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ASIAN CULTURE AND THE MODERN AGE

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The word for 'culture' in ancient books is *prabuddhita*. He who by being adored alike in India, China, Corea and Japan, has become the nexus of the nations of the East—Sakyamuni Buddha—was the typical man of 'Culture.' This culture, *prabuddhita*, is not mere understanding, the *verständnis* of German philosophy. Culture is the life of the higher reason of man. India has been a votary of culture from the beginning of her days. Indeed, it has been said over and over again in Indian scriptures that there is no *mukti* (salvation) without culture. Knowledge is increase of sorrow; such the sentiment of an ancient Jewish writer. The Aryan sentiment is different; knowledge is the ending of sorrow. This knowledge, this higher reason, is often referred to also as *darshan*, vision. Of what? Vision of the One Eternal Self in all. There to my mind, is the very secret of Asian culture.

Asia is one because Asia has borne witness to this Spirit-consciousness through the ages. The culture problem has been approached in the East from diverse standpoints,—intellectual, aesthetic, ethical, religious. It has engaged the attention of thinkers and poets and prophets in India, in China, in Japan, in Arabia, Afghanistan. The problem has been interpreted in diverse tongues and diverse ways; but there is, I believe, an underlying unity. For the soul-consciousness of Asia is one. It is indicated in the text of an Upanishad which says:—'The Eter-

nal is one; He hath no caste'. Asian culture is one continuous effort through the ages to interpret in art and poetry and philosophy and worship this consciousness of the One Eternal Self in all. Not without significance is the fact that all the world-religions have been born in Asia. Hinduism, Buddhism, Zoroastrianism, Judaism, Islam are Asian in their inspiration and Christianity is a gift of the East to the west. Asia, unlike Europe, has not talked of conflict between science and religion. Nor have Asian sages imagined, as some western thinkers have, a conflict between culture and nature, culture in India has been regarded as growing out of nature's inspiration; and some of the noblest books which have enriched the world's literature were written in *ashramas*, in forest-universities. Asian culture, again, is not like the *kultur* of European nations, an aggressive force. The ancient culture of India developed no narrow nationalism; it was inspired by profound reverence for Humanity, indeed for all Life, Kinship with all creatures in and through the Universal Self—that was the supreme conviction of Hindu and Buddhist cultures in their highest forms.

Asian idealism is the world's pitiful need today. The Vision Spiritual was the secret of Asia's greatness in the past the Vision Spiritual is what a bankrupt Europe needs urgently today to enrich civilization. As that seer of science, the late Professor Tyndal, said:—"The light once came from the East; once more will the light return to Europe from the East." I believe profoundly in Asia's spiritual message to the West. The world looks to Indians to give the message; and they can give it—but on one condition; that they do it in deep humility for the service of Humanity, Patriotism tarnished with pride, with hate and strife, will not make India great. The Chinese sage has said. "Be gentle and you will be bold; be simple and you will be liberal; be humble and you will be a leader among men. And if India is to be as I believe the Spirit of History wants Her to be, a spiritual leader among the nations, she must be humble, a Servant of Humanity, a servant of God. The modern age dominated by machinery and materialism may yet be saved by the spirit of Asian culture, by the Vision Spiritual which has inspired the philosophies and literatures and arts and idealisms of the East.

DYNAMICS AND SOCIAL LIFE.

SHIV NATH DAR, M. A.

I

Upon this terrestrial planet of rolling matter, every atom of which is in a mad maddening flux, what is there that can boast of stability against the ravages of time? The antiquarian will indeed lead you into the subterranean vaults of buried antiquity and show you treasures of ancient workmanship, as fresh as if they had been made but yesterday; the research-student will guide you through the galleries of historical museums and point out works of old painters and sculptors which have "baffled times, tyrannic claim" to destroy them. But alas! it requires a deeper scrutiny to know the subtle metamorphoses that is continually going on within their frames. The stamp of many an oblivious era is marked upon their existence. Their very age and distance weaves round them a sacredness, a hallowed mystery, which lend them a spiritual transformation. Even in the material substance they are not the same. Physicists know that there is no particle of dust which is at all at rest. Physical transmutation is always going on under the influence of radio-emanation. It was shown, sometime ago, by Sir Ernest Rutherford that "under the impact of alpha-particles shot out by Radium C, there was evidence of the disruption of atoms". The geological strata of the earth's crust have been likewise, found to be subject to a continual change. Organic bodies by diverse paleontological processes are petrified into the so-called fossils

Time changes deserts bare to meads,
And fertile meads to deserts bare;
Cities to pools, and pools with reeds
To towns and cities large and fair.

And if so intensive and universal is the change that permeates the passive material world, how much more drastic and obvious will be the vicissitudes that invade our social fabric. For social changes are the outcome of variations in human outlook upon life and universe, and that involves a restless psychic

activity. History has no human institution, which the cataclysms and catastrophes of time have not disturbed into sudden upheavels or altered by a slow and steady progress. Henri Bergson goes so far as to identify reality with mobility. "Not things made" says he "but things in the making, not self-maintaining states, but *changing* states exist. Rest is never more than *apparent* or rather *relative*" (italics mine). Men's ideas change and develop; the world's plane of thought varies in different times and climes; and old national ideals are unconsciously replaced by newer aspirations. No two generations of human history are exactly the same.

III

The social life is governed by a far-reaching dynamic principle can be verified by the accumulated observation and testimony of mankind. The old order changeth giving place to new. The formal organisation of human society is accomplished by means of a number of political laws sanctioned by the authority of the state, and accompanied by penalty in case of transgression. But the real binding force that helps in the indigenous working of the social order is the code of social morality, prevailing among its members. Social customs are not made or unmade by *deliberate* organized councils, but are the automatic manifestations of the *ethos*, the collective will of society, the general moral spirit of the community. The universal experience of the utility of a particular conduct in given circumstances gives it a consensus of opinion to accept it as an established custom. This was the view held by the ancient Sophists and by Hobbes and Bentham in modern times. But it is conceivable that a course of action, which was conducive to 'the greatest happiness of the greatest number', under certain conditions, may become useless or pernicious to the welfare of society under newly arisen circumstances. Public opinion which was once the *raison d'être* of that conduct may be turned against it and hostile feelings may change the national *Ethos*. Slavery was at one time regarded as one of the most valuable of human institutions; with the revelation of the dignity of man the same began to be looked upon with horror and disgust.

A great part of the positive morality of an age is acquired through heredity. Every one possesses a natural tendency to imitate the habits of his elders. But in another way he is 'the child of his time, sucking at the breast of the universal *Ethos*'. Various literary, political, social and religious currents alter the environments of his life, and consequently his ideas; and what is civilization, after all, but the reflection of ideas of a people. The publication of inspiring books like Henry George's 'Progress and Poverty', great political crises, like the French Revolution, and sweeping religious movements, like Luther's Reformation change the trend of thought of a community: and 'the chief forming agencies of the world's history,' as Prof. Marshall remarks 'have been the religious and the economic'. But by far the strongest and the most visible influence exerted on our life is that of our social surroundings, for it is from our friends and associates, from our kinsmen and neighbours that we are constantly learning the great art of living. Custom, with its superstitions, and stereotyped customs and usages are being questioned and rooted out by a wider experience of life. Travel enriches our minds and gives us a broader conception of life and humanity. "Home keeping youths have no wits." The old Hindus never crossed the bounds of their country. Their mind was necessarily deductive. Their customs were flawless, but the general principles were often extremely childish. Coming in contact with a knowledge of the working of the social mechanism in the outside world, and a close observation of the manners and fashions of foreign people bring about a change in the social life of a country. A liberal education broadens our sympathies and makes us cosmopolitan in our views. The change is involuntary and inevitable, and its contagion is spread from generation to generation. It may be far better or far worse, but the fact remains that in a progressive country which is passing through a period of social transition, it is worse than folly to defy the altering forces that nature sets to work within its range.

III

There is an inborn tendency in human nature to learn the evil more easily and readily than the good. We are too boldly

aware of the "lilies and langours of virtue, roses and rancures of vice". When a social renaissance sweeps over a community of people, many and various are the interests let loose by the peculiar state of conditions. A spirit of dissatisfaction is set afoot, and like a double-edged sword it leads to dangerous consequences in ignorant hands. Impatient to shake off the yoke of custom from their shoulders men indiscriminately run down their own social ethics, adopt foreign manners and cherish exotic ideals. They reject their own corn and accept chaff in return. These kind of radical changes are not social reforms, but they are the very root out of which the improvement and rectification of social organisms can originate and spring. Motion and activity are the only signs of life and progress, and the words of the prophet come home to our ears — 'stagnant as water thou shalt not excel'.

Every age has its cross as well as its crown. No system of social morality, however noble and religiously regarded as an unmixed good; and even the most improved of the human race which to us seems invested with the marks of peace and plenty on a closer scrutiny. Man is a "wild where weeds and flowers promiscuous" placed on this isthmus of a middle state, a being that is great,

With too much

With too much

Rousseau and others discarded and condemned the highly applauded modern civilisation and recommended a return to the original and ideal state of nature. Thus a minute observation will reveal infirmities in every age. What we call progress is like the pendulum of a clock. It goes forward and then backward and so on, with the result that the advantages and disadvantages counterbalance each other and there is no real progress. What we gain in a particular period of history we lose in the next, and as the cycle continues. Human progress is an illusion.

