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## **THE UNITY OF LIFE**

**URIEL BUCHANAN**

With a divine discontent with the old ideas of the dead past, when signs, tokens and symbols took the place of the living spirit, which slumbered, unrecognized, within the soul; with the desire to draw nearer to the source of life and hear for ourselves the voice of the silence; with a faith in the divineness of the world and of man, with the profound belief that man never will be left guideless in the dark or unled by the eternal light, with these beliefs we have a duty to perform, and that duty is to cultivate the human soul, to reject the absurd, to accept nothing that is incomprehensible—for no truth is too sacred to be understood—to strengthen faith, gain useful knowledge and cultivate divine love.

Much truth has long been hidden from the world at large, and is being revealed now, because of the demand for more light so universal in this age of the world. Man is learning the

limitless nature of mind which cannot be held longer in bondage to the thoughts of past generations. As the life in the growing tree rends asunder the rock which impedes its progress, so mind in its growth casts off its grave clothes of letter and form and emerges into light and freedom. The time has arrived in the process of evolution for the subjective mind to receive great truths from the realm of cause. Ages ago the human race began to ascend the path of evolution, from stage to stage of human life, back toward its oneness with its divine source, gaining through painful as well as joyous experiences, consciousness of its superiority and rulership over all conditions. Reaching the plane of unconditional existence, it begins to come into a consciousness of its nearness to God. Man begins to open himself, purified, to the reception of the divine elemental fire, thus becoming a medium for the moving force of Divinity. A great cycle of preparation has rounded itself away, and a breach in the wall by which mankind was hedged has now been pierced, through which in time each member of the fraternity will come forth into the manifestation of freedom power, wisdom and truth.

All are in reality undergoing the same process of change into a higher organization of spirit and of mind, though comparatively few have yet begun to understand it. The man of today has only to feel as a pure moral freedom will let him feel, to know as it will make him know, and to do as it will compel him to do, in order to be certain that the force for which he has become the machinery is a force which has heretofore played partially and fitfully among the weaker organisms of the undeveloped race. In the heat and light with which this great power of morality and love takes possession of man, he cannot fail to recognize the fulness of all that which of old darted forth, through teachers and reformers, the poets and the seers, the leaders and the martyrs of previous ages, and in later generations has raised, with the uneasy pressure of a hidden leaven, the mass of human society into an ever keener consciousness of the imperfections of the present life, and awakened a longing for a more perfect state of human existence. These great powers of nature which advance now upon the stage of human life, advance with so much mildness in their force that

it gives man time to apprehend gradually that they have taken possession of him, and he discovers, as time goes on, that they have flowed into his bosom with hope where there was despair, delight where there was grief, fulness where there was loss.

The world about us has subtle and mysterious appeals to the thoughtful. But when we have followed the material path as far as we can; when the light is failing in the shadows, we know that each visible thing is the mask of the invisible. This longing of the mind for something better, the never satisfied ideal, the ever changing of the moral standard and the code that directs conduct, all have within them the hint and foreboding of something not of man, something higher than he.

There is an eternal Identity which pervades the shoreless and fathomless sea of Infinity. This Identity is the omnipotent, omnipresent and omniscient one whom we call God. In His being is embraced all the potentialities of the boundless universe. Without this subsistence there could be no forms and attributes, expressible or inexpressible—no creature to feel, no being to think, no God to know. Absolute oblivion would repose in the silent void, unknown to itself, and unknowable. But as existence could not have come from nothingness, there is of necessity a spiritual subsistence which is the absolute cause and source of all. Out from the Great Central One, into the restless external, came forth the galaxy of worlds, the blazing suns and all the constellations of heaven, sweeping through the vast ocean of expanse, bound harmoniously together by being's law.

From the restless molecule to the glowing sun there is constant motion, unceasing, untiring, knowing no law but that of incessant change. Life, which is born of the forces centrifugal and centripetal, has given existence to the innumerable forms of the material universe; and from the elements of water and earth, of air and fire, it weaves the beautiful and myriad scenes that give to nature its diversity and grandeur. Life's restless wave is in the whirlwind and surging sea, in the earthquake and the lightning's flash, in cloud and storm, in the growing plant and bursting bud. Evolving to the plane of consciousness, its presence is voiced in the shrill note of the insect's cry, the song of the nightingale and the cooing dove,

Reaching the realm of self-consciousness, within the soul of man, there is awakened the infinite longings to reach the tranquil sea of the life divine. Each evolutionary heaven of the human chest for breath is an aspiration of the soul, gasping for the inspiration of a superior life; and by this method the elements of the material form are being continuously energized, and raised nearer to the primal source of being.

Go back to the first manifestation of life—back to the time when darkness filled the trackless deep and all the substance of the countless stars was but infinitesimal atoms of impalpable dust, floating in the silent sea of space—and behold the moving of the spirit, the appearance of light, the condensation of fire and flame to the flashing meteor and the glowing sun; pass through the unnumbered ages to the incrustation of molten worlds; the division of sea and land, the multiplicity of animate things; follow the spiral of progression through countless generations and think of the marvelous power and wisdom, love and goodness of that One who has evolved from the scattered elements a perfect human life and form, made in the image of its God. Think of the wonders of Chemistry, and the magic of alchemy, to have shaped from the one primordial essence the infinite variety of forms which inhabit the broad expanse of the universe. The atoms which now pulsate to every throb of the human heart have responded to life in other forms—in beast and bird; in plant and stone; in sea, and air, and fire—through aeons of time. And these forces bounding through our veins possess the attributes of infinity; being indestructible, immortal, undying; myriad streams of energy flowing from the fount of Universal Life.

This primeval force of the universe, issuing in living streams of light, pervades the silent soul of every living thing in this and all the other worlds. It breaks upon the shores of time in the melody of sound, and unites humanity in a living song of life. It penetrates from the inmost center of spirit to the external consciousness of man's being; and the currents thus established through him charge every cell with an electromagnetic energy of harmonic motion which proclaims the life presence of the Deity, and proves the at-one-ment of the

created with the Creator. There is an eternal, inner union between God, Man and Nature—the inseparable trinity of being. There resides in man's will a potential power of affinity and sympathy which unites him to humanity and nature, to the universe and God. When advanced to the consciousness of spiritual reality, man awakens to the knowledge of his rightful inheritance, his eternal day, and the measure of his power and inspiration is increased in proportion to the degree that his will acts in accordance with the divine will. Man's limitation is due to his divergence from the divine law of being; and when the finite will departs one iota from any one of the laws of the Infinite Will, there must be suffering and confusion. There can be no rest or peace of soul until the erring one returns to the perfect way.

When the power of spirit has quickened the vision of the soul, the objective forms of the universe, so tangible to the eyes of sense, are discovered to be but the shadows of the eternal substance which pervades the inner spaces of being. The visible world is as nothing compared to the immutable and unchangeable world of spirit. Outside of that eternal substance which underlies all phenomena, nothing can exist; and when the soul of man is unfolded to realize in the blade of grass, in the flower and in the beauty of all nature, that all is but the manifestation of an indwelling power—a thought of the Creative Mind, pictured on the canvas of substance, then he comes to the grandest part of life in the realisation and unity, or at-one-ment of thought with the Creator. The ever living spirit within is constantly pointing us to a deeper realization of the perfect principle of being and leading us into closer and more vital relation with the Infinite Life.

The voice within is the conscious ever living thought telling us that there is only One Life of the Universe, and in this pure and all-pervading presence we live and move and have our being. This tabernacle of our dwelling is vivified by spirit, and as we enter more and more deeply upon this thought we shall realize ourselves to belong to that one grand whole body of humanity created in the image and after the likeness of this immortal, eternal, infinite principle we call God.

