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THE NEW RENAISSANCE

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National and International Law in the Future.

In the New Renaissance both national and international law will have to undergo changes of a most momentous character, in order that the free peoples of the world will have full opportunity for the development of their national genius, while respecting the rights of other nations. National and international law will have to be interrelated to each other. 'When one nation conquers another,' said Buddha, 'both the conquered and the conquerors are unhappy, for the conquered is always dreaming of his lost glory, while the conqueror always fears that the conquered will rise. Hence neither is happy'. In the New Renaissance there will be no conqueror or conquered, as self-determination will be the right of all peoples.

There is a little verse that runs,

'He was a friend of liberty,
As far away as old Cathay'.

There are many people who believe in other people putting their house in order, but there are few people who settle down to the tiresome and monotonous work of putting their own house in order. But we will have no New Renaissance unless all nations are prepared to settle their own domestic differences, and let their own captives go free, while they are dictating to other nations how they should settle their captives. This will be the test of national character and national sincerity.

Another direction in which national law will have to go along almost a new line is the relation of classes to each other especially where the workers and the capitalists are concerned. The moral principles governing these relationships will have to be discovered, and a broad foundation laid down on which the edifice of an enlightened citizenship can be built. On this rests the whole vital question whether the future is to be disturbed by incessant warfare or to go ahead on sound lines of reconstruction towards the grand ideal. There are many other directions in which national law will have to be reformed in order that all nations can enter into the New Renaissance as co-equals in a great confraternity of peoples, but the foregoing represents the main lines of advance.

The progress and reform of international law in the future will be in the direction of creating a feeling of brotherhood in place of hatred, of open friendship instead of secret hostility. The struggle for markets has in the past been the most fruitful cause of wars and disturbances. In the future nations must not take the difficulties of their traders too seriously. That is to say, their mercantile service should be thoroughly efficient, but trade should not be allowed to enter into the serene domain of high politics. If international law gives all nations a fair field and no favour on the international markets, then there need be no grumbling if one is beaten by the better business abilities of the other. Let the loser practise that same business ability, but not call for aid from his country's army and navy to help him out. If all nations are brought into the League of Nations, and an international code is drawn up, an international court should be constituted in which the world's most eminent law-givers could sit permanently in order to both dispense justice and define the laws on a world basis. A leading judge should be drawn from each of the principal countries of the world, and they should have the whole world as their field of a survey. These laws should then be submitted to all nations for consideration, and when they are finally approved they would be adopted as the law of the world.

‘NON-PHYSICIAN: HEAL THYSELF’

EUSTACE MILES, M. A.

Some time ago the Editor of ‘The Kalpaka’ kindly asked me to write an article on an occult subject. I cannot speak from experience about such matters, and I think it would be well if the many so-called ‘Scientists’, who call occult researches nonsense, kept a similar silence.

For there are many spheres of life in which the chief evidence is within one self. Before one has any right to pronounce a verdict, one must have had personal experience: and this requires, as a rule, a certain discipline and technique.

For example, if we wish to concentrate in the Hindu way, we should begin with the right motives, such as help for ourselves and others, rather than sheer curiosity; and we should practise asana, pranayama, and other introductory exercises. If we are unwilling to submit to these preliminary conditions and requisite of success, we should not condemn the Hindu way of concentration, as so many so-called ‘Psychologists’ do.

Now I have had some experience in self-Healing, and in Healing others, or in guiding thousands of others as to how to Heal themselves; so I have chosen this as my subject.

I can only deal with a few of the many Avenues to Health. Others are described in my book, ‘Through the Day’.

The first and simplest will be the position of the body. This is of very great importance at the start. Some of the Hindu Exercises in Asana are very valuable for many reasons. With the right position of the body, there comes the right position of the organs of digestion, circulation, and elimination. All these important physical processes are helped when each part of the body is where it should be. Nearly every one in civilised life has the organs too low. The right locality of each organ is vital for the proper functioning of the whole body. The Exercises such as are described in that book require thousands of repetitions for most people before they become estab-

lished as subconscious habits. Here is a little exercise that would help many readers of this paper. Later on, I usually give more advanced exercises to those of my health pupils who have mastered the first one.

• Sit or (preferably) stand upright, not in the ridiculous position with the heels together and the toes out, a position ugly, and unjustified by science, but with the feet either together with their inside lines touching, or else comfortably apart; but, anyhow, with the feet facing straight forward.

Now bend the head and the body back, without strain, as if you were looking at something on the ceiling above and behind you. This draws the organs up. Keep them up, and then come into the normal and right position, with the organs still held up, but with the top of the head brought forward.

Of course, the second exercise will be deep and full Breathing. It must not be thought that the 'abdominal' (or downward and forward) expansion is the only kind of lower Breathing. Ninety-nine out of a hundred authorities on the subject make this serious blunder. There are other kinds of downward expansion besides the abdominal, which is decidedly ungraceful if practised to excess. There are even some who say that the 'abdominal' Breathing is the same as full Breathing: in fact, there is hardly any subject on which such ignorance, and such dogmatism, prevail as the subject of Breathing.

It is generally agreed that the Breathing should be nasal. Every one admits this so far as regards inhaling; and I think most people are in favour of exhaling being through the nostrils also; though, for speaking purposes, it must be through the mouth.

Secondly, the Breathing should be rhythmical. There are various rhythms for different purposes. The rhythm commonly recommended, and given as a general rule, is the rhythm which takes twice as long over the inhaling and exhaling as over the holding in and the waiting. For example, there might be four beats while you inhale, two while you hold in, four while you exhale, and two while you wait before the next

breath. But this is only one of an almost infinite number of different rhythms.

Thirdly, the Breathing must not be strained; it must just be rather deeper and fuller than usual.

Fourthly, it must be with a realisation of the benefits of deep and full Breathing, the benefits being not merely as regards oxygen, and the massage of the organs, and so forth, but also concerning intellectual, moral, and spiritual advance. But the many arguments in favour of deep and full Breathing cannot be detailed here.

Then there is the Self-Massage. There are numbers of kinds of Self-Massage. All of them help the circulation, and the cleanliness of the skin. Perhaps the best known are the general massage (or skin-drill), and the abdominal massage, up the right side as far as the right ribs, then across the body rather above the navel, then down the left side, following the course of the colon. This is particularly useful for those who suffer from constipation.

Another means of Self-Healing is the regulation of the foods and drinks.

It is hard for some people to manage this; and for these people thorough mastication, insalivation, and appreciation of all foods and drinks are especially important. One result of this 'Fletcherising,' as it is called, is that less food is needed; there is less waste of food, and less poisoning from unnecessary food; the food is more easily digested, and altogether there is economy of physical energy; more energy is available for purposes of cure; the food is more thoroughly enjoyed; the person gets more self-control, and acquires the habit of leisureliness. It is interesting to note how much trouble to-day is due to the habit of hurry and hustle. This habit largely accounts for the taking of stimulants. People want to be at their best. If they were leisurely, they would sacrifice a little of the present feeling of fitness and efficiency for the sake of prolonged fitness in the future.

Then there is the practice of water-sipping. This, like the practice of Breathing, must be with a realisation of the

great value of the habit. Both in deep and full Breathing and in water-sipping there is taken into the system, with the obvious oxygen and water, respectively, a certain amount of Prana (or energy). The more one realises this, the more benefit the practices of deep and full Breathing and water-sipping will bring with them.

(To be continued)

THE SPREADING FLAME

A passionless pure flame within thy heart
Should steadfast burn.

Its silent splendour should to all impart
That towards it turn

The knowledge and the bliss that bring repose
From every ill and succour from all foes.

