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The Institute has rendered meritorious services in its career of eighteen years and has come to be acknowledged as the *Psychic Research Society of India*. It has till now enlisted 24,600 and odd adherents and has practically confined itself to tutorial work. No research work on any basis could be done for want of financial and other aids.

There are Princes, Lawyers, Doctors, Merchants and men of all professions in its fold who can, if they so desire, help to promote Research work. But we do not want to appeal for any such support. Any voluntary gifts of substantial endowments will be a God-send and help the organisers to do Research work.

Of late, at the request of many of our adherents, we have formulated a special Course in Hindu Spiritualism. Mr. V. D. Rishi, B.A. LL. B., Judge Advocate, State Army, Fort, Indore, C. I., is putting forth his best efforts in the dissemination of Spiritualism by delivering series of lectures in all the important centres of India. Mr. Rishi having had cheerful messages from his late wife Subhadrabai Rishi in the spiritual world, he wants everyone of his brethren to derive the same comfort from communion with their departed dear ones. We would draw your attention here to a paper 'Ramblings of a Spiritualist' in this number of the *Kalpaka* by our friend Mr. Rishi.

Mr. Bush, a noted veteran spiritualist, has undertaken to contribute a series of papers on Modern Spiritualism and the third of the series appears in this number. Apart from contributing this interesting series Mr. Bush, already announced has agreed to discuss with those interested any point bearing on the subject through the medium of the *Kalpaka*.

We shall be failing in our duty if we do not take this opportunity to notice the indefatigable and selfless work of Dr. Durga Shankar Nagar of Ujjain. This friend is devoting his entire attention to the curative aspect of Hypnotism. Through his efforts and the kind help of many of our adherents in Central India, many branch Lodges have been opened, notably at Lashkar, Kotah, Indore, Firora, Nayakberi and Barnagar. In one and all of these Lodges the poor suffering humanity is being treated with Psychic Healing [without resorting to medicine] free of all costs. The work of Dr. Durga Shankar Nagar during the late Influenza epidemic was marvellous; the cures effected being standing monuments for the science of Drugless Healing.

Besides this the Doctor has undertaken the publication of the *Kalpa Vriksha* in Hindi which is practically a translation of the *Kalpaka*. It is our fond wish that the *Kalpaka* will be translated in all the leading vernaculars of India by those of our interested adherents.

We have herein to refer to the services rendered by Dr. Abinas Chandra Banerjee, L.C.P.S., Jamtola, Comilla (Bengal) an adherent of ours, to the suffering humanity. Though his efforts are individual he is doing a real service to the suffering public. Our friend writes to say:

'This year I have treated many incurable diseases by psychic method. I found pack treatment most useful in most of the long continued cases. I have treated Black fever (Kala-Azar) cases which baffled all attempts of treatment by injection of Antimony, etc., by Suggestion combined with pack treatment. I have also treated some cases of gastric derangement, cases which continued off and on for 10 to 12 years in spite of all possible treatments.'

We believe that our friends in other parts of India would bestir themselves and undertake the relief of the suffering humanity.

Since the last announcement, the following gentlemen have been awarded various Diplomas (as notified hereunder) in conformity with the rules laid down.

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THEORY OF HIGHER YOGA

P. S. ACHARYA

The sanskrit word 'Yoga' is generally derived from a root which means 'to join' and is believed to be more or less akin to the English word 'Yoke'. It is used by the Indian Mystics in the sense of 'joining' or uniting the spirit to the spirit—yoking the human spirit (or JIVATMA) with God the Supreme Spirit (PARAMATMA). 'Yoga' also denotes, the Science and Art of such 'joining' or mystic 'union' as well as the method or methods of UNION of man with the all-loving 'Over-soul' which, in the language of GNANA VETTI, 'stands behind the *anda* (macrocosm or big universe—the outer or external Nature) as well as the *pinde* (microcosm or little universe—the inner or internal Nature) interpenetrating both. To the Yogi, man is the little universe of the big universe. He is also a spirit among spirits who are vital sparks of the Central Flame.

The aims of Yoga are Freedom from the bonds of matter (*prakriti*) and realisation of our relationship with the whole. The subtlest form of matter is the mind which is the vehicle of thought—says the Yogi. To make man (the spirit) free from the bondage of mind and matter and to crown him king of both and heir to the all embracing Grace Divine constitute the main problem of Higher Yoga. Such, indeed, is the way from darkness to light, from weakness to the glory of Power (*sakti*), from death to life eternal.

The human spirit has his form (or SWARUPA) imaged in the Love-form of the Lord (Yogiswara). The true spirit-form is the 'anandamaya-kosa' or the pure joy-sheath. It is the 'body'—the robe woven of Beauty and Light—that belongs by divine right to man. Nay, it is part of him. It is the imperishable, incorruptible form of the Mukta or the freed one as he dwells in PARAMAPADAM the super-celestial worlds. The Yogi believes in realising this 'form of, ananda or pure love and joy' HERE AND NOW. This is sometimes spoken of as the

realisation of the 'Swarupa Consciousness' which is the surcease of all fear, pain and sorrow. Well does the poet exclaim:—Victory am I; Fear is not; in this very birth we become Free and Immortal.

This realisation is also the realisation of SAKTI or 'Sovereign-power', aspects of which are the various SIDDHIS (psycho-spiritual powers). 'Climb the Tree of 'swarupa-consciousness' steadily, right up to the top; the roots and branches and fruits thereof are the SIDDHIS—say the SIDDHAS

How is this to be brought about? By knowing the Truth—thy SWARUPA or thyself as thou art in spirit and in truth. In a word, by self-knowledge (Atma-jnan) implying in itself both self-reverence and 'self-control'.

'I Am the ATMA—a spirit pure and eternal and divinely happy—an integral part (amsa) of the supreme Spirit of Beauty and Love (Paramatma)'. This Truth is realised by constant mantrik AFFIRMATION and Dhvāna (meditation) and practice (ābhyaśa) of Sadhanas, general and special, with one-pointed mind and with the VAIRAGYA or sense of dispassion that can enable you to say: 'I am not Body nor Mind—not desire nor reason; I am above and beyond these, the Inner Ruler immortal'.

ABHYASAS or s dhanas (exercises) are partly psycho-spiritual. These lead you on to the state of true SAMADHI or cosmic consciousness. Gradually, the Yogi learns how to acquire Samādhi without exertion or exercise. He can take refuge at will behind 'the spirit buckler' against worldly trials and temptations. Wherever he may be and whatever doing—even if he is leading an apparently strenuous life in a busy crowded city—he can learn to enjoy in his heart of hearts the 'silence' of the ocean-depths and the solitude of impenetrable mountain-forests. He can forget his body, his limbs and even the wavy mind-ocean. Thus forgetting AT WILL, he achieves Self-conquest which is another name for self-knowledge. Such a Yogi becomes a VIDEHA (the 'bodyless'); here and now and can become a MUKTA the Free. He retires into the Home of silent Bliss to come back as an instrument of SAKTI, flaming with the decrees of Heaven.

The Yogi-methods of controlling the wavy CHITTA (mind) are, on ultimate analysis, found to consist of various factors like faith, energy, will, imagination, suggestion, expectancy, subconscious and superconscious impressions and influences, etc.

There is no arbitrary time-limit for success. The Yogi is in no hurry about it. He knows that its time (may be sooner or later) it is bound to come. 'Slow and steady' or 'quick and sure' is the motto, as the case may be, of the aspirant who either practises Yoga in the midst of other work, or consecrates himself whole-heartedly to the practice of Yoga.

