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## THE IMMORTALITY OF THE LIFE THAT IS

HENRY FRANK

The world reflects our mental attitude. Its environment is fashioned after the model of our minds.

The key without is ever colored by the complexion of our thoughts. We see with the inward eye, we feel with the inward heart, we hear with the inward ear.

The heavens are never dark to him whose soul is full of light. No misery enshrouds him whose heart is the home of song.

To him who haunts a cave of gloom, however much of joy the world presents, there is but moroseness and despair; he hears but the threnody of life—the ceaseless song of sorrow.

No dazzling banquet hall can e'er illuminate a spirit spent with grief, a heart confined and doomed by festering woe.

Not most dreaded pall of grim disaster can sadden a soul whose sun sets not, nor emasculate a spirit fraught with cheer and hopefulness.

Joy and pining are inward promptings, not outward provocations. There be those who can be happy in spite of

death and doom, and those who could not smile though Nature turned to jesting.

There be those who if they could would capter at their own funeral, and those who must needs mourn even at their marriage.

If the firmament of the soul be hung with stars of cheerfulness and courage, it matters not if the heavens above be void of stars and suns.

And though myriad orbs hang spangling in the spacial blue, and not a cloud appear; if it be night within the soul the world is black and pitchy dark.

All things appear but as we see them; and we see them as we choose. We need none of us wear glasses; but what we wear will magnify for us the ills or joys of life as we elect.

The mind makes the lens that focuses the vision of the soul, Our thoughts grind the crystal; our desire poises the glasses to our eyes.

Outward conditions are not essential factors in shaping human dispositions.

Circumstances are not the creators of character. Character and condition are the opposite poles of life; only when character is positive to condition and circumstance is the mission of life discerned. We can master the condition and circumstance; and we will master them as character is moulded to conquer and control.

The note of conquest is keyed in education. If that be pitched to high and lofty tones, despair and pessimism will depart and hope swing heavenward.

His lot is not essentially happy whose heritage is opulence and plenty.

The poor may be clothed in rags and yet be conscious only of princely robes.

The garments of the mind are less subject to moth and decay than the raiment of the body.

The penury of the poor not oftener courts a corpse than opulence conceals a skeleton.

Life is not timed by dial-shadows or measured by the hour-glass; but by heart beats and the soul's experience.

He who feels much lives the longest; he lives the briefest who feels the least.

● Methuselah without a passion is younger than Adonis pining at the goddess's feet.

Abelard was older than Bernard of Clairveux, though in years the younger, for he knew the heart of Heloise, and was seared with consuming passion.

Fear and sorrow have whitened more hairs than Time with all his years. Ache, penury and want have furrowed wrinkles in more brows than increasing age.

Some men live more in a decade than most would live in a century. Time is not the tread of years but the march of heart aches.

If mortal years can be so uncertainly measured who can measure the span of immortality.

Who can conceive Eternity, much less realize its duration? Who really knows whether he would really prefer to live through endless aeons rather than sleep forever in the peaceful folds of silence?

To express the wish to live forever is to expose the narrowness of one's horizon.

We love to live only so long as we are happy in our living. When misery blights our hope and pallies ambition, too soon we welcome death.

The rash suicide is but symptomatic of man's sudden realization of the paralysis of despair.

If misery were known to be eternal, what mortal would dare to pray for immortality?

We hope for immortality, because we believe we shall be immortally happy.

Because so much we enjoy the meagre state of happiness these flitting years afford, we are swift to desire its endless prolongation, forgetful that misery and happiness are too often indistinguishable.

Excessive pain approaches pleasure through sheer exhaustion of one sensation that makes room for the other.

Pain may be so extreme it sinks into insensibility, when pleasure trips into its place.

Ecstatic joy oft sinks into succeeding sorrow by shere necessitous reaction.

After the Christ exhausted the pain of hunger by forty days' of fasting, the ministering angels of happiness and joy hovered round and upheld him.

The duration of an experience depends not on its temporal period but on its degree and intensity.

What we really yearn for is not the extension of years but the intensification of blissful experiences.

The immortality we long for, then, is really not the uninterrupted prolongation of succeeding periods of time, extending into eternity; but the ceaseless emphasis of a state of life that thrills the soul with ineffable happiness.

Immortality, in truth, is not extension of time, but intensification of experience.

A single moment may be as immortal as eternity. It gives birth to a joy that can never die as long as the heart has life.

Indeed, we shall apprehend the immortality of eternity only as we realize the immortality of each moment.

We live but in temporal moments, and all eternity can be but the aggregation of successive periods of time.

To be equal to the supreme opportunity of each moment is to anticipate the triumph of immortality.

The Eternal NOW is every instant. If that become an Everlasting Yea to the noblest and the best, we shall each moment realize all of immortality that the soul will ever compass.

Hence here, upon this planet, in the eternal PRESENT, is where we must grasp the sense of immortality.

Though we live a million years we shall never be more conscious of immortal existence than we are this moment.

Because we are bounded by the horizon of the NOW, we can never see into ETERNITY.

To compass the Now, and fulfil all the duties and obligations of the passing moment, is indeed to compass immortality.

Better the realization of an immortality that now is, than the vague dream of an immortality that is to be.

The spirit alone is the indestructibly immortal. If we attend to spiritual truths and live in spiritual performance we have become immortal.

He that seeks and attains the consciousness of the Spirit has entered into heaven.

We are immortal because we live.

# THE NEW RENAISSANCE

VICTOR E. CRÖMER

## The Dawn of the Moral Law

In Central America, in Yucatam, and among the Mayas, this moral law was felt as a great upward urge, something superior to yet inherent in man. Even prior to these civilizations there are evidences of civilizations even more primitive than they, which had passed away leaving only a few traces. This moral force in man, reaching down from the earliest ages and from the most primitive types, is evidence of a force in man superior to man himself. It is a force inherent in him, but a force that appears to have been so strongly implanted in him that it became his master, because it created a law promulgated in society that was stronger than the individual. Man was compelled to obey the law, though he himself was the author of it. The inherent moral law thus became externalised as the civil law, or the religious code, passing through many metamorphoses in the process. It is difficult to give in any language the actual words and precise meaning that should attach itself to the expression 'moral law', but moral law in itself has ever been in existence, and throughout the universe it is to be found everywhere, inherent in all things. This universal moral law inherent in all things, is a tremendous force, which operates on the individual as it were from above and beyond him. It keeps the individual *en rapport* with the good of the tribe, race, nation, empire, or religion, by the force of the group consciousness of the moral law inherent within these systems. The higher moral law is often in conflict, however, with the group consciousness, and to conform to what the individual regards as the moral law at his stage of evolution sometimes requires terrific courage on his part to fulfill its dictates. To fulfil one's highest conception of moral law is often a *via crucis*, as in the case of Jesus, and the myriads of martyrs throughout the ages who have endeavoured to live in accordance with their conception of the moral law even unto death. In endeavouring to shirk the responsibilities imposed on him by the inherent moral law man strives to hide

himself behind weakness, falsifying his own character in order to justify himself for failure to fulfil the moral law. Conscience is an expression of this inherent law, modified by the individual's own evolutionary development. The Golden Rule, which is an expression of the moral law, 'Expect to be treated as you treat others', that phrase in many forms of languages forgotten. It comes to us through Egypt originally from the time of Wueen Mu, the progenitor of the Egyptian civilization, who brought it from Atlantis. It was enunciated also by Confucius in the negative form. 'Do not unto others what you would not have them do unto you', and by Jesus in the positive form, 'Do unto others, what you would have them do unto you'. Man, however, from far past ages, has always hoped to rule and to teach the lessons of duty to his neighbour, though he himself was inclined to shirk the duty in his own life. But the Golden Rule was the moral code right up from primitive time, written or unwritten. However, the moral law itself dominated the life of all the primitive races right through the early civilizations, and up to modern times, even though as individual they departed from it in their own lives. Hence the moral law, interpreted through many forms, codes, and religions, became a force so great that despite backslidings and deficiencies, humanity as a whole has always adhered to the promptings of the moral law, however much as individuals they have fallen away from it. Man condemns others for wrongs which he himself commits, showing an appreciation of the moral law while not living in conformity with it.