Before we can come into an understanding of this truth, which is the highest of all truths, we must enter into the room of silence and shut the door of all wordly thoughts and ambitions and there in our converse with the divine find the key of how this permeating power inspheres and imbues all, and after we have the key we must seek to unlock these truths from our inner consciousness, as they are all there, waiting to be freed from bondage and limitations of body to the demonstrations of spirit here in this phase of life. Can you dwell upon this theme of Infinity of power and love? Can you analyze it? Can you seek to understand it? Can you watch the lilies as they grow or the sparrows as they fly and then contemplate this wondrous life-giving essence, pervading all and bestowing upon all the power to act its nature, without realizing that this power is your life, and my life, that it permeates each vital function of our being; that it bestows upon each the power inherent in itself to perform its function after its kind, and not realize your entire dependence upon this power for every breath you draw, for every act you perform, and ought not that breath to be in harmony with the Divine breath, and that act in perfect love?

As the poet says:

‘God lives within the soul as light within  
The dew, as essence in the rose; before  
Thought spreads her infant wings, or would begin  
Her flight, God waits to ope the morning door.  
He is the primal sense, before all thought,  
Essential essence in the first pure ray  
That dawns upon our eyes, the first form wrought,  
The last to be the soul’s eternal day.’

Those who seek will find. If we seek right we shall have the answer, not in voice or sound, not in a visible light or guide, but in a calm revealing to the silent soul, when in a peaceful vacancy of self, where the soul only acts and is acted upon by spirit, and will say to each in spirit, ‘This is the way, walk ye in it.’ This guidance is through intuition, which is the pillar of cloud by day and a pillar of fire by night, going before us to conduct our march to the realization of our

supreme good. Then let us do right so far as we understand the right and walk in the light as far as we receive it, that the rays of spiritual light may burst upon us from the crystal dome of heaven and bring peace and rest to the weary, thirsty soul.

In the heat and inspiration with which this moral and spiritual power takes possession of the man who decides to invoke its energies, he cannot fail to recognize the great responsibility of the position he assumes. Awakening to an ever keener consciousness of the imperfections of earthly existence, and recognizing the fulness of that current which now flows into his bosom with a renewing force, charging every sense of soul and body with palpitating life, man comes to that juncture in his growth where the human nature struggles with the divine. In the realm of soul there are emotions and loves, personal aims and desires, which conflict with the divine will of the spirit.

The lower existences follow implicitly the guidance of instinct, which leads them to live in harmony with the laws of nature. The highest spiritual beings are guided by the voice of intuition, which is the true interpreter of the universal law. But during the transition stage from an animal to a God, man is the arbiter of his own destiny; and there are many pitfalls along the ascending path of his onward march. On the first stage man is but little above the animal, swayed by his appetites and passions. At times he catches brief views of something higher than he, without the soul unfoldment to comprehend it, and straightway places the vague, invisible ideal on superstition's throne and worships as God. As he advances in intelligence he begins to study nature and nature's ways; and he learns that all things are governed by inexorable law. But the race beliefs and superstitions cannot be annihilated in a day. At times he is guided by intelligence, at other times he is influenced by ignorance and fear. He seeks for a more perfect knowledge of the divine; but seeking it in nature, there is much that is veiled from sight. Then slowly the old ideals pass away, and the light of divinity within his own soul begins to illumine his mind with its glorious truths. The spiritual self-consciousness dawns; and introverting his gaze he sees reflected upon the mirror of his inmost consciousness the one supreme ideal whose recognition gives perfect wisdom, truth and life.



# APHORISMS ON LIFE

H. STANLEY REDGROVE, B. SC., F. C. S. (LONDON)

Give me to drink of the wine of life, and, drunk therewith,  
let me exult and praise the giver-God for ever.

\* \* \* \*

The aim of the Universe is the creation of value. But what is value? Pleasure, joy, happiness—it matters not by what name thou cal'st that primary and indefinable state of the soul—that alone is value. It is the ethical absolute. The good is that which results in it, the evil that which inhibits it. Virtue is its servant. This is the sum of true morality.

\* \* \* \*

According to Schopenhauer, of pleasure and pain, pain is positive, pleasure negative. Happiness, he teaches, consists in the mere absence of pain. I think he has in mind the fact that every joy is the satisfaction of a desire, which, prior to this satisfaction, was an unsatisfied desire, and, hence, in his eyes, a pain. Unexpected pleasures seem to contradict this fact; but, inasmuch as they are pleasures, they may be said to be the satisfaction of hitherto unsatisfied and perhaps unconscious desires. The real fallacy lies in assuming that desire is, in itself, painful. How often do we linger at the threshold of the consummation of a desire—inhaling the fragrance of the wine before we quaff it revelling in the desire itself before we quench it in satisfaction? Thereby is our joy increased, and thereby is Schopenhauer refuted.

\* \* \* \*

There is only one valid principle of conduct: Act always so that the value of the Universe may be increased. The greatest happiness of the greatest number is a true formula, however hard it be to apply. Think not of thyself alone, for thou art but one amongst many. Think not of others only, for thou art indeed one. Think rather, in due proportion, of all whom thy action may affect.



The true lover of pleasure must love it in another as much as in himself—thus, he must be an altruist.

\* \* \* \*

Be not anxious to force thine own ideas of good upon another. Remember: the wine that makes thee drunk with delight merely gives me a bad headache.

\* \* \* \*

Do not prefer a present and transitory joy to a future and permanent one. Remember, however, that no joy is altogether transitory—even the most fleeting has a permanent abode in memory.

\* \* \* \*

There are few facts as significant and as cheering as this: pleasures are remembered subjectively, pains objectively. Pain fades from the memory and we remember painful experiences as facts merely—as though they were not *our* experiences. But pleasures remain, and we remember past joys as pleasures which thrill us again. Wine once tasted in fact may be tasted a thousand times in memory; aloe but once—its bitterness has gone. Thus may we see the Purpose of the Cosmos; and thus may we be convinced of the goodness of God.

\* \* \* \*

Reason is given to man that his happiness may be intensified and new pleasures discovered for him. The mindless beast eats the grape—man's reason foment it and makes it wine. As reason expands, man's nerves and senses become finer and more acute aesthetically. A mere touch thrills him, and a landscape fills his mind with delight, which to the eye is a mere collocation of coloured masses. As reason increases, significance increases, and as significance increases a whole world of new joys becomes possible. Indeed, the mere exercise of reason, its conquest over nature, is itself a joy. Yet how often is reason—whose true work is the production and intensification of pleasure—prostituted to base and cruel ends, and that alas! too frequently in the name of duty.

\* \* \* \*

Reason is so slow to learn that it is oft-times shamed by impulse. Asks't thou, were man guided by impulse alone, how

many evil deeds would be committed? Would they be as many and as foul as those which result—when men do not act from impulse—from cunning *i. e.*, reason<sup>a</sup> debased to vile ends. Consider: How often for every base impulse that thy reason supresses, does it supress a good one? Impulse is still more altruistic, more pleasure-loving than reason.

\* \* \* \*

Not, seldom do the senses guide better than reason. Reason says, this stimulus gave me a pleasure, I will repeat it. Sense says. Nay! I am satisfied. Repeat the stimulus and the product will be disgust, not joy. Yet we are accustomed to vituperate the senses. Nevertheless, it is not true reason that is at fault, but our poor use of it. The wise man vituperates neither sense nor reason, but endeavours well to learn the lessons that experience has to teach.

\* \* \* \*

There are no purely physical pleasures: even the most sensuous pleasure involves a psychic element and is a pleasure because of this element. But there is a joy of experience and a joy of significance. Let reason be thanked for the latter. Happy the man who can appreciate both—who can taste the wine of the grape and the wine of love in one and the same cup. He is the true mystic.