Love of and self-surrender to God as Sakti to commence with, is the safest course for the sadhaka or aspirant. ISHTA-DEVATA (God in the form of his 'favourite Deity')—especially when some one of His Beautiful thought-forms or images is meditated upon—takes captive the restless heart of the devotee and makes easy and smooth the path trodden. UPASANA-MOORTHI (the God of devotion) Himself (whether He be Christ or Krishna, Rama or Buddha) becomes the Teacher and sees you safely through. The Yogi's mystic name for God is AUM (pronounced OM). Along with many of his SADHANAS and pranayama exercises, the Yogi repeats this Mystic Name of the Most High, contemplating its component letters—what they stand for and signify. This is one way of gaining the Interior Illumination and God-consciousness which latter is also 'Truth-consciousness' and Dharma-consciousness as God Himself is the Highest Truth and the Supreme Dharma.

'Let go all rites and writ duties. COME UNTO ME alone for shelter. I shall free thee from all sins. Grieve no.' says the Lord of Yoga, Sri Krishna. This 'CHARAMA SLOKA' (last sloka) of the Gita is believed to sum up the whole teaching of the Yogiswara on Yoga. It means that the Yogi is a superman—not believing in 'Might is right' but believing in the might of soul-force (Atma sakti), surrendering himself unto the All-loving One, the Yogi becomes a law unto himself and never permits himself to be bound by the Law and the Prophets. His Freedom, his very prana and breath is the gift from Yogiswara, bestowed on him in the fulness of His Grace,—SADHANAS being not looked upon as the price of salvation. Knowing,

feeling, realising himself as he is,—as a spirit immortal and free—and yet loyally surrendering himself before the Throne of Glory within, the Yogi never grieves but ever feels that he is himself happiness and victory. He envies none—not even the archangel. The highest JIVA (spirit) may have once stood, where he himself now stands and he knows that unto whom much is given, much is expected. Again, the Yogi is a friend of all creatures and serves them in the name of the 'All-Love' enshrined in the heart of Nature. Though condemning the sin, he condemns not the sinner, nor even judges him. Seeing Unity in all lives—the Yogi cannot be said to possess character but is character itself.

On the sure basis of the self-surrender to the Lord of Yoga who stands as the One Life behind all worlds develops the character of the Yogi. Above all, the Yogi knows that fear is but ignorance and is absolutely fearless—first, mentally and morally, and then physically, psychically and spiritually. He aims at disciplining and controlling both mind and body. For this purpose the Yogi undergoes, especially in the beginning, some regular course of psycho-physical *sadhana's*, the special features being Pranayama and Dharana, the regulation of the breath and concentration, fixing the attention on various parts of the body, etc. Rhythmic Breathing or the monotony of slowly breathing in and breathing out—accompanied by appropriate Mantrik affirmations and denials—is relied upon to bring about a state of 'auto-hypnosis' which drives the Mantrik truths home to the subconscious mind or wakes up the super-conscious self. Concentration on the tip of the nose, palate and other parts of the body is found helpful to develop the astral or psychic senses whereby the Yoga-practitioner sees and hears astral sights and sounds (thus removing his doubts). Concentration on the Light in the 'heart-lotus' (surrendering in imagination oneself with that Inner Light), on the Truth 'I Am Spirit' or on your favourite Deity, or Master is useful for steadying the mind and obtaining SANCTI or peace. This is sometimes known as 'reposing on the Bosom of Peace.'

The aspirant on the path should also attend to his dreams. His Master or Spirit-guide may appear to him in his dreams. If so, he may thus acquire faith and mental steadiness.

He should also watch and control the ideas passing through mind just before falling asleep—then watch and concentrate on the pictures arising when half-asleep or half awake and also attend to and concentrate on the pictures seen just before awakening. Thus he may easily pass into Yogic sleep and also purify the 'mind-mirror or crystal,' that it may reflect truly the inner Light as well as the objects presented to it. With a clear, purified and illumined mind, the Yogi becomes also a GNANI with true wisdom and insight. To such a Yogi, verily the thoughts are things—the mind modifying itself, as it were, into the very thing thought upon.

Before this stage is reached, the Yogi can, by practice, perceive an object unimpeded by time and space. First perceiving something inside a box or behind a wall, and then faithfully REPRODUCING MENTALLY objects miles off. First ordinary objects, then the subtlest (invisible even to a strong microscope). This means that the Yogi's mind does not depend for knowledge slavishly upon the 'magic veil of senses five.'

By practice the mind, disciplined and developed by Yoga, can reflect 'dream objects,' 'trance objects,' objects even in the unseen worlds (like spirit scenery, etc.)

Any intelligent person can strive to become a practical Yogi. To the Yogi, TAPAS forms but the initial stage and consists in regular practices like early rising, bathing, fasting, exercising, enjoying hardships, etc., which purify and control the astro-physical body. Study, observation, concentration, devotion, etc., purify and strengthen the mind and the heart. Thus the Yogi can try to remove his intellectual, emotional and instinctive weaknesses and become strong with divine strength.

Wrong notions of things OBJECTIVE (like mistaking the non-eternal for the eternal, the impure for the pure) and of things SUBJECTIVE (like identifying the real man with his kosas or bodies) are intellectual weaknesses. The emotional weaknesses are the desires which should be conserved by the Yogi. The instinctive weakness is the instinct of self-preservation—the instinctive dread of death due to the instinctive love of life. All these weaknesses can be overcome by the aspirant after

Yoga. The Yogi who conquers these has no fear at all of transmigration or more lives than one on this earth-plane.

Man is born to be master of his mind and body but has become their slave. Let him affirm and feel and realise that he the spirit is not bound up with the restless wandering mind. Let him vision his freedom from the bondage of mind-matter. Let him become a real superman—a TRIGUNATITA, i.e., one who is above and beyond the triple qualities of SATVA or purity, RAJAS or activity and TAMAS or inertia. The real man—the spirit as he verily is in his essence—is of pure Krishna-consciousness, i.e., divine love-consciousness. All the universe is his stage whereon he plays his part. Nature—the treasure-house—of the all-loving (Yogisvara) exists for him. The mind-mirror reflecting everything, he sees the pictures in the mind. 'When the mind becomes pure and spotless, its body (i.e., mind-body) reflects the treasure within'—says Auvai the woman-sage?

The descent of spirit into matter is because of the need for becoming rich with all experiences. When once the lessons of earth-school are mastered, where is the need for re-birth here. In fact, the South Indian School of Siddhas does not accept the theory of Reincarnation as believed in by ordinary Hindus to-day. They say: "Butter (churned out) does not become again the milk or curd; nor does the milk pass again into the udder of the cow."

Their views on higher Yoga differ from the generally accepted views on what has been called the 'eight-limbed' Yoga (Ashtanga-Yoga). They do not begin with Yama and Niyama (moral restraint and observance)—observing the rules of non-violence, celibacy, asceticism, study of orthodox scriptures, practice of exoteric rituals, etc..

Indeed, the siddha school of higher yoga begins with spiritual self-surrender to the all-embracing Lord of Love enshrined in the heart of the aspirant himself. The Yogi becomes the friend of all creatures, non-violent in thought, word and deed, because he sees his beloved smiling in all. He steals not, deceives not, lives a pure and consecrated life, because he sees his lover everywhere. Seeing the body as the sacred shrine of the inner King, the true Yogi never tortures himself though he

is always clean physically as well as mentally. Reposing on the bosom of Love Divine, the Yogi lives and moves like care-less infancy clad in joy and light. To him the whole Book of Nature, internal and external, is the one sacred Veda which he has to learn and master as long as he lives.

The Inner Ruler Immortal—especially in the aspect of his own Upasana-moorti (favourite Deity) helps the Yogi onward over trials and difficulties. He drives out the demons of falsehood, violence, greed, impurity, lust, wrath, etc., with the thoughts and desires of opposite qualities, dedicated to the Master within. In the moral battles that the Yogi fights on the Kurukshetra of life, the Lord is ever his charioteer and guide—always his friend and philosopher.

All the world is the Yogi's home; all men and women his 'other self'. Free as is the air that blows over him, the Yogi goes on for ever, though other actors come and go on the world-stage. Love is the very breath of his life—Love that is bound-ed not by caste or country, colour or culture.