### **Domination *versus* Moral Impulses**

The translation of the moral law into the code of tribes and nations led in course of time to the rise of despots who in the name of the moral law endeavoured to force their will upon the masses of the people. Either in the form of an autocracy, in which one individual endeavours to direct the lives of the people, or in the form of governments, or through castes and classes humanity from the time of the dynastic periods of ancient Egypt has had the moral law translated for it by those who desire to have power over them. This effort or will to power spread a bitterness and a hatred among those on whom it was imposed

that prevented the development of the moral law in its best form in the soul of man, and even to-day humanity is far from an appreciation of and a spontaneous expression of the highest principles of the moral law. To desire to have material power over the mentality of others is not a new motive. It is in itself one of the most ancient and primitive of impulses. It began when the first man invented the first weapon of offence. The primitive mind can see only the power it is allowed to use. The desire for power by one individual obscures his own moral impulses. He endeavours to translate his own moral perceptions into means for compelling others to conform to his desires. Ultimately he seeks to control the destinies of a race or an Empire. Thus he suppresses the free expression of the moral law in others, and causes a block in the development of civilization on moral lines.

### **Diversity of Moral Codes**

This moral law is expressed through many ages and races in different terms and forms, and even to-day various codes of morality exist almost side by side. In the Pacific Ocean there is an island on which there are two races. The island is divided by a mountain range in the centre. On the east side the chief that rules the people promulgates a moral law that claims through religion that it is right and proper to take the life of a man without giving him any opportunity to defend himself, to waylay him, to strike at him from the back, to deal treacherously with him, and to defeat him by any and every means. On the west side of the island the ruler dictates to his people that anything approaching disadvantage to the enemy is alien to man. He must be given similar arms, and overcome in a fair fight, or they transgress the moral law. Here are therefore to be seen two different codes of the moral law almost side by side on one island.

### **The Moral Purpose of the World**

There is something inherent in man that recognises the moral law in others while unable to manifest it in oneself. The primitive races worshipped as Gods men who manifested to a higher degree than themselves the moral law. They felt as it were the magnetism of the moral law premeating him, and they



would obey and worship him not from compulsion but from reverence and love. Only in the more sophisticated races of later times have the nobler men who have conformed to the higher moral law, and endeavoured to promulgate its principles, been subjected to hostility and antagonism. It has been said that the purpose of this world has been one of sacrifice, that crucifixion is its keynote; that, however, is an error—the real purpose of this world is to work out the moral law to its ultimate ends. This moral force is to be found in the stars; its evidence is to be seen wherever we look in the great universe; it is the moral force in the movements of the planetary bodies that keeps them on their orbits, that holds the mighty universe together, with its galaxy of suns and planets. The force which rules the planetary bodies is as moral as anything else. This moral law is written in our lives; it is written in our being whether we will it or not—it is there; and only those who have obscured the sense of it will deny its existence, but it is there nevertheless.

### **The Golden Stream of the Moral Law**

Right through the ages this golden stream of the moral law has been running; all the masters of humanity, Jesus, Socrates, Plato, Pythagoras, Buddha, Moses, Zarathrustra, and others, men who have studied and propounded philosophy and religion, have given evidence of this mighty stream of the moral law. If a future philosophy were but to take the stepping stones left by these men, these giants of the human race and of the history of the world, it would rise to greater heights than all of these combined, for it would have within it the force united and crystallised of all the masters of the past. These—humanity's mightiest sons—have lived and had their day, but they have left behind them their impressions and a knowledge of their surroundings. The universe could not exist without a God, neither could a God exist without morality. Realising this, that future philosophy and religion would of necessity reach to a higher stage of expression, development, and illumination than any of the previous religions or philosophies that the world has yet seen. That morality that ruled the earth, the planets, the sun, and the myriads of stars beyond our solar system is evident.



ly a force given directly from the Great Master of the Universe Himself. It is something which, although we experience in some degree its influence, yet which we fail to comprehend because of our misunderstanding and our capacity to express it in its proper sense. Nevertheless it is the Truth. It is, however, a God whom the scientists have not yet discovered. Man has in the past worshipped a God who has been as it were endowed with various forms given to Him by man himself, to represent his own feelings and sensations. Their God must, in their opinion, do just as they would do were they in His position. Man has made this wonderful, beautiful earth a butcher shop in his endeavour to impress his own moral convictions on others, to force others to conform to their own morality and culture, to make others bow to the God who is but a reflex of their own desires. Whereas the Great Master of the Universe is infinitely above and beyond all these conceptions of the finite mind of man. When man learns to live and work in conformity with the moral law within himself, the true moral law, that moral force that comes from God Himself involved in the soul, he will be impelled by the moral conviction that he must speak and act the truth of all hazards, and will endeavour to rise in conformity with the great principles that will make him successful in spite of and despite his wrongdoing, leading to the ultimate salvation of his soul.

*(To be continued)*



# Sub-Conscious Mind and Spiritual Consciousness

P. S. ACHARYA.

Modern Psychology, exploring the field of the conscious mind, is also exploring partially the field of the subconscious mind or subliminal consciousness though it has not yet seriously considered that mystical but most potent field of spiritual consciousness which may be called the Super-Mind or Super-Consciousness. Intuitive Yogi Psychology, however, has known through ages that it is the spiritual consciousness or Super-Mind which prepares both the conscious and sub-conscious states of mind for the exhibitions of spiritual gifts and powers.

For practical purposes, a spiritualist-sadhaka should try to vividly picture in his imagination the Triple Mind of Man—of which the sub-conscious is ‘an organisation of all the thoughts and feelings, of all the mental activities of the mind from earliest infancy’.

The Hindu spiritualist speaks of *Mano-maya-kosa* or ‘mind-body’ generated from the forces of thought and feeling. When a thought or person or thing has been forgotten by you, it means that it is your conscious Mind that has forgotten it, but not the subconscious state of the mind in which the ‘forgotten’ thought-picture or image still survives and persists, like the ‘departed’ spirit in some subtler plane of life. Images long forgotten may reappear or be made to reappear during the dream-activity of the subconscious mind (*swapna-Manas*)—as fresh as when seen years before.

Imagine the Mind-body as a circle. Draw or imagine a line making a division of—say, 1/100 and 99/100. The small segment of the circle represents the conscious mind—i. e., as much as the brain is conscious of, of all the thought-activities of the spirit or personality. The 99/100 represent the subconscious storehouse of mental activity. Retain this picture of the ‘Mind-body’—of the conscious and subconscious states of the mind. Remember that ‘Suggestion’ (Mantra) is the magic

key to the wondrous powers and possibilities of the subconscious realm. Remember that the real man or spirit is the image or image of God in man and Spiritual Consciousness is really the super-conscious mind which should be awakened by Mantric suggestion and affirmation.

The Spiritualist takes the super-conscious mind or Spiritual Consciousness as the keynote to be sounded, that all the mind, conscious and subconscious, may come into harmony.

### **Affirmations for awakening Spiritual Consciousness.**

1. I Am a Spirit; Spiritual Consciousness is the basis of my 'mental body' and of all my life and being.

2. I Am a Spirit; Spiritual Consciousness is the foundation of my conscious and subconscious states of mind.

3. I Am a Spirit; my Spiritual Consciousness prepares my conscious and subconscious mind for the exhibition of spiritual gifts and powers.

4. I Am a Spirit vibrant with the light and joy and power of Spiritual Consciousness, which pour themselves out through the conscious and subconscious channels of the mind.

Sit in the Silence or, retiring by yourself, lie full length in repose—after the above affirmations of Spiritual Truth are made. *Affirm* repeatedly until the whole mind is attuned to positiveness, vibrant with the joy of realisation. Then follows the stillness or silence—in which you relax the body and mind and simply cease to think. As a help to the cessation of thinking, you may imagine the mind as a passive, waveless lake or ocean or akasa (space).