IV

"To complain of the age we live in" says Burke "to murmur at the present possessors of power, to lament the past, to

conceive extravagant hopes of the future are the common disposition of the greatest part of mankind". We often hear old people exclaiming — what dire detestable times we are passing through. Little boys flout at our aged wisdom. Submission and reverence have been wiped off from the earth. Modesty and shame have been reduced to meaningless jargon. Every little youngster poses himself to be an apostle of the "New light", that stalking horse which hides irreverence and blasphemy behind it. When we were young we could not even dream of what these "moustached babies" are doing with a boastful air. While the enthusiastic youth with sanguine aspirations in his brain knits up his brow with disgust. They are old fools, says he, lagging far behind the age — the age of free deliberate activity and restless enterprise. We have no time to listen to their idle talk, we who are the heralds of progress, we who have destinies to build must on and on. Thus from time immemorial whenever the world stands at the parting of ways, the keen contest of ideas between the older and the newer generations, the difference of opinion between "crabbed age and youth" have always retarded the growth of a country's social status. The old generation cannot brook the bold frank dashing spirit of the new one while the latter are disgusted with the monotonous lethargy and passive acquiescence of the former. The social harmony is disturbed. This attitude of mutual discord is most fatal to the advancement of the race. As Swami Vivekanandha points out, the true reformer does not say 'you have been wicked, now let us be good'. He says you have been good, but let us now be better'. It is vain to cry for the dead past; it is still more vain to grumble over the changes that society undergoes. Nothing results from criticising one another. Granted that the social changes that have prevailed among the people are worse than the previous condition, the best course is to adopt them to the peculiar features of our society in a way that should result in the greatest sum-total of utility rather than to mourn the past and to neglect the present. Social life is dynamic. It is visited by inevitable changes, which are neither completely beneficial nor wholly harmful. A wise man should always try to improve their benefit and to diminish their harm as far as possible.

IS MEAT-EATING A SIN?

A. P. MUKHERJI

We are going to deal with this subject from a purely spiritual and ethical point of view and have no quarrel with anyone who may disagree with us. We write only for such people as have some regard for what we have to say. There is no doubt that the major percentage of humanity are meat-eaters and the animal world is regarded as having been created "for our use". The writer is on principle a vegetarian and considers it spiritually harmful to take meat. Several arguments are put forward by meat-eaters in defence of their action, e.g. (1) God created animals for our use and some are meant for eating. (2) Meat is a nutritious and appetising diet and helps to build up and maintain physical strength. (3) The most prosperous and civilized races are meat-eaters and if they give up this practice there would be an immediate deterioration in physical strength with consequent poverty and loss of power. (4) There is nothing sinful about meat-eating and even in ancient Hindu civilization meat was commonly used. (5) If we did not consume meat animals would crowd us out of the world. (6) Animals have no feeling, and even as plant life is "alive", if we object to meat-eating on the ground of its being a cruel act, we should give up vegetarianism on a similar ground!! There is no cruelty in killing animals, since they do not feel the pangs of death. (7) If we did not kill animals there would be no boots and shoes, no leather goods of various description!! How can the world manage without these things?

We would reply as follows:—

1. We agree that God created animals for our use in a reasonable way, but we certainly do not believe that God meant them to be slaughtered and eaten. The cruelty of the act can be better imagined than described. The Society for the Prevention of Cruelty to Animals might take particular note of the "supreme cruelty" which is practised in general on innocent animals.

2. The chemistry of food has proved that a properly arranged vegetarian diet would be comparatively cheaper and more nutritious than meat. It is no doubt a savoury dish, but a properly cooked vegetarian diet would be no less savoury. Again, are we justified in depriving a living creature of its life and its enjoyment in order to please our palates? See how much a horse works and it is a herbivorous animal! Meat may give a sudden spurt of energy but there is no "staying power" in it. We are inclined to think that animal diet develops strong animal passions, combativeness, etc. and there would be less fighting in the world if we all became vegetarians, because our blood would then be cool and our brains more amenable to reason. "Selfishness and aggressiveness" are at the root of most Wars, and it is our conviction that the food which we eat greatly affects our mental states and our actions. Some people say that in order to be strong enough to protect ourselves from aggression of any kind we should be meat-eaters. It is our contention that we can be equally strong on vegetarianism.

3. This is a political question and we do not consider it our province to touch it, but if the Chemistry of Food justifies vegetarianism we see no reason to apprehend such consequences.

4. Our own Conscience should be consulted. Neither ancient nor modern civilizations can justify an act against our Conscience. How many of our meat-eating friends would care to turn butchers? Yet, why not? what is the *natural repulsion* due to? Shooting with a gun comes easier, because there is a sensation of "sport" about it and the end is so quick and painless! Yet, people with thoughtful minds are equally averse to shooting.

5. Try it and see.

6. Plant life cannot be said to possess the same strong objection to being slaughtered as an animal obviously has. We consider this a specious argument.

7. Boots and shoes are not essential to life and human ingenuity could devise other methods of making foot wear if it felt the imperative need of so doing.

Finally, we are afraid our palates are the only justification for the meat-eating. It is our conviction that as the world grows more sensitive to the "pain of others", meat-eating will naturally vanish. In the meantime those who agree with us can give it up.

We consider vegetarianism a highly spiritual practice in *these times* when animal consumption is turning peoples' stomachs into graveyards. We think it develops purity and is in itself a most virtuous act. The Western civilization is also awakening to this fact.

FACULTIES OF THE MIND

Concentrativeness: Its Controlling Power

W. GEORGE WHEELER, L. P. I.,

To a large extent active concentrativeness controls and directs all the mental faculties, it enables them to be applied for specific purposes at the moment required, and causes the individual to appear generally to advantage. It is undoubtedly a first element to a successful life, given, of course, a favourable development of the faculties. The concentrative man knows what to say and when to say it; it is he who can grasp the subject matter to the full and apply his mind for fixed and definite purposes.

When holding a phrenological consulting room at a bazaar in Chelsea, a gentleman of some note came to me for an examination. He was a tall fine looking man, considerably past middle life with a warm genial nature and a character you intuitively liked and admired. His mental powers were splendidly developed, with Conscientiousness, Calculation, Firmness and Order remarkably prominent. This man I thought, should be highly successful in life, for not only has he a splendid balance of the temperaments and a wonderful harmony of the faculties, but his Concentrativeness takes a leading place. He could not accept an inferior position for he is firm, positive and self-reliant to a fault. I told him he could bring the whole of his mind to bear upon any one subject he wished forgetting all else for the time being, how he could put it aside at his will and pay the same powerful concentration to something else, how in fact he could control his own mind beyond a thousand, and systematise and apply it to the best advantages. He had indeed so very few faults and weaknesses that it was a real pleasure to delineate his character, and he showed his approval and thanks by bringing others for private consultation. One of the secrets of this gentleman's success and in his profession he had gained a foremost place, was Concentrativeness.

A young fellow who several years since had attended and, he said, derived benefit from my phrenological lectures introduced himself. He told me that his Concentrativeness at that time was so small and his Cautiousness so large and active that he was altogether unable to speak in public and if he read a book he forgot the best part of its contents and was unable to recall what he had read. He had cultivated his weak and restrained his strong developments to such an extent that he had become successful as a public speaker, was able to concentrate his mind in reading and no longer lived in the fear of failure. He gave me his name and referred me to intimate friends who knew him. This gentleman had, according to his statement, found phrenology a stepping stone to success; he had brought his Concentrativeness into activity.

One of the great drawbacks to a good memory in connection with which concentrativeness often plays an important part, is the large amount of light literature indulged in by persons in all classes of life. There are thousands who read without the least desire to remember or apply the same in connection with their future career, they do so to while away time, to supply a present gratification, certainly not with the idea of concentrating for the purpose of an intelligent retention. We thoroughly approve of novel reading in moderation and that of an elevating nature in harmony with our rightly developed faculties, it is the light trashy literature against which we protest—it dwarfs the intellect, deadens the memory, and spoils concentration of thought. Those who wish to develop this portion of their brain and improve their memory will do well to listen to speeches, addresses or sermons from time to time with the object of fixing the whole attention upon the sayings of the orator, so that the information may be stored in the mind and recalled at any time desired. They should study to forget all else for the time being and remember that one of the greater secrets of success in life's various undertakings is complete attention or concentration.

Two children attend Church together, one fixes his mind on the sermon and can afterwards recall much of it, while the other can hardly remember the text. It will be generally

found that concentrativeness is large in the former while the other has the organ in a small state of development. Culling upon two little girls belonging to the same family, both of whom were in some directions clever and accomplished, I found one could at the exact time desired say all the thought necessary while the other oft times hesitated, became confused and vexed with herself. The former had Continuity large and active, while the other, although possessing a finer mental organism, appeared less to advantage, Concentration and Self-esteem being decidedly smaller.