The Siddha School of Yoga may be styled *Antaranga Yoga* or Internal Yoga, as it deals more with your mind and heart and the inner self than the Northern School. By easy prac-tices the student learns to induce *Yoga-Nidra* in himself and to shape the mind according to the Mantrik suggestions and affirmations desired. And he masters the art of concentration and meditation, until these merge into contemplation when the object of meditation shines alone in the mind.

Concentration, meditation, contemplative trance—these collectively make up the mighty mental searchlight of SAMYAMA. Turn this searchlight on any object and on plane after plane of Nature, physical, astral, etc., and you have the truth revealed. The Yogi surrendering his light to the Light of Lights (the Supreme Lamp of Beauty), can commune with the Inner Master or with the spirits, angels or DEVAS (literally 'shining ones').

South Indian Siddhas sometimes call SAMADHI or contem-plateive trance (which is the Yogi's path to cosmic or divine consciousness) the art of 'KILLING THE MIND DEAD'. For

Samadhi implies the death of the restless monkey-like mind of man and its rebirth in a state of perfect peace and rhythm. Samadhi is at once the highest stillness and the highest activity. Yogi-consciousness born of Samadhi is all-pointed as well as one-pointed. It can contract itself into a single point and expand itself into a whole universe.

SAMYAMA (consisting of concentration, meditation, and contemplative Samadhi) is the Yogi's Master-Key to all psychic powers, and spiritual privileges. SAMYAMA wedded to spiritual self-surrender accomplishes wonders. Thus the Yogi can read the past, the present and the future, recover the memory of past births, see the thought-pictures as well as spirit-scenery, obtain strength and can vanish from physical sight.

Beyond these powers—right above all these branches—shines the very crown of the spreading Tree of Knowledge. That is the Crown of Realisation of Self and the Master. Love of Master inspires every thought and desire of the Yogi—shines through every word and deed of his. Whatever he does is done in a spirit of service—as a love-offering to the Master. Basking in the smile of the Eternal Beauty the Yogi lives and moves and has his being in Love Divine.

Such a Yogi is a blessing to all and his way is the way of Mystic Light.



MODERN SPIRITUALISM

RICHARD A. BUSH, F. C. S.

I will now enumerate and describe some of the physical phenomena which one may expect to occur when sitting in a carefully chosen company of people selected for the purpose one of whom is known to be a 'sensitive' or psychically gifted person—commonly called a 'medium' by English speaking nations. The phenomena are not readily obtained. The medium has to be suitably developed and regular sittings have to take place over a period of many months—sometimes years—proper conditions having to be discerned and provided. In some cases however when one happens to find a very psychic person—it matters not which sex—phenomena occur quickly.

The most elementary form of phenomena (these occur sometimes spontaneously without any special sitting for their production) are percussive sounds—like knocks. The sound may come from any part of the room—or in any piece of furniture. Wooden furniture seems to be the easiest for the spirit people to manipulate—but earthenware, the walls or ceiling of a room, metal objects—or the earthen floor are also used for this purpose. These sounds occasionally are employed as a code (to be arranged) for simple communication.

A common practice is for several people to sit round a light wooden table—preferably with four legs—place their hands lightly on the top of it and await movements of the table. It may tilt in any direction or twist round. By an arranged code—the table by tilting—may be used as a mode of communication. It is not at all necessary to sit in the dark for any of the above manifestations to take place. Nor is it at all necessary—nor desirable—that trance control should be in the dark—if the trance control is for the purpose of speaking—or healing by the spirit people.

It must not be thought that because an object moves on these occasions—or seems to respond intelligently to questions—that the object contains an indwelling spirit—or entity.

Not at all. The movements—or noises—are made of external forces or by spirit people using those forces. If we strike a drum—the noise sounds as if it were inside the drum. If we strike a table or other solid object—the noise proceeds from the point of contact. Spirit people by using the natural etheric forces of their own plane of being can produce these physical movements and physical noises.

If the trance condition of the medium is used for the purpose of materialisation—(that is to say when the spirit desires to clothe itself in an objective body)—or for the levitation of objects without any person or any physical substance touching them—then dark is necessary, because sunlight or artificial light disintegrates the loosely bound etheric structures. Etheric lights of various shapes and colours are also obtainable and obviously dark is required to observe them.

Under test conditions 'apports' have been brought into dark seances. Objects in other parts of the house or outside of the house—sometimes fresh flowers and living animals—have been brought into the seance rooms—all the doors and windows being shut. The 'direct-voice' i. e., not the voice of any one present—may be heard. It may sing, whistle, or hold a conversation. Sometimes it is necessary to have a trumpet in the circle in order to condense the vocal forces and give the voice more resonance. These phenomena have been known to occur in daylight—but usually when it is desired that they should take place at a definite time or place, or for the purpose of a test—complete darkness is requisite.

The commonest phenomena, and these should always be sought in light, are clairvoyance, clairaudience, automatic writing and trance speaking.

Clairvoyance—an English word derived from the French: meaning clear-seeing—is the discerning of spirit presences or spirit-produced pictures. This may be objective. The medium sees the form with her open eyes and it hides the view of any object in the room in the actual line of vision. It is also subjective. The vision is seen by the closed eye or if open does not obscure objects behind. This may be by the use of the psychics eye—the etheric counterpart of the physical eye. Or

it may be by a thought-picture impressed by the spirit intelligence upon the brain of the medium. The word is also used sometimes to denote mental impressions, mostly in connection with these visions.

Clairaudience—another anglicised French word meaning clear-hearing. The medium hears a voice either objectively (i. e., by the physical ear) or subjectively as in clairvoyance. This subjective hearing is different from a thought that comes into the mind as it seems to be heard inside the head.

Automatic writing takes several forms. It may be by a small instrument called a planchette. This is a light heart shaped piece of wood to which are affixed underneath two legs on wheels at the broader part and a lead pencil through the narrower part. This is placed on a large sheet of writing paper. Then two sitters place both their hands (fingers only) lightly on the top and await the automatic, i. e., not deliberately produced, movements of the planchette. The "Ouija" is a similar contrivance—except that there is no lead pencil. The three legs are covered at the bottom with soft felt. A large board (polished, smooth surface) with the letters of the alphabet and numerals up to 10 painted on, is used as a table and the Ouija set thereon. Two sitters place their fingers lightly on the top of the Ouija and await non-deliberate movements. After wandering over the table for some time in rather erratic and seemingly purposeless movements—the leg nearest the narrower part of the instrument, acting as a pointer may pass through the letters on the table board, which, if followed, may spell out words and coherent sentences. By asking questions of the invisible manipulators—a conversation may be kept up for some time.

Automatic writings may also ensue in this way. With writing paper before the writer and pencil in hand and putting the mind and body into a passive condition—the hand may make movements quite outside the conscious intention of the sitters and eventually write coherent and sequential matter not in the mind of the writer. He may have no knowledge of what he has written. There are many creditable instances of the writing medium being engaged in active conversation with

another person present—or studying deeply and with great concentration some abstruse book whilst the hand is busily writing automatically—occasionally in a foreign language.

There is an extensive literature on the subject of psychic phenomena and considerable records of the investigations and experiences of people of the western world. The library of the London Spiritualist Alliance contains about 5000 volumes of books in many languages but mostly in English, on the subject of Modern Spiritualism; all these books have been written since 1848.

No one medium is an instrument for the production of all the various kinds of phenomena. Different mediums have different powers. The mediums for materialisation and strong physical phenomena are very rare. In the earlier days of the movement when the western mind had to be rudely shaken out of its materialism by startling wonders—the latter kind of medium was more common. At the present time the movement is taking more intellectual, philosophic and religious form—its true and ultimate purpose. Spiritualists recognise that the movement is organised from the spirit world. Let it be well understood that these phenomena cannot be demanded or produced at the will or caprice of people in the flesh. There must be co-operation from the other side. And that co-operation seems to be under the control and direction of the higher powers.