### **Sub-Conscious Intelligence and Spirit-Messages.**

The Subconscious Mind awakes into activity, when the conscious Mind is lulled to sleep by suggestion or other means. This subconscious mind sometimes serves as an instrument of spirit-communication. Then it can transmit thoughts to us from those in the spiritual world which interpenetrates our own.

The subconscious intelligence itself can recall long-forgotten scenes and images of a dead past. But its activity, wonderful as

it ~~is~~, should not be confounded with the activity of disembodied intelligences or spirits who may communicate through the subconscious mind.

### Tests

All extraordinary manifestations of the subconscious mind should be carefully tested. The authors of spirit-communications generally tell us who they are and why or how they communicate.

Spirit people are people like ourselves, though invisible to our sight. To those who have or develop the psychic faculties of seeing, hearing, feeling, etc.,—these are visible as spirit personalities of various natures and characters. In form they appear as they appeared on earth. They converse among themselves and with those on earth who can hear them through clair-audience or otherwise. They return to their loved ones here, soothing the sorrowing and healing the afflicted.

True and good spirits beam with love and higher wisdom, bearing peace and harmony.

Through our subconscious minds, the spirits may give us spiritual truths and helpful hints for guidance. Through the subconscious mind, they can talk and suggest to the sensitives.

Some spirits require as an aid the more material magnetism of a medium (then the subconscious mind). Others control from within the brain, using the vocal organs independently.

### A sadhana

After retiring to bed, relax yourself all over and meditate upon the following:—

‘There is but One Power in the Universe, and this One Power is Good!’

‘Of this One Good Power are men and spirits and angels, manifestations, on their several planes of life.

‘And in the name of the Good, may my subconscious Mind serve as an instrument for all the good the good spirits may do!’

Getting up early in the morning, repeat thrice smiling:—

‘May I consciously and subconsciously be not overawed by my first experience with spirit power!’

‘ May I consciously and subconsciously know that God, the Supreme Spirit, in His universal power, contains all, these lesser spirit powers! ’

‘ May I, consciously and subconsciously, realise that the spirit, of themselves, are limited in their power and intelligence when compared with the All-embracing love that uses them for mighty ends! ’

‘ May I, consciously and subconsciously, be a magnet for good and repel de-vitalising and obsessing bad spirits! ’

‘ May I, consciously and subconsciously, learn of the mysterious ways of spirit-communication without becoming subject to spirits! ’

### **Guarding the subconscious door**

Retire into silence, in the privacy of your practice-room of home, which should be kept sacred for your psychic and spiritual experiments and experiences.

Study the following affirmations and denials.—

1. I keep my mind on the positive Good; no evil-minded spirit can influence me.

2. I am well-balanced—centred in God, no evil can come near me.

3. I claim and have the all-powerful protection of the all-pervading, all-loving Good, I command all evil influences to get behind and melt away in darkness.

4. I know and trust the omnipresent Good; In the light of the Omnipresent Good, nothing bad can show its dark face.

Having studied them several times—say, 5 or 6 times—lie full length on the couch in complete repose—making the mind as far as possible vacant.

• Then *meditate* upon the All-loving—All-pervading—All-powerful, positive Good for sometime.

Then visualise yourself as centred in the positive Good—affirming :—

‘ I am centred—well-balanced—centred in the all-pervading positive Good, all-loving, all-protecting, all-powerful ’

Then let go yourself—body and mind. If you feel sleepy or have slept for sometime, well and good. Arouse yourself and affirm.—

‘I claim and have the all-powerful protection of the all-pervading, all-loving Good. I know and trust the Omnipresent-Good!’

Finally, stand up—head, chest and neck erect. And looking up, proclaim somewhat aloud to yourself.—

‘Well, I keep in close soul-union—in sweet spirit communion—with God the Omnipresent Good’ I Am in God and God is in me. I Am a spirit above the bonds of Time and beyond the manacles of space.’

### **Preparing the subconscious mind for spirit-messages**

Before sleeping, repeat mentally the following affirmation:—

‘I let myself be still, that my subconscious Mind, lighted up by the joyous sunshine of super-consciousness, may have the messages and ministrations of bright spirits when the body is asleep.’

Then lie down to rest and sleep—thinking of the above affirmation as a thing to be.

At about midnight, arouse yourself and affirm:—

‘The wondrous rays of the beneficent spiritual power permeated my mind-body, as I lay resting here.’

‘Blessed be all spirits in heaven; blessed be all spirits on earth!’

‘AUM Santi (Peace)—Santi (Peace)—Santi (Peace)!’

Then retire to silence and sleep. Early in the morning, get up and affirm.—

‘Blessed be all spirits that are existing in *sthoola* or *sookshma* sarira (physical or subtle body)! Blessed be all spirits—be they great or small, be they high or low! May all spirits be happy May that mighty magical love enfold us all!’

At sunrise, stand facing the East, whence issues the stream of Light, and affirm.—

‘May the rays of spiritual power or sakti flow over me without ceasing like streams of liquid light!’

‘May I stand for ever in the glorious sunshine of Spiritual Truth!’

'O Thou Sun of Spiritual Wisdom and Power! shine upon my heart and make my pathway clear and bright!

'Love—Spiritual Love—finds an abiding place within my heart—love, love, love for all spirits, in realms physical and subtle. Dear sweet ones all!—they love me and I love them, in the name of the Omnipresent Love Divine!

Refined and rational diet is of importance to the *sadhaka*. Each spiritualist should learn by experiment the proper *satvik* (pure) foods adapted to his temperament. With him, it is not a question of living to eat, but eating to live—a question of supplying the right chemical elements to rebuild the 'temple of God'—the human form divine. Observe moderation in all things; be temperate. Too much food clogs the system. Though the mind has a most powerful effect on the body, you should not forget that the body also reacts upon the mind. Pure distilled water is the best purifier known to the spiritualist. Copiously partake of it with the following magnetising affirmation.-

'As Truth purifies my mind, water purifies my system, it washes the impurities from the tissues!'

Often remember and repeat the following affirmation at intervals of your worldly business.-

'The Grace of God—the Divine Lord and Lover—radiates in a perpetual benediction to all spirits in heaven and on earth!'

When you affirm thus, see that you concentrate your mind on this idea at least for three minutes.

Exercise your muscles, take proper diet at the proper time and be clean in your physical and moral habits. Abstain from tobacco and liquor in every form, if possible. Allow yourself enough time for sleep and restful amusement. Cultivate brightness and purity of thought and feeling—also the art of thinking and ceasing to think.

Above all and beyond all, remember that *Thought attracts success*. Place your thoughts wholly on the one purpose of your success. Never doubt; never despair. Follow the inner consciousness and be always of good cheer. Keep sweet, self-poised. You are sure to attract success in your psychic and spiritual experiments.





# **Spiritualism:-**

## **its Revival and Uses**

**VIDYARATNA CHANDIDAS MAJUMDĀR, B. A.,**

• To many of us now a days spiritualism strikes as something new and strange—some curious knowledge let down from on high. But as a matter of fact, spiritualism is an ancient Vidya of our own mother-land—the product of the Hindu Brain—something thought out, developed and well-nigh perfected by our own arcestors. The advent of western civilisation, the influence of western culture coupled with the new birth of science in her fascinating garb served to throw into oblivion the wonderful knowledge which any nation may be proud of. Scepticism possessed this ancient Land of Faith and people grew up who called in question the existence of God, the immortality of soul and the possibility of communion between the living and the dead.

• To arrest the progress of materialism in a country which produced men like Buddha, Chaitanya, and Sankaracharyya, the Time-spirit gave birth to Theosophy—taught and preached for the first time by a European lady Madam Blavatsky for the simple reason that Indians in those days lost faith in their own countrymen and accepted as gospel truth whatever would fall from the lips of a white man or woman. Theosophy threw considerable light on the mysteries of Hinduism and sought to interpret in a scientific way underlying principles of all living religions, especially Hinduism. Within a short time a perceptible change came upon the world, particularly upon India, the people led astray being gradually brought back into their own fold. Branches of the Theosophical Society were established all over the world; theosophical literature began to be published everywhere and materialism slowly made room for spiritualism.

