that passeth all understanding.

EDITOR, "THE BRAHMAVADIN."



Realization.

LESSON III.—CONCLUDED.

THE Sphinx, the Egyptian astro-psyche symbol of life the mythological conception of Deity has a special bearing upon the state of receptivity and of spiritual absorption in the one universal essence. When the Kama (desire) nature or the lion of the soul by aspiration (the wings) ends its conquest and transmuting its power to the spirit (the woman) is absorbed by the Divine, perfect receptivity to the universal inevitably follows Nirvana—peace—oneness are here suggested and implied. The lion, the virgin and the uplifted wings have a deep astrological meaning to one who understands the solar cycles and the periodicities of the soul's incarnations. Without wings the Sphinx symbolizes the dual relation of the active (male) and the passive (female) principles. Leo and Virgo are signs of the Zodiac in which the Sun plays an important part in the arc of its fall. The Sun is lord of the house or sign of Leo and when it moves into that of Virgo its power or vitality is transmuted and absorbed—its action ceases, for receptivity has attained its object and in Libra, the next retrograde sign, the order or unity of spirit is established, in which neither male nor female (Leo nor Virgo) conquered but that form of spirit which both dualized and symbolized. Aries and Libra bear a relation to each other on the line of the equator or parallax—the one illustrates action and the other rest, one aggressiveness (Mars) and the other passivity and here we have the idea of the Sphinx elaborated, for the Sun is never so lionized as at home (Leo) nor so vanquished or subdued as when under the power of the woman (virgo) and in Libra he is rendered submissive by the power of the virgin who has broken his sceptre and replaced it by the Moon.

In Divine science the man or lion illustrating the idea of power or desire, must yield to the woman (receptivity) before the spirit is free to enjoy Nirvana as illustrated in

Libra the sign of the balance. Hence it can be said that equilibrium of mind in which the mind ceases to obtrude its illusions and no longer holds the spirit captive to the senses, follows that blissful state of receptivity in which the woman is born or awakened. Leo must fight his own battles but with the weapons of the woman (virgo) and must win by defeat before the victor's crown can be possessed and enjoyed. Desire, action, power as earthly possessions and as holding the key to the kingdom of earth, must by man himself be put to end—bitter and awful as this may seem or be and by a joyous, not pouting, sullen and regretful yielding to woman (Intuition) must enter into Samadhi or the super-consciousness of Being.

Yoga practices and asceticism are useless, if this end be not ever held in mind, for ideation and spiritualization follows such concentration as compels the mind to lose itself in Samadhi.

In order to appreciate the still deeper, mystical teaching of the symbol of the Sphinx and realize its vitality and causality, it will be necessary to show the relation of mind to its objective and subjective forms as well as to that consciousness in which it becomes the illusion of spirit and in which spirit first awakens as a prodigal in the far off country to its divinity.

In the first place, consciousness is ever present in the mind but is not the mind, nor of the mind. It is that form of the self or God by which it becomes aware of itself through mind its formal, noumenal objective. When one says I am she, he or it, one means that he the self is conscious of the one in the aspect of its collateral image or form; not that the self is any of its objective or subjective forms or egos. The mind differentiates and divides the self but the self is above and beyond mind and can only be perceived in its entirety or Divinity where separation and differentiation are impossible. Hence the need of the consciousness at all and the super consciousness when the self is to be discovered and realized. He who sees in the reflection of the lily in the pond the lily above the surface has solved the problem of the reflection. So he who perceives in mind the self which is reflected is ready to realize and enjoy ontology.

Various haphazard and rather pseudo metaphysical terms

relating to the consciousness have been popularized among certain advocates of mental science and suggestive therapeutic systems of thought which need now to be mentioned lest what is here taught may seem to be one and the same thing. Much is said of the objective and subjective mind and of the hyper and sub-states of the consciousness, but it must be said in passing that these words mean very little in themselves and to the student much less, if separated or divorced from Divinity. The mind is objective only and never subjective in the sense in which the word subjective is employed. * As Mr. Hudson uses the word it can have no connection whatever with mind as mind but as that subliminal form or essence from which the mind is evolved and by which the mind is what it is. And yet objective and subjective are alleged to be metaphysical aspects or relations of the ego to its outer and inner experiences; in fact they are made to hold all that is comprehended by man normally operative within the sphere of his senses and by man amenable to that form of consciousness which has no explication in mind and yet by which the mind is directed and inspired. The words object and subject are metaphysically misleading when applied to the mind, for if the mind is both its objective and subjective, there can be no causality higher than mind and therefore no reality deeper, diviner than mind. The fact is the mind is only a function of the self and has a very small part to play in the System of Philosophy concerning Divinity. The Vedantist perceived this when he sought to escape mind and fix the thought upon the one without form or number, without differentiation or separation, the reality and to him mind stands for a phenomenon or illusion. The ego or self functions through and in the mind but universalizes itself when disillusioned of mind. And yet there is a vast difference between the super consciousness and the super sentient mind or between either or both and the subjective mind. One may exploit himself in the sphere of the super sentient mind or the subjective consciousness and become highly clairvoyant, clairaudient and clairsentient, but not, in any sense, escape from or transcend the sphere of the psychical. This may be desirable to some but it is as far removed from

