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JOHN PAYNE AS A MYSTIC

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THERE is much in the personality of John Payne, the English poet, as revealed to us in Mr. Wright's biography,* so admirable in its fidelity, which cannot but give rise to feelings of disapproval in the minds of liberal thinkers—his jingoism, and his intense intolerance of those who differed from him in matters of political and aesthetic opinion, his faddish Epicureanism in matters of food and drink, and the spirit of aloofness and disdain which he adopted towards those who, for him, constituted the vulgar crowd. But these things, after all, are in the nature of trifles: it is as a man of letters that Payne must be judged; and, as such, he must be awarded the laurel crown of genius. There is, perhaps, some justification for the spirit of bitterness which permeates much of his work, and—to my mind—at times mars its beauty, in that his own generation failed to value him aright; but nowadays, at any rate, his works are coming into their own, largely through the indefatigable labours of his friend and biographer to whom I have already referred.

Payne the translator of *II Decamerone* and *The Book of the Thousand Nights and One Night*, of Hafiz, Villon and Heine has somewhat overshadowed Payne the original poet, and we are apt to think of him, perhaps, as a master of language merely and not also as a master of thought. His original poems reveal him as both, and it is of these that I propose to

* Thomas Wright: *The Life of John Payne* (London, 1919).

write. Those who have once heard 'Her Grave' will not soon forget its lingering and mournful melody so sadly beautiful and bitter-sweet; but I wish more particularly to deal with Payne's sonnets, in which he gives expression not merely to his emotions, but also and especially to his philosophy of life. Payne has, perhaps, 'enlarged the scope of the sonnet more than any other poet', whilst keeping strictly to the fourteen lines and the rime scheme; and it would be an interesting problem, though one outside the limits of the present paper, to enquire why this particular form has been found by the poets of the western world so admirably adapted to the expression of thought tinged with emotion as contradistinguished from purely lyrical and emotional poetry.

Payne's work showed a progressive improvement throughout his life. His last book of original verse, *The way of the Winepress*, which has recently been published posthumously (Payne died in February, 1916) by The John Payne Society, of which organisation Mr. Wright, is secretary, has been pronounced his finest and contains many poems of mystical import and interest.

Attention must be drawn to the remarkable rapidity and spontaneity with which Payne's poems were produced, which is all the more astounding in view of their technical perfection and the some-what rigid laws governing the verse-form which he so much delighted to employ. The facts demonstrate very clearly (in Payne's case at any rate) the very great activity of what for want of a better term is called the unconscious or sub-conscious mind, and are of much interest in connection with Dr. Geley's thesis developed in his *From the Unconscious to the Conscious*, concerning the great importance of 'the unconscious'.

In writing of Payne as a mystic I have in mind the mysticism of 'the spiritual uplands of the Vedanta', where, readers will be interested to know, Payne writing of himself says: 'I found an abiding harbour for my soul'. In his early days, Payne was attracted by Emerson, later he 'embraced the ideas of Schopenhauer' and, finally, 'described himself as a pantheist. What the latter term meant for him may be gathered from his sonnet 'The Pantheist', which appears in *The Way of the Winepress*.

'A NEW rose on the bush, a ripe red mouth,
 Coy opening to the kisses of the sun;
 A new bird on the bough, for Summer won
 A-croon in the tangled hawthorn growth;
 A new breath in the breeze, of the soft South
 That tells, new stirrings in the air that run.
 But trifles all, when all is said and done:
 Yet they avail to stay the spirit's drouth,
 Voicing the promise, given by Winter past
 And Summer sacring all the woods and leas,
 Of some far fairer ecstasy and ease,
 Which shall be ours, when, Life's dull dream at last
 Dreamt to an end, we one are with all these,
 With rain and sun, with rose and bird and breeze'.
 For him, as for Nietzsche, 'True ideality is to see the sunrise
 blossom, where a taper's lighted'.*

Payne was not a Christian. For him the Christian god was dead, but his ghost still hunted the minds of men and palsied them by fear. He detested priestcraft and a god whose good favour could be won only by bribes of incense and blind faith. His '*Etiamsi omnes, ego non*', is a splendidly daring poem, in which he pours scorn on blind omnipotence.

'Still, though He slay me, at my slayer grim
 I'll scoff and perish proudly, scorning Him.'†
 —the bravery of whose spirit we must admire, even if we feel that Payne was mistaken as to the nature of the Divine Father whom Jesus came to reveal to mankind.

Writing of Liszt, whose music he so greatly admired, Payne says 'with his transcendent purity of aspiration (the nostalgia of another and a nobler world—his mystic spirit-harmonies) and his interstellar splendour of expression—he appeals more to my personality than any other master'; and in a verbal comment on the poet Beddos, recorded by his biographer, we catch the sound of the same note—'His verses continually open a window upon the invisible world'. Payne was a pessimist—the optimist for him was the man afraid to face the grim facts of life. Life, for Payne, was a dream,

* 'Ideality', *The Way of the Winepress*, p. 15. † *Op. cit.*, p. 84

mostly a bad dream, yet not wanting hints of an awakening, and 'drunken with the wine of the Ideal',[†] he caught at these hints, these symbols of spirit, and wore them into sonnet and song. For all his Epicureanism, his eye could pierce the cortex of material things and gain something of their mystical meaning so that the almond blossom triumphing over winter might be to him testimony of a future victory of the spirit.[§]

Payne was—like every true mystic—a spiritual individualist. He would have every man seek for his God, not in vain faiths and rituals, but within :

Let each the, light

Follow of his soul, o' erdarkened by no wraith

Of man-made deity, no priest-wrought rite,

And by the fruits be judged of his own faith.'**

With Blake—whose work, curiously enough, he failed to admire—Payne valued highly—but not too highly—the divine gift of Imagination ; and his splendid sonnet on Imagination as 'Life's Motive Force' in *The Way of the Winepress* may form a suitable close to this brief notice of one aspect of his work.

'Imagination is the spirit's light :

Without it, through Life's pageant, deaf and blind,

We pass, all hearing as a babbling wind,

All seeing as a cloud-rack in the night.

Without its purging, sublimating might,

Dogs drowsing in the dark were humankind,

It is the spur that vivifies the mind,

That stirs the sense to dare the heavenward flight,

The influence of the Past and the To-be,

Moulding the Now, that makes us see and feel.

Still in Thought's shallows and Doubt's shifting sands

The vessel of the soul sticks fast and stands,

Except it urged and furthered o'er Life's sea

Be by Imagination's driving-wheel.'

Well has Mr. Wright described John Payne as 'a nightingale with a Schopenhauer's brain'.

[†]'Drunk or Sober', *op. cit.*, p. 29 Cf. *Hours of Wake*, *ibid.*, p. 22.

[§]'The Almond Blossom' *op. cit.*, p. 59.

***Lux Indica*, *ibid.*, p. 11. Cf. also 'Niriswara', *ibid.*, pp. 5. and 6, and

'The Kingdom of Heaven', *ibid.*, pp. 46 and 47.



THE FACTOR OF CHASTITY IN SPIRITUAL LIFE

A. P. MUKERJI

The value of the principle of Chastity in human life cannot be overestimated. The great teachers of spirituality have all practised it and their greatness was due to this. This virtue lays the foundation for the development of spiritual faculties, it so to speak prepares the soil for a rich harvest of physical, mental, and spiritual powers. The instinct of sex was meant mainly for the propagation of species and not as a source of physical enjoyment. The misapplication of this principle has deadened the spiritual self in man, binding him down to physical condition, and stupefying him all round. No degree of spiritual perception is possible when chastity has not been achieved to some extent. The two things are co-related. The whole thing is in the mind and the soul. If these have the power to soar above the lower levels of mentation the lower passions will drop off automatically, it is because we do not see anything better worthy of our attention that we find ourselves giving way to physical instincts too much.

