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RELIGION OF THE RISHI

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In two beautiful words taken from the Scriptures is expressed to my mind the essence of the Rishi's religion,—*darshan* and *dharma*. *Darshan*:—there you have the mystical basis of life. *Darshan* is *vision*,—vision of the Living Ideal. Poets, artists, philosophers, prophets are the men who commune with a *darshan*. I believe, a *darshan* of the Ideal is open to every seeker; it is not the monopoly of a 'chosen' few. A notion of God is not what makes a man religious; not a God-concept but a God-experience is the great need of life. Without that experience, life is a poor shrunken thing.

Is there a life after death?—the people ask to-day. The answer to the question is not *theory* but *darshan*. Spiritual experience, not 'arguments' will do away with fear of death. The sad world needs a message of hope. Who can give it, if not men and women of some *darshan*?

Darshan, too, will discover *Laws of the Spiritual Life*. There is *science* of nature; there should be a science of God! *Brahmavidya*—is the expressive word they used in ancient India. *Brahmavidya* was with the Rishi a study of the Laws of Spiritual Life. One of these Laws is Prayer.—'Ask and it shall be given unto you'. Can we re-discover the Laws the Rishis saw and rediscovering them can we trace them in the history of religion? Spiritual experience would disclose to us the unities and differences of world-religions. The differences would, I think, be recognised not as *discrepans* but as elements which enrich the religious life of man. Differences make harmony! With *darshan* also would come a clearing up of certain

conceptions such as *infinity, truth, maya*. Why do we worship the Ideal as Infinite? In what sense is the world a *maya*? In what way is the *world-may* consistent with Truth? Some light upon these and other questions may, I think, be thrown if Religions be studied,—as the Rishis did,—as a science.

Modern interest in the Problem of Religion is *academic* rather than *Spiritual*. The *rishī* claimed to *see* the realities of religion; the modern critic says he has searched the heavens with his telescope but found no God! The ancient sage spoke of *atman* as the seat of the Eternal; the modern student of psychology says that mind or thought is but a secretion of the brain. The comparative method, the historical and sociological methods of studying religion have their value; but they only study some religious *phenomena*, some actions and reactions concerning rites and creeds and the environment. The essence of religion we read in the Upanishads, is not known to those who are *darshanihina*, devoid of spiritual experience. ‘Are you calm master?’ was the question put by Plato to his master Socrates a little before the latter drank the cup of hemlock. And the master said:—‘I have seen the Imperishable. I have spoken to the mighty, the lofty, the pure’. Socrates spoke as a true sage, a seer, a man of *darshan*.

Once you have a vision of the Great Wise Law and touch at some point, science or philosophy or literature or love or worship or sacrifice,—the great ones who stand behind ‘evolution’, you realise the meaning of Religion and there passes into you a peace which every one must have who would be a servant of Humanity.

For the life of religion is also a life of *action*. The rishis were not quietists. Many of them were householders; some were teachers, some were village-preachers; some were among the great Lawgivers of India; many took interest in the polity of the nation. *Darsana* and *dharma*, as I have said, express the essence of the Rishi’s religion. *Dharsana* and *dharma* must together mould society, nation, humanity. Both are needed to build civilization; vital work grows out of a *darshan*. A civilization that has no *vision* must perish. In modern life there is, unfortunately, a cleft between vision and action. The scholar, the scientist gathers knowledge; the

man of action, the politician is anxious to produce external results. But science becomes a weapon of destruction and politicians become diplomats when there is no reference to that spiritual ideal of which darshan and dharma are the two essential elements. Darshan is the vision of the Ideal,—idealism; dharma is practice of the law, the Great Law which binds Humanity,—*humanism*. The one goes with the other; to deny humanity is to deny the Ideal; a denial of man is the denial of God. The Rishi had reverence for Humanity. He who worships the Vision cannot have hate in his heart. In education and special work, in politics and national activities—are we denying Humanity? Are we denying Humanity in our National Movement? Are we denying a place to the West in the Temple of our Hearts? Is not Europe, too, of Humanity? One thing I know, the message of the Rishis is not for us alone; it is for the world; for the message came to them from the World-Heart.

If nationality fails to be a spiritual principle it becomes—as 'religion' itself became during the period of wars between Catholics and Protestants in Europe,—an *obstacle* to Life. Is nationalism enough? Is non-cooperation enough? Is not Humanity higher than the nation? Is not a deeper co-operation with the Infinite Living Ideal a need of civilization? Nation-cults in East and West have emphasised the will-to-power. The message of the Rishis is:—develop the *will-to-sacrifice*. Not a cult of power but the cult of sacrifice,—is the message of spiritual Life. The vision of the Ideal is a vision of the great Sacrificial Heart of the Universe; and the Great Law which binds Humanity is *tapasya*. Out of sacrifice are born the planets and systems. And if you would be a *living* sacrifice, practise *tapasya*. That is the *dharma* of life. Practise *tapasya* and you will purify the nation; you will make the nation strong. The psychology of strength is *tapasya*,—not numbers, not even organisation but *tapasya*. For to the man of *tapasya* flows strength from the great Reservoir that is within. So it is that *idealists* and *humanists* become centres of mighty movements. Such men are the nations' need to-day. Such men will become the builders of a Great India,—the builders of a new civilization.



THE TRUE LAW OF PROSPERITY

P. S. ACHARYA

The Mantra Yogi finds the true source of supply in his faith in Sri Maha Lakshmi the World-Mother and the Mother of all Prosperity. Pray and work and *believe*. 'According to thy faith be it unto thee!' says the Mother Divine to each of her children. Believe that you receive from Sri Devi (i. e. Lakshmi) whatsoever you desire and pray for in your heart of hearts. Yes, 'whatsoever you desire and pray for'. There is no limit to the wealth, there are no bounds to the treasure house of the Mother. Remember that the Mother abiding in you showers Her blessings, like the *Kalpavriksha* (the Heavenly Tree of Plenty) in the Great within of your being.

Do not be fussing about, in your miserable, little, personal or selfish way. Be still and abide in the consciousness of oneness with Sri (Lakshmi). In Her presence, there is no lack, no poverty. When once you establish yourself in the faith and consciousness that you are always in the presence of the Mother of opulence—that you (the child) are essentially *one* with the Mother, you, through the grace of Lakshmi, set the invisible forces to work for you. Believe that out of the unseen inexhaustible omnipotent substance of the Mother are all things formed—all the good things of life desired and prayed for to meet your needs. Turn away from all appearances of lack. See behind appearances with the eye of insight that sees only abundance—the Mother of Plenty manifest in all things. As thou seest with thine eye of faith, so thou beest—such is ever the blessing of the Mother-Heart of the Universe.

The Tamil word for wealth is *sambhavam* which means 'we go round; we roll; we circulate.' In faith let go if need be of what you have—what others prize the most. Thus saith Krishna. Thus speaks a celebrated Tamil mystic. Keep things in circulation. Be a channel for the good things of the Mother to flow through for the service of humanity. Do you desire

riches, that you may serve your brothers? Then have faith in the Mother of Prosperity. Grow a rich consciousness by growing in the consciousness of oneness with the Mother of Grace. Believe in the Mother and trust Her utterly. And lo, Her riches are here, there and everywhere—loving you, wanting you, awaiting your touch—that they may roll in the cause of service. At this moment, you are expressing in your life the results of your own beliefs and ideas. Now watch your beliefs and your thought-habits. Establish your centre of operations within. Be still in the faith and consciousness of the Divine Mother who is the source of all things. Build up your faith in the World-Mother as your only true resource. Know that faith is a process of growth. Your faith in the Mother implies your consciousness of oneness with an inexhaustible source of supply instantly available.

Watch yourself and find out your leakages of *sakti* or force. Worry is a great leakage: Fear—especially, fear of poverty—is another. Sometimes, your leakage may be that you do not conserve your desire force, or that you desire to surprise and be surprised, or that you desire vainly the approbation of others. Or it may be that you are restless and not still in the faith of the mother who loves you and wants you. Again, you may feel it to be too much talking with man and not enough with the Mother.