# THE NEW RENAISSANCE

VICTOR E. CROMER

## Plato and the Moral Law

If we seek for a definition of morals, we will find that all such terms as morality, casuistry, ethics, religion, and also manners and good conduct are more or less under the denomination of the moral law. The moral law is in itself a science that needs to be expounded on scientific lines. Plato, in his philosophical system, gave no place to morals; he omitted it from his system. Plato, however, was greatly indebted to the masters prior to his time, notably Pythagoras. Plato himself was not a poet, and had so much other work and strenuous activities on hand that he had not a great deal of opportunity for treating of either poetry or morals. Morals as such appealed to Plato but little. Though influenced by Pythagoras to a large extent in his scientific teachings, he appeared to regard the moral aspect of Pythagoras' teaching as of little value in practical affairs. Pythagoras to him apparently appeared to teach that the proper attitude of man was to cultivate the spiritual and neglect most other things for that. Plato thus overlooked morals in his system. He himself had a mistress. Morality, the moral law, was in general not regarded as of consequence to the early or even the later Greeks before Christ. They devoted their attention to the development of the intellect; they were superfine students of all things pertaining to the intellectual or the aesthetical, but in the domain of morals they were lacking. Pythagoras, Demosthenes, Socrates, Plato, and many of the foremost thinkers of ancient Greece, all the great mental intellects of the period, pushed the evolution of the intellect to the limit of its powers, and in that direction they had great and marvellous results, the reverberations of which are still echoing down the corridors of time, diffusing intellectual light throughout all branches of education, philosophy, science, and art in all its forms. In 500 B. C. Pythagoras delineated the Solar system as we understand it, and little later Plato indicated it also.

### Academic Morality

However, in the domain of morals the Greek thinkers, even when they touched upon the subject, treated it more in the manner that is best indicated by the term 'academic' in the modern sense of that term, as used to indicate a purely academic discussion, divorced from any real feeling or power of life in it. When the moral law is dealt with in this peculiarly academical manner it becomes merely an educational factor, and does not touch the real soul of man. Though Greece, with all her desire and search after wisdom, and her love and adoration for the beautiful, expressed in form and in physical perfection, rose to great heights: yet it remained for the advent of Christianity, with its whole attention concentrated on the moral side of life, at times almost to the exclusion of the intellectual and the philosophical, to bring man back to moral equilibrium and to restore the moral law to its proper place in the evolution of humanity. The hard lines developed by the thinkers of Greece and Rome were softened by the gentle moral teachings of Jesus.

### Development of the Moral Law

The development of the moral force throughout the history of human evolution on this planet right from its earliest beginnings down to the present time is of great interest to us, and fraught with many wonderful lessons. When the moral force began to play on the minds of men in the early stages of his life on this planet men were little more than animals. His version of what the moral law might be was a very primitive thing indeed, and so he was led into many diverse modes of expressing his reverence for the force that was playing upon him. Thus many early forms of worship are the outcome of endeavours to get at the source from whence this moral force or pressure was exerting itself. Gradually, however, the knowledge and understanding of this moral force developed through the intervening ages, until in the teachings of Jesus we have reached to the highest expressions of this moral law. With the growth of a moral concept, however, prior to the Christian era, the moral law, as expression in both religion and in civil law, may be regarded as the expression of the

highest conception of any race at a given period. Each social system imposed a morality on its people consonant with their own highest ideas of morality, and the man was punished by society for falling below its own standard—when found out. However, on the whole it may be said that humanity in its great journey through the ages has done well in its progress through its many strenuous trials and difficulties, when one considers the frightful pressure to which it has been exposed along its wreckstrewn pathway.

### **The evolution of Morality**

Morality, or the understanding of the moral law, has differed so vastly as age has succeeded age, and race succeeded race, in the evolution of humanity. The highest expression of morality in one past age may be indicated from a motto on their temple, which rendered into English reads, 'Thou shalt take unto thyself that which is theirs'. This is another aspect of the dictum that 'might is right'. There is no moral basis in such an attitude. Morality, however, had reached a very high state of development in the white races of Europe before the advent of what we now call civilization; they had a very high form of moral law; it was not a written, but an oral moral law.

### **Changed conditions of moral life**

To-day, however, we have elaborate moral codes, in vast volumes, and yet in many ways morality is not so high as in some of the ancient periods. The moral law among these ancient peoples was more strictly adhered to. The difference, however, is to be accounted for in this way. What was at one time a simple life, with few wants and little interchange has given way to a life lived at a high rate and a very rapid interchange of all things and ideas, in connection with which there has arisen a need for all things to be placed on a more scientific basis, even the moral law. Life has developed from the simple to the complex, and the rush and hurry of life to-day leaves the individual little time for reflection and for meditation, consequently the change of life from the old order of quiet in the past to the rapid hustle of the present has developed a mighty impetus lifting both ways, either reaching out to great heights of morality or retrograding to depths of immorality.

### **Slavery once in the Moral Code**

In the past, we can see systems of slavery existing, in which the lower types of one race were enslaved to the higher types of the same race. There were laws of different degrees; there was an interpretation of moral law that meant a total subjection of the life of the masses to the law of their civilizations; thus they can at that time or at those periods have lived a life of mutual hatred that was something too horrible for words.

### **Sexual Morality**

Another aspect of the moral law is the different viewpoint concerning marriage between the East and the West. In the East it is common for a man who has sufficient means to have more than one wife. But the Eastern father treats all his wives' relations with respect, even to their grandfathers, and takes a personal interest in all their relations, and never deserts any of their offspring. He never throws his wives or their relations into the street, and he denies them nothing that he can afford. That attitude belongs characteristically to all oriental peoples, right up to the present time. But the white races, in the contrary, condemn a great deal along the line in which they themselves indulge. They condemn any form of polygamy, and yet practise it themselves, in the following manner. It is common for a man to say 'I have but one wife', but he does not say how many secret wives he has who have been wife to him in everything but name. And the offspring of these unions are deserted and the wives despised. Thus the white races in the main have not yet got beyond a moral condition that in reality should have been left far behind ages ago. The fear of the moral side of the dark-skinned peoples on the part of the white man is in reality a fear not of the dark man, but the fear of himself. It can be seen in the half-caste population of the world—it is always the white father.

### **God the Author of the Moral Law**

Now the moral law is imposed on humanity from the great Master of the Universe, God Himself. Throughout the ages He has been expressing Himself to mankind in terms of the moral law. If, however, man was saved from the consequences of

his own actions, he would never learn the lesson that he is intended to learn, that true growth and development cannot take place except by adherence to the principles of the moral law. No heights of intellectual achievement or philosophical development can take the place of the moral law. The moral is the highest aspect of man, his finest attribute, and when the moral qualities are awakened all other aspects of the man reach out to a more glorious fruition.

### **Moral Law Expressed Through Masters.**

The ancient religions each had their own particular ideas to convey to their peoples. In many the moral was almost entirely overlooked. The moral law was there, but it was as a diamond in the rough encased in the pebble from which it sprung, and it has been only in the course of ages that the moral law has been cut and polished until we have it developed up to the height exhibited in the teachings of Jesus, when the many faces of the diamond glow with radiant light. The manifestation of the Christ Spirit through the various teachers in the past is in reality the same spirit, but differentiated through the various teachers according to temperament, geographical situation, astrological influences, national characteristics, human evolution, and the spirit of the age. The moral law as expressed in the ancient dictum, 'Am I my brother's keeper' was to a certain extent present in the teachings of all the Masters whose writings have come down to us but in some the diamond was rough and uncut, while in others it was polished on one or two sides only, until in the teachings of Jesus it was polished on many sides.