The oil of love and prayer that flame should feed
By day and night,

And it shall grow as doth the mustard seed,
And shed its light

On all that lives and breathes in boundless space,
And thou shalt see the Father, face to face.

Meredith Starr.

HEALING through Astakshara

Maha Mantra *(Continued)*.

II. How a Mantrika can help the patient to heal himself.

The Mantrika may, acting up to these instructions for the benefit of the patient, heal the latter by direct treatment or by absent or distant healing. He may treat the patient at any time convenient to himself and to the patient, as often as he pleases without however straining himself or patient; but let him know that the treatment given immediately before retiring is productive of quick results. Direct treatment may be advantageously given just before the patient falls asleep, while the distant or absent treatment may produce the best curative effect, when it is given at the retiring time of the operator, or of both the operator and the subject.

POSITION.

Instruct the patient how to stretch himself at ease, and quietly settling in bed, to 'let go' or relax himself, body and mind as far as he can. Let him also breathe deeply and rhythmically for a few minutes. The Mantrika should sit himself by the side of the patient and direct his eyes to the Disc bearing the Mantra and the words 'AUM NARAYANA My Life My Refuge'.

PRELIMINARY TALK.

Let him explain to the patient that Life or Prana is a gift, a continuous communication from God Narayana who is his Life, his Refuge, as well as the life and sole Refuge of the Universe.

• BECAUSE

Life is of God, Divine;
Health is of God, Divine,
Harmony is of God, Divine;
Happiness is of God, Divine;

he who sincerely seeks after these in God's Name and for His Service is verily a seeker after God.

A HAPPY SUGGESTION.

Suggest to him in a quiet, solemn tone, that Life Eternal whose essence is Ineffable Joy or Ananda pulsates through Nature and Man, and that on the bosom of the boundless Ocean of life rolling on for ever at the Heart's Centre of Being rests Sri Narayana the Lord of Life and Love, of Beauty and Joy.

TRUE JAPA.

True Japa is not with lips only, but, above all, with heart. True Japa is inaudible in its highest form. True Japa is performed in secret and in silence, and Sri Narayana the True Lord of Life, hidden in secret in the hearts of being, blesses the soul openly. Such is the Mystery, say the Mantra Yogis. God is the giver of all desires; from him flow freely freedom from life's ills Health, Harmony and Happiness and all other good things of Life to the faithful soul who comes unto Him and takes refuge in Him.

RESTING IN THE LORD.

Then teach him how one can retire into silence, withdrawing mind from the senses within and both from the world of sense, even as a tortoise draws in on all sides its limbs. Tell him how the sadhaka can withdraw himself, tortoise-like, behind the spirit's buckler, and thus hide beyond harm under the shadow of the Divine Feet (which symbolise His Grace). Thus taking refuge in the Lord of Life, the sadhaka may sincerely desire Health, Happiness, Power, Truth, etc. and in short whatever he wills. The Lord of Life, standing like Kalpaka the Giver of all Desires, at the Heart's centre of being, showers His Blessing on the expectant soul according to the measure of his faith. Impress upon the patient how this sadhana has been tried from time immemorial, and has invariably succeeded. When the sadhaka has relaxed himself, closed his physical eyes, retired into silence, the mental Lake remains for him calm and peaceful. Then let him see in his mind's eye the Mantra 'AUM NAMO NARAYANAYA OM' and the Words

‘Sri Narayana, my Life, my Refuge’. Let him take the thought ‘Sri Narayana is my Life’ and see himself whole in his mind’s eye, as one with the Perfect Lord of Life. Let him hold the thought ‘Narayana is his Life’ to the exclusion of all other thoughts. Let him not think hard; but let him rather take refuge in the thought. Let him surrender himself wholly and solely to the thought and realise what it means to him and what it does for him. The Mantrika should suggest:—

‘SURRENDER YOURSELF’,

‘Sri Narayana is Life. Surrender yourself to Him; take refuge in Him. Realise what it means to you. Let the thought think itself through you. Let it fill your being and flow through your *Nadis* slowly, slowly, and penetrate through every part of your system, until *Santi* or sweet peace steals over you.

‘Sri Narayana is Life; He is the Life in All. His Life is real. His Life pervades all lives. His Life cannot be stayed, diminished or slain. His Life is Eternal; hath neither beginning nor end. Life cannot be thought of. Life cannot be felt. Yet Life is; Never was it not. Never it ceaseth to be—Weapons hurt it not; fire burneth it not; waters cannot drown it; dry winds wither it not. Life is ever young—growing unto wholeness, ever-blossoming unto Happiness—ever-expanding unto Power—ever-progressing onward, forward, and upward. Such is the Infinite Life Divine—the Life of Sri Narayana—that you now feel vibrating through you. Life Eternal pulsates in your heart-throb, flows with your life-blood, thinks in your mind, loves in your heart, lives in your life, informs your frame of flesh and overflows through your whole being.

‘Now you realise your oneness with the infinite Life of Narayana Who is the Life of your Life, your sole Refuge’.

MORE AFFIRMATIONS

Say now: ‘Narayana, my Life, my Refuge! Manifest thyself through me as Health, as Prana. I take refuge in Thy Grace. Manifest thyself through me; let Thy Life work in and through me that Thy Temple, my body, may

show forth Thy perfection. Thus surrender yourself to the Will of Narayana ; be passive, believe, and he will do the rest for you.

Then repeat after a short silence, softly, slowly the words: — ‘ *Vasudevah Sarvam*. Narayana is All. All is Vasudeva Narayana. He fills all space with His Life, with His Light, with His Love ! He is there. He is here. He is everywhere. Here, Now, you are in the presence of Sri Narayana, thy Life, thy sole Refuge. The sweetness of His Love enfolds you, the Light of His Beauty penetrates you. The sunshine of His Grace bathes you. His glory is all around you, shining through and over you. His ‘Life-Prana’ pervades you in and out revealing perfect Health and abounding Life in you, leaving you a living witness to the healing touch of the Almighty Physician, Who is the Life of your Life—your sole Refuge. ‘Om Namo Narayanaya Om’. Santi, Santi, Santi’. Let the concluding words fall from the lips of the Mantrika, like the fall of the dew-drop on flower, like sweet gentle music on the ear, the Maha • Mantra whispered in the end like a breathed thought speaking Santi (sweet Peace) to the soul within.

LET THE PATIENT SLEEP.

The sadhaka may fall asleep, if possible, thinking of Narayana as the Great Physician (Vaidya Natha), flooding the soul with the healing waves of Prana from His Milk-Ocean of *Sachidananda*, Life, Light and Love. If the sadhaka (patient) sleeps in the presence of the Mantrika, the latter may satisfy himself that the former is asleep by simple observation or some other test, but without touching him or shouting out his name or without adopting any similar rough means.

Then, addressing, as it were, the spirit or the real man in the patient, the Mantrika may repeat as follows in a half-whisper: ‘Now, you repose on the bosom of Lord Narayana folded in the Mighty arms of Infinite Life, of Infinite Grace, of Infinite Santi (Peace) and of Infinite Ananda (Joy). Or rapt in silence, the Mantrika may contemplate the sleeping soul seeing in his mind’s eye the sadhaka as he is, ideally, *i. e.* in spirit, *i. e.*, as he is, whole and perfect in living-loving Union with Sr Narayana.

At last the Mantrika may softly withdraw in the firm faith that the healing power of Sri Narayana, the Divine Mantrika is already upon the soul of the Patient, working out the salvation (Mukti) physical, mental and spiritual which will soon result in freedom, peace and bliss. Within a fortnight, the sadhaka commences to enjoy the blessings of *Ashtakshara Maha Mantra*.