Remove the causes of all leakage. Make the Mother your confident. Rest in faith that the Mother will provide, in conscious oneness with Her. If you have such a faith, you cannot afford to look at appearances. Doubt delays the day of demonstration. Trust that the Mother-Spirit is working for you and for all Her children.

Demonstrations quicken faith. To see the workings of the law of Prosperity, *with increased faith* will get more and more interesting. Remember that *Sakti* resides in quietness and confidence and true prosperity in the consciousness and faith of the Divine Mother as 'Omnipotent substance, Omnipresence' and as your unfailing support and supply.

MIND AND BODY ARE ONE

According to the Mantra Sastra, mind and matter are one and the same thing. The materialist said: What is Mind? No

matter. And what is Matter? Never mind. The Mantra Yogi laughs at this cynical observation and proclaims fearlessly that Matter is but Mind stuff or Mind substance manifesting under a lower rate of vibration—like steam which, reduced to a lower rate of vibration, presents itself as liquid or ice. Steam and ice are one and the same, though different in appearance. Mind is to matter as steam is to ice. The Mantra Yogi avers that Mind and gold are one and the same substance, manifesting under different rates of vibration.

MIND CONCRETED

Service is Mind concreted. If gold represents service, it becomes a measure of the value of service rendered. Mind in action is mind concreting, serving, creating.

BE A MAGNET

The devotee of Sri Devi makes his mind a *gold magnet*—that which attracts gold, etc. He can coin his Mind stuff into money. The devotee or Upasaka becomes Lakshmi Putra—a child of the World-Mother. Worldly men love money. But money loves the elect of the Mother. For the Mother knows Her own. Worldly men want gold; they are always in want, rich or poor. But gold loves, gold wants the child of Lakshmi. Worldly men think money, dream money plan for money. But the Mother Sri finds or makes the paths for money to go to Her children, with Her blessings. Worldly men court money; but gold loves and courts the devotee, the servant of the Mother, even as the lover courts the object of his love.

‘None but the brave deserve the fair’

‘Faint heart never won fair lady’

The paltry faintheartedness has to be shaken off—the coward-thought of fear and lack and poverty. Love-inspired service, divine and true, is the key to becoming a true *sadhaka* or a pirant whom gold and all other good and desirable things of life stand ready to serve.

Leave the poverty consciousness far far behind and never look back. The quality of consciousness determines the nature of the thing attracted. Get the Rich consciousness; that is wealth—says a Tamil saying. This consciousness should be

vitalised and made strong by a loving desire to serve Humanity, a visible expression of Sri Narayana the Supreme One. For he who serves humanity serves God.

A RICH SERVICE

If your service be a rich service, if you render good service, God the Mother who represents the Supreme Mind will make you a good and worthy channel. Good service, true service, keeps the channels or paths for money open. Poverty-mind closes the channels.

LOVE SERVICE

Money comes out of the divine omnipotent substance of Sri Devi who blesses you with prosperity. Remember that Her Gold is given you as trust property. Money the Mother entrusts you with for the blessing of Her children, Her baby gods. Think that you are a trustee for the wealth of Sri—that you hold it in trust for service. Receive from that Mother with a grateful heart and distribute with justice and charity. You should not despise money like the pseudo-Vedantin; nay, you should love gold as God the Mother—Sri Devi Herself—materialised for Her material family.

A JUST EQUIVALENT

Render a just equivalent for all that you receive. Get all you can; spend all you can; save all you can—that is a wholesome rule of life—a well-tried principle of success. As you get you must spend. And as you spend, you must save. Give, give, give; do not merely grasp. If you do not render a just equivalent in service for all money received, you are in debt to the living Universe of God. And the Law of Karma knows how to exact payment, and that with compound interest. The biter bit; the robber robbed; the injurer is himself injured.

Keep your money paths free and open. Values rendered to the family of God, i. e. humanity return to you. Believe in a valuable loving service and render it in a rich way.

Project yourself—your worth—into the world as mental and spiritual value. Mental and spiritual gold beget material gold. Rightly desire and rightly use. God is the Supreme Pay-master.

Avoid laziness, physical and mental. Be not stingy. Never waste your time and money. Have innocent amusements and constructive and natural pleasures of life. Choose your amusements and pleasures so that you may cash them at an opportune time; even as you would cash knowledge into coin.

THE LAW

The law of Nature, internal as well as external, is exact. As ye sow, so shall ye reap—that is the law. You cannot gather grapes from thorns. Thorns produce thorns. Just so exact are the laws of Mind—of inner Nature. *Correct mental action* (bearing fruit in se vice) always produces correct results. Service implies *right use*. The righteous—we mean the truly righteous—are those who know the *right use* of things—of God's gifts.

THE SUPREME BUSINESS MANAGER

God the Supreme Intelligence is the Supreme Business Manager. He thoroughly knows His course and destiny. He manages the suns and planets and comets in their movements. His grace is uncaused, boundless and eternal. Adjust yourself and affairs to it, by spiritual self-surrender. Divine Grace rewards or fails to reward, in accordance with your proper adjustment or otherwise. Surrender yourself to and move with the cosmic Intelligence and it manages your business and success. Co-operate with the Cosmic Intelligence. Be of good courage. Believe in yourself. Surrender yourself to the Mother who will carry you onward to great success.



ISLAMIC ETHICS AND = PHILOSOPHY

SHIVANATH DAR B. A., (HONS.)

Islam is the great religion of Arabia; a religion, which unlike Hinduism focuses itself around one great personality, has in him its birth, draws from him its strength, and borrows from him its charm; which during the life-time of the Mohomedan Prophet, did so much further the spread of his new religion among the Polytheistic Barbarians dwelling on the Arabian sands. While this slavish adherence to one soul and single founder narrows down the creed of the Muslims, and handicaps the free flight of the mind into the realms of philosophy and speculation, which as a natural immunity of men gives alone a distinctive dignity to the human race, there can be little doubt that it weaves a web of romance and attachment around the followers of such a faith which binds them together beyond a chance of their going astray. There can be no self-delusion, no confusion, no destruction under the pretence of originality in such a religion. There can be no toleration, no freedom of thought, no progress in it.

There is no vagueness about Islam. Its principles are clearly laid out in the *Quran*; and its followers must abide by those principles, or else they will cease to be its followers. To the Mahomedan, the *Quran* is the message delivered by God unto mankind through the only saviour of humanity by an inspiration almost miraculous. To him its contents, its style, nay its very words are divine so that it is an undisputed encyclopædia of his faith, the dogmatic, unsceptical belief and practice of which is the only distinguishing mark of a Mahomedan.

There is no toleration in Islam. Mahomed is the only saviour and Islam the only true religion according to its adherents. All else are doomed to hell and there is no way for them out of it but following Mahomed's faith. This incapacity to

see different religions aiming at the same Universal Reality produced bigoted fanatics and inhuman monarchs like Mahmad of Ghazni and Aurangzeb of India.

There is no progress in Islam. It does not allow meditation to "plume her feathers and let grow her wings", and to deviate even in thought from the path once chalked out by its inculcators. It is not like the religion of the Aryans a result of constant touches and improvements, beginning with a pre-vedic natural religion based on an awe of the hostile forces of nature, on through the Pantheism of the *Vedas* which to a biased shallow critic seems only a euphemism for Polytheism to Pantheism pure and proper sung so beautifully in the 'song celestial' and the works of the later Indian Poetsaints and simultaneously to the theism of the Arya Samajists, the Daism of the Dev-Samajists, and the practical atheism of the Brahmo Samajists. The Mahomedans somehow fail to recognise that the mental faculties cannot be fettered in a prescribed narrow sphere of thought, that no two minds are exactly alike, and that, therefore, there ought to be some scope for the variety of the minds in the different details of a sound religion.