### **Morality Develops Slowly**

Mankind at any particular age cannot assimilate too many aspects of the eternal verities at once. Humanity learns stage after stage and by slow degrees one thing at a time, and each nation expresses as it were aspect after aspect of the moral law. We have not reached perfection of the moral law yet by any means, and are not likely to reach that perfection up the frightful sloping cliffs that reach out to the sun-kissed heights of human attainment and perfection, cliffs which are strewn at their bases with the innumerable failures who have fallen in their attempts to gain the summits. This world, moreover, can only teach lessons to the beings evolving on it at a given rate of progress, so that those who by heroic efforts evolve rapidly beyond their fellows can no more find congenial schools to continue their tasks upon this planet, and they wing their way to other worlds where higher lessons are prepared for them, and where they are more in affinity with the conditions prevailing.



# LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH.

## • **Unification, and Spirals of Consciousness**

Most of those students who turn to New Thought or to any of its allied philosophies or systems of living, do so with one or more of three basic motives urging them forward.

First in numbers comes those who desire physical healing.

Second are those who desire financial betterment

The third class is composed of those who are being forced out of the old routine by a vague but very real and insistent unrest—a desire for a new vision of life, of its meaning and its possibilities.

This primal motive is apt to be lost from view early in the student's progress; but it is important to note, at this time, that it is always one of unrest, of dissatisfaction with present conditions of living. Something more, something *different* is desired.

What is really needed, first of all, whether or not the need is recognized, is a broad outlook upon the whole problem of personal unfoldment or personal evolution. In the successful execution of every worth-while purpose, there exist certain divisions which may be called 'dynamic elements,' or fundamentals. The supreme importance of this law of fundamentals is that unless each of these dynamic elements is understood and is properly co-ordinated with all the others, distortion of effort and meagerness of results must follow.

It is the purpose of the present course of lessons to bring into the focus of the student's attention those dynamic elements or fundamentals which must be understood and properly utilized to achieve harmonious living. Some of these fundamentals are generally agreed upon, and the methods of applying them to every-day living are at least partially understood. Others of them are practically unknown by most men and

women. The unrecognized effort to make part of the functions of complete living perform the work not only of themselves but of other faculties which are allowed to remain latent causes much of the misery which we see about us and sometimes within us.

With this principle in mind, let us consider the various factors which must be co-ordinated in organizing a life program fitted to bring real success and happiness. The primary factor to be considered is that mainspring of all actions and all desire, Consciousness. Consciousness is an evolutionary product. After having reached the human level, it may manifest itself in one of three forms.

*First*, personal consciousness, which is that of the average human being of today. Personal consciousness is limited to the range of thoughts and sensations of the individual himself.

*Second*, Cosmic Consciousness. This is an extension of personal consciousness, which at times or perhaps almost continuously becomes fused with the mind of nature, or the big creative consciousness directing the universe. Many great and successful men have attained a measure of this Cosmic Consciousness without being aware of the nature of the gift which lifted them above the heads of their fellows.

*Third*, Absolute Consciousness, or Spiritual Consciousness. This is intension of consciousness, rather than extension; it is a fusion of the life of the individual with Spirit, eternal and primal being.

The evolutionary spirit here indicated is that which all life at the human level is following, blindly or consciously, swiftly or falteringly. Happiness results from going forward with mastery along the path. Unhappiness results from progress arrested while the ego strives to burrow under or tunnel through obstructions.

Progress evidently results from understanding the nature of the work to be done and of the tools, equipment, and methods to be used in doing it. The nature of the work set before each individual has been indicated in these three steps through which consciousness must pass. Here are the means.

of attainment, or the dynamic elements or fundamentals which must be utilized.

Development or *intensification* of the personal powers of mind and body comes first. This intensification falls under the heads of physical and intellectual education.

*Unification* is the next step. The isolated faculties of mind and body must be grouped around a master-center, or dominant faculty. Organization of this kind takes place in the world of business in a partial degree when the successful business man succeeds in bringing all his thoughts and feelings under the domination of his 'business sense'. He will not play golf or go to the opera or make an investment unless this action has been censored by the dominant center, and passed upon as either favourable to the master motive or at any rate as not unfavourable to it. Complete unification is like that magnetizing of the iron bar which sets the attractive power of each molecule within the bar to working with all the rest, instead of in an opposite direction or at right angles. The effectiveness of the individual is increased a thousand-fold when this unifying process is even partially accomplished—but in the world of common affairs there is no master motive sufficiently powerful to dominate and co-ordinate all the others. We will return to this subject in a subsequent lesson.

*Intensification* of the individual faculties *unification*—and then comes *extension*, which enables the individual to work with the Soul of Things—to become consciously one with the universe. This third step is often referred to as the attainment of Cosmic Consciousness. Spiritual Consciousness lies beyond, and is reached by making the fourth turn of the spiral journey.

The use of unfamiliar terms, or of terms which through past association have come to conote nebulous and impractical concepts, is apt to awaken distrust within the minds of practical men and women. For this reason let us pause to consider just how far we are willing to go, in this journey we are planning to take together, in formulating philosophies and in putting them to the test of experience. The only satisfactory criterion is an absolute and undeviating determination to test.

anything which can be put to the test of experience and which offers a probability of 'working', but to carry forward on the journey of life no useless baggage.

*A theory has got to WORK or it should be discarded, no matter how 'beautiful' or attractive it may be. I shall ask my readers to make this test their own in the journey that lies before us.*

It may be well at this time also to consider briefly the order in which the various divisions of our subject shall be taken up. Two options exist—we may choose the logical order, which considers each division and subdivision with reference to its relations with other divisions; or we may follow the psychological order, which takes up each topic solely with reference to the student's needs. Successful teaching and learning is based on following this psychological order; and as we have made *results* rather than *form* our standard of measurement, we will take up each branch of our studies into human unfoldment and its methods in the order in which we can best put these theories and methods to work. Eventually it will be possible to go back over our journey and to organize into a logical and symmetrical system these apparently isolated steps.

In connection with each lesson, an assignment will be given. The use made of these assignments is of great importance, for it is not understanding a thing which helps, *but rather putting it to work*. I may know that a fire in my kitchen stove will cook my dinner, but if I do not kindle the fire and keep it going, my knowledge will be but a dead possession. I am afraid that a few students along metaphysical or spiritual lines have been trying to warm their hands or cook their meals by the heat of a fire which they have neglected to light. They have stopped with a theoretical grasp of their philosophy rather than make the effort to put it to work.

The assignments connected with each lesson, therefore, will have two characteristics; they will take advantage of the psychological order of presentation; and they will be useful only if applied. I have no mental magic to offer those who are too lazy to carry out the latter condition,

As the assignment for this lesson, I am going to ask you to read and re-read, until it is impressed indelibly upon your memory, a truth statement which you may have heard many times without really considering:

AS THE HEART PANTETH AFTER THE WATER BROOK  
SO PANTETH MY SOUL AFTER THEE, OH GOD!

In making this statement your own, realize that what you have in mind in voicing this aspiration is *complete consciousness*—that consciousness of ever-present and eternal Good which is symbolized in the word 'God'. You desire that full awakening of your being which shall make you conscious here and now of harmony of health and power, of abundance. And that consciousness of wholeness is what you desire before all else.

The law is that an ideal whether presented by desire or by fear tends by an orderly but unseen process to work out channels of expression through which eventually it shall become manifest. If you fear a thing long enough it will come upon you—through this law. If you desire a thing long enough, it too, will come. This law never fails. The trouble is that because you do not see the roots of your ideal working their way down through the earth of your own or of the universal subconsciousness, you do not think anything is 'happening'. And because of this lack of vision, you sometimes forget to fear a thing before it comes upon you, thus accidentally shutting off the cause and so the result; and often you cease desiring a thing or expressing your desire for it, before it can reach you.