A person who has natural psychic powers can develop them. They may lie dormant and unknown for many years and then quickly unfold. One cannot create or manufacture a medium. Mediums are born such—not made. Every body is mediumistic—more or less—that is to say—all have some psychic attributes. Everybody can sing—or play upon an instrument—or do art work—more or less—but not everybody has the talent to become a distinguished artist. Therefore a word of caution is necessary. Let not every one think that he or she can become a facile medium for psychic phenomena by sitting for development. To force mediumship is dangerous.

To possess the power of psychic manifestation—to work a wonder—to have something attractive which others have not—is the ambition of many folk all over the world. That should

be the last reason for any one to try to become a medium. It will lead to trouble or disaster. There should be only one reason for developing these faculties, and that is that they should be used in the service of humanity, not for selfish purposes.

A medium should at the very beginning cultivate Self-control and spiritual life. And he or she should count the cost. It is not all honey to be a medium. In the present day—there will be much opposition and ridicule to encounter even from one's own relatives and friends. One becomes very susceptible to adverse and to low as well as to high conditions around and one has to learn—sometimes with much suffering—how to throw these off. On the other hand, the possession of and wise and unselfish exercise of psychic powers brings many blessings. And as these faculties are all a part of the creation of the all-wise Father—it is not only proper to use them but it becomes our duty to do so. He endows man with no power that he may not use. The very possession of them is God's permission for their employment. Evil is only the mis-use of the lawful.

PERSONAL MAGNETISM

DR. SHELDON LEAVITT

LESSON V

The Impressive Power of Good-Cheer

Inasmuch as cheerfulness signifies confidence it is one of the most essential elements in HEALTH, PERSONAL MAGNETISM and BUSINESS SUCCESS. The grouch is foredoomed to failure.

A lady asked me the other day why it is that she is not more popular among those who know her, and I told her plainly, that, though attractive, in face, form and facility of expression, she was too strongly inclined to look at life through blue glasses. I told her that she got too much gloom into her atmosphere to make a good impression. People love brightness and good cheer, and she who carries the most of it is always popular. She is really a woman who might easily be greatly admired by many people but for being irascible, cynical and supercilious. Every successful man and woman—that is, successful in the larger and stronger conception of life and its opportunities—bears the hall-mark of good nature, no matter how many of the rugged qualities he may have or how exacting he may be in his dealings with his fellows, for GOOD-CHEER INDICATES THAT HE WHO HAS IT IS SURE OF HIMSELF AND OF THE ETERNAL FITNESS AND KINDNESS OF THINGS. He feels himself a MASTER among men and can see no reason for moroseness.

All the world loves a man who, along with his sterling abilities has a fund of genuine and genial good humor. The world stops and takes notice of such an one, and wherever he goes he is always shown that deference which belongs to true nobility. There is such a thing as losing one's polarity in the positive direction and thereby becoming unfriendly to the very people and things that are essential to large success. The cheerful man makes a jest of the very experiences which so often disconcert and demoralize the more serious, and in so doing scores a decided victory.

Things at their worst are not as bad as they seem, and we have not half the occasion for unhappiness that we fancy.

If you want to be miserable, think about yourself—about what you *want*, what you *like*, what respect people ought to pay you but do not, and what bad things people think of you. While on the other hand if you want to be happy, think of yourself as *already possessing* all desirable things, health, happiness and prosperity, and of already receiving the good will and regard of others. The man who really believes that everybody's hand is against him, and that he is "down on his luck" has a mighty hard struggle before him. **IT DOES NOT PAY TO THINK THUS**, then as an economical act make it a point to be filled with **GOOD-CHEER**. "It is not in strength," says old Epictetus, "or wealth, or power, or all three that happiness is to be found. It is in **OURSELVES**, in true freedom, in the conquest of every ignoble fear, in perfect self-Government, in a power of contentment and peace and the even flow of life, even in poverty, exile, disease and the very valley and shadow of death."

Then begin this very day to put your good resolution into practice. When you see the man with whom you quarrelled the other day, do not pass him by on the other side of the street, but meet him and greet him with a smile. Do you fear that he will think you a craven? You have no rational basis for such a fear. It takes a strong, magnetic, masterful man to pass by as unworthy of further notice the bickerings and petulances of friends and enemies. The fact is that if you act the generous and cheerful part you will have few enemies and many friends. You will be recognized as a man of power and a successful issue will be far more likely to come to all your undertakings. Many a man has spoiled a fine business prospect, has earned the reputation of a weakling and has brought upon himself illness and unhappiness by his lack of good-cheer.

Moody people usually think that their troubles are peculiar and are peculiarly hard to bear, in which fact they think they find sufficient excuse for their dejection. **BUT, OUTSIDE DELIBERATE AND CONTINUED BAD BEHAVIOUR, THERE IS NO SUFFICIENT EXCUSE FOR LONG-CONTINUED MENTAL DEPRESSION**

Are you unhappily situated in your domestic relations? Is your marital associate uncongenial and disappointing? Are you under the continual nagging of parent or child, who is most unreasonable and irascible? Are you confined to constant attendance upon an unhappy, complaining, fault-finding relative from whom you cannot escape? Are you the mainstay of relatives, with the lines hard and unelastic, thus forbidding your own independent realization of domestic bliss? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL; AND IF YOU ARE NOT, YOU WILL NOT BE LIKELY SOON TO ESCAPE THE GALLING CONDITIONS BY WHICH YOU ARE HELD.**

Are you in business relations which are distasteful, but from which you can see no immediate way of escape? Is it a struggle to keep the wolf from the door? Have your promising ventures fallen into flat failures? Has some trusted friend done you a dishonest turn? Has some unexpected expense been thrust upon you when you were already overburdened? Do thoughts of the hurrying years still finding you with little or no accumulations rise in your mind like spectres? Is your firm winding up, its business preparatory to discontinuance and you still without future business provision? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL AND YOU MUST BE IN ORDER TO MAKE THE WAY OPEN AUSPICIOUSLY BEFORE YOUR FEET.**

Do you have a heavy sense of your defects and deficiencies? Do you feel weak and helpless before opposition? Do you dread to face your employer because of a sense of inferiority? Is there a feeling of apprehension hanging over you like a heavy cloud? Even though this be true **YOU CAN BE BRIGHT AND CHEERFUL AND YOU MUST MAKE IT A POINT TO BE SO THAT THE BARRIERS BETWEEN YOU AND GOOD THINGS CAN BE PENETRATED BY THE LIGHT OF DAY.**

I admit that this imposes no easy task. But you should remember that no decided advance into an enemy's country can be made without a fight. **MAKE UP YOUR MIND TO BE A GOOD SOLDIER.** Don't go about with discouragement

written on your countenance. People whom you need favorably to impress are frightened away by such appearances. DO NOT SPEND YOUR ENERGIES FIGHTING THE FEELINGS THEMSELVES, FOR THIS WILL ONLY DEVELOP THEM. LAY BLAME TO YOUR MOODS AND STARVE THEM OUT BY SHUTTING THEM OFF BY THEMSELVES. IGNORE THEM and They will not long pester you.

Mental and Physical Exercises

Be a GROUCH and you will NOT be magnetic. Magnetism does not grow in the dark. The electrical forces and light are both expressions of radiant energy. If you want to radiate energy of a positive and effective sort you will have to be filled with GOOD-CHEER.

If your mental misery is due to moroseness and depression MAKE IT ONE OF THE FIRST AND STRONGEST PURPOSES OF YOUR LIFE TO OVERCOME IT, as *you, surely can.*

1. I am resolved to make CHEERFULNESS a ruling habit.
2. I have an abiding faith in the eternal GOODNESS of things. Then why should not I be glad?
3. I shall no longer impede my own progress and dilute my own power by moroseness or moodiness. I AM happy and am bound to give full expression to my happiness.
4. HEALTH, HAPPINESS, PROSPERITY AND POWER ARE MINE. Then why should I not rejoice?