Then came the great European war—the greatest we have ever witnessed—the most terrific punishment upon the sinful world. Rivers of blood flowed and crowns tumbled down, enormous empires were humbled into dust, groans of suffering

and moans of exhaustion rent the air. People felt at least for the time being that wealth and commerce, Scientific inventions and appliances, were no better than engines of destruction and that the only way to real peace and prosperity lay in the ancient ideal of plain living and high thinking. Death was busy seizing his prey everyday, every hour-and the minds of men were naturally drawn towards spiritual contemplation. The disconsolated mother, the helpless widow, the disappointed lover, all sought consolation in the hope of union in the other world or communion in this and so the war with all its horrors gave an impetus to spiritualism in the west.

Now let us say a few words about the uses of spiritualism: It teaches us (1) that the soul is immortal (2) that there is a world where spirits actually live, move and have their being, 3) that they take some interest in the affairs of this planet and (4) that a communion between the living and the dead is quite possible.

*'Alas For love, if thou wert all And naught beyond. O Earth!* Spiritualism enables us, mere pendulams betwixt smile and tear, to bear up under the stress and storm of life, for it fills our mind with hope—sweet hope of holding communion with our dead friends and relatives even on this earth, meeting them in regions beyond the grave and reaping the fruits of our honest but unrewarded labours in lives that await beyond the veil. True spiritualism is a perennial source of power and inspiration—inexhaustible storehouse of alloyed joys, revealing as it does the most interesting mysteries of life and death.

It adds to the stock of our spiritual knowledge—it chastens our thoughts and goes on expanding our soul, till all its petals are opened and it bursts forth into a full-blown lotus, fit to be offered at the feet of the Lord.

Spiritualism not only benefits the spiritualist himself, but also those who happen to come in contact with him, and he that thirsts for peace—he that hankers after perfection—he that seeks consolation amidst the innumerable ills 'the human flesh is heir to' must find shelter under the protecting arms of this Heaven-sent Science.

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# Etchings from the Broad Highway of Philosophy

F. H. KEY

**Mens agitat molem**—‘Mind moves the mass’. This was the fundamental meaning of Plato’s philosophy, and as such contains a psychic message for the enquirer. Plato sought to find an ‘objective’ which might be agitated, or moved, by Socrates’ ‘subjective’ mind. The latter, presumably, did not live long enough to, or was intellectually incapable of supplying a definite objective to which the volition of his *mind* might, otherwise, have led him. According to Plato the objective is merely a shadowy illustration of the mind, which is the reality. Thus the good things we see about us are merely a materialisation, or proof, of the ideas of good within us. God is within, and Good naturally emanates from Him, through us the mediums, and take on the shapes of beauty which are ever present before us. This in brief was the induction which Plato’s philosophy drew from the matter with which he was surrounded. To go a step further, the ‘dualism’ of a later period is arrived at.

The eternal puzzle of the human equation evinces itself at each turn, and gives incidentally its solution. Yet it remains the puzzle; for to actually solve it in terms would be to arrive at the sum of human ingenuity and call that sum by a divine term, which is quite impossible. Therefore it remains eternal and profound, as does its reality, its *idea*, which lies behind everything. The other portion of our dual role is the Bad within us, which gives rise to the wicked things with which we are encompassed. The Good is equal to the bad within us, is really the solution of the equation; and the good and bad which we see are merely the ciphers in which is shadowed forth the real problem—the human statement of Man’s credit and Debit.

Plato’s successor, who was more a mathematician than a philosopher progressed farther only when he left the equation above and dealt in pure philosophy. Indeed, the mechanical trait which evinced itself in Aristotle’s work was certainly the

drag which prevented him from soaring higher than his master. In the main he neglected the Broad Highway for the bye-lane of mathematics; and this is the only reason why he was not a greater philosopher than Plato. The devil, or Bad, in Aristotle used as its cipher, or material form the terms of algebra and arithmetic, endeavouring thus to solve the eternal puzzle which, as has elsewhere been hinted, was wrong and probably on that account, did not succeed.

Hence a preference is made, and Plato, the greatest of of Greek philosophers, results as the choice—the choice between greater and less, between Better and Worse and Good and Bad.

An exponent of psychology tells us:—‘Plato’s thought centres in the celebrated ‘theory of ideas’——What degree of reality things have come only from the presence of this prototype (Idea) of which the thing is the mere ‘shadow’’. Thence, a collection of such ideas are in effect an heirarchy or series of ladder-rungs, the first step of the ascent, paramount over which is the Prototype—God, being the material or the shadow form of the world. In a larger sense the first step is also ‘the universe. ‘The idea of the Good must be the highest idea, and it must be divine.” (See note below). The ladder is the idea, and the line of inductive reasoning was the thing, or ‘shadow’.

It becomes apparent later on that Plato is the philosopher and Aristotle the rationalist. The latter’s endeavour is to rationalise the subjective and the objective, and embody the result in a cult, which was later to become the Neo-Platonism of the Alexandrian thinkers, and through them to be left a legacy to posterity. It held sway for more than two centuries! This, however, is an anticipation.

A similar gradation to the heirarchy of Plato is shadowed forth in Aristotle’s psychology. To Aristotle it is perceivable in animal forms. Their general trend of evolution has a tendency to something higher, and man the creature becomes the paragon of animals. The dogmatic statement of the Ionic philosophers involved them in a necessary admission of the view that the animal has no mind and is consequently unable to think for itself though by some sort of natural instinct it

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*These passages are quoted from the Baldwin’s History of psychology.*

recognises Man to be at the top of the ladder of its ascent. Here again the celebrated 'theory of ideas' repeats, itself, for Man is but the shadow of an idea, so that although indirectly, when the lower animals are capable of a conception of some idea of God.

Next to the christian ethical code, surely that of the Roman group is the most lofty: it combines the maxims of friendship, duty and humanity. Thus if this be the loftiest of the pagan era surely the animal theory might also be the most lofty of pseudo-logic with which pagans are able to endow the beasts! Aristotle was no better than a pagan, and one might not be able to credit Plato with much more either—except that he first proved and then acknowledged the Divinity.

At the present moment there lies before the writer a likeness of the bust of Plato. While scrutinising it one cannot help but admire the nobility of contour which outlines the face of this great Lover. The noble leonine hair which surrounds the physiognomy, we are not told, by the way, whether the locks were yellow or black, though most geniuses to our knowledge are of a dark complexion—of the great pupil of Socrates and master of Aristotle. The nobility of the man is conceivable in the high forehead, but of the Lover—who shall say whom or what he loved—might be written that he perhaps loved most what he thought most beautiful. He is a monument unto himself, the shadowed-forth material of the great idea within him.

In contrast to him might be written a few closing words regarding his pupil:—Aristotle was born at Stagira in Thrace in the year 385 B. C. He was the founder of the Peripatetic School of philosophy at Athens. He was the pupil of Plato and became the tutor of Alexander the Great. His writings were numerous and included works on logic, physics, natural history, psychology and language. He died in the year 323 B. C. He was a contrast to Plato, but no parallel might be observed between the two. Converging lines are possible—converging on Plato—but as to an equal in any sense of the word, it is quite impossible to conceive of any one who equalised, in a parallel direction, with Plato.

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# Phrenology Practically Explained

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

There is at the present time a growing desire on the part of the public to know more and more about Phrenology. Never before has there been so large and so favourable a number of press notices and comments in the London and Provincial newspapers and magazines referring to the addresses given at the Annual Phrenological Conference in London, held on the 9th November, 1920. This is decidedly encouraging, particularly to phrenological advocates and adherents to the science who have given long years of study to its teachings; and it also shows that the public is reaching out for something that will help them to a better understanding and knowledge of themselves and their fellows. For these reasons I have decided to write a short series of articles, which will, I feel sure, be appreciated by readers of The 'Kalpaka' and students of the science.

