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THE 'PRIMAL CAUSE'

There is not, and never was, a primal cause.

All that is, always was, and always will be.

This is the fundamental of fundamentals. It follows in corollary that nothing was ever created.

The acceptance of theories that God created the Universe etc., reduces the statement to this: God existed before he existed! It cannot be.

The mild acceptance that the Cosmos has always existed and that the Cosmos is itself God, simplifies the matter.

The best we can propound is 'God is All'; although the word 'All' does not tell it, since it limits infinity.

Hence there is neither a beginning nor an end. It is not merely beginninglessness but it is unbeginningness.

Think not. Avoid.



PARACELSUS.

H. STANLEY REDGROVE, B. Sc. (LOND.), F. C. S.

Inherent in the human mind is an element of conservatism, a principle of mental inertia, or if you will—laziness. But before we begin to criticize this principle, we must realize that it is by no means altogether unworthy. On the contrary, it would seem to be in virtue of it that the mind has gained the concept of the uniformity of Nature; it gives the mind stability and is a very necessary factor in right thinking, just as its counterpart, inertia or mass, is as necessary as energy in all physical operations.

We must not, however, forget the necessity for this second factor, energy. Movement, of whatever sort, implies energy. Unfortunately the mind too frequently tends to stagnate: it resists movement and an abnormal force needs to be applied to it if progress is to be made. We see this, for example, in the tendency the mind has, to use the popular phrase, 'to run a theory to death'. A great teacher arises and propounds some new and wide-reaching generalization or theory in natural science, philosophy or other branch of thought, some approximation to absolute verity closer than has ever before been attained. For a time this new theory acts as an incentive to discovery and research, and the mind marches forward triumphantly in its conquest of the unknown. But no theory is without its limitations; no generalization achieves the absolute. In this world there is no finality—nor is there, perhaps, even in the next. The mind forgets all this, and, in its anxiety to conserve what it has gained, attempts to fit all facts into the theory which it has found so useful and so powerful. The theory then acts as a clog on progress. Facts are denied or distorted which do not agree with it, and the mind must be energized to formulate a new theory, one more inclusive and in closer agreement with the absolute, before progress can be made.

In the Western world no better—or more appalling—instance of this tendency of the mind is exhibited than by the

thought of the later mediaeval period. In days gone by Christ and his apostles had come with a mighty message of spiritual inspiration for the world, and many great philosophers had arisen in Greece. Aristotle had laid the basis of logical thinking and given a gigantic impetus to philosophy; Galen had achieved something similar for the science of medicine. But now, in the fourteenth and early part of the fifteenth centuries Christianity had crystallized into the dogmas of the Church and the theories of Aristotle and Galen no longer acted as incentives to further research but shut the door to progress. The inertia of the mind seemingly had triumphed over its energy. Men imagined that Aristotle and Galen had said the last word. They closed their eyes to Nature, and hypnotised themselves into disbelieving the evidence of their own senses, seeking knowledge only within the covers of the books of the old time thinkers and their commentators. An explosive force was necessary if progress was ever to be made in natural knowledge, and an explosive force was forthcoming in the fiery personality of Theophrastus von Hohenheim, known to the world as Paracelsus.

Many diverse opinions have been expressed concerning this extraordinary man. It is noticeable, however, that those who have made a special study of his life and work have in most cases commented on him more favourably than some of those who have dealt with him casually. It is also noticeable that those who have approached the study of Paracelsus as students of occultism have usually put a higher valuation on his teachings than those whose concern is more purely with the natural sciences. There is, indeed, very much in the writings of Paracelsus alien to the thought of modern science—ideas, which, in certain cases, as for example, his notion of a correspondence between man, the microcosm, and the Universe or macrocosm, which the student of occultism may consider scientific thought has too rashly discarded. In any case, to understand Paracelsus and to appreciate his work at its true worth, it is necessary that we enter into the thought of the age in which he lived and re-create for ourselves the mental atmosphere he breathed.

Many biographies of Paracelsus have appeared, several in recent years. Those by Franz Hartman and Miss Stoddart

written more especially from the occult point of view, are no doubt well known to readers of *THE KALPAKA*; and there is an interesting little sketch of Paracelsus's life and work, written from a like stand point, by Mr. Swainson, in Messrs Rider's "Mystics and Occultists" series. Of books concerning Paracelsus written from the scientific point of view, I know of none better than the recent work by Professor Stillman—recently published by the Open Court Publishing Co. * Professor Stillman writes with knowledge, sympathy and insight. He deals with all sides of Paracelsus's work and personality, producing a well-balanced study of sustained interest. Moreover his book is admirably illustrated, and can be warmly commended alike to the general reader and the student.

Practically all Paracelsus's biographers agree in describing him as intolerant, self-assertive, and exceedingly virulent in his criticisms of his opponents. The works of Galen and his commentators contained many true and useful things: Paracelsus would have none of them. Yet although these qualities, when viewed, as if were, absolutely, cannot be seen otherwise than as flaws in the character of Paracelsus, considered in relation to his life-work and the times in which he lived, they take on another aspect. The age, as I have said, needed an explosive. Others, before Paracelsus, had realised that progress was being stayed by a blind adherence to authority. But it was Paracelsus and not they, who achieved the reformation of chemical and medical philosophy. His life may have been that of a wandering, so-called "quack" physician, despised of the schools (though consulted by the nobility, when the orthodox doctors failed to cure their diseases). Yet his name lived. The fame of his many wonderful cures persisted, and from the theories his numerous writings propounded a new school of chemical and medical philosophy arose and conquered.

Very naturally his opponents, who were all too numerous, vituperated him in every possible way; and we read of Para-

* **Theophrastus Bombastus von Hohenheim called Paracelsus; His Personality and Influence as Physician, Chemist and Reformer**
By John Maxon Stillman. 8½ ins. X 5½ ins., pp. viii + 184. CHICAGO and LONDON: The Open Court Publishing Co. Price 10 sh. net.

celsus as a brawling braggart, a drunken reveller, an ignorant quack. Very different was the true Paracelsus, as presented to us, for example, by Professor Stillman. We see a man of indomitable courage, inspired with a great ideal, standing and battling alone against the whole intellectual world of his day. We see a man pious and devout—a true Christian mystic—devoting the whole of his life to the service of his fellow-men and women and the cause of truth as he understood it. Before such a man we should bow our heads in reverence.

Paracelsus's philosophy is no closely-knit system. He was an experimentalist rather than a logician. But his central and sustaining idea was that the prime object of chemistry was the preparation of new and better medicines. No longer was chemistry to be limited to the aims (however mighty and alluring) of the alchemists; no longer was medicine to be restricted to the remedies of Galen. The effect of this doctrine on the two sciences was to open up vast vistas of research, and make progress possible even beyond the dreams of its author. Moreover, however fantastic Paracelsus's theory of the three principles, 'salt,' 'sulphur' and 'mercury,' as present in all things, may seem today, yet as Professor Stillman shows, it was a step in the right direction and an approximation to the truth closer than had hitherto been achieved.

Professor Stillman devotes a very interesting chapter of his work to Paracelsus as a theological writer, an aspect in which he is by no means well-known. Paracelsus died a child of the Church whose temporal head is the Pope at Rome. But had theological writings been published during his lifetime he would have certainly been excommunicated. The dogmas of the Reformers, however, had no more attraction for him than those of the Latin Church. He was as independent in his theology as

* The works of "Basil Valentine" from which Paracelsus is sometimes supposed to have adopted this theory are, as Professor Stillman points out, 'Post-Paracelsian forgeries'. He also regards those of Isaac of Holland as similar forgeries, but gives no reason for this opinion. In any case, I do not think it detracts from the greatness of Paracelsus, if he derived the idea of "Salt" as a principle of fixity from a previous author. Certainly the two other principles were Pre-Paracelsian concepts (see my *Alchemy: Ancient and Modern*, Second Edition, Rider, 1922.)

in his chemistry and medicine, and his independence led him—a true mystic—back to the teachings of Jesus of Nazareth.