God created the opposite sexes for 'Harmonious Exchange' on all the planes of life to ensure a perfect circle for magnetism, not in order that they may abuse each other. Again, by living the higher life of the spirit we experience the joys of the 'Chaste' life, a state where there is no passion but constant harmony. We urge upon our students the importance and necessity of living in the thought of the Supreme who will grant us peace and lift us to Himself. The simple fact of this thought being held in the mind will chasten and purify us, setting the soul free and brushing aside all cobwebs from the spiritual self. As we have many times pointed out to our readers the way to peace is hard and full of struggle, but in view of the greatness of the goal aimed at this struggle is worth our while.



THEORY OF RELATIVITY

FREDERIC W. BURRY .

The latest among the legion of philosophies is the Theory of Relativity according to Albert Einstein, hailed in England as a 'Swiss Jew, though paid a salary by the German Government 'to sit and think' and really hailing from Berlin revered by his apostles as successor to Sir Isaac Newton—the latter hitherto declared by many to be the greatest intellect of all time.

For Einstein comes forward with a new scientific explanation of the universe. As John Dewey says: 'The relativity doctrine of Einstein substitutes for the neat, smooth well-ordered world of Newton a world that is full of puckers and skews'.

And Sir J. J. Thomson, President of the Royal Society says: 'Einstein's reasoning is the result of one of the highest achievements of human thought'.

You know the old story of Newton discovering the law of gravitation when watching the fall of an apple.

It is said that Einstein was illuminated with his Relativity discovery by observing a man fall from a roof.

All things are relative. We notice a 'high' building going up, and we call it a sky-scraper. After a season a much higher one is erected next door—and lo, the first structure seems small. Our time is divided into days of 24 hours; Jupiter's and Saturn's days have but 12 hours. Mercury circles the Sun in 88 days; but it takes Neptune the 'prodigious' period of 164 years.

How can one speak of Time this way in terms of size or space. Because Time, if we follow Einstein, is one, part and parcel, with Space. It is the long-speculated Fourth Dimension.

To quote another philosopher, Minkowski; 'Time by itself and Space by itself are mere shadows; they are only two aspects of a single and indivisible manner of co-ordinating the facts of the physical world'.

H. G. Wells, the philosopher-socialist—novelist, in his book, 'The Time Machine', sends his chief character traveling along the future or backward to the past—to and fro, as one might journey east and west.

As Dr. Benjamin Harrow says: 'If we stop to think a minute, there is no valid reason for the non-existence of a fourth dimension. If one, two and three dimensions, why not four—and five and six, for that matter?'

And this Fourth Dimension is—Time.

Does this account for prophecies, second-sight?

Seers, who with Tennyson, have 'dip into the Future'.

To quote Sir Oliver Lodge:

'A luminous and helpful idea is that time is but a relative mode of regarding things. We progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner; as if events necessarily happened in this order and at this precise rate. But that may be only our mode of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, not they which are happening.'

Some will say there is nothing new about this. Ancient India with its subjective wisdom has long taught very much the same thing. Eternal recurrence. The illusion of the senses. It is all within—and the finding of the Self. Cosmic Consciousness.

However, Einstein and his ilk come along with 'Carpenter's Compass,' and actually prove objectively what sages long ago saw subjectively. The scientist complements the mystic.

• They are measuring the universe, from various angles.

It is declared that Einstein's theories have been proven since his prophecies relating to celestial eclipses etc., have been fulfilled to the letter.

The mathematical intellect furnishes additional evidence of the assumptions of the intuition.



HEALING

Thru: ASHTAKSHARA MAHA MANTRA or The Great Eight-syllabled Mantra

P. S. ACHARYA

I. Healing Waves of Prana-Sakti Philosophy or Theory

I. GENERAL

Mantras contain seed-thoughts which are creative and sustaining. The Mantra protects those who sincerely and faithfully repeat it, concentrating their thought and will upon its meaning and purpose, or meditating upon its underlying idea and the Ideal or *Ishta Devata*, if the Mantra belongs to the class of Upasana Mantras. 'Aum Namō Narayanaya Aum'. Ashtakshara Maha Mantra or the great Eight-syllabled Mantra is sacred to Maha Vishnu or Sri Narayana, the Supreme Protective Intelligence of the Universe. To know this is the first step.

II. THE IDEAL OF THE MANTRA

Narayana the All-pervading, All-sustaining All-knowing Omnipotent Love reigns supreme. He is All and within All. He is Paramatma, the Over-soul in all souls, the self within the self—and Bhagavan, the supreme spirit of Beauty and Love hidden within the spirit of each being. His is the One Life Universal that enfolds the whole creation. To understand thus the Ideal of Mantra is second step.

III. THE MANTRA AND ITS MEANING

Ashtakshara Maha Mantra, i.e. 'AUM NAMO NARAYANAYA AUM' may be explained as follows: 'Aum', I take refuge in the All-pervading, All-sustaining, All-knowing All-powerful, All-loving, All-protecting Narayana who is the Life of all life and the Life of my life, Aum. Briefly, the Maha Mantra means: 'AUM Narayana, my Life, My Refuge. Aum'. To grasp the meaning thus is the third step,

IV. THE PURPOSE OR THE UNDERLYING IDEA

After mastering the above instructions. the sadhaka who

desires to enjoy or have the benefit of the healing waves of the Divine Prana-Sakti should accordingly grasp the underlying idea of the Ashtakshara Maha Mantra and define as clearly as possible the purpose for which he performs the Maha Japa. For instance, the sadhaka may adapt the underlying idea of the Mantra for his own purpose by imagining Narayana as the Mighty Healer of all beings—the Physician of the Universe—immanent in the Life of All. Thus visualising the Great Healer of all life's ills, the sadhaka should surrender himself utterly to Narayana with a view to being made whole and happy by the healing waves of the Blessed Lord's Prana Sakti.

Practice or Sadhana

Thus understanding clearly the theory of the Maha Mantra Japa, the sadhaka may now proceed to the practical aspects of it.

V. PRELIMINARY

Provide yourself with a disc made of leaf (Pathram) or a wooden or metal (Chakram) bearing the Mantra: 'AUM NAMO NARAYANAYA AUM' and, underneath (the same), the words; 'AUM NARAYANA MY LIFE, MY REFUGE AUM' Let the words be written neatly and in large letters. Hang up the disc or fix it in the bed-room of the sadhaka, in a convenient place, where he can see the words of Whole-ness, Life, Power and Good Cheer, standing out boldly and clearly before his eyes. There should be no unnecessary disturbance in or close to the Abhyasa Griha (the practice-room). The sadhaka may perform the Ashtakshara Maha Japa at any time during day or night, but especially just before sleep, according to his convenience or inclination. Let him assume a restful position. Let his Asana, or posture be that which is easy and pleasant—that which can be assumed with a view to ensuring perfect rest and comfort. The sadhaka may stretch himself down comfortably and compose himself outwardly and inwardly, letting go worry, fear and other negative thoughts, and emotions, etc., especially, by calling up happy ideas of feelings of benevolence for a few minutes. This is the fifth step.