SIDDHIS OBTAINED

(1) Even if everything goes against the patient, and the human physician gives up his case as hopeless, the Mantrika, with some experience, can heal the patient, if he starts right in and goes in the right way.

(2) Besides attracting abounding Prana-sakti, happiness and absolute health and harmony of the *Koshas*, *sthoula* as well as *sookshma*, i. e., inner and outer, the sadhaka can also attract true strength or courage and absolute fearlessness, physical, mental, moral, emotional and spiritual. He can also attract, if he is so minded, position, prosperity, the power to heal and bless, dominion over the good things of the world, beauty of spirit and mind as reflected in the eye, face and voice, and anything else the sadhaka desires rightly and justly and wisely, provided he sets no limits to his powers. Let him carry with himself, wherever he goes, the deep-rooted conviction and firm faith that he, the 'Real I' is a living spirit—i. e., a conscious living spiritual centre of Sri Narayana's Prana Sakti, attracting the elements of all good things in life in accord with his right desire, firm faith and upright will.

(3) A tremendous creative, producing, protective, all-conquering power (sakti) lies latent in the Great Eight-syllabled Mantra. Constant Dhyana of the Mantra develops in the sadhaka a marvellous attractive power and enables him to realise his highest and purest desires, here and now, in the name of Sri Narayana.

4. While performing the Maha Japa in favour of an absent Patient, remember that the *Natham* or spiritual vibration of the uttered Mantra (uttered in accents of child-like trust and confidence) ceaseth never but goes on floating solemn-

ly on the soft stillness of *Akasa*, until, wave after wave, its healing influence spreads round the patient and bathes his soul in uttermost spiritual peace and joy.

CONCLUSION

Never use your powers or siddhis to wrong or injure another, for your lust or pride. Taking refuge in Sri Narayana's Name, tread on the way of love, and, as the sun rises every morning in the East, the glorious spiritual Sun—Sri Narayana—will rise for you in the *Chidakasa* in all splendour and beauty, flooding with His perfect White Light the mystic Lotus of your heart; for truly, the Maha Mantra is the Magic Golden Key that opens the Heaven of Light—the Home of Eternal Life and Love, *here and now*.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH

Extension.

In the previous lesson we began the study of what may be called 'intention' of consciousness, or involution; the centering of desire upon that inner truth of being which is the well-spring from which all appearance, all creation, springs. Later we will return to this phase of the evolutionary process, but for the present we must consider a concurrent phase of our problem. We have begun to broaden and deepen the inlet through which spiritual energy reaches us; now we must learn to increase the capacity of the channel through which we are to convey this energy to the 'world'.

The law which binds us here has its parallel on the lower level of the physical universe. Energy is somewhat similar to water in a closed pipe: in order to change the contents of the pipe from a static to a dynamic condition, from passivity to motion, we must provide an inlet for water to enter and an outlet for it to leave the pipe. Providing either without the other will avail nothing.

Spirit is always the source of energy, although this energy may reach us in a specialized form—as electrical energy, or vital energy, for instance. Building up a consciousness of the spiritual source of all power enables the student to receive more of this energy; but before this inflow really can become effective, an outlet must be provided. The old ideal was to 'conserve vitality'—just as if we were to try to turn more water into our pipe, already full, without providing an outlet for it. Thus this age-old problem of increasing the energy available for work, or for body-building and health, or for any other conceivable purpose, is a two-fold problem: we must learn to open the entrance gates for the reception of spiritual energy; and we must provide an expression for this energy, so that it may reach the outer world or the cosmos through us. These two requirements are fundamentals.

At the risk of confusing those students who do not like 'theories' and philosophical doctrines, I am going at this time to call attention to what may be called the 'philosophy of creation.' This metaphysical fragment will be as brief as I can make it, but something of the kind is necessary if the usual errors in dealing with the application of energy are to be avoided.

Most of this theory of the nature and purpose of creation is summed up in the first five words of the Old Testament.

'IN THE BEGINNING, GOD CREATED!'

We have in this brief statement two elements of the greatest importance: First, God—that which was before the 'beginning'; and, second, creation. We have also, by inference a third element: God created—therefore creation in itself must be good.

In the beginning God created: out of nothing he created something—*some thing*, or some things. Obviously this act of creation did not change the basic characteristic of these things—they came out of nothing and eventually will return to their source. Things, therefore, are creations, and are real only to the consciousness which behold them. In the consciousness of this primal creative wisdom, or God, creation was good. He looked upon His creation and called it 'good' many times. But with the creation of man and his birth into self-consciousness, typified in the experience in the Garden of Eden a fourth element was added: a subdivision of divine consciousness, working within the creation, and for the time conscious of both good *and of evil*. And this specialized consciousness, or divine consciousness after the 'fall,' had another characteristic: it had come to see things as realities in themselves, instead of as creations of the beholding consciousness.

Up to this point we have located the beginning of things and of creation in God; and we have seen that in its ultimate nature this entire creative process is good, although its products are not self-conditioning realities, but are products of the consciousness which beholds them.

In order that the creation might have both diversity and unity, this part of the creative consciousness which was working within the creation subdivided itself into a big, unifying creative energy and into personal centers—the conscious personalities of men. Cosmic Consciousness, or the World Spirit, is that mind of things which has for its physical body or instrument of expression the entire universe, or cosmos. Personal consciousness is the spark of spirit bounded by the recognition of one human being. Often these two specializations of Spirit work more or less independently of one another; sometimes they work in opposition to each other; there comes a time when they work together, in the development of the individual seeker. This is when he acquires ‘Cosmic Consciousness,’ or conscious unity with the World Spirit—not Spirit, God, but with that specialization of God’s wisdom and energy which expresses itself in the vast creation or cosmos.

Just as the consciousness of each individual is undergoing a transformation, through the spiral path of personal evolution so this World Mind or Cosmic Consciousness is swinging forward through the ages, combining, dissolving, and recombining its elements into newer and more harmonious forms. It is *creating*, and in so doing is carrying out the basic purpose which was contained in the impetus with which it started at the ‘beginning.’ In other words, God’s method of creating a universe is to create within it the power to create itself. And this creation of His is good—is good in all its mutations and transmutations. The evolutionary process, crude and devious as it seems when viewed from the stand point of one instant out of all eternity, is GOOD. That is where the divine standard of judgment and the human standard differ: man calls much of this experience in creating himself, and still more of the experience of the World Mind in creating its part, *evil*. That is because he does not get the right perspective: he measures everything with the little inch measure of human desire.

It is a futile effort, this struggle of the finite to measure and limit the infinite. In the end, man goes down to defeat: his violent opposition to the divine and to the cosmic order initiates with him forces of transition and disintegration; he is dissolved

in order that he may make a tiny stride forward when he reincarnates. That is the hard way which the race has had to tread until it lifted itself by sheer suffering and self-building above the animal level.

Today, many of those individuals who compose the human race have reached a level which makes it possible for them to substitute an easier and more effective way for this way of trial and error. By getting back in understanding and in sympathy to the nature and purpose of creation, and by co-operating with its mechanism as expressed both on the personal and on the cosmic planes, much of the sheer brutality of blind creation can be eliminated.

I think that we have enough of the theory of creation for our present needs, so that now we can consider the application of this theory to the life of discipleship. Two principal facts stand out: Energy must have a channel of expression, as well as one of entry, if it is to flow through the individual; and the cosmic order is good, not evil. Let us see how we can develop the potential horse-power of these principles.