La Illaha Il Allah—here is no God save Allah—is the first and the foremost principle of Islam, which is in the lips and on the heart of every mohomedan from the cradle to the grave. 'He is God alone: God, the eternal! He begetteth not, and he is not begotten, and there is none like unto Him'. The religion of Mahomed was indeed a revolt against the Polytheistic idolatry which was common in his days. Consequently the leading idea, which runs through the holy *Quran*, which thrills in each nerve and lives along each line of the book is the unpardonable sin of worshipping Gods. 'He who uniteth Gods with God hath devised a great wickedness'.

The Islamic view of God is theistic, yet with the quality of omnipresence which belongs to Godhead it is doubtful whether the relation between God and the universe is not one of Pantheism. God is everywhere. 'He is the seen and the hidden, the exterior and the interior'. It is ridiculous to say that he is present only in the void, for being a spirit it neither fills nor requires a space. He is not a breath or a shadow ;

He is the very quintessence of the Universe. If He is not present in this or that thing, He is not Omnipresent; If Omnipresence is an inseparable attribute of His Being, then there is no object of nature, but God is present in it. Pantheism and Omnipresence go hand in hand.

Of the many characteristics which the Mahomédans ascribe to the Deity, two are most important. In the words of Anne H. Small—‘He is the supreme will and His will is carried into effect by His supreme power’. He is perfect and eternal; He is the beginning and the end; He sees and hears all, and yet he defies all sight and hearing; He is gracious and powerful, Omnipresent, omniscient, and self-sufficient.

But with all His omnipotence, there is another powerful principle at work in the world, which hourly leads hosts of poor human-beings astray from the ‘path’, like puppets in the hands of a necromancer. *Iblis* the embodiment of sin and vice is everywhere recognised as a combating force against God, the fountain-source of all that is good. It still remains a mystery why a power which is capable of effecting anything, which could even ‘sweep us away and bring forth a new creation’ hesitates in extirpating the seed of Evil out of the world, and letting Goodness have a sovereign sway over it. But as it is, the Muslim theory holds Evil to be indispensable in the present strata of the world’s history, although it will finally be vanquished by all the All-controlling power. Then the great victory will be won, and the time-old conflict will be over.

Here, it must be mentioned that according to Mahomed, sin is not a transgression from a certain ethical criterion of one’s own conscience, but an open rebellion against an *awful* authority. It is a breach of the laws of the supreme monarch of all monarchs, a crime, which is terrible, only because it is committed against a terrible power capable of giving rewards and chastisement.

God has a *fore-knowledge* of everything. All that has happened he knew already, and all that will happen he knows likewise. Related with this idea is the problem of *Predestination* which states that the world’s course of events was chalked out.

by God long before it is revealed to our limited view, that every thing that is to happen and the way in which it is to happen is irrefragably written in the Book of Fate. It is needless to contend against this view. The *Quran* leaves no room for any such dispute. 'God's behest is a fixed decree'. (Sura XXXIII 38 verse.) 'The aged ageeth not, nor is ought minished from man's age, but in accordance with the book'. (Sura XXXVI verse 12. 'It is He who causeth to laugh and to weep, and He causeth to die and make alive.....And he enricheth and causeth to possess.....And it was He who destroyed the cities that were once thrown'. Sura LIII verses 44-54. 'No mis chance chanceth either on earth or in your own person, but ere we created them, it was in the book'. Sura LVII verse 22.

Here two questions of great issues arise. We see that so many things happen everyday in our view which we wish had never happened. This so called 'best of all possible worlds' presents features which are extremely undesirable. These features and happenings are all preordained by God, for verily 'He is the only doer.' Why now, it may be asked does God allow the weeds to shoot promiscuously with flowers, and sin to multiply in spite of his capacity to exterminate them altogether? that evil is not evil is untenable for its existence is admitted, and its ultimate destruction sanguinely promised. The problem of evil is an insoluble riddle.

Again the doctrine of *Predestination* leads us to what is its logical corollary, to wit, *Fatalism*. Says the holy *Quran* 'Nothing can beget us but what God hath destined for us,' or again 'so it was not ye who slew them, but God slew them, and these shafts were God's not thine.' This theory shuts all doors against the *Freedom of the Will*. To overcome this difficulty by saying that *Predestination* does not mean that nothing else can happen, but that nothing else will happen is contradicting the words of the *Quran* 'Verily God misleadeth whom he will and guideth whom he will.' The human will is then deprived of its freedom and is merged into the 'supreme will.' But still moral judgments must be passed; still rewards or punishments must be allotted; still high ideals aimed at.

Moral judgments are not passed by Islam on the results of our actions, but on our motives relatively to the inner working of the mind at the time of the action. 'Shall he the evil of whose deeds are so tricked out to him that he deemeth them good be treated like him who seeth things aright' Apparently not.

Our good and bad deeds will be retributed on the day of judgment, when 'the earth shall be shaken with a shock, and the mountains shall be crumpled with a crumbling, and shall become scattered dust' when the dead shall be reawakened from their graves, and brought before the Divine Being seated on the throne of justice. Then the whole mob of the departed ghosts (which during the interim between their quitting their carnal home and the day of resurrection keep wandering in the lower regions) reunited with their respective bodies shall be separated into those doomed for hell, and those reserved for heaven. The pleasures and pains of Islamic *Jeheennum* and *Bahisht* are entirely sensual. The one is cursed with 'pestilential winds and scalding water, and the shadow of a black smoke, not cool and horrid to behold' The other blooms with 'gardens of delight', where the believers 'recline on in-wrought couches.' Aye-blooming youths go round about them with goblets and ewers, and a cup of flowing wine.' There they shall get 'such fruits as shall please them best, flesh of such birds as they shall long for, and the *Humus* with large dark eyes like pearls hidden in their shells. This heart-alluring rhetoric is probably employed to breed a fear for sin, and an impetus to virtue.

No clear-cut moral ideal is defined in the *Qur'an*—certain Universal axioms of morality may be deducible from the unarranged mass and tabulated into something like Mose's commandments. The *Summum Bonum* can perhaps be summed up as Resignation to the will of God. God is not pleased with mere lip worship, keeping fasts, and saying the fine prayers, but by a devotional heart—a heart which sheds tears over the orphan and the widow, and which doth not refuse help to the needy.' The play of passions is always a wild goose's chase. It is futile even when kept in bounds and it is injurious when

it outstrips its proper limit. But it may be questioned whether the marriage laws of the Quran do not presuppose an excessive working of the emotions and allow more of the animal gratification than moderation and necessity would like to have.

But Islam is a great religion. It gives great thoughts to the world. The best thing about it is its *moral life*, not such as we see its degenerated followers living to-day, but such as its founder lived and traced out for them, such indeed, as forms the theme of many a national ballad and as can be gathered from the holy Islamic literature, of the past and present. I remember how an old fakir dressed in dirt and rags, with a black wooden wallat hanging by his side once stood upon the public way, and in his hoarse, loud, mournful, heartpiercing voice sang forth a didactic moral poem on the shortness of men's life and the vanity of human wishes, on the pride of man and the horrors of sin, on the illusive nature of the world and its objects, and on the certainty of death, when all our relations and dear ones shall forsake us, and the merciful Mahomed will alone come to our rescue. A crowd of wonder-struck citizens was ranged round him, with eyes that spoke of the inner working of the heart, transported to the land of the Prophet. *This* is the love, devotion and reverence, with which Mahomed is held by the muslims. *This* is Islam. With all its shortcomings it has stood for centuries. Great nations have succumbed to it. Mighty rulers have taken its shelter. Thousands of shipwrecked souls have attained peace of mind through its aid. Because the greatness of a religion lies in its utilitarian value, in its truth and originality, and in its capacity to keep men on the path of virtue and righteousness, rather than in its consistent philosophy. So that with its rigid solidarity, with its hard puritan ideal of a moral life, with its high and great conception of an awe-inspiring, just, yet compassionate God, and with its invulnerable divinity of the Holy Book, proof against all doubts and misgivings, which play the cankers to the life of a religion, Islam still lives as one of the greatest world-powers, and will continue in spite of all the attempts made to frustrate it.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Anchors and Retroversions and What to Do With Them

It is the fashion among writers upon metaphysical and spiritual subjects to strive to break entirely from the phraseology which the race has built up for describing certain common experiences and conditions. The old, simple, Anglo-Saxon word 'death' is circumlocuted into 'passing out.' Specific troubles are ignored or camouflaged.