To test this power of the mind, study its activity or non activity in accordance with the shape of the head. I selected a company of young people the majority of whom had this portion of their brain small. They came to a meeting in which I was interested. I further secured the services of a gentleman with large concentrativeness to address them. As anticipated, he gave an able discourse in harmony with his special development, it contained one grand thought from which he never deviated, neither did he perceive the restlessness and indifference of his audience, he had apparently forgotten all else save his one conception. To those who could follow his discourse it was clear and profound, but the majority of those selected glanced at the one beautiful idea and turned wearily away. The young people were uninterested, two or three had fallen asleep, while others gaped, looked drowsy and about as unconcentrated as they well could. A week or so later this little company a second time assembled and were again my peculiar study. I had secured another speaker of a different type, one with concentrativeness only moderately developed, while the organ of comparison was noticeable, prominent. His address had the majority of the young people spellbound. He did not take up one beautiful idea, as did my first, and dwell upon it until the end, but allowed one bright illustrative side light after another to work into it generally having a bearing upon the whole, yet never dwelling for any length of time upon one particular thought. Thus I was in a measure able to test the workings of the faculty and perceive likewise the size of the organ large, small or moderate in each individual head, all of

which seemed to prove in a very clear and interesting manner the truthfulness and utility of phrenology.

The faculty of concentration is not very often cultivated to excess, but those who, like myself, examine thousands of heads do find the slightly abnormal from time to time. A gentleman came to me at the consulting room on the west pier, Brighton, England. He had lived a good deal abroad. He had much of the mental temperament and a rather large and powerful brain. His wife stated that his memory had of late failed him. This at first struck me as curious, as the memory centres generally were good. After studying him for two or three minutes, I came to the conclusion that the trouble was caused not by any imperfection of the memory organs but by an excess of concentration. When I presented this view both he and his wife agreed and the latter gave me a clear case in point. This had been brought about by tremendous concentration in business abroad. There was, of course, every reason to anticipate a complete harmony of the cerebral parts, and healthy exercise of the memory and concentrative faculties.

THE TEXT BOOK OF LIFE

EFFA E. DANIELSON

PART II

Introduction

Life after death is as natural to those who are born into it as life after birth is to the healthy babe as it matures. *One Law, One Life*, therefore, is the solution of it all. Mystery is the fruit of ignorance and ignorance is caused by fear. When you think of death, call it birth, for death and birth are one. We, who have mastered death, know this and have banded together to bringing our message to the sorrowing world; and turning the minds of all people to the gaining of knowledge through the natural channels to the end that all will walk by sight and uprightly before each other. We know because we have tasted death. To learn to live is the right principle. Apply it by grasping the meaning of life today with whatever understanding you have.

Go forth in joy that the light of knowledge may go before you revealing the rock or crevice. The step is not hard. Learn to behold the perfect image in all and everything you would possess and the power in life will bring it forth in service to you.

Send out the thought at sunrise for the dull cares in life that the dullness may wear away and bring forth splendor as your sun shines forth. Glorify your own life because glory is the fragrant flower called love even as the sun is wisdom, bringing forth the perfect life by casting out of your thoughts the things you are holding in memory that hinder your progress.

Life journeying from one dimension to another throws off unused parts as it enters one center of action after another until each life becomes a light travelling through space as a planet. Language is not necessary for you to know and understand the Universe of life. Language is necessary to impart in speech to others the things you can comprehend.

Comprehension is what we should all strive for. To comprehend means to give added ability to move about in the Universe; it is in fact the process of moving.

Seek to understand within your own life the power of speech and know that all speech is the manifestation of the one law for all life. You cannot divide life any more than you can divide water; you can arrange water in different vessels, but you cannot divide it. You cannot divide air or light neither can you divide life.

Your will power has no authority over the trinity of earth; your will power has no authority over life. There are different vessels holding life, but life is the same whether in one vessel or many. Let us then study Life; not the physical body neither the spirit body. Let us not call the soul body Life. Rather all of these are vessels holding Life. Life, whether in one body or another, reigns supreme. Study Life then, that you may know better how to clothe and feed these various vessels.

The stomach is master of the food supply but it does not control life. When any or all of these heads do not function properly there is trouble and the body becomes dull; but as soon as these masters cease to function, Life steps out of its vessel, for Life is master. Let all members of your body be subject to Life, that life may direct the brain which is master of the physical vessel, that there may be union and strength in purpose. Study Life, that you may here and now reap the reward of Life's diligent sowing.

The physical brain is at the head of the nervous and muscular system but does not control Life. The heart is at the head of the circulatory system but it does not control life.

The physical body is controlled by a physical brain. But you think with the nerves of the whole body through reflectors of the light chambers, and when the light compositors are inactive the nerves are in a state of decomposition. Nerves in turn are nourished by sound waves and these sound waves are produced by combustion both from without and from within the body. When from without, the person carries a carburetor in

the eye and ear for registration. When from within the registration is made through the spinal cord and its accessories from which we get all registration of speech, sight and hearing, both external and internal.

Every thought unexpressed makes one registration; when expressed, it makes two. Nature is not only a Law but a Law maker and registrar at the same time. Therefore a perfect balance of your actions is at all times accessible, accurate and active, in as much as every act is cumulative.

Do not be discouraged; sometimes the spring lies deep but if you are diligent it will burst forth in glad song in your life. It is natural for every Life to seek knowledge but you must always be open for new Truths.

Instructions for Lessons

Hold within your physical mind the thing you want to accomplish; draw for the mental mind the picture of the accomplished thing, then from out of the Universe gather the raw material, weaving it into the required material for your garment. Enter the dimension of light by closing within your mental mind your finished product; the light which you attract during this activity is thrown into your vibration and you will have within your grasp the thing you so desire.

Every part of the body must give service. Life is master over everything. Life must command the various parts of the body and, as you are Life, it is the conscious part of you which sits in authority.

If it is your hand that must labour; you must direct the forces to the hand. Consciously or unconsciously, this is being done all the time. To consciously perform this act would increase its velocity, its power for action; therefore, when you would perform a task command the different parts and particles of your body that are to perform the task.

While you are in the silence command service to yourself according to this law.

First, know the thing you would do or be, command all parts and particles of the structure of your body which you are depending upon to do or be that particular thing.

Command over yourself is your greatest asset.

When we once know the law, we draw to us those who do right, and establish within ourselves harmonious and effective results.

In healing, hold in mind the image of a perfect body, focus your thought on the stomach, as that is the engine of the body; then the heart, it is the pump; then the lungs, they propel the other internal organs; they are the tracks; then the head, which is the light tower; eyes, ears and other facial organs are the sentinels; the limbs are the outposts, reaching in all directions. As you touch upon these different members of this great organization called the physical body, register in your own mind or body any blemish or hindrance to perfect health, hold in your mind, and focus the mind's eye on the unhealthy parts and command health for your body.

Each physical body has healing emanations. All people can heal; healing is neutrality; when two people come together a third vibration is set up which creates new fabric; therefore to heal is to re-construct. One person cannot heal all people for there must be aggressive action for cleansing. The language of ancient days is very misleading. Understanding the language takes away all mystery of the so-called miracles of ancient or modern times.

Disease is inharmony somewhere in the structure of the physical body. Disease sometimes is a reflection, sometimes a suggestion. To heal is to restore harmony; a highly polished surface reflects; the slightest touch on the keys of an instrument causes a response. It may be harmony or in-harmony. The law of suggestion is the most difficult law to deal with, out of tune or in tune. The delicate instrument responds to the artist or the amateur. The law of response seems ever to be active. The compass directs the mariner, but the ship must have guidance. The mental mind is not the compass of the human life; it is the monitor of the physical body. Life is the greater ruler. Life has created the physical body; the mental mind is a slave to the minor minds inasmuch as it is master. The physical body can be made subservient to the mental mind when perfect equilibrium is established. Without this the

body does very much as it pleases, like a headstrong, undeveloped child under the guidance of a weak mother.

The object of these Physical Exercises is to close all avenues from without that no undesirable person may enter into your environment. The student must be as careful of his physical body as he is with his clothes or house. No person would swing wide open the door of his house to the passerby or hang his suit of clothes on a peg in a public place for anyone passing to make use of. Much care and caution must be taken at all times. Think healthful thoughts especially. One must have a living desire for knowledge to be successful in gaining results from these lessons.

LESSON I.

Evening Exercise.—Set apart a few minutes before retiring. Take a paper and write your needs. Breathe deeply, exhaling quickly, say four or five times. The deep breathing expels the foul secretions from the brain cells, thereby cleansing them entirely, and in this way preparing for work of reconstruction during sleep. Watch carefully the construction work going on the caring for your needs. Repeat this seven nights, rest one night, taking up again, repeating four times. This exercise may be taken after retiring if the pupil so desires.