With the development of that mesh of racial customs and habits which we call 'civilization,' arbitrary criteria of good have been established. We are taught to enjoy those things which the majority of the race, in their long journey through the cosmic wilderness, have found good. Money and the ability to influence others are commonly recognized forms of good. And they *are* good, viewed from every standpoint. The only trouble is that in the acceptance of these racial standards, other and broader forms of good have been lost sight of. The acquirement of money and influence is good as far as it goes, but it does not go far enough to produce a well-balanced and harmonious life.

Expression draws energy by using it. Repression and negation shut off the flow. This simple fact accounts for the long line of decrepit good people and hale and hearty sinners, which has puzzled the curious for ages. Negative goodness is worse than positive 'badness.' An energetic and ambitious seeker after good in all its forms will find much good, even though he pierce his fingers occasionally on the nettles beside

the path. And the big, encouraging thing about him is that when he does turn into the path of harmonious expression, he will carry with him a habit of 'doing things up brown'. . I have seen some of these hardened old sinners about-face and start after righteousness with the same zeal and the same effectiveness which they formerly displayed in speeding down the primrose paths of dissipation.

All of which may be interpreted into the simple precept, Learn to be *good for something*, not just *good*. Learn to express yourself, and don't let the fear that you may make a mistake, may do some thing which the world will frown upon, inhibit your efforts. Better do something radically wrong, get the bumping old man Experience will give you for it, and start at once to do something else, right this time, perhaps, than repress yourself into a state of chronic pink-tea saintliness.

Learn to enjoy life. The trouble with the man who makes a million or a hundred million and enjoys every moment of the tussle, is not what he does, but what he doesn't do. His acquirement of money and power are fine; not because money is good in itself; before the 'beginning,' remember, it was nothing; eventually it will again become—nothing. But the getting of it, the joyous scramble for expression, *is* good. The money king did part of his duty, but he probably failed to enjoy the rest of the vast cosmic harmony: lost his power to enjoy good music and good poetry, the cool, sweet air of early morning, or a red sunset, with purple mountains standing out against the sky line. He gave expression to God's energy, but his expression was not sufficiently broad.

Live! That is the way to get life. Use your mind and your body and those artistic faculties which enable you to enjoy beauty, wherever found. And begin at once to get away from the racial standards of what is good and harmonious. To the World Mind there is nothing ugly or sinister in reptile or bacterium: the scientist who studies these forms of life learns to see their beauty. So must you do.

The assignment for this lesson can be stated briefly, but it may take you years to master it. You are to begin now to to see only beauty and good. War is evil, you say? But it isn't. Get back into that Mind of Things which lies at the heart of the ever-shifting picture, and you will see in war and in all disintegrative processes simply the somber lower tones of the world-picture. You cannot make it all high lights and vivid colors. Begin now to re-educate yourself away from these racial standards. All is good, for all is part of that tremendous creation which is creating itself. The very process is joy.

During your time in the Silence, this evening, just lie still and let your mind, or your imagination, if you prefer that word, float out over the cosmos. Take in the steely-blue stars, blazing suns of other systems. See this little speck of matter upon which you dwell as it really is—a grain of sand on the shore of God's infinite sea. But see yourself as you really are, top: part of that consciousness which was before the beginning. These things are but things, and will come to an end. You are a priest after the order of the Melchizedek, without beginning of days or end of time.

Your experience in awakening to this new and greater consciousness will at first be vague and unsatisfactory. You cannot break the chains which bind you to your own and the racial past as you would snap a tie of yesterday. But a time will surely come, if you persist, when you no longer will be bound to the 'wheel of things'. You will be in the world, will enjoy it as you never did before, but will not be of it.

And how will this effect the problems which are now confronting you? How will it heal your body or your pocket book? By opening the inlet and the outlet of infinite streams of energy. When you become one with the Mind of Things, with the Cosmic Spirit, you will be able to express yourself and that Life within you which is God, in a vaster and more glorious way than you ever glimpsed before. You will be conscious constantly of perfect harmony—and consciousness is cause. When this awareness of present beauty and perfec-

tion is fully established within you, you will find that your limitations have disappeared into the nothingness from which they sprang. If things are created within the consciousness which beholds them and are real their only, and if you have at last worked back to that vast Cosmic Spirit which unifies the formed universe, you have done away with the possibilities of imperfection in your creation.

Don't bother too much about the metaphysics of this lesson, if it confuses you. Just go to work at the assignment, and occasionally *re-read* the lesson. In time it will be as plain to you as the alphabet is now.

PHRENOLOGY

PRACTICALLY EXPLAINED

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

6. Continuity

Continuity or concentrativeness, which is located just above Inhabitiveness and below Self-Esteem, cannot very well be classed in any one group of organs. Some of the earlier authors were inclined to think that it combines with and is most needed in giving permanency to the functions of the social and domestic sentiments; hence it is some times classed with that group, but the experiences of modern Phrenologists are conclusive in their agreement that its function stimulates continuity in all the mental faculties—intellectual, moral and social.

- Continuity gives fixedness to the attention, continuity of thought and feeling, connectedness of mental action, unity, ability to apply the mind closely and consecutively to one thing at a time, and patiently pursue the same until complete; so that when the mind engages in any action it lends it energies to make that action permanent, continuing until its object is accomplished.

The student in whom this faculty is large is not easily diverted from his studies or distracted by the intrusion of extraneous thoughts; he focusses his attention entirely on what he is at the time doing, and so assiduously concentrates his mind's powers as often to be quite oblivious to what is going on around him.

Continuity is a weak faculty in many people, especially the young, disposing them to be changeable, restless and unsettled, and hence is very detrimental to their progress, and frequently the cause of much failure in life. A large development of this faculty is an exception rather than the rule; there are thousands of persons who possess splendid mental abilities

and who might even rank as geniuses had they sufficient mental application to work out their mind's powers.

Restlessness, impatience, desultoriness and inattention, the disposition to be flighty and superficial, and always wanting change in occupation, amusement and study result chiefly from a deficiency of this faculty. Therefore strenuous efforts should be made to cultivate it if great achievements and solid permanent progress would be attained.

Persons with small Continuity and an active mind are apt to have too many irons in the fire ; too many things and interest on the go, more than they can attend to ; such do not utilise or economise their mental and physical powers to advantage ; before one-thing is finished or complete, their attention is turned to other matters, thus much effort is often put forth, and many good resolutions made, and but little solid or permanent work accomplished. Constant application and continued efforts are required in all great achievements ; without concentration of mind, nothing great requiring mental application can be done ; thus when good abilities exist in connection with small Continuity, they are deprived of much usefulness.

In cultivating Concentrativeness, many faculties of the mind are developed and strengthened, including the Perceptive and Reasoning powers, memory, the habit of perseverance, and the mental powers generally, and whatever is especially concentrated upon ; hence efforts to improve this mental faculty is a profitable mental exercise.