Everyone must admit the usefulness of knowing something of one's own and others' characters, dispositions and abilities, and for this purpose there is no method more helpful than Phrenology. The study of the face and features on physiological principles is a useful character reading art; also Graphology, or character reading from handwriting, and nature does not err in giving contrary types of head and hand, hence much may be discerned by scientific hand-reading. Personally, however, though I have studied most other methods of character reading, I have never found it necessary to utilise any of them in giving phrenological delineations. I am often asked if I am psychic; doubtless I may have psychic inspirations and gifts, as most persons have who possess the faculty of Human Nature or Intuition large, but I can candidly say that every character delineation I give is based purely on the science of Phrenology. Should this assertion be questioned in any way, let me explain the test for discovering whether a character delineation is psychical or phrenological. If

psychics be asked why they make certain statements, they are seldom able to explain the reason, it is not necessary that they should; psychic thoughts and inspirations come to them, and they possess that kind of temperament and mentality through which psychic messages can be transmitted. The experienced Phrenologist, however, having a decidedly physiological basis upon which to work, should be accounted a scientist, and be able to explain and give ample reasons for all that he says. For instance, if he says that you are cautious, it is because you have a good development of the faculty of Cautiousness. If he says that you are observant, it is because you have large faculties of observation; if morally minded, because you have large moral faculties; and the same pertains to every other statement the Phrenologist makes. He must know why he makes particular statements, notwithstanding his material limitations. Certain combinations of mental faculties suggest the mentality necessary to certain achievements; thus the Phrenologist is frequently able to tell persons of things they are capable of doing that they might never have found out themselves had they not been told so on the basis of their phrenological developments.

Phrenology is a science based on the study of the brain, which is the instrument of the mind, and on endless observations of character manifestation corresponding with shapes of heads. It is not mere character-reading, such as may be discerned by physiognomical and other character-reading methods; it is a science, an educational system, founded on a scientific acquaintance with the relative development of the brain organs.

The function of the Phrenologist is to advise regarding the harmonious and most useful building up of the mental forces in each individual. Phrenology provides a system of knowledge for the culture and concentration of the mind by which detailed instruction is given regarding the education and development of weak faculties, and the restraining of excessive ones; the unfolding of the higher psychic self, the awakening of the best affections and sentiments as well as the intellectual forces for the fuller advancement of the individual and the greater benefit of mankind. It is, moreover, a delightful study, enriching



the student with a comprehensive knowledge of the inner workings of the mind's powers, and amply rewarding him all along the line of his observations, study and experiences.

There is no branch of human life and interest with which Phrenology does not concern itself, including such important matters as the education and training of the young, the choosing of professions and business careers, the choice of matrimonial partners, and the evolution of the psychic life; and because of its exceeding helpfulness in these and innumerable other matters, it is patronised by men and women famous in every walk of life. Seeing that it is the only absolute means of accurately measuring mentality, it is not only of the utmost usefulness, but is essentially necessary to the intellectually gifted, to professional and business people, and to all classes of society.

Medical authorities and scientists are in agreement with Phrenologists, that the brain is the organ of the mind—the instrument through which the mind manifests its powers, also that the brain shapes the skull, though as a matter of fact the skull and brain grow with each other, as the shell grows around the kernel of the nut, and the skin around fruit, increasing as the contents increase. The skull acts as a protection to the brain, and is in no way a hindrance to its growth.

The most ordinary observer must have noticed the great variety of shapes of peoples' heads; just as there are no two faces exactly alike, so there are no two heads that have exactly the same configuration, though there may be marked similarities and resemblances, as there are often mental characteristics strikingly in common. Phrenology claims that the differences in shape and size of head, taking into consideration such matters as quality of organisation and temperamental or other conditions, are decided indications, on a broad and extensive scale, of two differences of disposition, intellectual tastes, and moral, spiritual and social tendencies.

It will readily be seen that there are some very noticeable types of head, comprising such as are remarkably long, wide, high and low, all of which have their distinctive meanings. Without taxing the student too much at first with details, the

beginner will do well to start by observation and comparison of the four great divisions, viz., The Intellectual in front; The Domestic Affections at the back; The Animal Propensities above and around the ears at the sides; and the Moral Sentiments, which have their seat at the top of the head.

As already stated, the Intellectual region is indicated by the frontal portion of the brain, in which are located the observing, thinking, planning, reasoning, and intuitional organs. According as there is brain development in this part of the head, so there will be intellect.

The back portion indicates the seat of the Domestic and Social affections, pertaining to marriage, conjugal affections, home, family, children, friends, and animals.

The sides of the head immediately above and around the ears indicate the location of the animal propensities, though it would be better to classify these centres as the location of the Self-Preserving faculties. These give, among other qualities, energy and force of character, executiveness of purpose, the combative spirit, economy and management, cautiousness, prudence, and the sense of hunger.

The top of the head indicates the position of the Moral and Religious organs or sentiments—Benevolence, Conscientiousness, Spirituality, Veneration and Hope.

These are the great general divisions of the head and brain, and should be the first study for the would-be initiate. The student, having fixed these four principal divisions well in the mind, may begin to study the shapes of heads of friends and acquaintances, learn to measure accurately by the eye, taking measurements from the opening of the ears forward, backward and upward; and whenever possible, the circumferential measurement also.

An average adult male head is about 22 inches, females about half-an-inch less. When the quality of brain is superior, and the formation of the head favourable, a wonderful amount may be achieved with heads of this size or less, and as the head grows with application to intellectual work, particularly in young people, this should be encouraging to intellectual aspirants.

The head measurements of your own, and friends, and interesting public personages, when you can get them, should be kept, referred to, and measured again occasionally. It is most interesting to note the differences in the course of a few years.

To give a few examples of distinctive shapes, a person with a large development of brain in front of the ears, indicated usually by a large massive forehead, but small or seemingly straight up at the back of the head, possesses a greater development of the intellectual than the domestic faculties. Get into conversation with him, and he will, in all probability, show a disposition to reason in a logical manner, to discuss life's problems, and display aptitude in imparting his knowledge; at home, however, he is more likely than not an awkward fellow, indifferent to domestic concerns, and lacking in the art of baby nursing. This will give a hint to young people as to what kind of a husband such a type of man would make; he must be appreciated for his intellectual qualities, since his peculiar organisation puts him at a domestic disadvantage.

The reverse of this is indicated by a larger development of the back part of the head than in the front. Here we have a decidedly domesticated individual, fond of home, of children and friends, particularly affectionate, and devoted to the interests of the family. He may not be possessed of extraordinary intelligence, his chief interest centres in the home life and conjugal relationships.

With a good height to the head above the opening of the ears, we have a person with a strong moral and religious trend of mind. This is noticeable in all well-known sincerely religious teachers, preachers, ministers and clergymen. When the head is low and flat on the top, there is very little conception of spiritual verities, or true regard for moral teaching and observance.

The wide-headed individuals are usually very energetic and forceful; they are more or less interested in mechanical and practical business pursuits, trade, and occupations involving force of character, and physical energy and endurance.

Narrow headed persons are usually quick, active, open minded, and apt in applying their knowledge. They are lacking in acquisitive tendencies, and are generally more artistic than mechanical.

There is scarcely any subject more useful and absorbingly interesting than the study of character based on phrenological principles.

# YOGA PHILOSOPHY

URIEL BUCHANAN

## Lesson III

**Synopsis** —The object of these lessons is to acquaint the modern mind with some of the great and inspiring principles of life discovered by the Yogis of India, who, approaching close to the Inner Centre of All, gained the secrets of strength, peace and wisdom.

**Lesson I.**—The first lesson (published in the *Kalpaka* Jan. 1911) explains the initial steps on the ladder of Yoga, namely consecration, awakening of feeling by positive mind, the consciousness of desire and the importance of Will. You are asked to free yourself from the fog of fear and understand the three stages in the training of the Ego through the senses, intuition and *Brahma Jnana* or Divine Wisdom.