Morning Exercise.—Upon awakening, stretch your limbs and arms, then breathe deeply, exhaling quickly. Lie perfectly still, mentally stretching every part and particle of your body. Reach out in vision into the great expanse of the Universe, slowly coming back to physical activities, bringing before you the needs you recorded the night before. Rise slowly from your bed, stand erect on both feet and mentally lift yourself from the floor three times. Bring hands together in front, raise above head, stretch out at sides, then back. Breathe deeply, exhale quickly and you are ready for any and all emergencies. This exercise should not take more than five minutes, ten at the longest. Think of the master minds in the Universe while exercising.

LESSON II

Evening Exercise. Reserve ten minutes before retiring when you can be undisturbed. Take pencil and paper, lay

paper before you, holding pencil in position for writing, keeping in mind the master minds of all time. If you are desirous of becoming successful in any given thing keep in mind those men and women who excelled along the lines you are interested in. In this way you will project yourself into their stratum of life. At the close of ten minutes, stand erect, breathe deeply, exhaling quickly three times and retire.

After you are resting in bed, ask again for the most important things you desire or any one thing not yet in your possession that you have previously recorded. Keep in mind that you are shutting out the old way of thinking for the greater method, that of knowledge, the things you need to know will come through sight which is simply realization. To realize a thing is both sight and hearing.

Morning Exercise. Upon awakening let the body rest but reach out into space in quiet meditation. Think of some loved one whose presence would bring you joy. If the person thought of appears, keep the mind at ease while they are present. If they do not appear, breathe deeply, exhale slowly, then stretch as instructed in first lesson. Always rise slowly from the bed; stand erect, solid on feet; raise body on toes, touching hands to floor. You may not be able to do this at once but keep trying. Three times is quite enough; raise hands over head, palms up, head thrown back; close eyes one minute or even less. Through this exercise the life fluid pours into the body through palms and eyes. Repeat this exercise daily same as in lesson one. Be diligent and win.

LESSON III

Evening Exercise: Reserve fifteen minutes before retiring: sit in natural meditative position with or without pencil and paper, as the pupil desires, for the recording of the impressions that come into the mind. The pupil may feel touches, hear whispers or audible sounds; some feel only the presence; others take on the condition of those trying to make their presence known. For the time being, so to speak, the pupil should not be controlled but able to recognize another in himself. Do not encourage control but ask for the spoken word to you, not through you.

Morning Exercise: Follow instructions of previous lessons if your time is limited, but if not, take fifteen minutes of meditation, or listening, peering into the depths of the Universe. Put from your minds all thought of loved ones, but desire the manifest presence of the great scholars who have preceded you.

LESSON IV

(Always sit or stand erect while in the healing silence)

SILENCE FOR HEALING

Hold yourself in mind in this silence in picturing the perfect image of health. If there is something wrong with the physical temple there is a cause. To determine the cause is the first step to be taken in healing. If, within ourselves we can first cause and correct it, we can heal ourselves from any manner of disease that may attack us.

To treat your own Body: Begin with your eyes; place your mind entirely upon them; shut out everything else. Do not allow yourself to be concerned about anything but your eyes. Look at yourself straight in the eyes, as you would look at another. Become conscious of the condition of your eyes.

By looking within your eyes you can trace all their nerves to where they are anchored in the brain.

The eye is a very peculiar organ and a very treacherous one. It is thru the eye that Life displays storm and sunshine and if the nerves are crossed great disaster is the result. Now see if you can trace these nerves of the eye to their anchorage. You will have to feel conscious within your own head of having traced these nerves in order to demonstrate this within yourself.

While you are holding the eyes in mind, send health into them.

Now take up the organ of the ear, a very essential organ. It is most necessary that you hear and see. That we hear from a physical standpoint is necessary, but we must hear and see rightly, which brings it into a finer application and needs a very specific treatment.

As you take up this exercise, impress your ear on your mind so that you may travel the different departments of your ear and realize what a wonderful organ it is. You can talk to it and it answers you back. It is a very necessary organ. Silence for the ear.

The ear is covered very exteriorly. If it were not so, there would be din and clatter. All sounds reach the outer ear. There are many chambers in the ear. The ear chambers open and close.

Now, the hands. Know how necessary the hands are to the brain, how they lift the loads, carry the burdens, express grief, joy, and sympathy. They caress, demand and chastise. See along what lines your hands exercise the greatest control, keeping always in mind it is your own body you are working on.

Now the feet. They are lithic, swift, lax and stumbling. You know the feet are wonderful members of this great family called the physical body and each part and particle as we have named them, are as individual as one of you are individual from the other. Each is a master in its own department, yet Life is the engineer of the whole station. It is a question of bringing Life and the different members of the cabinet together in operation, one serving the other.

Visualize what these feet really do; where they shall carry Life; to health, or ill-health; demand to know which way your feet are leading you

You know the feet must always be set *just right* to leave the track in good condition.

Now take the internal organs one by one.

Take up the heart first. The heart might be called the windmill of the body. Choose what you want your heart to be. Shall it be responsive, or shall it be metallic? Shall it serve or not?

Now the stomach. The stomach is the great separator where all the different chambers get their supply. It might be called a terminal and yet it is a separator. Picture this station

within you that gathers together all supplies of the body and distributes them to its different parts, that you may be nourished.

If you have trouble in this great separator settle it right now. Go over your life and see what you threw into it that kept it from serving life as it should.

Now reach into the head, the great tribunal, where the judge is sitting and from which the record is made. See how well equipped you are, how wise you are to make decisions and to carry out orders. If you are waiting for a day in the future to make good, you are fooling yourself because that day in the future will never come. The day in the present for you to make good is within your grasp. Make good today, with the tools you have to work with. Then each day in your Life brings its recompense.

Now bring to your vision the perfect form that you have created during this silence and behold yourself free from prejudices that hold you back. Watch yourself in the future.

If at the expiration of the time set in this lesson you have received no communication do not feel your time wasted, but know the constructive work has been going on, and continue your silence as directed in lesson four.

Exercise in these simple rules will in time give you absolute control of your Universe. *Always* remember never to desire that which causes another's loss. If you do, it will bring loss to you of some precious possession.

HALF HOURS WITH VALMIKI.

T. V. KRISHNASWAMI RAU.

Fourteen Years of Rama's exile

** Poornay Chathurdhasay varshay panchamyam Lakshmanagrajaha*

Bharadwajasramam prapya vavandhay niyathe munim'

'On (Chaitra Sudha) Panchami day at the end of the fourteenth year, Lakshmana's elder brother (Rama) reached Bharadwaja's hermitage and offered his respects to the Sage'.

Time of Occurrence	Particulars of events	Total Period			
		Years	Months		
Chaitra Sudha Panchami	Beginning of exile	0	1½		
do. Shashti	At Srugibheripura				
do. Sapthami	Near Vanaspathimoola				
do. Ashtami	With Bharadwaja				
do. Navami	On the banks of the Jumna				
do. Dhasami	Departure to Chitrakoota	10	0		
Vaisakha Sudha Thrayo-	Meeting of Bharatha and				
dasi	Rama at Chitrakoota				
Vaisakha Krishna Dwi-	Bharata's return to				
thiya	Ayodhya				
Vaisakha Krishna Pan-	Rama's onward march				
chami	from Chitrakoota				
Ten Years	Stay with ascetics in their asramas				
To the close of the thir-				2	10½
teenth year	Halt in Panchavati				
Chaitra	Abduction of Sita	1	0		
Vaisakha	Alliance with Sugriva				
Ashada	Death of Vali				
Aswija	Departure of monkeys in quest of Sita				
Phalgun	Ravana's Despondency				
do. Sudha Chathurdhasi	Burning of Lanka	1	0		
Phalgun Amavasya	Ravana's Death				
Chaitra Sudha Pratham	Ravana's funeral rites	14	0		
do. Dwithiya	Vibheeshana's coronation and reclamation of Sita				
do. Thrithiya	Back to Ayodhya in the celestial car				
do. Chathurthi	Halt at Kishkinda				
do. Panchami	Arrival at Bharadwaja's hermitage				
Total number of years		14	0		

TRIPURA RAHASYA

Or A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER XI.

After listening thus to the marvellous story of Hemachuda, Bhargava filled with doubts in his mind, began again to query his preceptor, 'My Lord and great preceptor! The (1) knowledge of the self that you so admirably described seems to me to be not only difficult of realization but also as opposed to (2) experience. How can this objective world be said to be of the nature of pure consciousness? It appears to me that it has to be accepted as such on faith alone otherwise (3) it is not clear to me. It is not possible to think of a state of consciousness devoid of the cognised (objects). Since that such a consciousness devoid of objects exists, is not amenable to reason, how can I conclude that such a consciousness exists? Therefore have compassion over me and instruct me by all means'.

When thus requested, Dattatreya replied, 'Bhargava! I shall tell you the true and real nature of the cognised. Listen, O Rama! The cognised, one and all, partake of the nature of the cognizer and not otherwise. I shall explain to you the reason for this assumption. He d to me with pointed attention. As all these cognised have an origin, they are the effects of the (4) endeavours of a doer. It is appearance anew that is called origin. For the reason that this world appears afresh at every moment, it originates at every moment. Some describe this world as originating in a single (5) infinitesimal moment.