* Read Thomas J. Hudson's "Law of Psychic Phenomena."

realization as organ is from perception. And a mental attitude is just as potent for the operation of psychical phenomena as the induction of the subjective state, in fact the latter depends wholly upon the former. A mental or a subjective state is not a divine state commonly described in Hindoo philosophy as Samadhi or the super conscious, for if it were then anyone whether pure or impure, a Sannyasin or a degenerate could will or think himself into it and the Divine kingdom could be taken by violence. While God is no respecter of persons, evil is separation from and good is union with the Divine. Spirituality determines the power of the thought, the virtue of the will. And it will be found that in Raga Yoga, he who has access to the super consciousness is not the necromancer nor the adept but the one who can solve the riddle of the Sphinx.



The Dialogue. *

(CONTINUED.)

PERSONAE:

ZOROASTER.

APPOLONIUS.

XENOPHON.

SOCRATES.

JESUS.

PLATO.

SOCRATES perceived how the mystery of love, so alluring to the novitiate in occultism, the key note of inspirational and musical harmonies, melted away in the series of correspondencies which affect the lower and more rudimental metempsychoses and alchemizations of spirit and how as love functions through the divine mechanism it manifests light by the law of polarity and radiation. Each form of spirit as the form works outwardly more and more absorbs as it conceals the love sequences and power and while no element of itself is destroyed its resultant influence is apparently deflected and reflected from the Absolute Centre; and the form is the mystery of the law of its phenomena as it is the basis of its variety of expressions. But what an exaltation filled his spirit when he realized that the daemon † which ever led him and inspired him in his discourse, was divine and his teachings in the ancient days of Greek glory and civilization were of the truth; especially when he perceived how forms which manifest love, but never alter its principle nor its essence, disintegrate to give place to a finer chalice for the beloved of Eros, Divinely, spiritually, psychically in the sphere of the metaphysical and physical forms of spirit. He saw the

* In all these dialogues Socrates will be the spokesman; the place of meeting will be either a beautiful grove or a gentle sloping hill adjacent to the Pantheon or the Pantheon itself. The Pantheon is a sacred temple where the wise and good of all nations and ages gather to teach, counsel with each other, and receive new and added illumination from superior souls.

† The inward monitor often said to be intuition but undoubtedly the *Self*.

solvent of symbology, the soul of numbers and geometrical forms, of one in the sphere of force in relation to the infinite and of points, lines and circles in the sphere of space in relation to the Absolute. How the rose * spread its luminous petals upon the mystic cross of the universe in which the square and sphere work out the astro-psychic mysteries of religion. Well may one revolt at the debauchery of the soul that would corrupt religion and make it a weapon of fear, ignorance and priestcraft. But when he exalted his spirit by changing the direction of his concentration to a state of the cosmos where truth alone shines as the day star and emblazons the denizens that swarm within its glory, how changed was the scene. Here the pure awoke and nourished the spotless lilies of the gods and a fragrance, unearthed in its quint-essence of magical power floated like a breath of rare heavenly influence everywhere and held the spirit enthralled.

Suddenly but not precipitantly, for the word suddenly seems to imply a shock and nothing can shock or disturb a master or the beloved who dwell close to the bosom of Atman. Socrates felt drawn gently but irresistibly as one submerged by the trance, into the super consciousness. Not less but fuller light glorified consciousness. It seems, (for Socrates is giving the narrative from the astral records and therefore much must be read between the lines by the awakened student) as Socrates recalls ascension as if one passed into another world, so radical and yet not so opposite was the fullness of realization and the serpent of light with its shadow and ensphered within centres and circumferences of spiral zones, each more and each less luminous than the other as it approached or receded from the Absolute spirit, extended in and out the mystery of its path, the shadow of its trail. Within these cosmic zones, seven in number, hung the seven lamps of the solar universe; but they were like atoms of dull flickering, lurid flames, extinguished in the immensity of space, compared with the dazzling brilliance of the stars of the greatest magnitude about which the solar universe swings like a

* "Well may the Rosicrucian say *sub rosa* as he views his cross with the rose in the centre. 'Under the rose lies the secret,' the rose signifying the Sun ☉, the centre of the universe, the grand central Deity who liveth and abideth forever." Karl Anderson, S. P. R. in "Astrology of the Old Testament."

swarm of fireflies and which form the central nucleus of the one ineffable light. The planisphere paled before this procession of suns, twelve in number, seven and five in the order of three, two and one. Not one of these twelve suns were less than apostles of light to other and twelve systems of worlds but all of them including their systems were held together by the movement of the serpent. Spiral on spiral and within spiral formed the backbone of this celestial dragon whose eyes radiated light and whose nostrils breathed forth the fire of Kama. * Ever and anon in rhythmic concord or pulses, as the serpent breathed, spirals of force shot through the universe and the cosmic life was sustained. But at times the breathing was deep or light but always rhythmic and uniform—when deep, then great awakenings and changes hung on the cross and death and birth opened and closed cycles and lives, when light, war, pestilence and earthquakes shook the worlds. One was a period of ascension, as it were, the other of dissension. The seasons, differentiated in all solar systems but governed by the idea of the cross, the four beams of the al-tau (altar) or sacred tau (+) or dual aspect of the one or (on) Being.