Such was Paracelsus. "His great aim," writes Professor Stillman, "was to break the bonds of ancient authority and accepted dogma which had for centuries held medical science enchained, and to open a way for the foundation of that science upon a basis of open-minded experience, experiment and observation, or, as he expresses it, on the 'Light of Nature'."

"But 'Nature' to the view of the school of philosophy Paracelsus adopted," adds Professor Stillman, "comprehended much that to our modern view is occult or supernatural..... The knowledge of nature was to be achieved not merely, therefore, by the eyes and the hands—by experiment and the study of nature—but also by a more mystical insight into the hidden properties of things."

Paracelsus died in 1541. Shall I be accused of conservatism if I suggest that he may still have a message for us to-day?



PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON IV

THE WILL

The Human will is a great Polarizer

It is easy enough to be negative and float with the stream. It does not require strong and capable sailors to navigate calm seas. It is in *meeting* and *overcoming* that men's powers are brought out. It is stern *necessity* that drives one to say, 'I can and I WILL.'

The real difference between the strong and the weak in this world is the will. The strong-willed ARE strong and the weak-willed ARE weak. Men of the strongest wills are they who have wrestled with opposition of all kinds and won. Therefore, my reader, do not regret the trials to which you are put. The way to achievement is always rugged, precipitous, stony, thorny and otherwise disagreeable; but those who struggle over it are MAGNETIC. For this reason I bid you welcome every trial as a friend in disguise, upon whom you can try your developing energies and thus obtain still greater development.

It is not easy to hold the mind to a hard task and yet the struggle ought to be a most cheerful one when it is known that in this way you can come to power, *and in no other*. Unless you develop your will power it will be impossible for you to become magnetic in a positive way. To be negatively magnetic only is exceedingly dangerous.

It is by *using* our powers that we develop them. If you fail to put the will to hard tasks you will become weak and passive. You may be in sense magnetic, just as simpering sissies often are, but such only lure to their own destruction. What you want to be is POLARIZED for then you can be positive or negative at will. YOU ARE THEN BOTH POSITIVE AND NEGATIVE, AND THIS IS THE IDEAL. By using all the power we have, we gradually acquire more, until, after a

time, we can hold ourselves to an endeavor with an iron hand. THIS IS ALSO THE WAY TO PERFECT HEALTH.

We accordingly repeat that IT IS BY MEETING AND OVERCOMING, BY HOLDING STEADILY TO A PRE DETERMINED LINE OF ACTION WITHOUT FLINCHING AND WITH ALL ENTHUSIASM THAT MAKES ONE IDEALLY MAGNETIC. THESE ARE THE MEN AND WOMEN WHO COMMAND THE WORLD.

The ideal will is well-balanced and is found in those who are poised and well-governed. One is self-governed who puts adequate thought and purpose into all that he does. When in action he says, "This one thing I do." There are no false movements. There is no beating of the air, which is always unmagnetic. Everything is made to count.

When one's will falls down before disease and is ready to capitulate without a hard struggle it makes that man or woman very very UN-magnetic. When the average man or woman comes against disease in almost any form, no matter how strong in a business or social way he may have been, he is ready to yield without much of a struggle. He has been taught to believe that the physical organism is the mere plaything of fate and that disease has an irresistible power over human beings. Here is where he loses out. THE TRUTH IS THAT WE CAN ALL ACQUIRE CONTROL OVER OUR OWN BODIES AS WELL AS OVER OTHER PEOPLE. We can succeed with DISEASE just as surely as with BUSINESS. Those who fail in either are usually ignorant, cowardly or weak-willed. It is a weak soul who turns over to the physician full direction of his case and trusts to the inefficient and often detrimental action of drugs and surgical methods. Both these means have a valuable part to play in treatment of many cases, but their values are small compared with THE WILL TO BE, WELL that the patient is able to exercise.

Many teachers and so-called "healers" are blind leaders of the blind, in that they teach the patient to assume and preserve a negative mental attitude. IT IS TRUE THAT ONE SHOULD OPEN HIMSELF TO RECEIVE HELP FROM UNSEEN SOURCES, BUT THE FACT IS THAT ALL

THE POWER NEEDED IS RIGHT AT HAND REQUIRING ONLY A STRONG WILL TO SET IT MOVING ALONG CURATIVE CHANNELS. Those aspiring to a high degree of PERSONAL MAGNETISM must have their will under the direction of a poised intellect. Such an one will not yield to the dominance of disease or any other form of disorder. His motto always is, *I CAN and I WILL*. Before the magnetism of such a soul the world bows in homage. When one's 'physical rights are invaded let him raise the cry of the west 'Saddles and Sabres!'

Of course I have not here space to enter into a full discussion of disease and its cure. We ourselves are frequently at fault in the matter of bad habits and wrong thinking, and so long as these continue we may not expect the best success. But earnest souls will be *shown*. The Spirit of Guidance will lead the resolute, magnetic one into wise paths, and will bring to his aid and enlightenment whatever is required. **IT IS POSITIVE MAGNETISM THAT CLEARS THE WAY AND OPENS UP THE VISTA, AND POSITIVE MAGNETISM ALWAYS HAS A BACKGROUND OF RESOLUTE UNWAVERING WILL.**

I do not doubt with many of my readers the enemy is already within the gates. If that is true what can be done? I will tell you. **THE HUMAN MIND IS A VERITABLE DYNAMO, AND, WHEN AROUSED AND HELD TO A PURPOSE, CAN BRING ALL THE POTENT, UNSEEN FORCES TO ITS AID.** A prayer for help may suitably go with a determined effort and give it point and effect; but is altogether untrustworthy under other conditions. The GODS help those who help THEMSELVES. Will is essentially dynamic. But for action it would remain a latent, undeveloped and unrecognized thing. The elements essential to its declaration may be in evidence, namely desire and faith, as the elements of fire exist in inflammable material. As in the latter there is no combustion until a high degree of heat precipitates the active stage, so in the former there is no true volition until desire and faith coalesce in a genial embrace. "The actual presence of the practical opportunity alone," says Bahusen, "furnishes

the fulcrum upon which the lever can rest, by means of which the moral will may multiply its strength and raise itself aloft. He who has no solid ground to press against will never get beyond the stage of empty gesture-making."

But a plain, cold will cannot long be sustained. Behind it there must come the energy of a strong EMOTION. "Take away all sensations and emotions," says Herbert Spencer, "and there remains no will. Excite some of these and Will, becoming possible, becomes actual only when one of them, or a group of them, gains predominance. Until MOTIVE (mark the word) there is no WILL. That is to say, will is no more an existence separate from the predominant feeling than a king is an existence separate from the man occupying the throne."

It is evident therefore that in some way the lifting and driving emotions will have to be awakened. Personal magnetism is dependent upon a blending of the two great elements of mind, intellect and emotion. As I have already shown the one without the other furnishes a hybrid sort of magnetism which is ineffectual and dangerous to both the user of it and his subjects, for it lacks polarization. Both elements weigh alike in importance.

The true problem then lies in determining how the two elements of intellect and emotion can be energized and made to disclose their powers in Will. **LET IT BE KNOWN THAT THIS PROBLEM IS SOLVED BY SUITABLE AUTO-SUGGESTION.** All the energies of the being can be quickened into activity by it. The power that resides in suggestion is not generally known. It is tremendous. That is why I say that the most essential features of these lessons are the sets of exercises for mind and body which go with them. You may know by heart all that I tell you in the text of the lessons and yet fall short of getting the help that you crave in the direction of developing Personal Magnetism and the securing of Physical Subjugation which brings Health, through neglect of the daily practice of the exercises.

YOU GET WHAT YOU WANT IF YOU ARE WILLING TO PAY FOR IT IN RIGHT GOOD EFFORT.