There is much written at the present time extolling the advantages of concentration. It constitutes the chief basis of teaching in most of the systems of psychical instruction that have been launched upon the public during the last few years. To read advertisements of the promoters of these new methods of mental training one would verily think that all a person has to do to attain the highest pinnacle of success in any sphere of work, business or profession, is to be for ever concentrating. Such advocates can have but a meagre knowledge of the manifestation of the mind's powers, or they would know that it is in such incessant mental concentration that madness lies. Lack of concentration being a weakness in the majority of

people, its cultivation should be encouraged. It should be remembered, however, that an excess of this faculty makes a person stupidly prolix, tediously plodding, monotonous, and unable, even when it would be most advantageous to do so, to turn his attention quickly enough to other things to enable him to be a successful competitor with others having less concentrativeness. A sufficiency of this faculty is good; it is, in fact absolutely necessary to the attainment of high mental efficiency, but there is a danger in having too much. A well-developed though not unduly large amount of this mental quality, combining with an active intellect, is productive of resourcefulness, intellectual aptitude, ability to turn one's attention to many things in quick succession, and to be stimulated by the effect and charm which variety has upon the mind, instead of suffering from a confusion of ideas. Fairly large Concentrativeness is useful to students engaged in educational pursuits and while qualifying for professional careers, and to many kinds of mechanics and scientists whose employments need close application of their mental powers; but for business men, and particularly commercial travellers, salesmen, demonstrators who have the handling, sampling and displaying of goods, and who need quickly and aptly to explain the merits of a number of articles and things; lawyers who have to compare all sorts of conflicting evidence, and rapidly summarise their conclusions while on their feet, the quick-change variety actor, the versatile public speaker or teacher, and every other class of people whose success depends upon quickness of mental action, versatility of mind, prompt judgment, and a ready capacity to adapt themselves to circumstances in which they may be placed for the time being, large Concentrativeness would confuse, stupify, muddle and materially hinder their progress and success. Hence the advocacy of such strenuous concentration is not in accord with common sense, notwithstanding that there is a good deal of failure arising from a weakness in connection with this faculty.

The characteristics of Continuity differ from those of Firmness, and must not be mistaken one for the other. Many persons having large Firmness will be persevering, firm, persistent, resolute, even stubborn, who are by no means consistently plodding, assiduous and continuous in their efforts; while

others with smaller Firmness than Continuity, conjoined to active Cautiousness-disposing them to be hesitant and undecided may yet pursue one uniform business or object with undeviating regularity. While persistency in some degree may be characteristic of phasings of Continuity, it is more distinctly a manifestation arising from large Firmness, and though will power and self-possession are sometimes associated with the functions of Continuity, they are not characters of this faculty; they belong respectively to Firmness and Secretiveness.

To cultivate Continuity it is necessary to apply the mind diligently to one thing or subject at a time until finished and complete. Make a practice of concentrating the mind's powers for at least a few minutes as often as convenient, and as regularly as possible every day; give yourself a little time to think what it would best answer your purpose to do, be careful in your choice of subjects, so as not to waste your time unprofitably, then be determined to finish whatever is worthy of the doing before beginning other things; cultivate more fixedness of purpose, a keener interest in your work and studies, bring your mind to bear unitedly upon your plans, give your whole attention to what you are doing, avoid desultory habits in reading, and never allow the thoughts to wander; in this way a mastery over this weakness will soon be gained.

A prominence sometimes occurs at the joining of the sutures of the occipital and parietal bones in the region of the location of Continuity which should be taken into account in judging the size of this organ.



ETCHINGS FROM THE BROAD HIGHWAY OF PHILOSOPHY

F. H. KEY

Rari nautes in gurgite vasto :—‘Swimming here and there in the wide waters’. The wide waters, to which psychological speculation gives access, are surely a no man’s land, or common ground on to which may fare forth all those who wish to embark on the voyage (very often harmless) which engaged the Neo-Platonists and other Greek mystics. The unformed mystic elements of Plato’s profound contemplation, were given fuller development by these Mystics, who followed him, and regenerated a study of the occult which had lately suffered beneath the materialist regime of Aristotle and the stoics.

Against the theory of reason, or common sense, of Aristotle there arose in revolt the mysticism of the older Greeks. This, in later times, conjoined with somewhat of the elements of Oriental philosophy, and became imbued especially with some of the principles of Jewish thought. *Intuition* was the main-spring from which flowed the cult of the *unknown*, and which received preference to the more mundane *reason* of the scientifically inclined thinkers. There arrived on the scene Philo Judaeus. Philo was a Jew and represented the uniting of Jewish theology with Greek mysticism, which was to become the Neo-Platonism of Plotinus.

The Jew * was sometimes called the Alexandrian, for he came of a wealthy Hebrew family resident in that city. During his upbringing he had without doubt plenty of opportunity of cultivating those states which were finally to bring him fame as a philosopher. His education was good; while coupled with this, he probably had free access to the great Alexandrian Library, where he was able to read all the extant Greek authors and study their various systems of philosophy. He

* For this description I am indebted in part to *Jack’s Reference Book*,^o from which source many of the salient points have been culled. I have also searched for descriptive references to Plotinus and the famous library of Alexandria under the head of general information, but have failed to find any such.

may thus have remarked the absence, from the great majority of these works, of Eschatology, or the study of that state which Man and Soul may, or may not, attain after death. It may also have been this absence of an 'account of the lost things' from Jewish theology which prompted Philo to join with the Greek Mystics. He introduced the principle of rationalism, that went to give weight to the philosophy, which otherwise would certainly have become mere necromancy. Rationalism became the rudder by which was steered the barque of speculation on the vast, psychic waters.

- This fresh belief in *intuition*, rather than in *reason*, afforded to Philo Judaeus a more likely method of visualising and grasping the idea of the supreme good. Greater furtherance
- was given to the creed by the inimical criticism of Carneades and the scholars of the New Academy; so that in later times *intuition*, having been thrown into relief by such scepticism was made still more explicit, and more intelligently apprehended by Plotinus.

Plotinus became the great and commanding personality (A. D. 205—270) of the Alexandrian, or Neo-Platonist group proper. His speculation divulged more clearly its own inherent motives on account, probably, of its being more essentially of the nature of the older Greek philosophy than of the modern rationalism: although, on the other hand, this same rationalism cannot be too greatly emphasised, being, as it was the guiding principle. Thus the world-movement, or *motif* of Creation, is represented as being a simple event, or occurrence; while the 'highest good' becomes a series of pulsations flowing from within a yet more secret personality. The ascending series of ideas which formerly had been current, the sense images, were now changed into a rational intuition—into thought. The various 'souls' of Plato and Aristotle's 'mental powers' were

- now merely grades of a general descent of the divine inner consciousness into lower, and yet lower forms, which eventually become separated and particularised in the animal, or reproductive soul, and ultimately in mere matter.

This theory, however, is not sufficiently explanatory; for it would be of still greater service to ascertain, and thorough-

ly realise, by what particular mechanical (or otherwise) process these ephemeral pulsations of the 'heart of things' become solidified into matter and such stuff. A discovery of this process might mean the solving of the entire problem, and so thoroughly explain to mystified mankind the *nature* of the universe. But such a culmination is as difficult, it might honestly be admitted, of attainment as the Philosophers' Stone. Such a hunt or voyage of discovery, seems to be certainly quite as futile as the famous quest for the 'Holy Grail' and King Arthur and his knights no more *in reality* found that than did any less designing person! In short, intuition cannot be rational and, at the same time, remain essentially intuitive: they are two different articles, and cannot be merged one into the other.

The salient characteristics of this point did, nevertheless, possibly not appeal to the perceptive faculty of our Alexandrians; and they proceed with their theory in the direction indicated by their speculative nose.

According to Plotinus the soul was a something spiritual, and not mere matter or even reason. The two principal standpoints on which he based his discussions were, first and most important, that there could be no such rational combination of inanimate particles and organisms out of which might become created an animated or living entity. Secondly, that the continuance of personal identity is made credible, or rather, actually proven by one's possession of the faculty of memory. Plotinus ought farther to have expounded the relation between memory and mind; but as regards this important step he leaves one only to conjecture, and simultaneously, in the dark. Mind, he says, is mind; and the supreme mind is God. This supreme mind, then, must only later acquire the valuable addition of memory, for God is without an *ego* and must therefore be unpossessed of memory. He is the one from whom the *alter ego*, or human personality, emanates and becomes stabilised with other ideas. Accordingly, therefore, one of the stabilising essentials must be the faculty of memory, which becomes incorporated in the individual; although memory, for a certainty gives one no remembrance of one's issuing, or creation, from out of the Supreme Mind.