VI. SPIRITUAL SURRENDER

Now let the sadhaka look at the Ashtakshara Maha Mantra and the words 'AUM NARAYANA, MY LIFE, MY REFUGE,

AUM', for a few minutes with the sincere and earnest desire of the heart to feel in his life the healing waves of Narayana's Prana-sakti. Let him expect success, calmly, confidently and cheerfully. Let him repeat the following stotra, with intense faith and aspiration. Thou, mighty Lover Whose ever-growing Beloved I am! shower on me Thy Blessings that make me whole and happy. In the fulness of Thy Grace, strengthen me in my native strength here and now. Living in close union with Thee from Eternity to Eternity, living as an integral part of the Thee, I trust Thee utterly and take refuge in Thee, my Life, my Love, for ever and for all ages to come. Aum Namō Narayanaya Aum! Let the sadhaka repeat this stotra leisurely and in a whisper, meditating upon its grand significance, and striving to realise its beauty. Thus you impress its inner spirit and psychic healing power upon the *swapnavijnana* Manas (the subliminal consciousness). This is the sixth step.

VII. THE OCEAN OF PRANA

• After this spiritual self-surrender, let the sadhaka close his eyes and picture before his mind's eye or imagination Narayana's Universal Prana Sakti as a Mystic Milkwhite Ocean pervading endless space. Then let him meditate as follows: There are waves, big and small, as well as bubbles in the ocean, but the background of them all is the boundless ocean. So, wherever Life is, there is the background of the Infinite Ocean of Prana. I have, back of me, this infinite, inexhaustible supply of the Mystic Ocean of Prana. Prana, Eternal Prana is everywhere mine and to use on all sides. It bathes me, it flows through me and its healing waves fill my whole being. Breathe correctly, and completely deeply and leisurely and rhythmically, *through the nostrils*. (Do not breathe through the mouth) for a few minutes. But do not strain yourself. During the *Puraka*, let him remember he is inhaling or drinking in through the nostrils from the Narayana's mystic Ocean of Prana. During the *Kumbhaka*, let him believe that the healing waves of Prana bathe him and fill his whole being. During *Rechaka*, cease thinking if possible or imagine you are resting on the bosom of the Ocean of Prana. This is the seventh step.

VIII. DHYANA AND DARSANA

Let sadhaka keep perfectly quiet and try and retire into the silence, even if it be but for a few minutes—say, a quarter or a half-hour a day—there, to seek Narayana in the silence and to contact Narayana the Divine Physician and the Great source of all life and Power and take refuge, that he may raise up the worshipping soul to perfect wholeness in body and mind. Let him concentrate his thoughts and wishes upon this one great desire. Let him concentrate his thought and will on the within—on his very Deepest and highest self Paramatma—hidden within the sanctuary of his own being.

Shutting the doors of the senses five and of the mind against all intruders, thoughts or sensations, let him enter into the Holy Shrine—the secret Chamber of his being—to be alone with Narayana his Life and Refuge in the Silence. As a help to this, he may think of the heart and think of the creative force or Prana that causes the heart to beat, and thus try to reach the very centre of his being, as it were. Gradually dropping the idea of the heart let him try to imagine within—the Atma as a Mystic Flame. The sadhaka may actually see the light, as the sadhana perfectly bears fruit, though this is immaterial whether he sees it or not.

Concentrating on the Mystic Flame within—in the deeper depths of his being (Chidakasa) let him imagine inside the 'soul-flame' another space (Chidakasa) effulgent with a bright White Light—the soul of your soul—the spirit of Life, Light and Love hidden within the spirit.

While thus concentrating, affirm the following Mantra repeating slowly and leisurely: 'I—see—Myself—One—with the—Perfect—White—Light—of the Universe—the—Light—that lighteth—the Way—to every soul—that cometh—unto the Lord. I—attach—my—consciousness—to the Light—Within—Me—the Wondrous White Light of Brahman—Eternal Joy and partake of—as much of its ineffable sweetness and warmth—of Life—and—healing—force—as—I—need.

Now let him gradually direct his thought and imagination to the centre of that Mystic White Light of Gnana Bhaskara, the Divine Spiritual sun. Let him imagine he has reached the

point where all motion and activity begins, whence issues the flood of Prana which pervades endless space like a mystic Milk-White Ocean. Let the sadhaka surrender himself to the rapt ecstasy of utter Union with Narayana, His Life, His sole Refuge.

A short time of repeated practice enables the sadhaka to actually feel his body filling with the healing waves of Prana-force from the source of all Life and Love; this may cause a feeling of indescribable delight (Ananda) in every part of the body, a sure sign that all pain, disease and inharmony are fast disappearing.

Then shall spring forth in good time happiness, harmony, for the holy seed of perfect wholeness lies in the latent powers of the Atma—the God Principle in Man.

The sadhaka, while practising the above instructions regarding the healing waves of Prana, may find it convenient to get a Mantrik or a good friend of his to slowly and step by step read out to him the theory and practice of the Ashtakshara Maha Japa.



THE NEW RENAISSANCE

VICTOR E. CROMER

The Development and Reform of Civil Law

The Moral law, in its development through all the phases of human life and society, manifested in civil law first in the tribe, then as the tribe increased in size we get in course of time a corresponding increase in the importance of the civil law. But the civil law remained in a chaotic condition for untold millenniums; the first great effort at the reform of the civil law began when the five good Emperors of Rome succeeded the Caesars, and endeavoured to govern the Roman Empire with Justice and equity in place of tyranny.

Renan, in his 'Marcus Aurelius,' says:—'Stoicism had, since the reign of Hadrian, infused into Roman law the profound spirit of its maxims, and transformed it into the natural law, the philosophical law, such as reason can conceive of as applicable to all men. The Edictum perpetuum of Salvius Julianus was the first complete expression of this new system of law, destined to be universal. It was the triumph of the Greek over the Roman spirit. Rigorous law gives way to equity; leniency wins the day over harshness; justice appears inseparable from beneficence. The great jurisconsults of Antoninus, Salvius Valens, Ulpius Marcellus, Javolenus, and Volusius Maecianus carried on the same tradition. The last-named was the instructor of Marcus Aurelius in jurisprudence, and, to say truth, it is impossible to separate the work of the two pious Emperors. From them date the majority of those humane and reasonable laws which abrogated the severity of the ancient code, and developed from a legislation of primitive narrowness and vindictiveness a legal system capable of adoption by all civilised peoples.'

Renan goes on to enumerate the many reforms made in the laws, and adds:—'Thus was definitely founded that marvellous system, Roman law, a kind of revelation in its way, honour for which ignorance ascribed to the compilers of Justi-

nian, but which in reality was the work of the great Emperors of the second century, admirably interpreted and continued by the eminent jurists of the third century. Roman law was to have a less clamorous triumph than Christianity, but in a sense a more lasting one. Trodden out of sight at first by barbarism, it was to be resuscitated towards the close of the Middle Ages, to be the law of the world of the Renaissance, and to become, under slightly modified conditions, the law of modern peoples. Thus it was that the great stoic school which, in the second century essayed the reformation of the world after having to all appearance failed miserably, in reality won a complete victory. Gathered together by the classical jurists of the time of the Severi, mutilated and altered by Tribonianus, the texts survived, and later these texts came to be the code of the whole world. They were the work of the distinguished legislators who, grouped about Hadrian, Antoninus, and Marcus Aurelius, caused law to enter once and for all on its philosophic period.'