Mental Exercises

1. I sorely feel the need of a strong and resolute WILL.
2. I so earnestly desire its development that I am willing to make almost any sacrifice to get it.
3. In seeking Personal Magnetism I am more in earnest because its cultivation involves a development of all my strong powers of mind and body.
4. Accordingly I welcome whatever trials may come to me along the way to higher efficiency levels.
5. I am determined to be well Polarized, which means the preservation of good mental balance between Intellect and Emotion.
6. My purpose therefore is not to be MERELY MAGNETIC, but to be IDEALLY MAGNETIC, so that at will I can be tremendously POSITIVE or receptively NEGATIVE.
7. My motto shall be, I CAN and I WILL.
8. Into these exercises I AM putting and WILL put, all the earnestness at my command.
9. I am finding great pleasure, as well as profit, in doing this.
10. The driving and uplifting Emotions which one so greatly needs ARE being aroused within me.

Psycho-Physical Exercises

It is universally admitted by psychologists that by putting the body into the attitudes and actions expressive of an emotion the emotion itself is thereby developed. FOR example, by acting the part of one grief-stricken, grief itself is induced: while by putting on a happy exterior the spirits are greatly lightened. The following exercises are based upon this demonstrable truth.

1. Rise from a sitting posture with the movement and facial expression of determination, as though some great resolution had seized you. At the same time recite aloud some of the above suggestions.

2. Walk the floor and gesticulate as though speaking in a determined way to another while you give expression in words to some of the foregoing thoughts.

3. Walk about the room in a relaxed and indifferent way until, all at once, you stop short as though considering some momentous question, and then, as though arriving at a definite and positive conclusion, start off with great energy and determination.

4. Sit in an arm chair or in front of a table and bring your fist down upon it again and again while reading aloud the foregoing suggestions. See how much of tenseness you can put into the exercise (not necessarily how much noise).

5. Rise from your chair, and, looking towards heaven, by facial expression, movement and attitude express a calm, strong and uncompromising resolution to achieve HIGH SUCCESS

6. Finally, looking at an object as though it were a person, read over the foregoing suggestions as though you wanted [the imaginary person to understand their vast importance]

THROW YOUR WHOLE SOUL INTO THE WORK AND YOU WILL MAKE RAPID STRIDES. TAKE EVERY OCCASION IN REAL LIFE TO PUT YOUR GROWING MAGNETISM INTO USE. DO IT WITH ALL CONFIDENCE.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

The fundamental facts, and its fundamental principles arising out of these facts, underlying the movement called Modern Spiritualism are as old as the human race. They are the common experiences and the common thought of all mankind from time immemorial, varying slightly in manifestation and expression, no doubt, according to its age of the world and the mental and spiritual development of a particular race. The facts are (a) soul experiences which are personal and subjective, and (b) psychic forces manifesting through the physical, called physical and sometimes called psychic phenomena which are objective and therefore may be observed by several people at the same time by their ordinary physical (bodily) senses, and may, under appropriate conditions, be tested by mechanical contrivances thus eliminating the possibility of hallucination. It is this latter phase of psychic phenomena which distinguished Modern Spiritualism in its inception and still distinguishes it from the world-spiritualism of ancient time.

Modern Spiritualism is however by no means exclusively phenomenal, invaluable as it is, because by studying the phenomena there is gradually being discovered the subtler forces and substance, operating in the universe. And not only that, but the laws, purposes and principles governing the universe are being discovered, and in particular the place, purpose and destiny of MAN and his relationship to the all-comprehensive, primordial, conscious, sentient, directive BEING, the all in all whom peoples variously name God, Allah, Brahma, Jehovah, the Great White Spirit, the Absolute, etc., etc. I include true automatic writing and trance control speaking amongst physical phenomena because they are operations of the spirit world, through the human physical organism. It is by communications received in that way that we obtain revelations and new ideas as to the nature and structure and social organisation of

The author of this paper has kindly consented to answer through the *Kalpaka* all queries relating to the subject.—Ed.

the many different spirit spheres or planes. Of course one may also obtain similar information, personally, by soul functioning in trance, in sleep, by inspiration and vision. This may be quite as reliable and true as by the other manner but it is not so evidential and convincing to those who have not that faculty.

Believing strongly that man has the right to use properly all the faculties and powers with which his creator has endowed him, spiritualists do not fear and do not hesitate to investigate, not only into man's own nature and make-up but also the spirit conditions and worlds towards which he is travelling; and they courageously ignore the prohibition or devices of priests, pundits and others who would desire to prevent them, very often through ignorance but alas, not infrequently because they fear that their position, authority, influence and respect will be reduced or destroyed.

In the case of the movement of Modern Spiritualism, however it was not mortals who first determined to tear the veil that hid the spiritual from the material, it was not the incarnate who made the first effort to break through the wall which separated them from the dis-incarnate but it was the spirit people themselves who were urged, allowed and shown the way to do so. There was ample reason, nay, there was urgent necessity for the great event which is destined to change the thoughts and lives of man, the whole world over, and to uplift the human race unto a degree never yet attained. Modern Spiritualism is not only restoring the ancient fundamental beliefs and experiences of man which are the common bases of all the Religions of the world but adding thereto a new and higher revelation. The time is come. We are living in the beginning of a new era.

It is no exaggeration to assert that all the religions of the world have become corrupt, and that subsequent teachers have buried and distorted the pure truths upon which they were established by the original founders. It is also true to say that very few people live up to the higher doctrines of their religion. The 'religion' of most people consists of rites, forms and ceremonies, perfunctory repetition of prayers and calculated almsgiving and beneficence. The prevailing ideas of the Creator, Sustainer and Evolver of the Universe, and also of the

nature, purpose and destiny of man are not such as to inspire him in the mass to make serious effort to upraise himself and to develop the divine that is in him. Even the disciplinary doctrine of reincarnation accepted by so many has degenerated into an entirely selfish mode of salvation. It has tempted man to defer reform until another occasion and has tended to make him concentrate on self. Selfishness is the negation of pure religion.

In the Western world—synonymous with Christendom (though by no means whatsoever representing the religion of Jesus)—the nations had become very materialistic, having enthroned Matter, Intellect and Force as their trinity of gods. They were dominating the world. The spiritual nature of man and the universe was being increasingly denied and poo-pooed; consequently the principle governing their life—more or less openly stated—was 'let us eat and drink for to-morrow we die'—a very dangerous belief and practice. We see the result to-day. The masses of people in the Eastern world (however fallen they might be) were also sunk in ignorance and a superficial religion and the leaven of western materialism was likewise creeping in. No wonder that an intervention of the higher spheres was needed. And it has come first to those who required it most and were also, perhaps readiest to receive it—seeing that of all the peoples they were the first to cast off the complete domination of the priesthood and all that it means. The western nations had also won a larger degree of civil and political liberty and responsibility that is common in Eastern nations to-day. But there was no corresponding increase of spirituality. On the contrary, the masses educated and uneducated seemed to get deeper and deeper into the darkness of materialism.

Is Modern Spiritualism applicable to the Eastern peoples? Has it a message for them, also? Of course it is, without a doubt it has, because it touches its very root principles of Life. Eastern religions are suffering from the infirmities of old age, due to the absorption of human error which it cannot easily eliminate. Besides, no revelation however pure and great is final. The Great Architect of the universe is too great to be

comprehended in any one religion—or in any one revelation. And again, the human race is progressing, it is growing up, is no longer in a state of infancy and therefore is fitted for a wider disclosure of truth. Let us all be up and doing and seek and follow truth wheresoever she may be found and whithersoever she may lead us. The All-Father did not create the west for nought! The hour has arrived when, all physical barriers having been broken down and the inventions of man, East and West, and North and South shall meet in love and peace together and each shall help and learn from the other in true brotherhood.

In the United States of America, in the year 1848 a wonderful thing occurred. It was not absolutely unique in the annals of human history, but it marked the beginning of a great outbreak of similar phenomena in varying degree all over the Western world which has continued to the present time and is still available under proper conditions.