He further dogmatises that this supreme mind is the first stage 'in the manifestation of pure identity'; in which case the query comes up, where is the point of origin moving from which this stage is reached? One might dare to say that if there is a point of origin beyond the supreme *motif*, it cannot be brought to light; being, as it is, beyond rational apprehension, beyond the Supreme! However, to proceed with the theory—the mind recedes, and at a second stage, the 'world soul', is arrived at; and so forth and so forth till it becomes formed in identities of humanity, then evolves in the animal, and finally reaches the last stage of insubtlety and becomes unquickenened matter. A prodigious reckoning surely!



PERIODICAL LITERATURE

Mr. William Walker Atkinson, in the *Advanced Thought* shows how the principles of Mental science were well illustrated and proved in the middle age records of miraculous cures effected by sacred relics, shrines, etc. "In many cases the 'relics' were undoubtedly bogus—but they did the work. Why not? The faith and confident expectation—the real cause of the cure—was there in full force, aroused and fanned by religious fervour and the 'contagion of crowds'; it would have been far more wonderful if no cures had been made". Even to this day, in our country, as in remote parts of Europe, miraculous cures are effected by shrines and sacred relics—a certain percentage of the crowds of lame, halt and blind seeking for health being cured each year. The effects may be true, but the real cause is overlooked and pseudo-causes are substituted. Scientific investigation, while destroying the belief in the pseudo-causes, really strengthens belief in the hidden, underlying principles of 'Mental healing—namely, (1) the faith and confident expectation, (2) the definite mental idea and picture and (3) the suggestion.

To be healed it is necessary to have Faith in some Power or *Sakti* able to heal. Faith then, is the first step, as pointed out by a writer in the *Now* magazine. He would place first in his healing method the Affirmation—I have Faith in myself as Life; I am Life and Power to heal. "The second step is to desire above all to be healed," Desire arises in soul; right desire is a demand of the spirit for expression. 'One should desire health so much that he is willing to give time, effort, thought and most of all, Love, to obtain it. 'Change thy mode of thinking' is the law. For all ill-health, no matter what, had its origin and its development in thought. Some mental picture, either acquired by heredity or by conscious or unconscious choice, lies as cause behind all illness.' To root out such conditions of *Atanka* or mental ill-health, right desire must shape itself into the mental picture of health. Then you

must have the consciousness of power to be and to do. When this consciousness is born comes the decision—I will. Suffice it to say that Suggestion is a factor ever present, controlling and determining individual human consciousness. Then the subconscious will do the healing.

Some advanced thinkers of the world are beginning to realise, what the aspirants after *Kayasiddhi* have always realised, that what is called *old age*, is a disease, and that, like many other diseases, it can be healed by Mental Science. In this connection, the Editorial note, in the *International Psychic Gazette*, on 'Youthful Old Age' will be found instructive. 'Dr. Peebles has been wont to say that growing old was simply a bad habit; there was no need for it; the human spirit could retain its perennial youth, buoyancy and power, and largely ignores the ill of the flesh.' The same thing is just being said by no less an authority than Sir James Cantlie, a famous London physician. He gets up in the morning early and dances for fifteen minutes. He has a keen sense of humour and is a thorough-going optimist who believes in hearty full throated laughter. He says there is no need for the grafting of monkey's glands. 'Men on the wrong side of fifty must simply learn to breathe deeply and do appropriate physical drill till they perspire.' He is also going to show how ladies can escape the 'weight of years' by the sacred art of dancing or what has been happily called the 'poetry of motion' which in its turn, should be an expression of the divine joy in the heart.

Two or three leading topics in the quarterly *Reason* deal with some aspects of mental healing which are often lost sight of. Mr. F. L. Rawson, a well-known spiritual healer makes a special point of taking no material steps whatever during healing. He strikes the key-note—'Watch and pray'. Watch thought continually and pray without ceasing. Directly you think a wrong thought or even an inharmonious thought, drive it out of your mind. A Hindu occultist would treat such thoughts as demons or Rakshasas to be cast out forthwith. How? In the language of Mr. Rawson, cease thinking of things

material, raising the level of your thoughts until you are thinking only of God, and things spiritual. This is what the Hindu occultist would mean by saying: 'When the demons, and Rakshasas troubled the Rishis and Devas, they turned in thought to Narayana (God) and the 'Milk-sea' (Heaven). For the purpose of healing, turn in thought to God and Heaven, and deny the existence in heaven of the wrong thing thought of, seen or felt. Then realise the existence of the opposite. In the Heaven of reality all is peace and joy and love. Think of God as absolute Love and of man as the beloved of God. 'Dwell on this realisation and make it as real as possible to yourself'. Realise there is nothing but God and His manifestation in the world of reality. Note that your ideal of God has to be made as clear as possible. Form also as clear an idea as you can of God's manifestation—thinking at the same time of Heaven's infinite life, love, wisdom and beauty. "Reversing our thoughts in this way all day long, is prayer without ceasing and is leading us continually to abide 'in the secret place of the Most High'. All disease, sin, worry, limitations, etc.—being merely the effect of wrong thinking—have no permanence about them, God and His manifestation being spiritual, and perfect.

To the spiritual healer, there is no hard and fast rule for working. Above all, he is still and lets the inner Ruler teach him the Way—relying on Him as the only power back of all things and phenomena. 'God is the only thinker, the only actor, the only creator, the only power.....then as the Psalmist says, 'no harm can come nigh thy dwelling' and the 'peace of God which passeth all understanding' would be ever present. All that man has to do is to be happy, make others happy—whereby he gains his greatest happiness—and watch God at work. This does not mean that one is not active. On the contrary then the mist of matter which hides heaven from us, instead of disappearing slowly and irregularly 'disappears with rapidity', and daily we see that God's perfect world is around us here and now. Mr. Rawson points out that when man takes material steps, the mist of matter that hides Heaven from his gaze automatically thickens on the successive pictures. Then the same amount of treatment does not clear

away the mist of matter to the same extent. He illustrated this in New Orleans by two examples. The first relates to a competition arranged under most difficult circumstances. 'Only three shots were allowed, and about three-quarters of an hour elapsed between each shot, whilst the other competitors fired standing with their heels together and firing from the shoulder. The first two shots he aimed and treated, getting an inner each time, with which he was delighted, as he has not touched a gun for ten or twelve years and had not fired a rifle in a competition in his life. When the third shot came, as it was firing at the end of the competition, he knew he could not win unless he got a bull, so he put the ringle to his shoulder, looked at right angles and directly he realised God as clearly as he had done for the previous shots, pulled the trigger and obtained a bull, and was given the gold medal. His theory is that while he was aiming the first time the mist was thicker so that the same amount of treatment did not bring about the desired result, whereas the latter time the mist was thinner, and consequently became more like heaven.

The second case refers some companies in trouble for whose work Mr. Rawson was responsible. He worked hard and treated each day. And yet he could not anything like get through the work. Consequently, he rested for two days, merely seeing those who came for treatment. He succeeded and was never overworked again. 'The principle involved at in the first case that while he was doing material work and trying to overcome the difficulties in that way, the mist was thicker, but when he stopped trying to do anything, it thinned on the successive pictures, and less treatment resulted in Heaven being more clearly seen'. All these go to show that in every being reside great reservoirs of 'healing power'.