With the tremendous reconstructive changes that will usher in the New Renaissance, there will be a need for all the intellectual genius of the world to be pooled in order to work out schemes of reform in every direction. One of those directions will be the development and reform of the civil law to bring all countries into line on the main principles of civil law suitable for a world-wide League of Nations. The world is to be governed in the future by a vast series of self-governing States federated in a general League of Nations for all international purposes. That being so, it will be necessary that all laws shall be so framed that they shall synchronise with those of other States. All ancient laws should be scrapped, and a revision made of all national laws in order that only the best shall be incorporated in the legislation of States and the general legislation of the League of Nations. The new civilisation will rest on many different systems of government—in the words of prophecy, the New Jerusalem is to have twelve foundations—but there should be a common centre from which the fundamentals of all principles should emanate, for, again quoting ancient seership, 'out of Zion shall go forth the law.' That is to say,

the law shall be laid down in that centre where the eminent world jurists meet for the purpose of codifying the laws for the world. Civil law should be brought into accord with natural law. That is to say, a thing is wrong because it is against the harmony of nature. Nature has tremendous penalties for wrongs done against her, and human laws should be in accord with what nature intended. It should be made easy for man to live in harmony with nature, and difficult to break her laws. Unnatural laws should be done away with. When one realises that Czarism and Kaiserism were all working against the laws of nature, because all their laws were for the suppression of their people, instead of aiding them to grow, one can see that their destruction was the inevitable penalty. Man must be given full opportunities for the full expression of all the qualities within him, individually and collectively. This will be the work of the great law-givers of the New Renaissance.

LIFE AND MIND

HENRY PROCTOR, F. R. S. L., M. R. A. S.

In all the universe there is nothing but God and the Christ power to reveal it: One Life, One Spirit, One Body. For the Life of God permeates every atom of matter.' Apart from the Life of God, nothing could exist; 'for in Him all things live, and move, and have their being.' The Holy Spirit, speaking through the Apostle of Love, speaks of God manifest, as the Logos of Life thru whom all things,

THE WHOLE UNIVERSE,

came into existence. 'In Him was life, and the life was the light of men.' That was the true light which lighteneth every man, that all might believe thru the *Logos Emphutos* which is able to save the soul. This is

THE INWARD GOSPEL,

which is preached in all creation under heaven, the law written in the hearts of those who outwardly are without law. 'These having no law are a law unto themselves; who, indeed, give proof of the work of the law written in their hearts.'

THIS LIGHT OF CHRIST

is in the conscience. It informs the conscience. The New Birth, therefore, comes not by any outward preaching of the Gospel, or historical knowledge of the Christ, seeing that many have this, and firmly believe it, who have never been 'begotten from above.' The outward knowledge is that of the intellect, of the objective mind, of the man. The intellect can never, with all its searching, find out God—it must be a matter of revelation to the inward man, to the intuition. 'For what man knoweth the things of a man save the spirit of the man that is in him? Even so, the things of God, none knoweth, save the Spirit of God.' Now the Spirit of God is

THE UNIVERSAL MIND

which permeates the whole universe. So that, as we have already seen, the whole universe is permeated with the One

Life, which is the Soul of the universe; so we now see that in like manner and conjointly with it the Spirit of God, which is the Universal Mind, pervades the whole *Kosmos*. Man as to his soul is a part of the One Life,

THE SOUL OF THE UNIVERSE.

Man as to his spirit is a part of the Cosmic Mind. And so there is but One Mind and One Life in the universe, and—

‘All are but parts of one stupendous whole,

Whose body Nature is, and God the soul.’

The life of God, and the life of man are identically the same and so are ONE. They differ only in degree, and the great central fact in human life, is the coming into a conscious, vital realization of our oneness with this infinite life and the opening of ourselves fully to the Divine Inflow. And to become a Seer and a Master, the disciple should open his mind to the immediate inspiration and enlightenment from the Divine Omniscience, and the co-operative energy of Divine Omnipotence. For if we become

PARTAKERS OF THE DIVINE NATURE,

and are energized by God, the Almighty, what can limit his power in us but ourselves? It is God that energizes all those who walk in the Spirit; working in them that which is well-pleasing in his sight; producing in them, both the will and the execution.

The secret of the fulness of power is simply the uniting of the outer agencies of expression with the power that works from within; for ‘the inner mind has organs, of which the organs of the natural mind are the symbols and the representatives—the inner eye, the inner ear, the speech of the inner tongue’. These organs of the inner mind may be unified with the outer, by means of that

SIXTH SENSE

which is called the uniter, because it unites the five outward senses with the five senses of the inward man. And truly, there is in the regenerate man that which, when opened, will place him in direct contact with Universal Knowledge, and he can instantly and continuously draw for anything he may wish to

know. For he has 'an anointing from the Holy One, and knows all things,' and the Christ in whom

ALL THE TREASURES OF WISDOM AND,
KNOWLEDGE

are hidden, dwells within him, and becomes his life. He loses his own soul, because it is absorbed into the Christ-life. All that is mortal is swallowed up of life'. Only he that loses his life can preserve it, keep it unto life eternal; because he died, and his life is hid with Christ in God.* And because the Christ becomes his life, he also is transformed by the renewing of his mind, and has

THE MIND OF CHRIST,

so that in him the Christ prolongs his days and makes the pleasure of the Lord to prosper in his hand.

*Col. iii 3.

THE PSYCHOLOGY OF CHARACTER

SHIVNATH DAR B. A. (HONS.)

‘Such as thy habitual thoughts, such also will be the character of the Mind; for the soul is dyed by the thoughts’.

—*Marcus Aurelius*—Meditations V, 16.

Man is a willing animal. He always thinks, desires, and wills. He exists according to the Jewish philosopher by virtue of these psychic processes. *Cogite Ergo Sum* Nor can he be conceived of as living unless he is conceived of as acting in one way or another. Indeed, action embraces so diverse and wide a sphere, that whatever we are, and wherever we are, whether we are thinking, desiring, or willing, so long as we are but doing something, we are, *per se* engaged in an action. Life is the sum-total of all such actions. Insofar as these acts partake of a uniform rather than a varied character, insofar as they can be classed together under the same category of motives, insofar as they belong to the same ‘*universe of desire*’, they may be said to constitute a life of character.

The term ‘*Universe of Desire*’ will perhaps be puzzling to a layman, and therefore needs an explanation. There are times in the history of our thought, subject to the commonest experiences of everyday life, when our heart wanders from object to object, and hovers from one (so-called) joy to another, not knowing which to choose and which to forsake. Often the objects between which the choice wavers are wide as the poles asunder. In these trying moments the mind is most uneasy, and calls forth the tribunal of reason to make the hard decision. Each phase of our self brings forward arguments in favour of the object which it has set its heart upon; each lays bare its own motive to action; each advocates its own cause. Those arguments, that motive and that cause, which are the most dominating and imposing at the time, win reason to themselves, and find a plea for the subsequent action. The circumstances in which a particular desire ‘lives and moves and has its being’,

the convincing arguments which reason, that in many cases is nothing more than a slave of passions, creates in order to satisfy the moral consciousness in favour of the said *des re*, the motives in short which impel and excite it are called technically the 'Universe' of that desire.

As an illustration of what has been explained above, I may refer to the case of a promising youth fresh out of the university with glorious hopes and lofty ambitions in the lap of his future, dreaming of the dazzling pile of wealth, which will be rolling at his doors, suddenly startled from his pleasant reveries by the call of his mother-land to renounce all personal interests, and die a devotee to her cause. Two opposite callings of life stare him in the face, and he needs must bid farewell to one of them. His desire to amass wealth belongs to the 'universe' of selfishness; while his desire to serve his country is actuated by the 'universe' of love and patriotism. According as selfishness or love is the most usually dominant motive of his life, according as, in plain words, he is of a selfish or an affectionate *character*, he will choose the one or the other vocation of his life.

When there is no one *universe of desire* which rules a man's decisions of will, when his actions are not always informed by the same motive, he is devoid of any real character. Character implies habitual thought, so that given a man's character, it is not difficult to predict his actions.