I am so convinced that this verbal evasion gets no one anywhere that I have never been a party to it. For this reason, in the present series of practical lessons in masterful living, I shall call a spade a spade. When that transition which we call 'death' is done away with, as assuredly it will be during the early years of the era we are now entering, the word itself will gradually fall into disuse. When such commonplace ills as influenza and colds and stomach trouble are done away with the words which stand for these conditions will drop away of themselves just as the dead leaves of one season fall to make room for the new growth of another year. A point which is often against New Thought and its allied philosophies by 'hard headed' people is that we who follow these teachings often seem to think that by ignoring a condition or by changing its name, we have vanquished it. Let us have the wisdom and the courage to face any uninviting conditions which may confront us today without flinching or evasion, and to conquer them by changing them, rather than by changing our names for them.

In the light of this ideal, let us consider a distinction recognized by most material system of healing, which divide sickness into acute and chronic maladies. The distinction is a useful one. An acute sickness is a sudden and more or less violent physiological storm, sweeping down upon the organism with much of the unexpectedness which characterizes a storm

at sea. Influenza, pneumonia, and tonsilitis are characteristic diseases of this acute type. According to medical science, they are the result of an infection, or an invasion into the system of disease germs. Wiser physicians, however, have recognized the fact that the real 'cause' of acute sickness is a lowering of the general resistance, of the 'vitality' or life of the organism attacked. It is often possible to look backward from such an attack and to see that danger signals were sprinkled liberally along the way which led up to the final crisis: unusual weariness, inability to concentrate or to work effectively, a coated tongue or perhaps a headache—these and other warnings nature offered, but they were overlooked. They showed that the life stream was being dammed back, that the physiological mechanism was not working with its accustomed freedom and energy.

Then came the onset, often sudden and violent. Returning to the phraseology of medical science, we may say that the period of incubation has passed, and that the forces of disease have massed themselves for battle. The invaded 'host' has lost the first encounter, for it has not succeeded in checking the invasion at the frontier.

Obviously, the logical way to heal attacks of this kind is to prevent them. If you are subject to colds or to tonsilitis or to any other of these maladies, learn to detect the first symptoms of lowered vitality. If you do not feel up to your usual level of strength and efficiency, turn in more life power at once. Use the methods described in the previous lessons: lie down and untie the physical or mental knots which are shutting down on your life line. If you have contracted the habit of 'having' any one of these acute troubles, you will find some difficulty in using the method of directly increasing the inflow of energy at this time of principal need. The experience of most students is that sooner or later a time is reached when, the acute trouble having begun as usual, the method of direct increase of the cosmic inflow at first fails to produce results; but after several hours of quiet inward work, the power wire is re-connected and within the space of a few minutes the acute attack is broken. *The point to remember here is that just when the*

student most needs to use this method, he may feel great disinclination to try. It is easier to drift through the usual routine. He should be honest with himself: this is his big opportunity, and eventually he will have to master the situation by vanquishing his enemy when it is at its strongest. If he will do this just once, he will find the tendency to this particular trouble wonderfully weakened, possibly broken permanently.

'Chronic diseases' must be dealt with in a different manner. They have become largely subconscious in their working, and the causes which are keeping them alive have been lost to view. It is necessary for the student who is working to root out one of these parasites to view. It is necessary for the student who is working to root out one of the parasites to reconstruct the life history through which he has passed in acquiring the trouble. The working mechanism of chronic sickness usually centers around a dominant idea which has sunk below the threshold of consciousness. Every definite idea which finds lodgment in the mind tends to gather around itself other ideas and feelings. It becomes an organizing nucleus. 'Putting an idea into a man's head' often changes the entire course of his life. If it is a constructive idea, such as that of a career in music or mechanics, it may direct him into the channels of success. If it is a destructive idea, such as that of getting something for nothing or of hereditary disease, it may sow seeds of disintegration which eventually shall reveal his present incarnation to its last stitch. Ideas are dynamic, and may build for good or for evil.

Chronic disease begins with such a dynamic idea implanted in the conscious levels of the mind. Perhaps a great sorrow comes, and the individual, instead of facing the situation firmly and throwing off the tentacles of morbid introversion, allows himself to grow fast to the dead past. For a time his mental and physical being may show no signs of the change which is taking place, but sooner or later the law that consciousness is cause begins to bring forth its harvest: if consciousness above or below the threshold of awareness is filled with thoughts of death or of sorrow and remorse, circumstances of a corresponding character must inevitably be reflected into the environment of that consciousness. The physical body is part of the

environment. It is not the real self, but is the instrument or vehicle which the ego constructs to function through. A morbid and introverted ego will construct a morbid and sickly body.

Gradually this disintegrative process goes forward. Around the central dynamic idea is gathered nutritive material: other ideas, emotions, data and beliefs are metabolized and added to the issue of sickness which is being built up. The fact that this progressive growth is largely unconscious detracts nothing from its force. In those integrations which show this same process at work building up instead of tearing down, the young musician is unaware of the mental magnet which is drawing to itself every fact, idea and feeling which relates to his work. As he reads his morning paper, this inner center is censoring the news. It assimilates every item which relates to music. If he reads something about Paderewski, the fact is sifted out and added to the musical complex. That is one of the reasons why real education is a way of living, an eternal journey rather than a fixed and finite goal. And that is why chronic disease is usually not healed as quickly as are those acute attacks which have sprung up quickly; the latter have not the nutritive material in the subconsciousness of the patient which enables the former to hold its own against half-hearted or short-lived attempts at cure.

And so the first step toward healing chronic troubles of any kind is a merciless searching into the very matrix of consciousness. Somewhere within that inner kingdom which eventually will be organized into a kingdom of harmony and power, the patient is harboring a disintegrative idea, a basic thought, desire or belief which is constantly drawing to itself reinforcements. This basic idea may be an attachment to the past; or a great sorrow, fed until it has become malignant; or it may be a mistaken belief, such as that in hereditary disease or incurable illness. Extrinsic healing for such a patient is sometimes possible, but it is always a violent and questionable process; the type of mind in which outside healing takes place most readily is that child-like consciousness which readily breaks the thread of traditional authority. The typical child is able to believe that the doctor can heal him of any trouble because he is not bound by precedent; he does not know that

certain diseases are supposed to be incurable'. It is the false beliefs of those about them which hold children and adults of this child-like type in bondage to disease.

Self-healing is the surest healing. The ego which has built up the warp and woof of disease can most surely unravel its own fabric and weave another in its place. Morbid introversion has had much to do with weaving the false fabric. Now constructive introversion must be put in its place. Somewhere within and below everyday consciousness, exists the organizing center of your trouble. It is your work now to get inside and find this traitor. What do you think of most frequently—what are your habitual subjects of thought? In this connection, here is a fact of the first importance for you to consider:

Cosmic energy, which is the source of physical vitality, does not flow into you and quicken your mind and body only on the condition that it can flow through you and pass on to the world in the form of work accomplished. From the standpoint of Cosmic Consciousness, you are one of two things: either you are part of itself, one of its organs of expression; or you are an obstruction, a blind alley. In the latter case, Cosmic energy itself is working to eliminate you.

It is only as you become a channel for worth-while expression that you can hope to receive life and power

For this reason, when you are working to find the obstruction in consciousness which is causing your trouble look for a dominant interest which is not constructive: which consumes energy without producing useful results in the outer world. The logical application of this principle will not turn you into a cosmic adding machine, or into any other sort of joyless mechanism for transforming energy into work accomplished.