(1) The knowledge of the pure non-dual self.

(2) It is not possible to verify it by reason and experience.

(3) Since verification by means of experience has been detailed in Hemachudopakhyaṇa, here it is verified by reason

(4) It is fresh appearance that is regarded in the world as origination.

(5) The following is the theory of the Vijnana Vadins:

The aggregation of perceived objects as poets, etc. is what

Some others describe the world as an aggregation of all mobile and (6) immobile objects. Whatever might be the theories held by others, it is established by all means that the (7) world had an origin. In this connection, since the arguments (8) advanced by Swabhavavadins (9) are (10) impertinent, they are

called world. In order to controvert the theory of the Vijnana Vadins that apart from this aggregation, a single object cannot form the world, their theory that the world is one of the form of a single infinitesimal moment is first expounded. According to them, the knowledge of the form of pot, of the form of cloth, that rises successively in the perceiving subject, assumes the form of those respective objects. And they hold that it is by these successive cognitions that worldly activities take place. They say that time, space and form which manifest in consciousness (knowledge) are in that moment in which they manifest, one infinite whole and that such a perception in an infinitesimal moment is what is called Vijnana (knowledge).

(6) The theory of the followers of Kanada.—

These hold that the aggregation of objects is the world, that out of these, ether, etc. are permanent and stable, and that pots etc. are impermanent and unstable. Some among the followers of Kanada are unable to account for the manifestation of external objects for the reason that in all activities, the objects necessarily assume the form of consciousness. They hold that, if notwithstanding, an external world were to exist unconnected with worldly activities, then that world be like goat's collars, i. e., worthless.

(7) Because the statement of these persons who in attempting to prove that the world is unreal, stated that that moment is permanent is like decorating a person about to be hanged, it is shown that such a theory is utterly untenable.

(8) In order to show that the world originates without any material cause like the projections of a magician, the theory of those that hold that the world is real and that it has a material cause is hereby controverted.

(9) The world has been stated to be an effect. Swabhavavadins state that the effect is produced spontaneously without an antecedent cause. In such a case, since there is no antecedent effect, which is dependent on which? Since things that originate exist spontaneously of themselves, they do not depend upon any extraneous cause. And these men say that just as no effect need follow a cause, no cause need precede an effect. This is the tenet of the Swabhavavadins otherwise called Charvakas.

(10) In such a case pots and cloths should originate without a cause.

unacceptable. When by the arguments of (11) affirmation and negation and by the conclusion that cause and effect are of the nature (12) of a Law, it is seen that the Law works invariably in all actions, how can an effect as the world spring up suddenly without a cause? If it is assumed that in cases where the cause is not evident, the effects are produced without a cause, such an assumption would be contrary to the experience of everyone.

Generally in all cases where the cause is not evident, the cause is attributed as known, by inference from previous experience. If on the other hand effects take place causelessly and by chance all actions in the world would be mutually opposed to one another, and an action that is a cause would cease producing its corresponding effect. Therefore it follows that there is a cause for everything. It is due to this fact that in the world it is seen that everyone depends upon a cause for achieving an end. Therefore it is not fit to inquire into the theory of the Charvakas.

Some say that the world as effect is the outcome of the (13) unreal and invisible atoms. Their theory is that the bi-atoms and tri-atoms that were formed out of the primary atoms are different from the latter and that these which were non-existent before, come into existence and undergo annihilation in the end. How can non-existence and existence which are self-contradictory be attributed to the same object? One and the same thing cannot be said to be yellow and non-yellow; one and the same thing cannot be luminous and non-luminous; otherwise confusion and chaos would be the result.

(11) Argument of affirmation = the prevailing of the cause within the effect. Argument of negation = the absence of an effect without an antecedent cause.

(12) If it be objected that this conclusion is the result of a misconception and that how it can be axiomatic, then it must happen that all persons who depend upon a cause for achieving an end, go without attaining any result as the corresponding effect.

(13) Unreal = When it did not exist before = non-existent.

Again in the beginning, how were the atoms (14) energised to action by the will of God? It can never be that the prakṛiti (Nature) of equilibrated (15) attributes became the world. For, there was no cause to upset the stability of the three attributes of prakṛiti. And further, there is no evident cause to effect again the equilibrated condition of the attributes (Gunas) at the commencement of pralaya (Disolution). Since no action is seen in the insentient without the agency of an intelligence, the insentient Prakṛiti cannot of herself transform into the shape of the world. Therefore the cause of the effect that is the world remains undiscovered. In such an (16) inscrutable matter Agama (scripture) is the only thing that can be relied upon for a definite solution. Other proofs of knowledge such as direct perception and the rest will not be of any avail; for, the reason is, the perceivers are imperfect and finite, their perceptive inference will not lead to any finality and it will again lead to the conclusion that an effect is produced without a cause.

Therefore, it is established that this world has an efficient maker and that he is an intelligent being. Will the maker of this inconceivable world be like an ordinary maker found in the world? No. Therefore he is one of unimaginable might and the Vimarsā (thought) of such a creator of unthinkable power is the Agama.

(14) By reason that at no time an action is seen in insentient things by the mere volition of a person, this query is raised. If the insentient atoms could be set in motion by the mere volition of God the arrows and weapons should fight with enemies in the absence of soldiers, by the mere volition of the king. Thus the theory of origination or Arambhavada is refuted.

(15) The Theory of transmutation is likewise refuted. Nirishwara Sankhyas state that Prakṛiti is the equilibrated state of the three qualities [gunas] Satwa, Rajas, and Tamas, and that Prakṛiti alone becomes the world when the equilibrium of the gunas is disturbed.

(16) Since if it be assumed that the world exists without a cause, it would be entering into other people's tenets, it follows that the world has a maker for it.

Chimerical = phantastical = relating to reverie (manorajya).

Since Agama is an authority that cannot be set aside by others, it is superior to all other evidences. In the Agamas it has been stated that before creation Maheshwara (Supreme Lord) existed alone and that He being possessed of boundless freedom, without depending upon any material cause by the might of such a freedom playfully projected into view the picture of the universe in the wall of his own self. Just as the body created by your imagination in dreams and in fantasy is regarded by you as being your self, the Lord identifies himself with the world that was created by him. And just as such dream-bodies are not your real nature for the reason that you are separate from the dream condition, the world is not the real nature of the Lord, since he becomes separate at the time of dissolution.

Just as you remain as pure consciousness separate from all non-contiguous bodies that appear in waking, dreaming and chimerical states, the Lord is one having the sole form of indestructible Consciousness that is devoid of phenomena. It was by such an Ishwara (God) of the sole form of consciousness that this world has been in himself projected into view. Because phenomena separate from Himself cannot happen anywhere outside Him, where will he project them (17) except within Himself. Where, when, which will happen without consciousness? For whichever locality is ascribed the non-existence of Consciousness, that very (18) place cannot at all be said to exist?

How can there be (19) non-existence of consciousness? Because it cannot be. See of pure consciousness who is supreme who is the very essence (20) of being and who contains

(17) Plenic form is determined for Ishwara (Lord)

(18) Since bodies cannot shine in the absence of consciousness they cannot be said to exist. If bodies are to be said to exist they must shine [appear] in the rule.

(19) Since consciousness has the nature illuminating all, consciousness is needed even to illuminate the non-existence of consciousness; otherwise its non-existence cannot manifest. Therefore the non-existence of consciousness is unthinkable.

(20) Very essence of Being = Having infinite existence.

within Herself the world shines as entire and whole. Just as there can be no waves without an ocean and no radiance apart from the sun, no world can there be without Consciousness.

Therefore it follows that before creation Mahadeva (the Great Lord) alone existed in the form of pure Consciousness; and that this world comprising the mobile and immobile originated from Him, subsists in Him, and is in the end dissolved in Him. Since this is the well known theory of the Agamas it is not capable of being misconstrued. As the Agamas are not to be misconstrued and doubted at any time, *it is the only reliable authority wherever the cause is not evident.* Because everywhere we see the effects of (21) Mani-Mantras (Gems and Spells) and others, and because persons of little knowledge do not know the mighty efficacy of Gems and Spells the all-perceiving Agamas are the utterance of the omniscient Ishwara.

What the Agamas say is this. That before the creation of the world Isha (God) alone remained in the beginning in the form of pure consciousness without any extraneous matter and he projected the entire world. By reason that the Lord is perfect and has an intrinsic and unconventional independence, he (22) reveals within Himself, i. e., in the wall of the Self of Consciousness, the imagery of the whole Universe. The universe does not at any time come into being as existing outside his Self of pure Consciousness. Because the Lord is entire and infinite, there can be no place outside him and nothing can be as existing at any time beyond him. Therefore the theory that the world is revealed like reflections in a mirror within the Lord alone is the only one that can be accepted. And the Lord who projects the world does it like a Yogin. It must be acceded to that what is projected by the Lord is not different from its Creator like mental cities projected by one's imagination.