Psycho-Physical Exercises

1. Take a good survey of your face before the glass and you will find, especially on occasions, distinct traces of depression of mind. There is a tendency of the brows to contract into a frown and of the muscles of the mouth to droop in a dejected way.

Now for five minutes at a time see how pleasant and happy you can look without being silly. CULTIVATE A CHEERFUL OPEN COUNTENANCE. By a little practice

you will catch the right expression, and by continued practice you will acquire a habitual look of **GOOD-CHEER.**

2. Whenever you catch yourself heaving a sigh read "the riot act" to yourself and give yourself the suggestion of something better. Moody people, and especially those who are filled with self-pity, are given to sighing. This action often goes so far as to be accompanied by an "Oh dear!" If you do this unconsciously get your friends to tell you whenever you are guilty of such weakness and in that way you yourself will soon learn to be conscious of the lapses. **CORRECT THIS TENDENCY AT ANY COST OF EFFORT.** It is damning in its effects.

3. Don't mope about the house or office, and excuse yourself for so doing with the thought that it is mere harmless seriousness. **THE EFFECT ON BOTH YOU AND OTHERS IS UNHAPPY.** Say some cheertful thing whether you feel like it or not. Tell a good joke or relate some amusing incident if you do nothing more to break the oppressive monotony.

In short, let every look, word and movement betoken **HAPPINESS AND GOOD CHEER WHETHER AT THE MOMENT YOUR MENTAL TENDENCY IS THERETO OR NOT.**

TRIPURA RAHASYA

A Practical Study in Consciousness

V. R. SUBRAMANIAM

CHAPTER V

My friend placed her son Astthira under my care and remained aloof paying (29) attentions to her husband Moha. With the permission of Asati, Astthira joined (30) with a woman called Chapala or Kalpana (Fickleness or imagination) who by taking (31) different beautiful forms to suit the wishes of her husband Astthira, kept him under control by her cleverness. Astthira used to travel and return at immense speed without any signs of fatigue (32) wherever her husband went thither this Chapala followed him and taking suitable (33) forms enjoyed with him. Thus by her union with Astthira Chapala gave birth to five sons (34) who were very devoted to their parents. These five capable sons were placed under (35) my care by my friend. Since I was much attached to my

(29) This means that Buddhi transformed itself into the form of Moha and caused thereby the identification of mind with consciousness.

(30) The mind gained power to ideate, after it had identified with Consciousness. The power to ideate was described a Chapala (Change).

(31) This means that the mind was variously picturing forms.

(32) Ideas are generated wherever the mind goes.

(33) The mind, after projecting within itself, kingdoms etc., experiences a semblance of happiness that they impart.

(34) The five sensory organs* have been described as the five sons. If the mind remains Nirwikalpa (without generating ideas) the sensory organs have no movement. Through ideation, the mind gets projected to the sensory organs.* And because the sensory organs connect the mind with the external objects, these are described as the five sons devoted to their father.

(35) This means that the senses had also identification with the finitised consciousness that is the Jiva.

friend I made them immensely (36) powerful. Then those five sons of Chapala constructed separately for themselves expansive and beautiful mansions (37) and brought thither their father at the instigation of their mother. Each son began to drag in his father to his own dwelling. On entering the (38) mansion of the eldest son (39) Asthira (40) heard various sounds, pleasant and harsh; sometimes he heard sweet music and harmonious notes, sometimes the chanting of Vedas, R̥g, Yajur Sama and Atharva Shastres, Agamas, Dharmas and Puranas, sometimes he heard the burning of wood and sometimes the sweet sounds of cuckoos. On thus hearing attractive sounds bestowed by his son he became attached towards him. At other moments his son caused him to hear harsh unbearable noises, terrible roarings like those of lion, the thunder of clouds on high, the fearful reverberations of earthquakes, and the terrible agonies of childbirth. On hearing these Asthira was greatly frightened. Elsewhere he heard also diverse other sounds of crying, moaning, screaming and wailing.

Led by his second son, Asthira entered his mansion and there he felt things that were soft to touch such as seats, sofas, beds, clothes and also those which were hard. He felt things which were cold, and also those which were hot. Feeling objects which were pleasing he was glad and he got irritated with objects of a contrary nature.

Then entering the mansion of his third son he saw beautiful and varied colours such as white, red, yellow, blue, green, pink, smoke, black, jet black and tar black. Again he saw things which were small, big, short, long, bent, round, half-round, ovoid, globular and things which were beautiful, terrible,

(36) And by means of such an identification the sensory organs appeared to be powerful to manifest themselves independently of consciousness.

(37) Mansions = Sensory centres.

(38) This means that the mind turned its attention towards the auditory sense organ.

(39) Auditory sense.

(40) The mind assumed the form of different sounds through the auditory sense organ.

ugly, bright and other things which were unsightly. Sometimes he saw things which were pleasing and other times those which were unpleasant.

Then his fourth son led him to his beautiful mansion where he tasted flowers, fruits, drinks and edibles of which some were, as sweet as nectar. He tasted also other flavours such as sour, pungent, bitter, astringent, saline, sweet, sour, bitter, saline bitter, pungent bitter and other diverse tastes.

Tasting these things at the instance of his son he entered into the mansion of his fifth son, being led thither by the latter. There he scented several varieties of flowers and fruits, plants and vegetables and things which were odorous, fragrant, exhilarating and others whose smell was sharp and pungent, some which were stupefying, and intoxicating and several other kinds of odours. In this manner by constantly entering into and returning from the mansions of his five sons he was enjoying those things that he liked and he was grieved whenever he met things that he did not like and thus he remained going about the dwellings of his sons. These sons being much attached to their father were never without him and they would not touch any object without their father's presence. After enjoying several objects in the mansions of his sons, Astthira used to steal (41) other objects and take them secretly (42) to his abode where he enjoyed them privately every day in the company of his wife Chapala during the absence of his sons.

Sometime afterwards another woman named (43) Mahashana (Desire) also took that Astthira for her husband. When Astthira began to evince intense affection for her, then in order to gratify her he became exceedingly zealous to procure all (44) enjoyments for her. That Mahashana would enjoy in a moment all the objects procured by her husband and being unsatisfied

(41) This means that the mind after enjoying objects through the senses carried to and deposited in its care the impressions of certain objects and subsequently projected those objects by merely picturing them and enjoyed them in reverie.

(42) Secretly—in dreams.

(43) Desire.

(44) This means that through enjoyment of sensual pleasure, desire increased.

would send her husband again (45) in quest of other objects. Enjoying in a moment all the objects procured by her husband and by his five sons, with ever-increasing appetite she would enjoin her husband and sons to procure fresh objects.

After some time, this Mahashana gave birth to two sons. The elder son was named Jwalamukha (46) (Glowing face) and the younger was named Nindya Vritta (47) (Contemptible conduct). Their mother Mahashana had much (48) affection for them. Whenever Astthira used to join with Mahashana greatly pleased, Jwalamukha would be glowing all over the body and would so much affect Astthira that he would fall (49) into a swoon. Whenever Astthira united with Nindya Vritta he would be derided by the whole world and would look like (50) a corpse. Thus while Astthira, on account of his greed for enjoyment, was always suffering miseries, my friend who was by nature pure would also (51) share the sufferings of her son on account of her great attachment towards him.

Being smothered by loads of grief and being scorched and disdained on account of her association with Jwalamukha and Nindya Vritta, my friend remained always like a lifeless person. And I who was always following her became as if I had ceased (52) to exist.

While I thus remained aggrieved for long years at the misery of my friend, Astthira lost his independence by the might

(45) Without being satiated, the mind was running after always towards objects.

(46) Jwalamukha = anger

(47) Nindyavritta = Avarice.