In a very small village Hydesville by name, right on the borders of civilisation in the State of New York, there lived in a wooden hut a Mr. and Mrs. Fox and their two girl children, Margaretta aged 12 and Kate aged 9 years. Soon after taking possession of the dwelling in December 1847 both Mr. and Mrs. Fox were disturbed at night by sounds and knockings for which they could not discover any natural explanation. Not at all superstitious they first attributed these noises to tricks played upon them by their neighbours; but after three months of this annoyance without finding any natural cause for it, on Friday, March 31st 1848, soon after the children had been put to bed the knockings began as usual, the girl Kate, who had become more amused than alarmed at these disturbances suddenly exclaimed "Here Mr. Splitfoot (a nick-name for a ghost), do as I do". The effect was astonishing. The invisible rapper instantly responded by imitating the number of her movements. Then she made a definite number of motions in the air with her finger and thumb but without noise and at once a corresponding number of knocks was made by the unseen disturber. The child was delighted and regarded it as a game exclaiming: "Oh Mother, it can see as well as hear!"

Mrs. Fox apparently had common sense. It suggested to her that whatever could see, hear and intelligently respond to relevant questions must have in it something in common with humanity. Addressing the viewless rapper she said "Count ten". The raps obeyed. "How old is my daughter, Margaret?" The age was correctly rapped. "How old, Kate?" The answer was correctly rapped out. "How many children have I?" "Seven" was the reply. She thought this was wrong; so she asked again. Again the reply was seven. Then suddenly remembering she exclaimed "how many children have I living?". The raps replied, "six". "How many dead?" Only one knock came. Both answers were right. Mrs. Fox then asked "are you a man?" No answer. "Are you a spirit?". Strong knocks came as a reply.

Encouraged by her success she continued her questions and by means of raps ascertained that the messages purported to come from the spirit of a man, a married man 39 year old, who had been murdered for his money and had left a widow and five children behind and that his wife had since died about 2 years ago. Will the noise continue if I call in some neighbours? The woman asked and raps indicated the affirmative.

First they called in their nearest neighbour who came thinking they were going to have a hearty laugh at the family for being frightened at what must be a joke or pure imagination. They found that the unseen rapper could answer correctly questions about themselves. Then these neighbours insisted upon calling in others, who in their turn became equally astonished and confounded.

After this many other people from various parts came to investigate these mysterious noises—and many and various were the questions put and answered—proving that the rapper (or his helpers) knew a great deal about the family affairs of the people in the neighbourhood. At one time there were as many as 300 people in or around the house listening to the proceedings.

Later on it was revealed that the man had been murdered on a Tuesday at about midnight, that he had a trunk with him

containing goods and that his body was buried in the cellar under the house and that he had about 500 dollars with him,

In the summer of 1848 when the weather was dry Mr. Fox commenced digging in the cellar and there was found a plank, pieces of a wash bowl, charcoal, quicklime, some human hair and a portion of a human skull.

Meanwhile other phenomena occurred, chiefly when the two young girls were present which eventually proved that they were both good psychic mediums—but Kate especially. Furniture was moved about, doors opened and shut, beds shaken, bed-clothes pulled from them and the house made to rock as if by an earthquake and also the sound as if a helpless body were being dragged across the room, digging of earth and nailing of boards and many other noises. The girls were often touched by unseen cold hands.

The names of the murdered man and his murderer were given by raps. A code had been arranged by the investigators and the invisible intelligences, and it was discovered that not only was the murdered man declared to be present but very many other spirit people good, bad and indifferent, of high degree and low social estate and that all of them could communicate under certain conditions (not then fully understood), that such communication was made through the forces of "Spiritual magnetism in chemical affinity," that this magnetism differed in different people both as to quality and power, and that these magnetic relations and affinities were very subtle and liable to great disturbance by thought, emotion and other causes.

Excavations were made in the cellar many times to discover the other bones of the alleged murdered man but without success. Fifty-six years afterwards (in November 1904)—the house falling into disrepair, some children playing in the cellar found some bones beneath the crumbling walls. The owner of the house made an examination and discovered human bones which made almost the entire skeleton of a man—the skull being missing. A part of this, it will be remembered, was found in 1848.

Thus was discovered by many of those who took part in these enquiries that apparently their relatives and friends still lived, still loved and that many of them with the tenderness of human affection and the wisdom of a higher sphere of existence watched over and guided the beloved ones who had mourned them as 'dead.' What a glorious discovery—founded, not upon theory, hope, desire, tradition or belief but upon evidence!

Vitaly important and comforting as these revelations were it must not be thought that they were generally well received. This intercourse with the spirit people who had made the great change called death became a source of persecution of the family by their neighbours, friends (so-called) and others. In fact the family themselves, owing to prevalent thought, were half-afraid but they were doing harm in pursuing their investigations and wished the knockings would cease. The spirit people urged them to make the manifestations more public but for a long time they refused. At the very beginning of these manifestations the spirit communicators said that "these would not be confined to them but would go all over the world." This prophecy was soon verified. Other families in the same State and from all quarters soon afterwards began to experience similar phenomena in their own households. Later on news came that they were occurring in other countries, in England in particular.

As the Fox family remained inflexible to the request that they should make the phenomena public, the spirits threatened to leave them and at a certain circle they announced that in twenty minutes they would depart and at the very minute all manifestations ceased. The family said they were glad to get rid of them. Some of the others present begged the phenomena to continue, but in vain. The spirits had gone. Strangely, the Fox family missed them much after they had departed. About a fortnight later a friend called and said: "Perhaps, if they will not knock for you, they will for us" and sitting in a circle—surely, the rappings recommenced. After further requests that the Fox family should allow more publicity—they eventually consented—with the result that magistrates, editors, professional men and many other competent investigators were convinced as to the genuineness and reality of its phenomena and the statements made by the unseen communicator.

I have dwelt at some length on this the beginning of the movement of Modern Spiritualism because it is typical of subsequent experiences in many ways.



HINDU PHILOSOPHY AND CREATION

R. RAMASUBBA SASTRI

According to Hindu Philosophy, creation is mainly and originally the work of the mind. The mind is the first stage of matter and forms the connecting link, between universality or God on the one hand, and individuality, Personality or egoism on the other.

The Hindu Religious precepts say that a Hindu as soon as he rises in the early hours of the morning between 4 and 5 A. M. should wash his hands, mouth and feet and try to indulge for at least a few minutes, in seriously reflecting his position and connection relatively to the Universe as a whole. In trying to concentrate his mind on such an idea, an ordinary Hindu Jiva, would notice the following facts. Viz; (1) that his body is composed of the same materials as the bodies of other Jivas. (2) that his mind, as a working mechanism must if we accept the principle, that all are alike also have been cast in the same type so far as intelligence, receptivity to outward objects, emotions, and will power or the power of choice, are concerned.

In fact, our mind tries hard to realise a universal factor, into which we can fuse, the diversities of name and form, environments and activities, that we see in the phenomenal Universe. One is forced to realise at such time, that the mind works between two poles, Universality at the one end and individuality or Personality at the other. Hindu Philosophy says that the Universality at one end of the pole is the abstract Godhead while the working out of the personalities is done under the force of Nature or manifestation.

Every religion says that creation is the result of a Divine Will and Divine Intelligence. But no religion, as at present preached (except the Hindu religion), explains, how creation can be connected with a Divine Will and Intelligence. Agnosticism is true and sincere when it refuses to take as proved, a power behind Nature, because the assumption of such a power,

leads necessarily to many abuses created by superstition, charlatanism, humbug and ignorance. The Hindu religion alone says that the existence of such power can never be proved by reason and that it is necessarily a question of faith. Reason can only show, that the absence of such power (behind Nature) as the cause of universal love and justice or righteousness necessarily involves anarchy and that in such case, there need be no difference between man and beast. Man's mind, in the absence of a healthy faith, in an abstract ideal of universal love and righteousness is a very dangerous asset, because under the force of selfishness and greed (whether individual or racial), it increases because of its (such mind's) intelligence and power, the factors of evil and misery already rampant in the world. It is therefore highly necessary for every individual to try to analyse the forces of his mind and form a frank and honest ideal (of universal love and righteousness or otherwise) towards which, the energies of his life can be devoted. The *Kutho Upanishad*, Third Valli slokas 10 and 11 give the following analysis: The objects in the Universe are different from the canalised orbits or avenues of energy in us (Indriyas or the organs of sense and action), through which our mind cognises them. The mind is also a separate factor from such canalised orbit. Beyond, the mind, is the experience or intelligence, which is the separate key, for each individual equation of life (separate Jivas), along the maze of Karma. Beyond this intelligence is the soul or mahat, which guides the course or dictates the law for the evolution of such intelligence. Beyond this mahat is the phase of Nature maya or Avyaktam and behind such phase of nature is Purusha or the Universal God head. There is nothing greater or beyond Purusha and the attainment of Purusha or self-realisation is the highest goal of life.