[21] The proof for holding that Vedas and Agamas, etc., are the words of Ishwara is nothing other than the fact that we see the effective results of magnetic gems and mantras mentioned in the Agamas in the case of Sadhakas.

[22] Reveals = Manifests, projects, creates.

Rama! though your mind's creation partakes only the nature of mind and is differentiated diversely by the manifold appearance of several subjects and objects, these latter have no reality apart from your mind. Just as by reason of their originating, their subsisting and by their dissolving in the mind, that creation has no other essence than that of your mind. Similarly the world originates, subsists and dissolves in the Lord.

And that Ishwara is one who is of the sole form of Consciousness and He has no other form. That Consciousness is Tripura is She of boundless energy who witnesses everything. Not being liable to any division. She of pure Consciousness is everywhere entire. In the world it is time and space that are regarded as effecting division. Of these, that which is of the nature of form (Akara) is termed space, and that which is of the nature of events is regarded as time. Since both forms and events are dependent upon a portion of Consciousness for their very existence how can there be any division for Consciousness by these such two. In which place and in which time does Consciousness not exist? Tell me. How can that place and that time which are devoid of consciousness be established as existing?

(23) The existence of objects is none other than their Prakasha (shining or luminosity) It is Prakasha that is described as consciousness, and objects are incapable of shining of themselves without Consciousness. That Prakasha which shines of itself freely and without depending upon other things is the (24) most important. The insentient objects are not self-luminous, because they shine by the junction of conscous-

[23] Like sun's light, consciousness reveals objects. The objection that just as objects are considered to exist in darkness during the absence of sun's light, let objects like time, space etc. exist and continue to exist without depending upon consciousness is explained here. The existence of objects is nothing other than their shining. [manifestation = comprehension]

[24] This explains the objection that how can it be said that consciousness is the basis of all phenomena when in the statement that consciousness is the basis of all phenomena when in the statement that Consciousness also shines like a pot which shines, both are considered as shining.

ness with them, but Consciousness on the other hand (25) shines of itself without depending on others. The insentient only shine depending upon consciousness and not otherwise. If it be considered that objects have an existence even when they do not shine (i. e., when they are not enveloped by consciousness) there can be (26) no finality in the world as to which object exists and which not.

Therefore, in the world the existence of an object is none other than the shining of Consciousness. Just as reflections have only the essence of the mirror, all is Consciousness, since it is consciousness which gives essence to the world.

And that Consciousness by the might of its (27) purity shines greater than any other thing. It is by reason of (28) density and purity that reflections are (29) produced. By variations in the degree of density and purity reflections appear distinct or otherwise. We see this plainly exemplified in the case of glass and water. Because mirrors and other kindred objects are insentient and because they have no freedom, they depend upon external images to produce reflections. On the other hand since Consciousness is pure and free it does not depend upon and such external image. Consciousness is naturally endowed with purity since it is like the Ether of space (Akasha) uncontaminated and stainless. The admixture (30) of diverse objects is what is called impurity and such an heterogeneity is not formed in Conscious-

[25] Of itself = in Samadhi condition [it is self-shining.]

[26] If it be stated that let objects remain having their support in consciousness just like their having their basis in the ether of space, then their existence will have to be construed as distinct from their shining [manifestation]

[27] If everything is consciousness, should not everything appear as consciousness? Why does the additional adjunct as pot cloth appear? This query is answered here.

(28) Density = the quality of not giving accomodation to another object.

(29) The cause of the formation of reflections is explained here. Because water is not a dense substance, reflections in it are not clear. Because walls are not pure and because ether of space is not dense these do not produce reflections within them.

(30) The admixture of other things within one thing is what is said to be heterogeneity as is found in water by the mingling of wind, earth and dirt.

less, it being throughout uniform. And since the Energy of Consciousness is by all means impartible and will not give accomodation for anything extraneous, it is the (31) purest of all.

(32) The shining of objects that are incapable of shining by themselves is brought about only by their union with some other object. Those who know the real nature of reflections have described this world (that is seen by everybody to be only a reflection. This (the world) does not shine of itself at any time, it only shines depending upon consciousness. Therefore the world has been described as being of the nature of a reflection in a mirror.

Although consciousness exists intermingled with extraneous phenomenal forms, since it continues to remain as an illuminator of objects it does not in the (33) least lose its essential nature. Just as reflections have no reality apart from the mirror, those that are reflections in the Self of Consciousness (cidatma) have no reality apart from the Self of Consciousness. Whereas external images are regarded as instrumental for producing reflections in a mirror, it is the inherent freedom of consciousness that is alone instrumental for the reflection of the world in Consciousness.

(31) The density found in consciousness is as follows:— A rock is said to be dense because it will not give space to any other object to remain in the space that it occupies and water is said to be not dense because it will accomodate within it other objects such as stones etc. If consciousness were to give room in this manner, it will follow that co-consciousness does not pervade the space occupied by that extraneous object and that consciousness does not exist in that space. Consequently consciousness will become finitised. Because a space devoid of consciousness cannot exist it has been stated that it will not accomodate anything else and hence it is dense.

(32) If it be said that since there is no authority to hold that the world is a reflection, it cannot be described as such, the reply is that since all the essentials of a reflection are found to exist, it can only be described to be of the nature of a reflection. And the essentials of a reflection are mentioned herein. A reflection of a mirror cannot appear without a mirror and manifests only by the proximity of a mirror.

(33) The nature of bearing reflections is none other than the quality of not losing its own nature even when in junction with various other objects.

O Rama! look at the reflections which are produced by your own imagination, without any images within yourself and which appear without any cause. When the inherent freedom that is in the self of Consciousness is fattened, it is the imagination which becomes phenomenal forms. The freedom that thus assumes a gross form is what is described as Samkalpa (Willing—imagination). When there is no Samkalpa, She of Consciousness remains pure and uniform. The perfect freedom of Consciousness, that thus existed pure and uniform before creation, took the (34) form of Samkalpa (Willing). And by that willing this world appeared as a reflection. Since it was a willing originating perfect freedom this world appears as permanent and enduring. Again, it being the outcome of perfect freedom the world appears uniformly for all.

(35) Because such freedom found in others is imperfect, the forms resulting from their volitions are not generally manifest to all. When the Samkocha (contraction) that is in their freedom (Swatantrya) removed by practice, by gems, spells and the rest the result out of their volitions becomes generally manifest to all. As an illustration, O Rama! look at what a magician does. Without dependent upon any extraneous matter, he everywhere exhibits merely by his willing a wonderful world of elephants, horses and the rest. Does this not appear uniformly to every one as having permanence and as being fit objects for quest and endeavour? And in the next moment the magician withdraws into himself all those that he projected by his willing. Only in like manner does this world created by the Lord appear. ~

(36) Again look at the perfect and permanent creation of Yogins. But since Yogins are comparatively limited in their

(34) The idea that rises before creation out of the homogeneous freedom that exists in the pure state of consciousness, that the form of the world should be assumed, is what is called Samkalpa (willing).

(35) The reason why the forms created by thoughts and volitions are not generally manifest to all is explained here.

(36) If it be said that a magician's projection lasts only for a short time, it is explained that the creations of Yogins such as Vishwamitra and others last for an age till the dissolution of the world.

freedom with reference to the Lord, their creation appears outside of themselves. On the other hand, because the Lord is Amita (boundless) the creation of this world takes place, solely within His Being of Supreme Consciousness. Therefore, just as reflections have no reality apart from the mirror, the world is non-existent apart from the Self of Consciousness. Consequently when after due inquiry it is grasped clearly that the world is a mere reflection it ceases to exist; and not otherwise.

(37) Truth will never lose its nature and untruth will lose its nature. O Bhareava! look at this world of highly unstable nature. Having the illustration of reflections and the mirror that manifests them, inquire everywhere into the nature of the whole universe and discern which is true (reality) and which is untrue (unreality). It can be easily understood by all, that just as the mirror is stable and the reflections are unstable, the world is unstable and Consciousness is stable. It is by reason of this that phenomenal forms do not stand the test of inquiry into their real nature. For, the very same light of the sun, though capable of illuminating objects, appears to be of a contrary nature in the case of owls and other creatures which are day-blind. Since by reason of this it is not possible to determine distinctly which is luminosity and which is darkness. Phenomenal forms do not stand the test of inquiry. In like manner what is poison to one becomes non-poisonous to another. Walls offer resistance to the passage of men and other beings, but they do not offer similar resistance to the passage of Yogins and Gubvakas (gnomes). Time and space regarded by men as lengthy appear in a contrary manner to the Devas (celestials) and Yogins, as short.

Just as an inquiry the distance that are reflections in a mirror have no reality apart from the thickness of the mirror and becomes on inquiry non-existent, the light and other objects that are manifested in Consciousness turn out to be darkness and contrary objects and become unstable.

Therefore naught else exists apart from Consciousness which is the back-ground of all reflections. And that which really shines is no other than Consciousness, the Maheshwari (the Great Goddess). Thus, I have described to you that this world is of the sole nature of Consciousness.

(37) The nature of the real and the unreal is explained here.