Indeed, one of the worth-while expressions which Cosmic Consciousness puts the seal of its approval upon is pure and wholesome enjoyment. Good music, good pictures, good books travel, even the pleasures of the table—these things are constructive if they are properly balanced with the other activities.

You not only can, but you must enjoy the good things of life, if you are to be strong and efficient.

A joyless existence is penalized more severely than one which is given over to too much indulgence in pleasure.

The happy mean is attainable.

Whether or not you are interested in this subject of self-healing, the assignment for the lesson offers a chance for the constructive use of your powers of mind and body

CONSCIOUSNESS IS CAUSE, not result: therefore, a consciousness which radiates joy and serenity must be attained before you can express these qualities fully and continuously in your environment. The extreme negative in this respect is pretty apt to express itself as sickness and disintegration; the half-tones, however—moderate discontent, retroversion of consciousness to an extent which is undesirable without being actually morbid—may manifest themselves as simple lack of energy or joy. The half-tone people are never as efficient as they should be—it is the men and women who live intensely who get most out of life.

Serenity and joy may be increased by three methods:

First, by reasoning out the desirability of having them, and the various things which will help establish them;

Second, by using suggestions and affirmations;

Third, by the method of becoming directly conscious of joy, as a present condition of consciousness.

Get back to that basic principle which I have stated so many times: Consciousness is cause, not result. You can awaken to the consciousness of joy before you have any of the things around you which you think should cause joy.

Logically, things are results. Get the consciousness of joy first, and inevitably you will have the things. They will be added, when you have found the kingdom

Later in this series we will take up the use of thinking and affirming to produce changes in consciousness. Now we are going straight to the heart of the problem by beginning the use of the most effective of all methods of changing consciousness—the direct method. When you want to move your hand you do not think about it or suggest or affirm the

movement; you just move. So you can learn to be conscious of that which you desire without affirming or thinking about it.

During your time of meditation tonight, after you have relaxed your tensions and begun the process of quickening the inflow of energy, lie quietly with your consciousness centered within. Your eyes are closed. Now, without using words or suggestions of any kind, try to *feel* joy, serenity, happiness raised to its highest dimension.

If you make the mistake of simply reading this assignment and thinking about it, this direction will seem puzzling and impossible of execution. If you stick to our compact of trying the thing out, however, you will find that you can readily learn to 'feel', to become conscious of a fuller and more thrilling joy and poise than the opposite process—trying to get things first and consciousness afterward—could ever produce.

Don't worry for a moment about the result of this method; if you stick to it you will eventually gain an habitual and abiding consciousness of joy and serenity; and this is the first step toward attaining abiding health and mastery of your environment.

In the following lesson we will take up other factors in this matter of attaining an abiding sense of peace and mastery and will consider the effect of this change of consciousness not only on health, but on prosperity and on all of those details of life which together constitute true success.

—*Nautilus*.



YANTRAS AND TANTRAS

from the UNSEEN WORLD .

NARAYANA SWAROOP, B. A., L. T., F. T. S.

In placing before the public, through the pages of your valuable magazine, this occult treatise, the writer trusts that the real seekers of knowledge beyond the physical will not only find these pages interesting but will be enabled to actually work out for themselves the problem dealt with herein and acquire results and powers unthought of. Persistent practice with a determination to acquire mastery over some of the chief Yantras, aided by a life of purity of mind and body will win.

The pains taken and the labour undergone for the revelation of a small part of this secret science to the public will be amply repaid, if even one of the many who read these pages be able to get inner light and guidance and thus become fit for the inspiration of still higher truths of Divine knowledge leading direct to the goal of evolution. The ordinary reader or the prejudiced scientist may think it to be the fanciful outcome of an imaginative brain and may lose the chance of experimenting, but the facts remain, notwithstanding, as stern and absolute as they are.

In the modern age of materialism, the majority of the people are so unduly biased in favour of the physical sciences and their established laws that they dare not transcend them or even turn their attention to the occult side of Nature thinking it all superstition. There was a time in Ancient India when the material and spiritual progress had reached its climax and sciences were discovered and practised, specially such as gave the quickest results on the path of spiritual evolution. But as the mighty civilization faded, much of the real and secret knowledge also passed away with it. Only the outer husks and mere names of the once great sciences still survive to tell of the glory of the past. And even these have degenerated, being practised here and there mostly among the quacks and charlatans.

Hence, no wonder, if the people have no faith in them and call Astrology, Tantra and Mantra etc., all superstition and humbug and a practice of them so much waste of time and energy. Still some scientific men of repute like Sir Oliver Lodge, Professor Bergson and Professor J. C. Bose have begun to take interest in and to explore in earnest the unknown and apparently superphysical laws of Nature. Psychological Research Societies have contributed their own quota, and hypnotism, mesmerism and telepathy now seen to be almost established facts. The Theosophical Society has revealed a mass of occult knowledge and its best leaders are working strenuously in this direction. The advanced humanity and those who are in the van of real civilization are no longer satisfied even with the best material progress, however great and fascinating, but are keenly feeling the want of something higher, something more elevating and spiritual. This yearning after the occult, this inner impulse has led to a general awakening of consciousness to the possibility of a life more spiritual and to a tendency to explore those hidden corners of nature to give out their secrets which were neglected for long in the name of superstition and unbelief. The time is now ripe for the revelation of at least a fragment of a secret and sacred ancient Science of India for the benefit of those who seek.

The present author to whom this treatise has been revealed under quite special circumstances, almost in a mysterious way generally known as automatic writing, was from his very early child-hood interested in occult stories and out-of-the-way things. He, later on, came to practise mesmerism, hypnotism, planchette, Hath and Raj Yoga methods etc., with some success more or less. But the earnest desire in his heart was not simply to gain some knowledge of the hidden side of Nature, however fascinating, but to reach what the Vedantists call 'Self-Realization', and to discover a way suited to the modern scientific temperament which asks for speedy tangible results at every step of the path.

The intense desire for the highest goal—the realization of the Absolute, the Fountain-Head, the all-knowledge and all-Bliss—moved him to try various methods, until turning to the

ancient system of the Mantric Science, the 'japam' repetition, on rosary beads of certain occult Bijas (seeds) or syllables of mantras and a thorough meditation over them combined with a hard life of strict discipline and purity in 'thought, word' deed, dress and diet, he actually realized the importance of 'Mantra Japam', as wonderful phenomena and began to occur, which have been throughout for certain reasons, kept as strictly confidential and private. Some of the most useful instructions received from the other side of Nature will be made public through the pages of this magazine as time permits.

Now to come to an account of how the present treatise of Yantras and Tantras was revealed, it was in the month of October 1915 (Dasera Holidays) while holding some spirit communication at Saharanpur (U. P.) that a great spirit, a Tantric Master revealed a Yantra for Dasera and showed the great importance of the Tantric Science—which combines Mantra with certain signs and figures and a ritual leading to intense meditation—as the quickest way to self-realization. The Yantra received at the time was at once practised upon in strict accordance with the directions, as far as possible, and the results that followed, both evil and good, were simply marvellous, evil, directly affecting health, as some parts of the direction (apparently trifling) could not be carried out at the time. But the power of the Yantra, when mastered, was as evident as anything and established once for all the truth and value of the Great Science of Yantras in the mind of the present author at least.