Every human being is endowed with certain congenital dispositions, which are his birth-right, and which supplemented by the qualities which he inherits from his parents form his aboriginal nature. This nature is influenced, modified and changed by the environments within which it is placed. No doubt the influence depends to a great extent on a man's internal disposition. A sensitive and weak mind is led away more blindly by the forces of its circumstances than a callous and a strong one. The change is, however, felt in a high or a low degree; and for better or for worse according to the mental susceptibility of the subject and the moral nature of the environments. Accordingly he fights with his nature, and passes through a moral conflict. It is then that his character is in the making. The ideals set forth by the mental, physical and

(above all) social environments begin to get their dreams of fruition realised in a few stray glaring acts which can be singled out from the huddle-muddle of the actions of the 'unrational' uniformed, 'unmoral' primitive mind. But the single acts which the force of his surroundings wrests from his nature does not make the character, and cannot claim any credit or discredit. When we applaud or reprimand a particular action, we do so with regard to the character from which the action has budded forth. If an action does not conform with a man's settled character, we are indifferent towards it, and say that the man was not in his real self when he did it. It is only when these 'stray' acts modify the whole nervous system, and make all our actions but forms of 'Reflex action', when the mind gets *habituated* to think, and the muscles to act in a particular way, that character comes into play.

To begin with the way from nature to character is uphill and thorny. But character is not made until the element of pain is eliminated. *If a man feels the pangs of remorse while he is stealing, he is not a dishonest man, nor is a man honourable if he does an honourable act after a long and painful discussion of all its pros and cons.* 'Virtue is not virtue until it has become pleasant'. And it is when a particular mode of thought becomes what Prof. Seth says 'second nature' that it can be called a phase of a man's character.

This does not imply that character is stagnant. As we advance in life, new light is thrown upon us by our changing environments, causing a change in our mental habits—in our character. It is thus alone that moral progress is possible, thus alone that ethical conversion is feasible. What was a while ago an unattained ideal to be achieved by deliberate effort becomes gradually our spontaneous 'nature' giving rise ever to higher and nobler ideals. By this process of progress and advancement we can surmount the highest summits of morality and nurture the strongest of characters proof against all low universes of desire', and say with the poet:

My words are bonds, my oaths are oracles
 My love sincere, my thoughts immaculate
 My tears pure messengers sent from my heart
 My heart as far from fraud as heaven from earth.



ETCHINGS FROM THE BROAD HIGHWAY of Philosophy

F. H. KEY

Si mens non laus finisset:—"If the mind had not been perverted". If Aristotle's mind had not been perverted from the true course of philosophy to that of mere science, he might have progressed a great deal farther in the interests of psychology. As matters at present stand, however, posterity must be contented with an insufficient legacy, or seek farther for itself. Plato was a monument unto himself, and if one requires a monument of Aristotle it will be found by looking around him.

As spiritualists are aware, there are first the spirits, then the media, and finally the material. Thus it was with Aristotle's philosophy. His medium was Plato, through whom he materialised, in the form of his works, the spirit of Socratic teaching.

In a certain historical sketch of psychology it is said of Aristotle that he is the greatest scientist of all time, and at the same time that he arose to restore empiricism to philosophy and to oust absolutism. These two statements are contradictory, for science is essentially a materialistic branch of philosophy, and empiricism is to the same extent imbued with spiritualism—is psychic—therefore, as one and the same man cannot have been both scientist and empiricist, materialist and spiritualist, he must have in a manner applied the one to the other, and endeavoured to serve both ends. This, as is obvious, is impossible. Water and oil cannot mix; each remains essentially separate.

Keeping all this in mind it appears that the time was ripe for laying the foundation of Dualism; though not for its entire philosophical justification. The hour had arrived and with it also arrived Aristotle the man. He signalled himself by works of constructive genius, such as science, ethics, aesthetics and

politics. It is however true, and must follow the statement of the foregoing remarks, that Aristotle did to a certain extent develop the two cults of empiricism and materialism, or, what was more generally known as Plato's rationalistic logic and the spiritualistic methods of Socrates.

Despite these many and varied branches of philosophy to which Aristotle devoted himself he is famous chiefly as being the *peripateticist*, this being the name of the school which was founded by him in Athens. It is known that Athens was the centre of learning of the civilized world during this period, and it was, therefore, only natural that the "world's greatest scientist" should gravitate to that city, and that there should have arisen about him a body of followers or pupils. Among other branches of learning he developed that of philology, or the science of language; being perhaps the first in the field since the builders of the Tower of Babel promulgated so many different tongues. However, as regards the name of his famous cult, peripatetic is derived from the Greek word *peripateo*, and was applied to Aristotle's school on account of his being in the habit of walking up and down while delivering his philosophical discourses.

As an example of the degree to which men and matters and the world at large may be effected by the personality of a single private person, we have the influence exerted by our Stagirite over the world of his time. Alexander the Great succeeded his father to the throne of Macedonia at the age of twenty, and became a pupil of Aristotle. To such a relation between king and subject there have been many subsequent parallels. We have such a parallel in relation as that existing between George IV of England and his tutor, who was a nobleman of the realm. The difference, however, lies in the fact that in the more modern instance the learned tutor was contradicted by his pupil George as to the correct rendering of a Latin, or Greek, verb! The tutor was immediately retired with a pension, while the pupil, as we know became free to pursue a most infamous course of life.

There is reason to believe, however, that Alexander did not presume to contradict his master, and he afterwards became

famous! Under the guidance of Aristotle he became an adept in all the different branches of learning of that period; but his favourite study was the *Iliad* of Homer, and by this means Aristotle inspired him with the military ardour, the result of which was a world-wide conquest, which has now become a matter of history. Were it not so very obvious, one might here be tempted to draw a moral from the remarkable difference existing between the two royal pupils, to whom the foregoing allusions have been made. But that is neither here nor there, and is therefore not permissible.

THE PSYCHOLOGY OF PHRENOLOGY Causality

W. GEO. WHEELER, L. P. I.

There is abundant evidence that the faculty of Causality has its seat in the frontal lobes of the brain, and when large gives prominence to the upper-part of the forehead, indeed, as George Combe, the philosopher has said: 'It is a matter of general observation that men possessing a profound intellect, such as Socrates, Bacon and Galileo have the upper part of the forehead greatly developed'. Referring to another philosopher, he remarks, 'Drs. Gall and Spurzheim saw a mask of Kant moulded after death, and perceived an extraordinary projection of these parts—the parts of the brain lying immediately at the sides of the organ of Comparison distinctly enlarged'.

This faculty is peculiar to the human species. It is the pure reasoning faculty, and when specially active gives intellectual resource, philosophical thought, and mental penetration. It gives a logical basis to the mind, practical judgment and profundity in sifting evidence. It is, says O. S. Fowler, 'the power of perceiving and applying the principles of causation; ability to discover and trace out the connection and relations existing between cause and effect'.

The general intelligence of the world must of necessity be increasing, but the development of the higher thinker is of slow growth, and only here and there do we perceive the fullest mentality. It is the supreme test of mind power to originate ideas, to reason logically, to harmonise the whole of the faculties, yet give to Causality a commanding place. Men observe more readily than reflect; they are more imitative than original, more scientific than philosophical, they prefer knowledge as resultant of others' thought rather than that of their own. An orator of exceptional ability speaks, and a multitude hang

on his words; a newspaper proclaims an idea, and an army of men accept it as gospel; a new philosopher arises and a crowd stand with mouths open to superficially accept as living verities. Causality then is not usually a predominating faculty.