(48) Increase of desire caused increased anger and avarice.

(49) This means that increase of anger and Avarice cause increase of pain.

(50) It is plainly seen that persons become deadened and derided by means of Avarice.

(51) When the mind experiences pain, the buddhi which has identified relation with the former, also experiences pain.

(52) This means that when in its adjunct of Buddhi the qualities of Rajas and Tamas pervade, the Jiva loses sight of its own nature and becomes as it were non-existent.

of Mahashana. Then at a (54) certain time by some unknown (53) cause he reached a city of ten (55) apertures. There, Astthira with his wife Mahashana, with his sons, mother and others dwelt desiring always happiness but suffering only grief and pain and he was scorched and disdained on account of his two sons Jwalamukha and Nindya Vritta. While he was thus going to and fro the mansions of his five sons and was controlled by his two wives he had no happiness at any moment nor had he any rest. My friend also resided in that town (56) always stupefied as it were by-grief at the sorrows of her son. With her two sons Jwalamukha and Nindya Vritta, Mahashana was maintained by her husband's grandmother and her father-in-law Moha, and she captivating her husband Astthira lived peaceably in that town with her co-wife Chapala. (57) On account of my attachment towards my friend (58) I also resided in the town wherein she lived. I who (59) attempted to protect them all,—was overcome by the sufferings of my friend and became as it were lifeless. If I had not remained for a moment in that town, none else would have remained there. By reason of my association with my friend I shared the nature (60) of voidity through Asati who was Void, of dulness through Moha, of instability through Astthira, of fickleness through Chapala, and of the qualities of Jwalamukha and Nindya Vritta through association with them. If I were to leave my friend she would

(53) By reason of some maturing Karma.

(54) At the time of creation.

(55) Ten apertured city=Including the Brahmarastra, there are ten apertures in the body.

Brahmarandra=Occipetal cleft.

(56) There was a semblance of stupefaction, by reason of the elimination of satvic quality from Buddhi.

(57) This means that the mind was overcome by desire that is fattened by nescience, delusion and ideas.

(58) It is only natural for the consciousness that has identified itself with Buddhi to assume the forms taken by the latter.

(59) Just as there can be no reflection without a mirror, there can be no superimposition without a basis.

(60) Because consciousness is the basis of all it assumes all forms. And the reason for this is explained the identification of consciousness with buddhi (reason).

not live (61) even for a second after that. By reason of my association with her, ignorant people began to talk of me as being (62) unchaste. But learned men of acute intellect knew perfectly well that I was free (63) from all impurities. Because my mother, a Maha Pativrata (a highly chaste woman) is immaculate (64) and of unblemished character; she is more (65) expansive than Akasa (Ether of space), she is subtler (66) than the primary atom, she is small consciousness though all knowing, (67) she is actionless though almighty she is proless though she is the (68) support of all, she is formless (69) though constituting all forms, she does not possess anything as hers though she possesses all, she is unknowable though she is mani-

(61) Because consciousness is the basis of Buddhi, the latter cannot exist without its basis, i. e., consciousness.

(62) Because notwithstanding its nature of being pure undivided consciousness the jiva assumes the momentary form of objects, the Buddhists regard the self as momentary, but the wise of subtle intellect understand the Jiva to be the consciousness that is uncontaminated by the impurities of time, space and causality.

(63) The reason for remaining uncontaminated, notwithstanding its association with the wicked, is explained as due to the might of the mighty spell gained by the proximity of the Jiva to its mother (supreme consciousness).

(64) Immaculate = By reason of its being an undivided mere existence. Being homogeneous it is existence itself. Unblemished = not having the veils ofnescience, etc.

(65) Consciousness is more extensive than ether of space because the latter is illuminated by the former.

(66) Because it pervades even in primordial atoms it is subtler than those atoms.

(67) 'All Knowing' is an attribute that is relative—in speaking of phenomena. In itself it is small (subtle) consciousness.

(68) Because it shines everywhere, it is the basis of all.

(69) Just as a mirror remains formless though assuming the forms of all reflections within it. Just as one perceives the reflections in a mirror, without understanding the existence of the mirror that is the basis of all reflections, the nature of the consciousness that manifests in all phenomena is not noted by anybody.

fest everywhere, she is blissless though she has (70) great bliss, she has no parents. And she has got innumerable daughters like unto me.

I have got sisters innumerable like waves in the ocean. Like me, all of them have much attachment towards the families of their friends. Although I have attachment and intercourse with the family of my friend, in my own essential nature on account of the might of my Mahamantra (71) (great spell) I am equal to my mother.

In that town when my friend's son Astthira becomes tired, then he (72) reposes quietly in the lap of his mother. When Astthira goes to sleep then all his sons (73) go to sleep and nobody keeps awake. At that time Astthira's intimate friend (74) Prachara guards that town by moving about its two front portals. When thus my friend goes with her son to her friend and mother-in-law Asati, she (Asati) (75) embossoms all of them along with her son and protects them. While all of them are thus sleeping I join with my mother and being embraced by her (76) I feel happy. When those that sleep wake up I follow

(70) Though of the nature of great bliss, since there is no bliss apart from its own nature she is described as blissless.

(71) Though Maya Shakti is not capable of affecting the Jiva in any way, the Jiva projects into view by means of that Maya Shakti a world within himself. Mighty spell = Maya Shakti. Though impossible, by means of that Shakti I cause to manifest within the pure form of the self, this transmigratory course. Nevertheless the form of the self remains pure.

(72) After attaining the effects of mature karmas, in the interval that is before experiencing the effects of other karmas the mind remains dissolved in Buddhi.

(73) This means that when the mind undergoes dissolution, the senses also undergo dissolution (become inert).

(74) Prachara = Prana (Life Current). Because there is connection between Prana and mind, it is described as a friend.

(75) In Sushupti (dreamless sleep), Avidya of the form of delusion remains veiling everything.

(76) Because in Sushupti there exists no attributes that are capable of causing finitisation, there manifests the plenic form, and thereby there ensues bliss.

them every day—(77) Prachara, the mighty powerful friend of Astthira sustains and nourishes daily all the followers of Astthira. He singly manifests himself diversely as the town, its inhabitants and not only embraces them all by pervading through them but also protects them. If he did not exist all others would disperse and would be destroyed, like the beads of a garland when the string is snapped. Depending upon me he unites me with all of them. By being vivified by me, he remains in that town like a stage manager. When that town becomes dilapidated this Prachara leads all of them to another town. Thus depending on the might of his friend Prachara, Astthira became the lord of various towns and ruled them one after another. Though Astthira was the son of a chaste woman, though he had the help of his friend, and though he was by all means sustained by me, he was always only unhappy and miserable. The reason was that he had taken for his wives two wicked women Mahashana and Chapala and had got as sons Jwalamukha and Nindya Vritta. Therefore he not only had not the least happiness but was also greatly miserable and unhappy. How he became miserable was thus. Sometimes he was dragged away by some of his five sons, sometimes being troubled by Chapala he was mortified, sometimes for the sake of Mahashana he ran here and there in quest of objects. And at other moments being dominated by Jwalamukha he was scorched all over the body and without knowing any remedy for it he fell into a big stupor. When influenced by Nindya Vritta at certain other moments he was derided and abused by others and looking like a lifeless corpse he was very much aggrieved. This fool who was born in a wicked family, who wedded wicked wives, and who was dominated by his wives and sons by being always under their control lived thus along with them in various towns high and low.

Once he lived in grim (78) forests infested with frightful beasts, at another time he lived in hot climates, at one time in cold countries, sometimes in stinky gutters, and sometimes in dark places. Thus he lived variously.

(77) Prachara=Life current.

(78) This indicates the course of life in hells.

Seeing always that her son Astthira suffered great misery my friend also was overcome with grief and on account of her association with the wicked lost her senses. And though I was myself by nature pure, because I disinterestedly attached myself to the family of my friend I also became senseless like her. Who will ever attain even a bit of happiness by having the company of the wicked? The happiness of such persons can be compared to the quenching of thirst in a sandy desert in the hot summer.