The very same idea is given in the *Bagavatgita*, slokas 42 & 43, 3rd Chapter—Karma yoga.

If with the help of the instructions contained in the above slokas, we continue the self-analysis of the Mind, we can realise that the three phases of each individual mind, viz. (1) perception or creation (2) intelligence or the decisive factor. (3) Will power or the freedom of choice, must have their corresponding

aggregate or Universal factors. The Hindu religion specifically says that the Gods of the Trinity, Brahma, Vishnu and Siva from the aggregate of each of the factors of the individual mind Brahma represents the combined force of the preception or creative faculty in each of us. He is the supreme Organiser for the creative activities of the Universe and each of us contribute towards the same, by the workings of our mind and the activities created by such mental impulse. Vishnu is the aggregate of the intelligence. It is his duty to adjust the pendulum, in its swing between individual and universal righteousness between the rights and duties of individuals, nations or the universe. Siva is the aggregate of the Will-Power or the egoistic factor, which represents freedom of choice between objective and subjective enjoyment. In the abstract, one can not but realise the truth, that complete knowledge or universal righteousness necessarily means the thorough absence of egoism. This is the highest end of the return circuit or the Nivarthi Marga. This is the highest dream of self-realisation or samadhi, that is, the yearning to be in tune with the infinite or universal love or righteousness.

But the mind of the individual jiva is dragged from the high pedestal of such dreams to the dry realities of its work-a-day life, with its limitations and environments. The Jiva has then to concentrate his reason to see, how the limitations and environments have been caused or how the individual equation arose. A certain devotee or saint who was also a householder was performing the sradha of his parent on the appointed day. Siva in the guise of a Pariah pretended he was in the pangs of extreme hunger and asked the devotee to give him food. The devotee told him, it was his sradha day and that if he gave food to anybody, especially an outcast like him, before the oblations to the ancestors were given, the sradha would become accursed. The pariah replied; your body is composed of the same five elements as mine. There can be no distinction between your soul and my soul if any. How then are you justified in treating me as something different from yourself and in refusing me food, for the cravings of hunger. The devotee in his infinite compassion, realising the whole universe as himself, gave him a portion of the food prepared for the sradha. When the

desecration of the śradha became known, the priests were scandalised and passed a decree that the devotee should undertake a pilgrimage to Ganges to cure the sin, caused by the desecration of the śradha. The devotee prayed the Ganges might flow into his well and the Puranic legend says that the well bubbled up and began to overflow, whereupon the villagers realised the greatness of the saint and his having outgrown the trammels of social organisation.

If we take the soul alone as real, there can be no difference between man and man or for the matter of that between man and animals or even between objects in the Universe. Viewed from the standpoint of the immutability and permanency of the soul, even the world or the universe has to be treated as unreal. If on the other hand, we take the body alone as the sole factor of existence, considering the similarity in the structure and functions (as per physiology) between man, (the highest object in creation) and the most primitive sentient organism the phase of nature, in creating the diversity of types (or various groups of Jivas) appears cruel and inscrutable. God or Universal soul and Nature (or the universe of matter) if responsible jointly or severally for the creation of the diversity that we see in the world, must necessarily be cruel and unreasonable. But if on the other hand, we recognise that the jivas by the individual workings of their own minds, create the sphere for the play of the soul, in the realm of matter, the force of the aggregate minds standing as the arbiter or law for the proper guidance of the activities of the individual minds, we seem to get at a correct solution of the mystery of the universe. Crozier in his work on civilisation believes in the expansion of the individual self curbed by the common sense of the community: The common sense of the community has to be taken as an inviolable law guiding or restricting the expansion of the individual, under the influences of legitimate rights, selfishness, greed and desire.

It is this very idea that is explained as the root of the law of karmā in our religion. Egoism or ahankara is the force for the expansion of the individual jiva, pushed into the pṛavirthi marga or world of action by the forces of greed, delusion and

selfishness. Mahat or the aggregate of such ahankara or egoistic factors, represent the three collective forces of the mind, will, intelligence and perception or the three concrete Gods of the trinity Siva, Vishnu and Brahma. They represent the perfection of the three phases of the mind and the fully evolved jiva or pranja becomes absorbed in them or attains salvation.

(1) Brahman ever real and immutable beyond the laws of time and space, with various forces of Nature latent in himself prior to creation and after dissolution. (2) The creation of a universal mind under the force of Nature in manifestation, guiding the evolution of various sparks who under the law of Karma forge their own restrictions in time and space, by objective desire and wrong exercise of freewill, in the pravirthi marga. (3) The possibility of self-realisation or getting into tune with the infinite, by purification of the compartments of the mind involving the attainment of complete knowledge and perfection in action, these are the truths that have been sought to be preached as allegories and otherwise, in the vedas (revelations), smritis and puranas. These deal purely with the phase of manasic creation and are not intended to be interpreted, historically, geographically or archeologically. With the dawn of the possible powers of the mind and its capacity for control of material forces, the right key (for the solution and reading aright of the meaning of the ancient religious literature), will appeal to all right thinking men, as the only possible way, of escape, against the powers of anarchy, greed, meaningless hate and atheism.



THE TRUE POST VEDIC PHILOSOPHY

K. K. GONGULEE

Goal of Life—V (Continued)

When the ghost-life is over, the spirit may be born, according to the Adristā now imminent, into the Light or Ethereal world or re-born into the material. Like man, the ghost, the angel and the arch-angel, born direct have all the gift of conscious Free-will. Generally speaking, however, they have also surrendered to Maya, limited their consciousness and restricted their will and have thus come under the operation of the Law of Karman. Whether fallen ghosts, upa-devas or Deva; or whether de-humanised spirits born into the world of air, ether or light they have still some will left in them and, while enjoying the fruits of previous actions, may by liberating or further restricting their will rise higher or fall still lower. So, unless able in the meantime to reattain Free Will and thus to pass from the state of the Spirit into that of the Soul living, moving and clothing itself at will and pleasure, the Spirit, even from the world of light, ether or air, will have again to be born into the material world assuming a body suitable to the nature of the fruits, just mature, whether of actions done in the life just over or of outstanding actions of any other previous life. If the crops now to be reaped are such as require a material body other than human (being the result of actions aiming at the no-will life of stocks and stones) the spirit is born into any of the lower form of organic or inorganic life—so fully under the control of Maya that whatever consciousness and will the Sub-conscious Mind may have retained in the previous birth is now absolutely dormant, the will manifesting itself as only the instinct of self-preservation expressed through the crude desire for, or attempt to avert, animal or physical pleasure or pain, and consciousness being conscious only of these. That is to say the Sub-conscious Mind thinks it has no will, and thus identifies itself with no-will creation. Each world has its own

'heaven' and 'hell'—When the *Adrista* allows some amount of freedom of or helps the realisation of will the spirit is in 'heaven,' and when it has only to bow to *Adrista* and finds no freedom of will it is in 'hell.' As to no-will creation, there are some which flourish only in an atmosphere of grace, beauty and purity, filling the mind of the spirit with a sublime delight, and there are others, ugly, unholy and loathsome to a degree flourishing even in filth and impurity. These constitute heaven and hell respectively.