**Lesson II** —The second lesson (published in the *Kalpaka* Feb. 1911) contains an explanation of Yoga Philosophy in its eightfold aspect. The reader is also given an insight into the attainments sought through this eightfold path and required to be ready for further advancement in accordance with the instructions of the present lesson.

There are three modes by which divine life and inspiration are continually acting upon us. They relate to our union with the Infinite with man and with nature. The Infinite and Nature are in perfect rapport; and man can be, and is, to the extent that he perfects himself, or is governed by his higher self. The infinite man and Nature form a grand inspiring trinity of Wisdom, Love and Operation.

Divine love is ever working to bring the pure ray of spirit into union with itself as manifested in man and nature. Divine life vibrates throughout the universe of manifested being; and when you are thoroughly awakened and realize the importance of a knowledge of these higher laws, you will feel this Divine life pulsating in every cell.

There are four rules for the transmutation of the lower into the higher. First: observe and follow nature; her laws and methods of work will reveal to you many important truths. Second: Know and then act. Third: use but one instrument the mind; but one vessel, the body; one fire, the spirit. Have unity of will, purpose and means, governed by the law of use. Fourth: keep the fire ever burning, for if the metals once cool, the work must all be done over again.

In the silence of thought repeat this prayer, with the sincere desire of the heart :

O Light Divine : reblend the scattered rays ;  
 Regenerate this drooping form that dies,  
 And let me overmore abide with Thee  
 In peace, for my impatient spirit sighs  
 To bathe again in Thine eternal sea,  
 And feel the sunshine of Thy boundless love.

### **Electricity and Magnetism**

Magnetism is the king ; Electricity is the servant. We can say to electricity. ' You shall run our cars, illuminate the cities by night, and carry news from continent to continent with the lightning's flash ; ' but we cannot say that to magnetism ; it will not be ordered ; You must draw it and supplicate it. You can draw it by thought and love ; you must know the law and use it. Magnetism is produced and increased by silent meditation. Magnetism gives power to infuse new life and builds new purpose. Who has not grasped the hand of a magnetic person and felt the magic influence that the touch inspires, or has not been thrilled by the searching gaze of the magnetic eye, or has not seen it manifested in the power of eloquence over the passion of the multitude, as it now arouses them to fury, now subdues them into calmness ; as it animates to war or melts to love ?

Personal magnetism is the concretion of the most subtle elements of the body. Magnetism is the key which unlocks the store-house of the infinite and gives free access to ever-present and ceaseless supply of power for all the purposes and demands of life.

The fullest existence and the highest life will be yours when you learn how to absorb, assimilate and put to use the magnetism or vital element which pervades the atmosphere that surrounds the earth. You will be able to recreate the tissues of the body and fortify yourself against disease. You will become impervious to petty annoyances. By living the higher life and in harmony with Nature laws you will come nearer each day to the realization of your ideals, and in your heart will be awakened the desire to draw others within the charmed circle where all is peace and contentment. The love

and gratitude which will fill your life will serve as a magnet to draw others within the bounds of your influence. The honest, earnest desire to rise to the highest goal will diffuse about you a glow of deep and abiding sincerity which others will recognize and emulate.

Terrestrial magnetism is the universal energy of nature; and the following drill, if used daily, will enable you to absorb abundance of this force, giving brilliancy to the eyes, color to the lips and cheeks, and great vitality.

### Exercise

Stand with heels touching; take a full breath, lifting the right arm above the head, holding the hand in a cup shape; hold until you feel the astral light tingling through the fingers; then drop arm quickly. Do this three times with the right arm and three times with the left, then three times with both together; each time repeating this prayer with intense aspiration:

Oh breathe in me inspiring spirit breathe! Oh give to me those heart-reviving words. Quickened this fading form that droops and dies, and lift up my soul to its heavenly rest.

Words mean little unless the heart is back of them; therefore the good received depends upon your interest. Another very helpful Logos to hold in thought and repeat at this time is, 'O Thou the Love Supreme, illuminate me with Thy Wisdom, vivify me with Thy Life, purify me with Thy Love, and grant that in all I think and say I may more and more resemble Thee'. This is the Egyptian prayer; one of your own inspired thoughts will do as well. When done with the right thoughts and conditions this exercise is very helpful. Have the air in your room fresh and pure.

# CONQUEST OF FEAR

P. S. ACHARYA

## I

Remember that the mind manifests in three important ways:

1. The conscious State.
2. The subconscious State.
3. The Superconscious State.

Remember that there is but one mind which acts

1. *Consciously* in union with the 'senses five'—in reasoning etc.
2. *Subconsciously* as in instinct—dreaming, etc.
3. *Superconsciously* as in intuition—in perceiving beyond senses—beyond reason.

Affirm.

I am a Spirit living in *Union* (Yoga) with the Supreme Spirit and with all other spirits—in the *superconscious state*. May this state illumine my mind and manifest externally in body, so that the face shines with the light of the Mind glorified!

Affirm thus in faith and *let go*—yourself in body and mind.

Then affirm—

'The Supreme Spirit enfolds all spirits in His Love  
Divine.'

There is no fear—no room for fear at all. A U M Santi  
(peace)—Santi (peace)—Santi (peace)'

These two affirmations may be repeated at night (before going to sleep), in the morning (on rising) and at the noon hour (when the sun is directly over head). Whenever anything turns up to frighten or disturb or depress you, withdraw yourself—tortoise-like—behind the spirit's buckler—from the fear-thought or worry thought, and repeat the affirmations over and over again.

## II

Seat yourself in an erect position—spine straight. Repeat the above affirmations. Then inhale a full breath through the



left nostril closing the other and immediately exhale through the right. Then inhale through the right and exhale through the left. And so alternately take some full breaths—say seven, if you conveniently can—through each nostril. Now repeat once more the affirmations. This *Sadhana* calms and purifies the nerves and inspires them with absolute fearlessness or spiritual courage.

During this breathing-sadhana, turn your eyes downward, waiting in thought for the mind to become calm. Conclude it with 'AUM Santi (peace), Santi (peace), Santi (peace). If you are in disturbed or depressed mental condition, enter upon this sadhana forthwith and you are sure to come out of it refreshed and with a comforting *santi* (peace) upon you. It cannot but bring repose; it cannot be anything but a pleasure to you.

### III

• Pranayama consists of three practices.—

1. Inhaling breath (*puraka*),
2. Holding breath (*Kumbhaka*), and
3. Exhaling breath (*Rechaka*).

Sit upright and, as you inhale, join to that act the thought of Santi (peace). While holding breath, turn eyes downward, waiting in thought for the mind to become calm. And, as you exhale, imagine that you throw off the paltry coward-fits of fear, worry, etc. After this breathing sadhana, repeat.—

'AUM Santi (peace), Santi (Peace), Santi, (peace).'

Then try to hold the mind void of all thought and activity—say just for a few seconds, if possible.

### IV.

Learn at will (1) to hold the mind void, (2) to rest the mind upon perfect Divine Love that casteth out fear and (3) to rest on the Supreme Spirit of Peace.

Sit straight in the chair. Breathe deeply and rhythmically. Affirm positively:—

'AUM Santi (peace), Santi (peace), Santi (peace). I Am

Love—resting on the Spirit of Peace. AUM Santi (peace),  
Santi (peace), Santi (peace).'

And saying 'Santi—Santi—Santi', close your eyes and make your mind void for just a few seconds. Do this at each wandering of the mind. After some practice, you will find your thoughts becoming daily more amenable to control. It may also help you especially at first to repeatedly write upon a sheet of paper the above affirmation. Finally stand erect and affirm,—'I stand up in my own native strength divine—resting on none but God.' Thus the idea of *Santi* should be deeply imprinted upon the subconscious mind.

## V

Sit upright in your chair. Keep the eyes open. Imagine the 'mental lake' still—void of all thought-waves—untouched by the storm of desire, but kissed by the Breath of Divine Spirit. Imagine this for about twelve seconds. Then simply cease imagining anything and try to make the mind void of all activity for a few seconds.

As soon as a thought rises, stop the practice and begin again.