On showing a keen interest in this science and requesting the Great Master, he gladly gave his promise to dictate for the good of the humanity, in a small book form, a series of Yantras with their theory and practice which he himself tried and found useful while in physical body in this world. But, before the revelation of the Secret Book, He wanted to test the purity of mind and body, the dauntless courage and, above all, the good intentions, of the aspirant, without which qualifications the practice of this science is sure to result in more harm of a serious nature than good. It is needless to mention that the tests, though hard, were readily undergone, so that a very

useful and Secret Science of Tantras may be acquired and added to the store of worldly knowledge. •

Even the dictation of the very first chapter of the mystic Science produced a great commotion all round the place. The lower or rather the evil nature-spirits, often called elementals, tried their best to lay obstacles and hindrances in the path of the dictation work of such a science as was calculated to give mastery over them. So much so that often material forms appeared, knocking sounds or raps were heard, filthy things came in the room in a mysterious way, some of the useful materials for the ritual disappeared suddenly, and finally the health of the present author was impaired. In short, every attempt was made by the evil spirits to foil the desired object so that the secret science may not fall into the hands of the humanity at large. It is for such reasons especially that the most occult arts of the Secret Sciences are jealously guarded and kept hidden by their professors in India and imparted only to those selected few, who after thorough tests are found fully deserving to benefit by the revelation. For the time being, the work suffered and was delayed a few days; while a sort of feeling of hopelessness of the task crept over and took possession of the heart of the author, but the curiosity thus awakened led him to try again with redoubled energy, though the risks and dangers seemed great. A real and earnest desire with perseverance to achieve the object at all risks, combined with firm determination, and carried out in the innocence and purity of mind and body with a purely unselfish motive, is sure to succeed in the end and all attacks of evil spirits are futile against it.

• The work thus begun again with greater care after the interruption was carried out with greater success in November and December of 1915 and a preliminary part of the Secret Book was revealed. It is now some six years that for some reason or other (mostly special hindrances and calamities) there have been no further communications on the subject as yet. But without waiting any longer the part received is presented to the public through these pages, and it is hoped that further information will be given out from time to time.

as it is forthcoming and permitted to be published. Finally, it will not be without interest to the readers to know that the communicating spirit, the great Tantric Master, according to his own account, left this world as lately as 1910, after a whole life of 101 years spent mostly in rigid discipline in the investigation and the final successful attainment of this secret science now almost extinct. He began his experiments in secret while as yet a householder, but the last 20 years of his life he spent in a hilly cave near the mouths of the Narbada, where he learnt and practised the most important Yantras direct from his guru (the spirit guide). He made very valuable researches in this science and put them together in the form of a book, particularly those Yantras which he himself had tried successfully. This book he kept to himself safely, to hand over to his trusted pupil for publication, but the day never came as his pupil died at the very point and so the book was buried in the cave with him. The unique opportunity to give out to the public the result of his labours and to prove the greatness of this science was thus lost for ever physically, though he had himself realized the goal before leaving the world and led a few other deserving souls to the path while yet in physical body.

The only way that now remained open to him to communicate the work of his life to physical world was to search out some medium suited for the purpose. Fortunately, he came across the present writer and made an attempt to dictate the book as described above which has been partly successful and has led to the rebirth of the book in the present form.

May the Higher Powers make the further revelation possible.

AUM.



PHRENOLOGY

PRACTICALLY EXPLAINED

J. MILLOTT SEVERN, F. B. P. S.

The Self-Protecting and Self-Preserving group of organs, or as they are sometimes called, the Animal Propensities—because they control the animal instincts—are located at the base of the brain and sides of the head around the ears. They comprise Vitativeness, Combativeness, Executiveness, Alimentiveness, and Secretiveness. Their function is to protect man, and necessary to his physical requirements and animal existence.

VITATIVENESS OR LOVE OF LIFE

Vitativeness, which is a fundamental faculty of the mind, affords a most interesting study. The seat of this organ lies towards the mesial line on the basilar and inner side of the middle lobe of the brain—on the inner side of Executiveness above the ear, and when large pushes out and down the bony case of the auditory apparatus, giving prominence to the ear, and also the Mastoid Process, though shown more to the middle and front of the ears than immediately behind the Mastoid Process, as is generally stated. The amateur may have a little difficulty in judging whether a prominence in this region indicates large Vitativeness or Executiveness. Because of this difficulty, Combe thought that the degree of development of the organ could not be ascertained during life. Personally I do not think there is any more difficulty in judging the size of Vitativeness than in judging the size of the organ of Language. The degree of development of Vitativeness may readily be determined by the width of the head as well as the prominence of the Mastoid Process, and the appearance of the ears. It will be noticed that some ears are deeply set, as though a hollow had been scooped out for them to fit in level with the sides of the head; others are so prominent as to appear as though the ears were stuck on. Width of head and prominence of ears indicate large Vitativeness: all long-lived people have the ears well set out of the head.

Love of life and dread of death arise from manifestations of the same faculty—enjoyment of life being the healthy, legitimate manifestation of Vitativeness, and dread of death an excessive and abnormal condition.

Life is a wonderful and beautiful thing, and the normal mind enjoys it for its own sake, apart from all mere selfish gain, appetite or animal desire. The combined faculties of the mind in their healthy manifestation tend towards the highest pleasure, and Vitativeness does its part to intensify existence.

When active, and working in conjunction with other faculties which combine in enhancing its manifestation, the individual clings intensely to life, persistently resists disease, recovers health with remarkable rapidity, and readily recuperates after illness. The manifestations of these qualities do not depend so much on circumstances and environment; they are the attributes of active Vitativeness, which stimulate the possessor to rise superior to surroundings, poverty, pain, material ruin, and even imprisonment.

Vitativeness is a useful faculty, as it prompts individuals to save and prolong life, and to preserve the body from illness, disease, injury and destruction. It also acts as an incentive to invent life-saving appliances, such as fire-escapes, life-boats, life-belts, the safety lamp for the miner, fire-screens and guards for the home, and a host of other life-saving inventions, and things that contribute to the protection, pleasure and well-being of the human race. Edison, perhaps the greatest of all inventors, has this faculty large, and it is said of him that he has never invented anything that would be harmful to human beings.

When living a natural healthy life, exercising all the faculties with good and useful purposes in view, enjoying the exhilarating conditions of hope, striving for physical and mental perfection, this faculty of the mind gives zest to the more robust and efficient performance of all the mind's powers, and there is no fear of death; such fear arises only from its abnormal development. There is a character in one of Sir Walter Scott's novels, of whom it is said: 'He prayed but for life, for life he would give all he had in the world, it was but life he asked; life, if it were prolonged under tortures and privations.

He asked only breath, though it should be drawn in the damp f the lowest caverns of their hills'. Here we find a mighty passion for existence, and this is true when the vitative faculty is extremely active; endeavouring as it would seem, to rush away from all other mind powers, instead of acting in healthy-conjunction with them.

George Combe in his System of Phrenology points out that 'the great lovers of life were not always the healthy, the gay, and the fortunate, nor were those who were comparatively indifferent to death always the feeble, the gloomy, and misanthropic; on the contrary the feeling existed strongly and weakly in these opposite characters indiscriminately'.

Thus the existence of a faculty giving love of life, and capable of acting independently without regard to the other faculties as a whole, is amply demonstrated and confirmed.

It will interest many to know that there is a Life Line in the Head, scientifically indicated, which, as O. S. Fowler say "is easily admeasured," and the Phrenologist is able to tell about how long a person will naturally live, accidents and some other conditions excepted. Thus, 'take the juncture of that bony projection formed by your eyebrows and that ridge which comes down the outer portion of the forehead at order, and that sharp bony projection in the lower back portion of your skull, called the Occipital Spinalis, draw a line between them, and you will ordinarily live the longer, the higher this line rises above the opening of the ears, at the rate of about forty years per inch, or ten years per quarter of an inch. Vitativeness is located above the opening of the ears, which it pushes the farther down the larger it is. As the life declines this organ shrivels, and this Meatus Auditorius rises. You can thus admeasure the longevity of anyone. Vitativeness fills out and widens the head just behind and in the region of the lower part of the ears.'

Love of life is a deeply rooted principle in human nature, and does much to prolong this present existence. Those who have this faculty small readily succumb to disease and death. They have little or no incentive to live or to resist harmful con-

ditions that attack their health and endanger their existence. Suicidal persons possess weak Vitativeness.

Cherishing a desire to live promotes life, and it should be the duty of everyone to do all that is possible to preserve health and prolong life. To do so, contemplate the preciousness, pleasures and advantages of life, study the laws of health and right living, engage in useful work beneficial to others as well as self—there is health and longevity in service for others. Always have useful objects in view, let the employments you choose, as well as your recreations and pleasures be as exhilarating as possible, and worthy of your best endeavours.

ETCHINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

Sic transit gloria mundi, et serus in coclum redeas :—‘ Thus passes away the glory of this world, and late you may return to heaven.’ In Saint Augustine, of revered memory, the greatest of the early Latin Fathers, such another transition came to be observed. In the year 390 A. D., when Theodosius had already brought about the uniting of his Roman Empire, and not long after this same potentate had massacred his Thesolonian subjects for which the good Ambrose of Milan inflicted upon him a fitting penance, Augustine was keen in the following of his special bent, which, as history tells us, was a course of unreclaimed vice.

Some few lustres before this auspicious date the empire of Aincis’ pagan descendants became a holy Roman domain. A metamorphosis had declared itself; the reigning dynasty had become christianised, and the Gods of high Olympus were of a verity proscribed the land. The Grecian Aphrodite, risen from the sea in ancient times to receive the meed of beauty from wayward Paris; her old Father Neptune, with the emblematic trident; Diana and her lover Endymion; Psyche and her awful virginal reputation; and Hera, and even the mighty Zeus Olympius,—all were driven from the Roman creed, expelled with shame to cloud their ambrosial heads. The poor dismantled pagans! ‘ Did you never have a sympathy for them as the monks came rushing in’o their temples, picking down their poor altars, smashing the fair calm faces of their gods, and sending their vestals a flying? ’

Perhaps, Augustine, whose paternal parent had been a pagan, was bewildered with the new orders of things; the new regime of incense-swinging monks drove him from his centre of equilibrium and to the swine and husks. His youth was the season

of his prodigality; he missed the altars to the heathen deities and was at a loose end. There have, however, been other saints and martyrs and philosophers, too, who, wild in their youth and sacrificing to the transient glory of this world, have yet been made to perceive the error of their ways, and later returned to the paths of righteousness. Augustine was eventually baptized into the true faith by the Bishop Ambrose, at the age of about twenty-five.

Later he took an active part in the religious controversies of his time and a few years before his death sent into the world *The City of God*, which contained much theological matter and is at present believed to be his greatest work. Leading, then, such a life of devotion and of thought, it may be expected that he evolved some beliefs of philosophic and psychological values.

We read that 'the spiritualism of the Church Fathers was a view of the soul worked out in the interest of Christian eschatology'. The aftermath of the pagan immortals, carousing with the wine-drabbed divinities of Olympus, was completely and effectually eliminated, and replaced by a belief in the immortality of the soul which was illustrated with more of pure thought-creations than mere sensualism. The soul was credited with a spirit which was in possession of a conscious and personal nature, having as its divine attribute perpetuation or immortality. Also, in opposition to the construction of Plotinus, the highest good and supreme mind was an identity and a personal being. Before the period at present under examination there were supposed to exist around and about us Daemons, who were discarnate identities of an entirely ethereal nature—not earth-born human souls. It may be recalled that Socrates confessed to the influence of a daemon. He did not say of what stuff 'twas made but by that word he undoubtedly meant, not a devilish spirit, but a serious *Ariel*, so to speak, such as we may now call a guardian angel. The word *demon* later devolved upon and indicated exclusively the spirit of the underworld; while *angels* became the very particular good ones, the shining ones also, such as the Archangel Michael the name being applied only to ethereal beings of an other-world. As to why the term demon has been made to change

its meaning—Socrates was convicted for impiety, so probably this glooming reputation has in confusion been bestowed also upon his guiding *genius*. On looking up an article of reference the following extract has been found; ‘Demonology, knowledge about demons, the Greek equivalent of the Biblical angels.’ And then again, ‘*Dæmon*, with the Greeks a spiritual being, intermediary between the gods and men, regarded often as the source alike of inspiration and of madness. ‘In the Bible an evil spirit or devil taking possession of human beings.’

Under the influence of this necromantic lore there arose a revival of mysticism among the early Churchmen, and with it was eventually fused the dogmatic creed of the Apostles. In Psychology its former uncurbed observation and methods of speculation were lost amid the didactic thunders and scorching lightnings of Divine Revelation. The matter and stuff from which was to be built the New Jerusalem was thrust into the mill and the architects from the philosophic platform gave advertisement of their plans and preached for the good of the public and mankind at large. The preponderance of controversy gathered between ‘Creationism’ and ‘traducianism,’ concerning itself with the origin of the soul. The various traditions attaching to those two explanations are a common ground yet upon which may strive any two such opposing factions of psychologists. ‘The concept of personality had acute discussion, carried to the extremes of refinement by the Scholastics.’ There was consequently taken up ‘the human element and the *alter ego*, ‘and among the three persons in the Trinity.’

To all this ‘mystery’ of souls St. Augustine applied a levelling hand, and gathered into one definite belief all those results which one finds recklessly scattered after the species of transubstantiation previously undergone by Greek mysticism and mythology. According to the new theologian, consciousness was the instrument of apprehension of the soul; that the soul was not of matter and immortal, and that it was possible of observance from without the personality; he actually in some measure applied his own observations, and discovered such latent faculties as *intellect*, *will* and *self-conscious memory*, the *memory* being of such an ability as to *cognise* its particular

individuality. *Memoria* is the term with which he designated this last of three faculties; in it he 'found the consciousness of self as being identical (with Plotinus), as persisting (not self-forgetting-hence *memoria*), and as eternal.' In this manner, memory does not contain such distinctions of tense, as past, present and future, but becomes an intuition of eternity. *Will* is the *motif*, the fundamental function, whose concepts are received and transmitted by the other faculties.

St. Augustine evolved three main definitions; (1) the inner world of mind is separate and distinct from the physical; (2) there is a psychologic dualism, body and mind, capable at a certain point of distinct separation; there is reflection, enabling one to differentiate between the subjective and the objective.

This last embodies a new stage of development, and completes the Augustine theory.

PERIODICAL LITERATURE

- The *Occult Review* for September has an interesting note on 'Death in the Light of Science and Psychical Research' in the course of which it is pointed out how Death in the course of Nature is not to be regarded as a disaster and how Death, as an adaptation in the Divine economy of Nature, is introduced as a means of life, of ever-increasing and happier life. As Epictetus puts it, death is nothing terrible. 'But the opinion we have about death, *that* it is wherein the terror lieth'. Bacon has rightly said that men fear death as children fear to go in the dark. The fear of death is weak. The incident of bodily death should be seen in its true aspect. 'No doubt many of the attendant circumstances are distressing to onlookers: and in many cases human depravity has produced diseases and crimes which make the circumstances of death abnormal. These circumstances are not part of the order of Nature. Even in cases of death from painful diseases, by a natural process pain often ceases with the advent of the inevitable close. Pain is a symptom of the struggle for life, and the cessation of pain in the dying is a token that the struggle is over'. It is this experience that is commonly called 'last agony'. But 'the dying person is usually quite unconscious, and therefore the final passing of life out of the flesh entails no conscious suffering'. In the conscious state it may even be an easy sensation. Archbishop Tait when dying expressed surprise that dying was so 'pleasant'. Students of Psychic Research have collected numerous well-authenticated experiences supporting the conclusion that 'the dying person is accompanied by those who have passed over, and that 'they watch and wait for their friends, as, each in turn launches forth into the new stage of life'. Spiritualism teaches us that 'all dying people are met and helped over by friends or relations on the other side'. Such is the consoling truth that lies behind the illusion of death which will not and cannot interrupt the social law governing all human development.

The 'Question of Physical Immortality' forms the subject of the editorial article in the *International Psychic Gazette*.

Dr. Carrell of America is reported to have kept alive a part of an unfledged chicken's heart by special culture in jelly form, for nine years. Hence the suggestion is conceived that 'the immensely greater physical organism of man might be kept alive for ever'. This idea was known in some form or other to the old students of Kayasiddhi who dreamt golden dreams of the possible eternality of human physical life. But to the spiritualist, the question of real human immortality enters 'a region far different from the merely physical'—an advanced condition of existence where the soul of man (or his spiritual body) will not see corruption, but will by virtue of its deathless constitution be enabled to operate the universal Life unhampered by the ravages of time.