Socrates evoked the presence of the inseparable three, and by the ontological chronometre revealed the science of time and fate. The four watched the serpent breathe deeply and the inevitable issue of events which followed in logical, mathematical sequence and order. Anon as in the desert of Africa, in a palace in London and a hovel in Paris and in a hotel in the thickly populated district of Chicago by the minute and second of time (9.32 hr., minutes, seconds) four males were struck down in death, so momentous movements were begun. In the one it was the ruler of a savage tribe of Arabs; in another it was a premier statesman; in another it was a distinguished artist; in another it was a millionaire—in each and all of these centres the needle of the psychic and cosmic compass showed the path of civilization. The earth could but mourn the loss of the human but the serpent radiated a light by which great events hung upon the change. Death is not surmised but premised, it is not the happening of a universe in which anarchy governs all things, but it is

* Desire.

one of the vanishing points which reveal inner horizons and purer skies. For in the light of these changes death outworked the divine plan. The savage ruler died to give place to empire. The statesman passed away to give place to the government he had idealized. The artist starved to death to give place to the love of simple, pastoral beauty. The millionaire departed but a university perpetuated his memory; and so civilization became enriched and more universalized through the new wine which was put into new bottles. More than and above this, were this all that might be hoped for, consciousness by these movements of the serpent felt the divine influx. Each mind following the law of time thought and acted accordingly and less and less of shadow and more and more of light flowed within its sphere.



The Tripod.

“THE DEGENERATES,” SYDNEY GRUNDY’S PLAY
AND MRS. LANGTRY.

ONE is not surprised, now a days unless he is shocked, and to be shocked is to insist upon the practice of virtues which are neither fashionable nor popular.

So accustomed have the people become to the subtle and insidious shows of a pardonable degeneracy that we find the press presenting the anomaly of condemning the immoral play and yet printing openly the current and most immoral and brutal happenings.

The pious press and the degenerate stage are the Siamese twin reformers of the world and both without doubt are the arch hypocrites in their assumed roles.

In public life titles and money are most respectably regarded while the question of spiritual life is ultimately resolved into a matter of private conscience.

Neither the stage nor the press are to be blamed for their attitudes, for both are creatures of imagination and are reaping what they have sown—or as a writer of popular fiction would put it, what the people have sown.

Erotic and salocious plays are the most successful as newspapers of a similar character always have the largest circulation.

The press and the stage are both evident reflections of the average moral and spiritual status of the people, for if the press is as Balzac sarcastically wrote, the bible of the people, the stage is its best commentary. Neither can boast of any moral reserve fund however moral their representatives and advocates may be nor can the pot call the kettle black. However, the stage and the press claim the right, and none will dispute it, to interpret and picture life as it is and here is where this play by Sydney Grundy and any other play of a kindred nature becomes a matter for critical analysis. Is it life that the press and the stage

are describing or is it a very degenerate form of it, something not genuine or sterling at all, far below the real and the ideal and yet so cunningly and skillfully woven into a respectable and plausible form of dramatic travesty and sophistry as to counterfeit the real and seemingly foreshadow the ideal. It can and must be said here parenthetically that the success or failure of a play has very little whatever to do with the question as to whether its ideal is good or bad or the actor is moral or immoral. And hence what is here written can be applied to the stage and not the play, the ideal of the play and not its presentation or dramatization.

Sydney Grundy has written a very strong play and "The Degenerates" while unwholesome and compromising is certainly a plea for freedom, if not for free love, in a guarded social form. The following story of the play can be given. A certain Mrs. Trevelyan exploited as a widow at large with a daughter who is old enough to remind the mother of her desperate approach to revered matronhood is lionized by the fashionable set of London as a woman of extraordinary charm and mystery. Her history is not known although it is suspected. She is invited to the house of Lady Samaurez by Sir William Samaurez, Bart, who is infatuated with her loveliness and Bohemianisms. Lady S. discovers his attachment to this unknown feminine quantity and becomes jealous. In a moment of hysteria she reproaches her husband and then quarrels with him about it, enters into or is about to enter into an alliance with an Isidore De Lorano, a man of the world and an adventurer and lothario who laughs at the English woman's seriousness and her sober, religious views of marriage and in his room whither she flies to seek freedom from her husband's alleged infidelity she rejects the Italian's proposition to live with him in open adultery. Here Mrs. Trevelyan, Mrs. Langtry, appears on the scene. A sudden knocking at the door compels Lady Samaurez to be secreted in De Lorano's bed chamber and here before her husband, Sir William, appears in search of his wife, De Lorano and Mrs. Trevelyan have a lively and interesting scene. Mrs. Trevelyan, before Sir William is admitted helps Lady Samaurez to make her escape while she conceals herself in the bed chamber. When the doors are burst open, instead of

finding Lady Samaurez, Sir William finds—Mrs. Travelyan. The end can be surmised. Duke of Orme a chum and friend of Mrs. Travelyan adored and trusted her and who loved and understood her finally married her and the betrothal was announced to the daughter who had returned home from a boarding school as the mother played "A Simple Confession" on the piano.