The law of the attractive power of fear and desire is a basic and eternal one, however, and before we go deeper into this philosophy of masterful living, before we take up those methods and concepts which go beyond the range of every day experience, I am going to ask you to set this big ideal to work. For it will work, if you meditate upon it with even a partial understanding of its wonderful meaning. Don't be afraid of it—it will not change you into a dreamer or a mystic—or even into a 'good' man, in the usual sense of the word good. But it will set into motion in your life forces of which you have little comprehension; mighty forces and practical ones.

Repeat the truth statement again and again, trying at the same time to feel that this desire of your soul symbolized in the word 'God' is really consciousness: **FULL CONSCIOUSNESS**, the consciousness of glorious and all-fulfilling life,

# Phrenology Practically Explained

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

Having dealt with the four great divisions of the mental organs—the intellectual, moral, animal, and domestic groups we may pass on to the names and descriptions of individual faculties and their centres. First, the domestic qualities, including Amativeness, Conjugality, Parental Love, Friendship, and inhabitiveness. These are located at the back of the head.

## I. AMATIVENESS.

Amativeness is the only phrenological organ located in the Cerebellum or small brain, occupying the base at the back of the head.

Perhaps more sin and wickedness result from the abuse of this propensity than any other mental organ, though its legitimate use is productive of some of the best conditions associated with human life; and being the instinct of reproduction, it is necessary to man's existence.

It gives love and admiration for and attraction towards the opposite sex. When large in children it makes boys fond of girls, and girls fond of boys. Youths with this faculty active often prefer the companionship of their sisters, and the girl friends of their sisters; they delight in their accomplishments, and are usually more than ordinarily proud of them. The same is true of girls and young women; having this faculty active they prefer the companionship of boys and men.

This is all perfectly natural and healthy, and mutual benefit may be derived by frequent contact of the sexes for friendship and study. In such associations the forceful faculties modified in their action in the case of the male, and his quality of organism not infrequently improved by this general companionship; while a certain increased strength of character is given to the female. Harmonious conditions of this kind are helpful in the building up of character, and enhancing the power of personlity, health and happiness.

It should be distinctly understood that every faculty of the mind is good, and it is only the inactivity or the over-activity

and excess or abnormal manifestation of faculties that tend to be harmful and injurious to the individual. The artificial methods of the past have given place to a greater freedom, and the standard of moral conduct is probably higher than formerly. The freer mutual relationships of the sexes for study, as well as generally companionship, is at the present time both beneficial and healthy.

The correct education of the higher faculties is the best safeguard against evil, and generally all goes well under proper training.

When the faculty of Amativeness is small, it gives unloveableness and coldness and indifference towards the opposite sex.

## 2. CONJUGALITY

There is no faculty of the human mind which tends more to foster happy homes and family life than that of Conjugality. Where the heads of the family are devoted in affection, and faithful in their loves, a sunny brightness shines over the whole domestic circle. This is a splendid foundation upon which the social faculties as a group may build; with the ascendancy of this one mind-power comes the intertwining of many healthful forces for the general good.

Parents should remember that they are to be the children's ideals at least to a considerable degree. If they are in any way unfaithful one to the other, a dark shadow is cast over the whole household. If their love is a cold and lifeless thing, it fosters false ideas of love in the oncoming generation; it turns what should be a realm of harmony into a world of discord.

Conjugality, when large, endows persons with constancy of affection, faithfulness, and exclusive attachment as regards matrimonial partnership. It is the marriage instinct. While we greatly deplore the many unhappy relationships which are constantly being revealed in divorce court proceedings, it is a healthy sign for the future to observe that there is a good development of this particular brain centre in many of the young men and women of to-day.

Seeing that the solidity of society rests upon the orderly, restrained, industrious lives of conscientious parents, more



study and deliberation should be given in regard to conjugal selection. There should be health of mind as well as of the body, and a sympathetic harmony in regard to character, ideas, and general mental tendencies, although not an actual sameness. It is easy for young people to link up without duly considering these matters, which frequently results in much unhappiness in the future. Men who are keen, tactful, and resourceful in all else that concerns them, often lack judgment and common sense in the selection of their wives.

There are intellectual young women, superior in regard to mind and body, who possess only moderate social faculties, often have well developed Conjuality, although the affections do not play the fullest part. They do not readily display their feelings, their love is below the surface, and needs to be more freely demonstrated. There is a danger of their keeping themselves too much in the social background; to them life has other interests, and their conjugal love needs a stronger revealing. Thus they sometimes hold back, and the opportunity for a first rate and generally advantageous alliance is lost. This is not only a misfortune personally but nationally, for these often splendidly brainy girls, with well developed physical constitutions, are just the sort to make ideal wives and mothers; but young men of the present day generally ignore such women and are more attracted by the merely pretty, showily dressed irresponsible flippant type who are often very deficient in brain capacity, and openly acknowledge that they dislike children and have no idea of domestic duties or the use of needle and cotton.

A good phrenologist is capable of giving inestimable advice in regard to matrimonial partnerships. It happens sometimes that there are difficulties later through a misunderstanding of each others peculiar characteristics. Coolness in the manifestation of affection in women is not always a sign of natural repugnance. Society has penalised candour in women concerning their most important needs. The human mind is a complex study. If the characters of persons contemplating marriage were better known each to the other, mental powers not entirely in unison to begin with may be moderated and

appropriately directed, and so be made to harmonise. The question of physical health before marriage needs also to be considered.

There is a mystic power in kindred souls and unison of feeling and ideas which tend to draw together persons whose natures are in harmony; and marriage has undoubtedly a reforming, sobering influence upon the conduct of both men and women, and should be encouraged.

Usually the happiest marriages are those in which the contracting parties are much of an equality, so that if in future years there should be any abatement of love, neither can assume a superiority, or think it an act of self-sacrifice to have acceded to the conjugal alliance.

When this faculty is weak and inactive, it tends to inconstancy or indifference regarding love affairs.

The organ of conjugality is located above amateness and on either side of Philoprogenitiveness.

### 3. PHILOPROGENITIVENESS.

Philoprogenitiveness, or parental love, is the faculty which gives parental tenderness and affection, its primary function being to impart love for the young and helpless, and particularly for one's own children, also pets and animals.

This sentiment is one of the strongest of the social affections and while it is always pleasing to observe its active manifestation in the male, throughout all nature it is a predominating faculty in the female sex.

When large, the organ gives prominence to the back of the head, just above the nape of the neck. Were it not for this faculty many helpless children and unprotected animals would die from neglect. It also gives interest in the study of natural history, animal and insect life, and when combined with large ideality, it intensifies the love for growing things, flowers, foliage etc.

Those who are unmarried and possess the organ of Philoprogenitiveness in a large degree, will often delight in the children of others, sometimes adopting children and caring for them as if they were their own; and if conjoined with bene-

volence, this faculty tends toward a true spirit of philanthropy.

Boys and girls often have this faculty in a very active degree, which is shown in their intense fondlings of animals—boys more particularly animals and pets, girls, dolls and babies.

It is essential to the successful teacher of children, and is invariably large in all persons who are efficiently equipped to engage in educational pursuits, scholastic seminaries, and other institutional work, in which the upbringing, training, education, health and care of the young is a primary consideration.