The no-will material life which man or any denizen of the air, ether or light world has to live is only a period of *bhoga* (enjoying fruits of previous actions), destitute of will and therefore responsible for no actions. After this period is over, the Spirit is re-born, as determined by the unspent *Adrista* now imminent, into any of the worlds of gods, lesser gods or man after passing through the ghost-world which immediately follows every death. As soon as released from no-will life the subconscious mind recovers and again becomes conscious of its essence of Will subject to such limitations as it accepted in the life preceding the no-will period of *bhoga*. And thus again the Spirit not only 'enjoys' but also becomes responsible for new actions through its will. And in this cycle it revolves on (until recovering consciousness of its essence of Free Will it is enabled to break away from the cycle), blaming his *Adrista*, chance or God for its failure and sufferings and thanking *Purushakar* (Ego-inspired endeavour) for its successes and joys—thus satisfying itself with a narrow and limited, blind and misconceived view of the Law of Cause and Effect.

It will be clear from what has been said that Fallen man or for the matter of that, any *naturalised soul*, i. e., spirit can get rid of his *Adrista* only by regaining knowledge of the true self-consciousness of his essential oneness with the Absolute conscious Free-will. When this has been done, *Maya* or the Laws of Nature will cease to have any control over him, just as the plantain tree, appearing in a dim moon-lit night to the imagination of a misled man as a ghost and thus assuming for him the attributes with which the ghost is popularly credited, ceases to frighten the man as soon as it is seen in its proper

light. Finding that he is above the Law of Cause and Effect, he may will cessation of all the actions (and the results thereof) done in his state of ignorance and thus end them; or he may accept and watch them 'dispassionately' rather, jealousy, finding in them really the triumph of his own will.

Even before this state is re-attained the 'awakened' sub-conscious Mind, when the Mind has been well trained to retire within, may by a better understanding of the laws and forces of nature relating to and governing matter, air, ether and light, or, by liberating itself from some of the restrictions, prolong happiness or shorten misery. The limited powers of 'Sadhus' and others, believed by incredulous ignorance to be competent to do whatever they may desire, or credited in self-interest with the capacity, are really due to this (partial) awakening of the sub-conscious Mind. It is only persons whose sub-conscious Minds are fully awakened acknowledging no allegiance to Mava that have the free will ensuring full, immediate and uninterrupted success. When the mind is withdrawn from the world with which it is in constant correspondence and by which it is overpowered—and the mind can be withdrawn by being persistently made to look in—the sub-conscious 'awakes,' becomes 'active' according to its conceptions of its God, Maya and itself. If it now thinks its God to be above Maya as such, whatever restrictions it may have imposed upon itself previously by accepting the whole of Maya (as in the case of man) or any part of it (as in the case of the ghost, the lesser god and the god accepting so much of Maya beyond it) at once disappear with the dawn of this consciousness of Absolute Free will, and it now wills and thereby not only ATTRACTS SUCCESS in conformity with the laws of nature but also CREATES SUCCESS in defiance of those laws. And the credulous cry: "A Miracle, a veritable miracle!" while the ego-ridden sceptic and thoughtless cry down: "A Fraud, a downright fraud!" If, however, the sub-conscious Mind thinks its God to be impotent against Maya as such, i. e., against the laws and forces of nature relating to all the four worlds its only hope lies in its God granting it a better understanding of Maya to enable it to obtain whatever success is possible by means of that understanding. Between these two extremes are various

conceptions of God as partly above and partly below Maya—as belonging to, and therefore subject to the laws and forces governing, any of the worlds above, i.e., subtler than the world of the Sub-conscious Mind, and the world or worlds, if any, above the God's own world. Thus the God of the Light world is helpless against the laws governing this realm, although he can render help against those of the lower worlds; the god of the Ethereal world is impotent against Light and Ether laws but may be of service against laws of Air and Matter, and the god of the Aerial world can help against only the laws of Matter.

Light is subtler than Ether, Ether than Air and Air than 'matter' as generally understood—although all the four represent the same thing (Jata) Matter in its true sense as opposed to consciousness (of the possession of will). Thus people of the Light world are not restricted by the laws and forces governing the three worlds below; those of Ether, restricted by the laws of Light and Ether, are however uncontrolled by Air and Matter; and the Aerial people, while subject to light, Ether and Air laws are not bound by the laws of matter. Therefore, these things may override the laws of the lower worlds. It is for this reason that a ghost or a man whose sub-conscious mind has soared above the world of matter may, while seated with one at a particular place and time, do wonders for him by defying the limitations of time and space to which man is ordinarily subject, or by doing things otherwise beyond human strength and capacity or by assuming any material form at will. Yet like 'fallen' man the 'fallen' gods, angels and ghosts have their own limitations due to their submission to Maya as found to control the no-will creation of their respective worlds. HE THEREFORE STANDS IN NO NEED OF WORSHIPPING THESE. While they may be of some service in raising him above the world he is in, they can never help him to get beyond their own worlds and their own imperfections. They may change the 'shackles of iron' into 'fetters of gold' or may get these coated with silk, but the bonds remain, and the slave is slave for all that. Even the knowledge they impart or the information they give is coloured by the light of their conceptions of the Maker, Maya and the relations of the created being with them.

(To be continued)



TRIPURA RAHASYA or A practical study in Consciousness

V. R. SUBRAMANJAM

CHAPTER IV

On hearing these words of her lover who was embracing her, Hemalekha with due respect to her lord and with a desire to enlighten him, smilingly said 'Prince! hear me I am not wanting in attachment for you. Every day I am engaged in thinking what it is that is loveable and what it is that is to be eschewed as undesirable. And my reasoning is not able to find a solution for the same. I have been thinking of it every day for a long time, on account of any feminine tendency and I have not arrived at a definite solution. Pray clear my doubts by finding a solution'. When she said thus Hemachuda laughingly replied 'There is no doubt that women are wanting in sense. Even animals, birds, and worms understand what is loveable and what is to be avoided. For, these move towards objects they like and turn away from objects that they do not like. That from which pleasure is derived is to be liked and that which gives pain is to be disliked. My love! why do you senselessly brood over such a simple matter every day? Hearing her lover's words Hemalekha repeated 'It is true that women are senseless and that they have no proper reasoning faculty. For that very reason, I am a fit object to be enlightened by you who is fully learned. After being enlightened by you, I shall abandon this constant brooding over and shall daily enjoy pleasures in your company. O prince of subtle thinking! you have stated that whatever gives pleasure is to be liked and that whatever gives pain is to be disliked. But when the same object gives both pleasure and pain by variations in time, space and form, what becomes of your definition? For example, by variations in time, fire gives different results; variations in space and form also are productive of different results with regard to the same objects. In the cold season fire is liked and in the hot season it is disliked. Fire is liked and disliked

according to the nature of the place being cool or hot. Creatures with cold bodies like it and others dislike it. Difference in liking and disliking is produced by variations in the quality and quantity of fire. The same can be said of cold, wealth, wife, children, country and other things. Even our King who is surrounded by wives, sons and wealth is unhappy always. How is it that others who do not possess these, are not so unhappy? If it be said that your father, the king, is unhappy because he does not literally possess every thing it is not possible for anybody to possess everything as the objects that can be possessed are unlimited. If it be said that even without literally possessing everything, happiness can be derived by gaining some objects, I say, my lord that it is not, happiness because it is mingled with pain. Pain is said to be of two varieties, external and internal. The external originates in the body, being caused by a diminution in the humours. The internal originates in the mind being caused by desire. Of the two, internal pain is more powerful for the whole world is under its sway. Desire is the potent seed out of which the tree of pain grows. Even Indra Devas and other celestial dwellers become slaves to this desire and work incessantly day and night. Pleasure that is obtained when there are other desires to be worked out is to be understood as pain only, for even worms have such a pleasure. But the pleasure enjoyed by animals, birds and worms are superior to that enjoyed by man as theirs is mingled with very few desires. On the other hand, whereas men have unlimited desires, how can there be happiness for them? While there are hundreds of desires, if one were to get pleasure by gaining a single object, who is there in the world that cannot be called happy? If a small drop of sandal paste has the power to cool down the heat in a body thoroughly scorched, then such a person (one who has gained a single object in the midst of hundreds of desires) can also be said to be happy.*

* Man derives pleasure from the embrace of his loving wife. But if the embrace be squeezing by becoming tightened there ensues pain. After sexual indulgence every one feels tired and falls down exhausted like load-carrying bullocks. How can I

see pleasure in such a thing as this? O Lord, tell me. If it be said that there is pleasure in sexuality through the senses, have not even dogs that pleasure? If human pleasure be said to be superior due to the sight of a charming woman, the existence of charms in a woman is only conventional caused by self-interest like the embrace of a woman in a dream'.