REVIEWS

Higher Psychical Development (*Yoga Philosophy*) An Outline of the Secret Hindu Teachings by HERWARD CARRINGTON, PH. D., NEW YORK: DODD, MEAD AND COMPANY, 1920. PRICE: \$ 3 00.

It is a great pleasure to commend this work by Mr. H. Carrington as a mine of valuable information on psychic and allied topics which are now engaging the attention of advanced thinkers all over the world. The material for this has been collected from the interesting series of twelve lectures, delivered before the Psychological Research Society of New York in 1918. And it may well form a useful guide for the serious student who is thoroughly and intimately acquainted with the groundwork of 'psychism' and who is striving to step into the deeper *guhās* (caves) of his psycho-spiritual being. The book deals chiefly with the method of attainment of the Hindu Yogis in such a clear and intelligible manner that the careful reader cannot fail to appreciate the relationship between Eastern Occultism on the one hand and Western Science and Philosophy on the other. The author has also added several suggestive quotations from Sir. John Woodroffe's massive treatise on the *Serpent Power* or *Kundalini Sakti*. In acknowledging his indebtedness and in calling his reader's attention to that masterful work, the author observes that the Tantrik Texts of which the famous judge and scholar is the editor constitute the great store-house of Hindu Occult Wisdom. However we wish to remind our friend Mr. Hereward Carrington that the *Tantras* edited under the pseudonym of Arthur Avalon are *Sakata* Tantras of which the editor has made a special study, there being also other works on Tantra, more or less important, *namely*, Saiva, Bouddha, Vaikanasa and Pancharatra Tantras and so on. All these Tantrik works are storehouses of mystic and occult Hinduism, of which the *Pancharata* treatises were the favourite works of the great Ramanuja. We believe that Dr. Otto Schrader, a learned German Sanskritist, is collecting and studying the mystic

treatises of the *Five Nights* (Pancharatra). We have no doubt that all these works on *Tantra*—not merely those referred to by Mr. Carrington—as well as some other rare works which may be met with in Tibetan monasteries, etc. together with the oral teachings or private and confidential instructions of competent authorities ‘constitute the great storehouse of Hindu Occult Wisdom’.

Discussing the question of advisability of giving out the inner teaching of Yoga Philosophy, the author frankly states that he has little sympathy with the ‘psychic cowards’ who fear psychic experiments and investigations and who, in season and out of season, warn others of the ‘dangers’ fancied and real, connected therewith. We are at one with him in proclaiming to such cowards that ‘nothing is learned without experimentation—in this field, as in any other; and if a few unbalanced persons have harmed themselves while trying these experiments, it is safe to say that thousands have derived benefit from them.’

After giving an outline of Yoga Philosophy, especially of the philosophy of what is called ‘Ashtanga-Yoga’ or the Eight-limbed Yoga, the author proceeds to such parts or ‘limbs’ of ‘Mystic Union with the One All’ as bodily posture or *Asana*, Breathing and prana-control through *Pranayama*, chants or Mantras, concentration, meditation, unification, Samadhi or cosmic consciousness, Kundalini or secret energy etc. in the light of his own studies and examinations.

There are two interesting chapters which discuss the relationship of Yoga to modern spiritualism on the one hand and to Western Occultism on the other. The concluding chapter deals with astral projection or self-projection. On the whole, Mr. Carrington, we have no hesitation in saying, has presented the case for Yoga with wisdom and moderation and without letting his feelings run away with himself. He has correctly rendered Samadhi as universal or Cosmic Consciousness and emphasised the extraordinary spiritual strength and bliss which would be brought to all who realised it.

—P. S. A.

The Heart of the Bhagavad-Gita by PANDIT LINGESH MAHABHAGAVAT of KURTKOTI, PH. D. now His HOLINESS SRI VIDYA SHANKAR BHARATI SWAMI, JAGADGURU SHANKARACHARYA of KARVIR and SANKESHWAR, Published by Prof. A. G. WIDGERY, THE COLLEGE, BARODA.

Pandit Lingesh is now well-known to the Indian public as His Holiness Sri Vidya Shankar Bharati Swami, Jagadguru Shankaracharya of Karvir and Sankeshwar. The Heart of the Bhagavad-Gita is a welcome addition to the Indian religious and philosophical literature, especially because it inaugurates a new and necessary departure from tradition in that a Holiness has given consent to publish his work in English for criticism and enlightenment.

The work before us was presented to the Oriental University of Washington, U. S. A. as a thesis for the degree of Ph. D. and accepted. Its aim is to answer 'What is the value of the Gita as a guide to practical life.' The author, after tracing the genesis of the Gita with special reference to its outlook on 'Karma', and 'Yoga' comes to the conclusion that the Gita, variously interpreted as it has been by Sankara, Ramanuja, Madhwacharya, Professors Deussen, Thibaut and Tilak and others, advocates to all, irrespective of any distinction or difference, Yoga or equanimity of mind wherewith all the evils that flesh is heir to can easily be conquered. This interpretation is at once the boldest and most cogent, we have had till now. The Gita is sectarian only to narrow-minded thinkers. Forming as it does, one of the great Vidyas, it also aims like the others at interpreting and illustrating the path which will lead, if adhered to, to the realisation of the Brahman that is inherent in everything. The author has, in the work before us, dwelt at length on this practical utility of the Gita. There is also a valuable Foreward from Dr. Subrahmanya Iyer who explains at some length, the occult characteristics of the Gita and also offers a rearrangement of the Gita, adapted to support the claims made.

—P. P. S. Sastri

The Simple Truth Harmonially Interpreted by ERNEST C. WILSON. THE HARMONIAL PUBLISHERS, 4328, ALABAMA STREET, SAN FRANCISCO, CAL.

In this little book, the founder of the 'Harmonial Institute' Mr. Ernest C. Wilson, interprets the 'Simple Truth' concerning the seemingly complex conditions of life, in accordance with the light thrown on them by the *Harmonial Philosophy* of Andrew Jackson Davis. The Harmonial Philosophy is an eclectic method of thinking and acting, by which the inward realisation of infinite potentiality may become outward manifestation through harmonious correlation of capability and opportunity'. We discover relationship between interior causes and exterior effects. Thus we know the meaning and purpose of environment and learn the lesson which it contains for us. Thus we adjust ourselves to environment and profit by experience which is the sure basis of knowledge. The seemingly complex becomes simple—the universe becomes the Universe and not the multiverse that it appears to be—if we awaken from within a consciousness of the Oneness existing in all forms or in the language of the Bhaktas, if we awaken a consciousness of the One Narayana shining in all forms and faces. By thus worshipping the Universal Lord in each individual, we readily discern the golden tie of intimate brotherhood. And we recognise and act up to the Law divine. *Whatever helps one helps all*. So we know the value of *service*—that in the service of others alone we are truly and divinely uplifted. Such is the teaching of this interesting volume which endeavours to make advanced thought easy for comprehension by all.

—P. S. A.

Goods And Bads : Outlines of the Philosophy of Life. Being the substance of a series of talks and discussions with H. H. the Maharajah Gaekwar of Baroda by ALBAN G. WIDGERY, PROFESSOR OF PHILOSOPHY, BARODA VOL. XVI OF THE GAEKWAD STUDIES IN RELIGION AND PHILOSOPHY

• In this volume, Prof. Widgery, the well-known philosophical writer of Baroda has outlined a philosophy of life under a very significant title. Life is so vast and complicated that he who wants to claim to have made the best use of it should have

before him clear, well-reasoned and comprehensive ideals for his guidance. Ideals of life are never the same in two different ages; they change and grow with Time. It is the task of the learned to find out for every age, the ideals best suited to the progressive and all-sided development of the race and disseminate them leaving their adoption to the moral sense of the individuals.