There can be no doubt regarding the difficulties and responsibilities in bringing up children, and the correct manner in which they should be trained and guided. Severity in the correction of children renders headstrong characters obstinate and perverse; nervous characters timid, evasive, deceitful, and sometimes broken spirited and discouraged. On the other hand too much praise tends to develop egotistical, self-satisfied characteristics, with no special desire for further improvement; while absence of commendation and encouragement destroys confidence and stifles ambition which should act as an incentive to improvement and success. From infancy onward there should be needed no other reason for conduct than because it is right, and it is the duty of parents and teachers to instil right principles into the youthful mind. In after life men and women retain vivid impressions of childhood's training and experiences. In the quest of needful study, amusements will sometimes have to be limited, appetites restrained for the sake of health, and the infliction of pain or privations and limitations of pleasure for the sake of avoiding some greater evils. At the same time children need a good deal of healthful physical exercise, both out-doors in the open air as well as indoors. Running about and playing in the open air is doubtless one of the best exercises, and when this is unavailable, they should be allowed plenty of range for the exercise of their growing limbs indoors.

Most children are inquisitive, and their desire for a more extended knowledge should be encouraged rather than repressed.

The instruction of children should be such as to animate the feelings, inspire the mind with goodness and lofty ideals,

- and to develop and discipline the mentality into harmonious proportion. Perpetual chastening, scolding and threatening tend to make children callous, hard, obdurate, resistive, and thus children's wills should be utilised and trained in right directions, but never broken. Firmness, which is productive of will, gives perseverance, stability, and the right sort of determination necessary to future success, if properly directed.

Imitation being an active faculty in childhood, the child naturally tends to model itself on those around it, and especially imitates what is most noticeable and striking in others. Good advice may carry with it weight and be convincing, but it needs also the accompaniment of good example; and young people should be surrounded with an abundance of literature containing the best ethical teachings—moral and intellectual—encouraging observation, and a love of the good and beautiful.

The active brain of precocious children should be carefully dealt with. In the first few years of life, the physical health should be the primary consideration; and the mental faculties should be permitted gradually to increase in strength by means of exercise suitable to the tender years of childhood. Mentally quick, bright, intellectually apt children are often encouraged to study beyond their strength, with disastrous results; while large brained, more capable but dull children, who naturally mature later in life, are relegated to the dunce's corner, often misunderstood, buffeted about and regarded as mentally incapable; yet there is frequently more hope for the latter than for the precocious child. Phrenology reveals the reasons of these extreme differences of disposition, character and ability. It is, in fact, almost impossible to ascertain accurately by any other means.

The faculty of Philoprogenitiveness may sometimes be excessive in manifestation, leading to undue indulgence of children, and an unnecessary petting and fondling of animals. When this faculty is small, there is a tendency to dislike children, an aversion to taking any responsibility with regard to them, and a liability of being cruel.

#### 4. INHABITIVENESS

Inhabitiveness, the organ which is located at the back of the head above Philoprogenitiveness, is the faculty which gives

love of home and attachment to places, such as one's birthplace and one's country; the place where we live or have lived, and the place, seat or corner in the home or places of meeting we have been used to occupy. Persons with large inhabitiveness, if they leave home, prefer to go to places they have been to before rather than to fresh-places. If obliged to travel, they are all the time desiring to have a settled place of abode or a home of their own.

It is chiefly on account of their domestic associations that we can pronounce persons happy or miserable: here the sweetest pleasures are enjoyed that beautify life, and the embittering pains endured which sadden existence. The strength and well-being of a country is largely advanced and sustained when families are happily settled and in permanent home-life. It should therefore be the duty of Governments to secure proper dwelling places for the people; and to foster patriotism, embracing that love of home, country, and countrymen which tends to make national life more secure.

Persons with large inhabitiveness, if they possess active Ideality, not only desire a home of their own, but also take great pride and interest in furnishing and improving it. Such appreciate the sentiment expressed in the song 'Be it ever so humble, there is no place like Home'; they get home-sick if obliged to be away for long, and pine to return. What a touching wail of loneliness, and longing for sympathy was that which came from John Howard Payne, the author of 'Home, Sweet Home'. 'How often', he said, 'have I been in the heart of the cities of Paris, Berlin, London, or some other city, and have heard persons singing, or hand-organs playing 'Home Sweet Home', without having a shilling to buy myself the next meal or a place to lay my head! The world has literally sung my song till every heart is familiar with its melody; yet I have been a wanderer from my boy-hood, and in my old age have to submit to humiliation for my bread.' No wonder he died—a poor, broken-hearted wanderer in a foreign land.

Persons possessing large inhabitiveness, Locality and Acquisitiveness, and the Perceptive faculties, may go to foreign countries for the purpose of bettering their position, to acquire

knowledge, experience and wealth. Such are good settlers and colonists and valuable in the building up of new countries, but their love of home causes a constant longing to return to their native land, which they often do to spend the days of their retirement. Love of home is a deep-rooted sentiment, appealing to affections sacred in the minds of nations all over the world. Home is suggestive of the dearest spot on earth, the birthplace of all that is good, ennobling and exalting, consecrated by the tenderest of memories. The truest happiness is ever found at home, and the most worthy and laudable education should be to make home happy.

Some animals have the home instinct very large, particularly the cat, which will often remain in an empty house after the family have removed; but the dog is very careful not to be left behind when the family departs.

Those who have this faculty inactive take little or no interest in their homes. They are often of a roving and unsettled disposition. It is well that many people have this instinct strongly developed, especially mechanics and business people whose occupations necessitate their living in districts at or near their employment. If, however, everyone had the faculty large, we should have to forego many advantages which are brought about by thousands of persons who travel, both in our own and other countries, as travellers, sailors, commercial businessmen, scientists and explorers, in the interests of the nations and business affairs.

### 5: FRIENDSHIP.

The essential qualities of true friendship are constancy and fidelity, an amiable, kind, generous minded and good hearted disposition; without these mental attributes there is little in friendship that is of value or worthy of reciprocation. To be true and lasting, friendship should be based on the higher sentiments, and be held sacredly as an inestimable personal treasure. Real fidelity may be rare, but it exists in those who possess large Friendship and the higher spiritual and moral sentiments. Its function is to give companionable attachment, sociability, love of company and society, a ready aptitude for making friends, and a liking to entertain company.

It is good to have the companionship of kindred minds. We cannot live and work alone successfully; we need the assistance, help, influence and encouragement of our fellow beings. The hermit who secludes himself away from the world, shutting out every social influence, materially curtails his happiness and enjoyment of life.

Friendship is essential to success in almost all kinds of business; it secures customers for the merchant, clients for the lawyer, patients for the physician, patrons for the teacher, hearers for the preacher, work for the mechanic, markets for the farmer, votes for the politician. We are all inter-dependent upon one another, and should be appreciative of the good things bestowed upon us, and which accrue from the intelligence, energies, abilities and enterprise of our fellows. We can ill afford to be unfriendly towards even the lowliest amongst us, since we never know when we may need services which possibly they alone can perform for us.

Friendship, when fully developed in the character, besides giving attachment to individuals, creates a warm and affectionate disposition, interchange of thought, feeling and sentiment. This faculty is also the basis for the formation of all societies and without it there would be a curtailment in the distribution and use of most things which are essential to men's needs. Minus this quality there would be no incentive to the establishment of communities and the many different societies and brotherhoods which band human beings together in the formation of causes productive of common good. Nations are constantly at war because of a lack of understanding of each other's aims, ambitions and desires. If friendship with other nations was more largely encouraged, wars would cease, and seeing that individuals as well as nations are so personally obligated and inter-dependent one upon the other, it is of the greatest importance that the sentiment of friendship should be extended and developed by all who have their nation's true welfare at heart. Its cultivation is effected by associating freely with those around us, going into society, travelling in other countries, making one's-self as sociable and companionable as possible, interesting one's-self in others welfare, and not



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being too exclusive or fastidious in regard to assoiation, and keeping the mind open to all social influences.