'Formerly a Prince who was more charming than could himself had for his wife a very beautiful woman to whom the Prince was highly attached. But she placed attentions elsewhere, on an attendant of the Prince. Conspiring with the Princess, the attendant duped the Prince by giving large quantities of intoxicant drinks to make him senseless and despatched an ugly maid to the Prince's side and he singly enjoyed in the company of the beautiful Princess. The senseless Prince, while daily having the company of an ugly maid, thought within himself 'Really happy am I that I am blessed with the possession of such a charming and beautiful wife. None is so fortunate as I am.' While matters went on thus for a long time, one day as chance would have it by God's will, the attendant went away hurriedly leaving the intoxicant drink—and the Prince did not drink the whole of it. Consequently the Prince went early to the bed-room which was picturesquely adorned and which resembled the house of Sasi, Indra's consort, on the Nandana garden; and he reached the ugly maid on the bed side. Being blinded by erotic passion, he enjoyed with her with great zest. In the end he discovered that he was in the company of an ugly maid and, giving way to doubts, thought how it happened thus and asked the maid where his beloved wife was. When thus questioned, the maid, seeing that the Prince had recovered his senses, became afraid and kept quiet on account of shame. Concluding that some gross imposition has taken place, the Prince caught hold of the tuft of the maid by his left hand drew his sword by the right and threatened her at the risk of her life to reveal everything as they occurred. Hearing these threats of the Prince and being afraid of losing her life, she narrated the whole course of events that happened and showed him the place where the Princess and the attendant were lying together. The Prince saw on the floor the

attendant, black, red-eyed with an impure body and a contemptible ugly face, embracing with all appearance of affection, the Princess who was tired. His head was within her folded arms and his arms were round the limbs of that charming Princess. The Prince saw the couple thus unconsciously lying in sleep and was utterly stupefied for a moment. The next instant, he gathered courage and uttered the following words. "Tush! what an un-aryan fellow that I was, to become senseless by drinking; contemptible are they who attach themselves to women; such men are the meanest of mankind. Women are not for any one, like parrots on a tree. What shall I say of myself who was senseless like a buffalo and who for a long time thought this woman to be dearer to me than life? Like a mistress to her paramour, no woman belongs to any particular individual. Those who let loose their minds on women are really asses. The minds of woman are frail and change like the state of atmosphere in the autumn. Alas! I did not know till now the nature of womankind. Abandoning me who was intensely attached to her, she has directed her love towards me (like a dancer in the presence of her lovers). Being intoxicated I was unaware of all these and I was thinking that she followed me like a shadow. I have been duped for a long time by the company of an undesirable and ugly maid. Ah! who is there in the world more senseless than I who was duped thus. Ah! this contemptible, deformed and ugly servant! Wherein did she find charms in such a one, when I am gazed upon by all on account of my charms and when I am loving her by all means! Thus lamenting, the Prince had intense *Vairagya* (disgust) and he went to the forest renouncing every attachment"

Therefore O Prince! charms are a convention of the mind, just as you find great pleasure in me, seeing charms in me, others find pleasure even in women who have no charms and who are ugly. My dear, I shall explain the reason for this, please listen attentively. When a woman is seen, the reflection of her image remains in the mind. By constantly brooding over that reflected image and by regarding it as beautiful, a desire is roused in the mind, to attain the object of which it is the reflection. When the senses are excited, man gets pleasure

in her, when the senses are not excited, there is no pleasure even if there be charms. The reason for this is the constant thinking about the imaginary charms. Therefore it is that there is no such sense excitement in the case of children and yogis. Thus whatever person finds pleasure in whichever woman, whether beautiful or not, he imagines the existence of charms in her and constantly broods over them. It is seen that even women who are terribly ugly and deformed unite with men to beget offspring. If the men who unite with them find no charms in them, how can they have pleasure?

“Therefore, listen O Prince! charms have no reality beyond self-interested imagination and they cannot be the cause of happiness. If charms be said to be inherent in the body, like sweetness in honey how is it that young children do not find them? In various places are seen men differently formed, some with one leg, some with one eye, some with long ears, some with long chins, some with protruding teeth, some without nose, some with long noses, some with thick hairs, some without hairs, some with yellow tufts, some with brown tufts, some with white skins, some with black and some with red skins. All kinds of men such as these find pleasure in the company of women of their respective clans as you do in mine. Of all the objects that give pleasure women are said to be the important, since even learned men become maddened in this; conversely women find the bodies of men to be charming.

‘Prince! discern with the aid of minute inquiry the real state of things. Filled with blood, covered with skin, bound by veins, caged by bones, planted with hairs, composed of bile and phlegm, is the human body and it is an object of liking for people. When men find pleasure in such derisive objects, how do they differ from the worms that flourish in the gutter? O Prince! this body of mine is liked by you very much. Look at this body with a discerning eye, analyse its components and see whether you find charms in them. Do the same thing elsewhere.

When thus told, Hemachuda developed distaste towards objects of pleasure and was instantly surprised to hear such arguments which he had not heard before. He thought over

again and again the words of Hemalekha and, getting disgusted with sense-enjoyments, obtained complete renunciation. He then gradually learned from his consort, that pure state of supreme consciousness, of Tirupura the self. After knowing that state, he became liberated from samsara (transmigratory course) he saw everything within himself and became a *Jivan mukti* (liberated in life).

His brother, Manichuda, learned the truth from him and their father Muktachuda learned it from his son. The queen learned it from her daughter-in-law. Minister and citizens, all became jnans. In that city, there remained not a single individual who was ignorant. That city resembled satyatoka and became one of the foremost cities in the land. There even the parrots kept in cages uttered words of wisdom thus:—

“Yourself is consciousness—Turn to it discarding sense objects like reflections in a mirror, objects exist not apart from consciousness. The objects are consciousness. I am consciousness. All moveable and immovable are consciousness. For everything is illuminated by consciousness. But she shines of herself independently. Therefore Ye men! abandon your illusion. Take refuge in the illuminating and all-supporting consciousness by locking at consciousness alone.”

Once, Vamadeva and other Rishis, on hearing the parrots utter such words pregnant with wisdom named that city Vidyanagar because even birds spoke wisdom. That city exists with that name even to this day.

Ram, I know therefore that the company of the virtuous is the root of all auspicious results. By the company of Hemalekha everyone became wise. Therefore know Rama that association with the virtuous is the root of all greatness.

**Thus ends the fourth Chapter called the
“Result of Good Association” In Tripura
Rahasya or a “Practical study in Conscious-
ness.”**

CORRESPONDENCE

To

THE EDITOR OF

'*The Kalpaka*'

SIR,

Some-time back a query was put through the columns of 'The Hindu' whether there are at present in India mediums of the type we hear of as existing in the Western Countries who have established regular communication with the next world by means of Spirit controls or guides. I little expected an affirmative reply to the query and my anticipations have been disagreeably realised. I am an ardent reader of literature on spiritualism, and the more I read of the advancement which spiritualism has made in the west, the more do I wonder why India has been beaten by the materialistic west even in matters spiritual. I should only be too glad to be contradicted on this point but so far as my knowledge goes there are no mediums in this country at the present time who can bring messages for the benefit of the thousands of bereaved people, from their departed kith and kin in the next world.