The question which the play asks or tries to settle is, first, should one establish marriage upon good or bad feelings and secondly is that marriage at all which is not a marriage of love. It must be confessed that the problem is one, so profoundly involved in social and ethical proprieties that few can see or will be able to see a way out of the difficulty. English church law, even the Queen, is most inexorable and absolute on the subject of marriage and divorce and the degeneracy of a certain element of the aristocracy and the whole fast set is an object lesson to point the index finger at the inevitable. Whether obedience, as was sadly typified in the case of Lady Stornoway who obeyed her dissolute and beastly husband but whom she openly confessed she could never honor or love, is the sequence of marriage is hard to say—it certainly is not always desirable nor a matter of convenience. If one married merely because it is desirable, pleasurable or agreeable and remained so, so long as that glamour lasted, and then when the disagreeable arose and altercation dissipated the illusion of pleasure, rush into divorce courts or do worse—surely marriage is an awful and disastrous alliance; obedience is better than adultery but both are vulgar and intolerable temporizations when made the basis or motive of any sort of social alliance. To sunder all such ties as create unholy feelings is the righteous alternative—but it must be done deliberately and for freedom to live the pure life—not to harbor new and other and perhaps more objectionable attachments. The question of pleasure enters too fully into the marriage institution. Pleasure is only one of its phenomena, not its issue or end and should never, indeed can never be made the basis of any marriageable alliance. Free love as free lust is brutal and beastly and should not be associated with the sacred and holy sacrament of marriage. Children, born of true marriage are the added links which enthrall the two who are made one

and to lead the family into the ideal of the one universal Love Spirit.

These plays are suggestive and if one can settle down and get at the core of their teaching and then solve the question of life in any other way than by love and by that love which is holy and pure and which seeks through marriage not to own or possess the other but to let God through, that love divine and eternal may be all in all, he is one who will teach chastity or celibacy which is no marriage at all and which after all is the only final solution of the problem.

Lyman Abbott on Godliness.

LYMAN ABBOTT TOUCHED THE KEYNOTE OF RELIGION
WHEN HE WROTE IN A JANUARY NUMBER
OF "THE OUTLOOK."

I THINK it is pitiful for a man to go through life with his ears stopped and his tongue tied, unable to talk with his fellow-men; but, friends—I speak the truth in God and lie not—I would rather be deaf and dumb toward my fellow-men from this hour on, than lose the power which I believe the Almighty has given to every one of us to speak with him and hear his answer in response. Nor do I need to go across the centuries to ask Moses for his vision of God on the mountain-top, or David for his vision of God in Bethlehem, or Christ for his vision in the Mount of Transfiguration, or saints for their vision of God in their cells. You and I can see Him who is invisible, and talk with Him whose voice is ever soundless as the sunlight.

Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel "I am I?"
Glory about thee, without thee; and thou fulfillest thy doom
Making Him broken gleams, and a stifled splendor and
gloom.

Speak to Him, thou, for He hears, and Spirit with Spirit
can meet—

Closer is He than breathing, and nearer than hands and
feet. *

* Tennyson.

H. P Blavatsky on Realization.

“SECRET DOCTRINE, VOL. III, PAGE 453.”

TRUE knowledge is of spirit and in spirit alone, and cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can penetrate the depths of the all-pervading Absoluteness. He who carries out only those laws established by human minds, who lives that life which is prescribed by the code of mortals and their fallible legislation, chooses as his guiding star a beacon which shines in the ocean of *Maya*, or of temporary delusions, and lasts but for one incarnation. These laws are necessary for the life and welfare of physical man alone. He has chosen a pilot who directs him through the shoals of one existence, a master who parts with him, however, on the threshold of death. How much happier that man who, while strictly performing on the temporary objective plane the duties of daily life, carrying out each and every law of his country, and rendering, in short, to Cæsar what is Cæsar's, leads in reality a spiritual and permanent existence, a life with no breaks of continuity, no gaps, no interludes, not even during those periods which are the halting places of the long pilgrimage of purely spiritual life. All the phenomena of the lower human mind disappear like the curtain of a proscenium, allowing him to live in the region beyond it, the plane of the noumenal, the one reality. If man by surpassing, if not by destroying his selfishness and personality, only succeeds in knowing himself as he is behind the veil of physical *Maya*, he will soon stand beyond all pain, all misery, and beyond all the

wear and tear of change, which is the chief originator of pain, such a man will be physically of matter, he will move surrounded by matter and yet he will live beyond and outside of it. His body will be subject to change, but he himself will be entirely without it, and will experience everlasting life even while in temporary bodies of short duration. All this may be achieved by the development of unselfish universal love of Humanity, and the suppression of personality or selfishness, which is the cause of all sin, and consequently of all human sorrow.

* * * * *

The spiritual man is free during sleep, and though his physical memory may not become aware of it, lives, robed in his highest essence, in realms on other planes, in realms which are the land of reality, called dreams on our plane of illusion.

A Collocation of Rules For Concentration.