Practise this sadhana before or after you undertake some difficult task that frightened you. You will know no fear—no fatigue. If you practise this by itself, follow it up by directing your mind in one wave upon *Divine Peace* (or Santi) or upon Divine Love (or Prema) or upon Divine Joy (Ananda) for a few minutes.

## VI

Retire into silence by stretching yourself at ease—in an attitude of repose. Now affirm,—

'I surrender myself in body and mind absolutely to the Spirit in me, to my real Self. I surrender my real Self—the Spirit—absolutely to the Spirit within the Spirit—the Supreme Spirit hidden in me'.

Let there be no effort—no consciousness of concentration. As you say 'surrender' simply *let go* and be at rest on the bosom of peace—in the perfect delight (Ananda) of union. Again affirm,—

‘Lo, I come unto Thee alone for shelter, All-pervading Lord of Peace and Power. I surrender myself into Thine arms in the *Ananda* (joy) of utter union—that I may be one with Thee, thou Supreme all-pervading Spirit of power—one with Thee for evermore!’

Concluding the sadhana, you sit erect and lift your heart in silence to the Omnipresent Higher Spirit—repeating, without moving lips, the above two affirmations. Then *let go* simply—closing the mental door to every thought, for a little while.

Then imagine that you open the door of the Mental Temple and enshrine *there only* the most beautiful Thought-picture or image of Love Divine. And affirm —

‘I enter the Temple and know that the Supreme Spirit is there—the spirit into Whom all spirits (in *sookshma* or *sthoola lokas*, i. e., in subtle or physical worlds) *flame* and of whom all spirits are live sparks of Love! Unto Thee I seek shelter; unto Thee I surrender!’



# PERIODICAL LITERATURE.

Most of mankind is third dimensional, with the materialist conception of life, based upon ideas of space and time allied with conceptions of length, breadth, and thickness. One must transcend this conception and reach that fuller apprehension which is without material limitation and partakes of the infinite. Space—'Veli' or Vetta Veli' as Tamil Mystics call it is not subject to dimensions. We impose dimensions upon space. Space is the mirror of consciousness. Nature is a great tapestry upon which are embroidered all the beauties that we see. Nature (Prakriti) is personified in Hindu Mythology as Devi or the Divine Mother—at once the eternal Virgin and the Queen Consort of the supreme spirit (Paramatma). 'Consciousness is the only reality. Become what you are'—says Mr. Bragdon in the *Lotus* (Bahai Journal). In every stage or plane is a key to unlock it. In the present stage or plane of human evolution, reason is a key to unlock the third dimensional world. Intuition is for the fourth dimension what reason is for the third. 'We have a solid, a ball, we throw it and follow its line, which is direct and gives two dimensions. We apply heat, it becomes vapour, air, four dimensions. We dwell in phases of consciousness. We are like the solid, it will bear a certain amount of heat without change, but with intense heat the change comes'. The heat which changes consciousness is the sadhana and this brings us to the *fourth dimension*.

Some notes by an expert on 'Haunted Royalties' i. e., on evil spirits seen in European Royal Palaces are published by the popular journal *Answers*. The most widely known case of Royal hauntings in the West is perhaps that of the Hohenzollern family, which possesses a ghost commonly called the 'white Lady of the Hohenzollerns'. This ghost or spirit is said to appear before some dire catastrophe to the ex-royal House of Prussia. 'The last time the *White Lady* is said to have been seen was in July 1914, prior to the declaration of war against Russia'. The royal family of Italy are reported to possess several ghosts, two of which manifest themselves in some visible

form prior to a royal death or a grave catastrophe. Denmark has the ghost of a prince who committed patricide; this spirit now haunts the ground where its physical body was buried. Another Danish royal phantom haunts a forest without any particular significance; but it is seen as a portent of ill by any member of the Royal Household. These are the 'ghost stories' which none can afford to dismiss with contempt. Indeed, such stories are less challenged to-day in the western countries than a generation ago. We know that in our country—especially in the Tamil country embracing Malabar and Travancore—there are thousands of ghost-experiences similar to those referred to by the 'expert'. Other 'peculiar experiences connected with noted persons' like the President of Mexico continue to appear in the *Journal of the American Society for Psychical Research*. These include the story of an 'apparition seen and heart and felt'. What do these and other well-attested ghost-stories really mean?

We may reply in the following words of a writer in the *Occult Review* for April 1921. "Close around this Earth sphere there is a region called the fourth Dimension, which is inhabited by all sorts of unseen creatures who have not reached the spheres of light (swarga, Pitir-Loka, etc.). Many of these are 'earth bound' human spirits of an undeveloped nature or criminal tendencies, still irresistibly drawn to the vices, passions, and crimes of Earth, and are ever seeking an opportunity of gratifying their vicious tastes and passions through human beings. In fact, there are all sorts and conditions of spirits or spiritual beings. The modern spiritualist when seeking intercourse with those who have passed beyond death has to be warned against keeping an open door to evil spirits or ghosts and elementals which are exceedingly subtle, cunning and malignant. Such an 'open door' leads to obsession or demoniacal possession. The remedy lies in your knowing how to open and shut the door at will (psychically speaking)—how to open the door to bright and beneficent spirit-guests as well as how to shut the door against undesirable aliens. There is a bridge that bridges the chasm between life and death so-called—the Bridge of Light; that affords a means of transit between the

two Worlds.' There is a 'Draw-Bridge' says Hindu Occultism. You can let *g* the bridge or draw it up thus holding spirit communication at will but never coming under the influence of beings of a low grade in the world of spirits. Black Magicians in India and elsewhere carry on open intercourse with undesirable entities; but true Mantra Yogis and Spiritualists learn to control them and develop spiritual powers of a beneficent and divine nature.

Our Course of private lessons (very carefully prepared and shortly to be published) is intended among other things to give you complete instructions with a view to 'guarding the portals' by (1) special Mantras, (2) Appropriate sadhanas, (3) by the presence of powerful devas and angels of light invoked by what are called Upasana Mantras, (4) by the beautiful and suggestive names of the various 'Upasana Moorthis' like Krishna or Christ, Siva or Subrahmanya chanted so as to invoke their spirit power or sakti and (5) by certain signs and symbols and forms of exorcism used as magic shields, or armours of light against dark and evil influences. If you follow our instructions in Hindu Spiritualism, no evil spirit could stand in your presence nor dare to come near you to do mischief or work harm. Cases of haunting by undesirable entities are by no means rare and can be investigated by our students who can easily learn to invoke the protecting influence of the Divine (as an Upasana Murthi) and of advanced spirits and thus to reform or expel low and mischievous spirit enemies and intruders and overcome malignant and malicious influences from the Unseen. In all spiritualistic experiments one must be quite satisfied as to the identity of those spirits who give you messages whether they really are your relations and friends who communicate. Lying Spirits masquerading as deceased relatives can always be challenged in a proper manner and seen in their true colours and deservedly dismissed or exhorted to behave better. Seek then for the Truth without fear, prejudice or bias.



# REVIEWS

**Purpose and Transcendentalism.** AN EXPOSITION OF SWEDENBORG'S PHILOSOPHICAL DOCTRINES IN RELATION TO MODERN THOUGHT. BY H. STANLEY REDGROVE, B. Sc. (LOND), F. C. S. LONDON: KEGAN PAUL, TRENCH, TRUBNER & Co., LIMITED, BROADWAY HOUSE, 68—74, CARTER LANE, E. C.

Mr. Stanley Redgrove is a well-known writer and author, on philosophical, psychological and occult subjects, who needs no introduction to our readers. In this new work of his, he presents a luminous systematised exposition of Swedenborg's main philosophical doctrines in relation to modern thought, with a view to encourage a wider study of his inspired writings. As the author points out in the preface, many of the greatest minds of the West of the late eighteenth and nineteenth centuries like Balzac and Brownings, Emerson and Blake and Carlyle were not a little indebted to Swedenborg, and eminent savants and scientific thinkers like Sir W. Barrett in recent years have called attention to this far-sighted philosopher's anticipations of certain modern theories.