THE PSYCHOLOGY OF EMILE COUE

DR. AXEL EMIL GIBSON

"Men of any worth or value soon come to see that they are in the hands of Fate, and great-fully submit to be molded by its teachings. They recognize that the fruit of life is experience, and not happiness; they become accustomed and content to exchange hope for in-sight; and, in the end, they, can say, with Petrarch, that all they care for is to learn"

(Counsels and Maxims; Schopenhauer.)

From a general point of view there is no difference between the method of Mr. Coue's "auto-suggestion" and the method of the old "Nancy School" of Hypnotism. A whole chapter in Mr. Coue's little book is devoted to hypnotic technique for the benefit of teachers and healers who are going to perpetuate his practice of healing.

"Always use the tone of command", he writes, "which allows of no disobedience". And then follows a series of hypnotic suggestions which the operator is to use in paving his way into the mental field of his patient. The imperative mode is used throughout the entire practice. "Close your hands" and the patient makes frantic efforts in vain to open them. "Shut your eyes!" and the latter becomes sealed as tight and impervious as the eyes of the envious in the second circle of Dante's "Inferno," whose eyes were sewn up by steel thread.

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"Make the subject join his hands together", writes Mr Coue, "and after a mental suggestion that they are welded together, no will of the patient can move them away from each other..... "Make the patient put his hands on the table and suggest that they are stuck to the surface, and witness his helplessness,..... or put a penholder on a table, with the suggestion that it weighs a hundred weight, and you will find him equally helpless," and so on, experiment after experiment which have to be repeated until the patient finds his mind ren-

dered as plastic and responsive to the command of the hypnotist as wrought clay to the hands of the modeller.

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It is this negative condition of the patient's mind which is characteristic of the hypnotic practice, in healing and otherwise. Only by subduing the will of his subject to a point of non-resistance can the operator inject into his mind the conception or image which holds in his own. The trained hypnotic will has the same action on the self-consciousness of his patient in relation to his judgment as the inhalation of ether has upon the nerves of general sensation.

In either case the patient becomes unconscious of the operations performed upon him and, in the case of the hypnotic operation, may never discover it. Yet the process has been of supreme importance to the patient:— under its progress the will of another mind has actually entered his own and unnoticably impressed upon his mind the convictions he desired him to have.

In case of healing, the mind is made to register a denial of the disease, — a mental attitude by which the sub-conscious levers of human physiology are reverted so as to force the diseased cell-life back upon its biologic basis.

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But to cure a disease means something more than to drive it back into the system; its force eddies must be dissipated. Philosophically considered, "cure" means redemption of the disease. For what is a disease but a pledge to Nature for the violation of some vital law redeemable only in terms of an elimination from the system of its causative processes? The agencies by which the individual can take advantage, in his effort of removing the affliction from his system, are at hand in the various forms of natural remedies, involving the various schools and systems of rational therapy by which the sick and the suffering may be restored to a normal relation to life.

By mental stimulation, in terms of auto-suggestion, the processes of neutralization and elimination can be enormously vivified. Associated, sub-consciously, with every cell and

center of human physiology, the mind is in a position to affect by its self-conscious attitude, for weal or woe, the health and vitality of every function of the system.

By an intelligent recognition of the true nature and meaning of sickness, coupled with a living faith in the efficiency of some all-powerful agency to remove it, a "second wind" of constitutional reserve force may be released in the system to sweep through and clear up the stagnant eddies of its turbid circulation.

That by such a process of self-sustained and self-directed psychology the recovery from sickness may be immensely assisted, has nothing to do with the hypnotic command of an unreasoning "auto" or outer-suggestion. For the healing process is grounded and actuated in the self-conscious faith in life itself, while the hypnotic processes represent the consciousness induced in the mind by the will of the healer.

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II

The determining difference between what is termed 'healing through faith' and healing through hypnotic suggestion, lies in their difference in the appeals and motives. The one appeals to spiritual and for its health, and offers faith, good will and renunciation of lower self as conditions for cure; the other demands health for the sake of its own personal enjoyment, and on the strength of the hypnotic agency; the one finds life by giving it, the other by taking it; the one is cured on the basis of a technical formula with its lever in a hypnotically energized imagination, renouncing nothing, redressing nothing but simply bent up on the suppression of the disease and, like the healed impotent at the pool of Bethesda, steps out of his impotence to take up his bed and walk.

But, in place of being admonished to "go and sin no more", he moves away with his mind stereotyped by the unreasoning "Come" formula, that he is "getting better and better."

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The deeper menace in the Coue movement, however, lies in his attitude to the individual free will. The patient is valued and dealt with only in his capacity of a feeling, sleeping, playing and working animal, with desire as force, and imagination as guidance, while the most important of all the functions of human individuality,—conscience and will,—are not only ignored, but denied. And it is here, in the field of "free-will" that Mr. Coue is doing more toward the degradation and demoralization of human race than all the superstition and devil-worship of the dark ages.

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To read the arguments used by M. Coue against *will* is enough to disprove them. He confounds in a most hopeless way the relationship between will and imagination. If Coue's statement is right, that "will always yield to imagination" what then controls the imagination?

Furthermore, he goes on to say that "our actions spring not from our Will, but from our Imagination." If so, what power to use an example out of thousands,—moved George Washington to cross the Delaware, when his imagination could only picture before him stern uncertainty and possible death? Or, was it the will, or the imagination of Lincoln that gave him the prowess and determination to force the South to give freedom to the slaves and union to the Nation?

No psychologist, from Mesmer and Charcot, to Sedgwick and William James, has ever made so unwarranted a statement as that "Imagination is the basis of human evolution, and will its mere feeble appendage"

Yet, so unsustained and illogical is Coue in his mode of reasoning, that, on the next page of his book, he turns round to admit that imagination, unguided, may cause great mischief. He even compares Imagination to "an unbroken horse without bridle or reins, the rider has to go wherever the horse wishes, and often the mad career may end in a ditch. But if the rider succeeds in putting a bridle on a horse, the parts are reversed.

Very true, indeed! But where does the bridle come from, and who puts it on the horse? Is it not the human free will

that, at the critical moment, aroused to the seriousness of the situation, steps in as guide and controller?

Not the less, as if blind to his own logic, M. Coue continues to disparage the will and discourage its use. In fact, he even places 'will' below the range of instinct:—"Thus, we who are so proud of our own will, who believe that we are free to act as we like, are in reality, nothing but wretched puppets of which our imagination holds the controlling strings. It is this conception of the human will, as a mere tool and servant of the caprices of an all-powerful imagination that brands every subsequent phase of Coue's health practice as a menace to the real, ethical, moral and biologic development of the human race.

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Coue admits that his conception of will is original. So it is. Every psychologist or psycho-analysisist worthy of the name, concedes that the power that holds together the "multiple personalities" into the psychic and moral unity of Egohood known as Individuality,— which alone makes man the master of his destiny, — is the power of his immortal will.

"Being powerless and unreliable as guiding force" Coue continues, "the will has to be substituted by imagination, as the latter with irresistible power leads the individual, like instinct the sheep, to follow the examples and precepts set by the leader." Applied to Mr. Coue's healing method the "leader" is the Hypnotist who heals by suggestion; that is, by injecting into the mind of the sick the conviction that he is well, no matter how perverted, diverted or inverted he is in his attitude and personal relation to the real condition of health and mode of living.

The utter inconsistency of M. Coue's mode of reasoning, is strikingly evident in the fact that, while he discredits the value of the individual will, he does not hesitate to use his own will in trying to stamp the imposed health suggestions upon the mind of his subject. And as two wills cannot control the same mind, the one,— the weaker,— must surrender; so the will of the patient must give right-of-way to the will of the Hypnotist.

III

The engines of suggestive healing operating in the field of human suffering, in terms of psycho-therapy, whether mental, metaphysical, auto-suggestive, or outer-suggestive,—while differing as to name and method,—are identical in principal and consequence. To the extent the process involves a misrepresentation of vital facts by introducing false, unreasonable, and unrealizable images into the mind of the subject, it stands for hypnotism. Back of it all, lies the steady side of psychology which, in one way or other of its profane forms, sends a wedge of neurosis into the mind of the subject, interrupting its unity as self-centered, self-conscious and self-determining personality. And it is here that the worthlessness of the hypnotic therapy is most unmistakably brought out. Placed under the influence of the healer's mind the patient is not in a position to take in the full logic of the situation, but gets his judgment and mental perspective, with regard to his physiological condition, seriously strained. For the deeper reason that life is not only to get well but, by an understanding of the laws of health, also learn to live well and hence, to remain well.

Nor should we forget that it is only natural to be well and that every chord of the entire organism is originally tuned to the key of health. And strange as it may seem—outside of accident, it means a course of persistent violation of the laws of life to bring the system under the dominion of disease.

Hence disease should not be regarded as an inscrutable, unavoidable disaster striking the individual like an enemy from an ambush, but rather, as an effort of Nature to save the man from himself by removing from his system the excess of food which a careless or selfish indulgence of appetite, or even work, has brought upon him. The microbes themselves are a part of the great scheme of physiological redemption, as only for their functioning as scavenger the man would drown in his own secretions.