THE following regime is admitted by a student of occultism to be a very excellent one for inducing the hyper conscious and clairvoyant forms of realization. Let the reader come to his own conclusions by practical experiments.

Sit erect; do not lean against back of chair.

Let there be no unnecessary pressure on underpart of limbs near knees.

Let both feet rest on floor.

Let left hand—wide open—rest on left limb.

With finger of right hand press closed right nostril and compel breathing during concentration through left nostril only.

Look steadily, though without effort, at black spot on card.

Count; allowing an inhalation and an exhalation to each number. Count thirty at each sitting during first day; sixty the second; afterwards, eighty.

Close lips; separate teeth half inch.

Think of nothing while concentrating except the counting. You may concentrate three, four or five times daily. Night and morning concentrations are indispensable.

You will observe colors, lights and probably forms; you will also notice a film of light intervene between you and the spot. It will be wavering at first. The film of light must be made to stand still.

The consummation devoutly to be wished is that the black spot should absolutely disappear from the card.

Color black a circular surface the size of a silver dollar; let this be at the center of a white card board twelve by twelve.

Sit in front of card and about six feet distant.

Every night upon retiring, dip a cloth, two and one-half inches wide and long enough to reach twice round the the ankle, into cold water, wring out and bind around left ankle."

Yoga Methods

FOR THE ATTAINMENT OF REALIZATION.

DR. T. J. Betiero, in *The Star of The Magi* classifies, by following the Hindoo Yoga System, the concentration for adeptship thus:

"There are eight stages to be passed through before adeptship can be reached. For success, one must have a strong physical character and fortitude. The majority fail and retire early in the work. The strain sometimes causes death or insanity.

Yama is the name of the first stage. It is the practice of certain postures of the body in order to attain a high state of quietude and contemplation, which is enjoined to develop the moral qualities, gentleness, calmness, innocence, honesty, truthfulness, chastity and unselfish disinterestedness.

Nyama is the second stage. Some physical process a before, only longer hours of practice, such as locking intently at some central point, the while contemplating the

Love of the Absolute. The initiate is here enjoined to purity, cleanliness, contentment, patience, silence, devotedness, self-denial, and to ever strive toward exaltation.

Asana is the third stage. Here one must learn how to control the respiration and circulation, by a long practice of the divine inward breath, to attain inward illumination, concentration of will, and meditation of both the inner and outer man. Here begins the inaudible pronunciation of Om, also Aum, a certain number of times. Now dawns the holy rapture of the celestial five.

Pranayama, fourth stage, begins with semi-trance, profuse respiration, trembling and chilliness. Self-trance is produced, and being advanced to a lower octave of vibration, levitation results. The great sacred words are inaudibly produced to insure a perfect state of abstraction from external affairs.

Pratyahara, fifth stage. The inward breath establishes a greater control of the circulation of the vitalized principle between the outer and inner man. He now controls the inner astral body so that he partially dwells in it. He is now anointed with the sacred oil, and can repeat the sacred names many times without breathing, beginning with Om and rising up to the unspeakable A. U. M.

Dharana, sixth stage. The body can now be made rigid, with all the external senses perfectly quiescent, although the inner senses and life are fully conscious and awake.

Dhyana the seventh stage, is called the state of ecstasy. The soul becomes clairvoyant and clairaudient; is conscious, but exists in a new region, known as the Primal Light. Knowledge may now be received from the Universal Spirit. The astral may be projected to any desired place, with the rapidity of thought, but the physical body must not to be disturbed while away.

Samadhi. In the eight stage hibernation is possible at will. Circulation dormant.

Nirvana, ninth and tenth stages. Pronounced by some as annihilation. He neither loves nor hates, and has no earthly ambition. He merges into that condition wherein the drop of water becomes a part of the Infinite Ocean of A. U. M.

Buddhism teaches universal tolerance, brotherhood and charity—free from anger, passion or cruelty.

Children's Conceptions of Ghosts.

PROFESSOR Arthur MacDonald, of the Bureau of Education, says the *New York Herald* has contributed some most interesting statistics concerning the results of a study of their mental and psychical attributes, impressions and experiences.

"A novel inquiry enlarged upon the fear of ghosts in children. By questioning the little ones and tabulating their answers it was discovered that the most frequent source of their knowledge of ghosts was in stories told by other children. Stories read by them ranked second in frequency. Of all the other sources, servants had been the most active. Some had derived their first knowledge from pictures, a fewer number from games or from their own imaginations. The smallest number, less than one per cent, had first heard of ghosts from their parents. It was discovered that fear almost universally accompanied belief in such spectres. Other reactive effects, in order of frequency, were fascination, fear of something else in addition to the ghost, lingering fear, absence of fear, fear of telling, enjoyment and desire to run away.

"Almost a third of all the children examined had the conception that ghosts were white, an eighth that they were like the human figure, a ninth that they were shadowy, an eleventh that they were like dead persons, a fourteenth that they had long arms or hands, and less than a nineteenth that they were like skeletons. Additional notions as to appearance, in order of frequency, were that 'spooks' have sepulchral voices, are without substance, luminous, black, like animals, like fairies or spirits and that they have lurid, hollow eyes. The most popular conception as to the power of ghosts was that they chase and catch children. Other notions, in the order of the number of believers, were that they glide swiftly, appear and disappear, do all sorts of mysterious things, foretell death and injure people. Of those questioned as to the time when ghosts appear, a majority believed it to be in the dark, when one is alone. Stating the places where ghosts may be expected, the highest number of opinions was in favor of graveyards."