The edifice of these outlines has been built on the basis of three words which the Professor uses in a characteristic sense. According to the writer Goods are those experiences which attract and which we would undoubtedly preserve, repeat or continue. Bads are those experiences which repel which we would undoubtedly get rid of and not repeat. Values are all good and bads, put together. The close resemblance of the Goods and Bads of Prof. Widgery to the Pleasure and Pain of the best Utilitarians cannot but strike anybody. The interaction of the experiences that attract and repel on the Mind is certainly Pleasure and Pain respectively though there can be good exceptions. Prof. Widgery takes the various sides of a man's life and discusses the values relating to them discriminating the goods from the bads. Thus he treats of the Physical values, Intellectual Values, Aesthetic Values, Moral values and Religious values that influence the actions of man and under these headings he surveys almost all the problems, a cultured human being has to face in this century, with all the knowledge at its back. It is no purpose of a review to criticise all the views expressed by the writer. The subjects dealt with are as old as man and reasonable differences of opinion have existed and are bound to exist. Mr. Widgery, handles the subject more as a man of practical culture than as a metaphysical speculator while his exposition is lucid, and contains a wealth of detail that shows a thorough and accurate grasp of the subjects he is dealing.

Two points which the learned Professor emphasises in his book deserve special mention. The first is his unqualified recognition of the supremacy of Reason over every other method or channel of knowing Truth, more so if that truth were to relate to human activity in society. After all, the only

meaning that any philosophy of life can have for a particular individual must be related to his highest development through the social organism of which he is a part. And it is well-known that Man's action is determined more by non-rational forces such as feelings, sentiments and interests, than by strictly rational forces which cannot compromise the weal of the whole organism for the self-interest of a part whatever may be the motive that prompts it to seek that. Mr. Widgery sums up his ideas in the following sentence 'Reason as such is perfect but error arises through judgments on insufficient data, and this is frequently due to the influence of feeling on the will'. In the religious field the belief in Revealed Knowledge as well as a vague faith in the Universality of certain touches of sudden intuitive illumination, frequently experienced by certain mystics have contributed towards dethroning Reason from its pedestal in favour of something imagined to be supra-rational and of which none, except probably mystic, know anything. In other fields the conservative and the self-seeking instinct of Man have always been anti-rational forces. When such is the case it is well that one should acknowledge in outlining a philosophy of life the human Reason as the supremest guide man has yet found out.

The second thing is the insistence by the Professor of the importance of individual experience as the most reliable basis for any philosophy of life so far as that individual is concerned. The importance of this aspect of the question is very obvious especially when we remember that man is a being full of creative impulses.

Prof. Widgery has given in a small compass and in brief outline all that one ought to know about life. Any introspecting beginner will find this volume extremely useful.

— A. V. S.



NOTES OF THE MONTH

We hear of the widespread interest evinced in psycho-analysis in London, where many people have placed themselves under treatment for mental health. This interest is by no means confined to the 'world's metropolis' but prevalent throughout the United States. Psycho-analysis deals with the practice of life; hence its importance. It can help you to purge life of much of its spiritual obstruction. We find eminent persons like Dr. Hall (until recently the President of Clark University) setting a high value on Psycho-analysis. It is attracting attention from students of literature, history, biography, sociology, æsthetics, anthropology, etc.

Modern English literature is a witness to the prevalence of and widespread public interest in Psycho-analysis. What it is? lysis which indeed forms the background of much of the present-day serious novel-writing in the west. Its chief exponent Dr. Freud of Vienna ranks it in importance with the revelations of Copernicus and Darwin. The cardinal point of the system is the emphasis of the 'subconscious'. It tells you that you cannot annihilate desires or impulses, as you cannot annihilate matter or physical energy. You only suppress them; they manifest themselves with equal strength in some undisguised form. Therefore, says the Hindu Saint, transmute your impulses and desires into Transmute the gold of *Bhakti* or Love Divine. 'An your desires important instrument used by psycho-analysis and impulses for probing the subconscious mind is the interpretation of dreams. Freud gives us one explanation of dreams. Dreams may sometimes express your desires relegated for fear or propriety, to the subconscious life. 'They assume for masks any image from the outside world which may happen to be in the mind of the Dreams and dreamer.' The psycho-analyst gets behind, psycho-ana- them asks and discovers that 'some desire which lysis has been thwarted, which the individual has done his best to destroy and forget, has been actually only shifted to the subconscious mind, from

which it manifests and satisfies itself by some idea which seems absurd.'

Finding out what is really 'behind' the symptoms, the psycho-analyst states it to the patient who in his turn, should comprehend and sympathetically follow the steps of the unravelling. The result is—*the emotional knot unties itself*. Freud lays special emphasis on the sexual motive and claims that 'all the arts, and in fact all our civilisation, had 'its origin, in one drive, the *sublimation of the sexual*.'

Anyone who notes down his dreams and studies and analyses them can learn to practise the psycho-analysis method with himself in such a way as to break down the formidability of his ailments and open the way to self-healing by finding out the emotional causes of disease, etc., and accordingly influencing the 'subconscious' by auto-suggestion. All modern students of psychology speak of the subconscious element in mind, under whose control are such somatic activities as the action of the heart, the circulation of the blood, the secretion of the glands. These activities can be affected through influence brought to bear upon the subconscious. Further, in every mental process is a subconscious element 'In our loves and hates, our instincts and impulses, in sleep and in dreams, our controlling ideas which seem to carry us at times whither we would not, the subconscious plays a dominating role. It is the subconscious that rules in the mental and moral region where habit has the seat of its strength' (Hibbert Journal). Enlist its powers in the interest of health and you have made a great step forward in the restoration of nervous balance and self-control.

Philosophers and scientists are just beginning to realise the wonders of the subconscious. The subconscious mind, working in harmony with intuition and spiritual inspiration (belonging to the superconscious self or spirit), is endowed with power beyond the comprehension of the materialistic thinker. When the body sleeps, the spirit through the vehicle

of the subconscious, can visit other localities, arrange for certain events, even to the details. In this way, affairs can be arranged weeks, months and even years in advance. 'This pre-arrangement of events is possible in the world of business as well as in the world of art, in social affairs, in the meeting of new friends, and in every sphere of thought and labour.'

Follow the lead the intuition gives; let the guiding power have free play. You can receive distinct impressions of things about to happen, through the subconscious mind. Make a demand for something upon the subconscious and you may get your wishes granted, if you have properly reached and influenced it. A powerful will can make the subconscious mind come to your aid at any particular time.

There is an enormous array of facts and experiences relating to the 'sub-conscious'. It is to this phase of human consciousness that dreams and premonitions

Dreams and Premonitions belong. 'Many people have personal proof that in a dream or by a waking premonition they can bring into daily life a knowledge of some impending event—something which has not happened but which is to be'. Try to understand the relationship between the consciousness when you are awake and when you are asleep. Know that in a dream a premonition may be merely a warning. Study and investigate the dream-consciousness, with an open mind. That will be your undoing as a materialist. Then try to understand the centre of consciousness

Centre of Consciousness commonly called the soul. This means *self-development* which implies (1) the development of the latent faculties and (2) the development of the higher self. Study the laws of soul growth and develop the higher part of your being—that you may increase your ability to serve and become more widely useful to your fellows: **Growth is associated with activity and effort.**