It would be idle to presume that the philosophical writers always sound in their judgment, not so much on account of any intellectual weakness; but on account of the inconsiderateness given to other mind powers, all of which are essential to harmony and the propagation of right ideas as a result of the same. Take an instance: Haeckel, the great German scientist, in his work entitled 'The Riddle of the Universe', says:—'Reason is man's highest gift, the only prerogative that essentially distinguishes him from the lower animals'. Now, we think, on reflection, it will be admitted that there are other faculties and other qualities of the mind, in addition to Reason, which distinguish him, say, from the Gorilla. There are such faculties as Spirituality, Ideality, Veneration and Conscientiousness. How would man stand with Reason, apart from the Moral faculties? Would not he become a more dangerous animal than the Tiger or the Gorilla. Without the great spiritual and ethical instincts would not reason make him use his intellect in conjunction with the lower faculties to attain his ends. It cannot be doubted that some criminals possess fine intellects, powerful reason, but their reason is exercised not in conjunction with the moral, but the animal faculties.

If Haeckel intended to classify the mental powers all under the heading of Reason, we consider it quite out of order. Haeckel says:—"The opinion still obtains in many quarters that we have further methods of receiving knowledge, one of which is Emotion. We must at once dispose of this dangerous error".

Now emotions arise from many faculties of the mind; from moral faculties such as Benevolence and Conscientiousness, from refining faculties such as Ideality and Sublimity, from religious faculties such as Spirituality and Veneration, also hope, and the Domestic affections. These mind powers are sources of knowledge, and when acting in harmony with the reasoning faculties are perfectly legitimate. We place ourselves on an

unreliable platform when we build on reason alone, and ignore those great psychic forces from which the best feelings and emotions have their source. Dr. Bernard Hollander in his work "The Mental Functions of the Brain", says:—"The intellect and the emotions are functions of two different parts of the brain".

We quite recognise, however, that Conscientiousness would act blindly without the reasoning faculties, as would, indeed, all the higher psychic powers. Haeckel did not work his philosophy on these lines; he failed to acknowledge the discoveries of Dr. Gall and the mental faculties and organs now absolutely established.

The constructive instinct in the lower order of Creation or Evolution should not be confused with Intellectuality.

In our public lectures we have frequently illustrated from drawings the difference between a splendid Gorilla and an intellectual type of man. The former shows brain directly over the eyes alone; the latter reveals height and width of forehead a solid mass of intellectual organs as well as an elevated coronal arch.

There are many low in the scale morally and intellectually, yet they have their higher moments when "the spirits true endowments stand out boldly from its false ones." It need hardly, however, be said that there are others who cannot under any circumstance reason logically, or who ever have an original idea concerning anything. Professor Ferrier remarks "The frequent association of idiocy with defect of the frontal lobe is a generally recognised fact".

Those who possess large reasoning powers do not accept things as true merely because others do. Having a cause-seeking mind, they are out to know; they look all around and into a subject, they see beneath the surface.

The intellect, however, may preponderate unduly, as in the case of Charles Bradlaugh, there having been a mighty battle in the mind between Causality and Spirituality, the former over-running the latter. The keynote to ideal development is mental harmony.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Involution and Intention

It is only after considerable hesitation that I have decided to place before the student at this time a principle and related methods which may truly be called "miracle working" but which in the usual order of unfoldment are made available late in the life of discipleship. Several factors have induced me to change this order. One is that even if this part of the philosophy of masterful living is presented too early to be fully grasped by the seeker no harm will be done: it will simply pass "over his head," and will leave him as it finds him. Another is that before the individual is able to get the utmost out of this method usually he will be able to get something.

The foundation principle has already been stated: Consciousness is cause. This means that whatever you are fully conscious of will be reflected into your environment. The reason this law does not always seem to work is that few people recognize the full extent, the breadth and the depth and the fullness, of Consciousness. They limit it in their concept to that surface mind which is closest to them during their working hours.

The consciousness which is the real cause of whatever comes into life is compounded of the so-called "conscious" and 'subconscious' minds. It is dynamic blending of those fragments of personality which, collectively, constitute the ego. In the normal individual in the lower spirals of evolution, the subconscious elements of personality play the major part in determining consciousness. Never mind the apparent contradiction of terms in this statement; eventually you will grasp the truth for which I stand, although probably you will find the same difficulty all teachers and all students find in expressing this truth in words.

Consciousness is Cause. That means that if you can be fully conscious of absolute harmony for even one second, harmony will begin to manifest itself in your environment. This principle is more or less clearly recognised by all metaphysical, mental, or spiritual systems of teaching. The trouble is that the fundamental difficulty in attaining this full consciousness of harmony is not grasped. Perhaps I should have said the 'fundamental difficulties,' for there are at least two stumbling blocks in the way of the seeker when he undertakes this journey toward the goal of harmony.

The first of these barriers has been indirectly stated: consciousness, in the average human being, is not a unit or even a harmoniously working system: it is a conglomeration of conflicting elements, somewhat loosely grouped around one or two master centers. Fractured personality and multiple personality, about which so much was written a few years ago, are not exceptional states: they are the usual condition of the average man and woman of today.

Any dominant interest, such as art, music or business, tends to introduce superficial order into this chaos. It brings the various complexes into subjection to one or a few dominant center much as the planets are held in their orbits around the sun. The trouble is that the dominant center so organized is limited in its orienting powers. It has not within it that element of absolute mastery which will enable it to harmonize and co-ordinate perfectly the lesser stars in its system.

For this reason, conscious harmony even for an instant cannot be secured while one of these dominant centers evolved by racial experience is the nucleus of the system of personality. Subconscious and almost unrecognised protests from faculties and sub-centers which are being arbitrarily suppressed or warped in their activities are constantly radiating their disturbing vibrations into the inner kingdom. The right center for a final organization of personality, a unification of consciousness, has not been found; and the results are necessarily imperfect.

A more weighty reason even than the foregoing for the failure of many earnest students to attain a consciousness of .

absolute harmony, however, lies in the nature of the effort which is made. We have been taught, both directly and indirectly, that 'thinking' is the sole method by which consciousness can function during its waking hours. Now, thinking in its final analysis is simply a matter of making comparisons. Practically all thinking, all acts of 'judgment' are modifications or extensions of this simple process of comparisons.

Naturally the student of spiritual things carries with him into his new field of interest his old habits of mental action. This is wise and good, because there is much thinking to be done in every worth-while undertaking. The mistake lies in assuming that this thinking process, this matter of making comparisons, classifications, and judgments, is the final and complete method of functioning of consciousness. As a matter of fact, the consciousness of absolute harmony which we are seeking cannot be secured by following this route; for always that remorseless mental activity which psychologists call 'association' will drag into the concept of harmony so synthetized inharmonious details—hints or suggestions of inharmony and ugliness. The consciousness which we are seeking cannot be pieced together from fragments of a past which held ever within it elements of distortion and imperfection.

A NEW MASTER CENTER MUST BE FOUND, and a new functioning of consciousness must be developed. That much is evident. But how? *By turning within and letting go, for 'the Kingdom of Heaven is within you'.* This is not a matter of suggestion or affirmation, for you will learn eventually to perform this inner journey as directly as you now turn your eyes, and with no more of that mechanical effort which comes under the head of suggestion. I think we can best get at the real nature of this new activity of consciousness by following it through a typical case of 'curing' or correcting an inharmony.

Let us take as an example the case of a business man surrounded by associates who are working at cross-purposes to himself and to each other. Perhaps he is a member of an organization where 'office politics' are particularly virulent

Several courses are open to him. He may decide to meet the trouble on its own level, to fight fire with fire. „In this case he is choosing to pit his wits and his ill-will against the wits and ill-will of the other fellow. Temporarily he may win or he may lose, but eventually he will suffer from the reaction which this sort of activity inevitably arouses within the individual who resorts to it.