The "I Ams."

THE Flaming Sword of Chicago makes this pertinent and timely editorial criticism. Mental Science papers please copy.

"The 'I ams' of the mental science schools are on a par with the unholy ghosts of the modern church; they are fighting each other, and producing mental chaos. The Almighty 'I Am' is the God of order and of unity; he is not the author of a hundred conflicting theories."

Amiability and Cooperation.

SURELY there is a way of proving one's loyalty to the cause of universal religion, at least in showing an amiable and cooperative disposition toward the few who are making such brave and unselfish effort to champion the ideal of the people and that is in increasing the subscription list to this quarterly magazine. One subscriber can procure another and each can mutually cooperate to extend the good work. If this number of the magazine is not rich and varied in matter of deepest import and worth doubly the price asked for it to the student of occultism then the editor is at sea as to what constitutes any value.

Again hundreds are subscribers to the magazine and yet hesitate about taking the Teachings. Were it possible to show the value by publishing all of the favorable and flattering letters from students and graduates of "The College of Psychical Sciences and Unfoldment," many would be favorably impressed and would begin the College work at once. But—this we shall not do; because each one must follow his own light and leading. If an applicant from Boston, New York, Brooklyn, Washington, Chicago, St. Louis, or wherever a Chapter of the College exists will become identified with it the fee is reduced from \$50.00 to \$25.00 and this includes all text books. And even this fee can be paid in monthly (\$2.50) install-

ments. With the spring let IMMORTALITY and the College have your earnest, steadfast support.

The Epitome of the Upanishads.

§ IR Edward Arnold epigrammatically summarized the Vedanta philosophy thus:

“Only by soul itself
Is soul perceived—when the soul wills it so,
There shines no light save its own light to show
Itself unto Itself! None compasseth
Its joy who is not wholly ceased from sin,
Who dwells not self—controlled, self-centered calm,
Lord of Himself!”



Placing the Guidon. *

DURING the month of December the unexpected happened in Washington, D. C. Not that we were taken by surprise by any extraordinary or supernatural occurrences but the field in the District of Columbia was ripe for the Teacher and the Teachings and such an outpouring of kindred souls as there we met both in the public audiences and private classes was surely a reward for those days and nights of patient waiting and misunderstanding which follow all workers who toil in behalf of an unpopular truth or of universal religion. But the light shown in the darkness, the angel spoke cheering words in the garden and who having eyes to see would not wait until the dawn awoke the lark and the day star rose into the Zenith? The mystic knows, the occultist expects, the seer divines that the unexpected will occur, and the unexpected to the world, is the expected to them.

In the Masonic Temple by invitation of Mr. F. A. Wood we began the Teachings in behalf of Universal Religion and during the five Sundays, lecturing at 11.30 a. m. and 8 p. m. the interest grew as the numbers increased and blessed was the success which crowned the leading and the Teaching. In Mr. Wood's spacious parlors, assisted by Mrs. Stephens a teacher and seer of magnetic presence and rare attractiveness and power, the classes gathered and in larger and more enthusiastic numbers than the most optimistic had any reason to expect. A chapter of thirty members was formed with a list of officers who for ability and fitness, touched with divine zeal and consecration could not be excelled and the nucleus is formed for a sterling and formidable organization for the cause so near and dear to us all. It is likely that we shall be led to centre the propaganda of the College and Order within these precincts and if so the support that the order and the col-

* Under the above head Mr. Grumbine will give short descriptions of his private and public field work and lecture engagements.

lege will receive will be a steadfast and unflinching loyalty to the guidon and the ideal.

Mrs. Kate Atkinson Boehme, the loyal President of the Washington chapter and editor of the new and brilliant monthly paper entitled *Radiant Centre* is a Divine Healer and Teacher and author of broadest sympathies and marked ability. Her work as a healer has been wonderful—beyond the imagination to fancy—and she does it all so serenely and so happily that few realize whence cometh her power of spirit. Mrs. H. Garrison of Atlanta, Ga. will carry the guidon of the order southward and it is not anticipatory to record here that centres of propaganda will soon be established in the various points of influence in the sunny south.

Here in Washington we met Miss Walsh a teacher of Theosophy, and her interesting coterie of faithful followers and we had the pleasure of welcoming her and not a few prominent Theosophists at our classes. The circle of Divine Ministry, presided over by Doctor Ricker and Miss Gray, both Healers of wide reputation in Washington listened most attentively to a lecture on "Intuition" which we gave by invitation in Rausch's Hall on Connecticut Ave. The audience filled every seat. Many members of the circle of Divine Ministry attended our private classes and joined the chapter and showed a spirit of liberality and fraternity which puts to shame the snobbishness of the less exclusive circles in the larger cities both east and west.