The faculty of Friendship, however, should not be abused. Many young people, careless in this respect, and being too trustful and indifferent regarding the associations they form, may allow themselves to be unduly influenced by their companions. It is well to select friends who have high moral aims and purposes, who possess refinement, intelligence, moral dignity, integrity of character, and superiority of mind. Valuable and necessary as friendship is, cautiousness and prudence is required in choosing friends and acquaintances. Young persons, not bad in themselves, but weak, have been lured to ruin and disgrace through their association with worthless and bad companions.

The organ of Friendship is located on each side of Inhabitiveness, and little higher than Philoprogenitiveness.



# Etchings from the Broad Highway of Philosophy

F. H. KEY

**Facilis descensus Avernus** :— ‘The descent into hell is easy.’ This fact formed a sort of pivot, around which turned the emotions—material and psychological—of the great poet, Virgil. It was thought in his time (subsequent to the publication of Liber VI of the *Aeneid*) that this poet was a magician—some called him Wizard, the innocent calumny being indeed, current till fairly recent times—and it is mentioned in an account of one of the English poets, incidentally that a contemporary of Byron was wont, after reading a passage of the *Aeneid*, to throw the volume to the wall and declare ‘This book hath a devil on it’.

But what a leap is this. A thousand years at least, surely intervene between Virgil and Byron. We have strayed, and allowed a lapse of centuries to occur while Aeneas still waits on the banks of Avernus! However, Virgil was not the first philosopher to send his gods down to hell. Wisdom was a current commodity long before, even in the time of Sophistry which we reach culminated somewhere betwixt the year 500 and the birth of Christ, when old Socrates came to call back from shades some remnant, of the gods of his ancestors.. The might-have-been ghosts, these returning remnants, had it not been for the new religion, which gave them material form and shape; which as has elsewhere been said, arose phoenix-like from the ashes of the old.

‘Oh, what a fall was there, my countrymen’ might well have been exclaimed by our ancient, teacher of Plato. The prophets of the *subjective* took their cue from Socrates. It became evident, first of all, that he must be the opponent of the Sophists, because of the individualistic manner of employing subjectivism which distinguished the cult of the Sophists. It then followed that some attempt was made to come to actual hand grips with the enemy. The difference between attack

*and defence is that defence can at most but boast of a doubtful victory; while, attack, if successful, is the only means by which an enemy may entirely be routed.* So Socrates developed a great attack, and succeeded in routing the enemy in the shape of sophistry by his celebrated questioning method. By this means the enemy was brought to terms, and consequently was got to admit knowledge of a general form, which received acceptance in that it was an individual opinion no less than a collective one. The bulk of popular feeling was thus made overwhelming on the side of a development of subjectivism: and this development of subjectivism marked the general trend of Greek speculation by means of which there sprang up the Minor Socratic Schools.

A doubt may be expressed as to the legitimacy, from a philosophic point of view, of Socrates' questioning method. To such a query the answer might be returned that if this method was new and an innovation at the time, it latter became embodied—one might almost say, embalmed as the laws of most constitutions become—in the teaching of Christ. The Sophists themselves did not disdain itinerancy as a mode of spreading their cult; and later we read that Christ himself penetrated the conservatism of Pharisaical belief, and at the youthful age of twelve was found amongst the doctors of the land asking them questions, which they might by no means reply to, if they yet cared for the safety, or immunity, or their beliefs. But this in parenthesis.

‘In this departure, the dualism whose history we are tracing—takes on a new and valuable phase. It becomes the dualism between the ‘subjective’ and the ‘external’; between the mind, as a subjective principle and the seat of ideas, and the world of things and of practical interest and values’. It is, however, made evident to the enquirer that this dualism at that time had not yet become the dualism of *subjective* and objective; it developed that phase at a somewhat later period, when thought had gained more by reflection and lost something also of the spirit of criticism. It supplies us, however, with the corner stone, or foundation, on which was built the

*external* cult of materialism. It also in a manner, anticipated and refuted the *external* cult of materialism!

Possibly it is on this account that Pantheism has been confounded with materialism, Pantheism, or unified Polytheism, was the appellation applied to the animism, totemism, and the other primitive mysticisms, which naturally reacted upon themselves and came collectively under the name of *monism*. Monism in turn might easily have been confounded with materialism, since materialism reacted and cojoined, in later times, with a revival of mysticism—namely, what is now known as Spiritualism.

From all this it will be seen to what extent—to what a great extent—the mutability of *things* affect religion. So the religions of the world came and went, and came and went again. Under whatsoever name it appeared it still fundamentally remained the same effort on the part of Man to discover fully the personality of the Divine Being, and at the same time to form a song of laudation, an Epic, which might shake the very foundations of Hades with its singleness of purpose and the majestic music to which it is set.

‘What’s in a name?’ Would Pantheism have been less than the religion it was if it were called Monism? Platonism succeeded popularly to the platform previously filled by Socrates. Equally so with Avernus, which was succeeded by Hades, and *vice versa*; yet the ‘shades’ still remained on either bank of Lethe!—Let us, of the moderns, recall from Limbo the ghost of the man who was called Plato.

The greatest of the Greek philosophers, he went to ‘school’ in his youth, and finally emerged fully fledged from the grove of Academus. Later, in Sicily, he evoked the displeasure of Dionysius, and was sold into slavery by that potentate. He regained his liberty, returned to Athens and cementing together his knowledge of foreign countries expounded the teachings of his master.

# CORRESPONDENCE

## • Circular Lights

SIR,—The light seen by Mr. Munaweera was most probably an imperfect involuntary visualisation of some luminous object that may have been within his sight on some previous occasion but may not have been noticed by him. I advise spiritual aspirants to observe the golden rule of silence in connection with their indefinite experiences and impressions, and to have the patience to wait until they take definite form and speak for themselves.

Yours truly,  
J. K. DAJI.

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SIR,—With reference to the query in this journal about Circular Light I quote for your information what Vasishta said to Sree Rama in Nirvara Prakarana Yoga Vasista, Volume III, Page 212, by Vihari Loka Mitra, stanza, 7. 'The mind being curbed with all its senses and organs in the great Soul, there appears a dazzling light before it and the false world flies away from it as the shade of night disappears before the sunlight'. This is the first step, the practice must be continued.

Yours faithfully,  
C. V. N

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SIR,—The late Swami Ram Tirtha had circular bright lights constantly visible to him when going to sleep these lights led him to sleep. They the proper path of Yoga assured him of the reality of Brahm. Moreover, these lights may imply that *Jnanasurya* has sprung up and can easily guide the aspirant after Yoga with less trouble. 'Three times' shows his weak mental powers. If he works patiently he is sure to be successful; this can be judged by the intensity of light for the third time. The middle one shows the signs of Tamogula because he was gratified in enjoying the birthday materially.

Yours truly,

### A Strange Phenomenon

SIR,—On the 29th night of March 1921, while I was meditating upon the changes of timely colours under heaven, I saw a strange phenomenon. The moon arose at the fixed time just as in the cloudy season. Some minutes after it began to have a distinct featured cross appearing compoundly coloured grayish, red and yellow. The time of manifestation was nearly 10 p. m. and till 11 p. m. I continued to gaze upon it. May I hope that some readers of the *Kalpaka* may throw light on the significance of the phenomenon?

Yours fraternally,

SANT SAMPURAN SINGH, F.L.L.C.,

### A Dream

SIR,—I with my brother and wife travelled from the top of the hill and crossed the creek where the water (white) was up to my knees. A white foundation was laid and a bridge construction in progress. We three had a company of a cow (with self), a calf (with my wife) and a she-buffalo (with my brother); we with our comrades descended the hill path but crossing the creek we found no trace of our comrades. They went before myself reaching the other side of the creek, where an European Engineer was supervising the bridge work. I had requested him to get me engaged which he agreed to do and I completed my journey onward. I returned back towards the hillock, and got awakened. Myself was enjoying a month's privilege leave. My wife was in her course and my brother was studying Mechanical Engineering. I had never dreamt of leaving the present job. Time 4-30 a. m. Will you be kind enough to let me know the meaning of the dream in your light? I am continuing the lessons sent. I feel highly obliged to your being a proper guide.