A second choice is that of using suggestion. He may find or create an affirmation or suggestion of harmony and success, one which embodies all of the external results he is striving to attain, and may by iteration and reiteration impress this ideal upon part of his subconsciousness. The difficulty here is that he is all the time recognizing the condition of turmoil as a reality, and is simply trying to pit a stronger reality against it. Association is going to add its bit to the compound by suggesting that after all, the united force of others bent on mischief is stronger than the solitary efforts of one man bent on peace. This method will help, by keying the man who uses it to a higher level of effort and confidence. But it will not effect the organization as a whole except as it works through this one man.

Here is the master way of handling such a situation: Consciousness is cause. That is an absolute and final law. Therefore, as soon as the individual can attain a consciousness of absolute harmony, his environment, his circumstances, including the men and women with whom he comes into contact, will reflect this harmony. He cannot achieve this absolute consciousness by taking evil or imperfection into his consciousness, however, even though he takes it in only to cast it out by denials. He must find some way other than the comparative way of reaching this inner center. He can do this only by turning away, for the moment, from all consideration of the things he is trying to change, and by beholding absolute harmony with such singleness of vision that for a time—a second is long enough—he will be literally filled with it, changed into its likeness.

The master affirmation given in a previous lesson will help him achieve this momentary awakening from the dream of

imperfection to the reality of harmony; or he can use this shorter statement.

THOU ART ALL,

That's all there is to it—God, the ultimate reality, the absolute truth of being—God, who is infinite and eternal harmony—is all there is *in reality*. All the rest is part of that creation which is creating itself through the process of unfoldment or evolution. It is creating itself, and is doing so by the tedious process of trial and error. Just why this should be it is unnecessary to discuss for the present—there is an all-sufficient reason which the student will comprehend when he is ready for the knowledge. The thing to grasp now is that God, the Good, is all there is *in reality*. It is possible to focalize this truth upon consciousness by the use of this three-word key thought, although eventually even that can be dispensed with.

So, no matter what the imperfection you wish to correct may be, don't attack it directly. Rather, turn within; relax as fully as possible; and concentrate every ray of your consciousness upon this one ideal of absolute harmony. At the same time, begin to dissolve the tyrannical clutch of things by seeing them as things of mist, of vapor, *creations* which are none the less unreal in their ultimate nature because they have been given a certain impetus which enables them to follow the spiral path of evolutionary unfoldment.

How will this effect the external things, which you do not even take into your thoughts? By raising you, if only for an instant—a flash—to the level of full wakefulness, which is Spiritual Consciousness. To become conscious for even this brief span of that eternal and infinite perfection which is symbolized in the ideal of God, is to become a radiating center from which absolute harmony is reflected into the world of things.

Try this out for a month. Your experiences at first may be somewhat vague and incomplete, but you have within you the mechanism of consciousness which can and will work out the individual way for using this method which best suits your individuality.

PERIODICAL LITERATURE

‘What is Yoga?’ asks a writer in the *Vedic Magazine*. The word ‘Yoga’ is related philologically to the English word ‘Yoke’, Sanskrit ‘Yuga’, Greek ‘Zugos’ and German ‘Joch’. It has been also used in the sense of ‘a team of horses’ in ancient Sanskrit Literature. Philosophically, the word implies ‘putting together’; concentrating (the mental faculties). This philosophical sense can be traced as far back as the R̥ig-Veda, while it is prominent in the Upanishads. The latter speak of the power of *Tapas* and Yoga and of Yoga, the control of the senses. Yoga implied even originally the concentration and training of the will-culture. If Yoga implies concentration, it is concentration with a purpose. Patanjali defines Yoga in two aphorisms, as that *mastery of mental faculties in which there is self-realisation*. Yoga according to Patanjali means will-culture and concentration with a view to self-realisation. According to Vyasa, Yoga is that which in the concentrated mind fully shows forth an object existing as such in its most perfect form, removes the afflictions, loosens the bonds of Karma and thus inclines toward the full flow of righteousness. Thus Yoga becomes associated with self-realisation, real happiness, and righteousness. Yoga is not indifference to the joys and sorrows of the world, otherwise deep sleep would also be a form of Yoga. In the words of the *Sandhya Bearer*, ‘the change which Yoga contemplates is not merely the change in degree but in kind also. It is not simply the higher existence with an improved mentality, a greater dynamic energy or a purer moral life and character—it means the radical change of the very foundation of human life’. This change implies no negation of our normal course of life, but fulfilment of it by evolution from within. The object of our synthetic Yoga is to embrace within its scope all the elements of a larger impulse of self-perfection and harmonise them integrally and comprehensively. Our life is a vast Yoga. True Yoga is said to actually begin when the soul becomes the captive of God. Give up the idea of ‘I’ and ‘mine’. Surrender all your works

in the hands of Sakti. Utmost spiritual self-surrender is the process of being captured by God.

In the popular columns of the *Answer*, Lieut J. P. Muller gives some useful hints as to how a beginner can cultivate the rhythm of *Pranayama* or deep breathing. Many students commit mistakes when performing the respiratory portion of *Pranayama* exercises. Prof. Muller explains how the chest should be moved to produce full respirations. 'The air should be made to enter and leave the lungs by the expansion and contraction of the chest walls themselves, and not by moving the abdomen, or by sucking or blowing with the nose or mouth. The lower ribs should be expanded sideways and the whole thorax prolonged upwards like a concertina which is drawn out. The air will then enter owing to the vacuum created inside, if only the nose is well opened with nostrils distended. As soon as the air is fully inhaled, the muscles of the chest are relaxed, so that it collapses and forces the foul air out of the lungs and away through the nose. To make the exhalation more complete, the lower ribs are now contracted as much as possible, whereas the abdomen must be kept relaxed and therefore protrude a little. There should never be the slightest pause of retaining the breath after inhalation. The air should be constantly on a steady move either inwards or outwards. The correct breathing is almost noiseless, and sniffing or whistling is only a sign of the air passage through the nose being too narrow'. Prof. Muller asks you not to believe that you get more air by arching the chest and throwing the shoulders back. 'This is muscular strain whereby the air space is not augmented, but only shifted, a hollow being created between the shoulder blades'. It is always a healthy practice in daily life to take fairly deep and regular breaths. But it is wrong for the ordinary man to stand quietly and perform a series of special full respirations without any previous exertion. Such respirations are, more often than not, combined with *Kumbaka* or the holding of the breath—but not combined with muscular exercises. By a long series of special inhalations (*Puraka*) and exhalations, you succeed in pumping into the lungs large quantities of air. But this should not be done unless the body

really needs this extra supply. For if you draw air into your body when it is already accomodated with all the air it requires, the result will be a derangement in the relative pressure of the vessels of the body. This means a disturbance in the equilibrium of the tissues, followed by giddiness. So you have to combine the practice of deep rhythmic breathing with some form of bodily exercise or physical exertion requiring increased change of air in the lungs. This helps you to perform the deep breaths much more easily and completely, and with much more comfort than the special full respirations recommended in scores of books and courses of instruction. The best way of breathing *during exercise* is always the easiest and most natural. You draw in the extra amount of air required (by the physical exercise) with the least strain and in a short time. To begin with the beginning, you may profitably practise deep breathing when walking to or from your business. Take 4 to 6 strides during *Puraka* (inhalation) and 5 to 7 during *Rechaka* (exhalation). After some practice you may considerably augment the number of strides. Remember that there should always be one or two more strides during exhalation than during inhalation. When the lungs have become stronger, run a few hundred yards, and then walk and perform a number of deep breathings, which now will naturally be very full. Then repeat the run and walk, with deep-breathing, several times.