In New York the field is fallow but it requires patience and zeal on the part of the teacher and disciple to sow the seed broadcast in all sorts of weather and under the most diverse conditions and among a people whose impulsive and fickle temperaments seem to yield most to sensations and novelties and not to results which promise no pleasure but a life of endless devotion to unpopular ideals in this New York is neither unique nor peculiar—Chicago is worse if anything, because in Chicago with its alleged breadth of conviction and superficial interest in the new thought one would expect a welcome and recognition without name or fame; but there the path is thorny and up hill even when the crown is in sight.

We are satisfied, however, that as in Chicago so in New

York a ministry of a month or more would have its lasting effect and we are waiting for the time to come when the opportunity for the teacher and people will present itself and when other pressing duties will not compel us to delay the right sort of initiative. In both cities, indeed everywhere the spiritual starvation confronts us but it takes time and money to arrange the right kind of conditions for those who must be touched by the new awakening and inner light. And where the order is compelled to make the initiative without human aid the inevitable is delayed as long as it possible. Of course the faithful are divinely loyal and but for them how could one endure so long? Still we are not complaining, we are stating facts. The voices have sung to us out of Paradise each step of the way; the Order has not failed to strengthen and illumine, the coincidences of the work flowed evenly on and the bread of life came each day as the promise was given but, indeed, to apply Hood's lines to the lonely life of the seers.

"Oh it was pitiful
In a whole city full
Love they had none."

In New York and Chicago the theatre plays so important a part as a pleasurable function and civilizing influence that one feels its shadow everywhere and the hot air of this artificial conservatory and incubator of men's passions blasts the lukewarm zeal which the crowd ever and anon manifests toward something holy and divine. Work goes on, as it were, to supply money for this siren, and her painted smile seems to satisfy the devotee. Where and when will it end is difficult to say, for the theatrical managers, like desires which grow by what they feed on, must subtly plan to keep the people under the magic spell. However by the only kind of consecration which will triumph we propose to establish the work root and branch in these two great cities and time will tell how well the Order knows the cost of the effort and the glorious results which will follow.

P. S. The work opened most auspiciously in Boston and large audiences of familiar and new faces greeted us. Mr. Charles Newcomb, author of "All's Right with the World", and other prominent workers were present. Boston

we have always loved and approached as the centre of spiritual power. Here the metaphysical, mental and Christian Science movements have had their birth and have grown into amazing proportions. On Thursday evening at the home of Miss Bond, the leader of the most exclusive literary set in Waltham, we gave a special lecture on "The Soul and its Poems" before a very refined, literary and fashionable audience of over one hundred. All were charmed with the Teachings and Mr. Charles Malloy who resembles R. W. Emerson very closely and who is President of the Emerson club and is conceded to be the foremost interpreter of the Emersonian Philosophy and who was present, rose after the lecture and expressed his delight over the lecture and advised all who were present to fear nothing that the speaker would say as he thought that he was thoroughly competent to teach them. All of which we gratefully appreciated. So the work extends and in another year Boston will substantially and enthusiastically rally to our standard, even more so than it has this year.

Literature.

HENRY Wood has given the world his series of books on the New Thought a most luminous interpretation of the capacity of the self. A writer of sympathetic nature he is amiable in his criticism of current popular systems of philosophy and religion; without losing his dignity or temper he sets forth as a propagandist to sow the seeds of the Universal Religion. His works therefore can be read profitably by the readers by this magazine. For sale at this office.

"In Krishna and Krishnaism" as well as in "The Land marks of Ethics according to the Gita" Mr. Bulloram Mullick has presented pure Brahmanism in a fresh and inviting form. Both books are recent importations from India and are interpreted by one who approaches his task with a well trained and broadly cultured mind and who as a native Hindoo gives a fair and rational view and interpretation of the great religion of his people. These books have had a ready market in the western world. This office has sold a large number.

Dr. R. Greer has given the student in his pamphlet "one Thousand Dreams and Their Interpretations" a popular but common place dictionary on the subject, which must take its place among kindred interesting literature.

The only criticism that can be offered is that no dream means the same to two dreamers. Price 25 cents. Apply to Dr. R. Greer, Maywood, Ill.

"Philo-Sopia" is the novel title of a book of poems by Anita Trueman. Miss Anita Trueman is making the mistake of rushing early into print and publishing a lot of poems which show carelessness in and ignorance of the art of versification, rhyme and the elements of poetry; while much of her thought is fine it lacks form and eloquence and may be likened to a fragmentary diamond crudely set in a ring of brass. Her muse may be like some

of the "controls" which make mediums say and do so many shameful and humiliating things but it needs a few pointers from the school of life before it should spread out its wings or cut a swath through the abode of the gods. Her poem Aceon is excellent in conception and ideality but shows weakness on the stilts of assumed strength. With a few exceptions other poems hardly deserve the name. She will write and be a writer of renown and for this reason this criticism is offered most amiably and sympathetically. For sale at this office.

Fred Burry's book of essays on Mental Science is helpful to all who need a mental tonic. His metaphysical thought is sound.

Kate Atkinson Boehme has given to the student of Divine Science a wonderful series of Teachings under the caption of "Seven Essays on the Attainment of Happiness." As a writer of metaphysics she is clear, concise, rarely eloquent and remarkably luminous.