Swedenborg's doctrine of inspiration, however, robs the claim to it of its unique character. For he clearly taught that is good and pure and true comes to man by divine inspiration. This means, as Mr. Redgrove happily puts it, that Truth is the test of inspiration, not an inspiration of Truth. It should never be forgotten that inspiration, brilliant as it is, may be nevertheless defective and discrepant and that even inspirational utterance and writings have to be studied in the calm, cool and critical spirit that is brought to bear upon the study of the works of ordinary rationalistic scholars or writers. It is then as a sympathetic and rational critic—and not as a disciple or Chela devoted to Guru Worship—that our author comes to us in the present volume, expounding the outstanding doctrines of the philosopher-mystic and certain of their applications in various departments of modern thought. There is no attempt here to put new wine into old bottles—not even an attempt to substantiate the reality of Swedenborg's psychical experiences which do not support in any sense the doctrines.



To Mr. Redgrove, the Swedish seer is not an infallible master. Like everyone else however great, 'that giant of the north' made statements open to criticism and even to contradiction. But he is rightly considered 'one of the world's master-minds'—indeed, we may say, one of the most illumined supermen of the West, whose writings contain much priceless gold of divine philosophy, as much needed by the poor in spirit to-day as in his own times.

As a review of the philosophical doctrines of one of the greatest of European mystics by one who has made a critical and sympathetic study of them, the work before us is in every way remarkable—indeed a very welcome book for the busy man who lacks the leisure to directly come under the fascination of Swedenborg's philosophy as developed in his great works.

After giving in brief in the opening chapter an exposition of Swedenborg's Doctrine of Degrees, Mr. Redgrove endeavours to show some of its applications in various departments of thought in the chapters that follow. In Ch. VI (Ethics), the author explains the purpose of creation as Happiness (Ananda), in view of the fact that Love is the Reality at the basis of the Universe which the Swedish seer 'saw' as the 'Grand Man'. God is Infinite Love. Love loves others—not itself. Love loves others to unite with them in love—its very nature being also to be loved. Man is free to co-operate or non-co-operate and even try to hinder the divine Purpose of Creation. Mr. Redgrove believes that Swedenborg's philosophy contains a more complete solution of the *problem of evil* than any other system. Swedenborg thought that his Doctrine of Degrees applies not only to natural things, but also to every detail of civil, moral and spiritual things. Accordingly the author shows some of its applications in metaphysics, ethics, physical and biological sciences and even in politics, treating the latter as a branch of communal ethics. We commend this book to all true lovers of deep philosophical studies.

# NOTES OF THE MONTH

The writings of all the great mystics of the world are filled with the revelations of 'Union with the Divine' or of 'At-one-ment, with the Deity—the Deity Who involves Himself in His Himself in His Universe, wraps himself up in the *per-tumbe* (silken garments) of Nature, so that it may be said that *He* is the Supreme Spirit and *Nature* the Body. It is by sublime enlightened Faith and love-inspired spiritual surrender that we are blessed with the Eye of His Grace whereby we may see Him, hear Him and feel Him everywhere *in* and *out* of Nature's realm and Nature's laws. Such an experience belongs purely to the advanced spiritual men and women like Rishis, Bhaktas, Siddhas and Yogis. But psychic and spiritualistic phenomena are not supernatural, like the mysteries of an immanent and transcendental Supreme Spirit. For these phenomena are perceptible to our senses, ordinary or extraordinary,—our extraordinary or higher senses being the higher powers of perception latent in all human beings. The psycho-spiritual manifestations are supernormal (i. e., above the usual type), but certainly not supernatural (i. e., outside of Nature's realm and laws) nor abnormal (i. e., below the standard). In his work on 'Genuine Mediumship' Swami Bhakta Vishita emphasises (in the opening paragraphs) the *naturalness* of occult and psychic higher powers and the manifestation thereof and tries to show how modern science furnishes abundant testimony to support the teachings of the ancient Hindu sages.

The whole Universe is in constant motion. This motion is manifested by varying rate, degrees and modes of vibration. The differences between the things of the Universe arise mainly from the different rates, degrees and modes of Vibrations and the vibrations manifested in the things themselves'. Change the vibration of a thing and *Interpenetrating Worlds* you practically change the manifested nature of

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that thing. The difference between solid, liquid and gas — between different colours — between light, heat and sound—is simply the difference of varying rates of vibration. Science tells us there are super-sensible vibrations—the higher vibrations imperceptible to us save through delicate apparatus. If we had the proper sense of apparatus to perceive them, they would open up a new world to us. There being sounds too low as well as those too high for the unaided human ear to register, if you could increase your power (*sakti*) of hearing perception, you would seem to be living in a new world of sounds or *śabda* now closed to you. Similarly if you could increase your seeing-perception by any *Sādhanā* or *Sādhana*s, a strange new world of sights now closed would open to your astonished gaze. Reasoning along such lines of thought, many advanced western thinkers hold today that there is no reason at all (scientifically speaking) for doubting the possible existence of *Sookshma-lokas* or subtler 'world-planes of being, just as real and as actual as the one upon which we live'—the invisibility to our normal or ordinary sight and senses of such *Lokas* 'arising from the great difference in the rates of vibrations' between the various world-planes which may even be 'existing in the same space occupied by us, but of which we are unconscious by reason of our failure to sense their vibrations.' This means that (on one plane there is a certain vibratory value or speed; on another plane, a different one' and that 'two utterly different planes of being might co-exist in the same place and be entirely unknown to one another.' Again it means that 'there may be, right here and now, passing through us and this world, some planet invisible to us (i. e., some *sookshma-loka*), with mountains, oceans, lakes, rivers, cities and inhabitants' without your knowing anything of their existence. Does not Physics tell us that 'a single point of space may contain at the same time vibrations of heat, light of many shades, magnetism, electricity, X-Rays, etc., each manifesting its own rate of vibration, and yet none interfering with the others?'

Hindu Occultism has always insisted upon the presence of numerous planes of existence including our own, i. e., the physical plane—all of these being equally within the

**Sapt Lokas** realms of Nature and none of them (except the *Rule Paramapada*) are the Heart-Centre of all planes of **sevens** which is the Highest in the highest) being supernatural. And there is a correspondence between these several *Lokas* besides always the possibility for communication between them. Each of the planes has subplanes or subdivisions, the Hindu Occultist dividing them all according to the rule of 'sevens'—seven grand planes; each subdivided into seven secondary planes; each of these into seven tertiary planes and so on until the division has been made seven times. In short it should be remembered that all the *Sapta lokas* or the 'world-planes of sevens' of ancient Occultism are but different states of vibratory sakti (Energy) interpenetrating one another—*matter* being simply a very low manifestation of the many-headed, myriad-voiced sakti. 'A single point of space may accommodate the manifestations of each and all of the seven great planes of being, and all the subdivisions, and sub-divisions (sevenfold in division) at the same time'. Finer planes surround us on all sides (occupying the same space as do we), yet unseen by us. But things on the finer planes (*Sookshma lokas*) may become perceptible to human beings in several ways. (1) By means of the lowering of the vibrations of these finer vibratory objects in certain ways; or (2) by means of an increased power developed by man in his senses of sight and hearing thus raising their vibrations so as to 'sense' the things of the higher vibrations; still more (3) by means of certain latent powers of 'sensing' (latent or inherent in every one of us) developed so as to sense the sights and sounds of higher planes more or less clearly: so on and so forth. Remember briefly the Two Keys—Transformation and *Attunement*—which unlock the doors of the 'sevenfold Loka'

The most elementary form of the transmission of thoughts and messages between two minds (be they both on earth plane, or one of the two on the higher planes) is Thought Transference including Telepathy—which may lead to *Automatic Writing*. A large class of occult or psychic phenomena comes under the general classification of 'Clairvoyance' including Psychometry. Mediumship is included among the higher categories of Nature's Finer Forces—Mediumship with its various phases which can be rationally and systematically developed. So, after all, in the words of the author of 'Genuine Mediumship', it comes again to the matter of *Practice, Experiment, and Learning by Trying*.