The September number has a special paper from the renowned Physical Culture expert :

EUSTACE MILES, M. A.,

‘Non-Physician : Heal Thyself’

REVIEWS

The World of the Fourth Dimension and other Essays. By an officer of the Grand Fleet. LONDON: C. W. DANIEL LTD., GRAHAM HOUSE, TUDOR STREET, E. C. 4.

These essays are complementary to others where the author has tried to show how we are essentially divine and can each create new worlds of sunlight and happiness. In the books before us he continues his reflections upon the world and life of the Fourth Dimension, Faith or fatalism, etc. The world we live in is a world of dead watchwords, such as Mechanics, empires, churches, authorities and traditions. But there is a new world whose watchwords are Life, Light, Love, Truth, Beauty. It is fatalism to believe that this new world is not for our generation at all. Faith—enlightened Faith—sees that it is quite open to us to achieve it. By thinking differently we learn to live differently. This constitutes a new world—new thoughts, new ideals, new occupations, new powers, a new kind of society. No limits there are to the power of life—to the power of an idea or ideal held and expressed in the sole combined enlightened will of humanity. Like Ulysses, we should set our thoughts on a yet untravelled world, beyond the utmost bounds of human thought. Europe has emerged from the biggest and bloodiest war in her history, which has reduced one half of it to anarchy and starvation. And yet Europe has progress as her watchword and talks of India and Hindu Society as ‘dark and barbarous’. Our author, an English officer of the Grand Fleet, of 30 years of experience as a practical man of affairs, has well remarked of the culture-proud Europeans, his fellowmen: ‘Have we emerged from darkness, savagery or barbarism? We may say so, but will future ages think so? If the world goes on on its present course, future ages will judge our civilisation just as we judge the Egyptian, Greek, and Roman civilisations or the Feudal system, in the light of their own point of view and not of ours. He will be a rash man who will deny the possibility that one day the centre of the world’s civilisation may be India or China; and

will the descendants of these teeming millions place the value upon our civilisation that we place upon it?' 'New thought must reexamine the whole thing afresh. It must be free and fearless and creative. It must affirm a new world of power and happiness now—the Kingdom of Heaven within the mind of the human race—a thing to be constructed in thought and created in fact, a way of thought to be made a way of living, founded upon a belief in our own divinity. The future is ours. We shall be a divine race, instead of a human race, if we refuse to live by any other standards than Truth and Love. Then will be gone life's curses like divisions, antagonisms, rivalries and jealousies, resulting in the disappearance of bodily ills such as disease and pain. Then will the human body reflect the immortal ruler within and become a spiritual body no longer subject to decay and death. That will be a world of free and happy human fellowship, of innocent fun and amusement, of creations of and enjoyment of beauty, of healthy and joyous activity, of intense and glorious vitality. The gate of the new world is not death—but the power to see it and create it. Surely the author's conception of this new thought world will appeal to and find ready response in the heart of every Hindu Occultist who strives after the Life Divine here and now in the freedom of *Sanatana Dharma* or Eternal Truth.

NOTES OF THE MONTH

The wrongs in the world weigh so heavily on some minds that they take refuge in an ideal world of harmony where all is right and where we may enter, individually or collectively, here and now, if we have faith and if we discipline ourselves and spiritually use the gift of imagination. Those who thus

rise above the present plane of existence
A New Table of Values renounce all the old concepts of Dharma, or right and wrong, of good and evil, of caste and creed, of convention and authority : they have a new table of values in which thought, will, truth, freedom, love and beauty and purity are supreme. The ideal world is conceived by some people as a Fourth-Dimensional world. It is created by creative thought and self-expression. It is a world of God's children—a world in which *they* are Gods in conscious union and co-operation with the Almighty. Of this world, dreamers dream and poets sing; in this world mystics see infinite and immediate possibilities of redemption from life's present ills.

This means to some persons Harmonial Living, which consists essentially in concentrating human energies on the reality of spiritual truth, wisdom, love, life, health, justice and peace. In such a living, the mystic realises

From Within the inherent divinity of all forms of life, by a **Outward** sense of his unity with them. In such a living is the key to healing the world from the unreality of temporal conditions, such as error, ignorance, death, disease, tyranny and war. All growth is from within outward. 'Nature and God and I as One, Work in accord till work is done'. In a word, Harmonial life is its exemplification, through the unity of body, mind, and spirit—the spirit mirroring itself, above all, in the fulness of life, in full red blood in the body, in full honesty and truth in the mind, and in the fullness of a greatful love for God in your heart.

Yes, the spirit should mirror itself in a perfectly healthy and vital body and in a truthful mind and love-inspired heart.

Love and Truth and Wholeness are immortal and infinite things. Of these, Truth is an undying flame. It is a thing that is. We should see it as it is, if we are to live the spiritual life. For Truth is that which raises us to divinity. And in its light, all our fears and doubts and compromises are burnt up in an instant and our way to the new world is made clear.

Life is a free divine thing. Its freedom constitutes its perfection. Its function should be to create and rule. It should admit of no division. Its conception should be universal. Its truth should be a belief for a universal sunshine and warmth and happiness and power. 'Life can only function truly when it is free from all shackles and when it can live in a world based on Love and Truth and Beauty, of all supreme and infinite things. It will then be creative. Its only work will be creation'. Love and Truth are the only foundations on which we can rise to a realisation of Life. Such an infinite life should be our blood and our vitality. True life has no death in its composition. Death is but the logical outcome of our bondage to dead things—to dead institutions—to dead and soulless customs and

Life and No habits, conventions and authorities. These are
Death mere things of the world. Life is divine and can make or mar institutions and traditions

We should so adjust ourselves to life as to include both cause and effect, spirit and matter, reason and intuition within our mind. 'There is no bar or wall in the soul where man the effect ceases and God the Cause begins. Cause and effect are two sides of one fact'.

The oneness of Life Divine having come to be discerned, the worship of the Deity should be translated into a love and service of His creatures. This means that God's

A Religion of Heaven is transported to the earth and life

Humanity here assumes a constantly increasing importance. Hence we find a prince among Bhaktas

saying: Let my life be wholly devoted to love of God and service of His devotees here on earth. I do not care to taste even of Heavenly joys'. This ideal, when rightly understood,

and applied, implies, again, a life consecrated to the interests of humanity in general. Thus the true worship of God translates itself into the love of man and finally into the realisation of the self—of the One Universal Self or God as well as of the individualised self or *jivatma* which yet remains inseparable from the Universal Self or spirit that animates or inspires all life. In such a realisation, the devotee never ignores or neglects the physical or material body and mind, for he knows that both body and mind are the manifestations of the Self—the Temple of God and the house of *jiv-atma* and that it is in body and mind that man is made to work and serve in the name of the Lord.

When the *Bhakta* speaks of God, he means always—not an absentee Lord beyond the tomb and beyond the clouds—but an *omnipresent Deity*, enshrined in the heart of all beings. Remember always and never forget the expression—*the omnipresence of God*. The vital understanding of the Omnipresence of God has converted the spiritual heaven of the future into the present manifestation'. The realisation dawns on you that you are now and here in a spiritual world where God is and rules by love and grace; that we are living the life spiritual or divine; that all life is of God divine. The conception of the omnipresence of God spiritualises the material and materialises the spiritual. The understanding of the Unity of life and the omnipresence of God beautifies the physical material, in everywhere infusing them with the realities of the spiritual'.

Again, such an understanding means the conquest of love over fear—of the universal principle of beneficence over evil and malevolence. This realisation results in greater physical mental and material freedom and prosperity. It aims not to enslave but to free—not to minister to the few but to the many. It shows heaven and hell as but conditions of mind and combines the Here and the Hereafter into the Eternal Now. It develops you through an increased consciousness that you inherently possess and brings into manifestation all desirable attributes.