It is, above all, the fear of death that has got to be overcome before death is defeated and immortality realised. As Elizabeth Towne puts it in an editorial of the *Nautilus*, 'We instinctively fear any condition or thing that we believe us of deprives power or brings death nearer'. The way to overcome all fears is to be sought in spiritual progress and development in realising the truth about yourself that 'you are a child of God', and can 'draw upon God for health, happiness and supply'. 'You will become yourself, outgrow your fearsin proportion as you express yourself by acting efficiently upon the world of reality'.

Look Out for
November Kalpaka
for it has
Contributions from
the world's best intellects.

REVIEW

Theot Sophia Elucidating the Science and Philosophy of the Divine Mysteries by HOLDEN EDWARD SAMPSON THE EK-KLESIA PRESS, 13, ST. ALBAN'S ROAD, MOSELEY, BIRMINGHAM (ENGLAND) PRICE 8/6 net.

This work is intended for the use of disciples under instruction in the 'school' of the Ek-Klesia. In this and other works which have been published as a series, the author gives out a consecutive and graduated course of teaching on the science and philosophy of the 'Mysteries of God' in the light of his own interpretation of the Christian Scriptures. It is claimed that the subject-matter of these volumes will appeal to all serious Christian thinkers who are seeking for a rational faith without at the same time throwing over the ancient beliefs of their fathers. The author, in his extravagant zeal for his New cult goes out of his province to condemn such schools of progressive thought as that of the Higher Self, meatless diet, abstinence from all stimulants, concentration, hypnotism or mesmerism, Christian science, Mental Healing, Yogi states, New Thought, etc. He calls all of them 'demoniacal tricks'—a weapon which we have thought has been used only by our brethren of the Orthodox Church. We confess then, that the 'demons' appear to be much more broad-minded, scientific and rational, than the 'Master in the Ek-Klesia' who distrusts and avoids 'whatsoever is not clearly laid down in the Holy Scriptures' or 'is contrary to the word of God, implicit or explicit'. The author seems to commend meat-eating, alcoholic stimulants, tea and coffee drinking, tobacco-smoking, etc. which, he makes bold to say, 'are all stimulative and strengthening to the nerve-forces of the organs and senses'. Another clue to the author's new revelation is this, 'Mankind will become more apparently spiritual, but with a spirituality induced and fostered by the Demons, and not by the Lord Jesus Christ!'. The book is 'neo-christian' in flavour if not on a level with the progressive currents of thought, either in the East or in the West.

—P. S. A.

NOTES OF THE MONTH

It is a great triumph of Hindu Occultism that the old conception of the spirit and its destiny as suggested or expressed graphically in the Sacred Books of India is found to be not essentially different from that which has been arrived at by modern psychical research. But is there evidence of the future life of the spirit outside the Sastraic or Scriptural revelations? That is what everybody in modern times wants to know. To this, Psychic Science unhesitatingly gives the affirmative answer.

Science is exposing the fundamental error of the materialist imagining that if a thing existed he ought to be able to see, prove or know of its existence by its energies. There is a very good reason from a scientific point of view, as

Science and Spiritualism pointed out by Sir W. Barrett, that every particle of gross matter is surrounded by 'a wonderful, incomprehensible, imponderable, luminiferous ether' or *Akasa*. This *Akasa* penetrates every atom and immediately it comes into 'contact with the ponderable' it has 'a structure conferred upon it'.

Science is re-affirming the Hindu occult doctrine that not only were organisms for ever perishing in their outward form, but the very subsistence of the earth itself in organic matter is surely and slowly wearing out;—that, in fact, all earthly things are gradually passing away. It is, however, not true, in this sense, of the '*matter of the ether*'. Science has thus shown, in the words of Sir William Barrett, that the unseen universe is vastly more stable and enduring, and none of us can bring proof of any decay in the etherial structure of matter. Again it has been demonstrated that when the human body is beginning to decay, or even in sleep, trances or dreams, or when the higher faculties emerge by *sadhana*s etc., the soul gets liberated, and is able to travel and see things which the physical eye can never see. When the human soul or spirit is freed from the limitations of flesh, we enter a higher life which for good or ill awaits us all. All spiritual truths have their analogy in the

natural world. And among the evidences for the survival of the mind and soul after the dissolution of the brain and the body, Sir William Barrett has instanced the projection of thought by the appearance of the whole body before another the apparitions of the dying, etc. Above and beyond all is the great fact of *spirit communication* on itself which has been and can be demonstrated, over and over again.

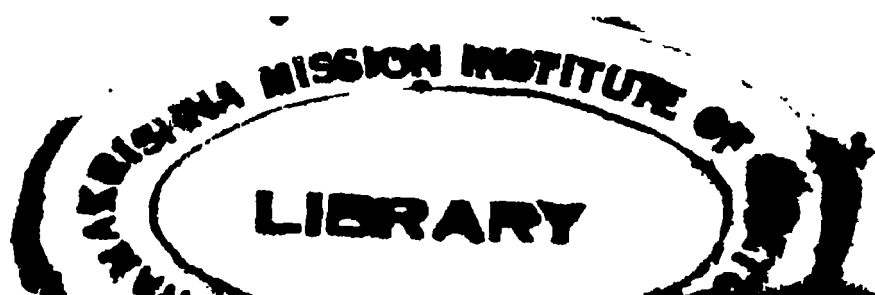
Is there any danger in spirit-communication—in spiritualistic phenomena? No, if you experiment along the lines of a systematic and well-graded course of instructions. Mediumship

can be safely and properly cultivated and **Systematic** spirit-communication can be made the stepping-stone to high things—the preamble to genuine **development** spiritual development. It is rational mediumship that should be aimed at in the 'Home Circles' which have

been the nursery of the world's greatest mediums. Thus one can have best results—both in the physical and mental phenomena by which spirits demonstrate their presence and power. Of these, physical phenomena cover a wide range of mediumistic manifestations, like 'raps, table movements, spirit lights, freedom from the effects of fire, the passage of matter through matter, direct writing upon slate or paper, direct voices, levitation, spirit photographs and materialisation. Mental phenomena cover another wide range of phenomena, like Automatic Writing and Drawing, Clairvoyance, Clairaudient hearing of spirit-voices, prophecy, impersonation and inspirational control. The chief value of phenomena is that of affording proof of spirit-communications.

Cultivated along right lines mediumship will be found beneficial and desirable. Practice makes perfect and true mediumship shades away into genius. The 'Psychic Triangle' is made up of (1) the Spirit, (2) the Medium and (3) the Sitters. Harmony is the keynote of the Triangle: in other words, harmonious conditions should prevail among the

communicating spirits, the sitters and the **Home Circle** mediums. It is in the family circle, above all, **Development** when the sitters are united in love and affection to hold joyous communion with their spirit friends, that the latter are able to establish harmonious relations



between this life and the next. Thus mediumship becomes a natural and desirable quality to be developed by training and experiments. Again, mediums should know how to protect themselves against obsession and other unwholesome influences. *Sadhana* is the price of success; the signs of spirit presence should be noted with a cool head and a calm heart, even though they may appear disconnected at the outset. Spirits should always be treated like human beings and properly identified; false personations and fraudulent claims of identity should be carefully guarded against.

Higher spirit manifestations include spirit psychometry, spirit clairvoyance, spirit clairaudience, etc., though these forms and phases of psychic phenomena are capable of being produced independent of spirit-guidance and

Higher control. Then there is also developed what is Manifestation known as *Healing Mediumship* which is guided principally by the spirit influence. One of the rarest phases of mediumship is 'Materialisation Mediumship'. Others include trumpet mediumship, spirit music, spirit painting, etc. Indeed, there is need of special development along the lines of the least resistance.