The Order of the White Rose Constitution And College.

THE following amendments are in order. Let the chapters note them. All members of chapters who are not students of the College, graduates or members of the Order of the White Rose forfeit their membership at the expiration of the fiscal year June 27, 1900. Hereafter only such persons are available as members to chapters who comply with the Amendments herewith given: When an applicant for membership to a chapter is received (application must be made to the President, 1718 West Genesee St., Syracuse, N. Y., U. S. A.) the fee for the Teachings is reduced to \$25.00, payable at once or in ten monthly installments. Only those who reside where chapters already exist can receive the benefits of this provision; but any city can enjoy the chapter and its function. To form a chapter there must be at least five applicants. The more, the better!

ARTICLE II. AMENDMENT.

MEMBERSHIP TO THE ORDER.

Any one who has successfully passed final examinations in "The College of Psychological Sciences And Unfoldment," maintained an honorable career as set forth in the vow, and has faith fully met the annual dues.

MEMBERSHIP TO CHAPTERS.

1. Any active student of the College, [graduate of the college, or member of the order.

ARTICLE V. AMENDMENT.

Chapters or Branches of the Order shall be designated and be known as (name of the city)—chapter of "The College of Psychological Sciences And Unfoldment."

Section 2. Ten per cent of the gross receipts of chapter dues will be collectable annually on the first day January.

Section 3. Only one chapter (the chapter may have four graded study classes for college work) will be allowed in each city or centre of population. The four graded study classes are formed respectively March 1, June 1, Sep't 1 and Dec. 1 when applicants begin the Teachings.

STUDY WORK FOR CHAPTERS.

(Second and Fourth Wednesday Evenings of each Month.)

March 28	Psychometry, Lessons 1-16 General Review.
April 11	Inspiration, 1-4.
April 25	Inspiration 4-8.
May 9	Inspiration, 8-12.
May 23	Psychopathy 1-4.
June 13	Psychopathy 4-8.
June 27	Psychopathy 8-10.

Let the Teacher assign these lessons as the study work for each succeeding chapter meeting and the work will unfold most auspiciously and triumphantly.

Adjournment follows the final meeting in June.

SPECIAL NOTICES.

College of Psychical Sciences and Unfoldment.

THERE are over one hundred students now enrolled in the College and a class of fifty will be graduated in the late spring. The work of the College goes on without any flourish of trumpets—wonderful, almost supernatural results are realized day by day. And yet, marvellous as are the achievements of the College how very few of the civilized millions in the world, there are who even know of its existence. For six years the College has been teaching Students, its light has been shining and yet how limited in wisdom those must be who put off until tomorrow the opportunity which the College affords of realizing their Divinity. Were it expedient to publish flattering testimonials this magazine would not contain one fourth of what are received during the year; nor is it always best to move any one by the opinions of men true and inspiring as such may be. If the effort is made to touch all who are ready for this work, it is that a better and sweeter life a nobler and holier social influence and a more heavenly and wholesome civilization may follow.

SPECIAL TO APPLICANTS IN CITIES WHERE THE ORDER IS ESTABLISHED AND CHAPTERS EXIST.

Branches of Chapters of the College of Psychical Sciences And Unfoldment can be formed only four times each year: the second and fourth Wednesday evenings of December, March, June and September, the four cardinal points of the year. All names of applicants must be sent to the President of the C. P. S. and U. on or before the 10 of December, March, June and September.

When members of chapters graduate and become members of the order they meet only once a month, on the third Wednesday evening of each month. They meet as members of the order and not as members of the chapter. Full advice concerning such meetings will be contained in

later bulletins to members of the Order. All members of the order are eligible to all chapter functions, but chapter members are only eligible to the functions of the order when they are duly qualified members. Duly qualified members are defined in the Constitution of the Order.

To those who apply to membership to chapters the fee for the College tuition is \$25.00 payable in full or in monthly installments. This entitles each student to all the series of Teachings and the full College course.

"AURAS AND COLORS."

This book will be ready by the time the March number of this magazine reaches the subscriber.

CLAIRVOYANCE.

The new and revised edition of Clairvoyance is now ready. It is very much improved and is reduced to \$3.00. Send orders by bank draft, express or money orders, payable at Syracuse, N. Y.

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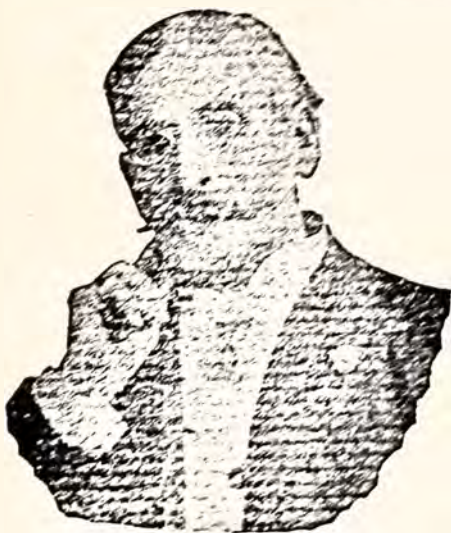
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