We read through the pages of your journal that there are some, as for (E.g) Mr. V. D. Rishi of Indore, and Mr. R. Venkatarao of Vizianagaram, who seem to have been receiving messages from the Spirit world, but I venture to say that even these few who can be counted on fingers' ends have not been conducting their experiments in a thoroughly systematic or scientific spirit as did Sir Oliver Lodge and other scientists. The bare 'skeleton messages' published in your journal, devoid of any explanatory notes, beyond furnishing interesting reading and serving as eye-openers that communication is possible across the "border," serve no other purpose to the public at large. I would suggest in this connection that the value of the messages will be largely enhanced and their interest intensified if the recipients add brief explanatory notes elucidating any matters of evidential or scientific interest, and explaining the context here and there. For instance, in your August issue a message received from Subhadra Bai Rishi by Mr. R. Venkata

Rao was published. It would appear that there was 'cross-correspondence' by Mrs. Rishi with Mr. Venkata Rao and Mr. V. D. Rishi. This would be of first class evidential value, but I think very few of your readers know that Mr. Venkata Rao invoked Mrs. Rishi sitting at Vizianagram and that there was 'cross-correspondence.' How immensely more interesting would have been the messages if an explanatory note bringing out these things had been added. But this is a digression.

To come to my point, in England or America whenever any one loses a beloved relative by death he immediately runs to a medium, gets convincing messages from the departed, and comes home with half his sorrow relieved by the first-hand proof he gets of the continued existence of his beloved, though in an unseen world. He continues his visits to the medium and the communication is kept up, so that the bereaved people hardly feel the separation. Thousands and thousands of people who were bereft of some dear one in the great War received consolation in this manner. Why is not such a source of comfort and consolation available for the distressed in our country, which was the birth-place of spiritualism? Can any of the spiritualists here bring consolation to the sorrow-stricken in this manner? For instance, can Mr. Rishi or Mr. Venkata Rao get messages only from their own communicators; but can they not make their communicators into 'Spirit controls' or 'guides' so that they may receive and transmit messages from other dis-carnate spirits to their loved ones on Earth who are not able to open communications themselves? This phase of spiritualism has been largely developed in the Western countries bringing as it does, immense consolation to thousands in sorrow, and it behoves those who are working in this field to conduct their experiment on similar lines and turn their mediumistic powers for the advantage of the world at large. This will be incalculable service to suffering humanity and to the discarnate spirits as well, who are said to be no less eager to communicate with their loved ones on earth. It is a matter for great regret that even the Latent Light Culture the premier psychic institute has not 'a circle' and it is expected to be a 'leading light' in such matters.

VIZAGAPATAM
- Aug.—1922

Yours Sincerely,
M. Narasimham.

We are glad to publish the above letter, emphasising the immediate need for practical investigation along the lines of Modern Spiritualism. The writer complains that no mediums in our country at the present time can bring messages for the benefit of the thousands of bereaved people. This does not mean, however, that there are no mediumistic persons in our land who can bridge the gulf between this life and the next. But it seems to be unfortunately true that such individuals or those mediumistically inclined lack the necessary training that will develop them in approved home and other circles. Indeed, the Home Circle is the best for psychic development *in general* and mediumistic development *in particular*. It is a well-known fact that in most families of six members or thereabouts, one may be usually found to be mediumistic. If the circle cannot be held at home, it should at least be composed largely of members of the family. If not, a more public circle composed of the same sitters can be tried. We have reasons to believe that mediumship (not a supernatural power but an integral part of natural human constitution) is dormant in most of the western peoples of the present age, but can be met with in more or less free activity among the peoples of the Mystic East. If the psychic sense is apparently unresponsive to sorrows of the bereaved, it is chiefly because of the lack of knowledge and of training in properly conducted circles.

It is with a view to assisting the development of the psychic sense and the rational cultivation of Mediumship for the benefit of bereaved humanity that we have brought out a Course of Practical Instructions in Hindu Spiritualism on progressive modern lines. Our peculiar social customs and manners especially in the extreme south seem to stand in the way of organising more or less public circles (equalising the sexes nearly) and thus training professional mediums as in the west. Besides, even from the view-point of Higher Spiritual development, there are serious objections appertaining to promiscuous public circles. Our object, above all, is to stimulate the development of properly formed and properly conducted Home Circles. Those who are willing to form Home or family circles are accordingly invited to communicate with us.

In this way, it is hoped to develop professional and non-professional mediums, wherever possible, of whom reference registers will be kept, so that necessary information may be made available to members and *bona fide* inquirers.

Meanwhile, we hope and wish that Messrs. Rishi and Venkatarao will develop along their own lines. We shall always be happy to help them as opportunity offers itself. If they are pleased to send us full particulars of their seances from time to time, we shall certainly be in a position to critically explain and elucidate their researches in the light of modern psychic and spiritualistic research. In this connection we are thankful to some of the timely suggestions made by our correspondent.

It may also be presumed that our good friends Messrs. Rishi and Venkatarao will profit by the suggestions herein made. But we should like to point out that spirit controls or guides should be the experienced persons in spirit life, if they are to be really useful for the purposes mentioned by Mr. Narasimham. Though our Institute has not a circle of its own at present owing mostly to the peculiar difficulties already referred to, we hope that, under our auspices, numerous circles both private and public will spring into existence in our country and dedicate their gifts to the service of sorrow-stricken humanity. We endeavour to forward this aim by giving counsel and guidance to sincere students and inquirers, seeking to arrange seances, circles, etc., and heal broken hearts by restoring communication between death-divided friends and relatives. We cannot at present go beyond this, though our aims and ideals are more or less identical with those advocated by our correspondent.—P. S. A.

THE SAGES

(From an old Tamil Work.)

All places are alike to us, and all persons our kin;
Evil and good come not from others' gift :—
Pain and relief are also from within;

Death is nothing new :—never do we feel over-joyed when
life tastes sweet;—nor do we feel grieved when life is bitter;

For we know this precious life of ours as a vessel, borne
down the waters of some mountain stream that, roaring over
huge boulders, seeks the plain. Though the darkened Heavens
frown and lighten, or the storms or clouds descend, the vessel
floats on as fates ordain. Thus have we seen in vision
clear of the mighty seers.

Thus seeing, we marvel not at the greatness of the great;
Much less do we look down upon men of low estate.—*P. S. A.*

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Ascension of BABU MOTILAL GHOSE

With the passing to Spirit life on Tuesday the 5th September 1920 of our well-loved comrade and veteran journalist Motilal Ghose, India loses one of the oldest and the greatest of her patriots and the world, a remarkable personality— one of those rare, sweet souls who form the vanguard in the march of humanity. A very prominent figure in our public life and the busy editor of a popular daily newspaper, he was also through the columns of the HINDU SPIRITUAL MAGAZINE an expounder of the higher truths of Hindu Spiritualism. So early in life as 1863 he developed himself into a medium in a Home Circle, under the direction of his own revered brother Babu Sishir Kumar. Though Motilal subsequently lost his mediumistic powers owing to some reason or other, he acquired for himself the direct first-hand knowledge that there was no death and there would be a reunion of beloved souls in the after-life. Some of the results of the Circle were published at the time in the INDIAN DAILY NEWS and created quite a sensation throughout the land. Thus it was the pioneers of the far-famed Patrika—the brothers Sishir Kumar and Motilal—who, like Mr. W. F. Stead in England, boldly proved the claims of experimental spiritualism in India and found in them a true gospel of joy and comfort.

Amidst his political and other distractions, Motilal lived the life of an ideal Hindu Spiritualist, IN THE WORLD AND YET NOT OF IT. Indeed, his death was as beautiful as the life he had lived. In his cause, it is but promotion to a higher and a fairer sphere of life and activity, though it really pained him to leave his post at a time when his mother-land could ill-afford to spare the services of such a great soldier. May we commend the life of this distinguished countryman of ours as a model for all lovers of Humanity and Motherland!