It is not at all unreasonable to make the assertion that in our relation to life and health it is more important to learn the meaning than the cure of the disease, more important to discover the cause, than to escape the effect, especially if gained

by suppressing its unfoldment. For by recognition of the moral and vital significance of disease the individual will gain the tremendous advantage of not only getting rid of his affliction but, through a widened knowledge, become able to remain outside the zone of further suffering.

An effect can be controlled only by a knowledge of its cause, and sickness is a problem which has its final solution, not in psychology, but in morality. A school boy whose problems are worked out by his parents will find himself facing new and unsolvable problems at every further step of his career. The object of life is not only to enjoy its fruits, but, rather, to understand its culture; not only the attainment itself, but the process of the attainment.

The fruit of life is assured by our knowledge of the Tree of Life. Hence the entire attitude of a patient turning himself over to the miracle healer to get cured "while waiting," does not add any knowledge of his case, or secure him from accumulating the same morbidities that cause his present suffering. In fact had he known the real meaning and nature of the cure, he would never have submitted to it.

IV.

There is no doubt, however, that the psychologist has power to affect the nature of a disease by his suggestions. Being connected with every cell or center of its organism, the individual mind constitutes a broadcasting apparatus through which the psychologist can reach and affect every process of the human metabolism. By the power of his will, the mental healer can play upon the moral, mental and physiological consciousness of his subject, as an electrician, by connecting his wires with the batteries of his system, can light every lamp, or sound every bell within the ramifications of the connecting lines.

On the same basis of motor transmission, the mind of the individual can find itself, under the influence of some strong, energizing will, with power to direct the entire motor life of his personality, involving not only his physiological processes, but also his mental and moral.

After allowing the hypnotic suggestion to invade the field of his consciousness, the individual may find the entrance to his mind turning into the position of a door whose forced lock and broken hinges make a return to normal closure impossible. Having thus lost its protective barrier, and laid open to the play of passing impulses and nondescript suggestions, the mind is continually in danger of losing its estimates of moral and ethical proportions.

The waves of crime and vice that sweep through the commonwealth of the earth today indicate the staggering extent in which the majority of minds are gripped by the deadly menace of a broadcasting commercialized and commercializing psychology, invading the unprotected mind: the vicious impulse, promptly registered by man's *sub-conscious secretary* [or subjective self] and entered as a part and parcel of his own consciousness is capable, by subsequent induced mental reactions, to command the destiny of man's personal identity.

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The subtlest and most menacing phase in the psychology of suggestion lies in its misrepresentation of reality and its juggling with truth, coupled with its power to penetrate the mind of the subject without the self-conscious, self-determining process of the latter needing to be notified. For, as has already been shown, the hypnotist directs his message to the subconscious nature of his patient,—field of desires, emotions and instincts—while the intellect itself, with its powers of logic and reason, can remain completely ignored.

This makes it possible for the hypnotic suggestion to enter the mind of the patient in perfect incognito and, unnoticed, assert its control from below the threshold of man's self-conscious discernment. Accepted and registered by the '*sub-conscious secretary*' of the individual as a constituent of his own emotion, the possibility of the hypnotic suggestion to enter his consciousness as controlling impulse is readily seen.

By this game of make-belief in the drama of human consciousness, the hypnotist masquerades his injected notions so as

to appear as logical conclusions arrived at through the self-directed processes of the individual's own reasoning.

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It is this surrender of the mind to the hypnotic impulse, with its repeated interruption of the orderly exchanges between the self-conscious and sub-conscious life of the individual, that, sooner or later must lead to a hopeless confusion in the valuation and determination of the intellectual and emotional processes of his mind.

It has been proven that the dislodgement and substitution of the willing faculty in the patient by the hypnotic impulse followed by the inevitable abasement of his free will has led to the appearance of severe neuropathic phenomena, in connection with which the rapid increase of the mysterious affliction known as *cataplexy* is, perhaps, the most alarming. This disease which brings into full pathologic prominence the collapse of the *willing* faculty of the mind, is manifested in the loss by the individual of his neuro-muscular control. A recurrent sectional paralysis is constantly threatening the patient and may all of a sudden, arrest any intended movement of the motor muscles.

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In his treatise 'Diseases of the Will' the Sorbonne Professor M. Rebault, refers to cases of the most embarrassing and pitiable situations when an individual, suffering from cataplectic disorders, may, suddenly, find himself unable to take another step, to rise from a seat, or to utter a syllable. From a general medical point of view the cause of this disorder is yet debatable, though an association with outer mental control over the freedom of will cannot be doubted.

In some form or other, the will of the individual has been tampered with and made to surrender to coerce in either by self-hypnosis, or through general hypnotic practice causing the mind to lose hold of its self-determining, ethical and moral associations. Yielding to suggestions or dictates of another mind the individual's own mind must sooner or later go into insolvency and suffer wreckage from its nervous afflictions.

This, of course, means a decentralization of the will with the subsequent failure of the individual constitutional vital demands.

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Surely the situation is grave enough to call for a warning against practices which may lead to the greatest tragedy that can happen to human nature:- the collapse of his individuality and the debasement of his will. Self-consciousness must be the aim of human evolution and, as self-consciousness has its basis in the efficacy of a free unimpeded will, our duty to mankind is plain and unmistakable: the unceasing protest against any practice which involves a weakening of the forces that go to create character and individuality, self-respect self-knowledge and self-control.

INDIAN SPIRITUALISTIC SOCIETY.

V. D. RISHI

The people in India are hardly aware of the rapid advance Spiritualism is making all over the world. Very recently a Congress of Spiritualists was held at Liege in Belgium to consider important matters inter alia the spread of this knowledge and the refutation of all objections that are generally raised



against this grand truth. To some persons the subject seems to be very insipid and a mere leisure hour pastime but it can not be denied that it is of transcendental interest to the masses who are profoundly ignorant of it. With a view to popularise the subject a Society has been started in Bombay, the aims and objects of which are to prove and demonstrate the continui-

ty of human life after death, and the possibility of communication with those who have gone over. Briefly stated the society intends to make this knowledge as widespread as the law of circulation of blood or any other fact in the physical sciences. India might have been the home of Spiritualism and the western people may, as some persons are led to believe, be only on the fringe of the knowledge which our forefathers had pre-eminently possessed but to all intents and purposes it has become quite obsolete and strenuous efforts must be made to revive it.

In England and America there are a number of societies which are exclusively devoted to this work. In England alone there are four hundred such Societies working along the lines of the Indian Spiritualistic Society. The attempts to start a Society here have been hailed with great joy by the British public and expressions of sympathy together with promises of help have come from various sources. Mr. Earnest W. Oaten, the president of Spiritualists' National Union of Great Britain writes, 'In the name of Spiritualists of Great Britain I beg to tender you our cordial and sincere good will and every good wish for your success. Your prospectus appeals to me as based on broad and sound principles'. Later on he writes, 'We Spiritualists have the grandest cause in the world. Rightly presented and based on scientific observations it appeals to all classes and creeds, since the separation of deaths comes to all. Similar congratulations and sincere good wishes have been received on behalf of the 'Two Worlds Publishing Company'. Mr. Oaten has issued an appeal to the British and other Spiritualists to collect a fund of a Million shillings for maintaining a spiritualistic Missionary in India. Mr. John Lewis, the Editor of the International Psychic Gazette, has been taking much interest in the progress of Spiritualism in India. In July number of the magazine he writes that at least a hundred British Spiritualists should join the pioneer Society started in Bombay. In response to his call some British Spiritualists have already joined this society, and thus encouraged its promoters. Very cheering news has been received from him in his recent letter to the organiser of this society. He writes,

In a letter I have received from Sir Arthur Conan Doyle [in America] this morning he says, If we have a balance out of the £ 100/- for the Belgians, I would devote it to this Indian Society which you describe in your last number. If there is no balance I should still like to squeeze out a little for the Indians say £ 50/-".

The readers will readily perceive, from the above facts how deeply interested the British and American public are in this matter. Heaven helps those who help themselves. We must make strenuous efforts to push on the work of the society which is the first and only institution of its kind in India. It should be borne in mind that it is not a body where these transcendental issues will be discussed as a mere matter of academical interest. Its prospectus is very comprehensive and practical demonstrations as well as propoganda are its chief objects. Early next year Mr H. J. Osborn is likely to visit India on a lecturing tour. Mr. Owen writes, "He is an accredited speaker of our Union and is at present on a tour in The United States of America and Canada, where he is drawing large audience. He has a couple of fine Lantern lectures, on Spirit Photography, and a number of Slides showing Materialisation. He would be quite prepared to appear before some of the learned societies [in India]."

Sir Arthur Conan Doyle is also likely to visit us if his tour is practicable. The ground must be prepared in India by the pioneers of spiritualism for the visits of these distinguished persons. Funds being the sine qua non of all movements, it is hoped that the Indian public will not fail to join this society and make munificent gifts for carrying out its objects.