While my friend was thus senseless and undergoing immense misery, once (79) in the absence of others she secretly joined with me and because she joined with me while I was alone she gained a proper contrivance (80) got a (81) good protector, overcame (82) her son, killed and bound his sons and united with (83) me she reached (84) the place where my mother was. Then my (85) stainless friend embraced my mother again and (86) again and became (87) as it were, immersed in the ocean of bliss.

You will also in like manner, overcome the evil accruing from your association with the friend, you will also reach your mother, my lord, and be happy daily. This is the narrative concerning my experience and it is the basis of all happiness."

**Thus ends the Fifth Chapter called
Vandhyakhyayika in Tripura Rahasya
or a Practical Study in Consciousness.**

(79) This means that when objects are not perceived the Buddhi regains the form of pure consciousness.

(80) Contrivance = Vairagya (Dislike, Aversion).

(81) Good protector = Viveka (Discrimination).

(82) Buddhi conquered the mind, destroyed both Anger and Avarice and controlled the senses.

(83) This indicates the reaching of Nirvikalpa samadhi condition.

(84) The form of the undivided self of consciousness.

(85) Stainless = Because there remain no impressions capable of causing Samsara, though duality might manifest.

(86) Again and again = often and often whenever there occurs a sense of duality.

(87) This indicates that, bondage and liberation are for the Buddhi (Intellect) and not for the Jiva (Finite Consciousness).



RAMBLINGS OF A SPIRITUALIST

V. D. RISHI, B. A., LL. B.

The intelligent public are greatly interested in the movement known as Modern Spiritualism and hence they would like to know how the movement progresses in various provinces of India. My interest in the subject is commonly known to the readers of the KALPAKA. Consequently it would be worthwhile to describe how I spent my time in furtherance of the cause.

At the request of several distinguished persons in the United Provinces I made up my mind to visit that province and to ventilate my thoughts regarding this all-important truth. In my travels I first visited Lucknow where nothing of importance took place. Most of my visitors, however educated they may be in other branches of knowledge, seemed to be utterly ignorant of the possibility of communicating with our beloved dead. They seemed to be wonder-struck when I claimed to have conversed with my beloved wife in the spirit world. Some thought that by the hard Yogic Sadhanas such things may be practicable, but to say that one could communicate through such common place devices as the table or the various instruments invented for automatic writing seemed to them nothing less than moonshine. If an ordinary man in the street would have claimed such things they would have very much ridiculed him, but partly for my University qualifications and partly for the position that I hold they had to give me a patient hearing. In spite of the efforts of my host Rajkumar Rananjaising of Amethi no arrangements could be made for the demonstration of these phenomena. But at Lucknow I came across a book in Hindi dealing with this subject. It contained much valuable information and is sure to interest a student of spiritualism. Books in vernacular on this subject are very rare as compared to the vast literature in English and I found that there was a great demand for such books. If time permits I am myself going to publish some such books in my vernacular and Hindi.


Amethi is a petty state in U. P. The Raja lost his son whom he loved very dearly. The prince was liked and loved

by his subjects, and had many qualities of head and heart. As a result of this deep affliction the Raja has left his palatial buildings and taken to a humble resort in the jungle. In my demonstrations there I found as usual that my kindred spirits came to communicate with me and through them I had to invoke the friends and relatives of other spectators. But human nature being very sceptic, my demonstrations would not satisfy them so much as personal experience. After a few days practice I initiated them into the subject and they themselves were able to communicate with their spirit friends. The youngest of the Princes seemed to possess much psychic power and consequently he had very rapid results. The young man was sometimes accused of fraud on account of his remarkable psychic power.

The inferences that can be drawn from the experiments conducted at Amethi are that spirits generally haunt the same locality in which they lived or died and kindred spirits are the first to come though unknown and undesirable spirits are also sometimes met with. Apart from my kindred spirits I could communicate with C who belonged to that place. He was a Hindi gentleman and had a respectable position in the state. After disclosing his name he wrote the words 'Ram chandra Ki Jai' without any question on the part of the sitters or spectators. When inquired as to why he wrote these words the man replied that he wished to repeat the name of God Rama. The words were very characteristic as they showed the identity of the man as he was always in the habit of reading Ramayan while on earth and was reported to be a great devotee of Rama. After several questions of a personal nature the next spirit who was able to communicate with us that day gave his name as R. G. and stated that he lived very near Amethi and was a farmer. On the whole the seance was successful and created a good impression upon the spectators.

The story would be incomplete if I were to leave one incident unrecorded. The Arya Samaj, whatever may be its good aspects, has created a very undesirable opinion in the masses about the next world and the state of affairs in it. It is believed by its followers that all PURANAS are worthless stuff,

the Vedas being the only bedrock of religion. They owe allegiance to nothing but the Vedas and its Founder the Late Swami Dayanand has translated them in a way suited to his purposes. Some persons at Amethi happened to be staunch Arya Samajists and as such they could not understand how it was possible to communicate with those who had gone over when the founder of the Samaj had never stated some such thing and the Vedas to their knowledge did not contain any reference to this subject. It was a hard thing to argue with them as they were not open to conviction. But after the first day's debate the leading personality seemed to have left no arguments in support of his statements and did not choose to appear for further discussion although I had specially postponed my stay there for that purpose. Apart from this solitary incident the result on the whole was satisfactory and the elderly persons expressed their opinion accordingly. They further wished to see some more advanced psychical phenomena which I might be able to show later on.



BRINDA'S LETTER

MY DEAR KALPAKA,

I am pleased to see you are putting on flesh. When last I saw you at your house at Tinnevely—it was in 1919, I believe—I found you lean and hungry-looking. Perhaps you were not properly fed! Yes, food now-a-days means everything. It builds up 'worlds'. Few are prepared to part with it, but none can get on without it: You know that in this Kaliyuga, vitality lives in the 'Annamayakosa'. I don't want to enter into its philosophy now. Everything will come out in due course, *if it should*.

Your mission is noble, but who cares now for such a mission as yours? Who would hear you and who would respect you when you ask people to give up vice which is very 'paying', and take to virtue possessing only a face value? The modern world is *practical*, because it is 'material'; and even in such intricate and subtle branches as law and philosophy we often seek for 'material' points; all other things are *immaterial*, 'spirit' being the worst offender! Who cares to know the 'spirit' of a thing as long as it is not *material*? You want to give supremacy to spirit when everybody wants to know *what is the matter*. What are your prospects of success? Starvation and emaciation were the only substantial rewards that (I could see) you earned in the past. I was sure your 'Trustee' or Patron, Doctor Sanjivi could safely be trusted. I found in him in 1919 an earnestness to work up your cause, to attend on you, to give you blood and flesh, to strengthen your enfeebled voice so as to make it reach all, and generally to see to the success of the movement set on foot by you in spite of your weak nourishment. The 'Doctor' has amply fulfilled his trust, for I see many are eager to join your creed and I could see also from your flesh and blood that you have secured attention enough to make you whole and fit. I see Mr. P. S. Achariar is doing much for you. Thanks to him from your sister Brinda. I wish you will continue to prosper day by day—I mean, your movement will gain more and more popularity and remodel the earth which is now getting out of

shape. I see you have come to the notice of several philosophers who are pouring their best experiences and blessings on you. Your 'Tripura Rahasya,' 'Post Vedic Philosophy,' 'The Art of Attainment,' etc., are all excellent things coming just in their fulness of time. The age 'requires' messages such as those you are now giving. But I am afraid you may lose touch with the mob if you don't speak in the language of the mob and present to it *its own* daily experience. Everyone wants God to be expressed in terms of bones and muscles if he would believe in the existence of God. The average man would like to know everything about the *Art of Attainment* of 'Wealth' and 'Fame.' The heading of the article must have disappointed at least a few readers who might have expected to find the different methods of building fortune in the world.