Yours truly,

G. V. APTE.



# PERIODICAL LITERATURE

Prof. Vasvani writing in the current number of the Vedic Magazine says: India built up a synthetic civilization with a deep reverence for Knowledge and Action; and India's thinkers and sages and poets and heroes, from the Vedic age down the age of Tagore, have borne witness to a vision of Divine Humanity. They have sung of the imperishable in the heart of toil and struggle, of the 'Eternal Who hath no caste'. The re-building of the nation's life,—of India's life,—calls for a return of the Aryan vision of Divine Humanity. Back of the fruitful processes of co-operation which characterised the trade and the craft guilds of India was a deep reverence for *man as man*. The labourer was not a victim to the slavery of industrialism, the peasant enjoyed self-respect; the King's representatives spoke with deference to the village headman; and if the standard of beauty with regard to a city be its vitality, its sanitation, its health and happiness—not big, crowded, fashionable buildings,—the cities of the Aryan age were beautiful. Something of that beauty was reflected in Aryan art, in Rajput paintings, in Hindu drama, in the courtesy of India's men, in the modesty and mirth of India's women, in India's refined, humanising culture, in the Indian civilization free from the orgy of industrialism and the chaos of a *utopia* which cannot see the kingdom of heaven beyond the State nor the Brotherhood of Man beyond the Nation. India fell in the day her people failed to respond to the Indian ideal; a sectarian, monastic ideal, got the better of India's manhood; and India's greatness passed away.

An optimism of a very high order, 'Living by the day' is taught in *Pancher*. The writer aphorises in lighter vein the problem of every day life. He says 'Life does not come to us all at one time; it comes only a day at a time. Given to-morrow is never ours until it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well-done and to-day's life well lived. It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, until nightfall. Anyone can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day'.





# NOTES OF THE MONTH

• Colombo was visited last month by a distinguished American anthropologist and research scholar, who has spent nearly seven years in the East collecting ancient manuscripts relating to archaeology, religion, anthropology, ancient customs and rites, magic, demonology etc. Dr. W.Y. Evans-Wendtz, M.A. of (Stanford University California), is a research student of Jesus' College, Oxford, and is on his way back to America after a stay of fourteen years in England and in the East.

Dr. Evans-Wendtz started on his present tour in 1914 and after spending three years in Egypt he extended the scope of his work by visiting India and Ceylon. He visited Ceylon for the first time in 1917 and was successful in securing several ancient manuscripts from the Uva and the Central Provinces. These manuscripts deal with demonology, some of the ancient customs of the Sinhalese etc. and have been entrusted by him to Mr. W. Chas. de Silva B. A., I.L. B. (London, for the purpose of translating them into English. Dr. Evans-Wendtz has spent the last four years in various parts of India especially among the holy places of Northern India. During the year 1919-20 he has been in Sikkim engaged in research into Tibetan literature with the assistance of Lama Dawa Samsup, Kazi, Professor of Tibetan in the University of Calcutta.

To a representative of the Ceylon Daily News, Dr. Evans-Wendtz stated that as a result of his labours in research work in Ceylon he intends in collaboration with Mr. W. Chas de Silva, of Colombo to bring out a book entitled 'Cults and Customs of Ceylon.' The book will deal with the religious rites and customs, demonology and black magic of the island of which very little is known in Europe at present. It will also deal with the relation of Buddhism and Hinduism and how the ancient cults and customs, demonology especially, have been amalgamated with these religions. All his material will be based on the manuscripts he has collected.

Asked if he thought these customs and certain forms of demonology were introduced into the island previous to the of Buddhism:

‘Oh, yes,’ Dr. Evans-Wendtz said, ‘there things existed long before Buddhism came into the island. I have been just now reading a manuscript which deals with the *bali* ceremony and I find that this pre-Buddhist ceremony has been amalgamated with Southern Buddhism. As an anthropologist I am very much interested in social customs and I have been carrying on wide investigations into them.’

Speaking about his tour in Northern India, he said that he had lived for a considerable period on the borders of Tibet, especially in Sikkim, and had taken part **On the Borders** last summer in the great Hindu Pilgrimage to **of Tibet** Badrinath in the high Himalayas. He was not able to enter Tibet, as no European, except a high Government official, is permitted to do so.

‘Dont you think that Tibet offers a very rich field for anthropologists?’ asked the representative.

‘I think it is the most important country in the world in that respect,’ replied Dr. Evans-Wendtz. ‘You will most likely find there many of the old Hindu books which were destroyed during the Mohammedan invasions of India. Many very valuable works were taken from India and translated into Tibetan before then, and are now lost to India in their original sanskrit form, although some sanskrit originals may be found with them hidden away in Tibet even now.’

‘Have you been successful in obtaining any of these Tibetan works?’

‘I have been able to secure some of these works and have already translated three of them with the assistance of Lama Dawa Samdup, Kazi, Professor of Tibetan in the Calcutta University, whom the British Government has just appointed to undertake the indexing of the great canonical works on Northern Buddhism.’

Continuing he said: ‘I have sent all my manuscripts to Oxford and among them is one from Nepal written in gold

letters with beautiful handpaintings. It is the work of a Nepal lama, is about 500 years old and deals with the five Dhyani Budhas.'

Questioned with regard to the work that would engage most of his time on his return to Oxford, he said: I consider my Tibetan work the most important because it concerns some

books, which have been lost to India and which

Unknown have never been published at all—books which Tibetan Work are practically unknown. I have come across

Translated some books dealing with the most secret teachings of Northern Buddhism, chiefly on Yoga and one of these deal with the whole cycle of Psychical Research, which proves that many centuries ago the Tibetans were as much advanced in the scientific study of the after-life as the Europeans are now; or in other words Psychical Research was highly developed in India and Tibet when most of the Western Europe was a jungle filled with skin-clad savages.

'That work will be one of the first to be published.' It was translated by Lama Dewa Sandup Kazi, I only edited it. I do not think that there is another man living who could have done it for he is a thorough Tibetan scholar besides being a perfect master of English, and in addition was trained as a lama. Even though one knew Tibetan perfectly well, one could not translate that work without having been a lama versed in Tibetan occultism. We have entitled the book

### 'The Tibetan Book of the Dead,'

because it has much in common with the Egyptian 'Book of the Dead' although distinct.

'Don't you think that even now there are many customs common to Europe and the East, thus indicating a common origin of our customs?'

'Yes,' it is absurd to think that the early customs of the European races and those of India are fundamentally unlike. They are very much alike. Take for instance the old belief of the Celtic races of Europe and you will find these beliefs parallel to the Aryan beliefs of ancient India. This suggests

a time when there was a common source for the beliefs of all the Aryan Races both of Europe and of Asia. The Celts like the Indians have an Aryan Origin and like the Aryan invaders of India, they went to Europe and amalgamated with a pre-Aryan race. The result of this racial amalgamation was the Celtic race. It is just about the same as if the Brahmins had come to South India and amalgamated with the Dravidians. You find that in the old Celtic religion everything was based on the teaching of the Druids, the Brahman like Aryan priesthood of primitive Europe. The Celtic Religion was much like Hinduism. The Celts believed in re-birth and the Karma.'

Dr. Evans-Wentz then went on to discuss the doctrine of re-birth and concluded :

'In my opinion the Doctrine of re-birth is thoroughly scientific, and I believe that the scientists are now on the track of proving it scientifically through psycho-analysis or the study of the sub-consciousness, the store-house of all memory, most of which is unknown to the normal consciousness of man. I think it will be done within the next 50 years.'