I am doing good in my own way at Brindavan, perhaps only to myself. Here I can do little good in the sense of the word 'good.' All people here are holy, rather, all have given themselves in self-surrender and there is practically 'none' here who require any telling. To whom shall I speak? I came here—I know not how—but I have learned much by coming and by separation from a loving sister like you. I have learnt the value of love here more than anywhere else and I do not know if I could love you so much if I had not been separated from you? In separation, the charms of sisterhood are best-known, and I know this by experience. My dear sister, experience alone is a reality and anything short of it is a mere thought, a sentence, a word, or a letter; experience is beyond all these; experience is beyond letter—it is Parabrahman higher than 'OM.'

You often indulge in thoughts which at the hands of the present day populace may not be translated into action. Thought without action loses its charms. I am afraid there is little action now, inertia being rapidly in progress. Why then do you preach Clairvoyance, Mental Telepathy and other allied subjects to the modern youth whose blood is built on coffee, and who, wheeling on bike, attempts to convert every second into money? If you give him money as much as he wants, he will

lie in wait at your door. You are telling him about the 'invisible' when nothing but the 'Visible'—gold and.....appeals to him. These are realities within reach, but the soul is an 'imaginary stuff' not 'touched' by any one, nor seen, nor smelt!! Could you ever expect to stir the hearts of young men to the need for an impending religion of Love? Could you lead them from the path of money and temptation? Could you tell them a few tales of suffering and bitter experience and touch the innermost fibre of their heart? Could you tell them to find out and report who they 'are' that madly go in search of money and.....? Could you get correct answers from them as to who they are and what they are? If so, continue your journey and you need hardly tell them where to find the invisible; they will know it themselves. I will tell you now and then some of my experiences and you may do what you like with them.

What a pity!—you are there and I am here at Brindavan—but could we not 'see' each other in thought? You are near a place of busy activities, at the market place I may say, or at the edge of the earth. I am here far in land, far away, but I can 'see' you. You can't possibly see me, for you are with the multitude and ought to be busy. Your experiences may be of a different kind. You want to please all, and convert all in a mob. It is impossible, my dear sister. Indulge in less thoughts and in more experience, observe carefully, drawing correct inferences and you will considerably improve matters and yourself. Tell your 'experiences' to the people and the 'experiences' of others also. Experience has neither age, nor sex, nor colour, nor anything. In its 'crudest form,' it can be known only by that name, and by no other, and in its 'purest' form it can only be felt; by whom?—we do not know—certainly by the one who feels the experience. That is all we can say. There are experiences of past generations partly meant for guidance and mostly for companionship. Take the past for your guide in order to shape the 'future' and strive with this aim in the 'present.' Let the *past* be ever *present* in your mind.

Your services are eminently required at this age. The progress of civilisation is painfully brisk and I do not know whether the wheels of Time would one day be clogged by

accumulated wealth. You must come out and tell the world to estimate the true and correct value of 'money' rather its valuelessness and try to convert money 'bulk for bulk' into 'love.' Life is earnest but it is now in one swift whirlpool, though swinging round one central pole. The pole is hardly visible, but the earth (with of course its life) rotates *much—too much*. Stop the rotation of the earth and make the earth see the pole around which it is now ceaselessly and madly turning.

You promise to be the 'Kamadenu' for the modern world. Your milk is sweet, though not abundant. It is nourishing but sometimes far too rich to be easily digested. Give a steady and never-failing supply of milk as healthy as it is sweet. Come and graze in Brindavan as often as you please, and your sister, Brinda will take care of you and feed you with 'Love.' It is only in Brindavan that 'love' is served as food. Taste it—will you? I mean of the Amrit for which the Devas and Danavas churned the Ocean. One drop of that Nectar will make you 'eternal' and a real Kamadenu. You can then give what all you want, after you once taste the water of 'love.'

The modern world is giddy with its rotation, and its eyes are blinded by gold and silver-dust. Even young eyes can see only through glasses—I mean *pebbles*—and to them air is otherwise opaque. They are totally blinded to parents, ancestors and Gods. Get something to cure the blindness and remove by operation the opacity of the Cornea brought on by gold dust. I will tell you how to do it if you want to know it. Ask and it shall be given.

One thing more and I will close the letter. I would like to speak more but perhaps you are already tired. Remember one thing, that the greatest secrets are nothing but the simplest truths, and all secrets are buried rather *concealed in silence*. Our ancestors have gone into silence from the busy world of activities, leaving us to continue the mission they had or must have had in view. It is on the ancestors that we have our foundation. The very earth on which we stand or which we hold under our 'feet' rests on its glorious ancestor—The Parabrahmam—through a line of ancestry. What are we—little things? Should we not ever rest on those ancestors who

thought' us and brought us into the world? They are always in our blood lying dormant unless we wake them up and feed them with our love and reverence to satisfy their hunger and thirst. At least if we remember gratefully a few of our ancestors so far back as memory may take us, we take in, so to say, so many in our blood to control the affairs of life. We can, through their guidance, slowly go back towards our Home finding *en route* a 'kinship in creation, getting more and more guidance thereafter, and eventually reach the portal of the 'Shrine.' Every stage should be reached only through 'experience.' Where do you find a man who respects his 'visible, father and who has any respect for his grand-father if the latter is alive? How much more respect would he have for a remoter past with its spiritual wealth? All light is now drawn from money and all love from woman! Woman has ceased to be regarded as born to a mother. She is regarded only as a wife meant to move the wheels of the Universe. Yes, man has rightly understood her but wrongly used her. She is a wife in her capacity and privilege as Mother. Make him understand the glories of Maternity. Make him love the woman and see her through the 'eye of love' and not through the venous 'eye of the sex.' Tell him that God has concealed behind the woman. Let woman be transparent to him and he will see the light beyond her. She operates as darkness now, but by Nature she is transparent. Passion has painted her dark but love will restore her transparency. The light beyond her, I mean behind her, is always there. It is eternal. I will tell you more about this hereafter but not now, because I have already worried you too much. I send my loving heart to you without losing it myself and I know you will spread your radiations of love to your loving sister.

'BRINDA'

P. S. I forgot to recapitulate that the road to the 'invisible' is through the 'Visible.' The visible Universe is, only to go into the invisible or to stand by its side to glorify both. What about Man? Surely the same. More about this later on.



REVIEW

The Classic of Spiritism BY LUCY McDOWELL MELBURN. 7/6—net. LONDON: Kegan Paul, Trench, Trubner & Co., Ltd.

Most Christians appear to believe that the gospel of the new spiritualistic movement is opposed to the gospel of their master, Christ, whose revelation, they say, was final. The present author, however, maintains that the New Revelation is but the continuation of the old and that the Biblical teachings are in their essence spiritualistic and that hosts of saints and martyrs have borne witness to the truth of spirit-communication, some of them being great trance mediums of their times. We would advise our readers to study and meditate upon the example and teachings of the Christ and judge for themselves whether the Holy Books speak of communion with and through spirits and angels of light and whether the great Christian Teacher is also a great psychic and spiritistic teacher, though hedged about with theological dogmas and prejudices by an interested Church. Our author even goes so far as to state that the Bible gives plain directions for the development of man on his psychical, physical and spiritual planes. If so, what is the Biblical system of spiritualism? The author answers this question in Ch. V. Again, he refers to the various phases of Biblical Spiritism like interior sight and hearing, psychography, spirit-music, super-signs, spiritual healing, etc. But it is the final religion of spiritism that gives or tries to give a scientific explanation of supernormal phenomena. Besides, spiritualism has points of contact with other religions than Christianity and with other Scriptures than the Christian. Truly does the author point out: "The unrest of the individual, of nations, of the world, is because of the excess of material appetite and greed. The way to peace is that of contact with the world of spirit "Over There"."